umhlaba lo, watsho wayikupa impi yake
okokuba aze kuyaka 1ondlu ngegunya.
Ke yiyo lento siti tina ku Rulumente
makayikangele lento yokuba kungabiko
mntu osemhlabeni wetu ulaulwa ngu
Fuba, nati makungabiko mntu usemhla-
beni ka Fuba ulaulwa siti, kuba siyaqo-

nda ukuba
pakati ko Fuba
ilizwi lika Ru

gwebo masa
oku ukuhlalisana kakuhle kwenziwa
ngu Fuba, kanti ke tina silibambile ili-
zwi lo Mhlekazi Omhle lokuba singenzi
nto imbi. Ke sicela okokuba u Rulume-
nte ayilungise lonfo pambi kokuba kuhle
into embi pakati kwetu no Fuba. Masiti
elokugqibela naso ke isicelo Samanxasa-
na. Masizimele apo.

Siti

Manxasana ka Njikelana.

l

hlalele ukupalala igazi
 no Njikelana, kanti ke
lumente lalite mhla ngesi-
alisane kakuhle; kukona

Ndisicakana sako,

IBALA LABADLALI.

I Match edlalwe pakati kwe “ Ethiopian
C. C.” ne “ West End C. C.” zase Bhayi
nge 19 February. Yadliwa i West End C. C.

WEST END C. C.

J. Martin, b Qoqo
J. Andries, b „
P. Braam, „ „
Michaels „ Peter
N. Oshea, c and b Peter
J. Erhard, o Tabata, b Qoqo
R. Gallant, o Yekele, b Peter
J. Birtly, b Peter
W. Arends, b Qoqo
Cedrass, b Peter
McLean, not out
Extras

Total

ETHIOPIAN C. C.

Ngqina, b Erhard

Xiniwe, b „ ... ...

Qoqo, c Michael, b Cedraas Matayo, b Michaels

Ross, c Gallant, b Erhard

J. Peter, c Braam, b Michaels...

Tabata, not out ...

Yekele, b Cedraas

Mabope, c Gallant, b Cedraas ... Morley, b Cedraas ... ...

Christian, c Michaels, b Cedraas Extras

Total

14

2

0

3

2

1

0

0

0

0

0

4

26

24

8

9

0

12

3

3

10

0

0

23

2

94

Bekudlalwa ibhola apa e Komani yimida-
ka yalomzi neyase Tarkastad ngosuku lwe
2 March. Yoyiswa kakubi impi yase Skapu,
yoyiswa ngengeno lonke nokubaleka okuli
13 nanzo izikora :

TARKASTAD.

INGENO LOKVQAI.A.

J. Mokwena, b Nongalaza ...

S. Cingo, b Lutu

K. Djamar, b Nongalaza

John, stpd Mapikela b Nonga.
K. Africa, b Lutu

J. Mpondwana, c Mhlabi b No-
ngalaza

D. Djali, not out

M. Piki, c Mkefa, b Lutu ...

T. Cingo, b Lutu

W. Dlongwana, b Lutu
T. Bali, b Lutu

Extras

Total

Grand Total

|  |
| --- |
| ELESIBINI. |
| 1 b Lutu  | 0 |
| 0 b Lutu  | 0 |
| 0 b Nongalaza.. | 0 |
| 0 b Nongalaza.. | 0 |
| 0 b Lutu  | 0 |
| 2 run out  | 0 |
| 2 b Lutu  | 2 |
| 0 b Lutu  | 0 |
| 0 b Nongalaza.. | 0 |
| 0 not out  | 0 |
| 0 b Lutu  | 1 |
| 7 Exras  | 10 |
| ■ 1 | —— |
| 12 | 1312 |
|  | 25 |

PIONEER C.C., QUEEN’S TOWN.

INGENO LOKUQALA.

Jas. Stephen, b Cingo
Frank Mjuza, b Africa
Tom Mapikela, b Cingo ...

P. Ligalagala, b Cingo

R. Nukuna (Cpt.), b Africa

S. Mhlabi c Cingo b Africa
Jas. Lutu, c Africa, b Africa

T. Nongalaza, b Cingo

G. Mkefa, b Cingo

F. Sixishi, not out

T. Marutla,c Mpondwana,b Africa 1 Extras 8

0
0

4

1

9

2

6

4

1

Grand Total

38

OKUBONWE LILISO E ROMAN

isopi (soup) ngefolokwe kona ungasoze wanele.

