

Litolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).

—:o:—

Unokuhlalela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.

Izaziso Zabazelweyo, Aba- ishatileyo, ne Mipanga, irolelwa ls. ngexesha ngalinye ezingene ngalo.

[Vol. XIV, No. 697]

## IZAZISO ZAKOMKULU.



## ZISHICILELWA NGE GUNYA INTSHUMAYELO

NGU MHLEKAZI U SIR ALFRED MILNER.

Ummnuzana we Grand Cross Wodidi Olu-balulekileyo lo Saint Michael no Saint George, Ummnuzana Ongumpati Wo didi Olubekekileyo Iwe Bath, Irluneli Nompoti Oyintloko we Koloni Yo mntan’ Omhle ye Cape of Good Hope e South Afrika, namazwana nezibhaka zawo, Nompoti Owongamaleyo Womntan’ Omhle, njalo njalo, njalo njalo.

EKUBENI, ngentshumayelo enani lingu 534, ebalwe ngomhla we 4th ku January 1898, ndenze pantsi nangamandla amagunya akum “ Omte- to wokucita Ibandla Lengwevu, 1897,” ndicita Ibandla Lengwevu le Koloni yase Cape of Good Hope; nasekubeni ngoku kufanelekile ukutbha amalungiselelo okunyula amalungu lo Bandla, kwiziqingata ezitile zokunyula ezinikwe amandla okwenjenjalo “ Ngumteto Wommiso Ohlazweyo, No. 18 ka 1874,” “Umteto Wokudityaniswa kwelama Griyha, No. 39 ka 1877,\* Umteto Omcele Amazwe Apesheya kwe Nciba No. 30 ka 1887,” “ Kwano Mteto Wokudityaniswa kwelama Betshwana, No. 41, ka 1895.” Ngoku, ngoko, pantsi nangamandla namagunya akum ngo Mteto, ndiyashumayela, ndixela, ndisazisa ezindawo zimbalwa zilandelayo, oko kukuti—

1 Amagosa Ongamele Unyulo kwiziqingata ngazinye Ezinyulayo pakati kwezvo Ndawo Zinyulayo, ngapandle kweziziqingata Ezinyulayo zase Kapa nase Rim, e Batenjini nase Griqualand East, ayakuba zimantyi zezo ziqingata ngazinye, okanye ibe ngamagosa aba- mbele zona okwloxesha.

2 Amagosa Ongamele Unyulo kwiziqingata Kzinyulayo zase Kapa nase Rini ayakuba zimantyi ezihlala e Kapa nase Rini, okanye ibe Ngamagosa abambeke zona okwelo xesha.

3 Amagosa Ongamele Unyulo kwiziqingata Ezinyulayo zase Batenjini nase Griqualand East ayakuba zimantyi Ezinkulu zase Batenjini nase Griqualand East, okanye ibe Ngamagosa abambeleyo okwloxesha.

4 Ukuba indawo ezitile zokuvota nakumandla ngamnye Onyulayo pakati kwezondawo zinyulayo, ngapandle kwa- lomandla Unyulayo wase Kapa ziyi- kulba zindawo ezimele zona ezikanki- nnye kolutludwe langapantsi kwale Ntshumayelo.

5 Ukuba Amagosa Atile e Voti, akwimimandla ngamnye Enyulayo pakati kwenzindawo zikankanyiveyo zokunyula ngapandle kwendawo Enyulayo yase Kapa, ayakuba Ngamagosa amcele oko kukankanywe kuleniteto ingentl’ apa.

6 Ukuba ukuvota kwindawo nganye yokuvota kuya kuqala ngolwesi TATU, MARCH 16, 1898, ngo 8 kusasa, kuyekwe ngo 5 emva kwemini.

7 Ukuba loneteto ikankanyiveyo iya- kutatwatwa njenge neto efakwe kule Ntshumayelo yam.

8 Kwakona ndiyashumayela, ndixela, ndisazisa, pantsi nangamandla esitendu ses’Toto so “ Mteto we Voti Wokuti- tintela Amasiko Amabi ka 1851,” nango “Mteto Wokunyula we Palamente, ka 1883,” ukuba bonke abantu abaya kufunyanwa benetyala lokutenga, besenza, oxanye bebonalalisa impembelelo engafanelekileyo, okanye amasiko amabi kwindawo zokuvota okanye ngokumawela naze, bayakuti, bakugweywa, bohlwaywe ngokwalo Mteto Ilungiselwele oko.

