G. W[illegible]

Iabe elitengesa lentwana ezincinane.

Kwivenkile ebisakhiwe yeka Magligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amazabiso adilili seleyo.

Uhlala enento enenzi yentwana esinjengo zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amaqubha entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amazabiso ahlaliweyo.

ISAZISO KWABANTSUNDU.

Kwa PASCOE BROTHERS,

E-AYLIFF STREET.

[illegible]

OMANGPAULWE.

[illegible]

[illegible] wento

[illegible]

Nezempahla zemfutshane,

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nikuda, njalo njalo.

Ivenkile [illegible] ngemfuno [illegible] ngenkuthalo [illegible]

Kuyo [illegible] impahla [illegible]

[illegible] amazabiso [illegible]

1883 J. TRYON & CO.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE ZAKWA NGONA,

E-QONCE.

Sapuyisiqile yonke impahla yaseNgilanti yanga Xesa [illegible] ukubi lowo [illegible] ukwakamelayo.

Ilanga [illegible] ngo Mvulo lo [illegible].

[illegible] e-Qonce.

POS [illegible] ACH. BOX

E. J. [illegible] AIL,

Umadi [illegible] nakwa [illegible]

No. 22, [illegible] STREET.

W. F. S. BOOTY.

[illegible]

U Abraham K. MALO,

Umtetelelii oms-Tyalini,

ENGQUSHWA.

Pazala okuni!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Nemali,

e-Dikeni, nase Xeni (Kwa-Kama) nakwa Qoboqobo.

Lemisebenzi wenziwa ngo 1878.

UYARIWA. AKUFUNEKI KUBONONA.

[illegible]

J. MILLNER,

Umeni wenkili [illegible],

E-QONCE.

[illegible]

F. [illegible]

IMVO ZABANTSUNDU.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyelwa irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela lona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abangahlaulanga kwangapambili.

Kambe kule nyanga silindele inkozo zenyanga eziqala ngo May 1, 1885. Oku kubekiswe kwababehlaulele ezintatu inyanga kupela. Amapepa angahlaulelweyo ayakubabanjwade ifike imali yokuwa kulula. Abamnkeli bayacelwa ukuba intiaulo yabo bayise ekupeleni ko September, 1885, ibe 5/. Abafuna ukuyisa ekupeleni konyaka bangahlaula 8/.

Abantu abaqala ukulamnkela ipepa ekuqaleni kwalo nyaka bahlaulela inyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

Iveki.

INKOSANA ezintsundu ezikweliya la Bahlambeli nezingapaya, kutiwa sintontelana eminqubeni ka General Warren ukufuua ukuba zipatwe ngu Bulumente wase Mangesini.

NGASE Kapa e-Wynberg kuko inkomo engummangaliso eyati soloko yazibulayo kwasoloko ite rogo izala amawele ngamabini ngamatatu, pezu koko apumelela onke noko.

U-DR. HOLE ote ngalonyaka udluleyo wabambela kwelilizwe ngemicimbi yebandla le Bible, kuvakala ukuba upumile ebufundisini bebandla lase Tshatshi elise Kapa, uzakubehle asingisa Pesheya.

NAKUBA selingati libudlulanje ixesha letapile kokona siva ukuba ziya kukona zilinywayo.

AMANGESI ase Kei Road siva ukuba ngo Mqaibelo walevéki ipambi kwale idiuleyo adliwe yi club yabantsundu yase Nozmera i-Peelton C. C.

KUMBONISO wakwa Komani obungeveki edluleyo abona bantu bakupa abanye ngento abaziboniileyo ibe ngama Bulu amabini ango Van Gaza no Grobbelaar.

ISITUNZI esublaba nayangani, ngesiba besibonakele ngokwendleyo ngo Mvulo wedluleyo ukuba bekungatanga kubatana amafa.

