IMVO ZABANTSUNDU (NATIVE OPINION). 3

kupa ihashe kwesi sitokisi lazapula itanga bafika abancedi selingasento. Abate belitoba apolalipuma umpefumlo,ukupumla ezi. ntlungwini, Lento yenzeke e-Glen Avon e- Somerset East. Mna ndiye kuyikangela ngoIwesi-Bini, kwabonakala ukuba yenzeke izolo.

Ibala le Cricket.

IMPERIAL C. C.

Amafama Akwa Qoboqobo.

Lencwadi yependula mayelana nesikalazo ebesenziwe ku Rulumeni ngo Notenga abantsundu bakwa Qoboqobo ngomcimbi wedlelo. Umgcini-mahlati kubonakala ukuba ute xa acanda umhlaba wamahlati watabata isiziba esikulu sendawo ebisa-
kunceda abemi base zintabeni ngedlelo. Lentshayelelo siyenzela lencwadi siyitunyelwe ngonotenga ukuba sibakumshele, esiyilandelisa

yoke:

IMIDA ELIYE LEMA NGAYO

IDLELO LASE NQOLO-NQOLO.
Kwi Ofisi Yenkulu Yonocanda.

E-Kapa, January 24, 1885.

KU A. H. DUNCAN, ESQ., UMCANDI.

Nkosi,—Ngokusingisele encwadini yako yolwe 3 kulenyanga ifileyo, oyibale egameni lamadoda anemihlaba emele i-Nqolo-nqolo no Mgqukwane kwane Ndlovu, usiti okokuba imida yokupela kowamahlati esand’ ukwenziwa, iya kukangelelwa okokuba ibe kwayimida yedlelo abalicandelwayo ngoku, lonto iyakulincipisa idlelo kwindawo elaliye lema ngazo -ekwalatweni kwalo ngu Baron de Fin, waye usiti nangapezu koko lonto iya kulidlela idlelo owona mhlaba ubungamandla kulo. Ndikucelake okokuba uti ko Notenga—Umgcini mahlati esibekiswe kuye isikalazo sabo wenze I ngxelo yokuba “imida abasingisela kuyo yamahlati
inqandele ngapakati kupela umhlaba ebekungena kwenziwa ngakumbi kuwo, obufuneka nangayipina indlela ungenisiwe, ukulungiselela ukugcinwa nokulondolozwa kwamahlati lawo, nangokulungisele-
la ukuba ezondawo nazo zibuye zibe ngamahlati, kubonakalake mna ndingena kwenza mida iyiyimbi engeyiyo leyo abamisele yona. Ngokumayelana nendawo eniti uhlobo omiswe ngalo ngoku lomda wamahlati lubangele ukuba ziti inkomo zeminye imizi zingabi nandlela yokupumela ngapandle edlelweni, u-Mr. Hutchins uti “ londawo kupela injalo kumganyana omncinane womda, kwindawo apo wayamana kona nemida yemihlaba ecandiweyo yonotenga, ekungatike ukulungiswa kwalondawo kushenxiswe lamatye ma‘bini u-No. 21 no 22 anyuselwe entla;”— ndimceleke ukuba ati ukuba kunokwenzeka lomatye awashcnxise njalo, ekungati mhlaumbi xa kwenjiwenjalo, lengxakeko nikala ngayo ibe ishenxisiwe. Ngelika Rulumente icala akuko
mnqweno wokubapanga nendawana encinane edlelweni abebadingele abantu, kodwake ukwenzelelela ilungelo lenu nina abango Notenga, kwanelungelo loluntu lonke lupela kuyimfuneko Kanye ukuba lomcimbi wokugcinwa kwamahlati ungake ulinge upazanyiswe nakancinane, kuba kungobuko bawo kanye lamahlati ete imitombo apo yema kona imilambo yetu yaba yahlala isela ingazanga itshe. Eniyakuti kengoko nincede ngokuti imihlaba esukuba igcinelwe amahlati—ukuba ityalwe yenziwe amahlati, ningayibandakanyi edlelweni.

