

Yaka Umzimba

Woba uyazingqabisa esifeni. Akuko yzca ligiqito i SCOTT'S EMULSION ekulangiseni umzimba otyafi-leyo.

Emva kwe Fiva

Umntu uyabitya abe nokutyafa, yeno fu fiva iyakumana imhla ude umzimba womelela. Kautate i

Scott's Emulsion

Onke amagqira okuxelela ukuba batinina abantu ababe bityofu bityofu ukomelela, bafumene impilo kupela ngo- ku tata eliyzca likulu.

Amawaka Onina

Banika i SCOTT'S EMULSION kwintsana zabo, ba-iyosbenzise nabo, kuba ityebisa ilungisa igazi, iqinisekisa nokukula kosana lomelela. Akukonto iluncdu ku ko- hlokhloh, Ingqelo kwanesifuba ezingomeleleyo njengayo, ifanele ke ngoko ukutengwa

Yimilweve Yonke

Inokufunyanwa kwiwe ne Ncizorta Zonke.

PASCOE BROS,

* Ikuba litengwa ngokubonwa * utsho u FOLOKOCO, e QONCE.

BANTSUNDU! Bantsundu!! Sicela amehlo entu apa. Kenazibona na Impahla zetu Ezintsha ezivela e England- " Especially " ezo ZAMANENEKAZI NAMANENE.

ITYALI! ITYALI! ITYALI!

ITYALI ZOBOYA (ekutiwa zenze Velvet) ziqalela kwi 4/- side zize nakulipina inani elifunwa ngumtu.

ITYALI EZIMACALA MABINI ziqalela kwi 9/- Ukuba ufu- na ITYALI yiyio le Ivenkile ofanele ukuketa kuyo. Zityali zona, inge- zizo ezo zaziwa ngokuba zenze Gusha-Bokwe (imigqakwe), zinamabla amahlle, ziqalela kwi 2/-

ITYALI ZELANGA, uku wazibona?

IMPAHLA ZOKUTSHATA, apa kulapo zikona- **ILOKWE ZOKUTSHATA** (ngeyadi), zenze ngokomlinganiselo **BATSHAKAZI:** Kangelani ukuba ILOKWE zeno zenzwe ngo Mtungu ye Yokwe wetu osand' ukulela e England. Ukuba nenjenjalo imitsshato yenu yoduma. Amagabi Entloko, Iveyile, Izihlangu, Imi- ngqazi, Izitezayi, Ilokw e Zangapantsi, njalo- njalo.

IQIYA ZETU ze SILIKA zise zodwa, niyaqonda kodwa?

Impahla Zabapeleki abangamankazana, Imisesane Yokutshata neyoku Ngeja (apina amadodana?), Ibhrotshi, Imitya Yomqala, Amaaci (egolide ne silivere), Impahla Ezizilokwe, Ikwiliti, Ifasokoti, njalo- njalo, Ikeleko, Iprinti ne Flanelati.

Izinxibo Zamanene .

ISUTI ZOKUTSHATA Esezenziwe, nezenziwa ngokwe odolo, nangalupina uhlobo olufunayo. Isuti ezenziwe nge odolo zase England zifika ngevkei ezi 8 okanye ezi 9. Izihlangu Zamanene ne Shosha, Amaqina ne Kolala. Isuti Ze Blue Srege ziqalela kwi 15/11. Thempe Ezozeleleyo Nezokusebenza. Imikala, Isali, ne Haltice.

Incwadi ezinyeka nge Post zitungiselelwa kamsinya ngenyameko. Ipatuloni nencazelo efunyayo ziatyunyika naye wonke ukusaba etumele. Akubizwa nto nge Post.

NONKE YIZANI KUTYISA AMEHLU ENU.

Ngamlibhali apo nombona kona u FOLOKOCO ngesiqu (Saluf) ezantsi kwe Tyalike yama Skotishi, e Qonce. Nguye u

FOLOKOCO (INDODA).

LIVERPOOL AND LONDON ANO GLOBE INSURANCE COMPANY.

/Accounted Funds, 31st December, 1936—£9,956,421

Income Exceeds £2,295,000 | Claims Paid Exceed £33,859,000

Fire Insurances effected at Lowest Rates

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Manager—WILLIAM HAY

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P.O. Box 6} Local Secretary -HOWARD MARKS.

KUTENGISWA

INGXOWA zombona zembewo ezimayela na

500. Zitshipu, zezombona wanonyaka nje. Lituba elibalunguleyo abanenqwelo ukuba beme mali!

Kotunyelwa ku

JAS. P. WILSON,
Culunca, Qumbu.

Ofuna ukutenga into Entsha?

IMPAHLA ENTSHA!

NGAMANANI ALUNGELE NAMALININA ONGABA UNAYO.

IPRINTI EZINTSHA ezimabala manciance, ezi pinki, mauve, eau-de-nil, tyeli, 6d. iyadi.

