

PASCOE (U FOLOKOCO.)

NIYAZI apo ningamfumana kona. Uyazibulisa izihlobo zake ezintsundu.

Ufuna ukuzikumbuzza ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela. e NGLANE :—

IZIHLANGU ne SHUZI!

EZABAFAZI i SHUZI 3/6 nge pair
EZINEMITYA 4/6 nge pair
EZAMADODA ,, (ezomeleleyo) 7/11, 8/6, njalo njalo
EZILUKUNI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata — Uyezvana.

Asiwalibele Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 30/— Qonda i £1 IO/- qo.

Izigubungelo, Amagqabi, Ezokutshintsha Ilokwe, ne Ndlolkwe, njalo njalo. Eyengqi neyokutshata imisesane Amacici, njalo njalo

ITYALI ne PRINTI zaku ziyalimilanga, Ningazilibali ITYALI zake.

IFLANELE ziqala kwi 3d. nge yard.

Ikavala zamabhayi zobusika ezinoboya 6d. nge yadi
IKELEKO e Brown 3d. nge yadi—ummangaliso.

KWA FOLOKOCO

Nge Nqu-“SALUF,”

Ezantsi Kwetyalike yama SKOTSHI,

E QONCE

John Lumsden and Co.

(KUMZI WO LUMSDEN)

E GCUWA

BANOVUYO ukunqwenela Izihlobo zabo Ezintsundu nabaxasi, umnyaka wokonwabo nonempumelelo entle. Impumelelo kwizihlobo zetu Ezintsundu iteta impumelelo kumsebenzi wetu esiwuquba nabo nge nzondelelo ngo kubanika amaxabiso angawo allau- Iwa kwaoko?” nakuzipina intlobo zempahla zokurweba ezitengisiya. “ Umzi wetu ” uyakusoloko uzele zimpahla zentlobo zonke ezilungelelene nabahlobo betu abantsundu. Ngokukodwa sigcina Impahla epheleloyo yokutshata eyo mtshakazi nomenyi, i Wedding Cake ne zonka njalo njalo. Singwenela ukuti kanjalo kwizihlobo zetu ezintsundu sitikelwa zonke ezinyanga zimpahla eziza nqanawa zivela o Scotland nase England. zitengwe kona kwezondawo zenziwa kuno yase Cabo. Nempahla zetu zitetngiswa ngamanani afanekileleyo kweli lase MAXOSENSI. IZIHLOBO ZETU EZINTSUNDU mazike zize kuziqondela oku, zitenge konke ezikufunayo. Tina zotanga intlobo zonke ze mveliso ngamaxabiso ape- zulu ase Malikeni xa bayizise kuti.

JOHN LUMSDEN and CO

E GCUWA

Amanani Alula Kuntsundu

NGOLILWE UKUYA NOKUVELA KWELE

Rauti nase Dayimani

ngendlela yase NDWE.

Ngamaqela ayi 25 nangapезulu :—

Ukuya e JOHANNESBURG 25/3 emnye

„, KIMBERLEY 18/11

„, JAGERSFONTEIN 9/11

BIRCH & CO.,

(Ebisakuba yeyo COPELAND & CREED),

CHURCH SQUARE, E-RINI.

BAWUQUQUZELELA umzi ngayo yonke into ekumkondo wengubo zokunxiba ngamanani angapantsi enokutengiswa ngawo impahla. Bakulumkele ukuba yonke into eyingubo yowabo umzi ibe yelushika, nefanelekileyo.

KWEZEMITSHATO, sihleli sigcina ezona zintle kunene Ilokwe — Izigubuugelo — Intyantyambo, njalo njalo.

Kwakona ezenziwe kakuhle ingubo zangapantsi, ngamanani angagqitileyo. Kwanye njengokuba Kugcinwe o Dressmaker abalungileyo kwase Venkileni ingubo zomtshazo zinqokutywa ngokumsinyane, zizezentlobo zona ezintshakanye ngapandle kwendleko enkulu.

NINGAULIBALI APO UKONA UMZI—

T. BIRCH & CO

CHURCH SQUARE, E-RINI

Ikwangamasebe abo E-BHAI nase JOHANNESBURG.

GIBBERD & BRYANT.

Ngaye wonke u FEBRUARY.

Ifandesi lempahla yase Hlotyeni

Ngamanani Atotyiweyo.

Izihlangu Ezitshipu!

Iprinti Ezitshipu!

Isisulu Kuwo Onke Amasebe

GIBBERD & BRYANT

E QONCE

Build up the Body

And you fortify yourself against disease. Nothing is so successful as SCOTT’S EMULSION for building up a weak constitution.

After Fever

One loses flesh and feels weak, and fever will ever recur till the system is strong enough to withstand it. Just take

Scott’s Emulsion

Every Doctor will tell you how ho has seen thin, weak people grow robust, strong, and healthy by taking this great medicine.

Thousands of Mothers

Give SCOTT’S EMULSION to their babies, and take it themselves too, because it makes rich, nourishing blood, and ensures baby a sturdy growth. Nothing is so useful for Coughs, Colds, and Chest Weaknesses, and it should be taken by

Every Consumptive.

OBTAINABLE FROM ALL CHEMISTS AND STORES.

O Stevenson, Mitchell & Co

BASE: QUEEN’S TOWN

Bane Fandesi Elikulu

Lempahla zonke, lisaquba nango Feb. lo.

Amanani Empahla Atotyiwe Kakulu

Ezinye Izaziso,

UKUQAULWA KOMTSHATO.— Kugaule umtshato pakati ko WILLIAM no EUNICE MDLEDE, base Ce- geuwana, ngo 23 November, 1897. Ngo- ku ke selengu Miss Eunice Ngecbetsha. [2102

H.&J. HENRY

BASANDU kufikelwa yinto eninzi yengxowa ze

Swekile Egwangqa

zivela e Mauritius ; amaxabiso engxo- wa alula kakulu. Yizani Kubona

UMBONA WETU OMHLOPE.

ONGQUSHIWEYO.

Utshipu kanye. Apo bakona kuse

Cambridge Road

Amayeza ka Cook Abantsundu

UMZI omnye ucelelela ukuba ukange lise lantsuzo abalulekileyo.

Elika Iyeza Lesisu Nokuxaxaza. 1/6 ibotilo.
Elika Iyeza Lukokohlela (Lingamafuta). 1/6 ibottle.
Elika Aka Amafuti Ezilonda Nokwekwe. 9d. ibottle
Elika Iyeza Lepalo. 1/6 ibottle.
Elika Ezikai Iplis.
Elika 1/ ngeboikisana.
Elika Incindi Yezinyo. 6d. ngebotile.
Elika Umcima Westepu ntwana. 6d. ngebotile.
Elika Oka Umgutyana Wamehlo. 6d. ngebotile.
Elika Oka Umcima we Cesine. 3/6.

COOK Eka Incindi Yezinyo. 6d. ngebotile.
COOK Oka Umcima Westepu ntwana. 6d. ngebotile.
COOK Oka Umgutyana Wamehlo. 6d. ngebotile.
COOK Oka Umcima we Cesine. 3/6.

COOK Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenaloo igama lake

Owatengisiyayo e Mount Frere, ngu Mr. J. J YATES, “ Umatendela”

C. A. Jay & Co.

BASE QONCE

KUFUNWA kwangoku UMENZI WEZIHLANGU. Wofumana umvuzo ofanelekileyo. Abayifunayo londawo bubalela ku J. MGUDA, Hanover Street, East London. [7103

KUFUNWA i Teacher enesiqiniseho kwa Gqadushe, e Xesi (Knapp’s Hope). Umvuzo wakwa Rulumente £30, abazali bakupa i School Fees, ne- ntsimi esemanzini, nendlu. Umntu okolwayo, otanda Ilizwi, angaba luncec- do olukulu emzini. Balalani ku Rev. B. WAUCHOPE, Fort Beaufort.

