IMVO ZABANTSUNDU

(NATIVE OPINION)

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESITATU, APRIL 8, 1885 [No. 23.

G. WHITAKER,

lsebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana {McGREGORS)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu

INGUBO, . IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba-ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

ISAZISO KWABANTSUNDU

Kwa PASCOE BROTHERS,

E-AYLIFF STREET.

Iprinti ezintsha ezimfusa, Iprinti ezintsha ezidaki, izitofu zelokwe, Ilinzi ezi Ngwevu okumdaka, Ngwevu oku- kanyayo nezi Mfusa. Ityali ezintsha ezingwevu, nezimfusa nezimnyama, zentlobo ezintsha, zamaxabiso ngamaxabiso. Izihlangu zamankazana eziqala kwi 1/. Ikeleko eziqala kwitiki iyadi.

OMAKUPAULWE.

I-Seteni emhlope esezenziwe izivato (zitshipu). Izigubungelo neveyile zomtshato njalo-njalo.

Yonke impahla efunwa ngabantsundu abazakutshata ihleli iko ilungele ukunxitywa.

D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi,

E-BANK STREET,

E-QONCE.

Uvulele aba ntsundu indlu eyodwa yezixaso kumnyango olunge nowalanalu yake indala.

Izixaso kusoloko zilungile amaxesha onke. Kuko nendlu eyodwa eyokutyela yona. Izonka Zomtshato zenziwa kwanguye.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, Nakweli,.

Nabatengeli bofani ngofani,

Abatengi .bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento **esukuba** itengiswa anikowa apa.

JOHN J. IRVINE & CO.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

POS' SO APA BO **!**

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET,

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

*Ingubo zomtshato e**zenziwa** ngokokufuna, komntu kwisituba se yure ezilishumi.*

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye

SITUATIONS.

Vacant and Wanted.

THE "IMVO" having an exceptionally large weekly increasing circulation for a New Paper throughout the Colony and the adjacent Territories, is the best means of advertising for Native Servants with recommendations.

Terms—Three insertions, 5s. cash, for parties advertising Vacant Situations.

BONISANI.

INKUNZANA yehashe engwevana, embombo uneqina, etshiswe BR kwinyonga yokunene. Ubudala likowesine umnyaka. Ote waba nokuva umkondo ngalo wosingisa kogama lingezantsi. Wovuzwa oncedise ukufunyanwa kwalo.

MBAMBO RADEBE
Emyeni, Debe Nek, via King W. Town

KULAHLEKE

NGOBUSUKU bolwe 15 ku March e-Qonce Ihashekazi lam elibomvu, elitshiswe WM enyongeni elisinci nomtshoba siqamileyo. Linekohvana encinane ebnnzi, lanyisa ngenkonyakazi ebomvu esenyanga ntandatu Angatike ngoko onolwazi ngalo asingise ku *Mhleli* we *Mvo* — uyatenjiswa uangomvuzo kananjalo.

THOS. BANGANI.
E-Qonce, 23 March, 1885.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana- matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- mani.

U Abraham K. MALO,
Umteteleli ema-Tyaleni,

ENGQUSHWA.

Paula oku!

JOHN CHARLTON

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

J. HILNER,
Umenzi wentsimbi zamaxesha
E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkalu zamaxesha, nentwano- • zintle Zokinika amabaso ngamaxesha atile

I-"CAPE MERCURY."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonks o-Lwesibini, no-Lwesine, ne-Migqibelo,.

litunyelwe kwaoko kuzo zonke indawo.

INTLAULELO :

Apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.

Ngonyaka kwangapambilt, esi- xekweni apa Os., ngeposi 42s.

HAY BROTHERS,
E-Qonce.

IMVO ZABANTSUNDU.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyeIwa irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela Iona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abangablaulanga 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 intlaulo 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 Bahla- mbeli nezingapaya, kutiwa zintontelana emi. nqubeni ka General Warren ukufuna ukuba zipatwe ngu Rulumente wase Mangesini.

NGASE Kapa e-Wynberg kuko inkomo engummangaliso eyati soloko yazibulayo kwaeoloko ite roqo izala amawele ngatnabini ngamatatu, pezu koko apumelela onke noko.

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

NAKUBA selingati libudlulanje ixesha le. tapile kokona siva ukuba ziya kukona zilinywayo.

AMANGESI asc Kei Road siza ukuba ngo Mgqibelo waleveki iparnbi kwale idluleyo adliwe yi club yabantsundu yase Noetnera i-Peelton C. C.

KUMBONISO wakwa Komani obungeveki edluleyo aboua bantu bakupe abanye ngento abazibonisileyo ibe ngama Bulu amabini ango Van Gass no Grobbelaar.

ISITUNZI somhlaba enyangeni ngesiba be- sibonakele ngokucacileyo ngo Mvulo wedlu- leyo ukuba bekungatanga kukataze amafu.

IPEPA lase Kapa *i-Cape Argus* lincoma ubu. ninzi bento ezingenanto ziyeuzayo, amagxagxa. Lide liti ukuba kuuokwenzeka ngebe- tsbayelwa bonke basingiswe kulandlela imbiwayo ka loliwe.

INQAKAQA ayikabiko emzini kanye e-Dike- ni, ngumfazi obenayo ngakona kwifama ka Mr. Amos e-Tyume kutiwa ngoku uyacaca.

KUVAKALA amare okokuoa kuko amanaka- ni egolide aboniweyo ngase sikolweni saso Tunxe.

NGASE Cumakala kwasa ngamini itile umlungu otile ebona isiqungquluza sendoda ecaleni lobuhlanti begusba zake—efikile ufike xa kanye indoda seyiyoba kubonakala ukuba iyapelelwa rgenxa yokopa. Kufumaneke kanti lisela belize kuba, liwa belikwela elu- tangweni, suka lamisa ngeboso elalilipete kwakulo.

NGENXA yobubi bombona otengisayo ngo- ku kulo lonke ungafika kntengwa umgubo.

E.BOFOLO ngabusuku butile isela lagqobo- za endlwini yomsiki-ngubo, ngomnqweno wokunga lingake lifumane ezisikiweyo, koko lisuke labehla leviwa lemuka ne ondulubatyi yodwake ngoko.

INGQAKAQA ibupela ngoku e-Burghersdorp.

SIFUMENE indaba zokububa kuka James Mrobo, utnkokeli omdala wase Nxukwebe, obehlaia kwa Wezo. Ubube ngolwesi-Tatu 25 March 1885.

ABANTU ababehliwe yingqakaqa e-Tyume bafuduselwe kwa Mfiki e-Xesi apo sinyange- Iwa kona eso sifo.

YONKE impi eyamnkela elipepa iyacelwa ukuba ilese ngelizwi elikulu izaziso ezinge *Mvo Zabantsundu* ezikwelipepa lanamhla. Bayacelwa ukuba benze imigudu ngemali kwakuyo lenyanga u-April.

U-Sir THOMAS SCANLEN no Mr. Sauer ba- kangelelwo ukubuya Pesheya ngazo ezintsuku. U-Sir T. Scanlen ubeke wahambela na- se Italy. Okwangoku ngati bayakufika ka- ncinane emva kokublangana kwe Palamente.

U-MR. HEMMING, oyimantyi apa e-Qonce umiselwe ekubeni yimantyi yase Rini enda- weni ka Mr. Huntly opume ngenxa yobuda- la.

IMANTYI eza kutabata indawo ka Mr. Hemming apa ngu Mr. W. B. Chalmers owabe- ke eyimantyi yase kayapa ngapambili, okwa Adam Kok ngoku.

ABAFUNDISI base Wesile baqalile ngoku ukusinga kwintlanganiso yelo Bandla yonyaka ese Natal. U-Rev. R. Lamplough no Rev. G. Weaver bashumayele e-Monti nge Cawa edluleyo sebesendleleni.

ULAULO lwama French obelongonyelwe ngu M. Ferry lupume ekupateni ngokoyi- swa libandla lika M. de Freycinet kumcimbi wokuhanjiswa kwemfazwe yase Tshayina efuna ihanjiswe ngamandla e-Palamente ye- lozwe.

INDAWO yobumantyi obukulu base Kokstad kunyulelwe u-Ndabeni kayo. U-Ndabeni obesakuba se Ngcobo. Elinene kambe ngu Mr. W. E. Stanford ngokukumsha.