### TIXO SIKELLELA INKOSAZANA!

Inikwe pantsi kwesandla sam nesi Ncama- tiselu sale Koloni yase Kapa, ngalomhla we 19 ka JANUARY 1898.

A. MILNER, Irluneli, No. 26, 1898.

Ulutdwe oluhamba nale Ntshumayelo ingentl’ apa

### VII. EMPUMALANGA;

1. UMANDLA WE QONCE.—*A. Umandlana wokunyula wase Qonce*.—Kuya kuvotwa kwezi ndawo milandelayo—Reeves’ Hotel, Mount Coke; Francis Radne’s Residence Ntsikizini; F. M. Deutshmann’s Residence, Debe Nek; Lowes Hotel, Qibra; R. J. Crowe’s Residence, Debe Nek ; Mundinich’s Shops, Rulula; Burnshill Mission Station, Ordemann’s Hotel, Green River; Court House, Middle Drift; J. D. Wood’s Re- sidence, Gxulu ; W. Atty’s Residence, Wolfe River; Government Offices, Keiskama Hoek; Schoolroom, Branschwag; Schoolroom, Ross Mission Station; Court Room, King Williams Town; Deeds Office, King Williamstown; House in Smith Street, King Williams Town ; House in Cambridge road, King Williams Town ; Schoolroom, Frankfort; Schoolroom, Pison ; Bara- chevey’s Hotel, Kei Road’s Hotel at Blain; Junction, Hotel at Briedback; Hotel at Berlin, J. Keilfoi’s Residence, Farm No. 195. *B. Umandlana wokunyula wase Qumra*. Kuya kuvotwa kwezi ndawo zilandel. vo —Court Room, Qumra ; Residence comet, Farm No. 42; Residence of ???rnet, No. 216; Farm No. 281; C. ??? *Cumakala*.

Field  ??? otwa kwezi ndawo zilandelayo — ??? Stutterheim; School House, Isidenge; Deane Hotel; Wartburg School Room, Farm Orbe, Hotel at Bolo, Emgwali School Room, Residence of Field comet Lugilo. *D. Umandlana wokunyula wase Katikati*. Kuya kuvotwa kwezi ndawo zila- ndelayo —Residence of Field comet Anta, Residence of Field comet Henderson. *E. Umandlana wokunyula wase Victoria East*. Kuya kuvotwa kwezi ndawo zilandelayo—Allen Groove, Fort Hare.

UMANDLA WE EAST LONDON.—*A. Umandlana wokunyula wase East London*.—Kuya kuvotwa kwezi ndawo elilandelayo—Warendale, Christmas Vale, Farm No. 85. Old Court House on West Bank, Court Boom, East London ; Hotel at Cambridge, Farm 178, Gonubie ; Fort Jackson, Maolean Town, Peterson’ Hotel. *B. Umandlana wokunyula wase Qumra*.—Kuya kuvotwa kwezi ndawo zilandelayo—P. O. Woolhope Sea View, Hopewell.

UMANDLA WE QUEENSTOWN.—*A. Umandlana wokunyula wase Queenstown*.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Queenstown; Queenstown Park, Leseyton Schoolroom, Invanti, Douglas Hotel; Qwebeqweb, Court Room, Whittle, sea; Wakelya, Guilford, Thibet Park, Kamastone, Oston, Hackney, Teacher’s House ; Welcome, Court Room, Sterkstroom ; Zetland, Baileyton Hotel. *B. Umandlana wokunyula wase Cathart*.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Cathart; Rockford, Fairford, Retreat, Sletmere, Toise River, Pasey’s Hotel. *C. Umandlana wokunyula wase Glen Grey*. —Kuya kuvotwa kwezi ndawo zilandelayo; Cuort Boom, Bolotwa; Driver’s Drift

Hotel, Qoqodala Hotel. P. Umandlana. *wokunyula wase Tarka*.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Tarkastad ; Hartfontein, Rhenorstershock, Klein Hartfontein.

4. UMANDLA WK ALIWAJ NORTH.—*A. Umandlana wokunyula wase Aliwal North*.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Aliwal North Olyvenfontein, Paarl, Kalkoenkrantn, Platfontein, Court Room, Jamestown; Patriotsklip, Court Room, Lady Grey ; Beerfontein, Karmelke spruit. *B. Umandlana wokunyula wase Herschel*.—Kuya kuvotwa kwezi ndawo zilandelaye —Court Room, Herschel; Residence of E. Dodds, Blikana ; Residence of T. Gallon, Palmfontein; Residence of G. W. Dickson, Josannas Hoek ; Sterkspruit. *C. Umandlana wokunyula wase Barkly East*.—Kuya kuvotwa kule ndawo zilandelayo —Lyndale.

