

Itole Le Mvo

KING WILLIAMS TOWN, MAY 25, 1898-

ZONTSUNDU. Qinisela ngoku

koda kuvokoteke. Imfazwe iqalwe ngu Sikulumo Akanamlomo, koko uyatandwa kuba uyazalwa. Nto indixakileyo nda- ndiliva izwi lake lamhla waye bonga epuma ekambileni. Fan’ ukuba imihlati isate nqi kusinina zinduku, makabe mhlambi seyeyakuba sisitulu mpela, Wena ke mfo wase Maxoseni oti yiuina le. Yipi? Buza kumhlabeli, ibambene ngoku. Ke tina mpi imfupi ngezixhobo soma sibonge, siti zekude kuqauke intsiba ukuba ayahlukani, ze nifele apo, kuba nibuyile abantwana baya kubona igazi, pakati madodana angqondo zihluzekileyo. Lento yeyezelo, ngu Nongqause, koko lo ufundile, kuba kufundiwe.

Bot’a-ni mawetu.—Ndim,

UM AFRIKA OKULAYO, U MR. FALATI NGO MR, MZIMBA NKOSI.—Li hi-awu eliluzisi eli loku fuduka kuka Rev. P. J. Mzimba. Linga- ngelika Rev. Gwayi Tyamzashe; lama awu anzulu, alidodo elityuye wonke umzimba negazi lawo. Iramente ipina ingenzi imigudu yokumnqanda nje umfundisi wayo? Rev. P. J. Mzimba yibandakanye intilizyo yako, uhlale eramenteni yako. Wati akuti tu u Yesu e Yerusalem, wati : “ Yerusalem! Yerusalem! urabalaza njalo nje kudala usindiso iwatatyatwayo kuwe, uye uli kamkang elihlizule ubomi lak’ ukufa.” Nabo, Kwa aba bantu bemandlalela amahlamvu nengubo zabo endleleni, isiti inxenye: “ Hosana &c.” Kwa aba bantu, nantsi impendulo: “ Ndiintini na?” “ Msuse, Msuse.” “ Andifuni tyala lokufa.” “ Igazi lake malibe pezu kwetu nabantwana betu.” Ndzizakumxabula ndimkulule.” Sikulule u Barabash” Isela liti, “Zisi- ndise ngoku uhle nati.” Yonke lenteto isenzeka nje kuba Priste, na.iya ilizwi litetwe ekuhleni kwi Ntaba ye Minquma. Ke ngati elo lizwi lalitetwa kwi ramente zase South Afrika kumiswe e Konkobe. Elinye isela labona kude le, laza lata: " UZE UNDIKUMBULE WAKUFIKA EBU KUMKANINI BAKO E PARADISI." "NAM- HLANJE UYA KUBA NAM E PARADISI." Iramente zakowetu ziyiswele ingqondo ebona pambili paya njenge yelisela.

Namhlanje kanyeke ukuputaputa esiqwini sika Rev. P. J. Mzimba, kanifune ishologu apo liqushekeke kona. U Rev. Gwayi Tyamzashe, lilali lamalali onke asemhlabeni; sikule kunye, sahlukana ngo 1869. Iminyaka sindawonye ngama 28. U Rev. P. J Mzimba lelinye ilali lamalali, endilazi kwase buntwaneni balo e Lovedale. Inxenye yeramente kanene ingaba iyawavuya, nje ngaba Priste ku Yesu? N. FALATI. St. Marks, May 9, 1898.

I SIHOBOTI NOMPANDA.