ISIPANGWANA esincinane siwe kulomzi izolo.

U-MR. OSBORNE opatele u-Rulumeni wa Pesheya kwa Zulu kutiwa ufunze ama Bulu ukuba ohlwaye u-Mehlokazulu ngokusuka enze intimbo kulondawo igcinelwe u.Rulu. meni.

U-GENERAL WARREN akavumi ukupulapu. la izikalazo zetnpi emnyama yase Transvaal eziswa kuye.

IPEPA lase Natal i-*Witness* liti Ikumnkani yama Swazi ibulele inkosana azitile zelo la- yo ngokusuka zitengise imihlaba kurna Bulu.

U-HON. J. W. SAUER, M.L.A., wayengati uyakukwela enqanaweni Pesheya ukubuya ngo 20 March.

U-REV. JOHN WALTON, M.A., unduluke e-Rini ukusinga e-Natal ngo Mgqibelo odluli- leyo.

UKUPULAPULWA kwetyala lika Niekerk kwe- la Bahlambeli bekumiselwe ngo 6 April.

AMA Russia ayatembisa kwinteto zawo no- laulo Iwama Ngesi ngalomcimbi wase Asia.

U-MASUMPA nyabanyanzela abantu bake ukuba barafe.

ULAULO Iwase Transvaal luti alwazi ma- Bulu axobileyo njengokuba beke kwatiwa nbonwe esiya kwela Bahlambeli.

IPALAMENTE ya Pesheya iyivumile indawo yokuba ulaulo Iwase Kapa lubolekwe £400000 yokwenza u-Loliwe osuka e-Gqili osinga e- Dayimani.

ISITISHI sikaloliwe sase Beaconsfield e-Da- yimani siyakuba sesazulwini somzi.

UYIFFZE kakuhle indawo abeyihambele kwa Mqikela ekaya u.Captain O'Connor.

NGELIXA angekoyo umfundisi omhlope wa- se Wesile e-Cradock (asinge kwi Conference) sifunda kwipepa lase Cradock ukuba u-Rev. Ben. S. Dlepu uyakushutnayela kwityalike yama Ngesi nge 12th April.

IBANDLA elipatiswe ukunqanda ukuhamba kwengqakaqa lase Dikeni ligqibe kwelokuba bonke abaya kulomzi bafutwe bengekangeni emzini.

KUKO oselehliwe yingqakaqa kwa Gaga kwilali yakwa Tyala. Uyifumene e-Tyume.

IJAJI iyakuteta amatyala e-Tinara 16 April, e-Rafu 18 April, e-Bayi 23 April. Ibe igqibile ogwesisiqingata sonyaka.

AMA Bulu asasika ifama kwa Zulu.

IPASI.

WENJENJE ngo 30 June 1884

Umpatiswa Ongapa n t s I Wemicimbi Yabantsundu ukupendula amabandla Omanyano Ngemfundo kwincwadi awayeyitumele ngomcimbi we pasi :— Kube ku-

" cetywa ukuba kungeniswe e-Pala-
" mente umteto omtsha we pass
" kodwa elixa anosizi Umpatiswa
" U-DE WET ukuba engasakuba nako
" ukwenjenjalo ngelixa i-Palamente
" iblangeneyo uyakubehle ayicuku-
" raise into leyo emagquguleni e-
" Rulumeni."

Baninzi kwimpi yakowetu abayakuti nqa yindawo yokuba elixa lonke bebetwele ubunzima ngokubanjwa, nokudliwa, nokuhlaziswa kuba kusitiwa bapule umteto we pasi xa kutetwa into eyiyo akuko mteto unjengalowo bawapulayo. Iyindawo yokutelwa nqa kwakona le yokuba ibe ayitanga itetiswe lento ngabantu belilizwe. Eyona nto ikoyo yiyo le, namteto ngaba uko ezincwadini zesiko lase Koloni ngobekiselele kubantu abengengabo abe NKOSAZANA, oko kukuti abantu abangapaya kwemida yayo: Iona iqaga yinto eyayenzelwe Amamfengu nawo atandayo ukulitabata libe yinto yokuwahlula kwabanye abantu kupela. Ngokupatelele kuninzi olu akuko mteto unjengalo we pasi lumelwe kuhamba ngawo. Kengoko kokona kuza kumiselwa owona mteto we Pasi, u-Mr. DE WET Umpatiswa selemisele ukuwumisela ngale Palamente izakuhlangana. Ekubeni ke lomteto uyakusebenzana nati bamnyama ikakulu, yabeke no Mr. DE WET enomnqweno wokunga angeva imvo 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 ye- yona nto intsba singayivelisayo. Kumapepa . akomkulu zimfumba incwadi ezibalwe ngamadoda anje- ngemantyi ezikade zipakati kwaba- ntsundu eziyiteteleleyo neziyicasile- leyo i pasi, esiyakutike sesicapula kuyo inteto yetu yokubonisa uku- ngabi luncedo kwayo. Esiyakuku- teta siyakukuseka pezu kwencwadi yengxelo yegqugula elalinyulwe yi Palamente ukuba licedulule ukuma kwesiko elinge pasi eyanekwa pa- mbi kwe Palamente ngomnyaka we 1883. Kulencwadi sifumana u-Mr. HEMMING, oyimantyi apa e-Qonce esisiteti sabengqoboko yokuba i- Pasi le inokupeliswa ze kungenza- kali nantoni ekokubeni ngoku iyi- nkatazo nengcapukiso kwinto eni- nzi yabemi belilizwe. Xa sifuna ukucaca singati u-Mr. HEMMING asi- mntu kungatsbiwoyo ngaye ukuba ngobatanda kakulu abantu abantsu- ndu. Ukuteta kwake ke kunexabi- so kuba kokomfo oteta ingqondo yake kupela. Yena u-Mr. HEMMING ucinga ukuba mayipeliswe kanye kuba inqanda nje abantu ukuba ba- ngayi emsebenzi. Kumbuzo ote wabekiswa kuye wokuba akufanele- kilena 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 kubanje- zelwa kwabantu kwi ofisi zomantyi apo onobala bengableli bepete intsi- ba zokubala belinde wonke umntu omnyama ofuna i pasi ukuze bame- nzele kwaoko. " Nam," ngu Mr. HEMMING lowo, " nam sendike nda- " bambezela abantu'intsuku ndibali- " ndise i pasi, xa sukuba ndingena- " tuba lokubenzela i pasi." Esingati ukuba onobala be pasi bebebuzwe lombuzo ngomso lo usayo bebeyaku- ti, ukuba ngamadoda ateta inyaniso, ngazwinye "Amen" kulenteto ka Mr. HEMMING. Inxwaleko nendleko asicenge kuzo umntu omnyama ngenxa yoku kubanjezelwa azi- teteki. Ngamaxesba amaninzi abantu bahamba imigama emide, kanti umelwe kusinga kwelinye icala ku- nelo aya kulo ukuze afumane i pasi Besingacengceleza singayeki uku- bonisa ubunzima bomteto we pasi ukuba ungaba njengezazimiselo zo- buralarume zamiswa ngemihla u-Mr. WILLIAM AYLIFF waye ngu Mpati- swa Micimbi Yabamnyama, kodwa sesizivakalisilenje ezona mvo zaba- ntsundu ezibonakala kulenteto ka Mr. HEMMING masiti siyayipeta inteto esizitetelela ngayo.

Abacinga ngenye indlela bano- mteteleli wabo ku Mr. J. ROSE- INNES, Umpatiswa ongapantsi we Micimbi ya Bantsundu, oti yena i pasi mayingapeliswa. Yena uti iyakuba li/.aka kumntu kwimiteto enjengaleyo yamadungudwane, eti imohlwaye ubani emfumene ehamba engenayo into abonakala ukuba upile yiyo. Lomteto wamadungudwane awukete mntu mnyama. Ukutike nabamhlope mabahambe nge pasi kungadala isipitipiti esingatetekiyo. Akuca- cile kwakona ukuba i pasi inokumkusela umntu kwinzipo za- lomteto, kuba umteto wamabaduba- du awukoliswa nto ngapandle kwe- nto ebonakalayo adla yona umntu.

Abanye bacinga ngokuba i pasi iyakupelisa ubusela. Sewuko umteto wokwala ukuqutywa kwenkomo ngapandle kwe pasi yazo. Yabeke nanamlila kuluncedo kwisela ukuya- kucela i pasi ukuze iihambe lifuna izisulu. Okokuba kungaqondwa oku nga Bateteleli be pasi kuyasi- xaka tina.