IPRINTI EZINTSHA ezimabala mahle zokutenga iziziba, 6d. iyadi **IMIQLU YELOKWE ZANGAPANTS** ye Flanellette enemigca I-FLANELETTE EZINTSHA ezimabala amhlope namnyama, 6d I-FLANELETTE e pinki ebanzi ebisakuba yi 9d, ngoku yi 6d. iyadi I GERMAN PRINTI ezintsha ebizisakuba yi 9d iyadi ngoku 7 1/2d iyadi **IPRINTI FZINTSHA** ezi blou, ngokwe-sibakabaka nezi nevi blou, 6d iyadi

ITYALI EZINTYAMA EZE KASHMIYA, ezintle, ezine- misebe, 6/6, 8/-, 9/-, 10/6, 14/6, 16/6

ITYALI ZE KASHMIYA ezi feyini, ezinamabala akanyayo 6/6, ne 7/6. Ezehlolo, Llama, ezingenamabala, Morone ezi Pinki, ezi Blou 5/- ezexabiso.

KAUZE KUSIVOLELA.

Ubone ezona lokwe zitidenge kahukhe nezona zimfanelayo umntu apa edolipini zokutshata, ezona fishini zintsha.

KWICALA LAMADODA uyakubona eyona minqwazi ye Stroyi mihle nge 1/-, 1/6, 1/9, 2/-, 2/6. Iminqwazi etambileyo ye Felt-neye-meleleyo, 2/-, 2/9, 3/-, 3/6. Ezona bhulukwe zilungileyo zezodwa, 1/-, 1/6, 2/-, 2/6, 3/- I-Kre- 6banti zamodwa zitshipu, 6d, 9d, 1/-, 1/6. Ibatyi ze Kaki, zoku drila, 5/9, 6/9. Ibhulukwe ze Kaki, zoku drila, 4/9, 5/6

Zinokufunyanwa zonke kwa

GIBBERD & BRYANT,

E QONCE.

ORSMOND'S

PREPARATIONS

GREAT AFRICAN

REMEDY

THE STANDARD DOMESTIC

MEDICINE

FOR FEVERS AND COMPLAINTS OF THE HOME

ANTI-RELAX

GUARANTEED SPECIFIC

FOR COLIC, DIARRHOEA, DYSENTERY, AND SUMMI

BLOOD

FOR KIDNEY AND URINARY DISORDERS.

ECZEMA AND ERUPTIONS.

SORES, SYPHILIS, SCROFULA,

UNWASHED THROAT, &c. &c.

FRUIT PILLS

FOR LIVER, STOMACH AND BOWELS

PLEAS AND CONSTIPATION.

ARE MILD AND EFFECTIVE.

HERBAL OINTMENT.

FOR NEW AND OLD SORES, SKIN DISEASES,

RHEUMATISM, PAINS IN JOINTS AND MUSCLES

SWELLINGS, &c. &c. &c.

PREPARED BY G. E. COOK,

MEDICAL HALL.

KING WILLIAM'S TOWN

UKOHLOKOHO OLULI. UKOHLOKOHO

OLULI.

*94. Commercial Rd., Peckham, July 12.

"Nko, Entshayo.—Andikwazi kukula tyi-lyu ulwvo lwam, kodwa ndingada ndinga- kuhulela. I Lozenges zakho zenze izimanga ekudluleni kohlukohloli olubi. Ku- sabela okuya ndivalwa ixesha emleni (ngene Nkosi yase Germany, katoko ndibulela i Tixo kwa ndingafanga nayo, nina ndisapeli kwi boshpilji yase St. Bartholomew akoko mtu ubudele nokholo olumandamni kunolwam; ubelanga lwafika ekubeni lupendise amandla. Isikhohle ebhestukini, sisizini, ngoko sibambele, ngoko ndinakho ukusikupa nge- pandle kwemkntazo.—Ndingawoko nge- nene, Nkosi, i HILL.

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Routh Park, Cardiff, South Wales, September

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The very latest "Progressive" dodge is an attempt to get rid of the Speaker. None of the ex-Ministers have, so far, openly associated themselves with this movement, and it is sincerely to be hoped they will not; but papers like the *Cape Argus* and *Daily Dispatch* have joined the cry, and excited the Leaguers to send daily wires to Dr. Berry urging him to resign. In reply to one such message, received from his own constituency, the Speaker sent the laconic answer "Keep cool," and no better or sounder advice could he have tendered. It was only a week or two ago that the very men who are now asking for Dr. Berry's resignation, (*or party purposes*, were indignant beyond measure at Sir Henry Juta's defeat at Oudtshoorn; and insisted that the Speaker should be kept free from party influences! It is much to be feared that the dignity and authority of Parliament will receive but little support from the party miscalled "Progressive;" fortunately there are some members on the Opposition side of the House who would never lend themselves to a movement such as this. The "Progressive" party is, however, to a large extent wagged by its tail, and its tail is a caudal appendage of a particularly, unpleasant sort. If the average Leaguer here equals, in bumpitousness and ignorance, the specimens we have in other parts of the Colony, little surprise need be felt at any course of action the party may adopt. In spite of mock indignation and many hysterics the Speaker has decided to retain the position to which he was unanimously elected, and in so deciding Dr. Berry has consulted his own dignity and that of the Cape Parliament.

'Imvo' Special Wires

THE POLITICAL SITUATION.

S.A.P.A. AND THE PREMIER.

Capetown, October 31.—The Political Association asked the Premier on Saturday to introduce the Redistribution this Session, and at length he gave reasons for not doing so, relying largely on the late Ministry holding office so long.

This is considered satisfactory by all reasonable people. The obstruction of the Opposition is beginning to weary its best members, and it is probable these will soon break away and support public business being proceeded with, because Estimates must be passed.

There are ten petitions lodged against members and will find employment for many lawyer.

