WEBSTER & DODD

ABATENGI BO BOYA NEZIKUMBA, NOKUTYA

 Ngakwu Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

 Awona manani apezulu ngo Boya nezonto

£228,920 and £186,073, as against £698,979 and £636,236 which would have been no. represented.

With due defence to the *Watchman.* we beg to point out that in arguing on the lines set forth in the above extract, it has proceeded on very erroneous principles. It goes on the exploded and antiquated notion that it is money that is represented in Parliament: whereas, as a matter of fact, money has little or nothing to do with the question. Were the contention of our contemporary carried to its legitimate results, and had we a Vanderbilt residing in the constituency of Kingwilliams­town, then, according to the *Watch­man,* which worships the golden calf, Vanderbilt alone is the only individual that should decide, who is to represent this division in Parliament, and the thousands of people, the *Watchman* itself in­cluded, the value of whose property lumped together does not come up to the estimate of Vanderbilt’s wealth, have no right to a say, and must hold their tongue. This would manifestly be absurd, but it is precisely what affairs would come to if the *Watch- man* lead were followed. Fortunately it is the feelings, not the *riches,* that are represented in the Legislature : the *living* man, not the *dead* mineral. And representative in­stitutions start on the assumption that every orderly resident in a district, whether rich or poor, has an equal interest in the good Govern­ment of the country in which he lives. We wholly dissent from the doctrine sought to be enforced by our contemporary that it is only the wealthy in things of this world who are worthy.

Notes of Current Events.

It is clear that the British authorities
are not in some cases well informed as to
what is being done by their agents in
the Colonies. This is especially the case
in regard to Zululand, and it may be illus-
trated by the fact that while the Zulu
Chiefs were being tried in Natal for high
treason, Baron de Worms, the Under
Secretary for the Colonies, was stating in
the House of Commons that “Her
Majesty’s Government have no reason to
suppose that these Chiefs were being tried
for high treason.”

That Rev. Charles Pamla could not
arrange some small misunderstanding
with his servants without Sending them to
prison, has evoked much comment among
the town Natives. It appears to them so
unusual for a Minister of the Gospel of
Jesus Christ to resort to law in this
fashion. And the festive season of
“ Peace on earth and good will towards
men,” would seem scarcely to have been
an apposite occassion for the proceedings
at the Resident Magistrate’s Court, of
which the following is the record;—
Kingwilliamstown, 17th December, 1888,
before Mr. L. Gerhardi, Acting A.R.M.,
*John Mgwayi,* of Xukwane Kama’s
Location, charged with wilfully and un-
lawfully absenting himself from his
master’s (Rev. C. Pamla’s) service. He
was engaged on 26th January last as
cattle herd. He left on the 16th Oct.,
without Rev. C. Pamla’s knowledge.
On Rev. C. Pamla’s own written request,
a warrant of apprehension was issued.
Witness, Rev. C. Pamla, in his evidence
stated that the boy left his work on the 18th
Oct. The Acting A.R.M., dismissed the
case on the ground that the accused was
apprehended for leaving his work on the
16th and noton the 18th as prosecutor states.
On the sameday, *Mhlaba,* of Gwiligwili,
Keiskama Hoek, engaged on the 18th
October, as a monthly servant, as driver,
by Rev. C. Pamla, charged with neglect-
ing, wifully and unlawfully absenting
himself from his master’s service on the
29th October. The contention of prisoner
was that he was dismissed. On Rev. C.
Pamla stating on oath that he was not
dismissed, he was found guilty, and
sentenced to pay £1, or14 days’ imprison-
ment with hard labour.

The *Patriot* one of the organs of the
extreme section of the Afrikanders has a
long article on the Native vote, and ob-
serves that notwithstanding the enforce-
ment of the Registration Act the Natives
still preponderate on the lists. Sugges-
tions are made for a more stringent Act,
as otherwise Natives may form their own
party in the House. In view of the
 Council Election, it is of the utmost im-
portance for our people to vote for a
gentleman who can be depended upon
not countenancing a measure introduced
with the object of abridging the privileges
given them by the Queen.

The council vacancy has at last been
gazetted and candidates who intent to
contest tin seat for the Eastern Circle are
to send in the requisitions they have
received to the Colonial Secretary by the
14th proximo. . Egan and Mr Hughes
are definitely in the held, and efforts are
being made to have the election to turn

on the Junction or the Eastern and North
Eastern Railway; but as the Railway
question will be determined in the Lower
House, the advantage to the Circle will be
small, indeed, if in the. selection of a
candidate general capacity and aptitude
to handle political problems is darkened
by this public work. The districts to be re-
presented are interested in different ways
in this Junction question, and wo could
wish parties in this particular contest
would agree to differ on the Junction.

