

SPEAKING at Ventersburg, Mr. Gordon... Bondman remarked that "The power of the merchant and of the missionary had been excluded from Parliament, and he hoped the time was not far when the Parliament would be what it ought to be, referring to the Ministry he said that there were competent men among them, who have earned the country in their hearts; but he did not say this of all. The hope was that some of them should give place to others, and he hoped that those would not even be rejected into Parliament."

How long, may we ask, will the missionary and the merchant shut their eyes to the fact that their influence in the councils of the country is being quietly sapped by the slim Bond? Without that influence where will they be?

Yet another Bondman, Mr. De Waal, who speaking at Durbanville, in the Cape Division, said, "If the Government did not assist them, the Bond, well, then the members comprising that august body out of that chair and get other men that could assist them" Bond cheers.

The Port Elizabeth Telegraph thus comments on the Spring-Pamla interview: "The split in the native camp will practically enforce the maxim Divide et impera in regard to their opponents the Bondsmen. We now see that the natives in place of forming a compact body striving for the same end and the one purpose are practically forming themselves into two parties under the Rev. C. Pamla and Tongo Jabavu. Both these natives possess considerable astuteness; both aspire to a leadership; there are so many points, however, on which concurrence of their ideas is impossible that everything seems tending into the formation of rival factions—the Pamlas and the Tongs—the native Whigs and Tories, the Umjalsas and the Umjinges, the coloured Liberals and Conservatives. The fact appears to be that with his natural ambition the Kafir possesses no small share of jealousy. Tongo and Pamla have received a certain amount of education; but not sufficient to enable them to say with Sir Isaac Newton that they felt like children on the sea-shore picking up now and then a pebble of extraordinary beauty, while the great ocean of Truth lay undiscovered before them. Tongo aspires to lead a party; so does Pamla. The columns of the King Williamstown press are open to them. Tongo has his own paper—Native Opinion—but Pamla prefers the Watchman. Herein lies astuteness. For every white person who reads the Imvo, probably five and twenty read the Watchman. In the matter of enlisting the whites, Pamla has the advantage, and he knows it. We must say as outsiders, but by no means apathetic or indifferent outsiders—that Tongo seems more patriotic and consistent than Pamla. When we read the result of the interview between the latter and Sir Gordon Sprigg we ventured to say 'that he would get it hot' from the Tongs. No he has done. Tongo considers Pamla's interview with the Premier barren. He condemns it. He says Pamla was a time server, and sought to ingratiate himself with Sir Gordon by declaring his support to his Government. Tongo shouts 'Rat!' Pamla says he is not a rat. Tongo says his appeal to the people at Home was like the rising of the sun which is at first seen on the mountain tops; but gradually extends to the plains. Pamla says:—'Jabavu cannot do anything for us than simply writing in his paper. It is not right that the native people should be taught opposition, because their nature is that whenever a thing is said to be opposed they consider it a thorough enemy.' Here again Tongo shouts 'Rat!' Pamla says Sir Gordon Sprigg raises no objection to me personally. And again shouts Tongo 'Rat!' Pamla falls back upon his sacred calling, and says: 'I believe that it would not suit me as a minister of the Gospel to take sides in the administration of the affairs of the country.' What Tongo will say to this remains to be seen. One thing we must say, and it is that Mr. Pamla is a credit to his calling in so far as regards his desire for peace-making and peaceful living. But he will do well to act on our advice, which is to keep out of the political arena. In the first place he is unable to cope with Tongo, who is a skilled master of fence, and has empires in nearly every town in the Colony prepared to back him in all he writes. As a missionary, we regard Rev. Charles Pamla as a valuable man, and one in whom lies the ability and means for doing much good in the missionary cause. But, as a politician, he may be liable to err, and with the very best intentions may make a mistake. But, whatever mistakes he may make in future he can make none so egregious as the stepping out of the pulpit into the prize-ring of politics. And this especially with Tongo for an opponent. We like the Rev. Charles Pamla as a native missionary exceedingly, because he is sincere and thoroughly in earnest in his efforts to make his countrymen better and wiser men. But whether he fraternizes with Sir Gordon Sprigg, or whether he disapproves of the Sprigg policy, we don't want to see Mr. Pamla either a politician or a newspaper dependent on political subjects. He is so useful a man in his lawful industry that we should be sorry to see him try his hand at anything else. In short the two parties, by quarrelling in print, are simply playing into the hands of the opponents of both, and if they persist in doing so will considerably weaken the sympathies of their white friends here as well as elsewhere."

We may assure our contemporary that there are no parties among natives, unless Mr. Pamla be a party by himself.