KUFUNWA Ititshala enesiqiniseho kwi Sikolo sase Rabe, e Dordrecht. Umvuzo £3G ngo nyaka, iwuqale umse- benzi ngo April, 1898. I 15 ka March yimini yokugqibela ukwamkela izicelo.

Kobhalaelwa ku Mr. JAMES MAQUBELA, Acting Chairman, School Committee, Dordrecht. [7103

KUFUNWA Ititshalakazi Ezimbini nezi Ntatu. Umvuzo yi £12 ngonyaka. Ibe ngabantu abangaseli tywala. Kobalaelwa ku BRIGADIER WILMER, Buffalo Road, King William’s Town. [3242]

KUFUNWA kwangoku INDODA ETEMBEKILEYO, ibe nenkabi zokutsala ezilishumi, ukuba itatibe inqwelo yokuhamba eyakucanda kwela Pesheya kwe Neiba. Lomsebenzi wobu ngowe nyanga ezintatu. Abawufunayo boyka ku A. WHITE, Music Depot, e Qonce.

KUFUNWA—Ititshala enesiqiniseho ifundiswe kwisikolo sase Rabe, e Adelaide, iqale umsebenzi ngo April. Umvuzo £40. Abafunayo, botumlela kwangoku, kunye namapepa ezimlo, ku Rev. THOMAS MEIKLE, Adelaide.

KUFUNWA,—Amantombazana afuna ukufundela Imviwo Zonyaka Westbini no Westitatu ze Tlshala. Anoku fumana indawo e St. Matthew’s, aye amanani etlula. Lituba elihle kwaba- funayo. Incwadi namapepa bezinikwa kona. Abafunayo mabatumcele *kvangoku* kwi

WANTED. SISTER-IN-CHARGE, St. Matthew’s, Keiskama.

[3242]

IMVO NELISO LOMZI (NATIVE OPINION AND GUARDIAN), FEBRUARY 10, 1898.

Amafandesi.

INTENGISO ye Mpahla e Blanev, Ngolwesi TATU, 2ND MARCH, 1898. Impahla eyakutengiswa mayitu- nyelwe kuse kutshanje ku

T. W. HEYWOOD.

Umetileli Fandesi.

Iziganeko Zekaya

Abazelweyo.

KAGENGELELE. — Ngomhla we 11 January, 1898, e Taungs, u Mrs. Ayliff Magengeleli ufumene USYANA.

MANYI.—Inkosikazi ka S. S. Manyi, wase Lusutu, ifumanele Intombi ngomhla we 25 January, 1898, ngo 1 o’clock ebusuku. Lo ngowesine. I- zihlobo mazazi.

SIHLALI,—U Mr. no Mrs. Paul O. Sihlali, unyana wesine ka James Matiwane Sihlali, i intombi ka David Adams Binase, batfumeni INTOMBI, nge 25 December, 1897, ngo 8 p.m., landela eyamazibulo. [3102

TYULUBA,—U Mrs. Petrus Tyuluba wase Brakpandeh, ngase Pretoria, uzuze Intombi, ngomhla we 10 January, 1898.

MAKEKILE.—U Mrs. Josiah ,wase Gcuwa ??? mbi ngomhla we 18 January, 1898. Igama ngu Nontlanganiso. [1

Abatshatileyo.

SAKUBA-MIYA.—Kutshatisewe ngu Rev. D. Mskinyi, e Kimberley, ngomhla wa 25 ku January, 1898, u BEN SAKUBA, wase Hope Town, no ELIZABETH MIYA, wase Tinara.

SIDZUMO-MAKAPELA.—Kutshatisewe eTyume ngu Rev. E. Makwane u PETROS M. J. SIDZUMO, unyana ka Johannes Sidzumo, wase Mafeking, no Miss A. H. MAKAPELA, Intombi ka Mr. Hebe Makapela, wase Tyume. Wamkulu umtshato. [3102

HANNIE—KRYER.— Kutshatisewe e Fletcherville, ngu Rev. J. Ngxola, ngomhla 1st December, 1897, u EBEN J. HANNIE, wase Mount Fletcher, no MARIA, intombi epakati ka John Kryer, Esq., wakwase Mount Fletcher.

BIYANA—MABUL A.—Kutshatisewe Mpitikane ngu Rev. John Mrobi, PETER BIYANA, wase Cla revu, no HENRIETTA MABULA, intombi ka Rev. A. Mabula. Inkonzo ibe yepamulelo. [2172]

NGAKA-MANYI.— Kutshatisewe ngu Rev. John Mrobi, e Qora, u Johannes Ngaka unyana ka Elias Ngaka wase Lusizi no Annia Manyi, intombi ka Hlangani Manyi.

QHOGI-MIYA.— Kutshatisewe ngu Rev. S. Sihlu, e Tinara, ngomhla we 3 February, 1898. U Philip Qhogi wase Neera, no Kate xniya, wase Tinara. [11

Imbiko.

MAIWI. — Kubube ngomhla we 22 December, 1897, u JOEL OTH- NEL SALATHIEL, unyana ka Reuben no jemima Maiwi, base Ntsheke. Ubudala: 11 inyanga. 28 insuku. Izihlobo mazamkela lombiko. [2112

MASEA.—U JACOB MASEA, wase Bhai, ulishiyi elipakade e Be- kesdolopo, ngo 2 December, 1897 Uncwatye we e Bhai. Izihlobo ezikufupi nezikude mazamkele lombiko. [51]QB

MASINGATA.—Kusitele kukufa e Regu, ngomhla we 22 January, 1898, u AGNES, intombi yokugqibela ka J. Masingata. Izihlobo nizamkela lombiko. [3172

MAZAMISA. - Kusitele kukufa ngo 10 December, 1897, e Nqabara, Willowvale, u HENDRICK MAZAMISA. U budala 59 iminyaka. “ Akafike uye ekupumleni kwapakade.” Izihlobo mazamkele lombiko. [5102

NYOVANE.— Kusitele kukufa e Zagwityi u Mrs. A. G. NYOVANE, ngo 18 January, 1898, ubene nyanga ezisixenxe eShatite. Umgawabo ube mku kuqutywa ngu Rev. H. J. Mitchell. Izihlobo nizamkela lombiko. [3102

MBIKWANA.— Kusitele kukufa e Nxukwebe, ngomhla we 18 ku January, 1898, u MARY, inkosikazi eta- ndekayo ka Mr. John Mbiwkana. Ubudala bake bebeminyakeni ema 70. Izihlobo mazazise ngulo mbiko. [433]

MABOMBO.—Kubube ngomhla we 27 January, 1898, e Vryburg u MAY MABOMBO. Izihlobo mazamkele lombiko. [1

GOOBOSE.— Kusitele kukufa ngo- mhla we 29 January, 1898, u Miss RACHEL GOOBOSE, wase Mgaqebuse. Ubudala bake 25 iminyaka 6 inyanga. Umke eseluphweni. Wacula iculo, 123. Izihlobo ezikufupi nezikude mazamkele lombiko. [1

DYO SI. - Kusitele kukufa nge 5 February, 1898, e Monti, u RICHARD, unyana otandekayo ka Taya no Selina Dyosi, base Qonce. Ubudala 2 iminyaka. Izihlobo mazamkele lombiko. [2172

MAHALI,—Kusitele kukufa e Mbulu u JOHN MAHALI, ixeko, owaziwe ngegama elingu Qhina, nge 31 January, 1898. Ulandele inkosikazi yake Umamswazi obuhle nge 23 October, 1897. Bamkele e Nkosini. Izihlobo mazancisile ngulombiko. [2172

Pezu Kweminyaka 60

O-COOPER,

Njengama girra empahla nana fama, benza inguqubo we Bhula nezinye izifo zaselufunela lwalusha into leyo abawo- nyamekele kakulu kulo lonke ilizwe.