5. UMANDLA WASE WODDBHOUSE.—*A. Umandlana wokunyula wase Wodehouse*.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Dordrecht; Basklegge, Carnarvon Farm, Willow Park, Boshoff’s Kraal, Rooke Moogte, Swemport, Rooeduek, Good Hope, Andover, Draai Om, Indwe. *B. Umandlana wokunyula wase Barkly East*.—Kuya kuvo twa kwezi ndawo zilandelayo —Barkly East, Fetoam Glen, Clontarf, Rhodes, Mosheli’s Ford, Granard, Lyntere Lodge, Bavenafell, Morgenzon, Vent *Umandlana nyula wase Glen Grey*.—Kuya kuvotwa kwezi ndawo zilandelayo —Lady Frere, Bengu, Buffeldooms, Macubeni.

6. UMANDLA WE TEMBLAND.—Kuya kuyo- twa kwezi ndawo zilandelayo —Court Room, Ngatmakwe; Kotana, Mahlubini, Court Room, Mqanduli Old Morley, Court Room, Idutywa; Court Room, Elliot, Bloem Vlei, (Xuka) Ronan, Gubenza, Cantire, Ettrick, Eda, Court Room, Engobos, Enja, nyana, Nidamb, Court Room, Butterworth ; Toleni, Court Room, Cofimvaba ; Court Room, St. Marks ; Southey ville, Makwabaha, Court Room, Tsomo; Mbulu, Tsojana, Court Room, Willowvale; Court Room, Cala; Court Room, Kentani; Court Room, Elliot, dale; Court Room, Umtata; Rooedehavel.

7. UMANDLA WE GRIQUALAND EAST.—Kuya kuvotwa kwezi ndawo zilandelayo —Court Room, Mount Frere; Court Room, Mount Ay lift; Court Room, Mount Fletcher, Glen Avon, Far View, Court Room, Tsolo; Court Room, Maclear; Tsitsana School, Witterhon, Cromarty, Middle Ridge, Ugje, Wizard Vale Vipau, Glen Grieve, Court Room, Matatiele; Cedarville, Zoegat (Mve. nyane) Drankenscock, Northerook, Court Room, Qumba, Balaunkama, Farm Topsham, Farm Moss Plains, Farm Gowan Lea, Faixn Hopeveld, Court Room, Lower Ibsi; Court Room, Port St. John’s; Court Roexn, Kokstad; Rummyeade, Rheebofontein, Treurfontein, Rathfarmham, Rooi Klip, Assaberg, Viel Salm.

## ISAZISO!

Sokumiswa kwe Arente Yomsebenzi e Johanne-nsburg ngu Rulume-ntse wase Koloni.

KUYAZISWA apa kubo bonke abantu okokuba u Mr. H. P. TIL- LARD, umiselwe ukuba abe yi Arente Yomsebenzi yo Rulumente wase Koloni e Johannesburg.

Umliselo lwenzelwe ukuze luncede Abantsundu abaya kwelo lase Rautini ngokufuna umsebenzi, okanye benqenela ukwazi ngezihlobo nezalamano ezi- sebenza emingxunyeni yakona.

Kulungiselelwe kanjako ukuba A- ba-sobenzi Abantsundu babe nokumikela imivuzo yabo, okanye inkalameye yayo, kwi Gosa Lomsebenzi eto ukuba Iyi- gine, okanye batumele ngalo imali kwi zihlobo nezalamane ezise Koloni nase zipalukeni zayo zabantsundu. Lolinali ke injalo yofunyanwa kwi Civil Com- missioner okanye kwi Mantyi ehilala kulo ndawo okanye kulo mandla akwami lomnti utunyelwe imali. Umtumeli wo mali wohlula umrumo we Sheleni Ezi- mbini ezine Sikispeni (2s. 6d.) ngemali asukuba eyitumela ngexesha elinye.

I Ofisi ze Gosa Lomsebenzi lo Rulu- mente wase Koloni zise MARSHALL STREET. Indawo ezinokutunyelwa ngayo incwadi zake azibhalwelelwayo okwangoku yilo: P. O. BOX 669; Ezocingo incwadi kutiwe “ KAFFIR,” JOHANNESBURG.