Nothing fresh politically to-day.

Itole Le Mvo

NGO-MVULO, OCTOBER 31, 1898.

ZIFUNDO ZONYULO.

Ukuzitandekisa.

MHLELI WE “MVO.” — Ngimangele ngokunzima ngale ngxakngxaka ebi-senziwa ngabantu ngabom, ukuba, umntu afune ukuba able aqinise impela ebona naye ukuti wenza amanjala. Ukuba abanaluto nabantu bakubo uga- beyeka u Jabavu no Bokwe basize abantu bakubo, kuyekwe izikwele. U Jabavu no Bokwe abafimi igama elihle ngabantu bakubo, ize bali behlu- peka ibe bona beti—Asiluto inina loku abelungu bangipete kahle akunani. Kanti u Josefu no Mosisi abakatlanga ngeyabo imizimba. Bakala ke ku Nkulunkulu ukuba kupile abakubo abantu. Kepa ngimangala ngoba lo Jabavu nguye owavusa abantu ngevoti kutiwa namhlanje nje ulahlekisa abantu. Ngimangele, ngiti ke nkosi yami ukuba akulingile loko ukuba kubona- kale emehlweni abantu, kodwa ke ngiti mina nabanye zakubuka kabi yilenja- kanyaka. —C. K. KUZWAYO, Kokstad.

Omakujongwe.

Yinina madodana nto zakwetu, nditsho kuni nto zo Matyola, Mhlwana, Pelem, nawe mtanga yami nto ka Kawa - ezincwadi zenu zigxeka i Arente naba-xasi be Liki, ezabanye zigxeka o Jabavu nabaxasi bo Sauer, zonceda umzi na? Azigaleli palatini na?

Qondani unyulo lufike bingalindelwe siti, singena Bond no Liku tina mzi Untsundu baye Abamhlope baxobe kade bona, kuba hayilungiselela i mini enje kwangapambili, besazi ukuba yoza ibeko. Ke ngoko yimo yabantu aba- baqiweyo ukuba zindlazi, ati u Mbo abalekele kwela kowabo, nom Ngqika njalo. Nditi mna Mtembu ndiye ku Gulanododa. Ukutsho nditi yekani ise- za imfanece ngomso lo.

Nje ngom Tembu wase Xalanga, ndi-ngumxasi oshushu ka Sauer, kuba ku- ngaye ndafumana igama lempilo emva kwemfazwe; ngoko ke bamelwe uku- vuna iziqamo zabo kuti, tina ngakumbi ba Tembu; ukutsho lhlali ltu elo u Gulanododa lowo. Pezu koko, andi- zimisele kusekeza mzi Untsundu mna kwaye kunjalo nje andimazi ongate- ngwanga mna macala omabini, kuba ndeva nam kusitwa ndamkele inya- mbalala yemali ku Molteno into leyo ongati uyibekise kwi Komiti ka Molteno e Cala ikuhleke ngokundosula ngetawu- lu emhlope.

Ngonyulo lokuqala kwatwa rdamke- le ku Mr. Cloete irihali yobu Arente, into leyo edala intloni kwakuti bahlwayeli bayo namhla.

Umbuzo omkulu situkana nje uyaku- kuselwa yini na umzi? Kodwa asite- ngwanga na sonke? Ndingama edina- leni eyenzelwe u Jabavu no Bokwe nokuba ise Cape Town ngombulelo omkulu endinawo ngakubo ngolunyulo ukuhlonipa kwam izimvo zabo ngolu- nyulo beluko, kanti eyona nto ndiyi- hlonipa ngapezulu kukungaqekeki komzi Ontsundu. Ndicela umabi a ngokubanzi ukuba abize i Komiti kuzo zonke i District zitumele abatanywa ngalandlela: - 50 ye voters ibe nelunge- lo lokutumela umtuny wa i District enga- pantsi kwe 50 yabavoti, ihlangane nenyé, ukuze kukangelwe into engenzi- wayo ukulumkela ingomso. Nibhala nje kuiko into endibala ndiyoyika, uku- ti kanti Abelungu bayayazi indawo esi- nobutataka ngazo, be yokuti Maxosa msan’ ukulandela i Mfengu, umntu ongena ngawondo zaneleyo. Uti yinteto yama Xosa leyo? Hayi, ngu Mlungu ungene ngom Xosa, njengo Satana engene nge nyoka.

Ngawe lomntu wasibalalayo Mr. Jabavu. Yilwa ne Liki ne Bondi nge- nxa yomzi wakuni. Andisenguye u Makholiso sendizibiza ngomakulu u Somatshoba.—DUNCAN S. M. SILANA.

Ukubona Kosana.