Akuko mzi wumthi Emhlabeni apa unokuteta oku”

Njengama fama O-COOPER bayazi into efumakayo kwi Dip yeGusha, baye nanje ngamagqisa Empahla Namanzi mayeza besazi indlela yokuwenza.

I DIP KA COOPER isetyenziswa kwigu sha ezi 140,000,000 ngomnyaka.

Pambi kokuba utenge i- Dip kauzi- buze

LOMBUZO:

Kunganina ukuba eka COOPER isetyenzi- swe kakulu ngepuzu kwezinye?

IMPENDULO:

vozielza ngokwayo—Kungokuba ama- fama ezindwendwe zonke afumana ukuba i wanika *clona xabiso ngemali yawo* ; ke ngoko

ISIGQIBO

Yeyo COOPER

IMVO NELISO LOMZI

NGOLWESI-NE, FEBRUARY 10, 1898.

Umgaqo_Wokuvota

UVOTO oluya kuba ngenyanga ezayo luya kuqutywa nge ndlela eyahlukileyo kwebekifudula kuqutywa ngayo. Kuyimfunelo yodwa ke ukuba silinge ukubaqo- ndisa lowo mgaqo mtsha abavoti bakowetu.

UVOTO NGEPEPA.

Uya kuvota namhla umntu ngepepa, ekubhalwe ngoko ngokucacileyo ama- gama nencazo yamanene ekunzulwa kuwo. Ipepa lomntu ngamnye liyakuba lelishicilelwe ngalandlela : Icala Lobuso le Pepa.

	BAYLY
Inombolo yepapa.	(Zachary Stanley Bayly, wase Monti, j njalo njalo).
	BRADFIELD
	2. I(Johm Linden Brad drecht, njalo.)
	DE WET
	(Nicholas J. de Wet, ifama e Alvani, njalo njalo).
	PEACOCK
Inombolo Yomvoti.	(John Michael Pea- cock, wase Koma- ni, njalo njalo.

Emhlanga elipepa likwa neonombolo eye eza lona.

Pambi kokuba avote umntu, umam- keli wevoti uya kulipaula ipepa, atyape ukulinikela kuvotuli, kulo ndlu zamkelwa kuyo ivoti, ayakuti ke ovotayo azipuale ivoti

zake enga- bonwa, alisonge ipepa, alifake kwi- tyeiyana etywinwiweyo yokwamkela ivoti, ebona umankeli wevoti, akuba, ebete wambonisa upau lwakomkulu olusemhlanga epepenti elo.

AMAPEPA ALAHLWAYO.

Ipepa lokuvota elingenalo upau lwakomkulu, nokuba linempu eze- nzive ngumvoti ngapaye kwabefa- nene ukuzenza, liya kuluhlwa nje- ngenento engenamsebenzi.

AMATITILELIE.

Masingabudabi abaleshisi beta ngo kubalingela inqubo ejonge abankeli bevoti kuba ingemandla mani kubo okwakaloku nje.

AMAGUMBI

Abantu baya kwenzelwa amagumbi okuzibhala ivoti zabo bengabonwa bani.

Ovotayo yakuqbhula u X kwicala langase kulene malu- ngana negama akolwa lilo. Upau olunye olunjalo lwaluta ivoti enye. Ivoti ebhalwe ngenye indicia iya kulahlwa. Ouga angazinika umntu omnye ivoti zake uya kubhala o X abalibanzi lezovoti, egqitilise yona- kulo youke lonto. Abantu olunye kuigena endlinwi ekuvotelwa kuyo ngabancedisi bomankeli wevoti, na- ba guuyazive ngabanyulwayo ukuba bangene.

ABANGENAKUFUNDA.

Abangakwaziyo ukufunda amagama, bodidi lwabavoti abudala, nemfama, baya kulwenzelwa upau lokuvota bekangele abangelawo abavelotwayo, lisongwe ipepa lifakwe kwamanwe. Liya kugcinwa uluhlu lwabavote ngokubona nezizatu zevoti zabo.

Umntu ongena kazi fundela, kubavoti beqela lakudula, uya kuzibika kwangekavoti, ukuze alungiselelwe.

ABAPOSISILEYO.

Ukuba umvoti ulonakalishi ipepa lake ngohlobo lokuba lingabi naxa biso, njengokuba beseke kwatshivo, unokwazisa umankeli wevoti, oya kunnikwa ipepa elitsha ukuba wane- lisiwe yincazo yomonakalo.

UKUBALA.

Emva koku ziya kubalwa ivoti nga- magosa yenziwe ingxelo, emva kwamatitilele afanekileleyo. Aku- ko mntu unyanzelweyo, napambi kwamatyala ukuba amxele umntu amvotelayo.

ELOKUGQIBA.

Zizo ezi ke indawo ezinamandla kuvoto oluqutywa ngamapepa apaulwayo, okufuneka beziqelise kuzo abantu bonke ukuze kungabiko budidi bugithe emgeni mhla ku- votwayo, Abafuna incazo engape- zulu IMVO ikucopele ukubancedza ngayo nangezinye indlela. Yonke lento kuyafumeka uqeliswe kuyo umzi wakowetu, ekingalunga kunene ete amadoda kuzo zonke indawo aqala kwangoku aziqeqesha. Ivoti seysisona sirweqe zabekwa pantsi nje intonga, ekungafunekayo ukuba nayipina indoda yonwabe ingazi ukuba zitivanjama ukupa- twa intonga zalemfazwe yomhlala pantsi.

UMHLA WE SABATA.

HAYI ilishwa lika Tixo! Ezindwini zetu ziko izinto ezingaputwoko kuba zizeemntu omntu—umntni mzi. Siko isitili esingalanti mlaku—apo kungabekwa nomhambi. Siko isitya esingatveli mntu kuba sesomimini mzi. Mizini yimbi etuli nokuba kuxhelithe, kanti kuko inyanga kiti engayi kupatwa, kuba yinyama yomnini nkomo, yomnini mzi. Hayi ilishwa lika Tixo, kuba Yena noko angu Mdali akanaano iye Yake apa emhlabeni Ukuba ebengenalozulu, masiti ukuba abapangi Bake bebekomk- ngenela ezulwini ngeleba akasena ndawo nakona. Ngelefinfwenge wafi- ngwa wada waximvelwa ekoneni. Hayi ilishwa lo Mdali wezulu no- mhlabo, Umenzi wenkwenzwevo zozimlela! Wapumla ngomhla wesixenxe, wati, “ Ndiyaziqashela leminii, kupela kwemini Yam. Umhlabo ndiwunika nina wemba. Inkomo zezenu, Igolide ne silive- re zezenu, Imiti neziqambo zayo

kunye nemifuno epuma emhlabeni — yimpahla yenu yonke leyo. Yandani niwuzalise wonke umhlaba, kuba NGOWENU ! Kodwa,—pulapu- lani — kodwa lomhla ”mnye qa kwimihla esixenxe, ngo Wam wona. Kumbula. Yiti nokuba uye walibala, ngokubangwa ziza- nzwili zobu bom, wati kanti cevude wasondela emdeni ngobusuku bom Mgqibelo, nokuba ubuda walupa- kamisa unyawo lwako ukuba uwugqithe umda — K

Ezocingo.