Lamagcume mabini akwezonyoba. Zise mazantsi o Mgqukwane, ayakumiselwa ibakana ngumgcini mahlati, kwanawoke angapandle kwedlelo. Ndinitumelake nomfanekiso womhlaba lowo ukuze nibe nokuzikangelela ngokwenu ukuma kwemida.

Ndinewonga lokuba
Nkosi

Ndingosicaka sako esitobekileyo,
(Signed) S. Melvile.
Osendaweni Yenkulu Yonocanda.

UMDLALO WEBOLA.

Ngo February 28th bekuqubisene e- Peelton i 'Maqoma C. C.” ne "Peelton C. C.,” yaqalana yombini ngalamaxa ku- sengwayo ibambene, wazibonakalisa apo umfo ka Ngcotoza, wati kwezintongana zigxunyekiweyo kugityiselwa kuzo za- nga azinabahlanganiseli wenza ityobo. Yakwayinto ekwanjalo ukubolisha komfo ka B. Soga, I-Maqoma C. C. ibimiselwe indawo ezintatu yi Peelton C. C. 1. Mayifike paya e-Peelton ngo 9-30 a.m. 2. Ma- yipate ibolayayo. 3. Maze izipatele into yokutya, zontatuke ezindawo izenzile, ezibe zingumnqopiso ekudlaleni. Ite i- Maqoma C. C. bakungena o Titshala yanga ixelelene ngabo ayake ibavume nokuba kebaqiqe nokuqiqa oku, wati kwako Titshala omnye ukuhlanganisa ibola kanti akazilumnkele kuba kaloku intloko uyipete ngesandla wazibulala kwangokwake ngokusuka abete ngobondo olo ke kulemitana igxunyekiweyo. Ningaba Peelton nisasifunana siseko asikayi ndawo, siyakubashiya tina o Titshala size sedwa ukuze bangahlaziswa ngobesana.

MAQOMA C. C.

|  |  |
| --- | --- |
| 1ST. INNINGS. | 2nd. innings. |
| Ngcotoza, b Rubusana | 6 c Stegman  | . 8 |
| Ngantweni, b Maci ... | 0 b Maci  | 3 |
| Alexander, b Rubusana | 2 b do  | 11 |
| Wele, b Maci ... | 4 b do  | 0 |
| Meya, b do Nqumati, not out | 2 b do  | 0 |
| 12 c Venna  | 2 |
| Maqo, b Maci  | 3 b Maci  | 2 |
| Jonathan, b Maci | 0 b do  | 0 |
| Joinings, b do ... | 2 b do | 0 |
| Dumile, b do  | 2 b do  | 0 |
| Matoli, b do  | 1 b do  | 0 |
| Extras  | 9 Extras  | 9 |
| Total  | 43 | 35 |
|  |  | 43 |
|  | Grand Total .. | 78 |
| PEELTON C. C. |  |
|  | 2ND. INNINGS. |  |
| Skumba, b Ngcotoza ... | 0 c Moya | 0 |
| Richard, b do | 1 b Ngantweni | 0 |
| Maki, b Ngantweni | 2 b do  | 2 |
| Jennings, b Ngcotoza ... | 0 lbw, b do  | 2 |
| Maci, c Alex, b do | 0 b do | 1 |
| H. Richard, b Edward... | 0 b Ngcotoza ... | 0 |
| Rubusana, Maqo, b do | 2 c Ngantweni  | 1 |
| Venna, b Ngantweni ... Mbonjana, b Ngcotoza... | 1 b Ngcotoza ... | 13 |
| 0 b do  | 0 |
| Stegman, b do | 6 c Nqumati  | 0 |
| Sbunu, b Ngantweni ... | 1 b Ngcotoza  | 3 |
| Extras  | 2 Extas  | 10 |
| Total  | 15 | 32 |
|  |  | 15 |
|  | Grand Total ... | 47 |

Abalimi na Barwebi.