4 IMVO ZABANTSUNDU (NATIVE OPINION).

Major Warton's team arrived in Capetown by the Garth Castle on Friday morning last. The opinion is strongly held in England that they will be seldom beaten in South Africa. We shall see what we shall see.

The descendants of the Huguenots
would appear to have served their time
and generation well in their respective
spheres. In the Colony Sir Henry De
Villiers has shed lustre Off the Judicial
Institutions of the land ; while in politics
Mr. Hofmeyr’s patriotism, which is not
affected by a greed for office emoluments,
and which has been tested during his
leadership of the Afrikander awakening,
when he calmly stemmed the tide of
what might have proved a revolution ;
the spirit of emulation that they have im-
parted to the educational movement
these and other achievements have laid
the Colony under a heavy debt to the
Huguenots. Even in Great Britian the
part they have played is not lost
sight of, as witness the following
culled from a Scottish religious jour-
nal of the 22nd November last :—
The great debt Britain owes to the
Huguenots is concisely indicated in Dr.
S. G. Green’s admirable brochure on the
Edict of Nantes. Among divines, the
name that stands first in our dictionaries
of national biography is that of a dis-
tinguished refugee, James Abbadie
Romaine was of Huguenot descent, so
were John Jortin, the church historian,
and Edward Perronet, author of the noble
hymn :

“ All hail the power of Jesus’ name.”

The mothers of Dr. Arnold and of Sydney

rejected, or when Romish beliefs have
been unhappily readopted, the ancestral
influence is not altogether lost. Dr.
Pusey was of the Des Bouveries, a refugee
family from Lille ; and in Faber's family
is still preserved as a precious heirloom
the Bible with which his mother’s
ancestor, Henry de Dibon, escaped from
France in 1685. Dr. James Martineau is
the descendant of a French surgeon who
fled from his home in Dieppe at the
Revocation. Rapin the historian, Sir
Henry Layard, Delane of the *Times,* and
Albany Foublanque—the last named the
ablest journalist London has ever seen—
were all sprung from Huguenot ancestry.

Smith were both of Huguenot lineage.
Even when the Calvinistic faith has been

CORRESPONDENCE.

KUFUNWA i Titshala (etshatileyo)
yokutabata isikula sase Buchanan,

kwa Qumbu (Main Station School), ingene
emsebenzini ngo January. Umka Titshala
atungise. Abayi funayo londawo maba
bhalele pambi kosuku lwe 20 December,
batumele neziqiniselo zabo ku,

REV. JOHN W. STIRLING.

AMAYEZA

 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
noku ngawenzakalisi umzimba; ngenxa yobu
pantsi bexabiso lawo; ngenxa yokucoceka ekwe-
nziweni kwawo; ngenxa yokungabi nasikwa
setyefu; nangenxa yokuba enziwe ngemifuno
engqinwayo ukuba ingamayeza.

THE ANGLO-AFRICAN TEAM.

To the Editor of the *Imvo :—*

Dear Sir,—Having been absent up
the country for the last eight weeks, I
have therefore not seen the correspon-
dence that has been passing through the
columns of the papers respecting the
Native Cricket Team, or as the correspon-
dent “ Tow,” of Port Elizabeth is pleased
to call them the Anglo-African Team.

Allow me just a few words in answer to
the above correspondent. In the first
place it is not our intention to make any
strict rule that would exclude any that
might prove eligible for the chosen team.
I have no fault whatever to find with the
suggested tournament, if it can be made
the means of selecting the best men, and
should be glad to see such a contest in
Port Elizabeih, or elsewhere. If such can
be arranged within three weeks, some of
the gentlemen interested would make it
a point to be present; but it must be done
early, as they leave for Home shortly.

Indeed it would be all the better if it

could be held during the holidays.

I am, Sir, your's respectfully,

Your former Correspondent,

One Interested.

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 kwentloko yonke.

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 Bhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana,
nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye
inkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka,
nokungatandi hto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda
njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu-
hle bugude ubuso.

UMGUTYANA (The Powder;.
Lisetyenzisiwa neli kutiwa “ Lelona ” xa isifo
sokuhamba igazi sendele.

KUBAHLOBO BETU.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe 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.

Amagosa Alamayeza—

E *Qonce—* Dyer & Dyer, Malcomess & Co., D Drummond & Co.

*E Ngqamakwe—*Mrs*.* Savage.

*E Monti—*B. G. Lennon & Co.

*E Rini—*E. Wells.

*E Dikeni—*R. Stocks.

*E Komani—*Mager & Marsh.