I Almanak yalonyaka intle kwapela makavele opikayo axele entle; Ezamangesi zalonyaka izidlule ndiqonde nyakenye yayiluhlaza olunomkita wabongwa ngenxa yalo Mhleli we *Mvo Zabantsundu.* Kunyak’ozayo nditi loba lu- bhelu. Azi ucinga ibala elinjanina yena Mhleli?”

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (March 15). Ibhotolo, 9d to 1/3 ngeponti Amaqanda, 6d to 8d ngedazini Irasi eluhlaza, 6.5d ngekulu Ihabile, 1/ to 2/3 ngekulu Itapile, 1/4 to 5/9 ngekulu Umbona, 1/2 to 1/11 ngekulu Irasi, 1/4 to 1/6 ngekulu Umgubo, 5/1 to 7/ ngekulu Inkuni, 6/ to 22/ ngeflara E RINI (Mar. 14). Ibhotolo, 8d to 1/1.5 ngeponti Amaqanda, 1/ to 1/1.5 ngedazini Ihabile, 1/1 to 2/7 ngekulu Amazimba, 6/6 to 7/9 ngengxowa Umgubo, 8/ to 12/ ngengxowa Umbona, 4/ to 4/6 ngengxowa Itapile, 2/ to 3/ ngekulu Inkuni, 7/6 to 30/ ngeflara

E DAYIMANI (Mar. 11). Inkuni, 27/6 to 90/ ngeflara Ihabile, 4d isitungu Umbona, 10/6 to 14/ ngengxowa Itapile, 10/ 15/6 ngengxowa

E BHAYI (14 March). Irasi, 2/6 to 3/ ngekulu Imbotyi, 3/6 to 10/ ngekulu Inkuni, 12/ to 20/ ngeflara Umgubo, 5/ to 9/ ngekulu Umbona, 3/6 to 6/ ngekulu Ihabile, 1/ to 3/6 ngekulu Itapile, 1/6 to 5/ ngekulu

Like all intelligent men, Mr. Solo-
mon is opposed to the “ Pass ” Law,
a subject on which our countrymen
feel strongly. He considers that
the Cattle Removal Act, worked
together with the Vagrancy Act,
supply all necessary safeguards for
the protection of property and to
check promiscuous roaming. So say
we all. He favours a system of
representation for the Transkei, and
is opposed to the reduction of grants
for education. His views on com-
mercial questions relating to the
Border seems to be sound enough,
and being a well-educated gentle-
man he may be relied upon to bring
to bear on each question a fund of
knowledge, intelligence and experi-
ence, that it would be vain to look
for from those who have been
mentioned as his possible opponents.
Anyhow, he at present holds the
field, with every prospect of a walk

over. And certainly with
present support he is safe.

——————— i~~r~~ i~~mt |~~ m—ye

would have a good effect on the Native mind, that we are rather surprised that the note of opposition to so happy a move should be sounded by the *Star,* which cannot lay claim to any but a smattering knowledge of Native character. In this the *Star* is at the old game of kindling an *ignis fatuus.*

his

Editorial Notes.

The following discussion which took place at the Licensing Court, King Wil­liam’s Town last week, ought to nerve those who are interesting themselves in the proclamation of increased areas with­in which no ardent spirits should be sold to natives, to stronger efforts:—“Mr. Dick, special magistrate, said he thought the restrictious had worked satis­factorily, but it would be better if the area was extended. Drunkenness had decreased, and be did not think any more smuggling was carried on now than be­fore the proclamation. In order to get the Natives’ opinion on the subject he had held meetings with them and dis­cussed it; and the opinion was that while they did not want a law passed to deny them liquor altogether, they were unani mous in asking that liquor be removed out of their locations.—Mr.Perks having men­tioned the fact that two canteens existed at Keiskama Hoek. which was in the proscribed area,—the magistrate said they were protected by the Village Manage­ment .act.—It was resolved to again draw the attention of Government to the in­justice to hotel-keepers in the proscribed area in having to pay such a heavy license, and the resolution favouring a reduction to the holders passed at last meeting was endorsed, and ordered to be forwarded to Government. It was also resolved to again draw the attention of Government to the anomaly of allowing two canteens to exist at Keiskama Hoek, in the proscribed area, when all the others were prevented from selling to natives.—Mr. Perks could not endorse the whole of Mr. Dick's remarks, for he thought that smuggling was greatly on the increase, and the condition of the natives was worse. The sights that he had. witnessed in town had never been seen before the proclamation.—Mr. Whitak endorsed Mr. Perks’ opinion, and spoke the injustice to the hotel-keepers in the area, and the admirable way in which their establishments had been conducted. —Mr. Weir favoured a reduction of li­cense, but was against removing the restriction.”

