

Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).	
—:0—	
Unokuhlalela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.	
Izaziso Zabazelweyo, Aba-tshatileyo, ne Mipanga, irolelwa 1s. ngesesha ngalinyo ezingene ngalo.	

Vol. XIV. No. 722]

IZAZISO ZAKOMKULU.



ZISHICILELWA NGE GUNYA. ISAZISO SAKOMKULU No. 672, 1898-

Kwi Ofisi Yombhali ye Koloni e Kapa Cape of Good Hope, 28 July 1898.

UNYULO LWENDLU

ENGAPANTSI.

KWIZIQINGATA EZINYULAYO EZI XELIWEYO.

Ohludivwe lings pantsi apa kwendawo ekuya kuvotwa kuzo. Ibenziwayo kuzo Izinqingata Ezinyulayo, ngokumayela Nonyulo Olusondeleyo lwamalungu Endlu Engapantsi Ezinqingata ngasinye, kuya bhengezwa nk ze basiqoke abantu.

NOEL JANISCH, Under Colonial Secretary. UMANDLA WOKUVOTA WASE BHAI—*A Umandlana wokunyula wase Bhai*—E Bhai konyulwa e Town Hall, Mutual Hall, North End, Love’s Store South End, Bethelsdorp, Bushy Park konyulwa e Goedmoedsfontein;

E BHOFOLO.—*A. Umandlana wokunyula wase Bhofolo*.—I. E Bhofolo konyulwa e Court Boom, Fort Beaufort, Office of Superintendent of Fingoes, Heald Town.

2. Blinkwater konyulwa kwi Residence of Field Cornet, Blinkwater. 3. Koonap konyulwa e Hammonds, Richmond Hotel, Yellow Woods Hotel. 4. Adelaide konyu- lwa e Court Room, Adelaide. 5. Winterberg konyulwa e Meade’s Office, Residence of C.R. Botha, Wat rfall, Court Room, Post Retief, Bush Nek Hotel, Winterberg. 6. Kroomie konyulwa kwi Residence of Field- cornet., Kaal Hoek.—*B. Umandlana woku- nyula wase Stockenstron* 1. Elands River konyulwa e Court Boom, Seymour, Resti, denso of Field-cornet, Cathcart Vale. 2. Balfour konyulwa e Sohool Room, Balfour.

3. Upper and Lower Mankazana konyulwa kwi Residence of Field-cornet, Mankazana. 4. Hertzog konyulwa kwi Residence of Field-cornet, Hertzog. 5. Buxton and Upper Blinkwater konyulwa kwi Residence of Field cornet, Blinkwater. 6. Readsdale konyulwa kwi Residence Fie’d cornet, Readsdale.

UMANDLANA WOKUNYULA WASE GRIQUULAND EAST—Mount Frere konyulwa e Court Room Mount Mount Frere, Mount Ayliff Court Room Mount Ayliff, Mount Fletcher, Court Room, Mount Fletcher, Pising Glen Avise, Far View, Far View, Tsolo, Court Room, Tsolo, Maclear Township Court Room, Maclear, Upper and Lower Lehana Locations, Toitsana School, Tent Kop Witterhorn, Garberg, Comarty, Unga Middle Ridge, Ugie, Ugie, Wizard Vale Orpen, Pot River Vipan, Upper Mooi and Pot River Glen Grove, Matatielle Court Room, Matatielle, Cedarville Cedarville, Mvenyane Zeekoegat (Mvenyane), Ongeluk Nek Motley, Klein Umzimvubu Northrook, Qumbu Court Room, Umzimvubu Court Room Umzimkulu, Umzimkulu Ward No 1 Indowana, Farm Topshani, Umzimkulu Ward No 2 Zauberg Farm Mooi Plaats (near Sneezewood), Umzimkulu, Ward No 3 Ingelli, Farm Gowan Lea, Umzimkulu, Ward No. 4, Lower Bieb, Farm Hopewell, Port St. John’s, Court Room, Port St Johns, Kokstad Court Room Kokstad, Kokstad Ward 1, Middle Valley, Store, Kokstad Ward 2, Reuben, Kokstad Ward 3, Zwaartberg, Kokstad Ward 4, Trenfontein, Kokstad Ward 5, Oliefontein, Kokstad Ward 6, Booi Klip, Kokstad Ward 7, Assaberg

UMANDLANA WOKUNYULA WASE RINI.—E Rini Court Room Graham’s Town.

UMANDLANA WOKUNYULA WASE VICTORIA EAST.—

A Umandlana wokunyula wase Victoria East.—No 1 Alice, konyulwa e Court Room, Alice, No 2. Tyumie, Binsfield konyulwa e Hoggsdale, No 2, Calderwood konyulwa e Garfield, C alderwood Orange Grove, No 5, Fort Wiltshire Farm No 1216, No 6 Fumali’s Kloof, Botha’s Kloof, No 6 Fumali’s Kloof, Breakfast Vlei —*B. Uma ndlana wokunyula wase Ngqushwa*.—No 1 konyulwa e Court Boom, Peddie, nase Davies Shop, Newtondale, No 2 Buckerall konyulwa e Kelliham nase Gwangwa, No 3 Newcastle, Lessendorn nase Essington. No. 4. Mgwalana konyulwa e Barnfather, nase Kingston No. 5. Keiskama konyulwa e Hercules, e Court Boom e Bell, nase Wesley School Room No. 6. Bira konyu- lwa e Hastings, nase Woolridge.

E WODEHOUSE.—*A. Umandlana woku nyula wase Wodehouse*.—No 1 Dordrecht kovotwa e Court Room, Dordrecht; do e Braklegte; No 2. Groot Vlei, e Carnar von Farm; do, e Willow Park; No 3 Upper Stormberg, e Boshoff’s Kraal; do, e Rooide Hoogte; No 4 Halspruit, e Swemport; do, e Roodenik; do, e Driefontein; No 5 West Waschbank, e Good Hope; No 6 East Waschbank, e Andover; d, Draai Om; No 7 Guba, Endwe.—*B. Umandlana woku nyula wase Barkly East*.—Ward No 1, kovo- twa e Barkly East, Ward No 2, e Feteani Glen; e Ward No 3, e Clontarf; do, e Rhodes. Ward No 4, e Moshesh’s Ford; do, e Grenard; Ward No 5, Lyngmore Lodge; do, e Ravensfeld, Ward No 6, e Morgenzon; do, e Ventnor.—*C. Umandlana wokunyula wase Glen Grey*.—Lady Frere. kovotwa e Lady Frere; do, e Bengu; do, e Buffel doores; Glen Grey, e Macubeni.