IZEPA lase Kapa i-Lizo Agadilidoma ubuninzi bento esingenaxo zipezayo, amagugza. Lide lici ukuba kuockwenzeka ngelitabayelwa ibonke, kodwa kaqilileyo kakadlela imbigayo ka lolwe.

INQAKAQA ayikubiko emnci kanye e-Dikeni, [illegible] obenye ngakwa kwilama ka Mr. Amos e-Tyume kutiwa ngoku uyanama.

KUVAKALA amaxo ukuba koko ozwakalwi ngoku abosiweya ngase sikaleni ease Tanzo.

[illegible]

ukuba uwuxoxe lomcimbi kwimiqolo yelipepa. Sikolwa ukuba sivakalisa imvo zomzi xa siti okwezabo iziqu bebengavuya i pasi ipele kanye, kuba iyingcapukiso nesixakaniso. Oku sekuboniswe futi-futi kangangokuba namhla sikohliwe yeyona nto intsha singayivelisayo. Kumapepa akomkulu simfumbe incwadi ezibalwe ngamadoda anjengemantyi ezikade zipakati kwabantsundu eziyitetelelelyo neziyicasilelelyo i pasi, esiyakutike senicapula kuyo inteto yetu yokubonisa ukungabi luncedo kwayo. Esiyakukuteta siyakukuseka pezu kwencwadi yengxelo yegqugula elalinyulwe yi Palamente ukuba licedulule ukuma kwesiko elinge pasi eyanekwa pambi kwe Palamente ngomnyaka we 1883. Kulenewadi sifumana u-Mr. HEMMING, oyimantyi ape e-Qonce esisiteti sabengqoboko yokuba i-Pasi le inokupeliswa ze kungenzakali nantoni ekokubeni ngoku iyinkatazo nengcapukiso kwinto eninzi yabemi belilizwe. Xa sifuna ukucaca singati u-Mr. HEMMING asimntu kungatahiwoyo ngaye ukuba ngobatanda kakulu abantu abantsundu. Ukuteta kwake ke kunexabiso kuba kokomfo bteta ingqondo yake kupela. Yena u-Mr. HEMMING ucinga ukuba mayipeliswe kanye kuba inqanda nje abantu ukuba bangayi emsebenzi. Kumbuzo ote wabekiswa kuye wokuba akufanelekilena kupeliswe ukutanda kwabantu abantsundu ukubadula, ute umfo ka HEMMING ubengatandayo ukuba ubenako wati kodwa mabakumbule ukuba ababantu bantsundu "ngabantu be NKOSAZANA benemfa-"nelo zabo njengabantu abakululeki-"leyo." Eyona nkatazo inkulu kwi Pasi ute u-Mr. HEMMING kubanjezelwa kwabantu kwi ofisi zomantyi apo onobala bengahleli bepete intsiba zokugala belinde wonke umntu omnyama ofuna i pasi ukuze bamenzele kwaoko. "Nam," ngu Mr. HEMMING lowo, "nam sendike nda-"bambezela abantu intsuku ndibali-"nise i pasi, xa sukuba ndingenga-"taba lokubonisela i pasi." Esingati ukuba onobala be pasi bebebuzwe lombuzo ugomso lo unayo bebeyakuti, ukuba ngamadoda atete inyaniso, ngazwinye "Amen" kulenteto ka Mr. HEMMING. Inzwaleko nendleko mesongo kwo umntu omnyama ugenxa yoku kubanjezeiwa azisteki. Ngamaxesha amaninzi abantu bahambe imiganga emide, kanti amelwe kuzinga awelinye icala kuhelo aya kuba [illegible] i pasi Besingacangcelezi singayaki ukubonisa ubuzimu bonteto we pasi ukuba angaba njengesipimelo soburalarume namawa ngo Mhlu a-Mr. WILLIAM AYLIFF waye ngu Mpatiswa Micimbi Yabamnyama, kodwa [illegible] ngomnqamlezo ka Mr. HEMMING mesiti siyayipeta inteto esizitetelela ngayo.