AMATYALA E JAJI.

ABABANYA BABA HLAMBELLI.

ZIZGWEBO ZOKUXHOMA.

E KIMBERLEY, Ngolwesi-Tatu, 9 February. — Amatya lama akulule nge ngo Mgqibelo, onanyele aqale Mr. Justice Lange. Inani lawo ziz 22, ababanjwa ba 42, amangaka 181. Umhuno ongu *T. P. Cranmer* ngo-kuhla *£1.167* yakwa Rulungeni, iminyaka embini.

Stoffel Boo, ohe selegumabanya [?????????] ezimbini zezabiso [?????????] Mgqiba. Iminyaka 2. [?????????] yaba *Hambell*, *Jacobus Radani*[????] *Mamea*, *Ramukhala*, *Hadi Kadepesti*, Pharedi base Phokwane, namhla bagwetyele uku- Xhonywa ngokubulala Bluhm, Bolton no Wadi.

Jacob, *Manzima*, *Dibetwehe*, no *Maruping*, *Pitsane*, abekwaweli tyala bakulule. Ijaji ikhalenze into yokuba ababanjwa bingatanyanga kwesimo imini ngolwesi Bini. Besebelwe ngu Mr. Ward.

Ababanjwa be Lymputs, o Pringle nabanye bayakutla. [????????????????????????????] Ishive ngolwesi-Hlan.

Amakosikazi ka Nobungala agqite namhla chuyela kwa Bulawayo.

“Itole Lemvo.”

Ezinye indaba ezamkelekayo namhla ziyakufunyanwa KWITOLE LE MVVO, ezime ngoku: — “Amawetu LE MVO,” Ityalike Nezikolo (Isondie ze Wesile — eyase Kimberley ne Bloemfontein neyase Natal), “Umbulelo nge Tole.

Ibanda Leqgwesweni

AMAGAMA ABSE LUQGWESWENI. Ixesha lokwamela izicelo zabangweweni ngabovoti ukuba bangene kolu nyulo, lipele ngo Mgqibelo oqagileyo. Amanase ase lugsatwani afanumeke emi ngobuhlobo —

E-XTSALANAGA (KUFUNWA 3).

T. J. O'Reilly M. L. Neethling F. V. S. Leger T. L. Graham A. A. Faure.

AMANTLA AYO (3).

De Villiers Rabie P. B. Van Rhyin J. J. Joubert J. V. A. Lochner J. D. Logan.

AMAZANTSI AYO (3).

J. Van Eeden J. G. Steyn V. H. Harris M. J. de Villiers J. H. Schoeman D. J. Van Wyk A. G. De Smidt.

PAKATI (5).

A. J. Herholt J. Viljoen H. Maasdorp H. H. Dirie.

AMAZANTSI-MPUMALANGA A (3).

A. Wilmot J. F. Dolley J. F. Gouws P. S. Bellingsan.

AMANTLA-MPUMALANGA (3).

M. J. Pretorius J. P. van den Heever J. F. W. Pienand Sir G. H. Stockenstrom.

IMPUMALANGA (3).

J. M. Peacock J. L. Bradfield N. J. Z. S. Baily N. J. De Wet.

E DAIMANI (1).

W. Ross.

ELAMA TSHWAMA (1).

G. D. Smith G. A. Haasforter Abafina izitulo benekeke ziz 3, zona ziz 21. U Hon. W. Ross, wamhlotu ku Dai-mani akabanabi abangasane ngesitulo naye, ngoko usele litanga. Umhla wokuwota ungu 16 March.

Nyongyulo Mhleli e Transkel.

[LETA KU MHLELI WE "MVVO"]

MHELI OBEKHEKILEYO — Nceda umdwele ndenze inqaku malunga ne Kanthele ase zise Transkel nyongyulo lombhali wembali ye Bhanga Bendizimisile kwangxwema lomcimbi wokoxwisa ngele ndawo, indinhlulwala linqaku elikwi Mvo, nge Baheli, ngomhla we 27 January. Ndiyavumelana nemo zombhali walamanaquka kakulu, ngapandele kwe-andawo et. Kodwa kuba ezizimo zixomekeke pezu kokwazi, kwengxwema pezu kwehlabi nesizwe, *boposive abantsundu kuba bengenazo izimo zifanelekayo Ababanga njalo kanye* no-ondiphelelayo maze aveze izizatu, noma ezam ndiya ziveza, ngokuba, kuqala unsebenzi uvunywa ngicimu womke ukuba uhlelunge ontsondu ukuba oku. Zakuba unsebenzi nwe zicelo zabantsundu nabamhlobo, kwangoko kwabako oir. — Akuko mntu umalwane unako ukungasebenzi kubantu bina bantsundu (waye ngontsundu naye, andiqi kumbiza ngama) asikafu ndi. Unpikiswe ngaminyi elihlunge le Bhanga. Isiti hazi banako abanye kwabantundu ukuzawisa umsebenzi wazo. Panti zwalwandane ke kwase kukuphoxwa ngehlabi okokwaba ngomhlobo wezagwaye omnyama onokwenzwa. Inye lomantyi wacabisa—ngepike lobuka esiti ukho onokuzawisa—ukuba kunuyile amadoda amahlani avuye ukwe k[????] ndwe ukuba abantsundu ba[????] uku wenza. He, kwa[????]. Uvivo olwenziwo uyoluleka[????] uku umsebenzi wazo kanye. A[????]umantli no “Kalibiyeli konke kwi “M[????]ale kwangowe lomcimbi.

Uyiniw[????]alusinageti i Precis Writing. Letter writing andi Book-keeping by Double Entry. Kanjalo akuko noko amnye oti uyayazi i Book-keeping ongez eze atsho ukuti olungyo lwalombini lwavugazwe lwenzwe hla ngomnye kolobho olwalungalo (kangela Book-keeping—C. S. List, 1897. Eyesibini, andinyano neciniane intandabuzo — kungoko noko amnye ongndipikisayo — ukuba panti kwengalo zizivuvu kwalyunyanwa ontsondu onoko ukuzawisa kapukupi — ngapandele kwehlabi lake. Indawo yakwa ukufike ni umantyi oponse i M.A. eluvinyeni, ayisaxokoxi nto, kuba kakude ukuba beku-nywa kuqondike ukuba ababantu bantsundu becala nibe banakona ukwawula lomsebenzi, ngebekefike ke bodwa, baqondakela ito into abafanele yona; — kubwa kuba bekungamanzwe kwazwana kwafunelwa onokungwafaneli kwabo bafufike ko nabamhlobo eluuvinyeni. Ngoko sazisaisika isigetiso et. “Ukuba umntu uncemile antaninisa ukufanelwa impupulelo?”

Nokuba sekubela bantwana, eteta nonina malendawo, akancedi nto i wobu ubhale hitambo ledinala yezolo, kuba uvivo ulu luqutywe ngenidzisa enyengyo. Okoke angacinja ukuba bekuzenizwa yona, kungoko ndicela lamangaki kwi Mvo kuba bazi ixilongo ngasempumalanga. emanxweme. IMV Oti kanjalo — “Masibulele kuba umsebenzi we Bhango nge Transkel upeywe ngamadoda enge-ndi,” nna ndihi ferer, ferer. Lento umnti inqabile, kuba umntwana uywa akuko into ngakude akuxcelele uyona elingqileyo nemhbi obangandele kwaboye ayixcelweleyo ngabuntso balmozi. Leyo yinyaniso enyena kuphikwa. Ngeyadawo ondiye yona nditya kubolela, Ndingowakho, njalo njalo. Tsoelo, February 2, 1898

IMVO NELISO LOMZI (NATIVE OPINION AND GUARDIAN) FEBRUARY 10, 1898.