Omnye umbaleli ubuza ukuba kutenina lento singasanika nteto ngento ezifanele ukulinywa ngezinyanga. Site sisate nqa ngulo mbuzo kuba apa e-Qonce sekumzuza singasafunani mvula sakumbula ukuba ezinye indawo zike zayifumana. Singati ke kumhlobo wetu kulenyanga ingu March kuko nto ibalulekele ukulinywa ngapandle kwembotyi ne erityisi. Irasi engavunwa iluhlaza nayo inokuhlwayelwa. Eli iikwalixesha lokutyala amatswele, nomakapetshu nentwana-ntwana eziluhlazana ezidliwa nenyama ngama Ngesi. Singacebisa abalimi ukuba balungesi imbewu zenqolowa ekutiwa ngu “ bariti ” ukuze bayihlwayele ekutwaseni ko April.

E-MARKENI

E.QONCE (March 14.)

Inkuni, 5/ to 19/ ngeflara

ihabile, 3/3 to 4/2 ngekulu

Imipuru, 4d. to 10d. ngekulu

,, 5/ to 7/ ngeflara

Irasi 7/9 to 8/11 ngenxowa

Itapile, 4/ to 9/6 ngenxowa

Amazimba, 14/6 ngekulu

Umbona, 13/6 to 14/6 ngekulu

Ibran, 4/6 ngenxowa

Amatanga, 3/ to 8/9 ngedazini

Ivatala, 4/1 ngedazini

Ihangu ezinkulu, 16/ to 23/ inye

E-RINI (March 13 )

Ibotolo, 2/10 to 3/2 ngeponti

Irasi, 14/6 ngenxowa

Ibran, 5/ to 5/7 ngenxowa

Imbotyi, 6/3 ngekulu

Amaqanda, 2/11 ngedazini

Ihabile, 4/9 ngekulu

Umbona, 25/3 ngenxowa

Itswele, 2/6 to 7/ ngesiquma

Itapile, 7/4 to 9/3 ngekulu

Inqolowa, 8/ to 8/6 ngekulu

Inkuni, 4/ to 28/ ngeflara

E-CRADOCK (March 10).

Ibotolo, 2/ to 3/ ngeponti

Irasi, 15/ to 16/ ngekulu

Ibran, 12/ ngenxowa

Amadada, 2/6 lilinye

lnkuku,1/6 inye

Imfele zebokwe, 1/3 to 4/6 lilinye

Amazimba, 29/ ngamakulu amabini

Umgubo, 23/ to 26/ ngenxowa

Umbona, 23/ ngenxowa

Itapile, 10/ to 12/ ngekulu

Inqolowa, 21/ to 22/ ngenxowa

UMDLALO WEBOLA E-BAYI.

Bekuko umdlalo pakati kwe "National Pillar or Krillie Star C. C.” ne "Imperial C. C.” yase Dubula e-Bayi. Le kutiwa ukubizwa kwayo yi National Pillar or K. S., C. C., yi club eyasekwa
nge 1884, ete soloko yati yasekwa yanemidlalo emininzi ete yayenza e-Tinara ngonyaka odluleyo, kenonyaka siyaqala ukufaka imisebenzi yayo ngalonyaka ute wavela.

Kute ngo Mgqibelo ngo 3 o’clock lavela iqela le National Pillars or K. S., C. C. ndabona ngati lumbetembetana Iwamakwenkwana, kute kwaoko ndisakangele ndeva ingoma isitsho kalusizi, ide yanga amazwi ayo ati "Nkomo zemnka magwala ndini.” Oh! yinile kuyakuliwa, ndaqala ndaqiqa; kute kwakubona ukuba bakude
kufupi yati nqumingoma, ndabona ziqawuka zibuya intombazana.