Abacinga ngenye indela bemnotejeleli wabo ka Mr. J. ROSZ-INNES, Umpatiswa ongupatsi we Micimbi ya Bantsundu, ati yena i pasi [illegible]

ngapambi kokuba i-Palamente ihlangane. Ikuba elinokubela Isingesi esihlambululekileyo lincokuzivakalisa imvo zalo kulomcimbikuze amalungu e-Palamente ahlale ezasi imvo zomzi ontsundu. Abeke amalungu e-Palamente asimnkelayo *Imvo Zabantsundu* eyakuzifumana ezimvoke zamawetu zinokabaluncedo kuwo xa azakugcakamela umteto ka Mr. DE WET we Pasi.

"IMVO" NE LOVEDALE.

PANTSI kwalamagama abalulekileyo *Isigidimi Samaxosa* sokugqibela esipume e-Lovedale siti :—

Akuko mfo ugcina ubatsha bake njengo Nyaniso. Enjalonje unotshaba apa elutiyene naye kunene, elukaulesa isimanga nku. nyebeleza kwalo xa sukuba isikumene ittetyana lokumbida, mhlaumbi lokumenzakalisa. Igama lololutshaba ngu Xoki. Lufana nala "Qaqana" unazeko abaliswe entsomini, wafunyanwa yintekazi isiya kowayo elele endleleni elila, elasana; yati ngosizi yamtabata yammemeka; kanti yinto endala yomntu, uxwebetu lwesigebenga, okuba nje uxinzonzisile ngabom; suka wanguqukele unina akukov' ukumseda, wambulala, wamdla! Kwezo ngcapukiso zinjalo, yena u-Nyaniso ngumfo ongapeltuseliyo koko akwenzayo, nakoko akutetayo; kuba uyati ukuba ekupeleni kwako konke ukoyisa kuyakuma ngelake icala; nangani wolumana inkataze, mhlaumbi indleko, ekusukeleni utshaba lwake olo.

Siwakunjuswa lamanqaku *Zimvo Zabantsundu* (ipepa lase Qonce), zenyanga edluleyo. Kuyistwana smoinano kuti kanye, [illegible] yise neso eli, ukuba kutiwa,—kubekiswe zizo kuti ukuti,—"*Isigidimi* sipekwele;" kuba ezikayibeni into esingayikwelezelayo, kuzo,—ingekuko ukuba asinakwele *Isigidimi*, sifanele, sinalo eli loku kulahlwa kwenteto ezifanelekileyo, nezeno zengqondo; siyakwele kukaskiywa kwenyaniso, kudunyiswa amafene.

Eyona ndawo inkulu isibange ukuba sicele indlebe zabafundi beta ukuko [illegible] ngamalinga siqopeza ukwenzakalisa i-Lovedale. Ngabuba lona! Lomalingake, njengokuba kubonakala ukuba libingele wona nje, esiyi kuba nanetha ekwebambeni kwesizwanti, lawo ate avela ekuhleni, siwazubushe ngaso zonke inyaniso ezinokusixasa; siswele iqinga, mhlaumbi, kulawo odwa oti anyebeleza ngenene, okwezesha. Asimangalisiweko kodwa kukuya tawela [illegible], okwangoku, ubuteka ka *Mvo*, ngokukodwa ngokubekisela kuyo i-Lovedale, koko sigatoni 'fa liya kuzivelela ekwenjenjalo.

Kwibala lesi Ngesi le *Mvo* xa 2 ku March, ete lentato yalingwa ukuguqulelwa kwelesi Xosa, kwipepa le 9 ku March, abafundi bebikelwa ukuba:

(1) "Ukuto kwake Lovedale lisyandagazeka;

(2) "Ubu-Kristu bayo buyapela;

(3) "Ukucuma kwayo, nokubekeka ekufudula intako,—ob' iyintloke ngeko kezo zonke i-Institution ze South Africa,—kuye kusinya nomkelaya kakundwala mintadata "idiuleyo."