Uhlobo lomteto we pasi olunga- selumiswa kokwetu ukucinga lolu- ngafuneka ngexesha lezipitipiti nezifo ezinje ngozingqakaqa xa u-Rulumeni anga abantu bangeti sa ngokubamba. Oku kungenziwa kwezondawo sazeke zihlelwe zezonto.

Kungaluncedo ku Rulumente ukuba, njengokuba kuzakumiswa umteto omtshanje, abantu bakowe- tu bebeyakuwuvakalisa umoya wabo ngapambi kokuba i-Palamente ihla- ngane. Ikaba elinokubala Isingesi esihlambululekileyo linokuzivakalisa imvo zalo kulomcimbi ukuze ama- lungu e-Palamente ahlale ezazi imvo zomzi ontsundu. Abeke amalungu e-Palamente azamnkelayo *Imvo Zabantsundu* eyakuzifumana ezimvoke zamawetu zinokubaluncedo 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 olutiyene naye kunene, olukauleza isimanga ukuyebeleza kwalo xa sukuba lufumene itutyana lokumbida, mhlaumbi lokumenzakalisa. Igama lololutshaba ngu Xoki. Lufana nala " Qaqana " usazeke abaliswe entsomini, wafunyanwa yintokazi isiya kowayo elele endleleni, elila, elusana ; yati ngosizi yamta. bata yammemeka; kanti yinto endala yomnta, uxwebetu Iwesigebenga, okuba nje uzinzonzisile ngabom ; suka wamguqukela unina akukov' ukumnceda, wambulala, wamdla! Kwezo ngcapukiso zinjalo, yena u-Nyaniso ngutnfo ongaputuzeliyo koko akwe- nzayo, nakoko akutetayo; kuba nyazi ukuba ekupeleni kwako konke ukoyisa kuyakuma ngelake icala ; nangani wofumana inkatazo, mhlaumbi indleko, ekusukeleni utshaba Iwake olo.

Siwakunjuzwa lamanqaku *Zimvo Zabantsu- ndu* (ipepa lase Qonce), zenyanga edluleyo. Kuyintwana encinane kuti kanye, nesingayise neso eli, ukuba kutiwe,—kubekiswa zizo kuti ukuti,—" *Isigidimi* sinekwele; " kuba asikayiboni into esingayikwelezelayo kuzo,—ingekuko ukuba asinakwele *Isigidimi,* sifanele, sinalo eli loku kulahlwa kwenteto ezifanelekileyo, nezenzo zengqondo ; sinekwele kukushiywa kwenyaniso, kudunyiswe amafene.

Eyona ndawo inkulu isibange ukuba sicele indlebe zabafundi beta ukuke basipnlapule ngamalinga elopepa ukwenzakalisa i-Lovedale. Ngabula Iona! Lomalingake, njengokuba kubonakala ukuba libinqele wona nje, asiyi kuba nanceba ekuwabambeni ngesixanti, lawo ate avela ekuhleni, siwaxubushe ngazo zonke inyaniso ezinoknsixasa ; siswele iqinga, mhlaumbi, kulawo odwa oti anyebeleze ngasese, okwexesha. Asimangalisiweke kodwa kukuya buvela ngokuvela, okwangoku, ubuteha be *Mvo,* ngokukodwa ngokubekiselele kuyo i-Lovedale, noko singaboni 'fa liya kuzivelela ekwenjeninjalo.

Kwibala lesi Ngesi le *M*vo ze 2 ku March, ete lonteto yalingwa ukuguqulelwa kwelesi Xosa, kwipepa le 9 ku March, abafundi babikelwa ukuba :

(1) " Ulaulo Iwase Lovedale luyaxenga- xenga;
(2) " Ubu-Krestu bayo buyapela ;
(3) " Ukucuma kwayo, nokubekeka ebi- fudula inako,—eb' iyintloko ngo- ko kuzo zonke i-Institution ze South Africa,—kuya kusinya ngo- kusinya kuleminyaka mitandatu idluleyo."

Ezindawo ngobutatu bazo siyazikanyela ukuba aziyonyaniso ; ngapezu koko no Mhleli we *Mvo Zabantsundu,* ukuba ubetanda ukuyivuma inyaniso, uyazi ukuba aziyiyo, nangani zishicilelwa pantsi kolaulo Iwake olunga " xengaxengiyo " kambe. Koku sikukankanyileyo siqamele pezu kwenyaniso ezingepenulwe nangubani, ngokubekiselele ku- lomzi zalatwe kuwo ezo zigxeko, nakuba kodwa singakatalele kuzicaza ngakuba *i-Mvo* ezo sezenjenjalo ukulahlekisa abafundi bazo.Zingati zipendliwe ezona nene zokuma kwawo lomzi,— okokuba ubuye ngomva, uqubele pambili sinina, kuleminyaka mitandatu,—angakoliseka nabani kukuba i-Lovedale ayilahlekene nendawo yayo ekudweleni elugqatsweni. Asiziteti ezindawo ngakuba sinabutshaba ngakwi *Mvo;* kodwa sikangele ilungelo le Mfundo Yabantsundu ukuba lingabukuqwa, nabantu bakowetu bangalahlekiswa zinteto ezinje j sijonge kanjako ekubeni imfaneloyokuqala yo Mgcogeli wendaba kukukuba umzi awuzele nendaba ezipendliweyo inyaniso yazo, angati ngabomnje awupakele eanafene alahlekisayo.

Asingi singaba nemfazwe nabo sihambisa naboumsebenzi wukusasa- za indaba, kodwa kusifanele namhla ukuba senze incazo ngeli galelo le *Sigidimi.* Ekuqalekeni kwalonyaka sashicilela inteto ka Rev. E. MAKI- WANE, abati bakuyibona abase Lovedale bayicukuceza bayitshabisa ngamazwi awayengafanele kutetwa mayelana nayo. Lonteto yabonwa ngumbaleli ose Kapa owati ukuteta ngayo:—

Inteto ka Mr. Makiwane esand' ukubonakala kwi *" Mvo "* apa itakazelelwe Kunene ekufundweni kwayo. Ikangelelwe Kanye ukuba yinteto ebalwe kakuhle ; yabe kananjalo iyinteto ebalwe ngo Ntsundu ofundiswe e-Lovedale kwapela, yati naleyo indawo yayenza yanencasa ngokunye, yaba nencasa ngakumbi kwabo abake bayifunda inteto ka Dr. Stewart enge Linga Lemfundo yaba Ntsundu. Ndingati ngokumayelana nenteto ye *" Sigidimi"* ngokumayelana nalenteto ka Mr. Makiwane, inteto yaso ivakele inesikwa yayinteto kanye yomoya ombi wekwele, kangangokuba yeyokusuka incunyelwe kudlu lwe kupela, ukude senze inteto yokugxeka enjengale, ize ide ivunyelwe noko ukuba ibonakale ivela kumzi waba Fundisi, isingiswa ku Mfundist Ontsundu, ofunde kanga ngokuba akazanga wabako onjalo kususela emva kwexesha likamfi u-Tiyo Soga. Kwaye kunganqweneleki nokuba kude kwisishicilelo sase Lovedale kuhanjwe kuvakaliswa ukuba kuko nto yonakeleyo kona, umhlaumbi kula- mzi obuke wati pambi kwaleminyaka mitandatu idluleyo wayintloko apa e-South Africa ngoku kuko ukupola komanyano lobukristu.

Njengokuba ke *Isigidimi* siyixwa- ya imfazwe pezu kwalamazwi ke, mayibe inteto yaso iyiposile indawo ebeyelate kuyo, kuba inteto le inge- yiyo eyetu. Into eyakungenisela ukumangaliswa wonke ofunda elipe- pa kukuteta kwe *Sigidimi* ngohlobo lokungati inteto le ibite yenziwa siti. Azi ukuba ngelengcole kangakana- nina 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. Si- yakwaneliswa kukuxoliswa ngenxa yokukuxokelwa.

Amanqaku.