Mandisendisiti kuba kade ndipala ndisopa, ifike yaqala yadibana etafeni pambi komzi; kwangena i N. P. or K. S. C.C., kute kwamaqala ndafun’ ukuti asikukoo kwezolo namhla, ndoyika ndakubona umfo ka Settie noka Nano. Sendiyakuti ipume i N. P. or K. S. C. C. ne 45 ngamangeno okuqala.

Koko ibuye yangena i Imperial C. C., shwalakaqa zapuk’ impondo, ndite namhla ndoyika ndakubona umfo ka Nano ote yena engene ekuqaleni wapants’ ukupuma ne bati yake. Imperial yenze yona 41 kumangeno okuqala. Yengena okwesibini i K. Star, yeka mfondini inkomo zo Nomsa, wati kaloku ngoku u-Captain Boyce ndaqonda ukuba uti entliziyweni yake "pakati wabambeni ngezandla,” ipume ne 72 ngengeno lesibini le K. Star C. C.

Yangena i Imperial ndeva kulusizi xa kaloku umfo ka Nel azidubula zisimnka ziye kutshokela ngapaya kwenduli kubete kungabiko mntu efilini basukele bonke, yenza 45 ngamangeno esibini e Imperial C. C., u-D. Nel no S. Bobi babese pakati waye engekangeni u-R. C’., iliwe,kwasuka kwamnyama. Wasele eyinikela ku Captain Boyce lo match u- Captain R. Tyolo ngoxolo, ngokoke ngamazwi amafupi i- National Pillar or K. S. C. C. iyeyise nge31 i Imperial C. C.

Ndive igezana lisiti:—

Itye elibomvu lase luhlangeni,
Itye elibomvu lase Maxoseni,
Wavela owakwa Hala wati,
Mna ndingalifunqula.

Wati owakowalo kantike asitye laka lafunqulwa,
Wavela owasemlungwini wati,
Mnake ndingalifunqula.

Wati owakowalo kantike asitye laka lafunqulwa.

Itamb’ eliqonpqotwa ngabo bonke
Bengaka nje.

Utsho u-Mr. H. B. P. kwalusizi, yavakala intombazana ikumnka ilila, kuba umfo ubonge ngobuciko esiti, yomelelani mhlambi ndini weligama, nilwele eligama, nibizwa ngegama lalomnini welilizwe ; ukuba ezizinto bezisenziwa ebukumnkanini bake, ngenene ngenilelake, ngeningabaketiweyo nguye.—Mandipele, ndikunike umdlal’ ozeleyo wezindaba zalemini.

|  |
| --- |
| NdimVice-Secretary, National Pillar or K. S.“ C. C. Port Elizabeth,27 February 1885. |
| NATIONAL PILLAR ok KRILLIE STAR C. C. |
| FIRST INNINGS. | SECOND INNINGS. |
| P. May, b Nano  | 1 b Syolo | ... 9 |
| P. Gqali, b do  | 9 b Syolo | ... 0 |
| T. Vena, b do  | 0 b Settie | ... 3 |
| J. Qoto, b Settie | 7 b Settie c Bobi | ... 4 |
| T. Cocks, b Nano | 0 b Syolo | ... 3 |
| J. Tyelo, lbw b Settie ... S. Boyce, (Cpt) c Syolo | 3 b do3 lbw b Syolo ... | ... 11 |
| b Settie | ... 10 |
| R. Yekele, c Ciliwe b |  |  |
| Settie  | 6 not out ... | ... 0 |
| P. Yekele, b Nano | 0 b Settie | ... 2 |
| Z. Gwantsa, b do | 1 b Settie | ... 2 |
| J. H. Pitoy, not out ... | 1 b Syolo | ... 6 |
| Extras  | 14 Extras ... | ... 21 |
| Total  | 45 | 72 |
|  | 45 |
|  | Grand Total | 117 |

FIRST INNINGS,

S. Nano, b Gqali

1. Bobi, b Boyce
2. Mayoba, b do

R. Syolo, (Capt) b Gqali

c Gwantsa

J. Settie. run out

S. Bobi, b Gqali

S. Katta, run out R. Ciliwe, b Gqali

N. Gwalisa, lbw b Gqali

1. Nel, b Gqali

J. Bassie, not out

Extras

Total

SECOND INNINGS.