Pantsi kwalamagama u S. L. Majo- mbozi (Aliwal North) uti:—Make ndi- qaulé nam kule ngxoxo kade ipetwe. Unyulo lulive lwadlula, make sikangele ngasemva kumhlaba ebesibanbaba kuwo. Kupa, olunyulo asikuko nokuba lude lwalunga lubé nje ubunzima kuba ngo- kuba nje kwalo lusufundise ukuzindwe- bela izinto zakomkulu, singati kanti sihleli pantsi kombuso esipantsi kwawo nje kusentlango kuti ngawo, sisuke sibe zisululo sokutsalwa nangubawina otanda- yo nje. Lushiye izifundo ezininzi ku- mntu ote watanda ukungena esikolweni afunde o ABC, akangele ukuba aka- ngede angene no Standard I na. Nda- wana ndiyipauleyo kukungatandwa ko- mntu oya endleleni yako, mhlaumbi yomntu ombeke pambi komzi, ati ke omayo alinge ukuhlutywa abe ze. Nditsho ngenteto ezisingiswe ku Mhleli macalana onke, ko Melimni ngo Smata ko “Ntuku” no Shlaina ngu Lozi, ku Lozi neqela zintshaba zake ebezingati zibekiswa kwintsana zitsbo zingabi sayi- bona indlela. Okwesibini, umntu ulwa esoyika, angaveli ngesiqu, koko avelise intloko hleze imbone inyamakazi (um- nyuli) ibaleke yakumbona njengoko anjalo. Make nditi, oka Sawala ube ngqukva akubuzwa ngokungena ku- laulo luka Shlaina, kuba njengoko watshoyo wena Mhleli ukuba akamke- leki ngenxa yezimvo zake kuntsundu, asazi kodwa siza kubona. Mhleli, ko- bam ubudenge ndibona ukuba uti xa uza nobuso obubi be Bulu (Bond) ubeko isiziba ize bungabonwa ; ndolinga uku bonisa izinto ezizindza nditsho, ngo Messrs. Botla, De Wet, Du Plessis, no Rulumeni we Bond. Ute xa uza- mela n Botha wati mazingahlulwa ivoti, waye ke usenzela ukuba u Mr. Crewe makasale

njengoko kunjalo ngoku; mele uti akunantshi akulisizi, kubona- hlele ukuba uti ngu Botha obetele. Ute e Dordrere makunyulwe u Mr. Merriman, angati ngeyesibini umntu azibo- nele kodwa ama Bulu angaxcelesha kuwafanele kuba emnceda nawo u Melimani. Kubonakele mhlope ukuba uti Amen kwinteto ka “F.,” owati yena, “Selengwenelela i Bond intsikolelo ka Tixo.” Ute ku Komani mayinikwe u Dr. Berry kodwa naye umakele uinka- nya, enye ilahlwe; ndaqonda ukuba oxaswa yi Ligi “ umhlobo wontsundu” wakelwa umkanya, kungatiwa ingaxe- lesha i Ligi kwivoti zetu njengoko ku- tshwoyo xa axaswa yi Bond. Utonke ke lento ibikuzamela, kungena noda yimbi ebini ka Du Plessis kutshone u Mr. Frost. Ute uzamela u Rulumeni ka Innes kanti ufhila ubuso buka Mr. Schreiner, indoda enjengo Cecil kanye, enditi ngoku isicenene sizuzwe kwaku Cecil Rhodes kunayq kuba yena useku- landawo yabangela ukuba ati oka Lozi naxa wayefuna ukusecozela into njenge Glen Grey Act kwafuneka eyenze ama dlala ukuze abe uyapumelela nalo Schreiner koba kwanjalo. Abanizii abamlindele u Mr. Innes ku Rulumeni osikelwengu “Ntuku,” kodwa olinde- lwe kulo ngu Hon. J. W. Sauer. Ukuba ke ungene yoba ngu Rulumeni nokuba nguye (Sawala) oyakuziqulula izimvo kuntsundu? Lendawo ndingatanda ndiyive kwasentlandlelo ize ndiqonde. Ndingatanda ukubona u Rulumeni ka Schreiner, Innes, Te Water, Merriman, Sauer, kunqakulale hi? U Mr. Innes ekuya u Mr. Schreiner no Te Water, kanene nabo bakwa zi “Opposition za- kudala.” Lonto isuke inge ingayigusha pakati kwengcuka. Simlindele u Rulumeni ka Innes, musa ukuhlamba u Schreiner ngobulongo njenge nkwe- nkwe ziza kusenga; yiza no Innes, woyisile kaloku.

Ngati mna no Mr. Jones ngevumakele umkanya ukuba ebengaqutywa no Mr. Walton, angaqui- tywa no Hammond. Uxole, ngesosithuba noko ndiyakolwa ukuba wonditwala ngokuyifaka yonke. Umfana akayiqondi into yokuba i Bondi ibi fanela ukugceshiswa kuba ibixasa abahlolo bontsundu, i Liki iba- shabalalisa.—EDJ

Nyakana Ngovoto.

U Mr. H. Swartbooi (Ehai uti- Uta- ndabuzele kwelona cala lilungileyo lokuyifaka epepeni inteto ka Mr. Judge Sibeko ngezi zizatu :—I. Besiya kuhlala ekungazini ukuba wena uhlahlele ku- kuti “ tender i public apology kumzi wakuni.” 2. Besingayi kuba nasiganeko, nje- ngoko linjalo elu isiko Maxosa, sokwya- lala unyakana wapuma ngawo oka Sibeko e MVENI. Ngoku sesiyakuli u Mr. Judge Sibeko walingqumamisa nya- kana ngovoto lo Sauer, Crewe no Botha elake ipepa; ngokusuka u Jabavu ale ukucele uxolo. 3. Besingayi kude sazi ukuba wena usinde matip tip ekubetweni (ngumzi), Qubani ponka ka Bokwe nawe mdaka ka Jabavu, kute ngeo kuti tina; elixa enye impi ilungisa “ induk’ intambo.” Nibahle!

