[FEBRUARY, 7 1889 IMVO ZABANTSUNDU (NATIVE OPINION) 4

John J. Irvine & Co.,

keep them informed of what is going on in Pondoland, and by whose presence they hoped to pre­vent misunderstandings which might arise on either side through erroneous or imperfect information. Equally do we think the scruples of the Pondos, founded as they are on the experience of other tribes, en­titled to consideration.

But when the Government pro­ceeds to force the Resident down the throats of an unwilling, inde­pendent people, their mission ceases to be one of benevolence, but becomes one of violence And it is for the country to say whether the advantages to be reaped by the disturbing of the comparative quiet which has been prevailing, are such as to outweigh the benefits of the present tranquility We have all along maintained that no immediate advantage will accrue to the Colony bv the forcible annexation of the Pondoland, while it will secure to — us the blessings of a conscience that k does not accuse us of national plunder, if Pondoland is allowed to fall, as it inevitably will, to the Colony, by the ordinary course of events. Meantime let the Colony put its own Native affairs house in order, and as the vast masses of Natives under Colonial rule become happier Ui and happier because of the blessings of civilized Government, while the Pondo nation suffers corresponding from the so-called iron rule of their barbarous chiefs, the day of the revolt of that nation against the alleged cruel government of their sable rulers will be sooner than many of us believe.

Notes Current Events.

“The *Imvo* Editor cannot see that he has any faults.” So says the watchful one who never sleeps, (for does he not say so himself of himself?) The *Watchman* ne: which thus wraps itself up in a pharisaical cloak of self-righteousness, and — which, from its watchfulness would have the public believe that it is immaculate, has never, as far as we are aware, confessed to having found any fault with itself. So, then, if what it says of *Imvo* is correct, all we can say is, *Imvo* is not, in this respect, unique—being in the distinguished company of the infallible j

*Watchman.*

The *Free Press* (Queenstown) publishes in its last issue what purports to have been “ A Native Dialogue on the General 1 Election,” touching entirely those aspects of it which relate to the Queenstown contest. Of course the discourse is so ordered as to suit the peculiar views of the *Free Press* on the way the Natives voted ; and p in the pursuit of this end the writer seems unaccountably desirous of making Mr. Tengo-Jabavu the scape-goat for all that went wrong in that business, even at an enormous sacrifice of truth. Other- 1 wise the initiated, on reading the so- called dialogue, cannot but feel that either the dialogists were gross perverters of the truth, or were the most ill-informed of the uninformed.

Grahamstown has been called the City of the Saint. It is perhaps no mat­ter for surprise that political contests should be carried on there, not on their own merits, but on ecclesiastical lines. We heard at the time that in the election which resulted in the return of Messrs. J. E. Wood and G. Luke the Church senti­ment swayed the Grahamstown masses. The city correspondent of the *E. P- Herald* now tells the world that, at the forthcoming struggle to fill the vacancy created by Mr. Luke’s death. “ broadly speaking, it is said that the High Church and a number of the Scotch are for Douglass; while the Wesleyans, Baptists, and Irish are for Wilmot.” By the Irish, we may explain, are meant the adherents of the Roman Catholic Church of which Mr. Wilmot is a member. At the general election we« are told that the Church parties took up the ground that the Non­conforming Wesleyans and Baptists could not after their traditions support Mr. Douglass, an Anglican Churchman; but how "that squares with the support of a Catholic by the same parties must be left with those who choose to invoke the ghost of bigotry to engage in political warfare.

The report that Mr. John X. Merriman, M.L.A., had accepted an appointment in the Transvaal, and would in all proba­bility take up his residence there, relin­quishing his seat in the Cape Parliament that report, which is being circulated bv the provincial press, does not, we are glad to observe, receive confirmation from the Metropolitan newspapers which would get earlv information of so import­ant an event. The Cape Parliament without its Merriman, would be like the play of Hamlet without the Prince of Denmark, and well may the best friends of the Colony pray to be delivered from such a catastrophe as the disappearance of Mr. Merriman from our Parliament would certainly be.

ISAZISO.

ITYALIKE yase Independent ese-Cala jyakuvulwa ngo February 28, ngolwe- sine evekini. leihlalo siyakntatyatwa ngu C. I Levey. Esq , R.M. Ngokuhlwa yoba yi Tea meeting. Umzi wase Batenjini nowase Mamfengwini uyamenywa ukuba aze kunika izandla.