E ALBANY.—*A. Umandlana wokunyula wase Albany*.—E Rini konyulwa e Manley’s Flaas Outlands Estate Botha’s Hill; Lower Riebeeck konyulwa e Alicedale, Highlands; Upper Riebeeck konyulwa e Riebeeck East; East High River konyulwa e Hounslow, Fort Brown, Committees, Brand Leege; North Fish River konyulwa e Carlisle Bridge, Bowden; e Lower Bushman’s River konyu- lwa e Salem, Sidbury, Vaal Vley, nase Seven Fountains. *B. Umandlana wokunyula Arise Batsi*.—E Port Alfred East konyulwa Court Room e Port Alfred; e Port Alfred ??? konyulwa e G and Hotel kwase Port Alfred; e Southwell konyulwa kumzi we Felkomet kafupi n e Seaport. *C. Culyer ville konyulwa kumzi we Feb ornet* e Whites Bush; e Fatibi konyulwa e Seven Stars Hotel e Batsi, e Rokeby Park kwa W. H. Wilmore’s, nase Trappes Valley, Station; e Kowie East konyulwa kumzi we Felkomet oye Hope Farm, nakwi Fama ka Jas Ford e Kasonga West; e Elephant Park konyu- lwa kumzi we Felkomet e Elephant Park, nase Martindale. E E ALIHAL NORTH *A. Umandlana woku- nyula wase Aliwal North*.—E Aliwal North 55 konyulwa e Court Room e Aliwal North. E Buffelsvlei konyulwa e Olyvenfontein, nase Grijs Kop, kwikaya lika P. Steyn. E Klip- spruit konyulwa e Kalkoentrantz, nase Platfontein. E Bamardspruit konyulwa e Court Boom e Jamestown, n sa Patroits klip, E Kraai River konyulwa e Court Room e Lady Grey, nase Beorfontein. E New England konyulwa e Karmelkspruit. —*B. Umandlana wokunyula wase Herschel*. E Herschel konyulwa kwezindawo zila- ndelayo. —E Court Boom e Herschel, kwi kaya lika E- Dodds e Blekana, kwikaya lika T. Gallon e Palmietfontein, kwikaya lika G. W. Dickinson e Josmans Hoek, e Sterks pruit, nase Bessonsvale. *C. Umandlana wokunyula wase Barkly East*.—E New Eng, land konyulwa e Rose Trevor, kumzi ka J. C. Dormehl.

E QUEENSTOWN.—*A. Umandlana woku- nyula wase Queenstown*.—E Queenstown konyulwa e Ofisini e Komani Ku Bonkolo konyulwa e Queen’s Park, nakwi Lesseyton School Room. E Bneeleigh konyulwa e

IMVO ZONTSUNDU

NATIVE OPINION.

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territory.

KING WILLIAMS TOWN, CAPE COLON’S, TUESDAY, AUGUST 23, 1898.

A. W. FISCHER Emonti

(Umzi obusakuba ngoka A. BEET)

UTANDA ukwasisa izihlobo zake ezininzi kwana baxasi bake ukuba unempahla ekoyo, kwanenye ezakumfikela ivela kanye Pesheya. Ityali ezintle ezi- ketiweyo zamanenkazi ziqalela kwi 3/6 ziye kwi 25/- (ezona zilungileyo nezintle kwezake zabonwa kweli langase Mpumalanga). ISHUZI Zamanenkazi, ezibotshwayo neziqotyosha nge banti ezimbini, ziqalela, 3/6 ziye kwi 8/6. ILOKWE Zamanenkazi ze Serge, ezipindiweyo, amabalana onke, 1/- nge yadi

AMACICI, egolide nawe silivere, 1/-, 2/6, ne 3/6 nge pair.

IZIHLANGU Zamadoda, ne Shuzi

IBHULUKWE ze Kodi, Zitshipu, neze Twidi, kwane Suti Zamadoda zinokufumaneka nge 17/6

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet) ARGYLE STREET, EMONTI

IKAYA LABANTSUNDU.

E SOMERSET EAST.—*A Umandlana woku- nyula wase Somerset East*.—E Somerset East konyulwa e Ofisini e Somerset Bust, e Cookhouse, nase Doornkraal, Great Fish River konyulwa e Mistkraal, e Annsvilla, e Commadaga, Middleton, Beenlegte. E Brak River konyulwa e Middlewater, Padda- fontein, nase Rietvley. E Vogel River konyulwa e Pearson, nakumzi ka Mr. Louw e Zandags River, aase Vaalklip E Zwagershoek konyulwa e Coetzerskloof, na, se Grootvlakte. K Boschberg konyulwa e Fourieskraal, e Klipfontein, nase Thomgrove. *B. Umandlana wokunyula wase Bedford*.—E Bedford konyulwa kwindin yamatyala e Bedford E Bavianss River konyulwa e Glen Lynden, nase Ferguson’s Shop e Cameron’s Glen. E Mancazana konyulwa e Oliphant’s Bosch, e Linton, nase Blackhill. E Cowie konyulwa e Kingsvale, nase Spring Grove. E Kaga konyulwa e Olivetfontein. E East Riet River konyulwa e Kruger’s Kraal. *C. Umandlana wokunyula wase Cradock*.—E Cradock konyulwa e Honey Grove.

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Isaziso Sakomkulu.

No. 69, 1898.

Kwi Ofisi ye Nkulu yo Nocanda, E Kapa, July 8, 1898.

NGENXA ye Siguendu seshini so Mieto No 15 ka 1887, esite songezelwa sigigandi esine, seshilana nesendatadi so Mieto No. 40 ka 1895, kuyaziswa ke kubo bonke ukuba ezi ziza, okanye eziziqwenga zilandelayo zemblaba ka Rulumente ezi kumandla wase CATHCART, ziya kutetlwa efanidesini pambi kwe ofisi ye Manti yase CATHCART ngo 10

o’clock kussasa ngolwesi BINI, 20 SEPTEMBER, 1898, ngokwendawo nezigibo zalo Mieto ungente, nendlela yokunytya kwe fandesi, nangape- zu koko ngendawo ezingati zivakaliswe ngemini yefandesi.

Isiqwenga ngasinye siya kutengiswa ngenani elimisweyo noyena mtengi onani lipezulu lingengapantsi kwelo limisweyo uya kuwanikwa temblaba. Kanjalo umtengi lowo uyakuba ne mvume yokuhlala yonke okanye ixalenye yemali awutenge ngayo kwalo mini. Ukuba

(i) Inhlalo ayirovanga ngemini ye fandesi, isiguendu seshumi senaliti leyo sorolwa ngenyanga ezintandatu, size esinye seshumi sirolwe ngonyaka ukususela kwimini yefandesi.