Ulahlekiso Obeluko.
U “H.” uti: — Lugqitile unyulo .singatsho, obelute lwaselela yonke enye into ezingcingeni zetu. Ndinovuyo ke ukuba kute kuyo yonke lembudumbudu, , nentengiso, nolahlekiso, nomonaa, wahlala wena no wenu, ungalahlekwwanga yeyona nkalo efanelwe ukujongwa ngontsundu umzi. Ngubanina obe sixolelanise no Sir Gordon Sprigg—obesakubizwa ngo- kuba nge “ Ntsele” Godomi, ngenxa lika “ Tung’ umlomo?”

Senzo sinina azita- ndekise ngaso, njengokuba umzi kusi- tiwa mawenze “ inkwa nenkwa pezu kwakenje?” Mandishiye; uselete u- Nyanya ka Lose, u Brownlee, “ Sobehle sibone siqonde kakuhle; Ndiyavuyi- sana nami ngomjila wendwe otwhe hlome emnqwazini wenu, zingqondi zamadoda aboneleyo egama. Pambili, nto zako- wetu—kokona mna ndixora umkita kwi Mvo. Noti yi *guano* (umgquba), unya- nisile, yi guano yokuchumisa ingqondo; wobuye aqonde ukuba ulalde ilifa.

Ukanyo lwezombuso.
U Mr. Moses T. Ngqase we Howe Mission uti Ingwevu zakowetu bezi- soloko zishushu kwezonyulo olugqitile- yo. Kodwa kuhle ayikahlali i Palame- nte, apo ayakuti lamadoda ebelahlwa anjengo Messrs. Merriman, Sauer, Mol- teno nabanye, avelise ubuciko ngako ntsundu. Uhlanga lwakowetu alumi ndawonye, luzenza i football, lukatywa yi Liki, lukatywe navyi Bonti; ngani? kuba tina asikangeli izinto ngokubanzi, kodwa sikangela oko sinako. Siti asina kulivotela i Ngesi kuba limise Umnto wokwekwe, umteto wotywala, umteto werafu nge lasenisi, umteto, wokuba kubeko imali ehlanganiselwa inqanawa zokulwa. Izinto ke ezo ama Bulu azi- casileyo e Palamente. Kwezondawo sifike silifase i Ngesi. Siti kwakona asina kulivotela i Bulu kuba liyakuti nxa ilizwe lipetwe ngama Bidu sitsale ingwelo. Siyayamkela yonke imiteto yama Bulu.

Ngoko yintonina engasi- misi ndawominye uze ukangele kwipepa leveki eyadlulayo, kwimibuzo eyabu-

KING WILLIAMS TOWN, OCTOBER 31, 1898.

PESHEYA KWE NCIBA.

IMVULA.

Itamsanqa lenvula lide lafika apa. lonke elase Fingoland, G alekaland, ldutywala lanelé kolimeka inyanga yonke.

INTO ESIMANGA.

Bekuqeshwe isicaka apa ngu Captain Veldtman, umfana okuteleyo, ugqibe iminyaka emibini apa, wada watenjwa kakulu. Ute xa kuvunwayo lapela ixesha lake, wavulelwa ukuba agoduke. Ute yena, noko ke Nkosi make kugqi- tywe umsebenzi wokuvuna ze ndimke ke Kute ngo September lo kwagqojo- zwa indlu ka Nkosi u Veldtman ebusu- ku, kwabiwa ingxowa zembotyi nez0- mbona namacuba. Kusile kusasa, ku- landwe umkonko waya kungena kwa Ngqika, kwesika Maki e Qora. Lafu- nyanwa isela. Kanti ngulomfana ube- qeshiwe, etenjiwe.

Ute ngoku selese ntolongweni nje: “Ndaqala ukuba kwase kwindla, kuvu- nwa nje mna nditutela ezivenkileni amazimba, nombona, nembotyi. Into esisimanga ukuba ati umntu obonakala ngasimilo esihle kangaka, ati kanti lisela kangaka.

OBUYE E KAPA.

Unyana omkulu ka Veldtman ubuyi- le ukuvela e Kapa. Into enkulu ateta yona, yinkutalo ka Rev. E. Mdolomba, umzi otandana netyalike uyakumfimi- ta lukulu kulontshebe. Siyanqonywa nesikolo sangokuhlwa saba Ntsundu nesipetwe ngu Miss Mdolomba.—NOBE- ZABEDELA.

Ileta ku Mhleli.

IZIMVO ZABANTU.

U Mr. H. Hlahle we Kaffir Institution, Grahamstown, wenza banzi pezu kwendawo ati olunyulo lugqitileyo lutsho iyacaca—eyile:—“ Amapepa endaba esi- xosa akufuni mntu unaluyo lwake.” Amapepa endaba angabafundisi baba- ntu ukuba bakwazi ukusebenzisa izimvo zawo, ke ngoko angumlobo wabantu. Yintoni esiyibona kula mawetu? Uku- ba uke wabonisa ukuba unoluvo olulo- lwako ngapandle kolwepepa lendaba lumka izigalekiso nezituko zababulal’ uhlanga zomoya omi kangaka. Ute esitsho abe- esiti “Mna andimkeki Umhleli we Mvo.” Ukuma kwezinto kolunyulo bekubonakala ukuba abantu baya kwahlulelana.— Izimvo zabahaleli ke Hlahle asinakutini ngazo. Nama- yelana nezepa kukuba lingena zimbi.

