namagumbi kwimizana, nese bunxamu ide iwave amandla alo.

Mabangati abo bantliziyo bangazi lungisele obubume butsha bezinto, beve bonakele imixelo, bati okunye bazi kumbulele ukuba banga bantu abase shweni. Kanjalo mabangalili ngebala labo. Nezinye izizwe ezilusu lumhlope zike zablelwa zinto ezi kwanjalo nazo. Ngemini zakudala, abamandulo baba bantu kanye bawele ulwandle, beza e South Africa apa, baqeqeshwa kwa ngokunjalo. Abemi ezi nxwemeni ezise mazantsi e Britain bamangaliswa boyiki- swa ngamhla utile sekulixa eligqitileyo, ukubona umkosi we nqanawa usondela ezi nxwemeni zabo. Ezi nqanawa zazine Boma Eagles (i flag yama Roma), nama buto ase Roma—awati zaku sondela inqanawa elunxwemeni aqala apuma. Kwaliwa kunene ke emva koko kwada kwaba kwizi zukulwana ezilandelayo kunjalo. Ama Briton (ama Ngesi) ebekolisa ukoyiswa. Kodwa lama Roma ayezise ukukanya, imiteto, nokuti cwaka, nezi kula, ne ncwadi, no kululamela umteto ; ade eza noku qubuda kwizi tixwana (Paganism) eyona nto ib’ imbi kuwo ; kwaza ke emva koko kwafika inkonzo yobu Krestu entsha kwi ziqiti zase Britain. Ke ngoku ngenxa yalo ngqeqesho inzima kune­ne, olu hlanga lu ngama Ngesi, lwenza namhla into enje ngaleyo yayi senziwa ngama Roma, kwi minyaka emakulu alishumi elinesibozo edluleyo; nangani lungawenzi ngokufezekileyo, nje ngoko usenako ukwenjiwa njalo, kodwa ute nje ngoko injalo yonke imisebenzi yabantu awafezeka; unohlobo olune mposiso pakati, nokuba ke lomposiso ikakulu, nokuba ilula,—ngenxa yobu tataka neratshi izinto ezidla ngokuyi pelekelela imigudu yabantu. Andityili ndawo, andenzi nalam, ngohlobo ekunge kwenziwe ngalo uku guqulwa ebu ginweni, ukuziswa ekukanyeni, kunoluhlobo kwenziwe ngalo.

Sigqitele pambili, senze elinye ibanga. Fudula le South Africa ivelisa amasana atile, namazimba, nenkomo, ne nyamakazi ezitile kubemi abe bemi pakati kwezi nxweme. Kodwa ngoku abantu bandile, waye umhlaba unci pile.

Izinto ezintsha, zizala intswelo ezintsha lemihla yonke. Abamhlope nabamnyama baya zifuna, umntu ke onokuba- zisela angatyeba azati ekupeleni abe nelungelo, kunokuba abe ube nomyezwana, nenkomo zake, nemvaba, nesi sele sake. Lamaxesha okonwaba akudala apelile, adlule, kalokunje ukuze apile umntu *makasebenze* ngendlela eyondeleneyo kunale, nange ndlela-ndlela ezininzi. Kudala kweli lizwe, abantu bebe hlala ezingqukuveni, ezikolise ukwakiwa ngabafazi; kungeko zingxande zifuneka nganto; inqwelo zinga funeki, kuba kaloku ibingaba fazi abagodusa amasinde okutya, bewatwele ezintloko ; bekunga funeki zipuluwa, kuba wonke umsebenzi wokulima ubusenziwa ngaba fazi ngamagaba, inkabi zityeba zonwabile ; bekungeko zikula, kuba bebengaziwa no A ; incwadi ibizinto zoko yikwa, nento yokulinga uku funda ibinga ncedi nto, iyinto yokuswela ingqondo. Kodwa kubantu beli lizwe izinto zempilo zimi ngolunye uhlobo ngokuba incwadi, nepuluwa, nenqwelo, ziya kutwala konke, okunye zityumze konke okupambi kwazo, zihambe indlela yazo, zisonakalisa, mhlaumbi, zigoxozela, ngamanye amaxesha zipenuka zisiwa, zisapuka, kodwa ke noko zihambela pambili.

Ke ukuba abantu abantsundu beli lizwe, ngoku kodwa udodana—olulona lusingete ubomi obupambi kwalo obufuna inkutalo,—luno bulumko, luya kuliaga ukuzinceda kamsinyane, ngoku kaulezayo kwi zinto zobu bume butsha. Lozuza imfundo; lofunda ukusebenza, kuba iyeyona ndawo inamandla emfundweni, neyona ikukuyi sebenza ngoku lungileyo; lofuna ukwazi ishishini (trade) elitile kuba le yeyona ndlela inomvuzo emsebenzini wezandla, abe ke umntu enako ukuziqwebela nosapo lwake okwexa elizayo, ngeshishini ate roqo ngalo, kuno kusebenza ngeziqabu zokulima umhlatyana omncinane.