EMTA.

THURSDAY, FEBRUARY 10, 1898.

POSSIBILITIES OF COLOURED MEN.

THE REV. WM. DOWER, Congrega-

tional minister at Port Eliz-

abeth, took occasion, in November last,

to deliver to the members of his congre-gation a lecture on “Problems and Possibilities of the Coloured Man.”

We have had the pleasure to peruse the *brochure* which has been sent us, and we may state at the outset that we have read it with profit, also, and trust that our reference to it may in-

duce others to do so. Mr. DOWER speaks with the authority of thirty-two years experience labouring among the coloured people of this country.

During that time he has often suffered for them, not only from themselves, but also from his own class and colour. But he is a Scotchman from Aberdeen, and can stand a good deal.

(LETA KU MHLELI KE WE “MVO.”)

DEAR MHLELI,—Mnunzetu, yamkela lomaziya ndibavakela ku Matshawano nziwo

wonke nakuzidwangwe zazo wonke umzi; ndibeka lombuzo pambi kwa Matshawane nalamane: Ixesha alkafiki-ka nkuha situmele umhlaba wongama

Iwetu Palamente—e Botwe; ukuba alkafiki nti iyalufika nini? Ndiyaku-ubala ukuba nifikele kwo, amadoda anga[????????]

Ngoko ndihli mna ixesha lifikele masifune owona-ubala umntu asivale e Botwe—kwe-melno ayokusitela kuluze kulunge; ukuba siluhlanga masikupe owhlanga iwetu tina bantu bantsundu; into yetu ayipumeli; make sikupe kontsundu mzi—kudala situmele lu umhlopo.

Ntini mzi wase Mbo, nntini mzi ka Qa-keleka, noka Rharhabe upela noka Tembu upela; nama Mpondo andawo ayilwelyo ndiyabekisa kuwo. Ndihi ixesha alkafiki-ka nkuha sikupe kowihlanga oluontundu umntu okwokusivale e Botwe—

e Palamente, ayokusitela kuluze kulunge;

kuba siluhlanga masikupe owhlanga iwetu tina bantu bantsundu; into yetu ayipumeli; make sikupe kontsundu mzi — kudala situmele lu umhlopo. Ntini mzi wase Mbo, nntini mzi ka Qa-keleka, noka Rharhabe upela noka Tembu upela; nama Mpondo andawo ayilwelyo ndiyabekisa kuwo. Ndihi ixesha alkafiki-ka nkuha sikupe kowihlanga oluontundu umntu okwokusivale e Botwe —

e Palamente, ayokusitela kuluze ngokwe-

siteto esis ikuba spuma aye e Botwe. Oh, ndinyutyne kakulu, ukolo Mheli wenza manene abekheleyo, hlabi Mheli esha-

Iweni sako.—Botani zitwalandele, esenu isicaka.

N GUBESA MACHWALA.

Rabula Schoon, January 11, 1898.

NGE TISHALA NEZIKOLE

(ILETA KU MHLELI)

NKOSI MHLELI.—Nidncele undinyameze ufake lamazwi, endinga indigcetyiswa, ndicazenze, kuba kum kulufifi ngele ndawo ntidana ukuyiya. Ndi bona isanda kunene lento yokuqeqeshwa, zime tishala zweke Siniaa zabantsundu, zimizi kanjanjalo zipumayo leminyaka zize zifumane indawo yokufumela, koko

inqaba kuse kuluhleni kolondawo ixesha elide. Ibangwa yintonina lonto ? Ziliza ngokungavani nabafundisi; imbi ke leyo ndawo. Ndisuka mna ndingaxwama ukuba moya mnye no Mpati Wemafund, u Dr. Muir, kwecala, ziya kuyigonda zona itishala leyo ndawo xa ndithoyho. Ndiiza kunqati ndisuka komunni omnye. Iti ke yakuba ipumle ke itishala leyo kweso sikolo ibifundisa kuso, fiuke umfundisi engazakathi ngokufuna itishala, umfundisi ngokwake, it akufika Umhlobo, Zikole bafelise abantwana. Ndi funa ke ukungoda ukuba bubungasa na lonto ngakwicala labafundisi.—ukuti umntu umane usiya esikolweni itishala ezakuba shelwa lowo msebenzi zakona. Abafundisi betata indawo ingeyivo yabo nye, zizakuthi zingaka nye ukuba nintzi kwazo itishala 7 Lonto ke ndithoyho yandle kwizikolo zabantsundu, ayandanga kwezabamhlopo.

Ipepa lomhla we 3 ku February lo lindawo eti. “Bati aba batwana indlela engokweshanye, ” Hayi, sesinyuke ngokw-aneleyo, ” kaba ilela iwe.” Lendawo ke yinyaniso—ngokudokwa kwabangondo zingelenizwayo ukucinga, lentso oti emantla uyiyona ipumelisisayo; kanti ke mna ndi mjenje kokwe zombona ziluzuro ukusinga emgibeni—bayazi bona abayiviseli bantlwa ngezele ngokwabo. Ndiyapule kakulu lendawo, iti injalo, uyibone kakuli kwezi tishala zitandwa ngabantu zifundisa ngo—imge apo igqitsole. Iqabete nimina nente ukwezuka, indawo ngo apo? ngatsho omnye ukubuzwa; lowo mbuzo ke ndiwyekele kwaba yivisisiso lento ndi-nyetlayo. Ndi me tishala ezimzini nezizayyo ezikalayo ngeledawo, endizizayyo futi, abafundisi mabaqube ukuba iyapuleka lendawo, ilinxeba elibi kubu.

Ndiyavuya ndiyibonise lendawo, nokukuba ihlungile kusimna, nokuba ay-tingile, nokuba yinto engayikeyako na? —Bota, Mheli.

THE VIGIL

Colesberg, 5 February, 1898

AMANANI EMALIBENI

E KOKSTAD. —Ezokugqibela ingxelo zezithobotlo lo Isod 22 ngepanti, Amananda lo 6d ne 1s 10d idezini, Ipesika lo 6d ngecala, Itupile lo 5d, itsho lo 4d, ngengxwama, Umbona lo 2s 6d ne 13s ngengxwama, Umgubo lo 2s ngengxwama. Umgobo wombona 15s ngengxwama. Ihabile lo 3s 3d ne 24s ngokuli leponi, Inkumi 56s ne 60s nge[????]Jara.

—o—

E MNTA. —Ipepa lese Mtaba libalula kuba icuba linuyikele kwintsuku ezimbala eyazigqibela. Ukwakwengxwama lo 4d ngengxwama, Umantla lo 4d ngengxwama, elama Mpondo 7d ne 8d ngepono yobanzima. Ze-sukananekela ukuba nonakasi alucume ngokweminikwela engabambili, kuya bonakale ukuba amanasa asaya kunyuka. Umbona ushabamba kwi 15s ngengxwama. Akuko matyadidi akukuba kee bizimisii kwelo lingase Mtaba kwangoko.

—o—

KWA KOMANI.—Lengxelo yeyokupela kwesigweko, 5 February.—Ibhoto lo 1s lo 6d ngengxwama, Inkhuni lo 1s 6d nge, Imbityo (indimubha) 3d ne 6d ngecala, Ikabepi 3d ne 6d nye, Amananda lo 3d ne 1s 9d ngecala, Inkuni 27s ne 55s nge[????]Jara, Ihabile lo 3d ngeku- leponi, Ubusi lo 9d ngebobite, Ivtatala 3d 6d nye, Umbona 7s 9d ne 9s ngekuhlu leponi, Amanawesile 5s ne 7s 6d ngengxwama, Ipesika lo 1s ne lo 6d ne 100, Itupile 7s ne 9s ngeku leponi.

