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London, England.

like Paul Kruger without some very important purpose. The other objection to the Programme made by the *Telegraph* is of a very different nature. Our contempor­ary draws attention to the fact that no mention of England is made in the Programme. Now, had this been a mere case of omission it would have mattered very little. But it is a great deal more than this. Though Eng­land is never mentioned it is alluded to in every line. From first to last one idea, and one idea alone, pervades the document. That idea is the exclusion of Eng­lish influence, English law, in short, the Queen’s Government, from South Africa. We are to be driven out of Africa as Mr. Gladstone said the Turks should be driven out of Europa, bag and baggage; and the whole country, from Cape Town to the Zambesi, is to be subjected to a set of Boer rulers, of whom, in all probability, Paul Kruger is a favourable specimen. Let us now look for a moment at the Pro­gramme, and see what it contains. The object is the formation of a pure nationality, and the prepara­tion of *our* people ’or the establish­ment of a “ United South Africa.” This is plain enough, but it becomes plainer when we remember who started the Bond, and why he started it. It was started by Mr. du Toit, formerly Dutch Reformed Church Minister of the Northern Paarl, and afterwards Superinten­dent-General of Education in the Transvaal, a man whose anti-English leanings are simply notorious; and it was started by him, as he himself admitted, for the purpose of making South Africa independent of England. The third paragraph removes all doubt as to what is meant by a United South Africa. It states their objects to be a firm union between the Republics and the Colony, which, of course, cannot take place under the British flag, ' and the Promotion of South African Independence. Now, how any subject of Her Majesty the Queen can approve of a programme whose avowed object is the de­struction of Her authority, is what we do not pretend to understand. We propose to consider the effect of the other paragraphs in a future issue. The Programme is given in another portion of this im­pression.

Notes of Current Events.

Currency has been given to a report that the Government have altered their resolution to withdraw Mr. Scott from Pondoland, and in consequence that gen­tleman is again proceed! ng to that country. If this proves correct, the Ministry will have laid themselves open to a charge of gross vacillation for which "we trust they may be hauled over the coals in the en­suing session. Hitherto the Ministry had pursued a straightforward and above- board policy in respect to Pondoland, and we have duly commended them for it. We should be grieved if it should turn out to be the commencement of a zig-zag course.

The labours of the Wesleyan Methodist Conference, which has been sitting this vear in Port Elizabeth, have been pur­sued during the last two weeks. The consideration of schemes for the maintenance of the work during the ensuing year has taken up much of the time of the Con­ference; and some good schemes have been launched forth which cannot, how­ever, at all events in many cases, come into effect during the year, but must stand over till the following year. The Pastoral Conference has altered the stations of the following Ministers :—Rev. T Spargo, to Salem ; Rev. C J Hepburn, to Port Alfred ; Rev. R Jenkin, to Port Elizabeth; Rey. R P Underwood, to Knvsna ; Rev. G E Fox, to Middelburg; Rev. W W Treleavan, to Fort Beaufort; Bev. A J Lennard to Seymour ; Rev. H J M Withers, to Peddie; Rev. Geo Noble, to Molteno; Rev. Wesley Hurt, to Bensonvale; Rev. G Weaver, to Wittebergen ; Bev. R Matterson, to Umtata; Rev. CS Franklin, to Heilbron ; Rev. TA Chalker, Edendale; Rev. Theo Chubb, B A., to Grahamstown ; Rev. H Cotton, Grahams- town ; Rev. A J Clarke, Kimberley ; and Rev. T D Rogers, to Dordrecht. The minister at Barkly East has been with­drawn. The Native Ministers proceeding to new stations are Rev. B S Dlepu, to ' Port Elizabeth; Rev. J Mafongqo, to Humansdorp; Rev. S N tsiko, to Cradock; Rev. G Nqana, to Matole ; Rev. J Skosana, becomes supernumerary; Rev. P Mpinda, to Kingwilliamstown ; Rev. John Magaba, to East London ; Rev. S Nobe, to Tamara ; Bev. (' Mahlutshana to Cala; Rev. Jos Mngqibisa, to Cwecweni; Rev. R punani, to Morley ; Rev. S Manciya, Qumbu : Rev. W Sigenu. to Ntlebani; Rev. Chas Pamla, to Emfundjsweni, Pondoland ; Rev. J Bunga, to Veralmn ; Rev. p Mtembu, to Edendale; Rev. J S Dlakiya. to Jonono’s Kop, Natal; and Bev. R Xala, to Newcastle, Natal.