IZENZO.

NKOSI MHLELI, — Lento umntu ifundwa isimo sayo kwizinto eze- nzayo; sisazi isimilo somntu ngokwazi izenzo zake, kungenga- ntego yamlomo wake. Ngoko ke umntu angadeenze ngoko konke ukuba yifuna into ayivo, kodwa izenzo zake ziya kumcomsa, okanye ihlanze. Inteto ka Mr. Kota ependula eyam ye 23 August iyavakala umongo wayo. Ndeyeka ukunqalana namazwi ake; ndohlala emongweni. Akuko mntu pantsi kwelanga omsulwa, *noko amnye*. Kanti noko kimpilo nje bamnzi abantu abanako, abazibonakalisileyo ukuba banako kwelanga ubulungisa. Baye beko abantu abati noko bate tu benga- teti nto, bengenzi nto, kanti noko banako ukwenza izinto ezilungileyo, baye abantu abanomoya wokusebenza ubulungisa abengabeko abantu abanzele ngumoya wokuyivulela, nokuyibela pambili kwabapasisayo. Umntu ozele ngumoya wokwenza into entle, uti ngawo onke amaxesha azame ukunya- nga bonke

abazama ukuma endleleni yake, yaye lonto engayikuyenza nga- moyo wabampi; hayi, waye kodwa eya kuyifela lonto ajonge kuyo. Xa ndi- tshoyo mawetu, bekani indlebe, nditi yimina ukuba enjenje amadodana akowetu ekuxamekeke okukulu pezu kwamagxa awo ngento zombuso wase mlungwini, ukuti kaloku

amadodana akowetu ngoku kubonakale ukuba (azama) aqubela ekudaleni ubutshaba ngenteto zabo eziluhlulobo. Umhleli we Mvo ngumntu opantsi kwelanga, wawe ke ngoko emelwe kuposisa naye, kuba engena kuba msulwa, kuba ku ngeko umsulwa pantsi kwelanga. Kodwa ke mzi yeyona nina le yenziwa ngamadodana ekuko kuwo amadodana abekelikayo, le yokuba kuzanyanwe nesiqu, nomxelo wo Mhleli we Mvo Yeyona ndlela abona ukuba ilungile na ekumiseni uxolo nolatandano ? Yi- nto eyaka yapina okuwakezele lwenteto ngomnye umntu? Ode ngamanye ama- xesha ufune ukuba kujongwe pina ngabo, xa nje apata kubhala nemita- mlazo yoyise wo Mhleli we Mvo, ube ungayiboni eyona nto ubhalwa kujo- ngwe kuyo.

Abantu bafundwa ngezenzo zabo. Ezi zenzo azilohlaza na kodwa Yine- ne inteto ka Mr. Kota eti yinto ekoyo abantu ukwahlukana ezimzivni, kodwa ke lonto ingabangela ukuba kutetwe izinto ezingeluncedo na? Asiyiyo into esiyingwenelweyo ukucukucezana, hayi asiwonele ntego injalo tina mzi ubo- neleyo. Asingwenele nakupoxana ngento entsha; saye singanqwenele

nokuba lungatyilwa uluvo, ne Mvo ngokumxanjalo. Kodwa lenteto mzi wakowetu yokucukucezana izimilo, izi- mo, nendlela abanye abondliwe ngazo ayikunceda mntu noko amnye ngapa- ndle komvuyeleli, nomntu o.swele ulwazi nakwe- zinye esizaziyo. Sijonge ukwalatiswa indlela esinga empumelelweni. Nina, nimi njengo Kala. Lalani ngenxeba mzi wakowetu kumazwi am angqongqo endawatwa kwincwadi ye 23 August nakuyo le xa akoyo,—Enkosi Mhleli.

J. LANDU.

[Wosioxolela umhlobo wetu ngokuketa kulenteto yake yobumzimzana ndawo ezibonakala’ kuti ziyakuba njengokuposa inqata emflweni. Inqubo yetu kukuzinxwema into ezinjalo, saye sisekeleze intlalo entle neyoxolo yomzi.—ED.]

Isazio Esibalulekileyo se Bhunga
LOMZI WASE QONCE.

Ngo Qapulo.

NGENXA yokufuna ukutintela uku- ziswa kwengqakaca kwesi Siqi- ngata, i Kanskele yale dolophu zenze amlungiselelo okuqapula bonke aba- zisileyo, NGAPANDLE KWE NTLAULO. Uqapulo olo lobako yonke imihla emva kwedinala pakati kwe yure zo 2 no 3, kwi Ofisi ye Gosa Lempielo, e Town Hall.

Ngomyalelo,

SAMUEL W. SCOTT,
Town Clerk.

Town Office,
King William’s Town, September
26,1898.

INCWADI ZESI XOSA

EZINOKUFUNYANWA ngokutu- nyelwa kwala maxabiso alande- layo kule Ofisi ye

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| Peace of God. “... .. | -/2 | „ | -/3 | | EZOKUFUNDA. |

Uhambo Lomhambi (Rev. T. Hoga)
Ukuvela Kwe Mini (Rev. W. Hunter)
Indlela Yokom (Rev. C. K. Hodges) nye

AMAOULO ANE NOTI.