W. E. STANFORD, Umongameli Wemcimbi Yabantsundu.

Kwi Ofisi Yemcimbi Yabantsundu, E Kapa, 14 February, 1898.

### INTSHUMAYELO

NGU MHLEKAZI U SIR ALFRED MILNER.

Ilungu le Nkundla Epakamileyo yo Mntan’ Omhle l’ Knight, Grand Cross yelona qela libalulekileyo lo Saint Michael no Saint George, u Mnum- zana we Buto le Bath, Irluneli no Mpati oyi Ntoko we Koloni yo Mntan’ Omhle yase Cape of Good Hope e Satafika, narha Zwana kwa- kunye nezi Baxa zawo, u Mntan’ Omhle yo Mntan’ Omhle apa e Sara- fika njalo njalo, njalo njalo.

EKUBENI kunqweneleka ukwenza amalungiselelo kumteto olaulayo kwizipaluka ezikankanywa ku Mbandela ohlonyelwa kule Ntshumayelo, ukukusela ngangoko kunokwenzeka ukupangwa kokutya okondla umntu nosapo lwake, okoba ngezigebezo ze Nkundla zo Mteto ; Ngxunya yoko ke, nangetangelo lamandla, namagunya endiwantsiweyo, ndiya shumayela, ndicacisa, ndisazisa ukuba ukususela kolu lusuku, iyakuba ngu into wokuba umntu nawupina omangalwe waza wagwetywa wa nayiyipina Inkundla ekuyo lo Mazwe axeliweyo, nangani kungaba oko kucasene ne Ntshumayelo ze 110 ye 1879, 112 ye 1879, ne 140 yo 1885 nganye, nawupina omnye umteto, ukuyaleza ibatu lokutya emaze lingapa- ngwa, eliya kwanelela lomntu nosapo lwake isituba senyanga ezilishumi elina- mbini, okuya kukuselwa, kengoko ekungapangweni, nasekungatengisweni.

TIXO SINDISA I NKOSAZANA! Inikwe pantsi kwo sandla sam, yancanya- atiselwa nge Tywinne le Koloni ye Cape of Good Hope, ngolusuku lwa 24 ku January, 1898.

A. MILNER, Irluneli.

Ngomyalezo wo Mhlekazi i Rlulueli kwi Gqugula la Komkulu, J. GORDON SPRING, No. 30, 1898.

### Umbandela wale Ntshumayelo.

1. Pesheya kwe Nciba, kunye nelakwa Gealeka.

2. Eba Tenjimi, kuuyo nelakwa Bomivana.

3. Ema Mpondweni, ase Mpumalanga nase Ntshomalanga.

4. Port St. John’s (Umzimkulu).

5. Griqualand East (Empo).

M. ARMSTRONG,

### (Late A. MELASS),

NGUMENZI NOMTENGISI MAYEZA,

CATHCART ROAD, QUEENS TOWN.

INTLOBO zonke zamayeza okunya- nga abantu, nempahla, chambayo, ubuqolo, imifisi, zinokufunyanwa ngaba nteundu kona,

# IMVO NELISO LOMZI

## (NATIVE OPINION AND GUARDIAN.)

*Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories*

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, MARCH 3, 1898.

# A. W. FISCHER

(Umzi obusakuba ngoka A. BEET)

Usand’ ukufikelwa Yimpahla Entsha entle kunene, IPRINTI, CREPONS, GRASS LAWNS, njalo njalo. INGUBO ZAMANENE.-Kwezamanene kusand’ ukuvulwa EZIBUHLUNGU I-Twidi EZIBANDAYO, NEZIMNYAMA, ezite- ngiswa NGAMANANI APANTSI PAKULU-

AMACICI E-GOLIDE NAWE SILIVERE.

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet)

ARGYLE STREET, EMONTI

IKAYA LABANTSUNDU.

## Intengiso Enkulu Yempahla!

(Ekufuneka ipelile ukuze kuboko ituba Lempahla yase Bu- sika eza kufika kamsinya).

ISUTI ZAMADODA, 10/11,15/, ne 22/6

IHEMPE „ ezimhlope, 2/9, ezifanelwe yi 5/3

„ „ zokusebenze, 1/2, 1/4, 1/11

ZABE ZILUNGILE KUNENE.