U-REV. JOHN WALTON, M.A., Ungumangameli we Conference yama Wesile Sekeke kakulu, ubenzele umsebenzi olunge nomkulu kunene abantu bakowetu ngokubonisa esingisa ku Rulumente ububi besimo abakuso ngenxa yokutshabalala kwezilimo zabo nangenxa yentsweleko ekoyo ngasemisebenzini. Sikupela siyi- tabata kwi *South African Methodist* impe- nduloyo Mpatiswa Micimbi yaba Ntsu- ndu mayelana nalondawo, eyileke:—

Nkosi,—Ndalatiswe ngu Mpatiswa Micimbi yaba Ntsundu obekekileyo ukuba ndikwazise ukuba uyifumene incwadi yako yo- Iwe 3 kuyo lenyanga, ukuyipendulake uti londawo isapicotwa ngu Rulumente ukuba kufunyanelwe umsebenzi kulendlela intsha ka loliwe, iqela elikulu elibandezelekileyo labantsundu kaugangoko kunokwenzeka, noko okwangoku akangemisi zwi kulondawo de umsebenzi ube sekuqalweni umsebenzi lowo. Ndim Opantsi ko Mpatiswa.

J. ROSE.INNES.

Ku REV. J. WALTON, e-Rini.

ISIXAKATO esihle solaulo lobulumnko nolobulungisa luka Lord Ripon e-India, kungatshiwo ukutiwa kumaxa ngoku si- sexabisweni kanye laso, xanje mayelana nezizipitipiti zise Afghanistan, ama India abonakalise intobelo yawo ngoku volo- ntiya ngokwawo ukuya kuncedisa u-Ru- lumente wa Pesheya, saye nesishicilelo sizenjenje ukuzivakalisa imvo zabo, ngo- kwalamazwi siwalandelisayo esiwafume- ne kwelona pepa liyintloko labantsundu kwelozwe, ekutiwa ibizo yi *Mirror.* Iti- ke;—

" Into eyenziwe ngu Lord Ripon yebi- ngafikelelwa nzima nangumkosikazi omkulu wama Ngesi; ubuqinise kanye ubukulu bo- laulo Iwasema Ngesini ugokubusekela nge- nzinzwa iziseko ezi, ezizezike, utando nento- beko yezizwe ezipantsi kwalo ololaulo ezise India. I-Russia okweuene iselide yasonde- la kanye kuwo amasango elo Komkulu. Ko- dwake ezo ezinikelwe ku Lord Ripon kanye ekupeleni kwexa lolaulo Iwake kona, sicinga okokuba ziya kuncamatisela uluvo oluya ku- hlala kuzo zonke ingcamango enazo kwinto emayenze yonakwanakwinqubo zayo i Russia, noko sebelandelelanje abapati be India, uhlobo ate wazibonakalisa ngalo u-Lord Ripon, lolokbangela okokuba i-Russia izi- fumane isengozini, nokuba seyifumene unce- do lwemikosi engapezulu kwale inayo ngoku. I-Ngilane ngeyiba nembulelo ku Lord Ripon ukuba kute kanye ngexa lengxabano ne Rus- sia eyoyikisa kangaka, abe Umhle lowo nje- ugomtunywa wekomkulu le Nkosazana, ngo- laulo lwake oluhle lwenkatalelo kwindawo ezilunge nama India abewenze okungaka, ukubomeleza nokubaxolelanisa nongu- mpati wabo. I-Russia iyakuhle ikwazi oko kungako akwenzileyo u-Lord Ripon, ukulwenza lutandeke ulaulo Iwama Ngesi pakati kwezizwe ezintsundu zo Mhlekazi. Akuko mbeko kungatiwa ide yagqita emgce- ni engamenzela yona i-Ngilane u-Lord Ripon, nokokubana le ibe ikupela zwi kwento anga- ba uyenzele yona."

IBANDLA Legqugula lase Qonce lenze isigqibo "sokuba itikiti zokuya kulandlu ipezulu yokubonela xa kudlalwa ibola zingatengiswa kwabantsundu." Mayibe ngulowonake umendo wenu O nina ngqo- ndindini zililuntu lomzi wase Qonce? Mayelana nesisigqibo sase bunyangeni u- " Asphoel " kwi *Wateloman* umisa imi- buzo enjenje: " Kwakunganina ngo Mgqibelo odluleyo ukuba abantsundu balelwe ukungena kulandlu yombonelo? Yona ikomiti ibinamlanelo nina yokwe- nza isigqibo esibatintelayo ukuba bange- ne? " Loluvelwano lomnye nomnyena" olu, kwa "novelwano lobu krestu na" esihlala sisiva okungaka ngalo? Ukuba abantsundu kumhlaba wetu oyi Town Lords bayavunyelwa ukungena badlale nelona qela lipambili, yinina pofu ulcuba bangavunyelwa kwawokubonela amalu- ngelo? Uhlelwano loliuzwe luyakuvu- nyelwana ukuba luti kwindawo yembuto apo abo badibeneyo bemi ngakunye lu- ngene?" Nqumama apo silinde impendu- lo, nakuba singakolwayo okokuba inoku- pendulwa."

UMBALI womqolo, kwi & *A. Mtehodist,* oyi " Scraps and Jottings," ipepa elo eli- msebenzi mkulu elishicilelwa e-Rini, uti esingake abahlobo betu abantsundu abancinane bangakuqondaoko akutshoyo "umqulu wengxelo yohlobo lwe ngubo Yentlanganiso Yonyaka ye Titshala zase Heald Town, eyakuba ngolwesi-Illanu (oluyi Good Friday), ifike pakati kwayo yakankanya ipepa, ebelifanele ukuba ne- ngxoxo onefa, eliya kufundwa ngu Rev. G. Kakaza ngo kulondoloza. Kumaqela onke oluntu singayiyalezela ukuba lo- ndawo ipulapulwe, nokoke, ndicinga okokuba abona bantu bafuna imfundiso ngalendawo ngabantsundu. Indlela aba- ti uotitshala abantsundu ngokwabo bazi- cite imali zabo ngapandle kwenyungu nentelekelelo yexa elizayo, iyamangalisa kanye.

KWINXALENYE yabafundi betu, mhla- umbi kungatande'ka ukuba bave into ngalentlanganiso lyimbuto yo Titshala base Nxukwebe ateta ngayo lombali unteto besisand' ukuyikupela. Ibali lale rnbuto siyakolwa lingati lixeliwe, libona- kalise oinnye wemisebenzi ebukekayo eyenziwe ngabafundisi apa e-South

Africa. Elibuto lelibonakalisa amakulu abantu abatsha abantsundu, amadodana nentombi, abati ukususela kwi 1868 baku- tshelwa ebutitshaleni babantsundu apa e-Koloni, kulawa emiwe ngabantsundu, e-Free State, kude kuye e-Transvaal. Abo bate bakulondoloza ukuyikangela ihambo yomsebenzi wabafundisi kweli lizwe bayazi mhlope ukuba ubutitshala buhlambuluke bakungenwa likaba lase Nxukwebe. Kumalungu olumanyano iqela ngoku ngabafundisi abafanelekileyo, abanye bakwi ofisi, omnye ligqweta elingehlazo kulomsebenzi, abanye bayalima Kuyo yonke lemisebenzi bangumfuziselo kumawabo asesebunyameni. Sifumana kumagama ekaba elafundiswa e-Nxukwebe bembalwa abaqekekelwe zimilo. Kambe ubulungu beramente buyinto kulomzi mhlaimbi yiyoleyo imbangi. Umntu owawumisayo lomsebenzi mhle ngu Mr. George Baker ose Bensonvale ngoku ebe ka kwaisiseko. Wangamanawampilo ntle.

IMIZAMO NGOHLANGA.

[OLILUNGU-LAYO.]

Emxelo, 28th March 1884

Ngo Mgqibelo ngokuhlwa kwabako intlangapiso yamadoda amakulu, namadodana EBISHO Kwinkosana zakona kwakuko u- Mavuso nomfo ka Ndiko. Isihlalo sapatwa ngu James Mavuso Kala, Umbali, yangu James J. Bovula, umgcini-ndyebo yangu Dubula Sihawu.

1. Kwaposwa amazwi ngumongameli wayo n- Rev. P. J. Mzimba ; amazwi okuyivula.

2. U-Notoya wangenisa indawo yokuba umzi wonke ontsundu uyakalaza ngerafu, ngokukodwa le yezindlu, inzima pezu kwaba- ntu yena nawo onke amadoda ake atete na- wo bati makacelwe u-Rulumente ayitobe.

U-Mr. S. Mzimba wacaza umteto ngerafu yezindlu.

