Pondos, so that Pondos might  
retaliate and compromise them-  
selves, may therefore be easily  
understood. Then the other class  
of alarmists is that which has vivid  
anticipations of fat contracts. We  
urge that as the momentous question  
of Peace or War is trembling in the  
balance, the Cabinet should brush  
 aside the interested representations  
of the *Cape Argus* and. of its opponents  
 of Magistrates and Military  
officials on the Border, and of traders;  
and address itself to the question :  
What are we going to fight for ?  
It surely cannot be for the alleged  
violation of the boundary; for our  
own people the Xesibes and Bacas  
have again and again, violated the  
same boundary before this ; we have  
even armed them for the prosecution  
of this doubtful system : besides, this  
particular raid took place before the  
Annexation Act was promulgated.

If there are other considerations of  
weight for plunging the country  
into a war, the probable dimensions  
of which no one can at present  
foretell, these considerations are  
certainly not known to the public, at  
least, not to that portion of it which  
is on the Frontier. The whole  
business is in a muddle. The  
Pondos don’t want war ; the coun-  
try is tired to exhaustion from wars  
and their baleful consequences.  
What cause is there, then, for  
going to war ? Let it be distinctly  
stated.

It is significant that when Mr.  
W. B. Chalmers administered East  
Griqualand we heard nothing of  
Baca-Xesibe raids, followed by  
counter raids by the Pondos. This  
is perhaps due to the fact that Mr.  
Chalmers put down the reprisal  
'system with a strong hand. By  
doing so he earned not only the  
confidence of the Government,  
which strongly, though vainly,  
urged him to remain Chief Magis-  
trate at Kokstad, but also the con-  
fidence and respect of the Pondos.  
We exceedingly rejoice to observe

that the suggestion of sending Mr.  
Chalmers to the scene of the dis-  
turbance with full powers, has been  
well received by a respectable por-  
tion of the Press. The Port Eliza-  
beth *Telegraph,* a journal of moder-  
ate and enlightened views, express-  
ing it as its opinion that “No better  
“ man could be selected for so im-  
“portant a duty, and the Govern-  
“ ment would act very much to its  
“ credit if it should send that able  
“official to the scene of trouble  
 “before taking the slightest step of  
a hostile character. There are  
fine weather officials in the ser-  
“ vice,” continues the *Telegraph,*“ who do very well for Land Com-  
missions and the like, but when  
“ the outlook is stormy we want men  
“of the Chalmers stamp. . The  
“proposal is very acceptable to  
“every one except possibly Mr.  
“Chalmers himself.” By the  
adoption of this stroke of real states-  
manship, we are certain Mr. De  
Wet would save the country from  
an undertaking which we implicitly  
believe will prove as expensive as it  
is positively unnecessary.

Editorial Notes.

Remarks *Grocott's Penny Mail: Imvo Zabantsundu* has entered upon the fourth year of its existence. We heartily congra­tulate our well-conducted contemporary on the event.” We gratefully acknowledge the kind reference of our respected con­temporary. It is not on the fourth, but upon the third year that we have entered. It is possible, however, to accept *Grocott's* good wishes so far as the period of our existence is concerned in anticipation.

On the same event the *Frontier Stan­dard* (Cathcart) has the following: “ *Imvo Zabantsundu* has entered on its third year of life. We congratulate our excel­lent little contemporary, and hope it will go on and prosper in the ways of common sense and loyalty. If some other race papers went on the lines of *Imvo* they would justify their existence better than at present.” We cannot but feel encour­aged and strengthened by these flattering Compliments from our contemporaries. We shall spare no .efforts to merit them.

