mzetu ngokundifakela lombuzo epepen apa, ungatsho ukuti ndiyakudinisa—ndi- nga ndingakubuza ilizwi elinye kulama- zwi embhongi u Milton, nali elozwi *nkna.* Nditi elilizwi lilizwi lamanina ezintlange- ni apa: siko Isixhosa, Isimfengu, Isisutu, Isilawu, Isingesi, Isigrike, &c. ? Andili- va into eliteta yona mna ukuba liteta ntonina. Ndingavuya undivele—ndinga ndingayazi into eliyitetayo; kodwa ndi- yakolwa ukuba akuko zwi linjengeli ente- tweni yakowetu *"nkna,”* napakade. Ndi- pela ngkulindela ukupendulwa nguwe nkosi yam.—Ndisicaka sako, E. Q. H. M.

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Masimxelele umzalwana u E. Q. H. M. ukuba xa ngaba ukuwuti *nkna umlomo* akakwazi ukuba kukutinina masibe isi Xhosana sake sibitye kakubi. Elozwi ubuko Lalo lisusela kulento:uti umntu akuxatywa yinto emqaleni, nokubamhla- umbi ubulawa lizinyolo mhlati, ati umntu okangela longozi “ wuvule kakulu umlo mo, kamisa kakulu ! ” aze ati ke akwenje- njalo lowo ukangelwayo ukupefumlo kwake paya encarancareni kumane uku- qauka kusiti *nkna*; ngoko ke xa umntu akamise kakulu kutiwa uwute *nkna* umlo­mo. Elozwi liko ku Maxhosa naku Ba- mbo. Asazi e Sisutwini kuba asingcibi zaso, singancedwa ngabazalwana base Lusutu.

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“ Jordan ! Jordan ! Ndawela ! Ndawela! Ndawela ! Msungxama R-b-rt, msu- kungxama,” yatsho enye intotazi mhlana yatshata apa. Lento sesiyikunjuzwa le- libali sisand’ ukuliva lomtshato osand’ ukubako e Bekesdorp ekute kusakupu- nywa etyalikeni behla benyuka abatsha- kazi bejikeleza izitalato zalodolopu. Ku­tiwa ude wati umtshakazi ongu myeni ka- zi ukuqakata oku etshintsha ade amlahle umyeni alujikeleze lonke oluluhlu lunga- bapeleki ehamba yedwa, abuye aye kuxa- kakumyeni. Hayi ma-Afrika! kufunzelwe pina?

Sifunda lencwadi ilandelayo ivela ku- mbhaleli wetu:- Nkosi, ndifakele loma- zwi mafutshane. Kubonakala ngoku uku- ndileka Awe *Sigidimi Samaxosa* kukwenza amabali, nentsomi, namaqalo okuteta; ngecala lendaba sinje ngetambo elomileyo. J. S. A.

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Omnye umbhaleli wase Baziya e Bate- njini uti kuko into) eyenzeke kwelo labo yabadanisa njengamhla kwabanjwa umfu­ndisi wabo obekekileyo u Rev. P. J. Mz- mba. Uti bekulandwa umkondo wo- mntu onyatele impahla ka Mr. Wiez umlungu; abamhlope babebabini batatu xa kulandwa lomkondo. Uhambe umko­ndo wajika malunga ne nene elintsundu u W. J. R. Bate abamhlope mawushi- ywe apa ukuze uhlaulwe lelo nene lintsu- ndu. Bate bakumbuzela abanye abantsu- ndu ukuti angatinina ukwenzelwa ityala, abamhlope bati abangaku W. J. R. baya- kugxotwa kulamhlaba. Elotyala lisiwe e ofisini.- Siteta nje elonene lakuti lingu- mbanjwa ngendawo engaqondakaliyo. Ngumfo ofundisiweyo, onempahla ne- nqwelo nomzi olanelekileyo—obengede ahambe egxaleka ebusuku efuna impahla zabanye abantu. Mhla wanikwa elityala wasuka wakohlwa nokuteta kuba ube- ngakumbuli ukuba angade atyolwe nge- nto enjalo. Ubunene bake nokuzindila kwake akumncedanga nto oku antsundu. Safa Lina.—H. S. B.