Perhaps the most notable appoint­ments among those of Native Ministers are those of Revs. J. S. Dalakiya and Richard Xala, who. as members of the Cape Colonial Natives, are set apart to proceed to the borders of Zululand, among strangers to preach the Good News. This is, we believe, the first time that this step has been followed, and Messrs. Dalakiya and Xala have the honour in the Wesleyan connexion of being the first among Native Ministers to leave their homes to proceed to dis­tant lands on this work. They are fol­lowed by the prayers and best wishes of their friends in this Colony for success as pioneer Native Missionaries.

This is what the famous Rev. William Shaw wrote in 1860 on the step of educat­ing and sending Natives to distant lands from these parts:—“It has always appeared to me, moreover, that to educate and train to useful callings many of the Fingoe youth, will eventually furnish a supply of intelligent and well-quali­fied Native teachers and preachers, who will ere long be called to go forth as Missionaries to the more distant regions near the Zambesi River, lately described by the indomitable Dr. Livingsone. It is to be remembered that the wars which scattered the Natives now called Fingoes, drove large numbers of their family and tribal connections into the remote dis­tricts in that direction ; and as the Natives long preserve the traditions connected with their national descent, it is pleasant to anticipate the period when Native Missionaries from the border of the Eastern Province of the Cape Colony will take the Gospel to ‘their brethren and kinsmen according to the flesh,’ in those more distant portions of South- Eastern Africa, and happily discover that their pedigree will greatly aid in securing them a favourable reception.”

principle of the bond.

The following Programme of Principles of the “Africander National Party” was unanimously accepted at the seventh general meeting of the Africander Bond, held at Middelburg on the 4th of March, 1889

1. .—The Africander National Party ac­knowledges the guidance of Providence in the destinies of nations and peoples.
2. .—Its object is, under the guidance of Providence: the formation of a pure *(zuivere)* nationality and the preparation of our people for the establishment of “a United South Africa.”
3. .—To that end it considers there ought to be secured

*a.* A genuine union of the different nationalities in South Africa; and (6) The promotion of South Africa’s alone-standing, or independence— *(zelfstandigheid).*

4,—It thinks that the union intended under article 3 (a) should rest on a clear conception of each other’s interests in politics, agriculture, stock-breeding, com­merce, and industry, and in the acknow­ledgment of every one’s private rights touching religion, education, and lan­guage, so that all national jealousy between the different elements of our people be removed, and room made for an unmistakeable South African Nationality.

5.—For the promotion of the self-stand­ing (or independence) referred to under article 3, it expects—

1. That the sense of National self- respect and patriotism towards South Africa shall de developed and fostered in the school, the family, 'and the press.
2. That an electoral system shall be applied which admits not only the rights of members but also those of property and of intellectual develop­ment, and that bribery and restraint shall be kept as much as possible from the polls.
3. That our agriculture, stock-breed­ing, commerce and industry shall be supported in every legitimate way, as, by, among others, a satis­factory law between masters and servants, and also by a cautious and judicious application of the system of protection.
4. That the South African Colonies and States should settle their native question themselves either sepa­rately or in agreement with one another, developing to that end the fighting forces of the country by means of effective burgher laws.
5. That interference from without with the domestic affairs of South Africa should be resisted.

6.—While acknowledging the existing Governments in South Africa and under­taking faithfully to discharge the obliga­tion towards them, it considers that there rests on those Governments the obliga­tion of promoting the interests of South Africa in the spirit of the preceding articles, and of—while they, on the one hand, guard against unnecessary or hasty intermeddling with the domestic and further private affairs of a citizen—against all direct interference with the spiritual development of the nation, and against legislation which might obstruct the free influence of the Gospel on the life of our people—discharging all the positive duties j of a good government among which j duties must be reckoned :—

1. Keeping account, by their acts in j general, with the Christian character of our people.
2. The maintenance of freedom of I worship for every one, so long as such (worship) does not hurt public decency.
3. Acknowledgment of and giving effect to the religions, social, and bodily needs of the people in the , weekly day of rest.
4. The application of an equal pressing and judicious system of | taxation.
5. The practice of an impartial and in so far as possible, cheap and effective administration of justice.
6. The watching over public decency and against the adulteration of food and the defilement of soil, of water, and of air, as well as regarding against the spread of infectious diseases.

Y—To give effect to the principles they (the National party) come forward as a self-standing party and co-operate only with other parties, if that co-operation can be secured without detriment to their principles. 1

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawonzakalisi umzimba; ngenxa yobu pantsi kuxabiso lawo; ngenxa vokucoceka ekweNziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu,

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentlokoyonke.

UMHLAMBI ’LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).

Incindi yoku geda iziswini ezikatazayo zentsana. nezabant wana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nesitepu nesinye inkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).