CORRESPONDENCE

(G. M. somana)

Ngemihla vesibini kude kube yeyesine
ku March 1887. (1) Umboniso wempahla.
Ozinkomo, zigusha, zibhokwe, zinja, &c
&c. *Inkunzi zegusha* zaqwela, amaxha-
kaxhaka impondo, namayepuyepu ubo-
va Enditembayo ukuba wonke owaye-
ko ukwazincoma njengam. *Ibhokwe*zomfo ka Mc Donald ose Nxozana (ama
Tshatshu ayamazi) zancamisa ngobuhle
nobukulu zizi Seyibhokwe zafumana
ibhaso. *Izinja* zikwayinto entle xa zi-
ngumhlambi, ndite ndakukangela kwo-
zingqeqe ndafika kumnandi kanye kuzo
namhla lento yenziwayo. Zaye ziman’
ukuti nke ! nke! nke! ndisiti mna ziya-
hleka. Kwaye kupela izinja ezinkulu
zivungama zenze’ntwinye.—Ndicinga le-
nteto vokuba izinja zoze zisidlise amata-
mbo xa zifike emhlabeni wazo, ndaku-
bona ubuninzi bazo.

Into ebise Town Hall andingeyigqibi,
ubuninzi bama Ngesi amacala ngamacala
ubuhle nobukulu bayo baye abantu be-
ngati zinyosi bengena bepuma. Ndinco-
ma ukubukeka kweziqhamo, imitungo,
izonka ibhotolo, ikeki, intsiba zenciniba
njalonjalo! Banyanisile abakuti xa
bati myekeni Umlungu into zake zintle
zonke.

I Bhola yayidlalwa emhlabeni wase
Komani Wabantsundu yi Club yase Tar-
kastad neyakona. Ndite benndisabonela
umboniso andabi nakunceda ukuwushi-
ya ngeto entle eyenziwa ngaba Ntsundu
bengamaweza (ibhulukwe ezimhlope ne
minqwazi). I Tarkastad lingene kuqala
ladlala nzima lixhaliswe zibhola zo Lutu
no Nongalaza, yabe into ka Mapikela
ingati ligqira eli emva kwe wickets izi-
nqanda kumacala onke ibhola.

Lingene i Komani, ndaqonda kwa
ukuzidla amadodana awayetunywe uku-
ba acofe, ukuba into izakwenziwa ngoku,
ewe, adlala kakuhle, ngokukodwa ndiko-
lwe sisimo sokubeta kwe Captain Nuku-
na, etsho yayifaka ngamandla ibhola
eludakeni, wati owase Tarkastad eyinyu-
la wamana ukuza nodaka eyishiya wade
oka Nukuna wenza isixenxe, ke ngoko
loyiswa laqongqotelwa ngerwaxa i
Tarkastad. Ndite mna mboneli i Sidubu,
ne Lanti, no Macibi bayepina ? sibonele
ukusebenza kwe Club zabo ’ze u Nukuna
abatabate abase Emnyadaleni sekusazi-
wana. Nyani andiyazi imbangi eloyiswa
ngayo i Komani e Qonce lidlala shushu
kanye, andazi kodwa ukuba lingaze li-
tinina lidibene nekhaba lase Mtata, eli-
kade lisoyisa Amangesi.