E Rini u Rulumeni ebefuna ukwenza ihospetile yabantu abaneqenqa: koko abelungu bakona abavumanga, boyika ukuti into iyakubuya nabo. Abakowetu abantu ngati basayimateleingozi yokudi- bana nabantu abanesisifo.

“ Imvo ” e Bayi

Kwintlanganiso yengxoxo(Debating Socie-
ty) kuleseshwe ngu Slwangangubo ipepa loku-
vula intlanganiso ngesi siqingata somnyaka
singeneyo. Ingene intlanganiso ngentsimbi
yesibbozo ngo Mvulo, 19 July 1886. Satatwa
isihlalo ngu Mr Fred. Nyoka i chairman.

U Slwangangubo ute amazwana am knni
aya kuba mafutshane, ngokuba inteto eninzi
iyapula; kanjako lamaxesha sikuwo ngoku
ngamaxesha ezenzo, adlule amaxesha oku-
dwekesha kubutwe ngase buhlanti ngamado
da. Namhla lixishini kubhekwa pambili.
Ndifuna ukubeka pambi kwenu indawo zibe
mbalwa malunga nemfanelo zenu kwipepa
elingumlomo wetu ezintweni zolaulo, elixela
*Imvo Zabantsundu* malunga nempato yolaulo
esipantai kwayo. Kuqala mandinikumbnze
ukuba kwiminyaka edluleyo, oko besingeka-
bi napepa livakalisa imvo zetu kwabamhlope
beningaziwa nokuba singabantu. Ivoti zetu
bezitengwa nge *supu* zotywala; abateteleli
betu nase Palamente bebefumutelisa emnya-
meni bengayazi neyona nto isikolisayo, nes-.
yifunayo, nesinembandezelo ngayo, kuba
besingennmlomo — besingenalizwi livakalisa
izicelo nezikalo zetu. *Isigidimi Samaxosa*sasebenza iminyaka emininzi sigangata indle-
la yokuhamba uhlanga. Sazama ukuusifundi-
sa ukuba litiwanina ukumiwa izwe lomlungu,
.kutiwanina ukukonza, utinina umntu ukuzi-
pata. Ngazwinye saxotyawa *Sisigidimi* sa-
lungiselelwa imihla enjengalo wanamhla
ukuze sikwazi ukulwa. Nanamhla umfo we
*Sigidimi* usaququza ekaya ukulungisa umzi,
ukupengulula nokucaza ingontsi ngontsi ze-
nteto yohlanga namabali nmadala enkosi
zetu, ukuze siti ngokwazi apo sipuma kona
sibe nokunakana incam esisinga kuyo. Lo
ngumsebenzi omkulu esifanele ukumkutaza

lowo wongamela iSigidimi singamane ukute-

lekisa nokuxaba labalweli bohlanga nge-

ncwadana endizibona futi eziti “ Mna ndi-

ngoka Paulos wena ungoka Apolos.” Kodwa
 ke namhla ndisateta nge *Mvo Zabantsundu.*Sendite pambi kokuba zizalwe besingono
bhukubhukwana abanqunyulwe imikono
nemilenze, abaqengqeleka eliweni. Oko ka-
loku ebeteta into ayitandayo nobhala ema-
pepeni Amangesi agxeke anyelise, kongeko
umpikisayo. Oko kaloku belihlaba umkosi
igxagxa lakubona liswele umsebenzi, liti
“ Nanga Amaxosa ehamba ngamaqela exo-
bile afuna ukulwa no Rulumente.” Litsho
okunene iselipuma imikosi yakwa Rulumente
life ilizwe, kuba kungeko ulikanyezayo—zi-
ngaziwa imvo zabantsundu. Oko kaloku
ubumiswa urnteto e Palamente, uqukunjelwe
ngesincamatiselo so Ruluneli zingaviwanga
imvo zabantsundu, size tina sibone ngoku-
ba sekubanjwa abantu nge Pasi ; sekupangwa
imipu, siqale ukuqonda ukuba sinjengaba
ngekoyo noko sikoyo’ Oko kanjako Ijaji ne
Juri bezingenaxala. Ijuri bezimgweba om-
nyama ngenxa yobumnyama bake zize zim-