TELEGRAPHIC NEWS. PONDOLAND. Election of a Chief. MOUNT PEARL, Saturday.—All the Pondoland Chiefs have gone to Mqikela's Great Place. Nywila, Chief

of Pondoland West, Mqikela's wife (sister to deceased chief Mqikela) who have to perform the ceremony and appoint Chief on coronation have not arrived, rivers being full. Valelo and Siyoyo in a few days will have a fight. Tina river full. Ngqatvwa, a Baqa, killed by Abel, a Cwera headman; is taken to be a Pondo of Valelo.

AMAYEZA ADUME KUNENE. JESSE SHAW (U-Nogqala) E-BHOFOLO.

Enziwa ngomti kuba kuba South Africa kupela.

AMAYEZA nani yabizwa kakulu nguminiwo, Le nani yoku ukuphila kwawo nezo nito enziwa zona; nani yoku kaulaza uku noda noku ngawenzakaisi umzimba; nani yoku panti beabiso lawo; nani yoku eeka ekwenzeni kwawo; nani yoku ngabi nasikwa yafutwa; nani yoku eniwe nguminiwo omqinwayo ukuba inkamoyisa.

UMPILISI WENENE (The Sure Cure). Umeiza omkuzane ungakuphila ukuluma kyo oka, nezinye imuni.

ELONA (Specific). Elona yeza lesifo so Xaxazo lwe kazi nezinye izifo ezikatazayo.

UM-APRIKA (Africanum). Umeiza omkuzane ukuphila izinyo.

UMFUNO YEEA (Herbal Tincture). Elingoyiswayo zinqangqambo zendlebe, nezo buni, nokubeta kwentlobo yonke.

UMHLAMBI LISO (Eye Lotion). Oyena mpilisi wamohlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukucoda ukunqayi Nqaso, ukungatandi kudla, icesino nenko ezinjalo.

UHLIKHILA (Embrocation). Amafuta omli okuphila ukugqamba komzimba, Ukuti-Nqi kwa malungu ukuzakha, njalo, njalo.

UMDAMBISI (Soothe). Amafuta omli okuphila ukutsha, ukutyabuka, uzinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Inendi yoku gada iziswana ezihlatshayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic). Umeiza wokuphila ukucuphela nezitsha nosinye nkatzo.

UMOMELEZI WASE INDIYA (Indian Tonic). Ilyeza elilunge kunene kwizifo zokuba butatsha, nokunatandi nto itiywayo.

UBUGQI (Magic Healer). Amafuta akuphila msinyane ukukhulwa nealonda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebizwa bubebu-hlo bugudo ubuse.

UMGUTYANA (The Powder). Lincetyenziswa neli kutiwa "Lelona" xa izifo sokubamba igazi sendle.

Imalatio tendilela yoku wasebonisa izibhilelelo nokunakakelileyo satiya nna kw, bhofelene post-tollana ngazinye, eniti sakulundelwa nokufesekileyo angaso akuphila lamayisa. Ngokungabikho kaza, nandis, namhambis uqinawo lamayisa esi-lyezo okukhulwa okunokubeni.

Amafuta omli nni JESSE SHAW, Iqiza alibizwa ngomti, e Bhofo, ezizizwa nguye nne bhofeli nange Bhofole nangamagosa ake kwizifo yadokopa zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMATYANA—E Quoco—Dyer & Dyer, Malcomness & Co., D Drummond & Co. E Nyamankosi—Mrs. Savage. E Bhofo—E. G. Linnam & Co. E Bhofo—E. Wells. E Bhofo—E. Steets. E Komani—Major & Marsh. E Bhofo—E. G. Lennon & Co. E Bhofo—W. A. Young, Esq. kuya lawo e Fort Beaufort kwa Nogqala.

ELIKA.

ORSMOND IYEZA ELIKULU LASE ATRIKA.

Yincindi yengqambu zemiti yelliswe.

UMPILISI WEZILWELWE

Ezihlangwa kungqala kwe Gazi, nokuba akho bantwana, ukuba akho, nokuba akho ngayipina indlela, ezizizwa kwe Gazi, izifo ezise kufeleni, Ukujabula, Ukuti ngi kwe elisa, izifo ezise kufeleni, Ukutshata, Intawula outongo, Ukutshata, ngqando, izifo ezise kufeleni, nani eninzi yezilwelo zama Nqosana, njalo, njalo.

Kungqala Eowadini abapilaweyo nandlela, elizizizwa ngaso, abhalwe ngosi Ngosi, Jellimani, si Bhofo nezi Khasa.

Emva kokufi sebonisa irebha elide zela, namaye akawenzi amoniso, ziyalaza ngayiziseko eliyeyo akuba liyayi pillela inkoliso yezifo ezizizwa ngaso Afrika; kwawo Fira (zizina) yase Dayimani, kwawo elide abantu abawuyisa liyi ngobu-Kawulungu plesene. Lita bipp, abbotile, si-shelezi sentata, izise liyeyo elingqala zela izifo ezizizwa. Izibhile nganye ikamba se-sowadi eze zize yazi Xhasa.