Yati intlanganiso makabongozwe u-Rulumente, ngokukodwa i-Palamente ukuba iwu- gqqule umteto werafu yezindlu, uyamcine- zela kakulu, kanzima umntu opantsi, izitye- bi awuzicinezeli kangako. Indlu exabiso ili- kulu leponti ibatalelwa ishumi i-10/ kanti nendlu eyiponti enye ibatalelwa kwa i-10/. Makucelweke ukuba indlu eziponti ezi £50 ingapantsi kwe £100 mayirolelwe irafu i-5/ nendlu engapantsi kwe £50 mayirofelwe nge 2/6 yiyo into engade ibangele ukuba ama- hlwempu apantse ukulingana nezityebi kule rafu.

Kumiswe lamadoda ukuba abe yi Komiti yokubekifa lenteto ku Advocate Rose-Innes, wage Kapa o-Messrs. Sihawu. Bovula no Nzeku. Kuxoxweke nezinye indawo yapela kamnandi. Waye u-Mr. W. Piet ititshala yalapo namakosikazi atile alapo ayilungise- lele kakuhle kanye intlangauiso ngezinto ezidliwayo kwada kwakwindawo yokulala kwabo bamakaya akude.

Ezababaleli.

IMBIZO E-CACADU.

Lady Frere, 21 March 1885.

MNUMZETU.—Kaundifakele oludatyana kwelopepa lamanene. Ngaloinhla ungannggapezulu mayelana no 10 o'clock emini, wati utile kuko imbizo e-Lady Frere, salahla imisebenzi sasukela, esite sakufika kona saya ngase ofisini, seva ukuba imantyi ayenzanga mbizo, zizibonda ezihlanganisene ngokuya kucela amagunya kwizinto ezintatu.

I. Okokuba xa bekusapete u-Zulu u-(Mr. Driver) izindlu zabantu abafudukayo beziba zezezibonda, ze zenze intando yazo ngazo, eloti elonxowa ukubakuko olicelayo alipiwe sisibondo ize izindlu ezo azitenge kuso, ibe yinzuzo yesibonda leyo.

II. Okokuba ku Zulu (Mr. Driver) ematyaleni anjengawamakazi besiti isibonda sakuligqiba ukuliva silise emantyini, liti lakugwetywa yimantyi, sipume nenkomo isibonda kwelotyala.

III. Okokuba kutenina imantyi ukuba zikupe abantu abengezibonda ukutimbela irafu; ze izibonclа zilahlekwe zisheleni ezintatu ebezakuzifumana ?

Lamaneneke afuna ukuqonda ezindawo kuba ebexolele ukwamnkela i 10s. ngenxa yokufumana lamacam namhlake ayoyika ukuwacukumisa kuba engenagunya la mantyi.

Pambi kokuba ndivelise uluvo lwabe mi abangu Tembu mandike ndivakalise abeze bekufumbete besiti kuyimpendulo yemantyi.

I. " Mazeke nibaxelele abantu abafudukayo ukuba mabangaziciti izindlu mabaziyeke zibe segunyeni lenu kwanjengoko bekunjalo."

II. " Aninakufumana sizi ematyaleni akuko inteto walonto kwanjengokuba nam ndingamele kufumananto; lenjenjalo elotshawe."

III. Irafu ngumsebenzi ka Mr. Ilagani amele ukuwuquba ngomteto wona nangokubona kwake ; yenjenjaloke imantyi.

Tinake Tembu uluvo lolu, izibonda kulungile ukuba ziti xa zikalaza imali zikalaze yona yodwa, zingatsho ukuti ayizixolisi xa zinganikwa lamalungelo okuzuza izindlu ezakiwe ngendleko ngabaninizo, ze bona bangazuzinto, zibe lifa lezi- bonda; asiboni ukuba ingaba bubulungisa ukuba izibonda no mantyi zipange abantu xa bafudukayo. Tinake apa e-Batenjini sakuma pambi kwe jaji ngalento, kanjalo sakuzimangalela ezozibonda Kwakulo mantyi ziti uzivumele, ukubake zingabamnkeli be maze zixelelane, tina asifuni kuziqubula. kuba asimagwala. Indawo zezizi asikuzingona yeyazo nemantyi. Singati kancinane ngerafu le zingxamele ukuyitabata, ngati umsebenzi wobubonda ebengenqweneli ngapezulu nangopezulu xa sikangeleyo tina. Kanjalo besiba ababantu bazibouda bamiselwe ukubondela izizwe zakowabo bazibonise bazalatise ngengozi baziqubele ekululameleni imiteto ka Rulumeni. Namhla zingxamele elinyatelonje uzakuvuswa ngubanina umzi wakowetu, kuba zona zizakufuna ukuze zizuze le ziyililelayo. Maze *Imvo* ipape ngupezulu. Mandipele undixolele ndiyeke ndingakolwa.

Ndim

TEMBU DHLOMO

ABANTSUNDU NO LAULO.

Macfarlane, March, 1885.

MHLELI,—Besinentlanganiso e-Macfar- lane kwesika Alabandla ngosuku lwe 10 ku March. Abantu ababeko kuyo babe ngapezu kumakulu amabini . „ziko inkosi nezibonda namapakati. Yavulwa intlanganiso ngu Chief B. Mabandla. Wacela ukuba makubeko umgeini sihlalo. Intlanganiso yavumelana nenteto yake. Yanyula u-Mr. Green Sikundla wase Babula; umbali yangu Mr. Nicholas Bovula wase Giltown.

Intlanganiso leyo yayingengxoxo le u- Chie f B. Mabandla ebekade eyihambisa ehlaba umkosi kuye wonko ubani okule Koloni obala limnyama. Yonke lompi yayilapo yambulela u-Chief B. Mabandla ukuba nomonde ongaka. Yakumbuza izwi elatetwa ngu Mr. John Figlan nge- ntlanganiso yase Burnshill, wati ukubulela kwake, simangalisiwe ukuba ade ati umntu ongafundanga asiggite ngengqo- ndo tina bantu bafundlsiweyo. Wati asuke amapepa ati sakuwafumana sinike intombi zetu nabafazi benze ipatiloni zo wanpisi, wati mayibulelwe lenkosi luhla- nga lonke.

Ebikwa Zibi nge 16 March 1885, ibe ilindele u-Mr. J. Tengo-Jabavu, no Mr. James Bovula ababangakoke, intlanga- niso ishiyele ku Chief B. Mabandla ukuba makacele lamenene angasentl' apa mabi- ni.

No Chief W. Kama uvumele kwalente- to ka Chief B. Mabandla, u-Chief B. Ma- bandla ubenyulwe namadoda amahlanu o-Headman Njikelana no Mr. Hlabahlaba no Mr. Seti nelinye inene lase Debe ndi- lilibele igama lalo, lomadoda ayenyule- Iwe ukuba aye kwa Kama.

Ebikwa Zibi ingene ngokumnandi, inteto ete yambi yeka Chief Ebenezer Mhlambiso, ete ayavakala entlanganisweni apo wozipendulela epepeni apo ukuba ute wanenteto anokuyiteta, abantu abanakunganeliswa yinteto yentlaba- mkosi u-Chief B. Mabandla, baze basazise kwakwelopepa lako, mandisitele ngo- kuyibonga lonkwenkwana yashiywa ngu- yise u-Chief Mabandla Qunta

> Usineyi ka Tshaka, undinda wocuku, Uxaliie umhlambi wakwa Langa, Ngokuba besiti, inkosi ayizalwanga Lizotshokazi, ikoliswe ukuzalwa ngu Mbokazi Ntshuntsha enkulu evelele ama Nxasana, Jongwa zizapusela uhlalele ukuzenzakalisa, Into emzi usendleleni ngati litanga, Umehlo akavumani nommelwane.
>
> Into ebantu bantlantlu ninzi bagqibe elilizwe, Ntoba sifuba nomtakati ekwatinjwa Osiya, No Notuma kwa Mncanca.lendlu isemsingeni, Yeyakowetu yeyakulo Kolisi.
>
> Uhashe elingqondela eliti ukupalalibek'enqi- Lelakowetu lelakowetu, [neni,
> Lelakulo Boko lento yaduda ngendnku emdu- (dweni, Kulo Ngqindiva kanti kuko umntu omzonda- [yo.
>
> Locimela wapandlwa ngumsebe, Mnandi onesikwa kwabasekaya, Mnandi onesikw' esirara kwabasemzini.