Esipdawe ngobuqaqa [illegible] ukuba ezivodyandi: ugapeza koko as Mhleli we *Mvo Zabantsundu*, ukuba ubeanda ukuyivama isyaniso, nyasi okuba eziyiyo, nangani sibiqilejiwa pantsi kolelo lwake olunga "[illegible]" kuqala. Kati [illegible] kwenyaniso esiugqezelwe nangabani, ngokubekiselela kulomzi nalowe kuwo ezo zigwako, nakuba kodwa [illegible] Zingati siqaqilwa ezona zeno zinqa kwaso bonke [illegible] ukuba [illegible] ngoko le Mnqolo Yabantsundu [illegible] ukuba [illegible] ezinje; ulunge kuqaba ukubani [illegible] ezo zinyaniso yaso, angati ngaluzeqe [illegible] ezeziwe ziskekiswe.

Angati siqatsa kwakwa nako [illegible] ukuba [illegible] ukuba [illegible] ka Mr. K. MAZIWE, abati bakwiliwa akuso [illegible] ya imfazwe pezu kwahamawi ke, mayibe inteto yaso iyipeale indawo ebeyelata kuye, kuba inteto le ingeyiyo eyetu. Into eyakungenisela ukumangalisa wonke ufunda elipepa kukuteta kwa *Sigidimi* ngohlobo lokungati inteto le ibite yenziwa siti. Azi ukuba ngelengcole kangakananina amapepa elilizwe ukuba ibiya kuti yonke into ebalwa ngababaleli bawo ibe kanti selivakalisa umxelo wawo. Lomhleli wetu kwi *Sigidimi* wazi mhlope ukuba oku akunjalo akafanele ke ukungcolisa amapepa; okanye ubengayilesanga into atete ngayo, ebekufunekake exolisile. Siyakwaneliswa kukuxoliswa ngenxa yokukuxokelwa.

Amanqaku.

U-REV. JOHN WALTON, M.A., U-ngameli we Conference yama Wesile-keke kakulu, ubenzele umsebenzi olunga nomkulu kunene abantu bakowetu ngokubonisa esingisa ku Rulumente ububi besimo sakuso ngenxa yokutshabalala kwezilimo zako nangenxa yentweleko ekoyo ngasemisebenzini. Sikupela siyitabata kwi *South African Methodist* impendulo yo Mpatiswa Micimbi yaba Ntsundu mayelana nalondawo, eyileko:—

Nkosi,—Ndalatiswe ngu Mpatiswa Micimbi yaba Ntsundu obekekileyo ukuba ndikwazise ukuba uyifumene incwadi yako yolwe 3 kuyo lenyanga, ukuyipendulake uti loadawo isepiontwa nga Rulumente ukuba kufanyanelwe umsebenzi kalsadlela intsha ku folwe, iqela elikula elibaderelekileyo labantsundu kangangoko kunokwenzeka, noko okwangoku akungemi awi kulondawo de umsebenzi ube sekuqalweni umsebenzi lowo. Ndim Opantsi ko Mpatiswa.

J. ROSZ-INNES.

Ku REV. J. WALTON, e-Rini.

ISIXAKATO esihle solaulo lobulumnko nolobulungisa luka Lord Ripon e-India, kungatshiwo ukutiwa kumaxa ngoku siesxabiswani kanye lani, xanje mayelana nezizipitipiti zise Afghanistan, ama India abonakalise intobelo yawo ngoku volonqiya ngokwawo ukuya kunosdisa u-Rulumente wa Pesheya, aye neziphicilelo sizenjenje ukuzivakalisa imvo zabo, ngokwaluzwi siwalandelisayo esiwafumene kwelona peps liyintloko labantsundu kwelonwe, ekutiwa ihiso yi *Mirror*. Itike:—