Incwadi ye Hlelo le Rabe (Rev. W. Kubusana) nge dazini
Ibali lika Noskana ngesi (J. K. Bokwe)
Intlaba Mkosi yo Mngqamlezo inye nge dazini
Ivangeli ka Mnteyu (ngokwncse Ngoobo) elunge kwi Ziko-
Umntu’ Omhle u Vitoli nge Jubili, umnye 3d „ 4d
Umlalekazi i Rulumeli (Sir A. Milner) umnye 3d „ 4d

Imali nge *Money Order*, nokuba zizi- lampu ze halafu, itunyelwe kunye ne odolo, ngegama lika

JABAVU & BOKWE, King William’s Town.

Kusandu Kuschilelwa Ngexabiso le Tiki (3d).

'Indlela Yo-Bomi'

(THE WAY OF LIFE).

—NGU—

Charles Ku Hodges,

(IGUQULELWE ESI XOSENI.)

Inencwadi Ebhalelwe Abantsundu base S.
Afrika

—NGU—

BISHOP TAYLOR,
We Methodist Episcopal Church.

Inokufumaneka ku Rev. R. LAMP-
LOUGH, Wesleyan Book-Room,
Queen's Town. E Natal ku Rev. C.
K. HODGES, Estcourt. Nakwi Ofisi
ye Mvo, King William's Town.

Rev. W. HUNTER, umbhali “
Womhlobo wabashumayeli,” uti, “
Izimvo ezikule newadana zezi zifu-
neka kanye kwaba Ntsundu ndaye
ndikolwa ukuba ubuko bayo bovelisa
okulungileyo.”

“Imvo” Extra.

MONDAY, OCTOBER 31, 1898.

THE NEW MINISTRY.

ITS STRENGTH & WEAKNESS.

AN ANALYSIS.

The *Port Elizabeth Telegraph* has given by far the best notice we have seen of the new Ministry. It is moderately appreciative, coming as it does from a “Progressive” paper. Owing to the absence of non-“Progressive” or Rhodesian papers in the Colony, it is difficult to obtain a fair and impartial criticism of the member's of the new Government; but, as has already been observed, the notice in the *Telegraph* is the nearest to the proper spirit, and we gladly take it over:—

“A Ministry of all the talents. Before very long these very clever men will quarrel among themselves.” We are reminded of this cynical comment on the first Rhodes Ministry by a study of the names of the men who compose the new Cabinet. At the time of its formation Mr. Rhodes's first Ministry did seem to include all the ablest and most brilliant men in the Cape Parliament. In addition to the right honourable gentleman himself there were collected together Sir J. Sivewright, Mr. Innes, Mr. Sauer, Mr. Merriman, with Mr. Faure thrown in to cement the connection between the Ministry and the Bond, and behind the lot stood Mr. Hofmeyr. It was an exceedingly powerful combination, “all the talents” in fact. Yet it fell to pieces through superfluous strength. Very clever men are apt to differ, and when they differ each thinks it beneath his dignity to give way to the other, and jealousies and mistrust are thereby engendered. Mr. Schreiner has got together a very clever team. In point of debating strength and personal ability it will almost stand comparison with the first Rhodes Cabinet. Messrs. Merriman and Sauer were common to each. Mr. Schreiner must be reckoned, next to Mr. Rhodes, the strongest man in the Cape Parliament, and were it possible to imagine the right hon. gentleman retiring, the new Premier would almost tower over all the others in point of personal strength. Mr. Solomon is, perhaps, not the equal of Mr. Innes, but he makes an excellent understudy to him, and the combination of Messrs. Herholdt and Te Water weighs heavier in the balance than Sir Pieter Faure. Mr. Schreiner has unquestionably got together a very strong combination. His Cabinet is strong in brains and in debating talent. In these respects it is stronger than the outgoing Ministry.

Since a change of Ministry became inevitable, and since Mr. Schreiner was the natural successor to Sir Gordon Sprigg, we can rest content with the composition of the new Government. The first thought that strikes one is that it is

NOT A BOND CABINET,

neither is it a retrogressive combination. Mr. Schreiner himself is pledged to bring forward certain Progressive measures, and however much Messrs. Merriman, Sauer, and Solomon, may have strayed of late, they are by instinct and associations Progressives rather than retrogressives. It is, for example, impossible to imagine these gentlemen agreeing to any such monstrous proposal as the repeal of the Scab Act or the adoption of the Strop Bill. Besides, they will be forced to deal with reform in a liberal spirit, for they have to propitiate the Legislative Council, which contains a progressive majority, and doubtless they look to securing some assistance from certain moderate members of the new party. Curiously enough, too, the Ministry is not a Bond constituted Ministry. Half of its members are not Bondmen. The other half, however, are. It is evidently intended to be a coalition Ministry. Before going further, however, it may be advisable to refer separately to the individual members of the new Ministry. First and foremost there is

THE PREMIER.