—o—

AMCEBO NGESIFO. UMQALA obuhlungu sisifo esandileyo kakulu. Umhlabi mntshane kwaba umntu, umntu omnye, ukuhamba esikondweni solwimi, ezibangela ukuba dumba, kubenzima nokuginya. Uba-ngelwa kwazizimo ezibangelile ingxelo, ukolisa ngokuti ubambe nyayo. Umqal obuhlungu unokuphulisa Kamsinyane ukokusele iyiza lokholokholo lika Chamberlain, isiqingatha sezgebekha ekin- gelaneni enya kwemihlabo, kuya ngokanjalo utate ipeli fe flannel uyilele kwi Chamberlain Lokuhli ihli uliandelelenti emnteni. Ukuhla ikufi abule tandlela ngelapho eMileyeyo Ukuba umntwana umonqala obuhlungu wakuwukangela.

Cinezela ubhumi nge gxebka ukunge ubeni awubona umntu; ukuba kuko umantaba amhlophe ngqinane emqeleni makutywelele egqeni kwangoko ukuba amantaba asecalameli asingawo umqala onenzayo njengalowo. Iingxwema nge-barbari bonke u R. LUMSDEN & Co., wase Qonce unalo kakulu. 12

Kooloko kusiavuya ukwamkela izi- ngqinelo ngelika Chamberlain kholera ne Sisu Segazi, kude kube ngapulelona kona xa sivela egqineni. — Akuko yize inanamandla nelanelani ngenjelika Cham-berlain lo Cholera ne Sisu Segazi ubhalha atsho u Dr. R. E. Urey, Uqigira no Menzi Mayeza wase Ohney, Mo, wayiye ke elisebenzisa elusatheni brukwe, kuya ngabanyakoni. Ingxwema ngokwintengisa kwindlela yake yamazye iminyaka enitanudawo, ufanele ke ngoko ukwazi. Litengisa ngu R. Lumsden & Co., Um-tengisi Mayeza, e Qonce.

not be collected in fees, where 2/-, 3/-, or even 5/- a week among Euro-peans is regularly paid, and the govern-ment enabling the securing of the best teachers in the latter case. The absence of an eagerness for education on the part of the pupils is also a drawback to the progress of the Coloured class; and when education, such as it is, has been got by the colouring of or girl, he or she remains in educated ignorance, and by acquiring the practice of reading all kinds of books, on different kinds of subjects. This is one way of opening one’s mind to the kind of world he lives in, and see how others succeed in it, and how he may also expect to succeed. It is not enough to read one or two newspapers. The coloured class must prize education as a great deal more, otherwise they will remain hewers of wood and drawers of water. The other aspects of the problem will be dealt with in another article.

We notice that in the Government Proclamation concerning the Legisla-tive Council Election, no notice is made for taking the poll in Ponda-lunda, which is in the Eastern Ceres. Whether the large class of officials and other residents in that territory are of set purpose disfranchised, or whether they are expected to get out of the country to record their votes, is not clear. But it is scarcely fair to the Candidates who would secure these votes, to deprive them of them in this way, let alone the injustice to Her Majesty’s subjects who are dis-franchised. Government should explain the matter, otherwise it will have a rankling feeling of dissatis-faction.

When Will the Government cease stirring up the unsavory Estri-guand Native question, people are beginning to ask? The true an-swer, we believe, is not until the wirepuller behind the *Kostkad Advertiser* ceases from troubling. The parading of well-advertised patrols by the Natal Government, in con-junction with the Cape Govern-ment, in view of the acknowledged fact that no disorder is apprehended, is care-fully calculated to unsettle the people, with a view, doubtless, to another Phokwane Reserve Confiscation Act.

No one can fail to see that Mr. ESCOMBE, of Natal, has a very good opinion of himself. Ever since his rejection by the Colony as Premier he has been indulging in all sorts of ridiculous contortions to convince the Legislature that “CODLIN (ESCOMBE), not SHORT” (BNNs), was his friend, increase in numbers every year; then (3) the *Kafir* element, by far the largest, which in spite of brandy and disease, continues to accompany civilization, continues to increase. All these three are deter-mined to stay in the land, and to make the best of its advantages. There is no use, he thinks, in one class kicking against the pricks of one speaking of exterminating the blacks? and the coloured speaking about dividing the whites into the sea—the big practical and pressing question is: How are all to stay together without quarrelling, acting fairly to one another, so that they may live and let live.

Mr. Dower begins by stating that the Law of this country makes this possible. All classes and creeds, and colours are equal before the eye of the Law, though the white man is the product of many hundred years of civilization, while the coloured have had the elements of it for scarcely one hundred years. The white man before the law was not a thing which came of itself. The friends of the coloured man engaged in a long and fierce battle to obtain this right of equality, and that determination, on the part of the British, to give the Dutch out of the Cape Colony to form the Dutch Republics, where a man of colour has no standing except as a servant, tenant, taxpayer, or anything to help the white man to be master. With this privilege of equality before the law the coloured man however still remains in the poorest position, because of ignorance and want of education. For a long time the Dutch also occupied this position and complained of the “slowness of the Englishmen” in keeping them down, till they began educating their own sons and daughters; and now half the Judges, Magistrates, members of Parliament, Advocates, and Govern-ment officials are Dutchmen. Educa-tion was the battle, not the grumbling, envying, complaining, and nurs-ing of grievances.

The coloured man as yet does not support schools, by contributing an equal amount to that supplied by Government, like Europeans who give in the £ for £ principle, nor does he send his children regularly to school. The argument of enemies of Native Education as to injustice of coloured people claiming equality of rights in educational grants is that European s contribute a £ 1, and Natives only 5s. for every £ 1 by Govern-ment. Another argument is irregu-larity of attendance in the schools so supported. For every one hundred children for which the grant is given only sixty attend, and each irregular attendant affects for evil the results of the school, and makes good progress impossible. The fault here lies with the parent, though the teacher is often blamed. Where pupils are plentiful, it often happens that for want of funds the quality of teachers is inadequate. It is found among the Coloured that 2d. or 3d. a week can-

not be collected in fees, where 2/-, 3/-, or even 5/- a week among Euro-peans is regularly paid, and the govern-ment enabling the securing of the best teachers in the latter case. The absence of an eagerness for education on the part of the pupils is also a drawback to the progress of the Coloured class; and when education, such as it is, has been got by the colouring of a boy, he or she remains in educated ignorance, and by acquiring the practice of reading all kinds of books, on different kinds of subjects. This is one way of opening one’s mind to the kind of world he lives in, and see how others succeed in it, and how he may also expect to succeed. It is not enough to read one or two newspapers. The coloured class must prize education as a great deal more, otherwise they will remain hewers of wood and drawers of water. The other aspects of the problem will be dealt with in another article.

LATEST TELEGRAMS

[REUTER]

THE TRANSVAAL PRESIDENCY

President Kruger Re-Elected

PRETORIA, Wednesday. —The detailed returns of the Presidential Election show that President Kruger has been re-elected by an overwhelming majority the totals being: —

Kruger 12,764
Burger 3,716
Joubert 1,943

Mr. Burger had a slight majority in Potchefstroom and Lichtenburg. 11

BATLAPIN PRISONERS TRIED DEATH SENTENCES. [SPECIAL TO "IMVO."] KIMBERLEY, Wednesday. —The February Criminal Sessions, which commenced on Saturday last, are pre-cluded to-day by the law. There are twenty-two cases of forty-two prisoners, and 181 witnesses are subpoenaed by the Crown.