(ii) Ze kati ukuba kulolwe imali enga- pantsi kwesiguendu seshumi senali otengwe ngayo ngalo mini, eseleyo kweso siqendu seshumi yohlulwa eku- peleni kwenyanga ezintandatu, ze isi- qendu seshumi esiselelo silahlulwe ngo- nyaka ukususela kumhla we ntengiso.

(iii) Xa ite imali chaluweyo ngemini yefandesi yasisiguendu seshumi senani nokuba lilipina pakati kwesiguendu se shum neseshilana senani lentengiso (yohlulaba lowo) intsalela yesiguendu seshilana senani lentengiso iya kuhla- ulwa ekupeleni konyaka ukususela kumhla we fandesi.

(iv.) Xa sukuba imali yentengo ingapa ntsi kweponi ezimashumi mabini anesihlalu, kufuneka irolwe yonke njengoko njalo, kwaoko, kungajalo ngenjwayo ngezinqingata, ezilinganayo, ezoba nokuyiqqiba ngesituba seminyaka emi- tatu.

Inzala kwezo ziqingata zixelweyo ngentla aya yoba yi 4 per cent, ngonyaka ukubhalwa kwezo ziqingata ndawonye nezalwa zaku kuya kutengiswa ngalomhla we fandesi, kmboko isibambiso ezibini eziya kukolisa imantyi, eziya kuti ke ziqinisekise ukuhlulwa kwalo matyala.

Ukuba ke nte umtengi, umhlambu iziba- mbiso zake azapumelela, okanye azanela ukuhlulwa imali yokutengwa kumhlaba kwi situba sexesha elimisweyo, kuya kumfanela u Rulumente ukuba ukusima okanye kuteng- swa, nge ite imali ebisihlalulwe ingabalulwa kwanto iswe ku Rulumente.

Indleko zocando kwintsimi nganye (eyi £1 7s), naye taitile (eyi 12/3), ziya ku- hlulwa kwi mantyi okanye kamntu owoti amiswe kulondawo ngalomhla we fandesi.

Umtengi xa lite inani layi £25 nanga- pezulu, unyanzelekile ukuba enze imvumelwano yokuba uya kulwa mente endaweni ye four-fifths yemali yentengiso, ade abe ubhatele ngmhla we fandesi ngapezu kwe one-fifth sayo, ngaba- seyisiti inzala irolwe kulo mali ingekhala- ulwa, waye umtengi enako ukuhlulwa imali yemvumelwano namina nokuba yinxalenye yayo ingengapantsi kwe £50.

Ukuba umtengi ufuna ukuba ake eme ekuhlaleni intsalela yemali yokutengwa kumhlaba kuya kufuneka enze imvumelwano yenyanga ezilishumi elimantatu ukususela kumhla we fandesi, engayenzanga lonto nya kudlula i 1/1 yonke imihla xa seidlilale ixesha lomnqoppiso, ekuya kuti ukuba knde kwapatelela kwinyanga ezilishumi elines- i-bhozo emva koko lomali iseleyo kunye ne zalwa yale wokudlula ukuba ite kufuneka eyihlale iyokuhlanganiswa nokubha kukuyi pina inkulahl, ati ukuba akayiroli emva kwenyanga, sakuba isigwebo siwile lomhla- ba ubhlatwe ngu Rulumente, ze imali abe siyiroliile ibe yeka Rulumente.

Izaziso nemigqo yefandesi ingabonwa kwi ofisi ye Nkulu yo Nocanda e Kapa, nakweye Manti e Cathcart.

J. TEMPLER HORNE, Surveyor-General.

UMANDLA WASE CATHCART.

Kumzana wase WATCHEL.

I Lots 1938 no 1939 ziya kutengiswa nge- mali ezixonywe ngayo eyi £5, esinye i Lots zotengiswa nge £3 inye.

No 1841, Erf No 86 Block O ; ubukulu 55 square rods ne 80 square feet.

No 1852, Erf No 97 Block Q; ubukulu 55 square rods ne 80 square feet.

No 1853, Erf No 98 Block Q; ubukulu 55 square rods ne 80 square feet.

No 1854, Erf No 99 Block Q; ubukulu 55 square rods ne 80 square feet.

No 1894, Erf No 140 Block X ; ubukulu 55 square rods ne 80 square feet.

No 1892, Erf No 141 Block X; ubukulu 55 square rods ne 80 square feet.

No 1895, Erf No 114 Block X; ubukulu 55 square rods ne 80 square feet.

No 1940, Erf No 195 Block G; ubukulu 55 square rods ne 80 square feet.

No 1941, Erf No 196 Block G; ubukulu 55 square rods ne 80 square feet.

No 1942, Erf No 197 Block G; ubukulu 55 square rods ne 80 square feet.

No 1943, Erf No 198 Block G; ubukulu 55 square rods ne 80 square feet.

No 1944, Erf No 199 Block G ; ubukulu 55 square rods ne 80 square feet.

No 1945, Erf No 200 Block G; ubukulu 55 square rods ne 80 square feet.

No 1938, Erf No 193 Block F; ubukulu 55 square rods ne 80 square feet.

No 1989, Erf No 194 Block F ; ubukulu 55 square rods ne 80 square.

"IMVO ne TOLE" LIPUMA

NGOLWESI-TATU

IVEKI ZONKE

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

Lijonge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

LOMZI [IXABISO 3d.

UKUBA UFUNA EYONA MPAPHA ILUNGILEYO nge Mali yako yiza ko

BAKER, BAKER and CO.

KING WILLIAMS TOWN (E-QONCE).

ILOKWE EZIKETIWEYO EZINTLE

40in. ze Dress Material zamabala, 1/- nge yadi

40in. ze Melton Cloths, zamabala onke 9d ne 10 1/2d yadi

ITYALI!! ITYALI!!

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

I BLANKETI

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

IBLANKETE

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

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Kubanyuli e Qonce

T. E. DUCKLES,

Weqela elizimvo zintle, upambi komzi. Iblankete ezinomfanekiso we Ngonyama.

MVOTELeni KE NGOLWESI TATU, 24 AUG.

Beauchamp, Booth Co.

E QONCE

Siyanzisa ukuba siwafezile amalungiselelo 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 zenziwe kakuhle ziqala kwi 4/- ziye kwi 40/- inye.

IHEMPI eziyi micako ezomeleleyo ye 6d 7id, 9d, nge yadi.

ILOKWE ZOKUTSHATA esenziwe kade ziqala kwi £1 5s, zide yiye kwi £5, zinako noku, dolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into e- funekayo yomtshato.