IBHULUKWE elungileyo eyomeleleyo ye Kodi itotywe ixabiso lakwi 5/11.

IZIHLANGU ne SHUZI zitotyelwe kumaxabiso efandesi — yiza kubona ezetu zamadoda ze 6/11, isimanga Bexabiso nobu tshipu, izihlangu ezomelele kangaka

INTSALELA ZE PRINTI zitengiswa ngamanani ase- zantsi ukuze zipele tu.

ITYALI—Lilo eli ixesha lokuba nizifumanele isisulu zitotywe kwi 3/6 inye. Ninto eninzi ye Sampulu ze Tyali ezisand’ ukufika ziyakutengiswa ngama xabiso e fandesi.

I BLANKETI zitengiswa ngamanani atshipu.

IHEMPE ZAMAKWENKWE, ISUTI, IZIHLA- NGU, NE MINQWAZI zonke zitotyiwe.

*Ukuba aninako ukuzo ngokwenu tumela- ni i-odolo inemali yento ozifunayo nge Post, saye siyaku kwanelisa kuba zonke i-odolo ezivela ngapandle zikangelelwa siii ngokwetu.*

## Owen & Thomson,

Obefudula ingu Dyer & Dyer, Ltd. (Retail) KING WILLIAMS TOWN.

## John Lumsden and Co.

(KUMZI WO LUMSDEN),

BANOVUYO ukuqwenelela Izihlobo zabo Ezintsundu nabaxasi, umnyaka wokonwabo nonempumelelo entle. Impumalelo kwizihlobo zetu Ezintsundu iteta impumalelo kumsebenzi wetu esivuka nabo nge zondelelo ngo kubanika amaxabiso angawo “ ahlau- lwa kwaoko ” nakuzipina intlobo zempahla zokurweba ezitengisayo. “ Umzi wetu ” uyakusoloko uzele zimpahla zenitlobo zonke ezibengelele nabahlolabo beta abantsundu. Ngokokodwa sigcina Impahla epheleleyo yokutshata eyo mntshakazi nonyoni. i Wedding Cake ne zonka njalo njalo. Singawonela ukuti kanjalo kwizihlobo zetu ezintundu sifikelelwa zonke ezinyanga zimpahla eziza nenqanawa zivela e Scotland nase England- zitengwe kom kwezondawo zenziwa kuzo ngo Cash. Nempahla zetu zitengiswa ngamanani afanelekileyo kweli lase MAXOSEN. IZIHLO- BO ZETU EZINTSUNDU nazike size kuziqondela oku, zitenge konke zikufunayo. Tina sotenga intlobo zonke ze mveliso ngamaxabiso apu- zulu ase Malikeni xa bayizise kuti.

JOHN LUMSDEN and CO, E GCUWA

## Stevenson, Mitchell & Co

BASE QUEEN’S TOWN,

Bane Fandesi Elikulu

Lempahla zonke, lisaquba nango Feb. lo

Amanani Empahla Atotywe Kakulu

R. R. V. JEFFREYS

IGOSA LO MANYANO

Ngabasebenzi Abantsundu, Ltd., E RAUTINI

*Queens ♦ Town ♦ Agency.*

APA kwalaliswa izibonda nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuni umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngolumanyano olungenantu nabo ganyi.

1. Abantsundu banikwa imali kalolwe, eye pase kwanyeyo kuqapula ze kanjalo banikele imali yokula xa base lubambi.

2. Ixesha angasebenzela lona umntu alinga pezu kwenyanga ezimbini.

3 Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda anga

25 afuna ukusebenza kwi Komponi etile, kuti ukuba kufanelekile atatwe

4. Abantsundu abaziqeshese ngolo hlobo bayapirwa ukutya

5. Ize babuyise 30s. kumuvzo wenyanga zabo zokuqala.

6. Umvuzo ude ufikelele kwi 10s. Ngenyanga.

7. Abantsundu abavela e Koloni bakofisa ukuqeshelwa, umsebenzi wangapezulu.

8. Akusezinyezwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjwenjwalo.

Olumanyano luyakuba hlaula abantu abazise amaqela angenta pantsi kwa 25 amadoda asive e Komani okanye nakusipina isitishi sika Kodwa kwazise ogama lingennta.

P.O. Box 115, Cathcart Chambers, Queen’s Town.

ELIPEPA LIPUMA

NGOLWESI-NE IVEKI ZONKE

Litunyelwa kwindawo zonke apa ema Zantsi-Afuka, e Yerepe, nase Melika.