"Into eyenziwe ngu Lord Ripon yenengafikelelwa nzima nangamkosikazi omkulu wama Ngesi ubaqulisa kanye ubekulu bolaulo lwasema Ngesisi ngokabusekela ngenxiswa ixiseko esi, esizeziko, ntando nentobeko yezizwe ezipantsi kwalo ololanlo seise India. L-Russia okwenzeze isulile [illegible] kanye kuwo amasango ale Kokeyle. Kodwake eso esinikelwe ka Lord Ripon kanye ekupeleni kwemolelanlo lwake kona, ninga okokuba siya kucamatisela uluvo olunya kubala kwo zonke ingcamango emaso kwinto emayonke yonke kwenakwinqubo zayo i Russia. noko sebelandelelanje abapati be India ukuba kuto kanye ngeza ieng[illegible] Lord Ripon, lolokubangela okokuba i-Russia izi-Hamane isengezina, ocokuba [illegible] i-Ngilane ngeyiba nembolelo ka Lord Ripon, ukuba kuto kanye ngeza ieng[illegible] sia syoyikisa kangaka, abe Uzuhle lowo nje [illegible] ngokubaxelela ngenxiswa izisko esi, esizeziko, ntando nentobeko yezizwe ezipantsi kwalo ololanlo seise India. L-Russia okwenzeze isulile [illegible] kanye kuwo amasango ale Kokeyle. Kodwake eso esinikelwe ka Lord Ripon kanye ekupeleni kwemolelanlo lwake kona, ninga okokuba siya kucamatisela uluvo olunya kubala kwo zonke ingcamango emaso kwinto emayonke yonke kwenakwinqubo zayo i Russia. noko sebelandelelanje abapati be India ukuba kuto kanye ngeza ieng[illegible] Lord Ripon, lolokubangela okokuba i-Russia izi-Hamane isengezina, ocokuba [illegible] i-Ngilane ngeyiba nembolelo ka Lord Ripon, ukuba kuto kanye ngeza ieng[illegible] sia syoyikisa kangaka, abe Uzuhle lowo nje [illegible] ngokubaxelela ngenxiswa izisko esi [illegible] India abowezo ozazaka ukubonicisa nokubazakalisa [illegible] impati yabo i-Russia [illegible] nkulwana intandeko nlaolo lwama Ngesi [illegible] Ngesi [illegible] ukuba [illegible] ukuba [illegible] ukuba

Africa. [illegible] abantu abaqile [illegible] e-Kolonii, kuqala [illegible] e-Free State, kude kuye [illegible] Abo bate bakukoselisana [illegible] ihambo yomsebenzi wakwa [illegible] lizwe bayazi mhlope ukuba [illegible] buhlambulula bakuganawa [illegible] Nxukwebe. Kumalungu [illegible] iqela ngoku ngabafundisi [illegible] abanye bakwi ofisi, omnye kuwo [illegible] elingahlaso kulomsebenzi, abanye bayalilisa. Kuyo yonke lemisebenzi banganiziselo kumawabo amsebenzayamani, [illegible] kumagama gaba elafundisiwe e-Mxukwebe kemhlwa [illegible] simile. Kambe [illegible] Umlomi-mhlophe yiyo leyo Imbalela. Umntu owawuhlaziyo lomsebenzi mhle ngu Mr. George Baker ose Rensonvale ngoku ebeka kwa isiseko. Wangamsana wampilo ntle.

IMIYAMO NOMBANGA

[Ozilungelo-layo.]

Kuxelo, 30th March 1884.

Ngo Mgqibelo ngokuhlwa kwabako isiko lengqiso yasendoda amakulu, namadodana Ka. Kwiskosana nkosa kwakako u-Mdi, nomfo ka Ndiko. Isilalo sapatwa ngu James Mavuso Kala, Umhali, yangu James J. Bovula, umgeini-ndyebo yangu Dubula Sihawu.