Yizam Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co.,

Late JOHN J. IRVINE



LEMINYKA I 18

IGQITILEYO,

SINGENISE KWELI LIZWE IBLANKETE

EZILUKWE NGOBUGCISA OBU-

BODWA, Igama lazo yi EXTRA

NAVY or MATTROSS"

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe

ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu

esiluinisele la Komkulu ngohlobo lwemifa nekiso le yongamele

lenteto.

Ukuba ufuna IBLANKETE YEYENE-

NE, kangelisa kunene ukuba inawona

umfanekiso we NGONYAMA kwelinye

LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYU-

ZWAYO.

ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU .

BLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkele enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

Ziya kubako kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke.

APU ZIPAKULWA KONA KUKU

WENZISA umzi wakowabo Ontsundu ukuba unokuwakela IZINDLU nge Zinki, namaplanga ngapakati, Azihombise; ITYALIKE ezine Mphala yazo yonke; E Bayi na PINA ape Afunwayo. Ngexabiso clelpantsi.

Wenza ne BOKISI EZINTLE nge £3 ihlalulwe kwaoko; EZABA- TSHAKAZI, ezine drawers ngapantsi, £2 10s. Indleko zokutunyelwa zihlalulwe ngulowo sukuba eyifuna.

JAS. W. WEIR & CO.

E QONCE.

kuti ukuba lamadoda akusala ngapa- ndi ngokuwavimba kwenu ivoti. NdiSho kuni npin dini yase Alvani, Heshela : ngo Mr. Sauer; Wodehouse : ngo Mr. Merriman; Bayi: ngo Mr. Jones; Dike-Ngqushwa : ngo Mr. Hay. Lo Mr. Garrett uzizqatse pambi kwe- nu ngumfana, libunguza lika Rhodes. I *Cape Times* fudula ilipepa elinomdla. Oko lati lapata nguye kuleminyaka mitatu alinanasa. Tina nganeno apa siya kuma “buxc” kunto ka Molteno. Abaquzeleli baka Mr. Fuller sebe- qala ukuqonda; bati akunani nokuba bala [missing text] kupumelela kwезinye [missing text] edinga nje u Mr. R. Solomon [missing text] umzi wakutu ose Kimberley? [missing text] Jabavu neponi e “ round [missing text]sheleni ka Bokwe, yimani “ buxe.” IMVO iyoyikwa kuzo zonke intlanganisо zabacasi babablobo betu. Ukuzе kute mandi, okanye agonde ukuba umntu utitile, makake akankanye IMVO no Jabavu kakubi.

Dange Mhleli ngesithuba, ndintyuntye qgita nakuba ndiyinqumlele incwadi yam kunento ebendiyicinga. Owenu ngenene, —OWOHLANGA, Pesheya kwe Nciba, August 5,1898.

U Mr. Tengo-Jabavu Kwa Mabandla.

Ngolwesi Bini, August 16, u Mr. Tengo-Jabavu udibene nempi yakwa Mabandla ngemicimbi yonyulo, ube nokuyisisisana okumandl nendoda enkulu yakona ngo Mr. Dakilisi.

U Mr Tengo-Jabavu e Ncemera.

Ngo Mgqibelo u Mr. Tengo-Jabavu udibene nentlanganisо emmandi yase Ncemera, ekute noko ike yangati iqala ngencaso yapela seyingumbuna, amadeda eteta ngomoya omhle ngokunqatyiswa kwamalungelo omzi. Balile ngokuba eze sekusihlwa mayelana nonyulo. No Mr. Tengo-Jabavu wavuma, kodwa wati izixekayo neziziqi zabantu ngezinyayibaleli nokuba ivoti iyeyazo kodwa yeyawo wonke. Kuba ukuba ute lowo mzi waquba okubonwa nguwo, isipelo kukupalala komzi ontsundu. Intlanganisо yahlukene ngokuhlwa xa kummandi kubo bonke. Kuko itemba lokuba iyakuquba nxwabanxwaba impi.

Ucaciso.

Nkosi yam enkulu,—Ndibone kwipepa lenu leveki engapaya kwepileleyo indaba ezituyelwe ngumbhaleli wako owaye “robile.”

Ndandiko kwa Komani, Mna ndavela ngobuciko, ndatabata indawo ka Mr. Crewe. Into endiyenzileyo mna *ndatelela* ku Mr. Crewe, endingaziyo ke ukuba kuqala kolunyulo na ukuti umntu akongeza, aqokele kwinteto yomnye, abe ubabate indawo yake.

U Mr. Crewe *akabalekanga, umkile*, waye egxotwa sisimilo senxenye.—Mna G. W. TYAMZASHE.

[Kule nteto sisuse amadlala enteto ezingafanele pepa lindilekileyo, kodwa awanto kweyona ipikiswayo.—ED. IMVO.]

Kwi Ncemera ne Sihoboti.

My DEAR EDITOR,—Kaundincede ufake kwelopepa lako, pambi konyulo. Bahlobo bam, be Ncemera-Sihoboti nonke, umntu ote njengam wasayina inetishoni ezimnzi esisa ebandla, nango June lo situmete amagama etu ati axasa Umfeto Wotywala ka Innes. Saye besitandaza sisiti lofika ixesha awoti u Tixo asive, asipendule. Uti nango amadoda matatu pulupulani inteto zawo niyuyile ngemfanelo nevoti zenu, nokuba nihamke kuba isicelo sise Bandla esibhalwe ndim : nawe lumka ke zingapambani izintо zako umnye kuba inetishoni seyipambili, ngoku unikwe ilungelo wena, ezonto zombini ziyakuba pambi kwe Bandla, enye iteta inyulwe nguwe, enye ibekwe etafileni ibalwe kwangu we: woteniwa na mbali, myuli? Ndisaza kuxoxa emva konyulo, nditete ngokungafihlisiyo nomntu ontsundu, nokuba utengawe nokuba akatengwanga, yibuyise lonto asikuteta nto kuwe, rola, lihlaho eliyakumana lihleli unga-salitandi.

Ngenteto ende ka Tunyiswa, engena nyansо, ndisaza kumbulela epepeni ndimpendule kakuhle ngayo.

ALEX. MABONA.

Pirie Mission Station, August 8,1898.

Abanyulwa base Batenjini.

Lamanene ake adibana ngexa yo- kufika kade kwempi ebimenyelwe uku- za kupulupula inteto nempi ka Nkosi u Dalindyebo. U Rev. J. Xaba ube ngumkumsheli wenteto. U Mr. Fuller ute umhlobo wentsundu akanye ngoka Molteno yena aze apa ngokucelwa yi Bonti; yena uzimisele ukwelwa ontsu- nda, enze nokuba eli lizwe libe lihle ngemijelo, nangeziyalo izilimo.