Ndiya temba ukuba iliso lam apo lijonge kona kulamazwi ale Session idluleyo nala anamhla niyalibona. Maniyizuze imfundo. Nditi yizuzeni niyiqonda kakuhle into eyiyo imfundo. Okwam mna ukuqonda ngemfundo, nditi umntu onayo asinguye ofunde uluto nje kodwa, kodwa ngumntu onokwenza uluto. Bendingaba lusizi ite imfundo yaba itotyelwe pantsi uku kangelwa kwayo, yakangelelwa ukuba yinto nje kodwa yoku zisa inzuzo ; ixabiso layo lilapo, —kukuti kukangelwe kupela indawo yokuba azi ingazuza isingapina emalikeni. Kodwa makube mhlope ukuba xa imfundo yomntu ingamseli nto, angazuzi naluto ngayo emali­keni, makube kuko apo konakele kona. Lomfundo injalo ayi fezekile, ayi pelelanga, ayina msebenzi na kwabanye abantu, kude kube ngokukodwa kumniniyo. Ingade imonwabise umniniyo ngomgama otile, kodwa umntu akangepili zizimvo zemigcobo, nokuti tyaba kwayo entliziyweni ngengcinga,—nakuba zimtutuzela ngexabiso elitile epilile nje.

Enye into eyinyaniso etyileke kumntu wonke, kumazwe onke, kwi koloni zonke, yilento ingumsebenzi ukufuna kwa­yo abasebenzi, ngokukodwa ukufuneka kwetile. Imisebe­nzi le yoku c'wela, ukwaka, ukukanda ewe nokwenza izihlangu, nokwenza ozi hempe, iyafuneka ; ayifunekeli kwanelisa kodwa abo banayo, ifunekela nehambiselo pambili yabantu.

Ke ngoko kwilizwe elinje ngeli, imfundiso yenkutalo iya funeka ngoku ngapezulu kubo bonke, ngokukodwa kulowo unalo ishishini elinjalo linexabiso elilodwa, liyi mfuyo liyi mpahla enokuzuzisa.

I Education Department yo Laulo lwase Kapa (Cape Government), ifuna ukuba imfundiso yabantsundu ide ifikise ngolohlobo. Lo asinguwo umnqweno omtsha, naku­ba kutsha nje ufumane uku kutazwa okukulu yintloko yeso Sipambusa (Department), u Dr. Dale. Lemigudu yaqala kwangexesha lika Sir George Grey, ekungatshiwo ngenene ukutiwa lomsebenzi waqalwa nguye. Waqala ngobunxamo ; waxaswa ngesisa kwamanye amacala, nakuba apa kungandulanga kube njalo, ke kwaqubeka ixesha, waqala wehla, wati ekupeleni watyafa wacima; kupantse ukuba njalo kuzo zonke i Institution, apo ubusel’ uqaliwe kona, ngapandle kwale sihlangene kuyo. Emva kweminyaka eli 12 ne 15 ungcambaza kuhle, elicebo libuye lahlaziywa ; ke njengoko senditshilo, ukuti intloko ye Education De­partment iti iya kunceda ngesisa ; lento ke ibonisa ubu lumko, nobuhlobo kwaba ntsundu. Oku kuhlaziywa kweli cebo kuveliswe yimfuneko ekubonakeleyo ukuba kweli lizwe lendawo iya funeka nakulo, ibe kananjalo ixunele endaweni yokunceda lowo osebenzayo na ? Ukupendula nditi,—Ewe. Ukuba i Lovedale nezinye i Institution bezi nokukupa iminyaka ngeminyaka ama 50 nokuba li 100 lamadodana afundiswe umsebenzi ancelwa. Nditi mna bonke bangawufumana umsebenzi, oko kukuti ukuba umsebenzi bawenza kakuhle. Kungaba kotiwa, inani lemali lingehla kwabo banjalo. Ewe ke mhlaumbi kunganjalo—kambe ke xa abasebenzi bangasa funeki kakulu. Kodwa ukuba kube njalo, namanye amanani ezinye izinto ebengawayo nawo. Kuba yimfundiso eyinene kule mfundo yokugcina ngobu lumko (Political Economy) okokuba amanani avele ngenxa zonke. Ungati ucukumise lalinye ube ucukumise namaninzi; aye onke exunele nokuba kuse kunyukeni, nokuba kuse kuhleni kunye.

Kodwa inxenye yezihlobo zetu ezi ntsundu zingaba azi yiva kamnandi le ngxoxo, le yokuba bafanele ukusebenza ukuze kuncedakale ilizwe.

Impendulo yam ingati—akuko sizatu sakuba mausebenze ukuze kuncedakale ilizwe. Kodwa ke zininzi izizatu, koko kungeko xa lokuzi cancisa, kanjalo beningebi naku nyamezela ixa elingako, nipulapula lendawo yokuba kufuneka nisebenza ukuze nincedakale. Zininzi kangaka nje