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Aicalululi Sizwe nalu Ngulo.

[IXABISO 3d.

*Bonke baya kwa*



## BAKER



Izisulu Ezibalulekileyo

KWA

## BAKER, BAKER & CO

Ezona lokwe ezimabala avasekayo zase Hlotyeni elungileyo ezingaqeleke ku- bonwa apa e Qonce.

Imicako ye Crepon Muslins yi 3d. nge yadi „ ye Muslins ezinokukaswa 4d. nge yadi „ ye Printi „ 4 1/2d. 5 1/2d

Kumasebe Zisulu Zamanewunewu kuma sebe onke empahla Zamankazana.

## INGUBO!

Ukuba akuna kuza, bhalela kubo bokutumela isampulu.

# ODAMS Sheep Dips

FLUID & POWDER

IYAQONDWA yaye isetyenziswa ngu Rulumente Eku- nyangeni Ibhula. Kwakona eka ODAM Idipu Engamanzi yokudipa Ngenxa ka Landipasi.

*Inika impilo ezigusheni nase zibhokweni.*
Illungiselela ukukula nobuhle boboya nobo Seyibokwe, ayilonakalisi ibala

Inokufunyanwa kuzo zonke izindlu ze Dipu zakwa Rulumente kule Koloni na Pesheya kwe Nciba.

IARENTE ENOKUFUNYANWA KUZO DUNN & CO., E Mont.
BAKER, BAKER & CO., E Qonce.

# Beauchamp, BoothCo. E QONCE.

*Siyanazisa ukuba siwafezile amalun- giselelo ebe siwenza sine*

## Mpahla Ezintsha!!

I GERMAN PRINTS, ezona zilungileyo yi 6d i yadi. IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

ITYALI ezintsha zoboya ezisandulu kufika ze- nziwe kahle ziqala kwi 4/- ziye kwi 40/- inye. IHEMPI ezinyi micako ezomeleleyo ye 6d 7 1/2d, 9d, nge yadi.

*ILOKWE ZOKUTSHATA esezenziwe kade ziqala kwi £1 5s zide yiye kwi £5, zinako noku dolwa ze zeniwa kwa oko.*

IVEYILE ZABATSHAKAZI, intyantyambo.
IZIHLANGU ne SHOES nayo yonke into e- funekayo yomtshato.

Yizani Kubona Isitora setu esikulu esitsha.

# Beauchamp, Booth & Co

Late JOHN J. RVINE





session. In the circumstances persons are known.

the suggested exchange of land inside for land outside the rayons, is as feeding a hungry dog with a bit cut from its own tail. We write on items sent us by telegraph, and obviously fragmentary, and the judgment in full may alter all this.

THE Natives of Mafeking have a real grievance, which should be looked into by the Postmaster - General if what is stated by our correspondent there is correct. He says that Natives applying to the Post Office for their letters are relentlessly sent away, the authorities excusing themselves by saying it is not time for Natives to get their letters — this is said while letters are being given out. The same thing is done if a black man happens to call while there are two whites being served. Now, labouring Natives can only call for letters at intervals, but that does not weigh with the hard - hearted Mafeking authorities : they must call some other day ! Then papers are delivered to Natives most irregularly. One week one gets a lot consisting of undelivered papers of previous weeks.

WHILE on this subject we may throw out a suggestion to the Postmaster-General that where there are many Natives, Native assistants be secured to help in reading Kafir names. We believe Post Office clerks are often expected to do wonders when they are asked to make out Kafir names, and these, as a rule, not very legibly written. All the trouble would be got rid of if Natives able to read and write were to be found in our Post Offices.

THE *Cathcart Chronicle* hears that Mr. A. J. FULLER has accepted a requisition to stand for Tembuland. Whether against Mr. J. C. MOLTENO, M.L.A., or as a second member if a redistribution scheme is carried we do not know. Mr. FULLER we know as one of the younger men who have a special fitness for Parliament, and holds very fair views, but this is exactly what Mr. MOLTENO has shown himself to possess in an eminent degree. We should regret a futile and personal contest in Tembuland between such good men as Mr. MOLTENO and Mr. FULLER, but if the worst should come to the worst, we should have no hesitation in backing Mr. MOLTENO, who has served the constituency from the seat of Government as faithfully as ever a constituency was served. With Dutch, English, and Natives, who do not play with polites, and with whom Mr. MOLTENO stands well, we have no fear of the result.

