upon the subject, but unfortunately there is another side to the picture. Take Middle Drift Court for instance with Edmund Sandili as the interpreter and his treachery in the Amatolas. Or hearer Mqana still. A few years ago, therefore attached to the King William's Town Magistrate's Court as interpreter a certain Umhalisa, and during the war of 1878 this precious scoundrel was found intriguing with the rebels and was hunted out by the police. We had a similar case in Queen's Town. A man hailing from Kamastone, and acting as native interpreter, was detected intriguing with Stock Charge by Mr. Hemming, now Resident Magistrate at King William's Town, but then Resident Magistrate at Queen's Town. Had it not been for Mr. Hemming's prompt action, the plausible vagabond would have done more mischief than he did. Naturally after these experiments we object to the employment of natives who may be loyal under ordinary circumstances, but who are not to be trusted too lightly in times of disturbance. Queen's Town is too near the borders of possible but bolts of rebellion to trust secrets, which must inevitably leak out in every office, in the hands of semi-educated natives. We do not for one moment attribute overy virtue to the white man, but we would much prefer seeing those responsible positions filled by men who have no interest to serve in misleading the Court, or who in times of temptation and disturbance might be led to betray the workings of the offices in which they are employed."

Nor in the least unconscious of the "soft soawder" that our gentle contemporary sprinkles upon the guilding spirit of this journal and two others of his contemporaries, we venture to ask the *Free Press* whether it seriously thinks the discussion worth continuing at all if the only competent natives that education and Christianity has ever produced are the three individuals mentioned in its article? Then, the *Free Press* does not look at the ability of the interpreter, but on political considerations which are at present, we are happy to say, imaginary. What we are advocating is that competent men, who have passed a prescribed examination in the Kafir language, should do the interpreting so that justice may be meted out in its purity to the Kafir as well. We confess, we can see no connection between Edmund Sandile's taking to the bush and interpreting at Middle Drift.

As our Queen's Town contemporary has wandered out of his way to introduce Mr. Nathanael Cyril Umhalla into this question, and made use of foul language respecting him, we cannot do better than quote Sir Bartle Frere, against whom no charge of negrophilism can fairly be made, respecting the incident on which the *Free Press* professes to speak with authority. Said the late Governor: "Nathanial Umhalla, a cousin of Sandilli's, was a man of very different stamp [from Edmund Sandile.] He inherited considerable intellectual ability from his father, the intriguing and influential chief of the Dlambe's in former Kafir wars and cattle killing. He had received a very good education, and was interpreter in the Court of the Civil Commissioner and Resident Magistrate of King William's Town, an ill-paid office of great responsibility. When his half brother, Mackinnon Umhalla, refused to go back into Gealekaland with Mapassa and fled into the Gaika Location, Nathaniel went into the bush to endeavour to bring him back. He (the latter) was our friend, and his letters, of one of which a copy was enclosed in a former despatch on Mackinnon's proceedings, will show that his English education was more than superficial. Some of his tribe were implicated in the murder of the Mazeppa Pedlars, and some of Umhalla's letters to Kafir were found in the house of the Kleinbooi at Lovedale where some of the men suspected of being concerned had took refuge. There was apparently nothing treacherous in the letters, though in speaking of the slow progress of the war he expressed himself rather as a Kafir chief than as a Government servant, but from that time Umhalla became an object of suspicion to prudent of his former friends, and gave up the appointment."

Umsebenzi o Ndlulo Ukuba Ubomi.

BY MR. W. MAY.

[illegible]

I do not dispute the truth of these wisely written lines when I admit that though many men and women have possessed wisdom who could not read or write "the sweet lore of sweetly uttered knowledge" is what mind imbibes relative to produce wisdom.

Beyond all question memory is a most important faculty of the mind, and it is necessary to train it by compelling every child to store up and repeat correctly words and sentences, and longer portions of prose and poetry; but I venture to say, better not so train memory if the children are to be mere 'black boards' remaining what they are taught without the power to vary a single word or even letter.

