

IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3B. NGANYANGA NTATU.

IXABISO 3d.]
Kaulése Imvo Zabantu ngabantu nge

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 3, 1886.

[No. 8.

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :—
“ Uti omnye zipele ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebuka, into ebendineveki ndi-
agasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangaliso. Bendibulawa eisinge inyanga ezintandatu kangangokuba beku Buka kube yinqaba ukuma ukuba ndike nda hlala. Bendingasena kutoba kuba bendi-
ngeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindinceda kanye.”

“ Ndingarola.” utsho omnye, “iponti ezintlan ngebotile. Ngolwesi-Tatu olugqileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkhiso njengamanye.”

Yiyo le enye inteto : Wonke endimaziyo nditi makabe nalo, basacedekile bonke abalingileyo, andikeva mntu lingamnceda. nga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa izindlu zamayeza, nevenkile, othakazangalifumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu

JAMES JONES.

Amayeza ka Cook Abantsundu.

Pambi kokuba nitenge kwezinye izindlu, kanizokuzibonela impahla yetu entsha enyulwe kakuhle.

Ukuba ufuna into elungileyo kanye ngemali yako, kawuti gxada kwindlu yetu entsha yengubo.

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INDLU ENTSHA YENGUBO

Mr. CHARLES DYER

ngesiqu e London.

Yonke lempahla itengiswa ngamanani amancinane

pambi kokuba nitenge kwezinye izindlu, kanizokuzibonela impahla yetu entsha enyulwe kakuhle.

Ukuba ufuna into elungileyo kanye ngemali yako kawuti gxada kwindlu yetu entsha Yengubo.

A MFENGU ! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amxabiso apezulu ngo Boya,
Zenkomo nempahla emfutshane,
Kwivenkile zake ezise
MBIZA, e Mtwaku nase Lu-
xwesweni kwa BLAYI.

xa itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

G. E. COOK, Chemist, Blyth Station, Fingoland.

2tc

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

IVENKILE E JOJOSI.

IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanywa—nemaxabiso angadanisiyo—kuba inika ama nani alungileyo

Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge Gusha, na Mahashe, ne Bhokwe ; Ihangu ne Nkuku. Yizani nazo ziyakutengwa ngu Utengisa Zonke intlobo zamayeza.

ELE-SIXHOSA NGU MAVELETSHONA.

Nalo icam lako.

Umanyano nge Mfundo

I BRANDI

MALUNGU ane ngxoxo anga zinga singatwa yintlanganiso ezayo makatumele amagama azo kwangapambi ko 31 May, ku

BEN SAKUBA, c/o Mr. JABAVU, King William's Town, King William'a Town, 19th May, 1886.

Elungileyo engapitikezwe nanto zinjenga. manz inezinya ezibululayo, itengwa ko

C. J. DOWELL & CO., BANK STREET,

kusolokokuba noko ayikaqondakali nokuba ininzi kumtanjana nokuba kudoda- na kusinina.

Lencwadi ilandelayo yabhalwa ngu Mr. Wesley eyitumela ku Dr. Adam Clarke ngomnyaka we 1787 :- Sukumkutaza u Satana ngokwenza ingxolo xa ushuma- yelayo nangokwenza into ende yentshumayelo, kodwa kolisa u Tixo ngokuzikanyeza ngokwako koko. Iyonke inkonzo ifanele ukuqala ize ipele ngeyure enye, ngapandle kwe Cawa emini ngamanye amaxesha, ongayitvi kancinane inkonzo.—Ndim, Adam otandekayo, umzawalna wako oyintandane,—J. Wesley."

Lencwadi ingasentla iyazitsetela, siyatamba ukuba yobanceda abazalwana abatile abantshumayelo zibukali ukucana abantu koko basuke bazidungelise ngengxolo umntu engekabi nabushushu banto; aze pezu koko enze into ende edikayo.