An ultimatum or virtual message of war lias been sent to the Pondos demanding reparation for and explanation of the late raid into Xesibe territory, guarantees for the future, and an indemnity in cattle. It is stated that the reply of the Pondos, com­municated to Government on Sunday last, is of a satisfactory character. We devoutly hope that hostilities will be avoided. It is stated that since the trans­mission of the ultimatum Mqikela has signified his determination not to fight, but to hand Pondoland over to the Im­

perial Government. This is a Commend-  
able move. By the treaty with Faku the  
Pondos are under an Imperial Protecto-  
rate, and it is well Mqikela should consult  
his superiors before deciding upon pick-  
ing up the gauntlet flung down by the  
Ministry,

Now that reports about Stock-stealing are again being circulated, it will be of interest to some to hear that the bulk of the thieving is done by farmers’ servants themselves. It is gratifying, however, to learn that there is a place under the sun where these wicked thieves have appar­ently ceased from troubling and the weary are at rest. This fortunate spot is the farm of Mr. Stephen Johnson M.L.A., an account of which appears in the Fort Beaufort paper. Interrogated by his visitor on the point whether his cattle were herded at night, and whether he was troubled by thieves, Mr. Johnson’s reply should be carefully pondered by his brother legislators and brother farmers: “ He said his cattle are not herded, nor has he been troubled by thieves. I ex­pressed some surprise at this, and found that *one* of the secrets of farming, that is if you wish to have your cattle in good condition by allowing them to run day and night, consisted in treating your ser­vants properly. This Mr. Johnson does; they have plenty of food for themselves as well as for their families, and they have no inducement to steal. Servants who have no reason to rob their masters are pretty sharp in seeing that he is not robbed by outsiders. This bit of informa­tion I give for the benefit of those who suffer from the depredations of thieves.”

In the last session of Parliament Mr. Johnson made a memorable statement during the Liquor Prohibition debate to the effect that while a native servant who became drunk from -brandy could be got again to work after four hours, the one who became drunk on Kafir beer could not be expected to work for twenty-four hour's. Now, the mainspring of thieving is the excessive imbibing of intoxicants, and we presume Mr. Johnson’s servants are not allowed strong drinks. The result is they are good. We hope to see Mr. Johnson supporting his learned col­league, in the next session, on the liquor question.

We are bound to heartily congratulate our Peddie friends for the success which they achieved on the registration question on "Wednesday last. The rights of four hundred and sixty natives were ques­tioned in a sweeping, wholesale, and in­discriminate manner. Nearly three hundred were retained cn the register, consisting of persons of undoubted quali­fications, only those who were doubtful were struck off’. This splendid result is due to Mr. It. W. Rose-Innes’ dexterity in upholding the interests of the natives who had specially retained him, and we thank him for the unselfish manner in which he conducted the Work. From remarks addressed to the natives by Mr. Innes after the conclusion of the labours of the Court, we extract the following, which we wish our readers will dwell upon:—

. . He had come all the way from King William’s Town to appear for them. It was a long distance, but he bad been more than repaid for it already. His journey, however, would have been a fruitless one—his hands would have been tied—he would have been powerless to accomplish anything had they not also attended in such large numbers, for the law insisted on a personal appearance on the part of every person objected to. Mr. Tengo-Jabavu the Editor of the *Imvo,* a person they knew well by repute—if they did not personally—assured him that if he went to Peddie he would undertake to promise that the natives would do their part and meet him there. The result had more than justified that pro­mise. No notices had been sent round ; no circulars had been distributed; they had been asked in the *Imvo* to attend and the importance of the issues awaiting decision had been pointed out. That was all. It was most encouraging to see so large a gathering. It proved that politically they were active and intelli­gent, and were prepared to spend both time and trouble to maintain and defend their rights when they were being threatened. It demonstrated also the power and influence wield­ed by the *Imvo* in the country. He would take care to inform the Editor of this on his return in order that he might redouble his efforts to make the paper more and more powerful as its career lengthened and as its influence extended.

The result was one he could congratulate them upon. A few years ago nothing of this kind was heard of. Such an assemblage gathered together for such a purpose would have been an impossibility. Now, however, he was glad to see a new spirit abroad, and white as well as black men were in­sisting upon the electoral rights allowed them by the laws under which they live and under which they are governed. He attributed much of this to the awakening influence of their paper. It was a pro­ject he had been identified with from the earliest stages of its existence. He had watched its growth and marked its in­creased power. He hoped it would go on as it bad begun, and be a closer bond of union between them. To those who had been rejected he wished to say “ Qualify yourselves.”