Because, how little that is learned in schools—particularly in elementary schools—ever comes up again in real life! The sentences read, the sums worked, never meet the adult. How seldom does the man or woman write a line of 'round hand'; or even require to call up the exact words in a rule of grammar! This knowledge 'vanishes away'; and therefore a child is not instructed unless it has been taught more than the *letter* of the school-books.

Let me widen the term 'instruction' before I go any farther. It is not merely the product of books, but the sum total of all the influences which surround the child during his course. The strongest influence is the life of the teacher, and it is pre-eminently important that the teacher should be all that the scholars are being trained up to.

Some of you may have noticed—what is a common observation—how admirably Her Majesty's troops go through their evolutions under the orders of an officer; and how quickly he notices when any one man in the ranks makes any movement imperfectly. Part of the officer's information is obtained from books, but most of it from actual practice. He has *himself* been drilled. He has *personally* observed every order he gives to the men; and when any new drill is invented, he has first to learn it himself, before he is allowed to command others to do it.

So should it be with a teacher. He should be master of the subjects he puts before the class: writing well, reading well, and working arithmetical questions correctly, before he, or she (for throughout I am speaking to teachers of both sexes) calls on the children to work; never attempting to teach from a book what has not been intelligently apprehended by the mind; because "example is better than precept."

Remembering the wide meaning I have given to "instruction"—that the object is to train children for real life, I venture now to ask your attention to some particular applications of the old proverb. If the pupils you have under your care are to come to any position, they must be trained—besides in the course prescribed by Government—to habits of punctuality, cleanliness, tidiness, diligence, and in all these 'example is better than precept.'

I. Punctuality is said to have been taught to English people by the railways, and if so we may live in hope of being more regardful of time in South Africa; but at present the native people of this colony are notoriously unpunctual. There was until recently good excuse for this want of a good habit, but now that a really good clock can be purchased in King William's Town, for, about 6s., and a good time-keeping watch for about 20s. there is no reason why the more intelligent of the people should not mark the hours as they fly. The first person to set the example in a village should be the school teacher. I know that some will be tempted to reply that the poorest teacher will not find the scholars. But no people learn punctuality by waiting for one another. Let the teacher, dismiss all intending pupils who come to inconvenient to take their seats, it would stand in the station all day. The missionary who gives his appointments five minutes grace, soon finds that he has to wait ten minutes for the people. The teacher must practice punctuality, and in time the children will learn to hurry up to school!

[illegible]

I do not claim to be a teacher of time both myself, but most of correspondence is [illegible] at the book we are trying to teach; and would be ashamed to be seen at work the hour for working strike. That this is not always done is proved from the following conversation between the teacher and a pupil.

[illegible]

[illegible] Kafir Location [illegible] Teacher. "Why do you not come to school?" Pupil. "Because I have no watch." Teacher. "Why do you not get a watch?" Pupil. "Because I have no money." Teacher. "Why do you not get money?" Pupil. "Because I have no work." Teacher. "Why do you not get work?" Pupil. "Because I have no clothes." Teacher. "Why do you not get clothes

Pasala no Joha Tengo Jokwe [illegible] to, hodwuke kuko-seya indimi. Kaqwuke mhlomhi i Olni yase Xosi kwa, Kanti kuqala itolili yako u-Edward Rudolle [illegible] kuko kwa Matola. Kwelinyi [illegible] itolili apa ahaliqa. U-Mr. [illegible] mfawe ka Kapa-Yoli ohlahlelili kwaqwili lafumeneka kanya emasebe [illegible] kuko kwa kipatelwa ngapapatha. Baba nati apa e-Komani akwenseya into yokohlela. Kwehla into ivala e Kamanose yase kuko yitolili apa, yafanyanwa ngu Mr. Henning, obake eyimasiyi apa, ngoku eyimasiyi e-Qiqera, kwapa apasesko ekwesa u-Sikwe Tyali. Kwangaphi akuba yayingapaya u-Mr. Henning elobedabada lonkobilo lada lenza ukuba kuhle inkisano, esingapanda kwezo lamaaya. Ngokomaxa wenkt ito ze seke sebosa into nokuhlobo ximaniwa zenkeliki nizipanda, esingazisheyo akuti asingabo [illegible] U-Komani kanya [illegible] [illegible] ukuba [illegible] [illegible] apanza kwa seake esisaiwo zinqobhiki zingayanga, [illegible] [illegible] [illegible]