Kuko Umhleli osand' ukubhalela iqela laba Fundisi ebuza imfaneleko yexesha lentshumayelo. Ipendulo ebezishicilelewe azyigqibi lengxoxo. Owase Tshatsi uti kusakutiwa, "Ukolwa zintshumayelo ezinde nokuba ukolwa zezimfuthanena?" uti ukupendula, "Ndikolwa sintshumayelo ezimfutshane, nokuba sekutenina ukushumayela makube kucinane, into ezinkulu ibe kukutandaza noku bhedesha." "Indlu yam iyakubizwa ngokaba yindlu yokutandaza," akuzange kutiwe yoba yeyokushumayela." Owase Rabe umfundisi (Presbyterian) uti ukupendula intshumayelo elingeneyo yomfundisi ovileyo kufuneka ukuba zibe zimintvi ezimashumi matatu ubude kunokuba zibe mashumi mane, intshumayelo ngezingalinganiselwa ng ngana yeyadi, kuba ingxoko zonke az wazi ukufinyezwa ngokufanayo." Um-Wesile uti yena ukolwa zizo zombini intlobo zentshumayelo ezinde nezimfutshane. Owase Baptist uti yena lengxoxo selineminyaka emininzi eyikangakabela eyipendla ngenyameko. Ufike aqakumbela ngokuti awake yena amava ambonisa ukuba:—"Eyonanto iyiyi, uti umntu engenanto ininzi yokuteta, kube kukona enza into ende. Ndiqinisekile ukuba nokuba intshumayelo ingantoina kufuneka itabate isiqingata seyure, ngapandle kwamabakala ambalwa. Kuko amadoda endiwazayo anezipo ngezinye indlela eze kodwa ebufundisini angabi namsebenzi kuba uti akubona ukuba usicanile entloko isikokwane aze ati qo akande kude kuqekake ipulanga." Ezimpendulo zibonisa ukuba kufuneka intshumayelo zikangelwe ukuzuka kwazo; kunobude bazo.

Transkei.

[IVELA KUMBHALELI]

Ipants' ukulwa impi ka Mrazi no Sunduza, ngokusuke kuvakale ukuba umantyi yase Willowvale umkupile u Mrazi ebukosini, yasuka eyakwa Sunduza yaselizipangela emasimini abantu baka Mrazi, esosipitipiti siqandwe kwangu Mrazi Lowo owenziwe ububi ngapandle kwesizatu.

Kutiwa bekutunywe u Zeku ngu Headman Hlikihla, ukuba aye kucapukisa u Mrazi (kuba ngu Hlikihla osisibonda) ate iti inkosi rola yonke mipu esebantwini, iyafuneka komkulu. Ityala lisabhebele e Ntlambe, selehamba ngezinqi nje amadoda.

U Alex. Maga usaza kuma pambi kwe Mantyi enkulu, ngokuntammana kwake ude wati nditamanele imantyi ukuba indaba zale ofisi zitonyelwe e Qonce yinkosi yase Zazulwana, itsho indoDana ukutyola uyise noko engazinto ngaleNto.

Nide nenza into elungileyo mpi yase Gcuwa ukupendula kuba kaloku besesi kolwa tina into zazingeko kulo ntlanganiso. Ukuba akupendulanga wena mfo wokuqala uyakuqondakala ukuba uyinciniba yenene, kude kwako abafu abati lowmntu obale loncwadi bayamazazi, ngokutelekisa inteto zake zangapambili, noko pendula mminikubala Amanfengu ne taitale.

Kwincwadi ezifike ku Rev. W. J. Hat-ker. Kufike ne Certificate ezimbini ze Competency enye yeye teacher yase Gcuwa u Mr. G. Pamla enye yeye teacher yase Zazulwana u Mr. T. Ndwandwa yqaqondakala ukuba naxa bebulela esu senzo sobubelo sika Dr. Dale kubo, intliziyo zifuna ukwazi ukuba imali isayakumcishiswana?