U Mr. J. T. Jabavu ndimbonile namhla
 lomhleli we *Mvo* oko ebehanibele e Ko-
 mani ku Dr. Berry. Omnye angamanga-

liswa ukuba ngumntu onanina lo ungu
Jabavu oti akubonwa bekwe emapepeni ?
Nditi mna ufanele kuba uyimbhasa eka-
nyayo pambi kwetu, ngengqondo nango-
bulumko. Sibona into ezintle azenza-
yo, kwa noburoti anabo asimazi ngame-
hlo siva nge *Mvo.* Ukuba angabhengezwa
ubukulu bake unanini ? “Wenza ipepa
elincasa ingaka, ulifunda lifana uokudla

ELSEWHERE in
this issue appears

Mr. Solomon’s
Reply.

the Requisition to Mr. R. Solomon,
and his reply thereto. The latter
is a luminous and trenchant docu-
ment of which the supporters of
Mr. Solomon have reason to be
proud. Residence in Grahamstown
has been, by many, looked upon as
a serious draw-back to this gentle-
man’s return inasmuch as the
Radicals of Kaffraria have a hearty
abhorrence for the local views of
Grahamstown jelly-fish politicians.
But Mr. Solomon is able to effectu-
ally dispose of this fear. He bodly
avows: o

My political principles are in no .
fluenced by local prejudices.

He comes forward as a large-
hearted colonist who owns to the
legitimate ambition of taking part
in the larger affairs of the country,
and who is anxious to “ jealously
“ watch ” over the true interests of
King William’s Town and the
Frontier districts. Not wishing to
sail under false colours he distinctly
states that he is no supporter of
the present Government, but shall
support what are good measures
by whomsoever they may be intro-
duced. In Native policy he believe, j
in one

Founded on the liberal principle of equal
political privileges to all her Majesty’s sub-
jects in this country of whatever nationality}o
creed, or colour.

We may assure our friends that the
natives do not demand anything
from their white friends more than
simple justice in all things, and

they will be satisfied with nothing
less than this. Their spokesmen in
Parliament are not by them ex-
pected to go out of their way to
pamper them in any way with a
view to win and secure their con-
fidence. For them straightforward
and above-board dealing is sufficient.

IZIKOLO PESHEYA KWE NCIBA.

Mount Frere, Februry 28, 1886,

Umhloli-Zikolo kuvakala ukuba ukwe- lama Mfengu,ngalenyanga ingu February ubese Gcuwa, usapo lwakona luqube ngokuncomekayo, sitsho kuba kupume- lele ishumi ku Standard IV., yinto enga- zanga iviwe apa nganeno kwe Nciba; umpati wolosapo kutiwa uswazi akaluxo- manga etala, uyalusebenzisa noo.

Ezazulwana kuvakala ukuba batatu ukuba ababane (3 or 4) ku Standard IV. Yintonina leyo Titshala yase Zazulwana ungabi utandwa kakulu ausabafundisi abantwana. Abantwana baka Captain Feltman mabafundiswe, kuyekwe uku- feketwa. Qinisa mfo singasali isikolo senkosi yenu ! Mandipele apo mna Mfo wakwa Bhaca.

IMIHLOLA.

Nkosi yam,—Ndifuna ukuba undifake-
le lamazwana ambalwa ngemihlola yale
minyaka mibini ye ’86 ne '87:—

Okukokwam imihlola le andingetsho
ukuti ixela nto nokuti ayixeli nto, kodwa
nokuba kuteni imbonakalo yayo yembi
neyenza buhlungu intliziyo; ndifumana
ukuba ubunintshi bezizwe bebukolwa
busakolwa kanjalo kukuba ixela into;
ama Juda ebeya abuze imiqondiso ku
Msindisi naba’ disepile, aze abaxelele,
njengemiqondiso eyayiya kwandulela
ukutshatyalaliswa kwe Jerusalem nokuze
bati bakubona yona basabe. U Josephus
umbhali odumileyo wama Juda uti xa
asixelela ngemihlola epambi kokucitwa
kwekomkulu lama Juda (noko singayi
kuyifika yonke): lati itokazi lenkomo
elaliza kuxhelelwa idini lisarolwa ngaba
Prisiti lazala igusha. Uti kwakona kwa-
kuko u Jesus unyana ka Ananus kwimi-
nyaka emine pambi kokutshatyalaliswa
kwesosixeko londoda yayihamba ida-
nduluka ezitalatweni isiti, ilizwi livela
Empumalanga, ilizwi livela Entshonala-
nga, njalo-njalo, War vi. v.—3. Mhleli
mandipeze akusafuneki nokuba nditate
iphupha lika St. Basil elalihlolela ukufa
kuka Julian the Apostate kuba ndinga-
gqiba ipepa. ,