17 b Gqali 6

0 c P. Yekele, b Gqali 10
0 c Boyce, b Gqali ... 0

1. run out 2

0 b Gqali 6

2 not out 4

1 c Vena, b Gqali ... 0

1. not in ... ... -

1 b Gqali 0

1 not out 5

1. b Gqali 3

7 Extras 9

41 45

41

Grand Total ... 86

 Ezababaleli.

UKULUNGISWA KOMLOMO. Brownlee Station.

March 6th, 1885.

Nkosi yam—kaufane uti xwa lamazwa- na. Wena mfondini ubale *e-Sigidimini* sika March 2nd, ngokugxeka inteto yomfo oti ukuzibiza ngu Mntu Yedwa, lonteto ayinatyala mntwini, kuba akunakupikwa nokulungiswa lemilomo yabantu, nawe nngenako nokulungisa umlom’ omnye. Tina inteto yetu asifuni ukuba ijikwe xa sukuba siyitumela kuni bapati bamapepa ningasangenanganje ezintliziyweni zetu. Inteto le ayipikwa mntu ngobubi bayo. Yeka abahleli be *Mvo* bahlale. Bekisa kunyana wako u-Mntu Yedwa, kuba lihlahla lako, ofunze ngalo ukuba ligqobe lenjenje ukuteta kwalo. Wamfondini wenzanina, okufumane utande ukulishukumisa igazi. Molo Mdolunce.

Ndingu Gobisongololo.

NATIVE OPINION

LORD RIPON

THE growth of the natives of this country in civilization is so often likened to the growth of the aboriginal subjects of the Queen in India that we, as an organ of the native community in this country, naturally pause at times to compare notes with our friends of the Indian race. Our countrymen may not know that within the last five years their prototypes in India have entered upon a new epoch—and one which, for them, is full of hope and' promise. The nobleman, Lord Ripon, who heads these remarks, has recently retired from the high position of Viceroy of the important Empire of India, and his departure for England has been seized by the millions of the Indian races for a demonstration of loyal affection towards him. It is, on the other hand, notorious, that not only with dead silence but with positive snarls has Lord Ripon been allowed to retire from the viceroyalty by
Anglo-Indians. The attitude of the two races towards his Lordship is by itself sufficient to indicate that his term of five years’ administration must have been an eventful one for India. And so it has been. When, in 1881, Lord Ripon set foot on Indian soil he found that the Government had taken up an anomalous position towards the thousands of capable Indians. Under the immediate direction of the Government the natives had been enabled to obtain the best of University and College education, and for this blessing the Indians were grateful to the Government. Beyond this the Government was not prepared to proceed, and we think with Lord Ripon that this unwilling- ness to proceed was “ the height of political folly.” It is absurd folly to think of giving men—be their colour black, or white, or brown, or yellow—the best of education, and thus to throw open to them English ideas and English thoughts, awaken in their minds many aspirations, and raise in their hearts legitimate ambition, and then turn round upon them and say; “ We will not give you any opening for those aspirations with which we have inspired you; we will not
afford you any means for the satisfaction of that ambition we have created in you!” And yet this was the stand that the Indian Government had taken towards their *proteges.* The result was exactly what might have been expected. Discontent and a general distrust of British rule had leavened the hundreds of millions who form India. Some may, as they have done so in this country, regard it as folly on the
part of the governing race to educate these Natives to such a pitch that aspirations and ambition are aroused. History does not show us that to keep a people ignorant will ensure