NKOSI,—Ngesizatu esingacacileyo, IMvo yam yomhla we 20 kwemiyo ndihlangeno nayo ngomhla we 28. Ekuyifundeni ndiqubisene nodaba lwehambo yabatu-nywa base Qonce abebetunywe kwi Ndlu Enkulu e Bhai. Indawana endindulula ukuba ke ndibhale, kukuva kolo ludaba kuko izwi eliti: “ Seloko kwemka u Miss Lwana e Sihobotini, obeluncedo ebutitshaleni naseba Tempileni, kwangena umbungu ebu Tempileni.” Ndifuna ukuti ku bawo u Mr. Julius Ngxamngxa ilizwi awaliteta mhla wamiselwa i Tempi- le, lomzi usalazi na kodwa? Wenza inteto emfupi, kodwa emyoli ; et i:—U Tixo ummisse pezu kwamaqela amatatu, (1) Abantwana bake; (2) Iramente; (3) Isizwe-kuba ungumzali, ungumkokeli, usisibonda. Kekaloku lamaqela onke ayasela kuba abantwana bake basela besiti ubawo naye uyasela; iramente nayo isela isiti singazila silandele banina, umkokeli esela nje? Isizwe siti, hayi tina sisasela nenkosi yetu—watsho waggqiba ngeliti ngezi zizatu namhla ndiyapuma etywaleni. Ndiza kwelitl ke, ngati ndiyayibona nentshukumo eyabakoyo lomini. Lidanjiswa yintonina ilangatye lobu Tempile, kuko abantu abaneliso lokuzi bona ngohlobo lobawo u Ngxamngxa izinto? Mandigqibe ngokuti oludaba lundidanise ngokukodwa kwakungava- kali nezwi eliti, Indlu Enkulu ike yenza izwi ngokuputuma umzi wase Sihobotini ngendlela yokuvuselelwa.

Jas. D. GULWA, Emryameni, 29 April, 1898.

UKUTABALAZA.

NKOSI MHELELI,—Kawundincede undi- fakele lamazwana kwelopepa lezipakati nezimamhlabá. Andisokuteta mazwi maninzi ngalento, kodwa ndifa ngazwi- nye mzi wakowetu, pakati kwayo yonke intshukumo ekoyo, bendingade mhlambi ndingakatali ukuba elizwi aliko lika ku “ Tabalaza,” Elilizwi lizwi elinokutetwa ngumntu omooyisayo omnye umntu, alifanele mntu woyiswayo, ukuba ngaba liko ngenene. Mzi wakowetu yinina ukuba sifane sinyakame ngellizwi, liyingozi embi

kunene. Taruni mapakati akowetu, elizwi lihlanguleni. Ulapo owam umnqweno.

Kuba ezizinto ziqala kancinane, kanti isipelo bubunzima obungeze bufunqulwe bani, obunje ngalentaba ipezu kwe Kapa engenako nokushukuma. Into elungileyo kukuba umteti wellizwi makalihlainbulule, axele lom Afrika angasoku tatyazelwela ngum Mlungu. Ke mna makosi, kuyimfanelo ukuba umteti wellizwe alihlambe mhlope; sizikanyelele tina, abe wodwa ioma Afrika angasokuze atabalaze kuwo u Mlungu ; andinanto nayo yonke into ekoyo, kodwa ndicukunyiiswa lizwi linye kwamhlamnene, eli lika kutabalaza, nguma inene elizwi liko malilungiswe ngumninilo. Inqayi iqala ngentlontlo, kumbula mhlobo ukuba sizi ntsali nje kuba yonke lento yenziwa isekwe kulo ‘ akukutabalaza ‘ urnlungu, saye sibe sisitsho nati ukuti makulunyukelwe iziqalo zezinto ukuze kungabi nzima ekupeleni.— Eo.]

Cape Town, May 3, 1898.

[Kusitiwa nanku sicasile nje, sijjiwa izisu yilento kanye itetwa ngumbhaleli wetu kuba yonke lento yenziwa isekwe kulo ‘ akukutabalaza ‘ urnlungu, saye sibe sisitsho nati ukuti makulunyukelwe iziqalo zezinto ukuze kungabi nzima ekupeleni.— Eo.]

IMPAWU 'MBINI MZIMBENI MNYE- NKOSI,—Ndincede undifakele lemigca- na imbhalwa. Ndlibona isikizi endaweni eyingcwele. Senilibe,le, nitete futi nge- zinto ezingamawonga alapa—uty wala, nobu Tempile, no Kushe, no tiyopiya,— izinto ke ezo ezingumpandle kupela nezihlalo zelipakade. Uti u Yesu nge- imini “ Yinina ukuba nigqite umteto ka Tixo ngezitete zenu ? ” Leminyaka yonke kwaluka intsana zeremete, laye lingavakali izwi labafundisi, nabadala, namadikone ngalomcimi. Kodwa mhla babaptizwayo wombona umfundisi ukuzi, kubonelwa esenza umsebenzi opambili, ubone seyinga yintonina nje, kanti olusaua alusayi ko?á. Ababantu bobabi- ni—u Rev. no Deacon, olupawu lufana nolwenkomo na lento abantwana banga- hleli bekuinjuzwa izifungo ezenziwa egameni labo xa bebebaptizwa bezintsana, bangeva nasetyalikeni kutetwa ngalonto, hlala, tutu, basuke baluke kuba into abahlala beyiva yile—ndiyindoda, ndalu-

ka. Iminyaka yako mingapina?