INVO Extra this week has two columns of interesting Leaderettes and News Items.

WE rejoice with our good old contemporary, *The Friend of the Free State* on its prosperity, rendering enlargement an imperative duty. Being a paper conducted with marked moderation and courage, it deserves to succeed.

ON Monday evening a largely attended missionary meeting was held in Taylor Street Baptist Mutual Hall, under the auspices of the Christian Endeavour Society. Mr. T. B. King presided. The occasion was to say goodbye to Rev. W. Searle and Mr. Scott Searle, it being the eve of their departure for Bomvanaland to undertake mission work. Good wishes in this respect were earnestly expressed by the Chairman, and feelingly acknowledged by the departing guests. Rev. Jas. Robb (Wesleyan) prayed that God's richest blessing would rest upon Mr. and Mrs. Searle's work in Bomvanaland. The meeting gave practical sympathy, and decided to assist further in the undertaking.

## The Kama Case.

THE JUDGMENT.

On Monday morning, says the *Argus*, the Chief Justice (the Right Hon. Sir J. H. de Villiers), sitting with Mr. Justice Buchanan, gave judgment in the case of Kama and Others v. Colonial Government.

Before giving judgment, His Lordship read telegrams from the Magistrates at Middle Drift and Grahamstown, in reply to those sent to them by the Court on Friday. The Magistrate at Middle Drift telegraphed that he had inspected two title deeds, the only ones to be found in the possession of Kama's wife. They were both dated January 29, 1861; one had a seal attached, but from the other the seal was missing. The Magistrate of Grahamstown reported that the titles he had examined had no seals.

The Chief Justice said he should like to put a question to Mr. Schreiner. Did he contend that these Mission stations, Knapp's Hope, Peuleni, and Annshaw were Native locations?

Mr. Schreiner, who was the senior counsel in the case for the Government, replied that he contended they were in that position.

The Chief Justice:—Another point I should like to know—is there anything in the Acts of Parliament which requires a proclamation proclaiming Native Locations before they become such?

Mr. Schreiner: - No, my lord. As far as Crown land is concerned no proclamation is necessary.

The Chief Justice said there was one other point in regard to the trading leases. He understood that the plea alleged that the Government had the right to grant such ?

Mr. Schreiner replied that they maintained that. He mentioned that three of these leases had been running for twenty-one years, and the fourth for nearly twenty years, and there had been no objection taken to them.

The Chief Justice, after reviewing the evidence and the history of the case in an exhaustive manner, said :—The Court will declare that the Government is not entitled, in respect of land situate within the tract but outside the rayons figured on the sketch attached to the instrument executed by Sir George Grey in 1861, to grant titles under Act 37 of 1882, or to issue permits or leases for trading stations or shops, but as to the remaining prayers of the plaintiffs there must be absolution from the instance. The Court would suggest that, as compensation for land granted outside the rayons, the chief and his tribe should be allowed to retain the occupation of the portion occupied by them within the rayons. The plaintiffs have succeeded on one important point, and considering that the Government has received the rents of the shops and trading stations, and that it was for the public interest that all the questions raised should be judicially determined, we are of opinion that the costs should be paid by the Government.

Our Mr. J. Knox Bokwe has paid a visit to Mgwali during the week, and speaks very highly of the kindness and good wishes he met with everywhere to, at, and from Mgwali. We are greatly delighted at this.

No less than three of our cleverest Solicitors have been at Cape Town during the past few days in connection with Kama's case against the Government, viz.: Mr. Joseph J. Yates, Mr. H. B. Hutton, and Mr. R. W. Rose-Innes. Mr. Yates returned home on Tuesday, Mr. Hutton this morning.

The many friends of the Rev. George Weaver, the highly esteemed Missionary at Wittebergen, Hertschel, will be sorry to learn that he is seriously ill of fever; and it will be a relief to them to hear of his immediate recovery.

An issue or two back a reference was made under this heading to the illness of Mr. E. R. Bradfield, brother of Hon. J. L. Bradfield. We are glad to see by the *Frontier Guardian* (Dordrecht) that he is gradually on the mend after his severe illness, and had been out for a drive.

Rev. Samuel Clark, of Shawbury (Griqualand East) has been on a visit to East London, and preached in the Wesleyan Methodist Church last Sunday evening. Mr. Clark was formerly a pastor of the East London congregation, where many still cherish pleasant recollections of his ministry. He is now in charge of an important institution for the elevation of Natives near Pondoland.