Ndifuna ukubeka lemihlola pambi
kwako Mhleli napambi kwemfundi zako-
wetu ; nantsi ke lemihlola:—epepeni lako
uke wafaka indawo eti kuko inkorno eze-
le itole eliyi nkomo-nja; kwelinye ipepa
kutiwa umfazi ontsundu wakwa Bulune-
li uzele amawele elinye ngum-Xhosa
ngqe elinye ngumlungu mu, kwelinye
kutiwa ihangukazi izele pakati kologxu-
dululu amabini anezandla nengalo ezifa-
na nezomntu.

Ndifuna ke ukuba ufake eyase Bhayi
imihlola emitatu. Kutiwa kuko inja
ebingxamele ukudlwengula umutwana
akapilanga xesha lide ubehle wabhubha
ndiyive njalo into leyo andinabunyaniso
bayo ; enye yona yendiyiqondayo ukuba
iyinene, yeyenkwenkwana ekatazwa yi-
nja kwangolohlobo, kutiwa yakuyibona
lonkwenkwana iye inja seyikala kanti
iyakuba ngumsebenzi ukuyisusa.

Omnye umhlola endiwuvayo ngulo
utatyatwa kumapepa ase Natal lowo wo-
Kudlwengulwa kwabelungukazi yimida-
ka yelozwe. Ezizinto zimasikizi zimbi
kanti zifanele noko ukutetwa kungoyi-
kwa kuba ziza namashwa.

Owesitatu kweyase Bhayi kukuqekeka
kweqela elisela i hop-beer neliyenzayo.
Into engumhlola yile: ababantu bazimi-
sele ityalike yabo, abanamfundisi, aba-
tyi mtendeleko, ababaptizeshi, igama le
ramente ngu ‘Hop’ ngokukunyushwa
 yi ‘ Hop Church.’ Ke xa sikangela eli-
gama lamadoda azibiza ngalo mhlaumbi
abizwa ngalo, liteta ungcilengcile, uku-
hamba ngamlenzana mnye, kwanoku-
 leanisa (dance); i hops ngalamagqabi
sinza umti wotalaso, ubisi lwengwe, njalo-
njalo.

ezi Kanti ke lemihlola iteta ntonina ma-
zimawetu ? Sifunda kwincwadi yompostile
UPaulus kuma Roma I. ngokukodwa
zon vesi ya 27 yabako imihlola kwixesha
uyaka Nowa wantywiliswa umhlaba, napa-
kwaba kokutshatyalaliswa kwe Jerusaleme
pezu ngaba Titus yabako imihlola, kanjalo u
ngosindisi usixelela ukuba pambi koku-
vetywa komhlaba yobako imihlola.
ungMandipele ngelitf masingakangeli ca-
linye zingqondi zakowetu, bafundi-
nem bohlanga, ngakwicala lamatamsanqa
ukutwa masikangele nelamashwa. Bhala

na biinto mfo wepepa uzigcine hleze kanti
iba e mihla yazo.

fani(dingati kubafundi bakuti ningazipiki
restike izinto, into elungileyo nokuba

 air
a e
estu

pika pika umingomti zekuti
ikutiwa zingunyoko ubesewubizwa
ilu emtini okokukuti pika weyame
jYesu umti wobom iliwa lonapakade
Atunzi wokupela xa weyame ngaye
pika kanti ukuba lonto iyakukuhlela
 ku Yesu. Watixu Voltair eteta
 yake ebingecala' lake, ndiyabona
a abona bantu bayakulahlekwa siti
ati akuko Tixo nezulu nesihogo
 ukuba okunene aziko ezizinto si-
sile akukonto iyakuwahlela ama
 oya apo siyakona nati kanti uku-
yanisile wona ayakuya ezulwini
sihogweni, ngoko ukweyama ku
 kugqitisile ukweyama ubulumko
lali yelizwe.

aziwa ngabantu bonke ukuba ba-
baprolite Abantsundu Nabamhlo-
 kuzaku gwetywa abanye bamise
Baka we 1888 ngumnyakake olande-
nawo anditsho ukuti kolwani ko-
liti pikani neyame ngo-Yesu ndi-
ntliziyo ibuhlungu kuba nokuba
aziteti nto imbonakalo yaz.o no-
kwazo kubi kakulu. Ndikuce-
undifakele lamazwana kumhlati

IZAZISO ZOMNINI PEPA.