Mandipele hleze ndihabele. U-Chief Ebenezer Mhlambiso obuye e-ofisini namhlanje esiti kutiwa u-Chief B. Maba- ndla uza kubanjwa kuba enze lentlanga- niso yokuba masibe pantsi kolaulo Iwe Nkosazana, lonteto uyitete pakati kwe- ntlanganiso, uteke kutsho u-Mr. King no Maclean, utike bagqibe kweliti uza kusi- wa esiqitini kuba enze lentlanganiso. U- Chief B. Mabandla akabanga naloyiko yi- lonto kwanentlanganiso leyo, intlanga- niso icele ukuba mayifakwa nakwi *Watchman* lenteto yesisicaka ukuba ma- sibe pantsi kolaulo lwe Nkosazana.

RADEBE MTIMKULU.

[Asikuko nokuba sinosizi kukuba ete lombaleli akabalisela umzi ezona ndaba zentlanganiso yase Tyume, wasixelela nezigqibo ekufikwe kuzo. Ngendawo yo- kubanjwa kwe nkosi leyo u-Mbovane etetwe ngumpatiswa ose Xesi, ubefumana esoyifcisa akukonto inokumbambisa u- Mabandla nabanina kweli le Nkosazana ngokwenza intlanganiso yokuxoxa nge- ndlela yoxolo ngento zolaulo.—EDITOR *Imvo.*]

ISILILO SABA TEMBU

Ungadinwa, Ungadinwa, Ungadinwa
Lau lika abavu,
Ndlela zimhlope njengenkowane,
Silala ludongeni baloyikayo.

Sekumayelana neminyaka emine ukuba andiposisi, sisenza onke amalinga, nezicelo, nezikumbuzo kubawo wetu u-Rulumeni, pezu kwezigqibo ezenzeka xa besisapetwe ngu Mr. Driver, zokutatyatwa komhlaba osusele Emvane waya e-Ndwe pezulu, utatyatelwa uloliwe owayeza ku- singa emalahleni e-Guba, abapati mici- mbi beloxesha badinwa zincwadi zetu, nazinkalo, silila sibuhlungu ngokufuduswa kwetu, eside sanyanzeleka ubuninzi betu ekufudukeni ngenxa yokuba kuti- we ngumteto ka Rulumeni, sayeke simo- yika ukumpikisa kuba elitye elinzima. Ingwevu zakowetu kunye nomfundisi wetu zaluwela ulwandle zasinga e-Kapa ukuya kubika intsizi zetu kwabasipete- yo, u-Tembu wakupa imali zake ukuweza lomadoda, ukuba ubungake ubuze kubafo bo Sauer abebepete ngeloxa, bebengakubaliselayo nabo mhla u-Tembu wapo- sa pezu kwake intlungu zake. Nanamhla sisekwanjalo kodwa ngapezulu kuba sibonile xa sibe simelene namagwangqa ne mantyi zagula zigulile zintloko kukupendula amatyala pakati kontsundu nomhlope, into leyo eyasibangela intlungu nokungonwabi pantsi ko Rulumeni osipetyo kunamhla. Namhlake umnqweno wetu xa sibona uloliwe engasahambanga yinina Umntan' Omhle ukuba ange aka- Iwazi usizi esinalo ngezindawo nentlungu zetu sisazi ukuba ngenxa yokumela- na namagwangqa, sakuhlwempuzeka, kuba sizidenge tina, lento umzi wakowetu iyakuwucita ukuba u-Rulumeni akayikangelisi, aluvele usapo Iwake olungaba Tembu awubuyisele umhlaba abebewuhleli pantsi kwake.

TEMBU.

OYE E-PUTUKEZI.

Lourenco Marques, Delagoa Bay.

NKOSI YAM,—Mhleli wendaba zamanene Njengokuba ndinezihlobo ezininzi apo ezindaziyo, ndiyakolwa ukuba kuyimfuneko kum ukuba ndibalise, ngokufutshane, ngohambo Iwam. Ndikucela kengoko ukuba undinyamezele Mhleli, kuba inteto yam iyakubande.