Isipitipiti esikulu siko kwisikolo sase Blyth'swood, isuke inkwenkwe ka Nobaya Sipuka ayavuma uku cula. Yamdela kakulu umfundisi, wada wayibeta, suke amanye onke ati sesimka, atsho emka; sisele sodwa esosikolo. Kutiwa lomaboyi amenze into embi umfundisi ukumngxolisa. Elisiko libi noko kuba umntu ekuxatywene naye mnye, amanye la ayapina? Nicita ixesha lenu nje imali niyakuyirola noko.

I Palamente.

Ingxoxo ezipatele kumzi ontundu ngeveki egqitileyo zibe mbinzi zezindululwe ngu Mr. ROSE-INNES, omele i Dike ne Ngu (1) Engokwandiswa kweziquki ekungakusikutengiswa utywala bomlungu kwabantsundu. Yona ke isasingetwe. (2) Nangokuba kwaneke ingxelo ngu Rulumeni engemihlaba yonke yabantsundu enetayitile nengenazo; Longxelo iyakwanekwa ngonyaka ozayo. Irafu yendlela ebingeniswe ngu Mr. RHODES iyakuqinisekisa ngozayo unyaka. Ingxelo ezizileyo zalemcimbi azifumananga tuba kwelanamhla, zongena kweleveki ezayo.

Ucando kwa Pini

Ingxoxo engetaitile yapeshya kwe Nciba ide yadubula kwintlanganiso enkulu ebese Ngamakwa ngofwesi-Ne, 20 May Lamanqakwana angehambiso yentlanganiso siwakupa kwincwadi yomhlobo olapo pesheya kwe Nciba, aya kuba ludaba kumzi ontundu u Capt. Blyth wagcina isihlalo sake,

wamisa into ezintatu ekuza kuxoxwa zona.

(a) Ukucandwa komhlaba. (b) Imali ezi 2s. 6d. or 3s eyitatile eyamfengu kuba u Rulumeni? eyitatile eyake, ukuba basaza kuyirola nokona abantu.

(c) Isikolo sase Blythwood kutenina lento singanyanyekelwa nga Mamfengu.

(a) Amamfengu abemaqela mabini ngoando elikulu iqela elino Capt Veldtman, no Geume, Ngongolo, Jno. Adam. Njikelana &c. bati makungacandwa ngokuba kuya konakala itaitile endala le yona yenziwa yi Nkosazana inegama lika Ruluneli u Sir H. Barkly. Bate makucandwe kuvuswe imida ngu Capt. Blyth ne mantyi kuxhunyekwe amatye amakulu. Izindlu negadi ezakiweyo zifunyanelwe itaitile ezimantyni. Elinye iqela lingabantu ababini, abango Mr. J. Mazamisa, no Nohaya, umpakati wake, bati bona akuzanga nasembalini Emangesini kubeko itaitile enje, equka bonke abantu, kanti injaloniye ililifa lesizukulwana. Batsho mfondini bacikozu, wada u Capt. Blyth wayirola itaitile, wati abakwaziyo mabasondele bayibone; sabona okunene inegama le Ruluneli u Sir Henry Barkly.

Yabeta lonto yawaqinisa Amamfengu ukuba mawangoni itaitile yawo ilungile kuba u Capt. Blyth ute, ukuba niyatanda yoneni itaitile yenu, kodwa niyakulila.

(b) I 3s. yona yahlulwe ngoluhlobo 1s. 6d. yendlela; 1s. ye tshalwa; 6d. ye Gqira (District Surgeon).

(c) I simnary yona kurolwa abapati esuke ingabi sabacebisa. Sebesuke bagqiba bodwa abelungu, kuba ngeinye ixesha kwavakala eliti sona esisikolo silaulwa yi Komiti ese Scotland.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (Jane 1).