ABATABATI be “Mvo” bacelwa ukuba
bagqalisise ezindawo:—

I. Xa umntu ayirola kwasentloko makayi- tumele ngokwake imali kule ofisi, ukuze aka- ulezelwe ngerisiti zamaxabiso amancinane.

II. Makade abe ubani akakwazi ukuyitumela ngokwake imali etunyelwa kuqala ukuze ayise Egoseni.

N. B.—Lento ibangwa zincwadi ezininzi ezimana ukufika zikalazela ukuba kutenina ukuba babizwe ababhali imali engamatole pofu bebehlaule kwasentloko nje.

III. Zonke irisiti ziyakupuma ngama Gosa kwindawo ezinawo ukuze kungapitizeli.

IV. Ayabongozwa ama Gosa ukuba anga- bapumzi abantu abanezikweliti *ze* kwata, kuba iyaboyisa yakuba nkulu.

V. Amagosa acelwa ukuba akangele ndawo yokuba ayitumele kwa esayifumana imali yabantu, kuba ingasebenzeli pepa ngokuhlala kuwo.

VI. Wonke otabata “ Imvo ” makabe ligosa lokungenisa amagama amatsha, lizokwanda inani zekwandiswe nepepa ngazo zonke indlela.

WEDNESDAY, MARCH 16, 1887.

VERNACULAR LITERATURE.

“ The Manse,” 10th March, 1887. To the Editor of the *Imvo.*

Sir,—You are aware that the subject of literature in the vernacular for Kafir readers was discussed at last United Mis­sionary Conference, and referred to the Business Committee.

I enclose a letter addressed by me to several native gentlemen, which explains itself.

It was suggested by the Business Com­mittee that if the letter were printed in the Kafir newspapers, something might be gained towards the end in view.

May I ask you to print the letter, with a word or two of explanation ?

1 shall be happy to hear from any one who takes an interest in the matter, or you might invite correspondence in the newspaper.

Yours faithfully,

John D. Don, Secretary United Missionary Conference.

The Manse,
King Williamstown,

December, 1886.

My dear Sir,—At at the meeting of the
United Missionary Conference, held last
July, the following resolution was passed:
“ That, as there is a growing number of
readers in the Kafir language, it is desir-
able to increase the number of books in
Kafir. With this view, that the Business
Committee be authorised, when it has
suitable books, either original or transla-
tions, which it desires to publish, to
approach the Religious Society, as the
Conference has no funds available for
publishing purposes.”

The Business Committee is desirous of
ascertaining what can be done and of
doing something in this matter. I wish
therefore to enter into communication
with yourself and other native gentlemen,
that I may receive suggestions, opinions
or otters of co-operation.

One mode of action strongly recom-
mended is to make use of the existing
vernacular newspapers — the *Imvo* and
*ISigidimi.* I have reason to believe that a
portion of their columns would be at our
service. The object would not be to pro-
vide political articles, but wholesome and
interesting reading of a general kind such
as is found in English magazines. A
series of papers on Health was suggested

by one member of Conference. The arti-
cles might be original or translated.

I should be thankful to receive from
you any suggestions you may have to
mate on the general question or of parti-
cular subjects to be treated; especially a
promise of cooperation.

I am, Yours faithfully,

John D. Don. Sec. to U. M. Conference.

TRANSKEIAN POUNDS.

Transkei, March, 1887.

Sir,—We meet with great inconve­nience here, there being no regulations for the management of our pounds. The position we are in about impounding property trespassing in our growing crops makes us to yawn, as we must have something to guide us. There being no law, one drives his cattle &c.. to the veldt and leaves them there without a herd and the consequence is they trespass on other people's gardens, when such property is impounded one gets nothing for his damaged lands, but is ordered to compensate the owner of the property of neglecting party. The Chief Magistrates should have this matter of Pound Regula­tions done as soon as possible;crop growers will someday come to close quarters with cattle breeders as they will not stand the insult—“ you can drive them to the pound (if any) if you like, you should look after your gardens, I’ll make you pay damage! for impounding my property.”