Rev. J. Xaba: Kaucacise lendawo. Uti oka Molteno uze apa ngokucelwa yi Bonti, uyi Bonti na?

U Mr. Fuller : Ewe uyuyo.

U Rev. J. Xaba : Cacisa ke sive.

Mr. Fuller: Wena uyi agent ka Mol- teno na, buza kuye ?

Rev. J. Xabo: Andiyiyo i agent ka- bani, ndingumvoti.

Mr. Fuller : Ndenziwa kukuba ukuza kwake apa akazani nati, ke ngoko xa angazani nati ndicinga ukuba wazana ne Bonti.

Rev. J. Xaba: Uti “ ucinga,” tina apa sizcele ukwa inyani ingezizo ingei- nga nezitelekelelo. Velisa isizatu sobu Bonti bake. Ubute uyuyo.

Mr. Fuller: Hai, andinaso, kodwa nditelekelela ukuba uyi Bonti.

Rev. J. Xaba : Ke tina asizamkeli izitelekelelo, samkela inyani. Akayoyo ke.

U Mr. Molteno ute ukusuka waka- nyeza bukali isityolo sobu Bonti esivela ku Mr. Fuller. Wahambisa wati yena akafuni kungqinwa kwizicaka. (Kwa- hlekwa.) Makukangelwe imisebenzi ayenzileyo e Palamente. Baninzi abavuka bati xa kuza kunyulwa amalungu bati singabahlobo babantsundu, kanti bathso ngalo umpakumpaku. Yena akatembisi zinto, kuba selenanava kule minyaka mihlanu. Lo ka Fuller usa- tembisa, kodwa ke wozizalisana ? Wa- tsho waneka amabala.

Intlanganisо emva kwembuzo ite isaya kucinga.

“Ukutyamza Kwenxenye.”

[missing text] Uyandivumela ndenze izwi malunga ne “Piknik ye Arente” no Mr. Tyamzashe, u G. W. yena. Inteto yake at ngayo upendula mna, ndinosizi ukuti ndiza kubandaza indawo epepeni kupela ngenteto ezibuntwana, endingazibiza ngokuti “kukubibidla kwezombuso.” ndaye kakade ngendalo ndingazange ndicukunywiswe zinteto ana ezirweca kwa umninzo ngokubukukeka kwazo, ngati lilitye elitotywa entabeni. Uti usandite “ challenge ” ukuba ndikupe i *Cape Times* eti o Messrs. Hay, no J. C. Molteno nabanye bagxotwa yi “ Liki.” Akuko nto imnandi nehlekisa njengokuva olusana selubile lumdaka lusiti luya “ tshalenja.” Akuko mntu wumbi upumileyo ekuteketeni kwabantswana uya kucita ixesha lake ngale mfekefo; ubizwe yintoni u Garrett e Dikeni, usiswe yintoni u Fuller eTembu- land ? Ukuba u Mr. Tyamzishe akazazi ezizinto ayingemangalisi namnye umntu oke wayibona inteto yake, ati ngayo upendula mna. Unendawo ati “ Intloko yam yandipuluka e Komani.” Ndinosisi ukuti kwintanga zake ebeya kuke abile abe mdaka ependula lenieto. Kodwa ke mna ukubalaza ke “ sesingamadoda nati” kundenza ndicubuke yintini. Ukupika i piknik yase Komani akwa- hlukile kwinteto yomntwana opika abene esiti, inyanga lilanga.—Owako wenene, S. MILTON NTLOKO; King William’s Town, 13 August, 1898.

J. Weil..... 1 —

Albert—

Joubert..... 1

U Mr Merriman no Mr Sauer.

NKOSI MHLELI,—Kokade impi yakowetu ese Herschel, yayi ngamadoda

Ukutenjiswa Komzi

NKOSI MHLELI.—Kendenze imigcana ibe mbalwa ngale ntsukumo ikoyo. Bantu bakowetu abantsundu musani ukumka noluvo lwepepa elilahlekisa umzi, musani ukumka nenciniba. Kumzuzu esitetelela kwicala akulo u Mr. J. T. Jabavu. Yintwembi ukuti indoda ilahle unyana wayo omkulu, sukuba ilungisa na ke? Indoda eyenza lonto, xana ti ibabate omncinane unyana. Qondani madoda ninonyana nani, elipepa iyafika : u Mr. Jabavu yiminyaka nyaka elisebenzela izwe lama Xosa. Msa ukulahla imbo yaka ngo poyiyana, mveleni kaloku u Mr. J. T. Jabavu madoda. Yiminyaka nyaka u Mr. Jabavu esisebenzela. Qondani, u Sarili ngala mfazwe walwa inyanga zambini kupela, wati u Sandile akatandi mfazwe, yasu- ka yona imfazwe yamwela u Sandile noko. Kanti lomfazwe iyakusala no Sandile kuba waye silwa ngomonde yena. Qondani madoda, pinga gxagxabisi malunga no Mr. Jabavu, mnikeni isitifikiksi sobulungisa kaloku, xa nibona ukuba u Mr. Jabavu ugaqibile ukunisebenzela. Qondani madoda, bekusakutwa ungalathi imbo yako yaka ngo poyiyana. Oko ke kukuti, ngento engayi kukunceda nto. Mzi wakowetu, kani qwalasele encwadini ka Yisaya i : 2. “Yivani mazulu unike indlebe mhlaba, ngokuba u Ychova etea. Abantwana ndiba kulisile ndabondla, kanti ke bona baqppukelele nam.” Eesitatu (iii) Inkabi iyazi umninzo, iqwarshese iya- sazi isibaya senkosi yalo, kodwa u Sirayeli akazi, abantu bam abagqali. Nakuqonda ezi Balweni apa, kukwako naba lahlekesi bantu, abanga gqaliyo. Elipepa litsha liyavulahllekisa umzi. Lilahla imvo zomzi ontsundu, linje nge- ncimba efumene isisulu setolofya. Abantu balo ngamaqela akangelela intlata. Izimvo zabo azikangeleli mzi, zilahlekisa umhlambi.

Kanti ke ababantu besenza lento nje yokungxamela inzuzo. Kutiva encwa- dini ka Luke x : 2: “ Musani ukupata ngxowa yemali nampako, nambadada nangubo, ninga bulisi mntu ngandlela.” Eesihlanu (v)—Nendlu enisukuba ngenene kuyo, yitini kuqala uxolo malubeko kulondlu—Eyesitandatu, nokuba ulapo unyana woxolo—uxolo lwenu malupumle kwakuni. Ukuba ke akunjalo lobuya lubuyele kwakuni.