Itile eyam,—babe nempawu 'mbini mzimbeni mnye, kanti ngu Yesu yedwa njalo.

Maningakohliswa ngento ezidiwayo neziselwayo.

Kulusizi ukubona abako- nzi betu bebuya umva, ati ke lamakwenkwe

nasezirementeni kanti asaza kwaluka, ati ayapuma selengena kwakona enodumu.

Kupina ukupila kuti tina belixesha? Mangapina amakwenkwe atwele indeleko yomnqatnlezo nonyaka nje,

kanti ukuba akako kangelani akakon'a amabunzi anopau lom Triniti ezifihle ngefuta.

Imizimba yenu yi tempile ye Nkosi, wozeka ityala

yingqocolisayo. Ndinga angati u Somandla akangele izicaka

zake o Revs. W. Philip no E. Makiwane,

omabini lamadodana awape amandla.

— Amen.

Q. M. MAJIKI.

ONGANTSSELYO.

MHELELI,—Ndipe nam ndenze elam kule nteto yokutyopiya. Ayateta amadoda, nam ndinentelo. Umfo ka Mzimba utelele, usuke wantywiia, wateta ngama Yodi namacongwane. Ndati yeyona ntoni ke le, iyelele ngandawoni ekutyopiye*ni*? Oka Lose naye utelele, wateta ngezikepe ezihamba elwandle zisentila ngempu efana nentente zenqwelo. Ndati hayi betu, uyancokola Jomfo kuba lincoko elike lihlekise amadoda xa litandile. Mna andiyi kuntywila, ndiza kuteta into enokubonwa naliqaba eli. Ndti lemitika yakowetu iserjenjenje yenziwa kutanda izonka ne kofu ne bhede zakwa- mlungu, into ezitengwa ngemali enkulu.

Pulapula, ndenze ubungqina balenteto: Umfo ka Lose usandi ukubonisa ukuba namhla into epambili kufika incubeko nje yinkupiswano. Amadoda aza kubulalana ngokuhlutana imisebenzi—isonka ne kofu ke lonto. Mawo! umntu we- newadi into eyotuka sekukudala ibulala abantu pambi kwake. Tina kudala simdaka siraxwa lolotuli. Yiva ndikubali-ele into endiyaziyo, Ako amanene antsundu anefama zawo awazizwa ngo kureyisha pambi ko Ngcayecibi. Awa cingi namhla ukureyisha. Ati akuko mali, kusuke kwangena kulomsebenzi isihlwele esikulu esibulalana sodwa. Nento eninzi yama Bhulu ebikade iwucekisa lomsebenzi, ikuwo namhla. Bayabulalana ngokuhlutana ngemalana enge koyo. Umfo olumkileyo akacingi ukungena kolotuli, lungenwa ngabapelelwe licebo kupela

Pakati kwalento yonke ixhala kumntu ontsundu ngumlungu. Unemali yena, inkabi zake zinkulu: zityetyiswa efameni, inqwelo ne trek-rute yake intle, iflara etatwe nguye iyakaulenza, ayineti, ayidemesheki ngokuwa nokwapukelwa yinqwelo. Kuti, kuba kunjalo, kwakuya umlungu nomfo ontsundu ukucela iflara, umntu wevenkile ayinike umlungu. Siti csi si alam sintsundu ukuze siyizuze ngalonzwelo ivetyevetye nalomatolana abityileyo siyitate ngemali enganeno, Kwezi bloro kade zisakiwa koma Tsitsa andikaboni zintsimbi zimka ngenqwelo zabantsundu. Ezi flara zinemali enkulu zimka ngebokuva ezintle nenkomo ezizizo zase zifameni, ontsundu abe enqwena kodwa.