1. Kwapdewa amazwi ngumongameli wayo u-Rev. P. J. Mzimba; amazwi okuyivula.

2. U-Notoya wangenise iodawe yokubaumsi wonke ostundu nyakuba ngamafu, ngokukodwa le yesindle; [illegible] ntu yena nawo ocke amadoda aka ateto nawo bati makaceliwe u-Ralumente ayitobe.

U-Mr. S. Mzimba wacesa [illegible] yesindle.

Yati intlanganiso makabongowe u-Rulumente, ngokukaiwa i-Palamente ukuba ayuguqule umteto werafu yesindle, ayamenesela kakula, kanziwa umntu opantsi, isityebi awazimisele kangako. Indlu ezabiso ilikulu lepoti [illegible] £16/ kasti nendlu eyiponti eaye ibatalelwa kwa i.10/. Makuceliwake ukuba indlu eniponti esi £50 ingapantsi kwe £100 mayirolelwe irufu i-5/ nendlu engapantsi kwe £50 mayirofelwe ngo 2/6 yiyo into eogade ibangele ukuba amahlwempu apantse ukulingana nesityebi kulerafu.

Kuniswe lamadoda ukuba abe yi Komiti yokubekifa lenteto ku Advocate Rose-Innes, wase Kapa e-Messrs. Sihawu, Bovula no Nzeku. Kuzozweke nesinye indawo yapela kamnandi. Waye u-Mr. W. Piet ititubala yalapo namakosikasi atile alapo syilungiselele kakuhle kanye intlanganiso ngenisto ezidliwayo kwada kwakwindawo yokulala kwabo bamakaya akude.

Ezabalelo.

IMBIZO E-CACADU.

Lady Frere, 21 March 1885.

Mnumzwe.—Kaundikekele cludgyana kwelopepa lamnene. Ngolumhla nogayungapezulu [illegible] no 10 o'clock emini, wati utile kuko imbizo e-Lady Frere, ezlahla imisebenzi asenkela, esite sakufika kona saya ngase ofisini, sava ukuba imantyi ayenzanga mbiso, sizibonda ezihlanganiziene ngokuya kucela amagunya kwisinto ezintatu.

I. Okokuba za bekusapete u-Zulu u-(Mr. Driver) izindu zabantu abafudukaye beziba zezezibonda, ze zenze intando yazo ngazo, eloti elouzowa ukuba kuko olicelayo alipiwe sizibondo ize izindlu ezo-zitango kuso, ibe yinuzo yezibonda leyo.

II. Okokuba ku Zulu (Mr. Driver) emantyaleni anjengawamakazi bezili izibonda zakuligqiba ukuliva silise emantyini, liti lakugwetywa, yimantyi, sipunse nenkomo izibonda kwelotyabe.

III. Okokuba kutenina imantyi ukuba zikupe abantu abengezibonda ukutimbela irafu: ne izibonda zizhlakwe zicheleni ezintatu ezezakusifumana?

Lamneneke afuna ukugonda ezindawo kuba ebexolele ukwamnkela i 10s. ngenza yokufumana lamcam namblaka ayeyika ukuwecukumisa kuba engenagugeya le mantyi.

Fambi kokuba ndiveliso ndawo lwebumi abanga Tembu mandiko ndiyazalise abeso bekufumbele bezili kuyimpendulo yamantyi.

I. "Mazeko nibaxolele Abantu abafudukaye ukuba nobangamelo izindlu mazityako sibe segunyeni lem kwenjengo-Ko tekenjalo."

II. "Animakwenzi ziti emantyaleni ukuko sitowo walowe awanjengokuba nam ndingamelo kilimamazelo: lenjenjo lo elolaba."

III. Into ugxamelweni by Mr. Hagani ezeele ukuwegqiba angawo wawa zamgulukuma [illegible]

Umako Tembu ebeyeleta, intombe kwiwegile ukuba ziti ze [illegible] imali zilalaze yoza yonke, ngoyiko nkuli ayiziselini na ningatwa kwa lamnqolo ekuzuza izindlu [illegible] ngokuzi, ze lowa [illegible] ukuba izizwe [illegible] abantu za bekusapete [illegible] ezinto za [illegible] kanjela [illegible] [illegible] Bekawa yaziti [illegible] mantyi. [illegible] ze zingazande [illegible] kuqu wokuzonda [illegible] ngokuzi zangazande [illegible] Kungelo bezile [illegible] [illegible] [illegible]