The following complimentary para­graph is from the *Graaff-Reinet Adverti- zer :—*“ It is very remarkable that large numbers of Kafirs, men and women, have passed in the recent School Teachers’ Ex­amination. It certainly is a testimony to the calibre and quality of the Kafir mind. Twenty-six candidates passed in honours. Of these no fewer than sixteen bear Kafir names. And what is additionally remark­able is the remark of the examiner: “ The examiner highly commends the work of the native girls.” These natives, who with others haye passed this examination, will serve a useful purpose—to teach in the schools for native children, a work we should think no European can desire.”

THE

“CAPE MERCURY.”

Ipepa lesi Ngesi engelitatyatwa nga  
bantsundu abafundileyo.

*Lipuma katatu ngeveki apa e Qonce.*

Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngonyaka apa xa ehlaule kwasentloka 42/ ngapandle.

Intlanganiso yase Tsolo.

I

NTLANG ANISO yabantsundu ngemfundo  
Tsolo, yoba ngomhla we 26 November,

1886, e Mbokotwana nge 7 p.m., abafuna  
ukungena botumela amagama abo kum  
pambi kwe 20.

JONATHAN J. LOKWE,

Act. Secretary.

Mbokotwana, 20th October, 1886.

Mr. J. A. BRIDGE,

Igqira Lamazinyo,

No. 1, DOWNING STREET,

E QONCE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,

*Nombhali we Mvumelano,*

E-MTATA

N

GUMFO oyaziyo inteto kwana masiko  
Esixhosa. Unokumela umntu kuma-

tyala entlobo zonke kwi ofisi yase Mtata ku  
Mqanduli nase Elliotdale (kwa Bomvana).  
Izibheno uyakuziquba pambi kwe Mantyi  
nkulu Emtata.

Ko Titshala.

K

UFUNWA o Titshala  
abane ziqiniselo kwi

Simnari yase St. Matthews’  
(e Mtwaku) Keiskama Hoek.  
Kunqweneleka ukuba zibe nga-  
bebandla lase Church of Eng-  
land.

Kubhalelwa kutunyelwe izi-  
qimiselo zesimilo nemfundo ku  
Rev. CHAS. TABERER.

October 30, 1886.

ISAZISO.

U

KUZE kungehli bubi na-  
nkatazo kolunga ku-

nene ukuba bonke abanezikwe-  
liti kulesiminari bazihlaule  
kwakwisituba seziveki zinta-  
ndatu ukusuka kolwanamhla.  
Kwi Semnari yase Mgwali  
(Clarkebury),  
21st October, 1886.

Umanyano lwase Batenjini

I

NTLANGANISO yolumanyano iyakunge-  
na nge 17th December, ngo 9 a.m.,

kwi Native Agricultural Hall, e-Cala.

Kofundwa amapepa ngamanene atile.  
Kwenziwe nengxoxo pezu kwalomapepa.

PAMBANI figilan, Acting Secretary.

INCWADI

E

ZI tunyelwa kum ukuza zifike kakuhle mazitiwe ukubhalwa kwazo.

NCANYWA ZIBI,

Tora, c/o Rev. D. Doig Young, Main, Tembuland, via Tsomo.

ISAZISO.

K

UYAZISWA ukuba isikolo sama Nto-  
mbazana (Boarding School), sizaku

miswa Emtata, siqala ngo January 20, 1887.  
Imali iziponti ezinhlanu ngomnyaka iro-  
lwa ekuqaleni kwekwata.

Mabati abafun’ ukuzisa kona intombi  
zabo, nabafun’ ukungqina ngaso, babekise ku  
Bishop of St. John’s, Umtata, bakaulizise.

ABAZELWEYO.

K

ASHE.—E Beaconsfield, kwele Dayi-  
mani, u Mrs. M. A. Kashe ubeleke

Inkwenkwe ngomhla we 10 November.