Emvawke malike yakusasa izolo, kutengi swe uboya obuninzi begusha nobe sayi bokwe. Inani lite tyi kuzo zonke intlobo zoboya. Kutengiswe amabhali anga 56 egrisi nge 3 d iponti; amabhali ali 15 kwa igrisi nge 4d; obe sayibokwe buqale ka 5d bayakuma nge 11d iponti; amabhali amabi- ni ubuvasiweyo begusha 5Ed; amabhali asi 8 bamaxwana 4d, izikumba zegusha 3fd, eze sayi 6d; ezenkomo 5jd ngeponti.

Irsi eluhlaza, 7d to 1/ ngekula Ihabile 3d to 4/ ngekulu Imbewa yehabile, 2/11 to 3/6 ngekulu Itapile, 1/1 to 6/ ngenxowa Umbona, 1/7 to 2/3 ngekulu Amazimba, 3/6 ngekulu Imbewu yerasi, 2/ to 2/7 ngekulu Umgabo, 3/10 to 10/3 ngekulu Igqolowa, 3/3 to 4/ ngekulu Imbotyi 3/ to 6/2 ngekulu Inkuni, 8/ to 2/7 ngefllara

E ALVANI (May 28)

Umbona, 5/ to 6/3 ngenxowa Ihabile, 6/ to 7/ ngekulu Umgubo, 1/2 to 15/ ngenxowa Isimili, 2/6 to 4/6 ngenxowa Itapile, 2/ to 4/6 ngenxowa Inkuni, 10/ to 70/ ngefllara Ibotolo, 9d to 2/ ngeponti Ihabile ngusitungu, 2d to 4d Irsi ezinkozo, 2/ to 2/4 ngekula Ingqolowa, 6/ to 9/ ngenxowa Umququ, 3/ to 4/3 ngebhali E KOMANI (May 31).

Ibotolo, 1/ to 1/6 ngeponti Amazimba, 9/ to 11/6 ngenxowa Umhona, 6/ to 7/ ngenxowa Imbewu yerasi, 5/ to 6/ ngenxowa Ihabile, 3/ to 6/6 ngekulu Isimili, 3/6 to 4/6 ngenxowa Itapile, 3/ to 7/ ngenxowa Amatanga, 2/ to 4/ ngedazini Amatswele, 2/6 to 4/ ngenxowa Ubusi, 2/ to 2/3 ngebotile Umgubo, 6/ to 9/ ngekula Inkuni, 20/ to 31/ ngefllara

E RINI (May 29).

Ihabile, 1/2 to 2/6 ngekula Umgubo, 16/ to 17/ ngenxowa Imbewu yerasi, 2/6 ngenxowa Umbona, 5/9 ngenxowa Inkuni, 15 to 22/ ngefllara Isimili, 2/3 to 2/7 ngenxowa Ibotolo, 10d to 1/3 ngeponti Itapile, 3/ to 4/ ngekulu

WEDNESDAY, JUNE 2, 1886

THE following IS the record bearing on a case tried before Mr. E. B. CHALMERS, Magistrate of Komgha:—

8th April, 1886. *Badule and George David*, charged with contravening Sect. 3, Act 22 of 1867, by travelling in this District with a time- expired pass, on the 7th inst. Plea, guilty.

Herbert G. Ross, sworn, deposed: I am a private in the C.M.R. stationed at the Kei Bridge in this district. Yesterday I found the two prisoners at the Canteen at the Bridge, drinking. I asked them for their passes. They refused at first to shew me or give up their passes, but after a lot of talk they gave me the pass now produced dated the 5th March, 1886, for five days to proceed to Peddie. This pass, therefore, expired on the 10th of that month, and has not been renewed.

By *Badule*: You both refused to show me your passes, so I told you both that your passes were wrong. By *George David*: No questions. Judgment, guilty.

Sentence—each fined 5/, or seven days imprisonment with hard labour. E. B. CHALMERS, Res. Mag.