Kuyabonakala ke ukuba ekureyisheni umntu ontsundu ubulawa ngumlungu: indawo ezipambili nezinezuzo zimana ukupangwa ngumlungu, kuba omelele ngemali yake.

Kanti kunjalo kuzo zonke. Pulapula umfana obalisa nge Bhai; uti : “ Ivenkile zabantsundu ziyakutshwa zezama Tshayina nabelungu, kuba ontsundu enge- kabi nako ukumelana nalomadoda “ O ntsundu otanda ukumisa ivenkile e Qonce nakwa Komani uyakufika exhalele umrwebi omhlope: kwanje ngomryeishi. Kanti kunjalo kuzozonke. I Law Agents, i carpenters, blacksmiths, i wagonmakers, i telegraphists, ne printers, njalo njalo, bonke bahleli bexhalele umlungu Kuba lomntu uvele wakutala, watanda umse- benzi ocokisekileyo. Kanti kunjalonje namh'a kusazakuba ngapezulu, kuba kumana ukufika amakulu amatatu abelungu ngeveki. into ezibityileyo kula- mba ezitata wonke uinsebenzi. Nabo e Mashona besimba emingxunyeni, bepeta ezigadinini, betata umsebenzi obukade ukangelelwe ekubeni ngowomntu ontsu- ndu.

Ndti ke kususela kwi Law Agents ku de kuye kuba reyishi, baxhalile bonke ngento ekoyo. Bayazi ukuba banako ukumelana namawabo, kodwa kuyakuba nzima kwakungena abamhlope abadanjiswe amarats'hi zintswelo, umsebenzi uya kunqaba.

Ngakwimitika kunjani, abanye sebehleli emaxhaleni nje bonke? Nalapo kuke kwakubi kuba amadodana afundela

ubufundisi asuke atanda ukuba maninzi ngapezulu kwe ramente eziswele abafu- ndisi. Kubonakele ngoko ukuba kuza kudyarelana kabukali ukuzuzwa kwe ramente Elinye iqela liyakufa lingazange libenayo, kanti bafundiselwe ubufundisi. I *Reverends* zibonile ngoko ukuba nazo zizakupala kolutuli sikade siraxwa lulo tina manxiba kodi. Kunjalo nje kwatiyelelo nelixhala lokuxhalela umlungu, kuba kuhleli kuko isirano sokuba ziyakuti iramente zakuvulelwa ukuba mazizinyulele umfundisi, kusazeka ukuba isixaso siya kufana kontsundu nom- hlope, ngokutanda kwazo, — zingatanda omhlope. Abeke ontsundu uzakudla imixoxozi. Yabonake, laliluku ixhala pakati kwemitika. Kuba kaloku ikolise ngamadoda amakulu aneziqu, anezandlana ezitambeleyo, abafu abafana nenkosi— abaqele iziyolo. Yeka wena kwapitizela I Yini, nati siyakufana namanxiba kodi, siqale sisebenze nzima ukuze sidle isonka. Kute kusenjalo kwavela ingcinga enzulu ikangele kude pambili, endiba mna yenjenje ukuze ibeko :—Lavela iciko lati

Yabouani zi Reverend amawetu onke axhalele umlungu, ubonakala ukuba uya esinda, uya eswela kweli lizwe, uya engena kuyo yonke imisebenzi, uyaba hluta umsebenzi wabo,—isonka nekefu ke leyo. Nakuti lento iyeza, nyani nyani iyeza. Bhungani madoda.” Abhunga amadoda alumkileyo. “O! nali icebo: Owetu umsebenzi masiwubiyele ngotango ukuze kungangeni mlungu kuwo aze kusikataze. Lonto inokwenjiwa nje: Masifundise abantu ukuba akufanelekile ukuba kubeko umlungu opete iramente entsundu. Iramente ontsundu inokupa- twa siti sodwa, kokona siya konwaha singaleno elixhala lipete abanye bonke Yomelelani nitete madoda, amawetu afane akolwe. Siya kuwufaka lomoya.”

Awu ! langa livela ezulwini, yabo- nakala incuma imitika yonke. Kuba amanxiba kodi bangabhitya batini besaraxwa lutuli lokuhlutana ngomsebenzi, bexhaliswe nangumlungu, imitika yona ihleli kamandni ibiyelwe ngotango ku- mmandi ibiyelwe ngotalgo kungeko nto injalo inokuba fikela.