Iyeza elilunge kunene kwizifo nokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “ Lelona ” xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe rzokuzalisekileyo zatiwa nca kwi bhotilana nezi- olilana ngazinye, eziti zakulandelwa ngokufezekileyo akuze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAG03A ALAMATBZA—

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E *Ngqamakwe—*Mrs. Savage.

*E Monti—*G. Lennon & Co.

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*E Dikeni—R.* Stocks.

*E Komani—*Mager & Marsh.

*E Bhayi—R.* G. Lennon & Co.

*Engqusha*—W. A. Young, Esq.

Ikaya lawo e Fort Beaufort kwa Nogqala.

Ilungelo Kubafuyi.

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLELI elungiselele ukutengisela

abantu *Inkomo,* nenye impahla emva kwe Malike. Abatengiselwayo bolungiselelwa katnsinvane. Unamafandesi entwanantwana zezindlu ngo 11 o’clock ngolwesi- Hlanu bonke, pambi kwe Ofisi yake engakwa Cook.—27t57.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali ehamba ngepepa 1-Posi(P.O.O.) Imali yawo yi 3/6 lilinye, nga pandle ko *Mpilisi wenene* (The SureCure) oyi 1/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza. Laboratory, Fort Beaufort.

BONISANI

NONKE mzi wakowetu ontsundu. Ndalahle kana saba zali bam Enqweba pezulu (Jansenville), nge 1880. Kususela Oko andizange ndive nto ngabo. Lomfo yinto ka Ngqevu, igama ngu Mali. Mde nesiqu, seleyi ndodana ete nqi; unomhlantla. Ndibhekisa ngokukodwa kwi cala alingase Nqweba. Ondilandisayo wovuzwa ikubhalela kum, Nelani Mali, c/o Mr. R. Joninga, De Beers, Kimberley.

 Imvo Zabantsundu

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zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang’ intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugcinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye ehlambululekile.

Ngowona mchiza wokususa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zezifo, ngokususa ematunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabe sewusiva ukuba ukuba ucotelwa yi cesine—kubuhlungu intloko, umhlana, nemilenze, ezi Pilisi zika Seigel zityiwe kanye nakabini zoyichita longqele, ziyinqande icesine leyo.

Ulwimi olunokhwetu, nomlom’orara, zibangwa kukunchola kwesisu. Ukutyiwa kwezi Pilisi amaxesba ambalwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba ku kutya okubolileyo kubangela intlanzo, noxaxazo. Angati amatumbu egcele oko kunchola nge Pilisi zika Siegel zitshabe zonke ezonto, kungene impilo.

I Pilisi zika Siegel ziyakunqanda ukungapili okubangwa kukutya, nokusela, okudlule emgceni. Inye nambini zityiwe ngumntu xa aya kulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA

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UMSEBENZI.

Nokuba sisipina kwi zicaka ezidala zika Mr. J. C. Nelson singawfumana kwakona ngoku umsebenzi okwelixa lase busika nokuba ngabanye aba kwazlyo uku sebenzisa unihlakulo kakuhle.

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BANTSUNDU!
Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impahla yavo Ikup’ ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketisoo Ngu Folokoco,—Manenekazi Yimani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli Zodwa,— Amanene, namanenekazi S’thrue, inteng’yetu iyodwa.

Zibhatyi, zihempe, nominqwazi Nebhulukwe zezisikiweyo," Zonk’impahla zamaledikazi

Ngenene zezifanelekileyo.

Siti kwaba bateuga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu. \_\_\_\_\_

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, Kingwilliamstown, Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf). Ikaya Labantsundu.

IKAYA” lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo. Kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

PAUL XINIWE, Umlungiseieli wento yonke. Address Market Square.

b.g. LENNON & Co.,

Abatengisi bamayeza nabenzi.

bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo sentsana).*

*Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

 *Amafuta ezilonda.*

*Ezika LENNON*

*Ingqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka. LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza icecesina.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelisa lamayeza abalulekileyo.

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COOK Iyeza Lesisu Nokuxaxazo.

 1/6 ibotile.

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COOK Iyeza Lokukohlela

 (Lingamafuta).

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Aka

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Eka

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Oka

COOK Umciza Westepu Sabantawana

6d ngebotile.

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 6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

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kuba ngawenkoliso angenalo igama lake, isaziso

MNA ubebizwa ngeli lokuba Nisini Gwantsa kube kungemposiso ndifuna ukuba uze ubeke eli Igama ukuba bati aba baleli bam:

NISINI MBAMBANI, Strangers’ Location, Port Elizabeth.

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