We have taken the trouble to look up the Section 3, Act 22 of 1867, which is as follows:—

Section III.—It shall not be lawful for any native foreigner to enter this Colony without a pass signed by some officer or

functionary, named in some notice in the *Government Gazette* as empowered to grant such passes; and every such pass shall be framed according to Schedule A. hereunto annexed; and every native foreigner who shall enter into or shall be in the Colony without such a pass, or who having a pass shall violate the condition of the same shall, upon conviction thereof, be liable to imprisonment for any period not exceeding one month, with or without hard labour, and with or without spare diet, or to a fine not exceeding one pound sterling, and in default of payment thereof, to such imprisonment with or without hard labour and with or without spare diet.

We are not lawyers, nor is the present writer the son of a lawyer; but among our readers we have the honour of counting a considerable number of lawyers of the front rank, both of the bar and side-bar, in connection with the Supreme Court, the Eastern Districts Court, and High Court of Griqualand West. These legal luminaries will, no doubt, correct us (without fee, of course), should we go wrong in our lay effort of interpreting a Parliamentary Statute.

Well, the first question is—What is a Native "Foreigner"? Let NOAH WEBSTER, the lexicographer of world-wide fame, settle this question for us. "Foreigner," says WEBSTER, "is a person born "in a foreign country, or without "the country or jurisdiction of "which one speaks." Then the question arises—Are BHADULE and GEORGE DAVID foreigners? To this we answer in the negative. We may here note, by the way, that the omission of this chief and all-important link in the chain of evidence does not reflect credit on his Worship the Magistrate. Now, BHADULE and GEORGE DAVID, residing, as we happen to know, in the Ngqamakwe District, Fingoland, which is under the jurisdiction of the Cape Government, are no foreigners at all. On these very simple facts—at all events to our mind—Mr. E. B. CHALMERS finds these men guilty, and accordingly sentences them each to pay a fine with the alternative of imprisonment! Under the Act BHADULE appears to us as innocent as a babe unborn, and the judicial system which allows barefaced injustice of this description to pass muster must be rotten in the main parts.

There is no law on the face of GOD'S earth under which BHADULE, a very respectable Native, could have been subjected to the indignity of being imprisoned in the Komgha gaol for a night, and the proceedings at Komgha in this case can be regarded in no other light than as a travesty of justice.

It may be stated that this was about to be made a test case, when it was pointed out that the prisoners were already out of court, as appeals in criminal cases should be noted within four days. But it is well the public should know what kind of justice is being dispensed in some of the Magistrates' Courts in the country.

Editorial Notes.

THE annexation of the Xesibe country, which Parliament is considering and is on the point of passing, is causing some uneasiness in Pondoland as the following communication from the Chief Councillor of Mqikela will show

Esihlonyaneni, May 17, 1886.

To the Editor *Native Opinion*. SIR,—Kindly publish the following protest in your columns. I wish to refer to the speech of Mr. De Wet which I saw in your paper, in which he was introducing the Bill for the Annexation of the Xesibe Territory to the Colony. It is well known that the question of right to this territory is still in dispute, and I fail to understand the step that is now being taken. Let such things be put a stop to. Mr. De Wet should at least have waited till the negotiations were concluded, and not forthwith carry out his own wishes on the subject. This land is still Pondo territory. The Pondo Chief has not yet accepted, the money which Government is offering him in consideration of his claims. I am, &c., UMHLANGASO J. S. FAKU.

THE Rev. Dr. Stewart, of Lcvedale, and Mr. John Stevens, of Glasgow, have been, our Native correspondent informs us, travelling through Basutoland. They received a perfect ovation on their arrival at the Morija Missionary Institution. Readers of the *Christian Express* may look forward to a reliable and interesting statement of the condition of things in Basutoland, in the next number of that publication.

WRITING of Basutoland, we are re-

minded of the very able gentleman, who has with his exquisite tact rescued the Basutos from incipient ruin. We allude to Colonel Clarke. That gallant gentleman is to be heartily complimented on being invested with the K.C.M.G. in recognition of his meritorious services to the Queen, and we trust Sir Marshall Clarke may long live to enjoy his well-earned distinction.

THE TRAINING OF TEACHERS.