Hayi kona boteta batete ngokufela uhla- nga, njalo njalo. Sibadala wtu kade sihamba. Akuko nkwali—nokuba seya- mbete imitika—ipandela enye. Baxeza isonka sabo. Lonkomo batanda ukuyi senga bodwa.

Ndaka ndeva ngomnye unkabi pesheya kwe Nciba, eteta silibe kade, evuza nokuvuza izincwe, ute : “ Mna bekukade ndilele iminyaka le, ngoku Umoya Oyingcwele uti mandifete uhlanga lwakowe- tu.” Wateta umfokazi zibhakubhaku macala onke ibhatyi ezimnyama, Wasu- ke wakula umntu, woyikeka, ebedelekile.



NGOLWESI-TATU, MAY 25, 1898.

Ileta ku Mhleli.

INTETO ENGAMKELEKIYO.

BAHLELI.—Kuko inteto engena siseko, evakala kubi kuti bantu base Cebe, eti: kuko umoya otnbi pakati kwetu, opo- ngomele ukupuma e Wesile siye kwezi- nye izinto ezingo zi tiyopiya. luteto efana nale idala uluvo olubi kubantu abanengqondo, kuba basuke babone Ukuba behamba nje abatenji webengakatalelwe bani nanququlo abapantsi kwalo. Ezintweni apa akuko nto imbi njengokutetwa ngawe ngase. Nditi ke kotshoyo, lomoya awukabiko apa. Wena uvuse- ela ububi, kuba inteto enjalo isiqamo sayo bububi obungase namluleki unoku- visiseka.— Owako,

F. BUKANI.

Kentani, Cebe, 2 May, 1898.

IKESODUSI YAMA MFENGU.

NKOSI MHELELI,—Ndiyakucela ngoku" lulamileyo ukuba ke ndipose igada pa' ntsi kweligama kutiwa yi Exodus yarns Mfengu. Camagu ma Gcaleka nani ma Ngqika, kuba liti ibali lalomzi kutiwa uyapuma namhla pakati kwenu namhla: —Bakululwa ebukobokeni ngu Sir B. Durban nge 1833 A.D., kuni namhla bats ngu Mr. F. R. Thompson ongu Mose wayo ukuya kwa Mzilikazi. Ke ukwenjenje ke mzi ka Xhosa, kukuva into ebuhlungu nelusizi, xa oluhlanga luma, na lujikeleza lungena ndawo lumi kuyo- kuba liligqibile lonke elakwaXhosa Luya kulizwe esitemba ukuba luyakupumla ukutwala impahla, kuba kutiwa luno Moses. Ewe, kuhle kanye njenge nteto ka Sawa, ukuba bangabantu abafa, na nama Skotshi ukomelela noku rweba. Kwabanjalo mhlana bafika e Kapa no mkosi, ukuze ipele imali kona, kuba bayakwazi ukurweba. Kute namhla kwaza kucelwa ku Kama abantu bokuya- kusebenza indlela e Bhayi, wati yena 4s ne 5s ngemini kumpati, ukuze kulunge Yati eyakwa Moses yavuma nge 3s, kuba yomelele iyakwazi nokurweba, ngako ke yiyu ke lemfunduko ikoyo namhla, yeyona ibubukoboka. Kunjani ke. Uxolo nkosi.— Mna,

B. G. KABA.

Johannesburg, 9 May, 1898.

[Siyoyika, ngati inteto ka Mr. Kaba ingakutaza umoya wokwahlula abantu ngamagama angasizi luto. Siqonda tina, ikesodusi idumele Amamfengu, kuba ipa- kanyiswe kwiziko layo ; ayikete mntu ungatanda kufuduka ngegama lobuhla- nga. Into yokuba iqukiwe nempi eba- Tembu e St. Marks iyakucacisi oko.—Ed]

KANGELANI NAPAMBILI.

MHELELI,—Ndipe indawana encinane ndipendule incwadi ka E. L. Qwelane. Andifuni kupikisana naye, kodwa kuko ndawana angazivuyo kakuhle.