Uxolo mzi wakowetu ningadinwa. Enye indawo yile: Lento senjiwa nje siyi kontreke na? Lento sili sakubonwa estrateni kutiwe masingene. Elipepa tina asilamkeli. Elipepa lilahlekisa imvo zabantu, alikabi nayo neminyaka emine. Lilahlekisa abantu nje kodwa, lento isisi Damana asina kula- hlekiswa lelipela litsha, elingekabi nayo neminyaka emitatu liko selikalaza nje. Elilizwi lokuti kwati kwati ama Mfengu, andazi ukuba lijokwe ngantomna, kuba niyazazi inkosi zama Xosa bezimnapakati azo, bekusitwisa lamapakati azo kumfenguza na? Mzi wakowetu masingalandeli abantu abatsba abangena maziko aziiwayo. Masilandele indoda enamaziko awaziwayo. Uxolo mzi wakowetu.— J. LANDU, King William’s Town.

U Mr. Tengo-Jabavu e Sheshegu.

Ngeveki egqitileyo u Mr.Tengo-Jabavu ucelelwe kwintlanganisо ye Dike-Ngu-

engqondo, bayayazi imisebenzi ka Mr. Sauer ngakuntsundu, na Besutu, batungulula mhla ngempu, baqala ukuma- zi.

Yena u Mr. Merriman yintonga esekosi yomzi ontsundu, nditsho nanganapandle kokuba engunyana ka yise: ukuba umntwana wondlwa ngu yise iminyaka enga 30, kufike bumini u- mntu oti: uti uyihlo akayi kukunceda ngomso, xa lomntwana ekolwa yilo- ndaba, kungatiwa sisihebetu esinjani. Yibani yimbumba yamanyama Safafi- ka.—XEGODALA, Zululand.

Bobuye Babone.

NKOSI YAM MHLELI,—Ndisuswa lixesha esinalo ngoku, ubumzima nobubi balo ngokusikwa kwabameli betu e Palamente. Lusana olungesiboni isiza- tu kuyo yonke lento. Kwaye kusitwisa ngabateti IMVO no Mhleli wayo yi Bondi. Lide elozwi litetwe ngumntu omnyama. Ukuba zintloni kwalonto ngakumbi kumntu walapa. Ewe ihle litetwa ngumlungu kuba yena uyabona, egonda kanjako kwindawo akuyo. Namhla lomfo ka Jabavu kutiwa ma- kalahlwe ngapandle kwesizatu. Nguye owalijikeleyo elilizwe mhlamnene eha- mba esixelelela ngalento iyivoti indlela yayo. Emva koko wasizela no Mr. Innes, kwano Mr. Tamplin, no Hay. Namhla akuba ewavulile amehlo etu qapu intshaba zake—Makalahlwe u Jabavu no Hay, bayi Bondi, kungeko sizatu kuxelwa sona ngapandle kwento zabo zobu Ngesi e Palamente. Kambe uyaxelwa oza kutata eka Hay, nam ndambona; akaxcelwa oza kutata eka Jabavu. Yinkinge apo, Mna ngalinye ndingati bubudenge. Izazi aziyilahla- nga inkwenkwezi zada zaya kufika e Betelehem nayo, noko kwakukude. Sendite abelungu bayayazi into abaye- nzayo bona, barobe ngapaya bamfuma- na lomana ka Jabavu elumkile kubo ukuba uya kulwexeza uhlanga, ngoko bangena kwangani, mlahleni, nantsо intshumayelo yabo. Abanye sebezi arente zokuba makalahlwe uyi Bondi. Elokugqiba, sikokele mfo ka Jabavu, bobuya babone nabo exesheni. Esako isicaka.—ALFRED MLUMBI, Alice, August 11, 1898.

MHLELI,—Malunga nenteto ebonakele epepeni eti “Umkokeli wohlanga ulahlekile”—u Mr. Tengo-Jabavu. Ndaye mna ndingaboni tuba lokuba atshiwo kuba usahlilei kwakwi tekisi yake ahlahle eyishumayela; asingepiki nabazilahlela umkokeli abanjengo Mr. Mama. Ukuba u Mr. Mhleli ulahlekile, yimina ukuba atyolwe kutiwe uyi Bonti? Abatshoyo ndingati mna vilempi ilahlayo, eti ke ifune ukumka noninzi lwabantu. Ke ngoko nditi mna Umhleli usate ngo emgaqweni. Yintshumayelo yake e eti singisani pambili, akatsho nangoku ukuti singani emva, uti pambili enqu- beleni kwinto zombuso— yinto leyo ahlahle eyishumayela. Ukutsho nditi untsondu luya kwela kwelenqaba luba- mbene ngezandla enyanisweni.—Mna, DAVID GCILISHE; Rabula, 19 August, '98.

Ngcinani ama Xosa Amhlope.

Kuni mzi wakowetu wasema Xoseni, wase Mbo, yimale, utshaba selupakati komzi: oku kuteta kuninzi kokwanina, incuku, nezilandu nenqala make ziyckwe namhla, sikangele nalu utshaba pambi kwetu. Yaka yakona into yokuti xa impi seyingena ekaya asuke ati umninawa kanene wena waka wati, ajike uyihlo abuze izigqito zaku—incuku zeziqi. Hai, amadoda akangela utshaba kuba intiyawano yeziqu inokubuye ilungiswe. Ndti ke mawetu kaniyeké ukuxwitana ngezinto zase kaya. Msani ukucita amalungelo ezizikulwana zenu ngenxa yeziziqu zenu, umkonto yivoti yako, ikaka inyaniso. Ishiywa nga- nina inyaniso madoda. Mzi wakowetu masijonge calanye, sikangele amanene obulungisa namadoda esesike sapila pantsi kwawo. Mzi, msan’ ukukumka ne Ligi, msan’ ukumka ne Bonti. I Ligi ne Bonti inye lonto, kwablukené amagama odwa; isiqamo esihlanzwa yilomiti yombini sinye, senza isisu sibi. Gcinani ama Xosa amhlope ase Palamente. Izazela zenu zitinina madoda? Le mali ityapaze i arente yobuye ipele, ube yinina ke umzi obanzi? Taruni mawetu; nganina ukuba nizibulale ngenxa yesonka somhla omnye ? Masijonge ekaya.—Ndim, UM-AFRIKA OKU-LAYO.

shwa e Sheshegu, apo ngo Mvulo baba- mbene no Mr. Garrett ofuna ivoti zomzi. Kubonakele ukuba kanti u Mr. Garrett ulusana kwezombuso. Umzi waqgiba ukuba uzamele ukungenisa ngevoti zawo u Mr. Hay yedwa.

U Mr. Duckies e Xesi.