A paper read at the annual meeting of the Heald Town Teachers' Association.

By MR. LIGHTFOOT, THE SECRETARY. School management, in its theory and practice, now forms an important part of the examination of all candidates for the elementary and middle Class Teachers Certificates. As more enlightened views on education prevail, it is felt to be necessary that before a man is placed in charge of children for their mental and moral training, he should show some sort of fitness for the office.

It is a common remark that it is one thing to be possessed of knowledge and another thing to have the power to impart it to others. Notwithstanding this there are in charge of European and Native schools hundreds of teachers whose sole a Ratification is that they have been pupils at such and such a school, or that they once studied holy orders, or that they have had a fairly good education. Frequently when a teacher is engaged, the last thing enquired about if it is enquired about at all, is his acquaintance with the principles of the art of teaching and his success in training young people. The method of choosing teachers may, in many cases be compared to what would take place if a man who had studied the law were appointed district surgeon, or if a trained teacher were appointed minister of a church, just because the education of each of these men had run on the same lines up to the point where the special and technical studies of each commenced. The old notion was, that when a man failed in every thing else, there was for him still that last resource of the unsuccessful and impetuous: keeping a school. People who entrust their children to such teachers and allow them to be experimented upon by these 'prentice hands generally get their deserts, or rather, the poor children suffer the penalty. I presume the sparseness of the population together with the small amount of public money available for educational grants is mainly the cause of these unqualified teachers finding their way at all into state aided schools.

I have just now been referring to European teachers, and if we turn to Native schools, we shall find a more unsatisfactory state of things still. Here teachers are in charge of schools who not only have no knowledge whatever of proper methods of teaching and organization, but are scarcely raised in book knowledge above the scholars they have to teach. This, of course, happens mainly in those small kraal schools where there are but the first glimmerings of the light of civilization, and where the missionaries are glad of the very smallest efforts in the way of education. Certainly in those localities where schools have been longest established such a teacher is seldom to be found. Missionaries who have spent twenty or thirty years in South Africa will tell you that the state of teachers and schools is far in advance of what it was when they came to the Colony. Instead of a motley group standing before an alphabet sheet and taught by a boy who knew little more than the contents of the sheet itself, we have now properly organized schools taught by trained and certificated Native teachers whose best scholars are fitted for positions of trust in the commercial establishments of the country. Now I am very far from saying that even the very best Native schools are as good and efficient as they might and ought to be, only that a large stride has been made in advance, and that in trying to provide trained teachers who know their business we are on the right tack and in the way of greater success still. You are aware that this Institution is specially intended for the training of young people for the business of teaching. During the last fifteen years nearly 200 students have left here, each with a Certificate from the Board of Management stating that the holder of it was qualified by scholarship and teaching ability to take charge of an elementary school for Natives. Many of these hold also the Certificate of the Government Education Department. The number I have stated does not include many others who are now Ministers of the Gospel or are in other positions of responsibility. But

although this is satisfactory so far as it goes, it must be evident that one or two teachers training institutions are not sufficient to supply properly qualified teachers for Wesleyan schools alone; not to speak of the numerous other Native schools of the country. In requiring proof of practical teaching ability from those who hold a Government Certificate the Education Department recognizes the necessity of previous experience in the art of teaching. As I shall show an ordinary pupil teacher's experience is not sufficient, and I believe also, that very few Native educational institutions give their students a sufficient training in the organization and management of a school.

What, then are the reasons for the training of teachers? This may seem an unnecessary question, but as the matter is largely neglected and teachers are, as I have shown, appointed to schools by a mere rule of thumb, it is as well to answer the question. It is not enough, as some would suppose for the education of a child, that there should be a scholar, a book, and a person called the teacher who has learnt that book himself, and that these three should be brought together. It is not enough for the collective training of a large number of children of various ages that a man should be placed amongst them as their teacher because he has a certain amount of knowledge in his head. The mere reading a book on carpentry will not enable a man to make a table, the study of a text book on anatomy will not qualify a man for setting a broken leg, nor will a theoretical knowledge of school method fit a man for teaching a class properly. There is a right and a wrong way of giving a lesson and there are good reasons to be given why one way is right and another way is

wrong. Teaching is a fine art with its rules and its principles and until these are understood and practised; the teacher's work must always be blundering and ineffective. The majority of people would seem to believe, if we judge by prevailing practice, that the power to teach comes at the bidding; consequently a good teacher is a rarity.