Kwa PASCOE BROTHERS,

E. AYLIEF STREET.

OMAKUPAULWE

Ingubangalo zaverile somhlolo wenkunziywa

TEAFU ENTSHA ERZWATO

KONYAKA WE 1885.

E. HAYK STREET.

CIAM E EQONGA

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6; Iblankete ze 10/; Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla ininzi e Jagersfontein.

U-M. no G. bayitenga Engilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba "sekaya" kwindawo ezingedulu, amaxabiso abizwa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

Akunaku fumana nto iggite eyabo ngokulunga ngexabiso olirolayo.

KWABAFUMANA "IMVO."

ABABEHLAULELE inyanga ezintatu zokugala kupela ezapela ngo 31 January, 1885, bengekazihlauleli ezintatu eziqala ngo February ki mabaqonde kakuhle ukuba nye kunqunyanyiswa umapepa abo bade bawakulule ngentlaulo.

Umntu onokuhlaulela ixesha elingapezu kwelenyanga ezintatu kodwa angahlauleli ngapantsi kwelo.

February, 1885. TENGO JABAVU.

M. L. GERRARD. R. W. ROSE-INNES.

Umteteleli kwa Cape Town, Imvo Zabantsundu.

Umteteleli kwa Kimberley, Imvo Zabantsundu.

Umteteleli kwa East London, Imvo Zabantsundu.

Umteteleli kwa Port Elizabeth, Imvo Zabantsundu.

Umteteleli kwa Grahamstown, Imvo Zabantsundu.

Umteteleli kwa Queenstown, Imvo Zabantsundu.

Umteteleli kwa Kokstad, Imvo Zabantsundu.

Umteteleli kwa Umtata, Imvo Zabantsundu.

Umteteleli kwa Aliwal North, Imvo Zabantsundu.

Umteteleli kwa Bloemfontein, Imvo Zabantsundu.

Umteteleli kwa Kuruman, Imvo Zabantsundu.

Umteteleli kwa Mafeking, Imvo Zabantsundu.

Umteteleli kwa Vryburg, Imvo Zabantsundu.

Umteteleli kwa Pretoria, Imvo Zabantsundu.

Umteteleli kwa Barberton, Imvo Zabantsundu.

Umteteleli kwa Lydenburg, Imvo Zabantsundu.

Umteteleli kwa Zeerust, Imvo Zabantsundu.

Umteteleli kwa Umzinto, Imvo Zabantsundu.

Umteteleli kwa Durban, Imvo Zabantsundu.

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Umteteleli kwa Newcastle, Imvo Zabantsundu.

Umteteleli kwa Utrecht, Imvo Zabantsundu.

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Umteteleli kwa Harrismith, Imvo Zabantsundu.

Umteteleli kwa Bethlehem, Imvo Zabantsundu.

Umteteleli kwa Ficksburg, Imvo Zabantsundu.

Umteteleli kwa Wepener, Imvo Zabantsundu.

Umteteleli kwa Winburg, Imvo Zabantsundu.

Umteteleli kwa Kroonstad, Imvo Zabantsundu.

Umteteleli kwa Heilbron, Imvo Zabantsundu.

Umteteleli kwa Frankfort, Imvo Zabantsundu.

Umteteleli kwa Bethulie, Imvo Zabantsundu.

Umteteleli kwa Ladybrand