Ndesuka e-Kimberley ngomhla wa 30 ku December 1884, nge post cart; kute ngenxa yobuninzi babelungu, kwabonakala nikuba amaqaban' am akanandawo ekarini apa, u-Mr. M. M. Kosani ne ledi etile, \bandicela ukuba nditi ndakufika e-Gqili (Orange River Station) ndibalinde. Ndahambake ubusuku bonke obo, kuba kambe sesuka sekuhlwile ngexa lesixenxe, ndiqonda ukuba indlela inde, kuba sada sawakulula katandatu amabashe, sihamba sifaka amatsha kuzo zonke ezondawo, sibopa ngamane, kwada kwasa, saye sihamba siqubisana nemikosi ebeka kwela Eahlambeli. Kute ngexa lika 9-30 a.m. sagaleleka epontini, sabambeze leka apo ixesha elide, kwati kunini sawela saya kufika e-Station ngexesha lika 11. Kulapo ndaqala kona ukufuna ibala elimhlope lifunyanwa kona, kuba ndafika kuzele ngamabandla akomkulu, ndaba ngati intloko emnyango we hotele kwatiwa go out here! Ndakumbula kanene ukuba libala eli libanga oku, kuba nakuba indawo ibixinene noko amawabo ayeyifumana indawo, nokoke ndaqubisana na Msamariya utile ongakatalanga libala. Ndawucitela apo unyaka omtsha, bafika nabalingane bam kwangonyaka omtsha njalo, esite sakubuza i-train, kwatiwa iha- mba ebusuku ngexesha lika 12, salinda kwada kwaleloxa, esite xa sise sitishini sati ngokuncokola oku namagxagxa kwa- fumaneka ukuba sivela e-Dayimani, apo kuko ingqakaqa. Kwatiwake asinakuhamba singaqunyiselwanga; asibangasenza nani nati, saya msinya kulondawo yokuqumisela, sayenza lonto sagqiba wada kwasondela ixesha, yasitwala inqwelo yakomkulu, salala tina kuba sisazi ukuba iyakusisa apo sitanda kona. kwenenek
kute kubeta ixa lesitandatu kusasa saye sigaleleka kuhlanganeni kwendlela evela a Kapa nevela kwicala lase Bayi (Deaar), segqita emva kweminiti ezilishumi lina- ntlanu idlulile esitandatwini, sagaleleka e-Hanover Road ngexesha lesitoba, sa- dlula apo saiuwa e-Dwaltfontein, sisukile nalapo saya kufika e-Fischgat, ukusuka apo sayakuqubisana ne train evela e- Colesberg e-Naauwpoort ngexesha le 11, sabuya sasuka ukukumbula e-Middleberg Road esavifikelela ngexesha lika wani, sahlala iyur yonke apo sasuka ngo 2 o'clock, safika e-Cradock: ngo 6 p.m., sisu- kile apo sazakufika e-Cook: House ngo 10 p.m. Sahlukana apo namaqabane am, abeka wona e-Rini, ndaye ndisiya mna e- Nyara. Labuya lafika kwakona ibala eli- mnyama, sendilibele lonke elixesha ndi- hamba nge train ukuba ndimnyama. Ndaguquka ndasidenge apo emnyango wehotele, ndabangati indawo zinkosi ndi- funa ukulala, basuke bonke ababantu ba- ngabi ngabo abanini hotele, bapate luti kuxinene, bapate kanti asingabo abanini hotele, kute kunini kwatiwa mandiye *ku-* cela indawo Imingcini mahashe, ndiyile okwenene ndafika kumfo onobubele (iba- sitile), owaye mana elila ngokuti naye ngumhambi, kuba inkosikazi *yake* engenayo apa eyishiye e-Rini, etetate nango- kungalungisi kwabelungu ukuhlala *beke-* ta amabala bangabi nakumpa umntu indawo naxa anemali *yake.* Kusile susasa wandibungezela umfo wazisa yonke into ebifuneka ndinayo ngeloxesha, ebetile unayini, kuba lixesha lokusuka *kwe k*ari elo eya e-Nyara, andibanga sawutwala umtwalo warn, wapatwa ngumfo lowo, ndenza intwana zokumbulela nam sahlukana; sayakufika e-Bedfort (Nyara) ngexesha le 11, yayingu Mgqibelo; kwatiwa iposi enokuya kundifikisa e-Bofolo yesuka emva kwemini, nge Cawa, kwafuneka ndilele apo ukulinda loposi ye Cawa. Andibanga sazikataza ngokuya 'ezihotele- ni, ndati ngenxa yokuba ndibona imizi yeminye imidaka ndaqiniseka ukuba bo- na boti nokuba bayalandula indawo ndi- fumane ndincatame nokuba kupina ngase zintlantini. Ndite ndisati ukubuza kumfana osebenza eposini apo walandula yena ukuba akanandawo ngenxa yokuba kungapiliwe kowabo, wandiyaleza kodwa komnye umzi okwakufupi nowaZulo- mfo abati ngu Samuel Mabope. O! nda- fika kumfo onobubele kakulu nenkosikazi *yake,* umfo ozitandayo omzi mhle. Wandenzela konke abenako ukuba ndizifumanise ndisekaya nam. Kusile nge Cawa zabeta intsimbi saya kubedesha site sipuma apo ndaye ndilungisa ukuba ndi- hambe, kanti ixesha liseko ngenxa yoku- libala kwe posi e-Cook House sada sahamba ngexesha lesine kanti ixesha layo ngu wani. Sahambake, ati amadodana ase Nyara andikapa, kwakuhle kanye kum ndabona ukuba ndipuma ekaya kwaye Zuzele ehoteleni apo isukela kona iposi. Safika e-Kobonqaba (Adelaide) sabuya sadlula kwa oko, sakufika e-Luku- ko (Yellow Wood) ngentsimbi yesixenxe ngokuhlwa. Laye likumezela Zumnya- ma, sati ukusuka kwetu apo salahleka; sahamba itafa isituba esimayela neyure ezimbini, kwada kwapuma inyanga saqa- la ukuyifumana indlela apo ingaZona, safika e-Bofolo ebusuku ngexesha le 11. Ndaye apo ndikumbule kona kuse Love- dale, ndase ndidlula kwaoko, ndakuva ukuba. akuko posi iya kwelocala ide ibe lolwesiNe; ndakumbula ezakowetu nda- nyatela ngazo ndafika kusasa ngo Mvulo e-Lovedale. Ndafika kukubi e-Lovedale ngenxa yokuba amadodana abengeko ku- ba ibilixesha lokupumla, kwakubi ngape- zulu kuba amadoda omzi ebendifuna uku- wabona ndingawabonanga onke. Ubu- beleke endabulumana apo andinamazwi okubuxela, kuba ndazifumana ndingumntwana wakona, ndemka ndingatandi ndati kodwa ngenxa yokubona ukuba ixesha lam liyadleka kwabanjalo ukuze ndi yishiye i-Lovedale. Ndasuka kona ngo- Iwesi-Hlanu ngomhla wesitoba ku Jan., 1885, ndabekisa kwase Bofolo ukuya kuli- nda ebeka e-Rini iposi, ndafika ndawushi- ya umtwalo warn ehoteleni, ndakumbula e-Nxukwebe, kwainfundisi u-Mr. Dwane, yati into embi ndafika kusitiwa akako eka- ya; ndati kuba ndandingena ndawo e- Bofolo ndahlala, yaye neledi ebigeine indlu yomfundisi kuko ufifana lokwazana lokuba saka sabonana e-Lovedale, kwase kuba sekaya; wanobubele kakuluumntwa- na wabantu, wati naxa umfundisi waye ngeko ndalusizi ngendawo yokungambo- ni, kodwa kona ngempato ndakoliseka kakulu. Kwasa ndemnka kwakusasa ngo Mvulo ukukumbula e-Bofolo, kuba kuti- wa iposi imnka ngolosuku ngexesha lesi- bozo kusasa, Ndayakufika okwenene kuselixesha. Ebetile u-eyiti sabopa ukukumbula e-Rini, safika kona emva kwexesha lesine kakulu. Ndacita imini kona kwasa ndikwela ukukumbula e-Bayi, endalifikelela ngexesha lesitoba ngokuhlwa; yayingumhla we 14 ku January 1885. Ndafika izihlobo zindilindele kwi- ngxingwa zonke, ukwenzela ukuba ndibonane nazo, ndazimiscla ukuba ndicite iveki ezintatu. Zonkeke ezoveke zontatu ndazicita kakuhle, kamnandi, benobubele nabantu. Ngomhla wesibozo ku Feb., nge Cawa kwafuneka ndibushiyile ubu- mnandi obo, ndakukwela kwinqwela ya- semanzini (steamer) abati yi *Danube.* Ndafumana umzi omhle wase manzini, ndonwaba kwanga kuse kaya; ndaye ndi- kwele namadoda alungileyo ase Germany, enye ingumpati wesiZolo esitile kwela Mainpondo, enye isinga e-Transvaal . Safika e-Natal ngexesha le 12 ngolwesi-Tatu ngomhla we 11 ku Feb., 1885. Ndafikela kwindlu yomfundisi wase Durban, ogama lingu Henry Matembula. Ndafika enobubele ndawonye nenkosikazi yake. Benza ngako konke abanako ukundonwabisa nokundenzaowasekaya. Ngomhla wama 20 ku February kwafuneka ndikwele kwakona. Emva kwemini yasitabata inqwelana ukusisa kwenkulu. Sifikile apo kwabonakala ukuba asinakusuka ngalomini, salala apo kwada kwangengomso, efikile ungomso sabopa ngexa lesitoba, yasiquba lonqwelo, abati yi *Dunkeld.* Kwaye kuko namadodana ase Glasgow endaqubisana nawo apo esinga pakati kwe Africa (to the African Lake Company). Yayindlela emnandi kunene, andibuka kakulu amadodana lawo sada sahlukana sisata- ndana. Ngokuhlwa kwe Cawa ngexa lesitoba ngomhla wama 22 ku February 1885 sayibeka i-anchor kwi Bayi lase Delagoa. Kwasa zafika izikitshane zokusikupela ngapandle. Lwaba luyapela uhambo Iwam apo.

Ndingowenu umhlobo, ROBERT NDEVU MASHABA.

Abalimi na Barwebi.

E-MARKENI.

E.MONTI (April 2).

Amaqanda, 1/6 to 1/11 ngedazini
Ibotolo, 2/ to 2/9 ngeponti
Ibran, 6/ ngeuxowa
Itapile, 5/ to 8/6 ngekuln
Umbona, 10/3 to 10/9 ngekulu
Ihabile, 2/9 to 3/9 ngekulu
Inkuni, 5/ to 16/6 ngeflara
Amatanga, 3/3 ngedazini
Irasi, 6/6 to 7/6 ngekulu
Imbotyi, 11/ ngekulu

E-QONCE (April 7.)

Inkuni, 8/6 to 25/ ngeflara
do. ezicandiweyo, 9/ to 15/ ngeflara
Ihabile, 2/10 to 5/1 ngekulu
Imipuru, 7d to 1/2 ngekulu
Ingqolowa, 9/ to 9110 ngekulu
Umgubo wombona, 12/ ngekulu
Irasi, 8/3 to 8/10 ngekulu
Ibran, 4/6 to 5/ ngenxowa
Itapile, 6/ to 12/ ngekulu
Umbona, 13/3 to 13/6 ngekulu
Amatanga, 2/3 to 6/ ngedazini

E-CRADOCK (April 2).