the existing circumstances, it is very easy and is a protection to any one with an intention of stealing to secure a Pass. How this is often ignored by the advocates of the Pass system for the Natives passes our humble comprehension.

If there is to be a Pass Act at all, we think it might be a Permissive measure that might be promulgated in any district the Government of the day might feel called upon to check travelling and intercommunication. And at time, like these, when small-pox or any other contagious disease is decimating the population the act might be proclaimed or in times of disturbance.

It would assist the Government and the Legislature if the Natives would express themselves on this matter as fresh legislation is to take place upon it during the ensuing Parliament. As some of the educated Natives can write in English we willingly throw open our English columns to such as may have considered this subject. Many members of Parliament take the *Native Opinion*, and would thus be in possession of the opinion of Natives on dealing with Mr. DE WET'S Pass Bill.

"IMVO" AND LOVEDALE.

UNDER the above significant title the following article appears in the April number of the *Isigidimi Samaxosa* published at Lovedale:

No one keeps his freshness like Truth. He has, however, his bitter, swift, and wily enemy who is ever anxious to injure him. The name of that enemy is Falsehood. He is like the hero of fiction who assumed the form a child and was found weeping on the road by a maiden returning home. She stooped down, took him up and caressed him. Lo and behold she was fondling a giant who killed and devoured her for her pains! In the face of such circumstance Truth is undaunted, for he knows that he must prevail in the end, although he may at first encounter difficulties and fatigue in following after his enemy.

We are reminded of this by an article which appeared last month in the *Native Opinion* (a newspaper printed in King William's Town). It is a small and an insignificant thing to us that it should say of the *Isigidimi*, it is "jealous," for we have not yet seen what we can be jealous of respecting it, —not that the *Isigidimi* is not fightly jealous, of the sacrificing of pure speech, and sensible acts [which have been sacrificed by the *Native Opinion*]; it is jealous of the abandonment of truth for the praise of falsehood.

We are especially led to call the attention of our readers by the efforts of that paper at inferring "Lovedale—save the mark!" Now with respect of those efforts, we shall not be slow to take them by the collar, have them be pinned and examined there, at all events each of them, as shall appear; although perhaps we may be in error, but to [illegible] those which are [illegible] But we will [illegible] of the [illegible] appears [illegible] to regard [illegible] they are [illegible] to see what the [illegible] will be [illegible]

[illegible] paper and the perusal of them drew the following observation from "An Occasional Correspondent" in Cape Town:—

The Rev. Mr. Makiwane's address which the *Imvo* lately published has been read in these parts with great interest. It is generally regarded as a most able paper and that it emanated from the pen of a Kafir, educated entirely at Lovedale added not a little to the interest with which it has been received, more especially by those who have glanced at Dr. Stewart's pamphlet on Native Education. As for the criticism of the *Isigidimi* it savours so much of ill nature and jealousy, that it is passed by with a smile, or an expression of surprise that such contemptuous language as that is which it indulges was permited to be printed at a Missionary Station in reference to the most talented and the most promising Native Missionary, this country has yet produced since the late Tiyo Soga's time. There was no occasion to have announced in the Lovedale press that there was a screw loose there, or that Christian love and harmony were on the wane at that place which was, until about six years ago, the most interesting and the most thriving Institution of its kind in all South African.