kulule omhlope ngenxa yebala lake. Umfana
owadubula abantwana kaka Haihai e Tyume
seva sekusitiwa ukululwe, e Bhofolo, noyise
wakutshwa ematyaleni, bagxwala abanye
*Esigidimini,* akwabiko tuba lokuvakalisa
imvo zabantsundu. Ndingabala nditini—
imisebenzi emdaka ebisenziwa ematunzini
size tina sesibona kwakadubula isiqamo,
kanti noko asiyikuba namlomo. Kaukange-
le umahluko pakati kokufa kuka Zakariya
owadutyulwa li Bhulu e Burgersdorp nokufa
kwabentwana baka Haihai. Namhla ngo
Zakariya zinonelelwe imvo zetu kwatiwa
“ Bayakutinina abantsundu ngelihlazo.” Ute
akubhale umfo ka Don, kwi *Mercury* zaku-
hlokomisa imvo zetu, akubonanga yini—aku-
danga kuyekushukuma pesheya kolwandle ?
Namhla umfo ka Innes lowa uzalise indawo
yomfo ka Solomon—uxaswa yinina, uzazi
nganina imvo zetu lento abangavula umlomo
kule Palamente atete kunge kuteta tina—
avote kunge kuvota tina—alwe kunge kulwa
tina. Ubuza isizatu Unomqondiso (Sig-
nal) owalata *Imvo Zabantsundu—*uti Umhleli
we Mvo akupakamisa *elibomvu* alwe oka
Innes,—akupakamisa *eliluhlaza* akanyele
alale ngomhlana oka Innes,—yakapakamisa
*elimhlope* Injabavu yakowetu, avote oka
Innes. Lemiqondiso seyisaziwa nangamanye
amalungu e Palamente kuba namhla kunqi-
kwe isisele senyati—zanekwa pandle imvo
zetu. Kanikangele o *Vlastara* ama Dopolo
—ipelile indawo ye *arme elendige zwarte
schepsel,* silwa ngangubo nye ngoku ; sihlu-
tana nawo nge flag yase Afrika. Kokoke
silwa namagwala, apikele ukusingena ingudu
abambe intonga zetu—Imfundo—*Imvo* ikaba
emonjeni ka Vlastara iti: “ Trwi, trwi Do-
polo, mela paya msu’kubamba intonga zam.”
Niyazi ke nani ukuba indoda nite nakuziposa
intonga yazilahla ezayo yaputuma ezako,
idla ngokujika ibaleke seyishiya intlaka ye-
liso ngasemva. Yinyorolo ke lonto efana
ne Dopolo mhla silikupileyo kule Palamente,
selihamba lityobeka lizingela indlovu e Za-
mbezi. *Zimvo Zabantsundu* ke ezo ziya-
kwenza lomsebenzi. Lomgama wonke siteta
simi pambi kwe *Mvo Zabantsundu,* sibuka
umsebenzi wazo wokulwela tina. Make
sijikele ngasemva sikangele ubuqili bazo:
Kutiwa xa inyoka ilwa nenye ilinika umva
ityolo elinomti wobuhlungu, apo imana uku-
ya kuluma kona. Isoldati lomlungu libete-
lwa igubu naxilongo ngasemva ukuze
likalipe, kanjalo lilwa litwele umpako em-
hlana. Uloliwe uyabaselwa, nesikepe siqu-
ty wa ngnmoya. Ndibala ntonina, nani nitye
nahlutanje pambi kokuba niye emsebenzini
kusasa. Kanijikele emva kwe *Mvo Zabantsu-
ndu* zitya mtimni ? Zixatise enini ? Zilu-
ma kubalo lini? Zitya umtan’ apa ekutiwa
ngokwama Ngesi yi *Subscription.* Lomti ke
uhlanza ukozwana lube lunye ngenyanga,
zibe ntatu nge kwata, zibe lishumi elinambi-

ni ngomnyaka. 1/ per month or 3/ per Jabavu utabate umtwalo omkulu ngelipepa.