SIMON P. STHLALI,

29t 21 Umfundisi.

Ukuvulwa kwe Tyarike

Emachubeni.

KUYAZISWA kubo bonke ukuba i \_ tyarike entsha yase Machubeni iyakuvulwa ngoluhlobo :—

March 10, 1889, Icawa—Rev. E. J. Warner *Intlanganiso enkulu,* March 13—Revs. R.

Lamplough, E. J. Warner, W. R. Caldecott, M. Limon, J. Sikwebu, A. Mabuln, J. Mahonga, 8. Mzamo, no Messrs. J. Tengo- Jabavu, S. Sigenu, etc., etc.

I kwaya zakwa Bangindla nezinye ziyakuvuma. Bayacelwa bonka abantu ukuba — zebabeko.

JAMES M. DWANE, Umfundisi.

I- H. KALIPA (Machubeni). -

29t28 Igosa le Bandla. ‘

BONISANI.

NDILAHLEKELWE ngu mnakwetu ; Uselene minyaka emibini engeko sahlukana eyakufuna umsebenzi ema Bhu- Iwini, ngase Hope Town. Igama ngu Nqweniso or Pita Mqobololo, ngu Mgwevu isibizo, okanye ngu Mpondomise. Waye hamba ne nkwenkwana yodade wabo u Mlonyeni. Omvayo apo akona abhalele Eqonce ku Mr. J. Tengo-Jabavu.

Ndim,

CUBUKA MQOBOLOLO.

Sand Drift. 29tl4

E WARREN RAINES

(INGWEVU ENTSHA),

UMTETELELI WAMATYALA  
kwa no MQINISI we  
MVUMELWANO.

(Obesakuba kwi Ofisi yegqweta u R. W. Rose-Innes wase Qonce).

Ukwangu Mhluzi wamatyala ejaji  
pesheya kwe Nciba.

E GCUWA.

Amatyala uwateta kwi nkuudla zemantyi zase Gcuwa. e Dutywa, e Tsomo, kwa Centane, na kwa Gatyana; kwa nezibheno narnatyala e Nkundla ezingapezulu.

Amatyala abantsundu uwanyamekele ngokukodwa.

Ukwabiwa kwa mafa, ukwananwa kweziqiniselo, iminqopiso kwaneminye imicimbi ebhalwayo yenziwa ngenyameko ne nkatalo enkulu.

Nguye yedwa i Attorney (singateti nga magqwetana nje Law Agents) pesheya kwe -Nciba, eneziqiniselo ezi tandatu, ezifume nene kwi Bhotwe le Mfundo lase Kapa (Cape of Good Hope University.)—2t21.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA ava .vab'zwa kakulu nsumniniwo ngenxa yoku uqinelana kwawo nezo zifo enzelwa zona :ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu

pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa yetyelu; nammnxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umcizu onsazange ungakupikisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu

fekatazayo.

UM-AFRIKA (Africanum).

Umma ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture),

Elingoyiswayo zingqangqambo zendlebe, neze esitunzi, 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 ekupilisa ukuqaqamba komzimba ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

’ UMDAMBIS1 (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka rich ezinye.

U MNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswanaezikatazayo zentsans Mr. oezabantwana.

UMATINTELA (Antispasmodic)

Umciza wokupilisa ukuqunj elwanezitepu nezinye

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge, kunene kwizifo zokuba butataka nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo. IGUDISA (Emolientine).

Into elunere kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisi wa neli kutiwa “ Lelona ” xa

Into sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelo izokuzalisekileyo zatiwa nca kwi bhotilana ne olilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza t esirweqe sokulumnkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, igqira elisebenza ngemiciza. e Bhofolo, atengiswa nge bhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e F State, e Transvaal, nase Indiya.

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Iziteyisi zamaledi zentlobo namabala onke.

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Amanene, namanenekazi

S’thrue, inteng’ yetu iyodwa.

Zibhatyi, zihempe, neminqwazi,

Nebhulukwe zezisikiweyo,—

Zonk’ impahla zamaledikazi :

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Port Elizabeth, 8 January, 1889. 16t49

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H. J. BATTS, , Hon. Secretary.

Kingwilliamstown,

27 Nov, 1888. 2t2S 89

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