Of course, as the attack of the *Isigidimi* is based on these comments, it must, so far as what may have been written in these columns editorially, be regarded as having missed its aims. But what must surprise every one who reads our pages is the very cool assumption of the apologist of Lovedale that what is complained of appeared editorially. We wonder what stage of degradation the Colonial Press would have reached in its descent if the opinions of correspondents were considered those of the journals which publish them. And surely the lampooner in the *Isigidimi* must either have been very ignorant of this well-known article in journalism, a fact which ought at once to cast him outside the pale of the noble fraternity; or had not read what he was commenting upon, for which he must apologize to us, and an apology will satisfy us for having been misrepresented.

Editorial Notes.

A EUROPEAN friend of ours, and of whose friendship to the Natives we can assure our people, remarks in a private note; "I am pleased at your calling on your countrymen to offer their assistance to the Imperial Government, and I only hope in their own interest they will do so. The people of England would appreciate such an offer and pay it back with interest. It must be borne remembered that the only protection the Natives can have —— our present refuge is from the Imperial Government and the people of England. I saw in a cutting from a Home paper, "All the colonies have offered help except the Cape." Would it not be a fine thing if this scandalous charge were wiped out by the Natives?" We are convinced for our parts that the Imperial Government would pay the Natives back with interest at per.

Our good contemporary, the *Journal*, [illegible] that we are [illegible] the remarks of Mr. Theron, M.L.A. for Malmesbury, [illegible] enough to [illegible] in regard to [illegible] [illegible] the Kaffir [illegible] [illegible] Kafirs [illegible] [illegible]

ISAZISO ESONA:

Kutengiswa ngoku ngamanani apantsi natotyiweyo—

Into entsasi kunene yencawa ezifanele abantu basesikolweni, kwanesimiqca ngaminye nangamibini ezilungele amaqaba.

Kusand' ukufika kananjalo impahla yetu entsha evela e Amelika amakuba amashumi asixenxe anantlanu awona ohlobo aye enokufunyanwa ngamanani abulula bungazanga babako.

Kufike nesukila emhlope nebomvu evela e Natala amanani azo atotywa nangapezu kokwalenyanga ifileyo.

Kufike namakulu omabini etauli ezidla i dobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo zamadoda nezamakwenkwe.

W. O. CARTER & CO.,
Maclean Square,
E-QONCE.

Kanipe Amehlo!

E-MTWAKU ngo February ndilahlekelwe ngamehlo nasekunene ngamabini; Iskatyana ebomvana enetshala elingwevana, mayela emva komkono inesilenda emhlanu. Ilokuti eligwengqakazi, elizikoko limayana. Omabini ahamelimyaka emitatu nhobela.

WALTER KOBENTWIKANA.

Mazi's Kraal, St. Matthew's,
27th Feb., 1885.

W. J. DEALY,

Umtumali wezinyala zwinisiwe ngendawo, zemotlos, abadwa ubuzenga nokwenkqiza,

e Town Hall, Kwiwindow ezinga pantsi esiteleni, No. 3, Kwisitanda ye marike,

E-QONCE.

Ubiala abo nesiko esinzi yombona, na Mazabe, na Tandla, na Bras, na Kalika, njalo njalo, ezimagqa tabipe.

Amanxiliso alungiliyo uyawaniika ngesiko esinjengelwayo.

Impahla zendaleso ngoyo ezimanele komazabe [illegible] e Kolani.

KANIPE UMKONDO.

BORDANI [illegible] kwesiko [illegible] ngo [illegible] January 1885. [illegible] KOTAONA.

[illegible]

Eli lixa lokunceba lo Mnyaka we 1885.

DYER & DYER

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengame-felane
Ingcawa
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamadoda nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabula nela Maxosa
Ujiko lwexina
„ lobedu
Iswekile zamabala onke
Uqolwane (tea) ocuntsha yena
Ikofi emnandi kanye yase Rio
Intwana ezimnandana nemiqatane
Istatshi ne Blowu
Imbiza zentlobo zonke zobukulu
[illegible]