quarter, or 12/ per year. Lomtana ke umi
emsetulukeni, unqikwa ngezingxa ngokwe
ngwane ne mbaza. Mandipume emizekeli-
sweni manene namanenekazi nditi, yimali ye-
nu yepepa leyo itshele ematyeni njengemba-
za. Umhleli we *Mvo* ute akufun’ ukuxatisa
ngani nasuka nadilika. Sasiba siyakuba
namakulu amabini ubuncinane abamkeli be
*Mvo* e Bayi, kanti nekulu asilifikeleli. Ka-
njako *Imvo* ixaswa ngezaziso kuko i Shoe
Makers, ne Shop Keepers, ne Basket Makers
apa e Bayi noko akungeke usalame isaziso
*Ezimveni.* Kuko i *Concert,* ne *Entertainment*ne *Tea Meetings* apa e Bayi yonke leminyaka
kanti noko akuko saziso kesibonakale *Ezi-
mveni.* Kuyatshatwa, kuyazityulwa, kodwa
akubonakali zaziso *Ezimveni.* Kupela singo
*babbe-bek nje* kodwa bodwekesho—mu ize-
nzo. Udwekesho nalo lunokunceda xa sibha-
la amapepa axoxa izinto zengqondo siwatu-
mele *Ezimveni.* Nalo udwekesho olulungi-
leyo—sixobise ngalo Umhleli we *Mvo* azive
indaba, awazi umoya wetu ukuze abhale
imvo zetu. Anditeti incwadana zokutukana
nakunyelisana ondimana ukuzibona futi
nditeta incwadi zengqondo, zokwaka uhla-
nga, anditeti ezi zokwahlnkanisa intlanga,
zokutelekisa *Isigidimi* ne *Mvo*, zo “ Nqapela-
ndikule” yihla - ndipakame, yifa - ndipile-
Nazo ke zontatu indlela elimi ngazo ipepa;
1. Imali yepepa. 2. Imali yezaziso. 3. Ama-
pepa engqondo ne *Leading Articles.* Ndi-
gqibe.—Makumiswe i Komiti kule ntlanga-
niso, yokuhlanganisa amagama abantu aba-
funa ukuba ngabamkeli be *Mvo Zabantsundu.*Makumiswe umteto kule Sosayiti wokuba
kulindelekile ukuba wonke olilungu abe
ngumtabati we *Mvo Zabantsundu.* Maku-
menywe intlanganiso yornzi wonke ubekwe

pambi kwayo umcimbi wepepa le *Mvo Zaba-
ntsundu.* Okanye emva kwale ntlanganiso
mabacelwe bonke abafuna ukwamkela *Imvo*banikele amagama abo ize i Komiti leyo se-
yipuma ngokuya kuhlanganisa imali. Ndi-
ngavuya lamazwi am abe nesiqamo, ingabi
ludwekesho olungayi kuzala luto. Ngubani.
na ke ongecala letu kulemfazwe yetu nama
Dopolo ?

I Chairman icele amalungu ukuba atete
pezu komcimbi opambi kwe ntlanganiso
onge *Mvo Zabantsundu.*

U Mr. Qaba—Ndibulela amazwi amnandi
elipepa lika Mr. S. Akwaba umhleli wenda-
ba ebelipakamisela omnye ontsundu eloLapu,
kube kumi umdaka paya e Palamente. Ewe
umfo ka Innes yindoda kodwa yenye into
itambo letambo lako nenyama yenyama
yako negazi lako. Langa lingafika ixesha
esiyakutumela u Siwlangangubo nokuba ye-
nye indodana entsundu e Palamente.

U Mr. P. Rwexu—U Mr. Silwangangubo
akazigqibanga zonke izinto esizenzelwe
*Zimvo Zabantsundu,* ukuba ebezicaze zonke
bekuya kusa sihleli apa. ndimisela indawo
yokuba kuqutywe njengesicelo somlesi we
pepa. Ndilusizi ukuba babe bambalwa
kangaka abatabati be Mvo apa e Bayi.
Ayizanga ibeko into onje nge Mvo Zab-
ntsundu ukulunga kwayo.

U Mr. Job—Indibanga usizi indawo yo-
kuba mbalwa kwabatabati be Mvo e Bayi
kanti Zimvo ezisivule amehlo ukuba sibazi
abazihlobo zetu nabazintshaba zetu kuba
lauli. Madodana nikelani amagama enu ngo-
ku namkele Imvo ukuze nibe ne Mvo.
Ukuba bendi ngeguye umamkeli we Mvo
gendilinikela namhlanje igama lam.