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko

Ne Printi

Neminqwazi Yamadoda Iswekile

Ne Kofu

No Mgubo

Zitengiswa ngama xabiso  
apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

W. 0. Carter & Co.

Kwi Bala lika Makeleni,

E-QONCE.

Amayeza ka Cook Abantsundu.

COOK

COOK

COOK

COOK

COOK

COOK

COOK

U

MZI ontsundu ucelelwa ukuba akange-  
lise lamayeza abalulekileyo.

Elika

lyeza Lesisu Nokuxaxaza.  
1/6 ibotile.

Elika

lyeza Lokukohlela  
(Lingamafuta).

1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika  
lyeza 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.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isaziso ku Mamfengu.

L

O ugama lisekele esi sa-  
ziso, uvakalisa ukuba

ngelixa loku ceba lizayo, ulu-  
ngiselele ukuba anike elona  
nani longamele amanye ngo  
Boya.

Impahla kanjako iyakute-  
ngwa ngemalana encinane xa  
sukuba umntu eze eyipeti ima-  
li kuzo zonke ivenkile zake  
kwela Mamfengu.

Kwakona utengisa: Ingxowa  
ezi 2,000 Zombona nge 4/,  
kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.

5 August, 1886.

J. E. L. KULLING,

New Street, E-Rini,

Igqira elinyanga ngemiti yelilizwe. LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga nge- miti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. No­kuba umntu selelele ngendlu sisifo sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, Litenjwe kakulu.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba*

*Komzimba licisine, Nakwintloko,  
Nakwezinye.*

Benjenje ukulincoma ubako balilinga -

“Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipilise- ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kaba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma. ticuro, ndivuyiswa kuba ibotile ezine zindi- ncede kanye.”

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi- tileyo ndite ndakumtatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelc uhleli esitulweni.”

Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo,basancedekile bonke ab-. lilingileyo, andikeva mntu lingamnceda— nga.

Ukuvakalisi imvo zabantu ngalo kunga-. zalisa lonke ipepa.

*Eliyeza linoku yalezwa kuzo zonke’ izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela* 3s. 6d. *ngebotile, ongu*

JAMES JONES,

*46 LONG STREET, CAPE TOWN*

M. keevy & co.,

KWA NGOMTI,

*E-Bhulorweni nase Durban Street.*

Ngoku bazilungiselele ukurola awona ma- xabiso makulu

*Ngoboya, Nezikumba, Zenkomo7 Nezebhokwe, Nezegusha.*

Kanjako barola awona maxabiso apezulu. ngokutya nazinye izinto ezitengisayo. Kule- dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

K

WA G. WHITAKER, kwi-  
venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu  
kanye Umbona, nento ezinjalo,  
Umgubo, neswekile,njalo-njalo, njalo-  
njalo.

ISISULU.

KWA BEET

I

MPAHLA ihleli yodwa ngase ntolongwe-  
ni endala. Ingcawa, ilokwe, ibulukwe,

amahashi, inkomo. Yonke into oyifunayo  
Isisisulu ! Isisisulu ! e Qonce ukangele  
emarkeni.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

B

AHLALA batengisa impahla ehambayo  
kanye nge nyanga e Mtonjeni nase

Balini. Yonke imiso emva kwe malike  
batengisa impahla ehambayo nokuba yeka-  
banina. Ubani uyinikwa emva komto imali,  
E Qonce, 20 July, 1886,

YIYANI KWA

C. A. JAY & CO.,.

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

ILampi

Impahla Yendlu Yonke, njalo-njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

ISIKUMBUZO.]

• —U—

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezifezwa “ nga magqweta.”

IOFISI.—E CATHCART STREET, esiya e ofisini yemantyi, ukangelene no Dreyfus.

Lishicilelelwa umninilo, u John TenGo Jabavu ngu Hay Brothers, Smith Street, King William’s Town

J. WARWICK TAINTON

4 IMVO ZABANSTUNDU (NATIVE OPINION) [NOVEMBER 17, 1886