

(Ku Mhleli we Nkanyiso.)

MNGANE, — Ngikulekela umutshwe owodwa epepeni lako. Njengoba ngangelile kumbhaleli wako omagama maningi. u Qili Lamanzi Kokoti, omagama matatu kuhle kwenyoka emakanda matatu engaziwayo, engacela kuye ukuba alandise abafunda ipepa lako lapo ekutata kona loku akukuluma ngesizwe sakwa Qwabe ukuti singamaJuda, nalapa ekutata kona futi loku akukuluma ngomuzi wenkosi yakwa Zulu. Angikunakekele nakancane loku akutshoyo kwe-ganekwane yesalukazi sakwa Qwabe, ngitsho leyo ka Ntonga yetusi, no Buhlaluse, n Tshelikantunjambili nezinye zonke, engimfunana yena ezixubaxuba ne Bible, nangokuzipakamisa kwabo bona Qwabe, bona maJuda, ngesikundhla sabo leso ababetenjiswe sona. Mina ngifisa ukwazi ukuba ukuluma nje ukutatapi loku. Ngicela ukuba alandise bonke abafunda ipepa lako, abalandise amaqiniso. Futi ngicela ukuba alobe igama lake uqobo, lingavezwa yimi; kona sizakupikisana naye sibhekene singatulalelene. Angangenze futi inkani yewa.

MAGEMA MAGWAZA.

Kufuneka Amatambo.

Sifuna ukutenga **AMATAMBO AWOMILEYO**, nokuba engakanani, ngosheleni abatatu ngesisindo (3/- cwt) inxa eziswa abekwe esilareni letu. Enhlanganweni ka Pietermaritz Street no Commercial Road.

SIMPSON no TELFER
Abahlabi.

FREE CHURCH OF SCOTLAND.

Umhlango waleli Bandhla uyakuhlangana e Melvell Station, ngo July 14, 1892. Hai ngo 15 njengoba kwakutshiwo.

KLASS MBELE.
Umbhali.

KUFUNEKA

UMFUNDISI WABANTWANA (TEACHER).

Akabe umuntu okolwayo ohamba kahle. Iholo £2, ngenyanga no kudhla.

JAMES SCOTT
Impolweni.

Notice to Subscribers.

The Editor will be glad if those who have not paid their subscription for the current year, will kindly do so.

Inkanyiso.

THURSDAY, JULY 7th, 1892.

(Communicated.)

THE refusal of the Legislative Council to grant the petition of the Natives, praying that Government Notices to themselves might be published in their own language, has doubtless come as a surprise to many; though not, perhaps, to those who know the Government of Natal. We say the Government of Natal, for it must not be supposed for one moment that the other members of the Council would have refused so reasonable a petition, if the Secretary for Native Affairs had not assured them that the Government was opposed to it. Had Mr. Shepstone remained in his seat, or had he boldly insisted, as Secretary for Native Affairs, on having what surely he must know would greatly benefit the Natives—yes, the Native population as a whole—no member, we venture to say, who was free to vote in accordance with his own convictions, would have hesitated to give his vote in favour of the petition.

Those Members who did shew their readiness to help on our people, have our thanks, and we thoroughly appreciate their largeness of heart.

If there is one thing more than another which will create and build up a feeling of

confidence amongst Natives towards Englishmen, it will be a wider exhibition of good feeling such as was shown the other night by Messrs. Bale, Halett, King, Dr. Sutherland, and others. The Natal Legislature has been asked to show this, but it has not thought it worth its while. Instead, it has, or, rather, we should say, the Government has taken opportunity, as Dr. Sutherland intended it should, to show to thousands of Natives who can read, and to many thousands besides, its distaste for promoting their education and civilization. Moreover, Natives are still denied the satisfaction of reading, or having read, Laws and Notices from Government in their own language, and in a way which they can understand.

But why, it may be asked, was so reasonable a request denied us? Why did not the House—the Government Members more especially—gladly receive the petition as an evidence of the interest which our people take in our rulers and their acts? Ah! who can tell? The mystery is very deep! The Secretary for Native Affairs did indeed venture to give some sort of explanation; but is it possible that he can feel sure of the ground upon which he based his reasons—for were they not his?—for opposing the petition? If so, we can only say it is a pity that the Secretary for our Affairs has not more time to go in and out amongst us.

The first reason for not acceding to so laudable a desire was that the expense would be too great. The opposition was principally based on this. It seems almost a farce to talk of the expense of publishing Notices in this Journal when every one knows of the waste of money which has taken place over matters of so little importance that no results have yet been noticed; but not to mention instances of unnecessary expenditure which are too well known already, we would ask if there are no funds available for Native purposes, a small amount of which might, with advantage to the Natives for whom they are held in trust, be spent as they desire? Where did the money which was spent on arranging and printing the Native Code come from? and from what source will the £300, or more, required for the translation and printing of that Code in Zulu be drawn? From the same source the few pounds required to benefit our people in the way they desire can also be drawn. It was more than unfair to oppose the petition on the ground of expense.