U Mr. M. D. Foley—Mna kum imhlope
yonke into etetwe ngumlesi wepepa, andazi
ukuba kuko umntu omve gwenxa. *Imvo*mna zindincamise emtetweni we Pass (kwata-
kazelwa) kanti hlelinje ezipasi siyaqhitswa
nje kutiwa masenze lanto bekusakutiwa yi
Ntsuk' ehlala akuko mteto uti masiti sipa-
kati kwe Koloni sibe noko sihamba sikata-
zwa nge Pasi ! (Kwatakazelwa) Ukuba sizi-

yekile *Izimvo* zawa pantsi sobasilahla itam-
sanqa esiyakuqabuka xa selingaseko ukuba
ibilitamsanqa elikulu.

U Mr. Mpungumana—Ngalinikela kudala
igamalam ngifuna Imvo angazi ukabana

kwatinina. Bhalani igama lam bo ngingama-
ne ngiboleka kwabanye—Ngifuna *lyimvo.*

U Mr. D. Mayekibo—Mna kumnandi kum

namhlanje. Ndingowokuqala kubamkeli be
*Mvo,* ndoba ngowokugqibela. Andisokuze
ndahlukane ne *Mvo* zam.

U Mr. Gantile ute ndibulela i Chairman
ukuba ivulele nabangekabi ngamalungu ale
ntlanganiso ukuba batete. Amangesi emi
ngentlanganiso ezinje eluhlanga nje, nati
sizama nkuba luhlanga xa senjenje. Igama
lam sendiya kulitumela e Qonce ukuba ndi-
zizuze *Imvo.* Ndicela ukuba ndamkelwe
ndibe lilungu lalentlanganiso. (Kwadu-
nywa).

U Mr. J. Kumalo ute ndingumhambi, ko-
dwa noko bekani igama lam ngokuba ndiye-
va ukuba akulungile ukuhlala ungenazo
*Imvo.* Ndiyambulela kakulu no Mr. S. nge-
pepa lake—“ Pakamani, kanyani ngokuba
ukanyo lwenu lufikile kuni.”

U Mr. S. Jantjes ute pambili nto zakowe-
tu, zizakulnnga zonke izinto. Kuza amaxe-
sha amandi zinile nemvula. Pambili.

U Mr. G. A. Ross ute lonyaka ndiyoyika
ukusuka noko ndililungu, ngenxa yokuba
andina *Mvo,* (Kwahlekwa.) Sendibulela
ukuba ndizile entlanganisweni, ngokuba
ubuya kude ufe lomnyaka ndingenayo. Ni-
yazi ke nani into engemvo ukuba yinto
enjanina. *Imvo* imele uhlanga—owamkela
*Imvo* wamkela ipepa lohlanga, etanda isiqu
sake, kanti umtiyi wabantn bakowabo naye
ngokwenjenjalo akazitandi; ngokuxasa um-
lweli wohlanga sixasa nhlanga, sibe ke siya-
zixasa ngokwetu. Bendikade ndingayinya-
mekele *Imvo,*  ngoku ndigqobokile. Bhala
igama lam.

U Mr. S. Ncapayi ute ziniuzi izinto eze-
nziwa kubantu bakowetu kanti aziko emte-
tweni. Napesheya kwe Nciba abantu baka.
tazwa ngencukwana ezininzi, kuman’ uku-
bizwa imali ezingekabi ngumteto, namhla
yonke lonto isemhlotsheni ngenxa ye *Mvo.
We know exactly where we are.*

U Mr. James Mpahla ute lentlanganiso
indikumbnza ebesinayo Engqushwa, nakule
ndifun’ ukungena ndibe lilungu (kwatakaze-
lwa.) Ite enye indodana akuncedi luto no-
kuzitanda ungalutandi uhlanga—ndiyaleza
elozwi kuni madodana, ndingendingasuka.
nga ndisuswa lilo, limnandi litetwa mgumfa-
na omncinane kangaka.

