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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