you peace and prosperity; and we cannot, in this connection, do better than express this in the words of that eminent stateman, Lord Macau-lay, who was quoted by Lord Ripon with much effect in his speech at Leeds. In the debate in 1833 Lord Macaulay said—“Are we to keep the people of India ignorant in order that we may keep them submissive; or do we think that we can give them knowledge without awakening ambition; or do we mean to awaken ambition, and provide it with no legitimate vent? Who will answer any of these questions in the affirmative ? Yet one of them must be
answered in the affirmative by every person who maintains that we ought permenantly to exclude the people of India from high office. I have no fears. The path of duty is plainly before us, and it is also the path of wisdom, of national prosperity and of national honour.” We would cordially recommend these questions to those who, like the leader-writer in the *Queen's Town Free Press,* would not, on any account, employ educated Natives in this country in positions of trust and responsibility. “ It is in considerations of this description,” Lord Ripon told those who welcomed
him at Leeds, “ that you will find the key to much of the policy that I pursued in India. It was upon ground like this that I felt it one of my foremost duties to further as much as I could the appointment of Natives of India to important offices of trust in the government when I found men fit to fill them. It may be said, as has recently been observed, that these remarks are pointing towards place and influence for the educated few and leaving to the uneducated many only the pleasure of seeing other men’s glory. But those who say so forget that these “ educated few ” are regarded by their countrymen as experiments to test the benefits of education, so that the nation may, on satisfying itself of its utility, take to it as a whole. We think we are not much
mistaken when we say that the relative proportion of educated Natives to the uneducated masses of their race in India is, if not the same, at all events, almost the same as in this country. We have a right then to assume that the arguments that hold good in regard to the educated Indians must hold good in regard to the
educated natives here, though we are not prepared to say that our education has advanced as far as that of our Indian friends. To return to Lord Ripon’s administration, however, we find that the practical recognition of the true necessities of the situation has made his name not only a household word on his retirement but he has had the pleasure of handing over to the Queen hundreds of millions of sable people more devoted Majesty’s Throne—aportant consideration Russia is ‘marching upon India —who have for the first time
discovered, according to a native writer, that “ the evils, from which they are so terribly suffering under British rule, are not the natural consequences of the system, but the work of the agency by which that rule has so long been, and still is, administered.” When a people
under the Queen are thoroughly impressed by this fact there may be a well-founded sense of security and repose. And the statesman who will work to demonstrate this to the thousands of natives in South Africa will lay our countrymen under as heavy a debt of gratitude as the Marquess of Ripon has just laid the almost countless Natives of the Empire of the Queen in India.

were Donalds. Then look at the Premiers of Canada ; they are either Macdonalds or they are Mackenzies. Go to India; look to banking in China ; and wherever you look you find Jardines, and Mathesons Wallaces, and Crawfords. Wherever you go you find the most successful men to be Scotchmen—in fact, if you were to make a list of the most successful bankers merchants and traders in the Colonies it would look uncommonly like a Scotch Directory.”

We mean no offence to Colonists of other nationalities when we say that, though our present information is not as complete as to warrant us to say that we wholly subscribe to what Mr. Goschen has said, especially in money maters—we. as cultivated natives, owe “more to the efforts of Scotchmen either as missionaries or philanthropists, than to those of any other Colonists of European origin. Such, as a rule, are the tempers of Scotchmen that they readily adapted themselves to circumstances the most crude. This ac­counts for their popularity with the natives, who have ever received fair and considerate treatment from them. Their ability to turn even difficulties into step­ping stones may account for their success as Colonists.

appointment
to important

Government
to fill them.”
recently been
remarks are

Editorial Notes.