U Mr. Henry Hina ute ndizincoma itam-
sanqa lam ukuba ndibe lapa ngomhla onje,
wokuba ndive n Slwangangubo ebonga
*Imvo Zabantsundu.* Lentlanganiso ndayixe-
lelwa yi *Mvo* ndingekezi apa, *Imvo* yandixe-
lela nabadlali be Bhola base Bayi. U Mr.

Masingamshiyi yedwa. Ongahlali apa e
Bayi makangoyiki ukunikela igama lake
kuba nokuba nyangapina yomlandela *Imvo.*Mna soloko silandelelana sisuka kwa Koma-
ni. Indawana embana ndisemva ngezinkozo
ati u Slwangangubo zimi emsetulukeni, noko
ke londawo ndiza kuyilungisa msinyane.

U Mr Nathanael Vundla ute bhala
igama lam.

I Chairman ite i Komiti ye *Mvo* mayibe
ngo Messrs. P. Rwexu, G. A. Ross, J. G.
Qaba, no T. Memani.

U Mr. Slwangangubo ute bendingazi ukubo kuseko amadoda kulomzi wetu. Andiyi
kubuye nditi ningo *Babble-bek* nendwekeshi
ezingenazenzo, ukuba nite kwangalo Mgqibe-
lo nafaka izandla nakupa imali nantso into :
*imali yepepa.* Bendifumana ndilinganisa
ukuqwita yasuka idosha yanya—ngoku ke i

Komiti izakuzama ukupemba umlilo.
ntozakowetu, *ezipajini.*

 Huku

Itoliki

kum-
lento

Lento ukutolika inzima; namsa
hleka umntu akuposisa, kanjako

ukurwecana nokuqulana ngengqwiniba
akuposisa umntu etolika ibanga ukuba
awukwenyele umsila (ukuba unawo) apo-
sise ngakumbi.

Nokoke kuko ukuposisa komntu enge-
nziwa bubudenge, kodwa ebangwa kuku-
ti limsitele ilizwi abefuna ukuteta lona.
Lamabalana alandelayo ngawokukohlwa
okubi okude kubange intsini etyalikeni:

Umfundisi—“As the king sat at bista-
ble.”

Itoliki—“ Esahleli ukumkani estalini.”

Umfundisi — (esalata eludongeni) “ A
certain hand wrote on the wall.”

Itoliki—“ U Satana waye palisa ngapa,”
(itsho yalate nayo.)

Umfundisi—“ Mene, mene,”

Itoliki—“ Menemene ndini.”

Baqala bashukuma abantu, bakangela-
na. Wanakana umfundisi wasele futsha-
nisa.

Kwakona. Lo ke wayepetwe ngumfu- ndisi ongxamayo, kungeko xesha eshu- shu umfundisi ehamb’ apa kumazwi ka Paulos ati “ Ngubanina onokusahlula ku- lo utando luka Krestu ? ”

Umfundisi—“Come what will come what may nothing can separate us from the love of Christ.”

Itoliki—“ Yizani abavumayo, yizani ngo May lo, akuko nto eyakusahlula no- tando luka Krestu.”

Yati kuba yayingu May lonyanga bati nabamvayo umfundisi bacinga ukuba ngabo abaposisayo, kuloko wasuka umfu­ndisi wapindapinda yenjenjalo netoliki.

Enye yayili Lawo eli teta Isixosa elace- lwa ngu Rev. Snails k udala ukuba keli- mtolikele. Watyila ku Yohane, 15-1:

Umfundisi—“ Ik be n de ware wijnstok, en mijn vader is de landman,”

Itoliki—“Utiyena yi veinstoko, utata wake yi lantman.” ’ Wati kuba engumfu- ndisi oindala welilizwe wabehla weva ukuba itoliki isiqwala, wanqumama, wa- yisebezela, kwabonwa seyiya kuhlala. Qata watika oka Ma ngqalaza.

He Coved Stand it.—Dumley had accom­panied a friend home to dinner, and, as they seated them selves at the table, the hostess remarked, "I trust that you will make allowances, Mr. Dumley. My servant left me this morning verv unexpectedly, and I was compelled to cook the dinner myself.” “Oh, certainly, my dear madam, certainly,” responded Dumley, with much *empressement.* “ I can put up with anything.”