Izihlangiswayo zama kuba kuba ng.

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Izifo ezise kwizifo yaba gazi ngayisa kuyo yonke izifo.

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UMTENGISI

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JOHN G. KOSANI. Grahamstown, 16th December, 1887.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

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Ulingisa amafa. Uqoqula amagama e Tayitile. Uqaka izi kwelisi si Bhalalwe kwa ngoko.

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# Iuvo Zabantsund.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGO-MGQIBELO, FEBRUARY 9, 1888.

[No. 169.]

## BATSHATILEYO.

NCAPAYI-TELE - Endlwana ngo 3rd January, 1888, kwatshatiswa u KENNETH MACLEAN NCAPAYI no FANNY JOSEPH TELE, ngu Rev. J. Mahonga.

NGU-TYALILI - E Cala, ngo 24 January, 1888, kutshatiswa ngu Rev. J. Nohanda, u JOSEPH K. NANGU, itshatshwa vase Kobodi, no MARY B. TYALILI, hedi lase Cala.

SABA-GQAMLANA. - Kutshatshwa u MARGARET MARIA GQAMLANA no ELIET SABA, intombi enkulu ka P. GQAMLANA, kwatshatshwa ngu Rev. W. Phillip, e Gwaba, ngo 31 January, 1888.

## KO TITSHALA.

KUFUNWA u TITSHALA onesiqiniseko wesikolo sakwa Balamente e Kubasi. Umvazo ngama £42, ngo nyaka. Kupela ngamadoda angaseliyo na zizileyo afuno. kayo, angabhalola ku

REV. W. BESTE, Lutheran Minister, Statterheim.

## ISAZISO.

ISEYILE, elapa, eyaolwayo, umniniyo makeze kuyitata kamsiya. Woyifumana ngokubhatala indleko zesi saziyo, nezo kuoolwa kwayo. Lomatu wayote ungowese Guwa (Batterworth).

W.B. RUBUSANA. Peulton, February 6, 1888.

## ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisila kakubho ngokusimaanga. Likwa KAMBI e Mtata. Lisila umbous, amasimba nenholowa. Umema umzi wonke. Unila ngenyamkokazi eukala. Alioam-fhlakalo zanto lona.

T. S. NGUDLE.

Kumbi, o/o E.M.O., Umtata.

## KWA BEET.

IMPALA ihlali yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhalukwe, amahashi, inkomo. Yonke into oyifunayo isisicela! Isisicela! e Qonce ukangele emarkeni. Kufite into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

## E BENCUTI (SHAWBURY).

ISIKOLO Sokufundisa intombi siyakuvu- lwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT, Onoswadi zokuwazi lomsebenzi ezilungileyo. Umvazo ngomatwana emnye xaahlala kona zi £25/ ngenyanga ozintandatu. Be- babini, ingabamatunye £4.

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Shawbury, December 24, 1887.

## I-ALMANAX YE MVO, 1888.

ILIBHASO kabankelilibe Mvo; oongengayo- umazkelo wo pepa oti, woyifumana akuzumela izitampu zesheloni. Invo Office, 3 February, 1888.

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# DYER & DYER

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# 10, INTSUKU EZILISHUMI- 10,

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Yonke Impahla yabo ehleliweyo, ezi:

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Ingubo zamadoda nezekaba zangapantsi  
Ezekausi (Intlobo zonke)  
Izitofu ezihleliweyo  
Ihempe zamadoda zamabalana onke  
Ihempe sekaba namakwenkwe zamabalana onke  
Ikodi eziyimiqulu, neze Bedfordi ne Pam: Twidi

IBHATYI ne BHULUKWE ze FLANELI  
Isihlangu no Maqateni (Intlobo zonke)  
Ingubo ze Tenisi  
O Makantash, Izambulela, Amaqina, Ikolsia, Ikulusibhatti, Ibhanti (inqwemesha)  
Inxowa zabahambi, Intonga zokusimelela, inqawa, njalo

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Ingubo zehlobo zitotywe ngokukodwa. Zonke impahla ze strooi ziyakutengiswa ngamanani apantsi.

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# YIZA KUZI BONELA.



# ENDWE!

KUFUNWA

## Ingwelo Zokutwala Amalahle

ZIWASE E.

## METELE NASE KOMANI.

18th January, 1888.

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Yizani kuzibonela ngawenu amehlo kwa Pascoe.

Amagama ake

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19 December, 1887.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi

kwe ofisi ngase mantcatweni.