Malunga nemigudu yokubamba u Rev. J. M. Dwane ndingati—inteto nezenzo zalomfo ndimana ukuzi anda ngangoko ndinako. Akuko Rulumente wama Nge- si ongacinga ngokumbamba, kuba nave ungumntwana ka Vitoliya, ongenako kengoko ukubanjwa engenzanga nyala. Kumbula esokubanjwa kuka Sigcau sisingxami apa sika Rhodes. U Rulu- mente wabekwa ityala, waza wambhatala u Sigcau. Eyokubanjwa kuka Rev. J. M. Dwane ndingati buxoki bonke obo.

Uti u Mr. Qwelane “ Yaya pina imita- ndazo ukuba bangaba bayalahleka ? ” Atsho kube lusizi kuye kuba nditeta ngembumbulu. Ewe kufanele, kuba kuluzisi nakum ukwenjenjalo. Nantsi into enditeta yona. Iqela elikulu lamawetu lihleli litanda imfazwe nontsundu, Litintelwe ngamadoda angama Krestu pakati kwetu. Tina bafundisi bamhlope kudala sahlala singabalarali pakati kwa matanda mfazwe akowetu nabantsundu. Namhla sibona abafundisi abantsundu betelekisa endaweni yokuncedisa tina kwimigudu yokulamla. Sizakutini ke apo? Kakade into yokwenziwa inye, file ndiyenzileyo, yokuti kwaba bazawane—Musani ukukangela ezanamhla zodwa izinto, kangela pambili kwinto eziza kuvela zisusela kwezi zikoyo. Ni- senjenje nivusa iramnco ebesikade sili- bulala tina—lokuranelana, nokungata- ndani kwezintlobo zabantu. Lavuka elo ramnco liya kuzala amanye—imbumbulu nenkanunu, njalo njalo. Andoyikisi bani ngembumbulu. Amadoda awoyikiswa, oyisana ngenteto. Kodwa nditi niyabonana madoda apo nibhekisa kona? Senihleli niyilungelena into ezakuvela apo, iveliswe nini ? Owako futi,

B. J. ROSS.

Cunningham. [Utinina umfundisi ngomteto wokuranelala ka Mr. Rhodes e Transkei. Yintonina enganqandayo angabi sentanjeni ngawo ngokukwezelela uluvo olubi pakati komhlope nontsundu, imfizwe ke leyo esikondweni.—Ed]

IWU, LIF-ILE AYEPINA?

NKOSI,—Noko site tu nje siyeva, nga- manye amaxesha siyaxoxa; into ebesi ngekayenzi kukubhala. Ke nam make ndenze elam kule ntshukumo endululwa ngabafundisi bakowetu ababekekileyo, ze bawuyeke umzi ubulalane bangabi nazvi. Lento imka nabafundisi irame- nente isale. Kupela ke yaqala ngolohlobo kude kube namhla, kwakumninyo u Tile kude kube namhla ayina mlamli. Ifanele ukungabi

News Items.

Mr. Abraham Fischer has delined the post of State Secretary of the Transvaal.

THE LEAGUE POLICY.

(Cape Mercury.)

THERE is an evident feeling, growing in the country, that the League Executive at East London, dominated by the General Secretary, is fast assuming the functions of a “Committee of Toezicht” which have been so strongly condemned when claimed in connection with the Bond. Unless this is mistaken, the first note of complaint came from Umtata in connection with Mr. ARTHUR FULLER’S candidature for Tembuland. That gentleman has been put forward by the League Secretary, in a way that has made some of the League Branches in the Territories resent what was done, to the extent of saying, as the *Umtata Herald* said at the time, that the prospects of this candidate have bean damaged by such action. Then came the matter of the Transkei Railway Routes, and its action in furthering the interest of East London— action which has offended King William’s Town, and in regard to which the equivocation of its apologists has been so ill-concealed that the confidence of some, in the straightness of the aims of the guides and philosophers of the League at East London has been rudely shaken. Last, but not least, has been the quarrelling with the Natives, which the Secretary has embarked upon, simply because its conduct has been called In question in so far as it relates to the driving out of Parliament of politicians of long standing, whom Natives have become used to look up to for the advocacy of their interests in the House. It will be seen from the following, culled from the *Queenstown Representative*, that this is not written without book. The article, which seems to have been written by an earnest Leaguesman, wishing well to the cause, deserves careful consideration at the hands of the best friends of a movement, w hich many looked upon as the nucleus of a party that would run the Government of this country on the principles of right and justice towards all—those principles of righteousness which made the British Empire to be regarded all over the globe, as the bulwark of Liberty. The Queenstown contemporary begins a general survey of the position and says :—