WEDNESDAY, AUGUST 4,1886.

Union. It is perfectly natural
 that the hap-hazard
and vicious legislation and essays at
legislation of the last Parliamentary
session should throw the country
into a reflecting mood. This is as
it should be. Anyone undertaking
the examination of the causes that
led to the shameful failure of the
session, is met at the very threshold
by the solid and stubborn Bond
organization, which is sweeping
everything before it—the Ministry
not excepted. To cope with this
formidable force, then, the disunited
and scattered advocates of light and
progress must be marshalled. The
projected Political Union is the
crude resultant of these reflections.
We mean no offence to the pro-
moters of the Union when we
apply the epithet, crude, to it. All
we wish to convey is, as we have
taken the opportunity to indicate

before now, that on the mere lines
of territorial cleavage and declared
hostility to the seat of Government
the Union will fall far short of
its aim, which, if we understand
it aright, is to counteract the
Bond machinations. The Bond
constitution knows no territorial
lines. Wherever the classes it seeks
to enlist in its blind and bold de-
signs, there it forces its way. Its
leaven is rapidly working in the
body politic of the Eastern Province
itself—in “ the sacred rayon ” of
the Political Union—nay, in pious
Albany herself. What is the reason
then of opposing such a giant,
which is fed and refreshed from
race prejudices, with the wooden-
legged and halting Union founded
on local jealousies and territorial
lines? A radical change must
take place in the constitution of the
Union before a forward march is
made, else its fate is sealed.

But it is with the Natives that
we have to do. It was in the . con-
sideration of legislation that affected
them that calculated recklessness
was shown by the stalwart champ-
ions of the Bond. More thoughtless
and mischievous language never
escaped the lips of man than the
sweeping denunciations which the
Therons, the Esselens, the Le
Roexs, and the Venters applied
to the native people of this coun-
try. The petitions of the natives on
the liquor question were simply
laughed out of court, and the na-
tives escaped disfranchisement by a
hair’s breadth. Unjust Pass laws
might have been enacted but
for the fortunate dropping
of the curtain over the whole
business. All these matters

are, of course, suspended during
the recess. That they will
again be coaxed forward next ses-
sion is certain. Hence it becomes
an important subject for the en-
lightened Natives to consider,
whether they will sit down and
look on philosophically while their
rights and liberties are being swept
away. It ought not to be so. Our
voice should be, heard. While there
is no common understanding be-
tween us there is no hope, and no
time should be lost to establish it.
The Native Educational Association
which should take its undoubted
place as the guiding star of the
Native people should take up this
subject without delay, and devise
means whereby a Union of the
Natives for political and general
purposes might be formed. The
wicked legislation of the last session
was so suddenly forced upon the
country that there was absolutely
no means of getting the collective
expression of Native opinion on the
points raised in time to influence
the discussions. Now, however, is
the time to benefit by the lessons
of experience, Undoubtedly the
question of Union is uppermost in
men’s minds. Let us take the tide
at its flood. It may be the poet’s
tide, which leads to fortune.

Editorial Notes.

Mr. W. S. Lord, Q.C., has, we are gratified to observe, consented to stand as a candidate for the representation of Kimberley in the room of Mr. O’Leary. An influential and largely signed requi­sition has been presented to Mr. Lord. On the many questions which peculiarly- interest the people of the Diamond Fields the learned gentleman, from his unique position as a professional man, is able to discard extreme views and recognized the wisdom of the principle “ live and let live.” Mr. Lord will march under the flag of the new Liberal party which is to unite the thoughtful moderate men of all parties. “ Whatever,” he says, “ tends to keep together the population o the Diamond Fields, to unite the mining and mercantile interests, to destroy antagonism between English and Dutch, and to raise and civilize the Native races will have my hearty support.” It has, in the past, been exceedingly difficult to get our people on the Fields to support purely mining men although they held like Mr. Robinson liberal and satisfactory- views. No such difficulty, however, exists in the case of Mr. Lord, who is an enthusiast in the cause of progess as well of the country generally as of the Natives, and we trust they will rally round the standard he has unfurled to a man. Mr. Lord is known in these parts as an eloquent and effective speaker. He will, no doubt, be an acquisition to the House of Assembly, and we fervently hope he may be returned. The nomina­tion takes place on Friday next.