Ngo Mvulo ogqitileyo (August 15) u Mr. Dakisi wateta kwa Kama enku- ndleni kuko u Rev. T. Chubb, B.A., no Mr.Tengo-Jabavu no Mr. Matyolo. U Mr. Tengo-Jabavu utitile esusa izityolo zokuba kusitwa uyi Bondi. Ipakati lenkosi u Mr. Wawini libulele inteto emhlope evakalayo yalo intlanganisо, eyahlukileyo kwabebeke banazo, wenzi amabinza amnandi.

Ipalamente Entsha.

AMANANI ONYULAYO.

Oluluhlu lwamalungu anyulelwe i Palamente

Entsha, igama elingu (P) lalata ukuba lingu mlaneli ka Sir G. Sprigg; u (I) ngoka Mr. Innes; u

(B) lele Bondi

Cape Division— (P) (I) (B)

J. Rose-Innes ... — 1 —

Dr. C. P. Smuts ... — 1 —

East London—

Sir G. Sprigg ... 1 ——

Capt. Brabant ... 1 ——

Mafeking—

ABANYULWE KUNGAVOTWAYA.

E Somerset!.

U Mr. James Chalmers uti:—“Bonke abantwana bam bakatazwa ngumqala; akukanye ndisyuka nbusuku ndiputume iveza iika Chamberlain lokohlakholo. Ndiqondile ukuba xa lite *lanikwa nge-xesha*, kwa usaqala umqala, liyawunganda. Ngapandle kwamatandabuzo lelona yeza lilungele eso sifo. Nam ndisebenzisa lona xa ndikohlelayo, okanye ndinengqele.” Litengiswa ngo R. Lumsden & Co., abatengisi bamayeza e Qonce.

Wafunda Ngalo.

“ Mzuzu,” utsho u Mr. J.W Sanderson wase Jansenville, “ umkam wayequla, enentlungu esiswini, kubonakala ukuba uzakuba nesisu seryonko. Amaqira ati akanako ukusiqonda isifo anaso. Ndatu- nda ngelika Chamberlain le Cholera ne sisu segazi. Uvumile ngentlziyo etandabuzayo, kodwa uqondile kwanexe- shalokuqala ukuba liyamficeda. Wazingisa ukulisela,

^[1] IMVO ZONTSUNDU (NATIVE OPINION), AUGUST 23, 1898.

TO THE EDITOR OF THE "CAPE MERCURY."
Sir,—I have read the article in the last *Christian Express* headed "Imvo and Bond," with mingled feelings of surprise and pain.
In tone and style it is unworthy of the traditions of the *Express* and of the "Institution." This is the opinion of many, and it had better be publicly stated.
Mr. Tengo-Jabavu has by dint of ability and hard work brought his paper into the proud position wherein it stands to-day. It is a paying and profitable property. As a paper it is quoted from as often as any in the Colony. Edited ably and with fairness, it is nevertheless independent in its attitude, and outspoken and fearless in its criticism on all public questions.
Not a bad record. Mistakes have been made, but these have been few in comparison with the difficulties, temptations and dangers that have been encountered during the decade of its existence and in most cases triumphantly overcome.
A real success has been scored in an undertaking wherein many of the Editor's "superior critics" might have failed utterly.
Had Mr. Jabavu dealt largely in invective — had he permitted his feelings to get the better of his judgment, and had he often taken "the extreme view" instead of the line of least resistance, when discussing matters which permit of two distinct sides or points of view, he would have failed. His moderation all through, especially in dealing with "vexed questions" (some of them touching Lovedale very closely) has often commended itself and surprised myself and others who are peculiarly able to appreciate the difficulties as well as the responsibilities of the position. Will it surprise the writer of the *Express* article to know that many quite as competent as himself, to judge of the political outlook from the Native standpoint, agree broadly and in the main with the course *Imvo* has steered in these elections? There are *two* sides to even this question, though from the *Express* you are led to believe there is but *one*.

From conscientious motives and from adherence to principle and conviction, and out of gratitude to old and tried friends, *Imvo* has considered it to be its duty to take the unpopular side in these elections. Personally, I have urged the editor to avoid a contest in this constituency and to support the return of the old members unopposed. But he has declined to accept my views. I disagree with him, but I nevertheless admire him for standing to any opinion which he feels he cannot conscientiously part with even at the solicitations of old friends, and standing to that opinion at all costs.

Nothing would have been easier or more profitable for *Imvo* than to have floated with the stream and supported League candidates. Well-paid election advertisements from many constituencies (so conspicuously absent from its columns) would then have appeared in plenty. Election time is in a sense the reaping-time with newspapers, and a bountiful harvest might have been legitimately reaped. This fact is therefore clear—*Imvo* has made a great sacrifice in pocket, to put it on a low basis, in support of its views at this juncture.

To attempt to fasten a Bond ticket to the editor's back is as unfair as it is unjust and contrary to fact. Many have attempted to do so, but I did not expect to find the *Christian Express* amongst them.

I am no great admirer of Mr. Wm. Hay as a politician. I frequently disagree with him, but that he has great claims upon the Natives' votes and gratitude in any constituency nobody will deny; not even the writer of the *Express* article when he calmly reviews the situation after the excitements and aberrations of the present elections are over. Take the Tembuland election as typical of some others. The three sections of voters in that constituency are almost of equal strength — English, Dutch, and Natives. Were the Dutch voters strong enough they would of course run a Bond candidate for all they are worth. As matters stand this is an impossibility, so they elect to cast their votes for Mr. Molteno, who claims Mr. J. Rose-Innes as his leader, and has an excellent Progressive record, in preference to Mr. Fuller, who would hoist Mr. Rhodes into place and office immediately, and who is tied hand and foot to the League. Is Mr. Molteno therefore Bond? Are the Native or English voters who support him Bond? I think not. It is right and reasonable that we should hold to our opinions tenaciously, but it is a mistake to believe that any man — or any class of men — holds the monopoly of "rightness" in this respect, therefore it is always prudent to be tolerant of the opinions of others when they differ from our own. It is just this spirit of patience and of tolerance that I find wanting in the *Express* article and it is a sad want.

Figuratively speaking, the days of the "birch rod" are over when a boy leaves school, and a former pupil once having left can no longer be ordered peremptorily to "stand down" or to receive a caning. He has an equal right with the teacher to form an opinion and to express it, and this right must be conceded.

A parent necessarily experiences a shock when on first occasion a son, having attained to manhood's estate, expresses an opinion differing from his own and backs it up with reasons and arguments. The sensation is novel and not always agreeable. It is as if one of his hands, feet, or legs, had by some sudden process conceived an originality apart from his own. But the unpleasantness of the sensation will not detract from its reality. It is a critical moment for both parent and child. With wisdom and patience all will be well. Without these all may be easily wrong.