Doubtful Pounds.

The people who are hot on the abolition of grants to Native Institutions should remember that the bulk of the taxes of this country are paid by natives; that the bulk of the money paid into the public coffers is paid out to Civil Servants. Now, as things are in the Colony natives receive no encouragement to enter the Civil Ser­vice which seems to be a preserve for whites only, and the few—the very few— who manage to squeeze their way into it have no hope of promotion whatsoever. Natives, then, have hitherto consoled themselves that they received a return for their taxes in the shape of these grants for their education although, even at the Institutions, a native may not take a well-paid position as Teacher. If the grants are swept away, then the only source by which natives derived direct benefit from their quota of the taxes is gone. Before this is done we should like that an inquiry be instituted into the administration of the grants, and if it is found that they are not profitably spent then some other course of adjustment be devised. Throughout the world there is now a movement in favour of manual training being introduced in connec­tion with education, and it would be retrogression pure and simple to do away with these departments in connection with institutions.

The paragraph we wrote recently about
the work and worth of Lovedale has, we
are glad to observe, gone the rounds of
the Colonial press. *Excalibur,* the very
entertaining weekly of Cape Town,
clinches the nail we drove in by noting
that “ Mr. Merriman and Mr. J. Rose -
Innes, junr., both received their education
at the Diocesan College, Rondebosch.” It
adds: “ The veritable John X. has proved
himself to be a very considerable per-
sonage, and Mr. Innes bids fair to sustain
the reputation of his school with quite as
much distinction.” Our contemporary is
evidently in error as regards Mr. Rose-
Innes’ *Alma Mater.* We have always
been under the impression that Mr. Rose-
Innes, as also Mr. Leonard, Q.C., who are

now the two leading counsel at the
Supreme Court, are claimed by the Gill
College, Somerset East, and were the
pupils of Professor Brebner, Professor
Kyd, and Professor MacOwan. Surely
the Diocesan has achieved enough distinc-
tion in its Merrimans, Howe-Elys, and
Veales to be allowed to tacitly gobble the
honour of Eastern District seats of
learning.

A Departmental, Report of the
results of inspection and classification
of Scholars under the elementary stand-
ards, compiled from reports of Inspectors
for the year ending 31st December, 1886,
has |been issued by the Education De-
partment. It show's that there are in the
Colony 334 Mission Schools which are
principally native and the pupils from
these schools were classified as follows :—
Below Standards, 11,769; I., 3,593; IL,
2,848; III., 1,850; IV., 366; V., 52.
Twenty-seven aborigines’ schools colo-
nial below 621; I., 207 ; II., 320; HL, 362 ;
IV., 143; V., 86. Eightv-seven Transkei,
below, 2,192; I., 557; IL, 464 ; III., 270;
IV., 58; V., 11. Thirtv-five Tembuland,
below, 918; I., 305; IL, 195; III., 114;
IV., 31; V., 8. East Griqualand, below,
558; I., 201; IL, 103 ; III., 40: IV., 5.

Referring to the subject of the release
of Native Chiefs and others, who are on
the breakwater, Cape Town, for political
offences, the *Star* (Grahamstown) quotes
apparently approvingly our comments on
the letter of the Bishop of Grahamstown,
and says:—“The suggestion of His
Lordship has met with very general
approval, but there are many who
think that exceptions should be' made.
Edmund Sandilli, for instance, with his
education and the natural ambition
which would possess him, should not
be released, to gather together the
remnants of the Gaika tribe, and to occupy
the place among them which his father
did. He would be a dangerous man to
let loose upon the country. He was a
rebel and a traitor to the country of a
deeper dye than even Tini Macomo. He
was in the employ of the Government as
a clerk in a Magistrate's office, and he
deserted his post, cast off all habits of
civilization, and ‘ took to the bush.’
Robben Island is, therefore, the best place
for such as he. Tini Macomo, also,
another of the leading rebels in the last
war, and with aspirations to occupy the
place among the Kafirs which his father
did, would also be best kept in durance
for a further lengthy period. The politi-
cal prisoners of the' ordinary class could
safely be released. But men of the
Edmund Sandille and Tini Macomo sort
should be kept where they,are.” There
has been such unanimity Among those
yersed in Native matters, tliat the release

of Edmund Sandilli and other chiefs

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