Mr. Schreiner is not a Bondman, and one of the cleverest young men this Colony has produced. He was educated at the South African College, where he was regarded as quite the show student of his year. He succeeded in winning a handsome bursary, which enabled him to go to Cambridge, where he also distinguished himself. On being called to the Bar, he returned to this Colony, and almost immediately became one of the busiest barristers in Cape Town. When the first Rhodes Ministry fell to pieces, the then Premier

offered the Attorney-Generalship to Mr. Schreiner, who, as he himself explained, accepted it without any hesitation. He entered Parliament as a member of the Cabinet. His first term of office, however, was not a success. He had all the confidence of a veteran, but no more experience of Parliamentary procedure than the ordinary novice. He displayed irritation under criticism, and on more than one occasion quite lost his temper. Recognising the disadvantage he laboured under in holding office before having become better acquainted with Parliamentary procedure Mr. Schreiner resigned after his first session, and was succeeded by Mr. Juta. The last-named held office also for but one session, when he was promoted to the Bench, and Mr. Schreiner again undertook the Attorney-Generalship, which he held until the Rhodes administration came to grief over the Raid. As a speaker he is cold, deliberate, and inclined to verbosity.

MR. SAUER.

is an old Parliamentary hand, and he has held office in various Ministries, but he has never before occupied the position of Commissioner of Public Works. He is unquestionably the ablest and most incisive debater in in the Assembly. “Sauer,” once said a Legislator, “can say the bitterest and most impertinent things in the blandest manner possible.” He was, until comparatively recently, anti-Bond and a negrophilist in the Innes sense.

MR. MERRIMAN

is the oldest member of the Legislature, and was member of the first Ministry formed after Responsible Government was obtained. He was, however, a source of uneasiness to his then chief, Sir John Molteno. “Twisting the old boy's tail,” as he called it, was his delight. He had held office on several occasions since, and he is admittedly a man of brilliant parts, but lacks stability. Angular in manner, jerky in speech, he has ever served an erratic course in politics, so much so, that it has been said Mr. Merriman can scarcely say anything now which cannot be answered by one or the other of his earlier speeches. He, like Mr. Sauer, was formerly a Bond opponent.

MR. SOLOMON

has hitherto been a political disappointment. He enjoys a great reputation as a lawyer, and he is a ready and brilliant platform speaker. Great things were prophesied of him when he entered Parliament, but he has never yet justified these anticipations. He is by association, education, and instinct, a friend of the Natives. His integrity has never been called into question, even by his bitterest political opponents. It is stated that at the last election he might have been returned for Somerset East, but he declined to accept Bond support, and the Progressives would not have him.

MR. HERHOLDT

is a member of the Legislative Council and a prosperous farmer. He is a self-made man, and has had to struggle against natural disadvantage. But he has come to the front by perseverance and strength of character. He was a member of the Labour Commission. He was born in Murraysburg, educated at Murraysburg, and kept school on a farm for two years. Afterwards he commenced business, and prospered, and then took to farming. He was elected to the Legislative Council for the Midland Province in 1889, and has remained a member ever since. He claims to act independently in the Council, having been returned by the votes of both Bondmen and others.

DR. TE WATER has an unenviable political reputation, and his inclusion in the Ministry will generally be regarded as a mistake from whatever point of view it may be regarded. He is a politician of the insinuating kind, who works in the dark. As a lobbyist, he is said to have no equal in the House. He belonged to the Sprigg Ministry, and whilst holding office was reported to have countenanced a conspiracy to defeat the Government. He becomes now Minister without portfolio, and he is probably retained as a sop to the retrogressive section of the Bond.

Such, in brief, is the composition of the Ministry. The all-important question is

WILL IT LAST?

It is strong enough in talent, and its supporters believe that it will succeed in commanding a substantial majority in the Assembly. But there is no getting away from the fact that it possesses the germs of disintegration. The Premier's uncertainty of temper is in itself a distinct weakness.

Mr. Merriman is given to kicking against the traces, and it is almost impossible to believe that Mr. Solomon and Dr. Te Water will long continue to pull together. Of course, the unexpected may occur, and the Ministry may enjoy a long life, but the probabilities are that either it will break up through internal dissensions, or that changes will soon take place in the Cabinet.

ITS POLICY.

The policy of the new Ministry can only be surmised by the speeches made during the election. Its chief plank will be to cultivate friendly relations with the Transvaal, whatever that may mean. Some fear has been expressed that it will present a hostile attitude towards Rhodesia, and particularly the Chartered Company, but of this we have little fear. Rhodesia is on the eve of immense developments and anything done by the Cape Government to handicap the progress of the country would be a blow struck at the prosperity of the Colony, which would be resented by all sections of the community. Mr. Schreiner is pledged to a more or less progressive programme. He is pledged to the Customs Convention to a Railway Bill, and to a Redistribution of Seats Bill. But nothing can be expected from him in the direction of a reduction of the food duties. On the other hand Mr. Sauer is disposed to give every assistance to the Colonial collieries, and is not particularly kindly disposed towards Messrs. Lewis and Marks's coal mines. Mr. Merriman, who once before complained that the Treasurer-Generalship did not give him sufficient work, will have plenty of leisure to attend to other branches of the administration of affairs. He may possibly get the control of Native Affairs handed over to him.

PERSONAL.

All the members of the new Ministry are Colonial born. The Cabinet is particularly strong in legal talent. Half of the Ministry are lawyers, namely Mr. Schreiner, Mr. Solomon, and Mr. Sauer. Of the remainder Mr. Merriman is a surveyor by profession, and a farmer by inclination. Mr. Herholdt is also a farmer, and Dr. Te Water is, of course, a medical practitioner. The first difficulty which the new Premier has to overcome is to secure a seat for his Attorney-General. Probably some obliging Bondman will be persuaded to resign in order to accommodate Mr. Solomon.

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