Need I apply the moral?
Almost the worst blot on the article is, however, the reference to "squaring." On two separate occasions during the last two months the editor of *Imvo* has come to consult me as to whether an action would lie when a charge of "squaring" had been covertly insinuated against him, but not directly stated. I advised Mr. Jabavu to wait until such a charge was actually made, and then take the offender forthwith to the Supreme Court for libel, whomsoever he may be. The *Express* should either have made the charge, or not have disfigured its article by any reference to it. I know as a fact that neither the *Imvo* nor Mr. Jabavu have received one shilling from Bond sources. The editors would consider it a direct insult were such an offer made. Moreover, they have not received a shilling from Mr. Wm. Hay, either "for agency" or for anything else. One of the editors of *Imvo* worked day and night to secure Mr. Tamplin's return on a previous occasion—he has a portrait of that gentleman as a souvenir of the result, but that is all. A little of the spirit then shown might be meted out now. No,

sir! there are some men who are not mercenary. There are some men even who are not to be squared, though they may have dark skins. Thank God that it is so. Lovedale should know this even if the fact be not accepted or believed in, in other quarters.

I hope that the editors of *Imvo* will forget the article. They have had hard knocks before this, and they have lived them down. The detractors and critics of yesterday have, in their case, become the admirers and supporters of to-day, and it will be so again. Let them show a tolerance, a restraint, and a large hearted charity hard to find in the *Express* article.
Had Lovedale wished to make its position clear, and to dissociate itself publicly from all sympathy or concurrence with *Imvo*'s attitude, it might have done so in a few stately words and phrases, which would not have left a sting behind, and which would have been in keeping with that dignity and reserve its readers love to associate with its articles.

In conclusion, let me say that personally I feel as secure of every right and privilege I possess with the Union Jack floating over me here in King William's Town, as I would do were I sitting in sight of Westminster in the City of London, for I have the whole British Empire at my back. Moreover, I am an Imperialist in every fibre of my being. I write with much reluctance and diffidence, but from a sense of duty, and without one atom of personal feeling. My admiration for Lovedale, my long and close friendship with most of its staff, and my intense sympathy with the high and noble Christian and educational aims and objects it has in view, remains unaltered. I ask that this letter be read in the spirit in which it was written.

I am, etc.,
R. W. ROSE-INNES.

August 18.

MR. HAY AND THE BOND.

[LETTER TO THE EDITOR.]
SIR,—It is not correct that I anywhere at any time said that a *Bondman* might just as well vote for Mr. Hay. I said there was no reasons why an "*Affrikander*" should vote against me as *such*. I have said over and over again publicly that I want no Bond votes. And I am not getting them. All the Bond or pro-Bond vote in this division goes for Mr. Hay, and I do not grudge him one Bond vote. Though it is impossible for him to be true at once to these supporters and to Natives, it is for them to decide whom he is likelier to throw over after the election; and he has fairly earned Bond support for the moment by helping to destroy the pro Reform and pro-Native Redistribution Bill, thus getting the election fought on the old pro-Bond constituencies, and also by voting to put in power a Schreiner or Bond ministry.

I am, etc., EDMUND GARRETT.

[Mr. Garrett does not seem to see that whether Mr. Hay or himself gets Bond or any other support it does not matter one iota. He remains what he always has been when those who vote for him elect to do so. It is the look out of those who support him; not his. He need not throw any body over after the election, as all—both those who supported him and those who did not — are now his constituents. As to the Redistribution being pro-Native, Mr. Garrett has before now been challenged to show that such is the fact, and failed.—Ed. [MVO]

A REPLY.

[LETTER TO THE EDITOR.]
SIR,—I notice in your issue of the 15th August two letters from the Revs. Brownlee-Ross of that ilk, and Wauchope. What a peculiar name is this latter; you would require a mouthful of chops and tomato sauce to pronounce it with a due regard to articulation and the feelings of your audience. But the man is always better than the name, or at least ought to be, which presumably is the case with friend Wauchope. Their letters open up to my mind a long vista of years—political years—in which your figure, dear Mr. Editor, looms large as guide and counsellor and guardian angel until you ran up against the Devil in the shape of the Bond—or shall we say Rhodes or Sprigg, or who was it?—with what threatens to be disastrous results to your political guidance in the future, whatever your other literary accomplishments will, and as I believe can, as in the past, do for us. Please direct the attention of those gentlemen to my letters to the Editor of *Cape Mercury*, two of them, and inform them that my first letter, to you was simply a protest, not an argument, and that in the near future, let us say when the elections are over, we shall demand an explanation of the faith that is in them and which we fear will be the cause of leading many ignorant electors astray. I must thank Mr. Ross for his pleasant letter; it is in direct contrast to Mr. Wauchope's vigorous attack. There is a tendency to personality in the latter. What with Sunday schools and blasphemy we are getting on. I shall afford him an explanation of what I mean by bitter partisanship, etc., under the cloak of Moderation—that seductive word—later on. Meantime, I must express regret that it is too late to undo any mischief that may be done in consequence of your and their hostility to the supremacy of true British sentiment in the House and the country, which is the real issue. Never mind our other little political peccadilloes, or parish pump, and personal predilections, and antipathies. Mr. Ross is amused at my acting the part of an injured father over an incorrigible son. Pretty big order that I should think, but unfortunately he has taken on a bigger and a more humorous, and perhaps ludicrous, one—that of guide and counsellor to the old missionaries and the rest of us. A passing loss of judgment, he says, on our part; a deplorable want of knowledge, historical knowledge and political wisdom, say I on his, aggravated by a lack of political morality which is the same doctrine these gentlemen preach in the religious sphere. But I had better stop until I begin again at some future time in case Mr. W. yells out blasphemy. When Mr. Ross is an older man he will appreciate principle as he would in parsons or policemen, for the matter of that.

Yours truly,
A. K. SOGA.

CORRECTION.

[LETTER TO THE EDITOR.]
SIR,—A statement appears in your last issue to which I take very serious objection, inasmuch as it is a barefaced misrepresentation of the facts of the case. The statement is something to the effect that at Queenstown, while Mr. Crewe was being questioned, I stepped in and interfered. All I did was to endorse what Mr. Crewe had said in reply to questions put, and that done in a very orderly manner.

It is gratefully owned that the Queenstown Branch of the League supplied the refreshments.

Yours etc.,
G. W. TYAMZASHE.

[In the foregoing, unworthy innuendoes, not suitable for decent journalism but germaine

to the subject, are eliminated, ED. IMVO.]