Rev. John White, of Salisbury, one of the pioneer missionaries in Mashona- land, in connection with the Wesleyan Methodist Church, in passing through King Williamstown on Monday on his way to England on furlough, honoured us with a call. He has thoroughly deserved his rest after the trying times the work has had in that distant land during protracted intermece strife, in which some of his Native helpers were murdered. He goes with our heartiest good wishes for a pleasant trip.

Mr. W. M.L.A., after a satisfactory trip to the European section of his constituency in Peddie, where we met large numbers and representative men during the Show, returned to Capetown on Monday last. It seems that the Alice clique, which has never liked Mr. Hay, may rave and illuminate, but those who saw in him a useful (because resident at the seat of Government), although not perfect, representative, have learnt to appreciate Alice threatenings at their true worth.

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The following from the *Methodist Churchman* will be endorsed by a large circle of friends:—The news that the President-elect of our Conference, the Rev. Jas. Thompson, M.A., has been laid aside with illness since the Synod will be received with feelings of deep regret. The nature of Mr. Thompson's malady has necessitated a trying operation, which has caused much suffering and inconvenience. Our readers throughout South Africa will join with us in the hope, most heartily expressed, that our esteemed friend may speedily be restored to health and vigour, and be enabled to take up his duties as President in April next free from all unpleasant consequences resulting from the experiences of the past few weeks.

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A Cape Missionary periodical gives a picture of Mr. W. E. M. Stanford, Superintendent of Native Affairs, and commences a sketch of the good officials' career, with the apt remark, that "Mr. Stanford's promotion to the office which he now fills was regarded with much satisfaction throughout the Native Territories. The chief exponents of Native opinion, who knew well his history, saw in his appointment a desire on the part of the Government to make the administrative department of Native Affairs both practical and sympathetic in its operations. Many of our own missionaries have testified to the thorough knowledge which Mr. Stanford possesses of Native character, and to his earnest desire to bring about that steady progress and growth of civilization to which all wise government tends." We need hardly say that none are more desirous to co-operate with the Superintendent of Native Affairs in carrying into effect the desire for bringing about the "steady progress and growth of civilisation " among the Natives, and no one occupies at the present time a better position for realising this than Mr. Stanford.

## BIBLE LESSON.

FOR MARCH 13,1898.

SUBJECT : " THE WHEAT AND THE TARES."  
MAT. 13-24 to 30.

This parable teaches us many things First, we learn what it is that has spoiled the world. God made it very good at the beginning, but Satan has sown his bad seed, and we see the fruit of it all round us. This makes us sad, but we must look to the future, when all the works of Satan will be destroyed, and there shall be " a new earth wherein dwelleth righteousness " (1 Peter 3-1 3). So in the second place we are taught to be patient. Not only in the world, but in the Church, Satan sows his bad seed. When we see people who do not believe as we do, or who want to start something new in the Church, we naturally think " These are tares, let us destroy them " (v. 28), but the Lord tells us that this is wrong. We are not wise enough to judge these things. We may "root up the wheat," that is, we may hurt some of God's little ones (Mat. 18,10), we may hinder his work, we may even become persecutors, for so it has been in the past. When good men have forgotten these words, they have persecuted one another, thinking that they were "doing service" (John 16. 2). The third thing we are to learn is to judge ourselves. (1 Cor 11. 31). The wheat and tares resemble each other, and they grow together, but they are of different kinds. The difference is first seen in their fruit (Mat 7. 20.) the tares are useless but the wheat is good for food. Are you like the wheat or like the tares? Are you helping to give the bread of life to men, or are you a thing of no use in the church and in the world ? There is also a difference in the end of these two things (v. 30). Your end will be according to your life. What end do you look for ?

I do not know whether tares can change their nature, but I know that some weeds can. The potato that we eat was at first a poisonous weed, but with care and cultivation it has been turned into a plant that gives good food.

If your conscience tells you that you are a useless weed ask the Master to plant you in his garden and take care of you; it is for this that he has spared you so long (Luke 13. 8.). (2 Peter 3. 9.) and he can so change your nature that at the end instead of being destroyed like the tares you will be fit for the glory of his kingdom.

THE trouble which loomed largely between England and France at Lagos has been put an end to by M. HANOTAUX'S disavowal of the invasion of the British sphere by French troops. All has now blown over.