*E Bhayi—R.* G. Lennon &Co. *Engqusha—*W. A. Young, Esq

kaya lawo e Fort Beaufort kwa Nogqala.

Sikwinyanga yokugqibela ekwa-
teni, ekwayinyanga yokupela kulo
nyaka. Bonke abamkeli be “ Mvo ”
abebe sasilelele ukuhlaula siya
babongoza ukuba baqoshelise,
kuba kambe eli lixa lokuqoshelisa,
ukuze bawungene belula unyaka
ozayo u 1889. Amagama abafuna
ukuqala ukwamkela " Imvo” maka-
tunyelwe kwakweziveki. Banga- ;
libali ukutumela nentlaulo. Pa-
mbili ke nto zakowetu !

[December 20, 1888.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA,

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

Baker, Baker & Co

 ABATENGISI BENGUBO ZENTLOBOZONKE,
e QONCE (Kingwilliamstown).

Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni :—
 Ibhatyi zehlobo, ziqalela kwi 3s l1d zinyuke.

Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyukeIminqwazi yehlobo, ne veyile.

Ihempe zangapantsi, nebhulukwe zanga- pantsi, njalo, njalo, zonke zehlobo, zopola, kammandi xa kushushu ngelihlobo lo 1888 Ihempe Zehlobo (zitshipu), 1s.

Kangela Encwadini abapilisiweyo nendle-

la elisetyenziswa ngazo, zibhalwe ngesi
Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Basand' ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

 YAKWA

BAKER, BAKER & CO

 E-QONCE (Kingwilliamstown)

EVANS & CO

Emva kokuli sebenzisa ixesha elide sele-
namava amaninzi umninilo, uliyaleza nge-
ngqiniseko eliyeza ukuba liyayi pilisa inko-
liso yezifo zabantsundu base Afrika, kwa

nale Fiva (cesina) yase Dayimani, kona
kwesi sifo sabantu abamnyama liyi nqobo.
. Litshipu, ibhotile zi-
sheleni zontatu, izele liyeza elinga tata intsu-
ku ezilishumi. Ibhotile nganye ihamba ne-
ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

 G.E COOK,

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

KO TITSHALA.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu
uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudlanjalo, njalo.

E Marikeni, Kingwilliamstown.

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 uqwa-
lasele 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*

*Ingqataha zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

 UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Kutengiswa NGoku.

I Jersey zama ledi zamabala ne
ntlobo zonke.

Izihlaugu ze njolobha ziqalela
kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela
kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona
zilungileyo ziqalela kwi 3d kuse
kwi 1/.

Iziteyisi zamaledi zentlobo nama-
bala onke.

I Printi kongona zitshipu ku-
nenx’engapambili.

W. O. CARTER &. CO.

Kingwilliamstown.

KWI VENKILE YASE QAUKENI

UNGAFUMANA : Ityali, Iqhiya, Ihempe,
Ibhatyi, Indulubatyi, Idyasi, Iswekile,

Ikofu, Izikela zokusika nezokucheba, Izihla-
ngu, Izikali zemihlakulo, Izikonkwane,
Intlobo-ntlobo zamayeza okudipa ngamana-
ni apantsi, zilunge kwayekwa. Unika awo-
na manani makulu ngo boya, izikumba
njalo-njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

Ikaya Labantsundu.

"IKAYA” lifudukele e Marikeni kumzi

 obungoka Donian, ngo-Mvulo. Ka-
ngela londlu inkulu ibomvu—apo wofumana
yonke into imi ngomxholo—iyadi, nezitali
nezindlu, zinkulu.

PAUL XINIWE,
Umlungiseleli wento yonke.
Address Market Square.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi
ntsundu okokuba zize kuposa

iliso kule nkumba yake eyivenkile.
Ungumtengeli wento zonke ezibutataka
nezilukuni. Zitengiswa ngamaxabiso alula,
ndisenzela amaxesha.

Imfele, izikumba, umbona, Ingqolowa,
Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi-
hlangu zentlobo zonke.

Kukwako ne Butcher’s Shop, ne
Baker’s Shop.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse
Shaw.

BONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza

nge Posi xa bebhalele kum batumela izi
tampo nokuba yi mali ehamba ngepepa I-
posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga
paandle ko *Mpilisi* *Wenene* (Sure Cure) oyi
8/6 ukuba imali tunyelweyo igqitile yo
buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort,

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

Elika
Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika
Iyeza Lokukohlela
(Lingamafuta).
1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe

9d. ibotile.

Elika

Iyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.

6d. ngebotile.

Oka

Umciza Westepu Sabant-

wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.
6d ngesiqunyana.

Oka

Umciza we Cesine. 1/6.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkohliso angenalo igama lake

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