T. B. Crause, European Collector of Revenue, pleaded guilty of embezzling £1,167, the property of the Government. He was sentenced to two years’ hard labour.

Stoffel Boo, a Kafir convict, was also sentenced to two years’ hard labour for the theft of two diamonds, valued £17, the property of De Beers Company. Pethui, a Batlapin Chief, Jacob, Ramasabeta, Manone, Ramukhala, Hadi, Radepesti, and Phared of Phokwane, were convicted this afternoon of the murder of the Bluhm Bolton and Wadi; and were sentenced to some of Manzana, Dibetwehe, and Maruping Putसानa, who were also charged, were discharged, the learned Judge, who is very humane, commented severely on the fact that for nearly 24 hours, the foregoing prisoners had no food on Tues-day. The prisoners were ably defended by Mr. Ward, West which is sufficiently Bond to put him in.

A Native correspondent discussed in our last the subject of a Natives representative in Parliament, and seemed to be under the impression that the Constitution bars the man of colour from the precincts of the House. It is the glory and the strength of the British nation, that no artificial hindrances are placed in the way of citizens of whatever hue distinguishing themselves in Parliament for any other arena.

NEW EDITOR.

The *Citizen* made its appearance to-day under new proprietorship. Mr. H. W. Beer, a European, is the proprietor, and it is significant that the words, “Cape Coloured Man’s Opinion” is left out.

LOBENGULA’S QUEENS. Lobengula’s Queens passed through here to Bulawayo.

A MEETING with Mr. N. J. DE WET, Bond candidate for a seat in the Legis-lative Council in the Eastern Ceres was held in the Temperance Hall last night, and not endeavour, as some wisecracs are trying to, to insist on the separation of these interests.

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Persons We Know.

The late Mr. J. P. du Plessis, M.L.A. for Cradock, was a Bondman of a very moderate type. Like the rest of his fellows, he had hardly any qualifications or a regard to things as a farmer, he earned the esteem of his neighbours, who em-phasised it by returning him to Parliament. 11

It is gratifying to learn that the health

of the Bishop of Natal, who was seriously ill in England, is much improved. Dr. BAYNES is expected to return to his diocese some time about Easter. He writes: —“I must do something for the finances of the diocese before I leave, and the time is short enough for all the places at which I want stir up interest. 11

The whole press of South Africa will deeply feel the news of the death of Mr. C. F. H. Bentzen, who has for many years been the able and brilliant Editor of the *Express* of Bloemfontein. He departed life early on Saturday last in the Capital of the Free State, after a few days’ illness. Following so closely on the death of Mr. Andrew Murray of Bloemfontein Mr. Borkenhagen’s demise is a blow to Bloemfontein more enamoured of the German form of Govern-ment than for the British, and the advocates of Mr. Kruger’s clumsy ways of Government he was the most able, as well as the most plausible. His fresh and piquant style of writing will be missed in the columns not only of the *Express*, but also of the South African Press. Mr. Borkenhagen’s private friends are deeply grieved and heart-broken. — the present writer having once had the privilege of enjoying, and can, therefore, speak from personal experience of the same.

A correspondent sends us the following interesting item of news from Lovedale: —“Many people say the Native of this country has no energy; but if they had seen Simon Phamose on Saturday they might have changed their opinion. The Lovedale boys were contain- ing the Colonial and English mails was inadvertently sent to Seymour. Word came in the afternoon, and Simon tried to find a horse but failed. He accord-ingly started off on foot, and overtook the mail at the end of three miles away. He shouldered the bag (60 or 70 lbs weight) and carried it back to Lovedale. Rather plucky wasn’t it, hi?” Yes; but it was more than mere pluck. It was a conscientious sense of one’s duty, which is highly commendable. 11

We may state that Mr. Simon Phamose is a Moptuo, who was under Mr. Bokwe’s training while Postmaster at Lovedale, but who has now succeeded him in the work of the Lovedale Post Office, although he is taking four pupils—two boys and two girls—for training at his home at Rhodisia three years ago, after finishing his Theological studies at Love-dale, according to the request of a large number of Chief Kama’s people, who were removing their. The chiefs Mphoeng and Raditladi, who were leaders of these people, wished to pre-serve the seed of God’s work, and called this young probationer to labour among them, undertaking the responsibility of his support. With pluck and energy he decided to go; but finding, after a year’s trial, that the pro-gramme was not being hampered by the fact that he had not been ordained, he applied to be applied to the Free Presbytery of Kaffraria for the “laying on of hands.” This was done at Lovedale about eighteen months ago.

This mission, however, is in no way attached to the Free Church as is now support or carrying on of the work. Mr. Dambaiza has had severe reverses since he went there—his wife was unex-pectedly cut off by fever a few months after arriving, and himself escaped the same fate; then followed the Mate-bele troubles of war, rinderpest, and famine. Still the work has prospered wonderfully, his congregation now numbering between 70 and 80 members, and 15 candidates for baptism, of whom which he had drafted eight pupils, who are now at Lovedale and Blythwood in-stitutions. The population that has now gathered round him is nearly 2,000, under Chiefs Mphoeng and Raditladi, and 15 candidates for baptism, of whom which he had drafted eight pupils, who are now at Lovedale and Blythwood in-stitutions. The population that has now gathered round him is nearly 2,000, under Chiefs Mphoeng and Raditladi, and 15 candidates for baptism, of whom

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"Imvo" Extra

THURSDAY, FEBRUARY 10, 1898.

BLYTHSWOOD

THE current number of the *Christian Express*, among other interesting and instructive matter, gives extracts from the Report of last year, about to be published, concerning Blythswood. Only the select have access to the full Reports, not only of the Blythswood, but of all the Native Institutions. The general public has to be content with selections, such as the one before us. The plight is worse in regard to many Institutions that rest satisfied with reporting to their Synods and Conferences, and do not court the public eye. To our mind they lose by pursuing this course, and the sooner they see their way also to communicate to the people their reports by means of the winged Press, the better for all. The space at disposal does not permit of our doing full justice to "the selection" from the Report by the *Christian Express*. It is as much as we can do to give a selection from this selection.

The summary opens with a short and pithy account of the closing meeting of the last term, presided over by Mr. W. C. SCULLY, RAI., Ngqamakwe, whose address consists of some weighty and timely remarks. MR. SCULLY is a gentleman of considerable culture, who has made the observation of Native character a speciality. In his address he emphasised an aspect of Native development which our people will do well to bear in mind, for we are sorry to say it is not a creation of the poetic mind of the speaker, for even the more prosaic among us cannot help but notice it:

Mr. Scully said he wished to call the attention of the young people, and especially of the young men present to what was undoubtedly a great danger at the present time in Fingo- land and in Native life—an increasing absence of respect for natural and lawful authority. The young men were being educated. Every year their horizon was growing larger. In many ways, every generation was lifting its head above the generation before it. As the Fingoes were the most progressive tribe, and had yielded themselves most to the uplifting influences of Christianity, Education and the British Government, so they were the most affected by this danger. They were making the greatest progress in numbers, in wealth, in education, in political and civic life. They exercised special rights in the way of local self-government. And they now aspired to many things that were not long since entirely beyond their reach or their hope. All this tendered to puff up the young men, who were like new ships, with their sails full of the wind of progress, but without the steadying ballast of cargo of experience. If the young men would school themselves to be sober and sensible, all this would be for good, and they would weather the gale which, though favourable, was dangerously strong, and ride safe over sunken reef and sandy bar into the good harbour of success. But at present the tendency seemed to him the other way. He had even had before him, quite lately, three cases of young men assaulting their parents, a thing unheard of in the old heathen days.