In the course of his speech on Colonial Affairs, at Edinburgh, Mr. Goschen ob­served as follows:—" do not think that this is a subject which I need elaborate much before an audience of Scotchmen, because, as was pointed out by Lord Reay last night, Scotland, of all the various parts of this Empire, is the one, perhaps, which furnishes the most successful Colonists. (Ironical Hear, hear and cheers.) I was one time Governor of the Hudson’s Bay Company. No names came before me except Scotch names. (Cheers.) There were Grahams, there

From last year’s report of the Native College, Zonnebloem, Cape Town, sent to us for review, we find that that Institution is under a cloud. Its numbers are declin­ing, and it has not been able to attain any marked success in its work as measured by the public examinations of the country We admire Warden Peters’ candour in these matters, for it has been too much the practice of heads of Institutions to blow their own trumpets to eulogize -whatever sucess they may have achieved during a period, or elaborate excuses for failure— instead df stating the simple facts about their schools. It is natural, therefore, that people should approach his report with that ympathy that always comes to the surface in the human breast whenever a cry from a fellow being in distress is heard. Most of the native pupils who have lately kept Zonnebloem College going came, it will be remembered, from the well-to-do far­mers in the Tembu Location near Queen’s Town. They were sent there because their parents believed that the College offered a more liberal curriculum to black and white without favouratism. Partly through the prevailing depression, and partly through the manifest failure of Zonne­bloem at public examinations children have been steadily withdrawn from the College. The report goes on to say that the great decrease, however, is in the num­ber of European boarders, which is ac­counted for in their “ unwillingness to associate with natives. At the time when there were less than half-a-dozen natives,” the report goes on to say, 44 there were from twenty to twenty-five European boarders. From the moment that the number of natives increased the number of Europeans steadily declined.” Warden Peters observes that 44 against this very natural prejudice there is little to be urged, save that it is a prejudice.” He does not believe that any injury has been done to 44 the moral or spiritual being of any Euro­pean lad from having associated with natives in the Zonnebloem College.”

 One of the reasons urged by the rich Tembus in sending their sons and daughters to Cape Town was that they should mix with the Europeans and be able to get up the English language well. It was
supposed that none of the prejudice against mere colour existed in the metro-polis as it did in the Eastern Districts of the Colony. Having been ourselves in Cape Town two years ago, we are able to say that then the prejudice did not exist. We are sorry to find that it is beginning to make its immoral influence felt in Cape Town too.

That the curriculum that the Zonnebloem authorities offer to Europeans and Natives is liberal will be seen from what the Rev. Canon Peters gives as his conception of the best mode of conducting the education of youths intrusted to his charge. Very many who have not been affected by the long-standing and one-
sided crusade started against all classical studies will subscribe to the weighty remarks of Mr. Peters on the merits of the classical and mathematical course: "Our system of instruction is based on the time-honoured theory that Classics and Mathematics are the best known instruments of training the mind in right habits of thought and in power of ex-
pression.” "The objection which is often felt and expressed to persons who are to occupy the lower positions of life engaging in these studies, which are commonly looked upon as the heritage of the wealthier classes, seems to be founded upon a wrong conception of the nature of education and of the duty of the educator.” "Education is the training of the per-
son in mind and body, or in the more accurate division of our being, body and soul and spirit. It is the making the most of him. Its aim is not to turn out blacksmiths or tailors or lawyers (though I believe that technical instruction and training can quite advantageously be carried on simultaneously with education and as part of it), but *men—*men able to think and to employ their varied faculties to the glory of God—the good of mankind and their own comfort and reward. And the plain duty of the educator is to adopt
such methods as seem to him best adapted to these ends. Whenever then a native or any other boy is intrusted to us, and it seems likely that he will remain under our care a sufficient time, we apply to him whatever means of mental training are within our power, without reference to what the boy’s future life is likely
to be. There is, to “my mind, no reason why the man occupied in the lower employments (as they are called) of life should not solace his leisure and carry on his mental cultivation by the study of the works of the great thinkers of antiquity— if there is any incongruity between the so called lower handycrafts and outdoor employments and mental cultivation, the educator is not responsible for that, nor does the remedy lie with him—but it is not with this view chiefly that we employ the classical languages in education.” "We use them simply as instruments; we know of no better way of making a boy think—of making him able to understand the thoughts of others and to express his own—than by making him translate from one language to another,