No doubt there are some who have a natural aptitude to teach and a course of training would make these excel; others are not gifted in this respect and the same pains spent on them would be almost wasted; but the largest number, by study and practice, may be turned out useful and efficient teachers. This is recognized in England and Scotland where a large number of training colleges for masters and mistresses exist, having in connection with them practising schools where the art of teaching may be learnt.

The power of teaching, then, is to be gained by practice under competent guidance. What is the difference between a skilled and an unskilled artisan? The former knows the composition and nature of the materials he is using and the natural laws on which the operations he has to perform are based. His study of the science of what I is called on to do has given him a active intelligence and an interest in his work that he did not before possess. The unskilled workman on the other hand, just does what he has learned by rote and nothing else, and with no real pleasure in his employment. He is constantly making mistakes, wasting his time, and spoiling the materials he is using. No wonder that his trade is irksome and that he is always looking forward to the Leisure time in which he enjoys himself most whereas the skilled workman finds son of his best enjoyment in his work and in being able to do

it well and successfully. Now this applies with even greater force to the work of teaching. A man with no real interest in his employment finds the work of teaching of all things the most irksome and laborious, the time hangs heavily on his hands, and th closing of the school for the day is a glad release to him. The bad workman may at the worst waste a few shillings or pounds worth of material, but the bad teacher may do a lasting injury to the mental and moral facilities of his pupils. To give another illustration. A quack doctor in his ignorance may poison you or do your body life-long injury; but a duly qualified doctor has studied the structure and functions of the organs of the human system to which and they are subject methods to be employed and used in a healthy combination, and undergone, in the practical instruction ling, at hospital, a course of study to provide a in the art of hea corres-

ponding training for those who have to educate the minds of child en that teachers training institutions are maintained.

The curriculum of such institutions should include—(1) Systematic instruction in the subjects to be taught in the schools. (2) Instruction in methods of organization and in the principle of teaching. (3) Practice of teaching in classes of children where these methods are carried out under supervision and guidance. (4) Introduction to the history and literature of education, and (5) so much of mental philosophy as has a direct bearing on the teacher's work. Now I may say at once that in the present state of native education, it is undesirable to attempt the last two branches; but the first three are of course, indispensable. When students come to us they are able, as a rule, to do the air of fourth standard only; when they leave this institution their education breaks off really where it ought to begin. Much work consequently has to be done in the mere elements that ought to have been in the day school, and no doubt will be done, as schools and teachers improve.

Probably the first step towards this better state of things would be the regular employment and daily instruction of pupil teachers who had shown an aptitude and liking for teaching and who looked forward to completing their training in an institution such as this.

There is another aspect of a teachers' training, and that is, his moral and religious equipment. Due provision is made for this in a well ordered institution. To begin with only youths of good character and religious principles are admitted, and this is followed up with regular religious instruction and devotional exercises. Further, in the oral Bible lessons the students are taught how to impart religious truths in an interesting and impressive manner. The great importance of

this feature in a teachers' training is, of course, apparent to everyone. A corrupt tree brings forth corrupt fruit, and a teacher of bad moral principles must have a pernicious influence on the children he has in charge. No circumstances can excuse the employment of such a teacher.

I may add a few words in closing on the teachers' education after he leaves an institution. I believe it is a common mistake with teachers of Native schools to consider their education as finished and leaving nothing to be desired when they go to take charge of a school. If you will be persuaded of it, you have then only obtained the mere rudiments, the bare first principles; and it is for you to clothe this skeleton of an education by constant reading and seeking to inform and strengthen your minds. If your minds are not cultivated in this way, you will grow worse instead of better teachers. In speaking of your self-improvement, I am not urging you to pursue your studies in school subjects merely, but to read books of general information and literature, and so furnish your minds with thoughts that will do yourselves good and make you a greater power for good to others.