The following, interesting to teachers,
is extracted from the *Cape Argus:—*“ We
have noticed some sweeping assertions
lately about the cruel retrenchment of
the grants in aid of teachers’ salaries.
The prospectus of the projected paper
on educational matters well observes that
—‘the teachers of the colony have been
retrenched — their already very poor
salaries reduced.’ After inquiries at
headquarters, we have ascertained that
as the amount for Higher Education and
Public Schools, voted by Parliament,
would fall a little below the existing rate
of expenditure, a small reduction in the
grants to the University, the Colleges,
and those First-class Schools which have
been drawing the maximum grants, had
to be made. Twenty-two Public Schools,
exclusive of the Colleges and University,
suffer a reduction, ranging from £15 per
annum to £67 10s. per annum. Thus,
the South African College School, which
has hitherto drawn £500 per annum, will
draw £450 per annum. The Stellenbosch
Public School will draw £707 10s. per
annum instead of £775 per annum, and
so on; but P9 reduction of grants has
been made in the case of teachers o
Second and Third-class Public Schools
or of Mission Schools in the colony. In
the Transkei territories a considerable
reduction has been made, both in the
case of Industrial Institutions and ordi-
nary day-schools. This explanation may,
perhaps, allay the apprehensions of those
teachers who have been haunted with
dreams of reduced grants. The worst
they will have to encounter is, we hear, a
reduced rate of the Good Service Allow-
ances.”

So quiet and orderly are Mr. De Wet’s
“ wretched aborigines ” of Peddie, that a
local law agent was, the other day, heard
‘sighing for the good old times, when
Natives, after reveling in their home-
made beer, used to indulge in fights
which gave Agents some pickings. We
pray that order may continue to reign.

The genius at the head of the Education
Department has discovered another de-
vice whereby greater efficiency is intro-
duced into the Cape Educational system.
The standards of attainments in element-
ary subjects, under which Inspectors of
Schools are instructed to classify scholars
after examination have been revised and
enlarged. The requirements of what has
been usually the highest standard—IV—
have been reduced, and some of the sub-
jects put in Standard V. Scholars pre-
sented for Standard V must have pre-
viously passed in Standard IV, and must
satisfy the Inspector in' vulgar and deci-
mal Fractions, Outlines of History (Eng-
land and Cape Colony), Physical Geo-
graphy, Lessons on Natural Objects.
Scholars for Standard VI (Highest) must
previously pass in Standard V, and must
satisfy the Inspector in (1) Reading and
Writing English correctly, and Hand-
writing; (2) Reading and writing Dutch
correctly, and Handwriting, either or
both; (3) Commercial Arithmetic, Ex-
ercises to test readiness and accuracy;
and in two of specified subjects in
Natural Science (Girls to take Domestic
Economy and Laws of Health). Those
who pass the Sixth Standard will have
the “ Public School Certificate ” issued to
them, and degrees of merit will be noted
by the words *Honours* and *Competency.*A fitting cope-stone is thus placed upon
the admirable system of education the
Colony may rightly be proud of
possessing.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (August 3) Irasi eluhlaza, 2/ ngekulu Ihabile, 2/9 ngekulu Ihabile ezinkozo, 2/9 ngekulu Itapile, 1/3 to 5/3 ngengxowa Umbona, 1/8 to 2/'5 ngekulu Amazimba, 3/5 to 3/6 ngekulu Umgubo, 6/ to 9/6 ngekulu Imbotyi, 4/ ngekulu

E RINI (August 2). Umgubo, 12/ to 18/ ngengxowa Ihabile, 2/ to 2/7 ngekulu Umbona, 6/3 to 7/ ngengxowa Itapile, 3/3 to 7/3 ngengxowa

E KOMANI (August 2). Amazimba, 7/ to 9/ ngengxowa Umbona, 6/ to 7/ ngengxowa Irasi, 4/ to 5/ ngengxowa Ihabile, 3/ to 7/9 ngekulu Itapile, 8/ to 9/6 ngengxowa Umgubo, 5/ to 8/ ngekulu

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