The Secretary for Native Affairs said he believed that not more than one thousand heads of families could read Zulu. Again we can only express a wish that he may soon find more time to acquaint himself with the progress which has taken place amongst our people within the past few years. In the meantime we shall be interested in ascertaining for the information of the Council, when we again present our petition, the true facts of the case.

The next objection brought forward by the Secretary for Native Affairs was that, as many of the signatures to the petition were the names of Natives exempted from Native Law, the publication of Native Laws would be of no use whatever. We beg to differ. The knowledge by these men of what new laws are enacted and what changes take place from time to time, in those laws, is of very great use to them and to thousands through them. But are there no Notices to Natives generally the publication of which in Zulu would greatly benefit even these? and is it supposed that only exempted Natives can read? A very small percentage of Natives able to read have been exempted from the operation of Native Law, yet these number about 900.

One more objection remains to be noticed, and it is as groundless as the others. "As it was the Natives were fully informed of the laws which were passed in reference to them, by the Administrators of Native Law, and the Magistrates." This sounds well, and no doubt this last argument took effect; but there is not a Native in Natal who will not grin when he hears it. Copies of Native Laws, and notices concerning them, may be struck off in English—they have never yet appeared in Zulu—and circulated among the various Administrators of Native Law and Magistrates, with instructions that the

Natives are to be "fully informed." So far, well and good, the Government has done its duty; so say not all however. But how are these instructions carried out? and how long does it take the ablest interpreter to conscientiously do his work? Moreover, when he has done his best, how long is it before our good natured and wonderfully patient people realize what is required of them? These are questions which the Government would do well to have thoroughly answered. A commission to enquire into these matters might be appointed with very great advantage to all, and if after full and careful enquiry has been made, the Government should still be of opinion that it is doing what it can to help the Natives, then—well, then the sooner we have Responsible Government the better.

GENERAL.

In an article on Education, a writer in the *South African (Roman) Catholic Magazine* says:—"The fact must not be lost sight of that manual training, according to some of the best authorities, increases mental strength and creates habits of industry and good order. As a striking instance of this, the half-time children of Keighley, in Yorkshire, numbering between 1500 and 2000, although they received less than 14 hours of instruction per week, and were required to attend the factory for 28 hours a week in addition, yet obtained a higher percentage of passes than the average of children throughout the country receiving double the amount of schooling."

It is to be hoped, for their own CIVILIZATION NOT CHRISTIANITY. Natives when in trouble, will weigh their words before using them. This is always the practice of wise and thoughtful men, and we would commend it to all. Mr. O. J. Askew reminds people, in a letter to the *Mercury* of June 29th, that civilization or semi civilization is not necessarily Christianity. The term "Christianized," he says, is used far too loosely, and as if it were synonymous with "educated," "civilized," or, "clothed," whereas it is not. It is sad to think that educated people in this enlightened age, should require to be told what Christianity is, or what it is not. It may be that the word "Christian" has been ignorantly, or unthinkingly and loosely applied for so long, by certain people, in writing to the newspapers, that they have lost the value of its true meaning. There are Natives who are "neither barbarous nor fully civilized" who know nothing of Christianity; would it not be wiser to find out whether a Native does not belong to this large class before designating him as a "Christianized Kafir?"

The town Council of the borough of PROGRESS. Durban have decided to light up the streets of that town with the modern illuminant which they expect to have ere many months are past. By one who has seen the arc lamp which has been erected in West Street, will easily realize what a vast improvement on the present system the new light will be; moreover, the new system will not cost very much more than what is now in use. Why is it that Durban makes such rapid progress, and takes the lead in everything, while Maritzburg is content to stand still? The dark and, at the best, dingy streets of the Capital will present a striking contrast to the brilliant light of the Port. Is it because while in the one precious time is wasted in words, in the other deeds are preferred? It certainly seems so. A false economy appears to be the policy of the Capital, most probably because it is the seat of Government, by whose marvellous ideas of economy, or spirit of stagnation, it is unfortunately allowing itself to be influenced. When good can be done, keep a tight hand; when there is every probability of wasting money, open the purse—Poor Maritzburg! if that is your policy also, farewell.

To the Editor of "Inkanyiso."

SIR,—The following lines from Cowper appear apply to the "raison d'être" of the present Native policy:

Such dupes are men to custom, and so prone
To reverence what is ancient, and can find
A course of long observance for his use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is left unguarded and unsundered.