The Report then proceeds to deal with the history of the Institution during 1897, which will be gathered from the following:—

In the annals of Blythswood, 1897 will probably be remembered as the broken year. For it was doubly broken; first by fatal disease, and second, by the unexpected resignation of the missionary principal in charge.

This year, in the month of May, several cases of Typhoid fever or allied ailments appeared. Two or three deaths occurred, and the Institution had to be closed for a time.

On the heels of this calamity came, to most quite unexpectedly, the resignation of the Rev. James McLaren, who for fourteen years had been the head of the place. Health, overstrain, the offer of the School Inspectorship in which Blythswood and Fingoland are included, and other causes brought about this—the greatest loss the Institution could have suffered.

The writer of the Report is, no doubt, the present head of the Institution—Rev. W. J. B. MOIR, M.A. Those who have the privilege to know him know Mr. MOIR to be a very modest man. Nobody who is anybody will, therefore, be surprised to find that no reference is made to the gain to Blythswood by the accession of Mr. MOIR to the Principalship vacated by Mr. McLAREN. Although

quite prepared to appreciate the loss to the Institution by the withdrawal of so able a man as the late Principal, yet by the selection of Mr. MOIR to succeed him, the saying that no man is indispensable has been verified in a sulking degree regard to the change at Blythswood.

FOR educational purposes and to satisfy the Education Department, the Institution is divided into two Departments—(a) the Normal School and (b) the Practising School. We admire the wisdom in the distributing of the work, and "the loaves and fishes." The Normal course is manned by European teachers and the Standard course almost wholly by Native teachers, in a Native Institution is the ideal arrangement—to keep in view the fact that the European is where he is so long as the Native is not qualified to do the work that has to be done, and to give him a chance where he is able, as in the Standards. The other institutions, that are not already doing so, would do well to take their cue from Blythswood, if ever they are to satisfy the reasonable aspirations of Natives.

Next we find that Church work is not overlooked. This was quite to be expected at a Missionary Institution established to give effect to the Great Master's Gospel: "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Following naturally on the heels of God's work is the merciful work of the tending of the sick. We are glad to see that Mr. W. ANDERSON, an old and prominent member of the staff, has been blessed in this direction.

The number of Borders, including apprentices, was 108 young men. In the Girls' School, in which Miss CHRISTIE is the presiding genius, the Borders are 79. Besides these the Day Scholars are nearly as many. The fees from Natives reached the fine sum of £991, showing that education is not quite unappreciated by our people. That the work may go on and prosper is our most earnest desire.

BIBLE LESSON

FOR SUNDAY, 20TH FEBRUARY.

SUBJECT: "The Twelve Sent out."—Mat. x, 1 to 15.

These twelve men were at first disciples, that is—those who are taught; and then they were apostles—that is, those who were sent. We must be like them, we must first come to Jesus to be taught about His power to save us, and then we shall be sent to tell others in order that they also may be saved.

V. 2 to 4.—The Lord sent them out two by two. We also shall find it better not to work alone. If there are two whose hearts are alike they can help and encourage each other. Like two oxen in yoke they will be strong to pull together.

V. 5 and 6.—Begin with your own people. Do not think that you need go to distant lands to seek for work to do for God. The lost sheep are here; call them to return to the Good Shepherd.

V. 7 and 8.—Care for the bodies of men as well as their souls. You have not the power to do miracles as the apostles had, but you visit the sick, and help the weak, and feed the poor. Do not expect to be paid for all that you do. The Lord has given you His salvation "without money and without price" (Is. 55, 1), therefore He says, "Freely ye have received, freely give." If a man is asked to some work to help the kingdom of God, perhaps to preach, perhaps to lend his wagon to fetch material to build a church, perhaps to call the people to a meeting, he says at once, "What money shall I receive for this?" That is shameful. We should, if we can, do any work for our Saviour who gave His life freely for us.

V. 9 and 10.—Do not wait to make great preparations. Do not say I must have more education before I can do anything, or, I must be rich before I can have time to work for God. The Lord calls you to begin just as you are and just where you are.

V. 11 to 15.—Do not be afraid lest some people will "refuse to hear your words. They will do so because their hearts are hard but leave them to God, he will punish those who are disobedient. Continue the work that God has set before you "whether they will hear or whether they will forbear," as He said to the prophet Ezekiel. (Ez. 2, 5.) and then you will be free from guilt. (Ez. 3, 19.)

Maj.-Gen. Sir Charles Warren, R.E., commanding the Thames District, has been promoted to the rank of Lieut.-General.

The Rev. J. P. Ritchie has been elected minister of the English Church, North-end, Port Elizabeth, and Secretary of the Congregational Union of South Africa.

NEWS

WE learn that Cape Town has a mule 19 hands high, weighing 1,850 lbs., and valued at £150, with a draught capacity of three ordinary horses. ***

REV. J. B. HEARD, of Pietermaritzburg, says that South Africa is becoming the happy hunting ground for religious vagabonds.

It is said that three cyclists lately arrived at Shanghai, after travelling 14,322 miles. ***

IN Algeria the Natives are said to be suffering from famine; in one arrondissement alone 10,009 people existed for weeks on roots.

It is at present arranged that the Um-tali railway should be opened at the end of April. A strong Festivities Committee has been formed, and £400 was subscribed in the room at the first meeting.

CONCERNING the late Mr. Peter T. Rwevu, a coloured American correspondent writes:—"Mr. Peter T. Rwevu, who took his flight from Port Elizabeth to Heaven on the 10th day of January, 1898, was a man, no doubt, most highly appreciated by one and all who ever came in contact with him—appreciated by all for his pleasing countenance, his kind words, his courageous disposition, his uprightness, his words in honest, religious life; yes, and for one and every thing that's virtuous, which has caused all to love him. All this can be proved by the tears shed from the mourners' eyes during his burial ceremony, and also by the multitude who followed his corpse to the resting place. The beginning of the followers, who took their matching position just in front of the corpse, could be seen by those who had good eyes, and looking forward from the corpse; but where the followers ended behind, it strained the strongest eyes to see. And what made the mourning procession more remarkable was to see the blind there, the deaf there, the crippled, the lame, the dumb, and even those who knew him not, were there also! Above all things there is nothing like appreciation, nothing like unity. A good name is better than riches." ***

REV. L. NUTTALL, secretary of the South African Auxiliary of the British and Foreign Bible Society, presented some interesting items at the last meeting of the Committee, as to the progress of the work of Bible distribution in this Colony and the adjoining States. Last year this Auxiliary disposed of 42,899 Bibles and Testaments, viz. 20,480 Dutch, 14,112 English, 8,189 Native, and 1168 other Scriptures, in Cape Colony, Free State, and the Transvaal. There was an increase of 1,094 copies over the preceding year, and 9,000 more than two years ago. In 1885 the circulation was only 11,225 Bibles and Testaments, and thus in twelve years it has increased nearly 400 per cent. ***

HIS EXCELLENCY the Governor of Natal and Lady Hely-Hutchinson will leave the sister Colony on a visit to England, at the end of the present month. ***

NATIVE labour on the Rand is stated to be increasing daily.

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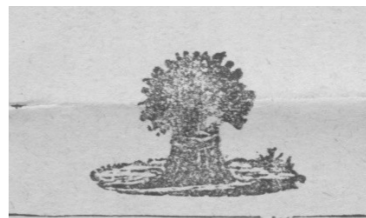
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