Ibotolo, 2/3 to 2/9 ngeponti
Irasi, 18/ ngeponti ezi 150
Ibran, 12/ ngenxowa
Amaqanda, 1/6 to 2/ ngedazini
Inkuni, 33/ to 47/ ngeflara
Amazimba, 29/ ngenxowa
Umgubo, 26/ to 27/ ngenxowa
Umbona, 33/ ngenxowa
Ihabile, 10/ to 12/ ngekulu
Ingqolowa, 21/ to 22/ ngenxowa
Uboya, 4d to 5d ngeponti

THE PASS LAW

WRITNG on the 30th June, 1884, to the members of the native Educational Association in reply to a communication from that body on the inconvenience to Native travellers resulting from the pass regulations, the Under Secretary for Native Affairs observed that " it was " in contemplation to submit a Bill to " amend the Pass Law for the con- " sideration of the legislature, but, " while regretting that he will not " be able to carry out that intention " during the present session, Mr. ''Secretary DE WET will move the " attention of Government to the " matter "

Many of our people will, no doubt, be surprised to learn that, notwith- standing the fact that they have suffered great hardship in imprison- ment, fines, and disgrace for alleged infringement of the Pass Law, there really was no law that they had broken. And it is remarkable that under these circumstances the country should not have howled against such injustice. The fact is, whatever Pass regulations are in the Statute Book deal with Native foreigners, or people who live in territories beyond the jurisdiction of the QUEEN, and according to the strict letter of the Law the Certi- ficate of Citizenship was intended for Fingoes who might, if they elected, take it to distinguish themselves from the other Natives. With respect to the other Natives there is no law whatsoever. It has now been found necessary to have a law under which open action might be taken, and Mr. DE WET, the Secretary for Native Affairs has engaged to introduce a measure which he will ask Parliament to pass during the ensuing session. As the matter touches the Natives closely, and as it is his evident desire to deal fairly by the Natives, the honourable Secre- tary will naturally avail himself of the opinion of the Natives in draft- ing a Bill, we invite discussion of the subject in these columns. We believe we reflect the views of our people, however, when we say that as far as they are concerned they would be extremely pleased if the Pass Laws were done away with altogether, as a useless and vexatious *impedimentum.* That this is the case has been demonstrated over and over again to such an extent that we cannot possibly shed fresh light on the subject. Among the official records there are dissertations for and against the Pass Law by officials of considerable experience and learning which we will rely upon in showing the futility of the Pass. It will be discharging a simple act of justice to those of the opposite school in noticing the argu- ments upon which they base their case in favour of the Pass. All the information on this subject is to be found in the Report of a Select Committee of the Legislative As- sembly to consider the Pass Laws of the Colony, and which was pre- sented during the session of 1883, From this Report it would appear that those who think that the Pass Law might be dispensed with with little or no injury to the State, while their existence is a source of ever- lasting worry and annoyance to a large portion of the community— this school of thought, we say, found an able and fearless representative in Mr. HEMMING, the present Magistrate of King William's Town, whose experience has been dearly bought by no inconsiderable period of service in frontier towns. To be candid, the unjust charge of negro- philism cannot be justly laid at the door of the Civil Commissioner of King William's Town, and his evi- dence is proportionately weighty as it comes from an independent source. In Mr. HEMMING'S opinion Passes might be done away with altogether inasmuch as they are a drag on the supply of labour. Questioned whether he would not put some restrictions on the roving propensities of Natives he replied that he would if he could, but reminded the Committee that the Natives "are British Subjects and are to a certain extent free agents." About the most serious objection to the Pass, Mr. HEMMING pointed out, is the delay that Natives experience at Magistrates' Offices where the Pass officer is not always pen in hand to grant a Pass to every Native who calls so as not to keep him waiting. " I have myself," Mr. HEMMING frankly admitted, " kept " men waiting for days for a Pass, " simply because I have had no " time to attend to them." And, we venture to say, if the Pass officers were asked the same ques- tion to-morrow, they would, as honest men, reply in a chorus of " Amen." The vexation and expense to which the poor black man is put by these delays can better be imagined than described. Many times Natives have to go long distances and not unfre- quently to the opposite direction for their Passes. We might go on citing the hardships likely to be produced by the Pass Law if it is to take the shape of the brutal and tyrannous regulations issued in the days of Mr WILLIAM AYLIFF'S tenure of the office of the Secretary for Native Affairs, but with the state- ment embodied in Mr. HEMMING'S evidence we must close the case for the Natives.

The other school has its spokesman in Mr. J. ROSE-INNES the Under-Secretary for Native Affairs who thinks that the Pass should be retained. In his opinion it is a pro- tection to the Natives against the provisions of the Vagrancy Act, which punish every person wander- ing abroad and having no visible lawful means, or insufficient lawful means of support. This argument in favour of the Pass would do for white men also for according to the letter of vagrancy Act it is not, though it may be so as now put in practice, a measure intended for the Natives only. And to propose a Pass for Europeans as well would create a revolution. It is not clear, moreover, at any rate not in our opinion, that the pass can save a man from the clutches of the Va- grancy Act, for this Act is satisfied with nothing short of visible means of support as a protection against it, and a native may as well carry a handful of mealies than a Pass.

It is also supposed that the Pass will stop stealing. We fail to see how it will. The Law as it is for- bids the removal of cattle without a Removal Pass. Besides, even under

the existing circumstances, it is very easy and is a protection to anyone 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, is like the hero of fiction who assumed form a child and was found weeping on road by a maiden returning home,

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 newspeper 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 rightly 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 false-hood.

We are especially led to call the attention of our readers by the efforts of that paper at injuring Lovedale—save the mark! Now with respect of these efforts, we shall not be slow to take them by the collar-bone, tear them to pieces and demolish them,—at all

events such of them as shall appear; although, perhaps, we may for a time, fail to encounter those which are underground. But we are not 'surprised that the hostility of the *Native Opinion* should become more apparent especially in regard to Lovedale though we fail to see what the benefit to it will be for so doing.

In its English columns on the 2nd March it tells its readers (and the article is translated into Kafir in its issue of the 9th) that:

(1) There is a screw lose at Lovedale;

(2) That Christian love and harmony were on the wane ;

And (3) that at a place which was, until about six years ago, the most interesting and the most thriving Institution of its kind in all South Africa.

We deny these three statements; and more over the Editor of the *Native Opinion* himself, if he cares to state the truth, would agree with us, not withstanding that they have been published under his so-called " firm " management. In denying this we have solid facts which cannot be moved by any one so far as this place is concerned, although we do not care to detail them because the *Native Opinion* has chosen to mislead its readers respecting t hem. If it were to be examined whether Lovedale has progressed or retrogated during the last six

years, every one would be satisfied that she has not lost her place in the race. We do not write this in enmity to the *Native Opinion*; but we write to uphold the right of Native Education which is threatened and that our people may not be misled by such language; we deem too that the first duty of an Editor should be to inquire into and as certain facts and not wilfully mislead.

Desirous though we are of avoiding anything having even the appearance of quarrelling with neighbours in the Press, we feel bound in justice to ourselves to expose the motive which lurks behind this singularly virulent attack. Early in the present year there appeared in these columns an address read by the Rev. E. MAKI WANE before the members of the Native Educational Association, which was dealt with in the Lovedale press in a manner which was not warranted by its spirit or letter. We translated the offensive remarks which appeared in the *Isigidimi* on Mr. MAKIWANE'S 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 in 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 j 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 besides remembered that the only protection the Natives can have

under our present *regime* 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 disgrace were wiped out by the Natives?" We are convinced for our parts that the Imperial Government would pay the Natives back with interest at par.

OUR good contemporary, the *Journal,* may rest assured that we are very sensible of the remarks of Mr. Theron, M.L. A. for Richmond, who has been indiscreet enough to show the cloven foot in regard to what the Bondmen are aiming at so far as the Native people are concerned. We cull the following from the *Journal:*— " ' It would be bad policy if Colonists,'

(viz. Bondists) 'showed their cards in regard to what they intended doing with the natives before they were actually their masters.' So says Mr. Theron, M.L.A., the Bond Secretary; but we fancy the natives know what the Bond's cards are without any more showing. *Imvo Zabantsundu* can doubtless give a shrewd guess at the Bond's policy as to native lands, franchise, education, & tc., from the indiscreet revelations which Bondists

have made every now and then, as well as from the condition of natives in Bechuanaland, Transvaal and elsewhere." A CORRESPONDENT in the Fields sent us for publication a very harrowing account of the condition of the Natives there. There are hundreds of Natives without work, and such is the rigidity of the Pass system that anyone found out of employment is at once marched to durance vile. The goals are full, but, our correspondent tells us, not so much with I.D.B.'s, or other criminals as with wretched Natives arrested when going about for work, of which there is an unparalleled dearth. These people it must be remembered are always taunted, and with some reason, that they are lazy, and it must be discouraging and disheartening to them when they find themselves in circumstances such as those depicted by our correspondent. Can't anything be done to ameliorate the position of the Natives at the Diamond Fields?

THE following occurs in the Report of the proceedings of the Bondmen in Beaufort West: —" It was proposed by Mr. Pietersen, and seconded by Mr. Moolman: ' That the Provincial Committee is of opinion that it is urgently necessary that a more stringent pass-law should be framed, and recommends the introduction of a stamped-pass system.' This was carried, after a division called

for, by the casting vote of the President." We note the diversity of opinion among the Bondmen on the necessity of a stringent pass-law. It is to be regretted the report has omitted to state the arguments *pro* and *con* as we have a notion

that they would have been a study.