There has been a tendency of late on the part of the Executive of the South African League, in its anxiety to follow the most advantageous policy for its party, to go a step further than what we should consider conies within the province of the party’s programme. It has always been maintained that that programme must be a broad and general one to command any following among the liberal section of the electors. On this understanding hundreds of men joined the League, men who are prepared to uphold and defend the principles of progress. Broadly speaking they are determined to maintain the connection with the mother country in its fullest sense, and are willing to support any measures that tend towards progress and advancement in this Colony. Yet among these very progressive men are represented all shades of political thought. Some of them have their politics dictated to them by the surround mgs in which they live, others by their occupation, and so on. It is very difficult to get these men to accept a common platform or programme. In order to do so, such a programme must be drawn on the very broadest lines imaginable. So far the programme has answered very well and requires no further detailing. Against this the Executive must guard in every way. We confess, and Mr. Crewe will, no doubt, not take our saying amiss that we do not like to see controversial letters from leading Leaguers in the papers relative to

The latest papers from England report that the King of Siam has been made a D.C.L. of Oxford.

Small-pox is on the increase in the town of Pretoria, and compulsory vaccination will shortly be enforced.

The Fort Beaufort Electoral Convention of the League, which formally nominates candidates has been postponed indefinitely.

New Zealand is said to have got a completely new set of postage stamps, on which are characteristic designs of the scenery, birds, and vegetation of the islands.

News has been received that the Impendhle Magistracy in Natal has been burgled of £600, Native taxes, the safe was taken about a quarter of a mile and broken open.

Mr. Rhodes, who was to have started last Saturday on his return journey to the Cape has been unable to do so through pressure of business.

It is reported that China has paid Japan a cheque for eleven Millions drawn on the Bank of England. This is said to be the largest cheque ever drawn.

It is said that the revenue of the Society for the Propagation of the Gospel in Foreign Parts last year was £317,512, a larger total than in any previous year.

In December last there were 122,186 pupils in the schools of the Cape Colony, made up as follows : White boys, 26,542; girls, 2o,669—52,211; coloured boys, 33,066; girls, 36,909—69,975.

It is stated that St. Matthew’s Institution, near Kieskama Hoek, over which the Rev. C. Taberer presides, is closed, owing to the prevalence of fever—apparently typhoid. There were four cases. Some addition is being made to the Mission premises, which are somewhat crowded.

Binderpest is said to have broken out on Mr. W. Hedding’s farm near Kei Bridge. He had his cattle isolated until just lately, when two spans were taken out for transport purposes, although the animals had been twice inoculated. Seven cattle died out of the two spans. The oxen were being inoculated a third time at Butterworth.

A despatch from Sir Alfred Milner, recently published in the *London Gazette*, gives the casualties among whites during the Mashonaland rebellion of 1896-97 as follows The total deaths from all causes were: Civilians, 117; Local Forces, 30; Imperial Troops, 12; B.S.A. Police, 32; total, 191.

The total wounded were — Civilians, 8; Local Forces, 45; Imperial Troops, 23; B.S.A. Police, 8; total, 84. Grand total, 275.

Mr. Lowles, M.P. for Shoreditch, says that at the present moment the British Empire is 53 times the size of France, 52 times that of Germany, 3 1/2 times that of the United States of America, thrice the size of Europe, with treble the population of all the Russian. It extends over 11 million square miles, occupies one-fifth of the globe, contains one-fifth of the human race, or 350,006,000 people, embraces four continents, 1,000 islands, 500 promontories, and 2,000 rivers.

Mr. Bramwell *Booth* says that in connection with the Darkest England scheme they have now 391 different institutions and 1,493 officers. In their shelter they accomodate people they were trying to save. In their metropolcs and workshops 2,757, in their rescue homes 1,550, and in their homes for criminals 1,550. The’ people they are benefiting produce by their labour no less than £123,000.

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