MR. INNES, in a powerful speech, has moved in Parliament that the areas within which liquor should not be sold to Natives, should be extended, and it looks as if he is well supported. He showed that with cheap liquor Natives would destroy themselves; that crime would increase. He silenced, at least he should have silenced, all opposition to his motion, when he declared that it was the wish of the Natives that Cape Smoke should be removed from their midst. The debate is not yet concluded, but we hope Parliament will for once accede to the prayer of the Natives.

Udaba Olumnandi.

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanyawayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—

Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/1d.

Ikwiliti ezinamabala ze 3/6 Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

Iwaka lenqawa i "GBD" Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W.O. CARTER & Co.

Kwinkundla ka Makeleni,
E-QONCE.

EDWARD KELLY,
Umteteleli kwinkundla yama
tyala,

*Ubuta imali ezisikweliti,
ayitumele kubaniniyo kwaoko.*

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo avubizayo mncinane.
I Ofisi: GALA.

ANDREW GONTSHI,
Umteteleli ematyaleni,
Aloeville, Kei River,
TRANSKEI

JEREMIAH KUZANE,
Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi kwa
Qumbu.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Amayeza Abantsundu.

B. G. LENNON & CO.,
Abapitikezi Bamayeza,
E - M O N T I,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye.
Anokufnyanwa ka Mr. P. H. POTTER, e.Jojosi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Palo. IYEZA. LOKUNQUMLA, ukuxaxaza nokuhlaza. AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. IPILLS (Amagaqana) zenyongo. AMATONTSI AMEHLO ABULALAYO. I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo. IYEZA lika LENNON LOKOHLOKHOLO

IYEZA lika Stretch Lokuhlakihla isifosamatambo (Rheumatism) nezinye ezibu-njalo, namanye ke.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA. ZENKOMO,

Nezempahla emfutshane,

NEMFONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zontlobo ngentlobo, ezikwindawo ngedawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatshelweyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.,

BANTSUNDU

Yizani nityebise amehlo enu kwi mpahla entsha esandu'kufika kwa PASCOE!

ITYALI EZINTLE (ezifanele abatsakazi).

IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d. nge yadi.

IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.

OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi 5 nge sheleni enye

ITYALI ZOBÓYA, inani ziqala kwi 2/6, ezimnyama ziqala ku 2/3

Ofani ngofani bento yokunxitywa ezifanelekelele ukutshintsha.

Ingubo zomtshato esenzenziwe, enokwenzelwa ofunayo ngexesha elifutshane.

Iseteni (silika) ezimhlope eziqala kwi 10d nge yadi.

Isetina ezimabala ziqala kwi 7d nge yadi.

I-Alpaka ezimhlope, intyanyambo zomtshato, kunye nezigubungelo.

Iqiya zase France (French Merino) ezimnyama nezi mabala.

Unonelelo olukulu luyenzelwa abantu abazakutshata.

Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.

Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti ipela. Impahla yakwa PASCOE icina ilanga.

Paulani amagama ka PASCOE
AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETSO ngu IFOLOKOCO.

C. MUSGROVE,
OTENGISA IMPAHLA ETSHIPU YENDLU
Kwindlu Ekangelene no W. O. CARTER & CO.,
E-QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

DYER no DYER

E-QONCE, E-MONTI, E-KOMANI,
Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca
Imatrasi ezinemigca zase Zikepeni
Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini,
zezentlobo eziketiwewayo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu
ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo
nezixaswe noemiti.

KANJAKO,

*Izitya ezinjengenkumntye, njalo
njalo.*

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni

NJALO, NJALO, NJALO.

DYER & DYER.

Lishicilelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town.