

*(Ku Mhleli we Nkanyiso.)*

MAGANE.—Ake uvume ungibekela amazwana ami angemangaki, ngipendule umnumzana wakiti, u Mr. T. P. Fakazi wase Groutville.

Yebo kambe, mfo wetu, amazwi ako epepeni No. 68, August 6, 1891, wena uqinisa ngokuquba lowo mkuba esiwas layo tina wokuyakukuleka endhle ebusuku, ngaloko uze ungikombise izahluko ze Vangeli, lapo uti lomkuba niwutabata kona. Qa, wena ka baba, aniwutabati lapo, ake ufunde amazwi ami engipendule ngawo u Mr. S. Nvongwana, uyakufumana kahle ukuti n'pambene kakulu ne Vangeli. Nakuzo izahluko lezi ongitshenise zona kaiko neyodwa indawo lapo i Nkosi yaka yamema kona abalPostoli kanye nabesifazana yava nabo endhle iyakukuleka. Alungile indhlela yabafana nabesifazana namadoda kanyekanye ebusuku, kufike kwenziwe isililo esikulu; kuvakuba loko, futi sekukube abaningi. Izimbuzi zingehambe nengwe ebusuku zingalondwe muntu, kodwa lihle lelo tuba kwabali-tisayo. Angisatandi ukupikisana nani ngalol'udaba, sengiyayeki, akuko muntu ongapikisana nawa.

Owako

MAGEMA MAGWAZA.

**Ezase Mpolweni.***(Eyombhaleli wetu.)*

Ngibikela izihlobo zami indaba engiyibonileyo, ukungena kwesita ekaya. Kute ngo July 26, 1891, kwavela ukulwa kwabafazi. Umfazi ozikulisayo nangu, walahla yindoda eyamkopa kuyise engakazali, wemuka weza lapa kumaKristu; sati uzakuba umKristu, wat-twa yinsizwa eliKristu, kanti izifaka enkatazweni. Loko kwenze indoda yahambo yaya e Goli. Kudhlule iminyaka emitatu, usahlukanisile, ungene pakati komuzi, uqotyise okwemfene vase Manyiseni; uti uzakulungisa umuzi, endaweni yokuti, ngizakubulala umuzi. Ukulwa kute-ke, July 26, wati abanye bashise iziba ebelishe ngapambili, kulele abantwana ababili, kodwa basinda; uti-ke, laba bantwana bashiswe ngabanye abafazi. Balwa-ke naye, bamlimaza ekanda: kodwa yena epete umese, komunye wawufaka esandhlani, komunye ekanda, kwalanyulwa-ke. Kusuke insika yomuzi yayakumangala, yafuna ummeli. Po-ke, labalahla, litetwa i Nkantolo yase Mgeni, emunye wahlauliswa £3. Wele, wazvo lomfazi enze nje, ufuna ukuwisa lukulu! Ng yakala, mye! Makristu, bhekani kahle kulomfazi, sekuseduze; bheka Matt.v.32, Luke xvi.18.

**Amafara atatwa e Ladysmith.**

Ba'i o Messrs. Mann & Co., ngokuqala kwale nyanga ba September, esikuyona, imali yamafara lani ngokunje:—Potchefstroom 7/6; Pretoria 8/6; Johannesburg 7/6; Heidelberg 7/0; Bethlehem 3/3; Cronstadt 6/0; Ficksburg 5/6; Frankfurt 5/6; Harrismith 2/0; Heilbron 5/0; Lindley 4/6; Senekal 5/0; Vrede 4/0; Vrededorst 6/6; Winburg 6/0; Zuring Krantz 4/0. Izinqola ziyateleka.

**Native Thoughts.**

THURSDAY, SEPTEMBER 3rd, 1891.

*(Communicated.)*

The Report of the Inspector of Native Education on the Native Schools in the Colony is one which is not only well worth reading, but which reflects great credit upon that zealous and energetic officer. From this Report it appears that our people are at last beginning to appreciate education. And what is the more encouraging, is the fact that this appreciation is not for School work only, but for an Industrial Education, which is the one thing needed to make our people useful to themselves, to each other and to the colony. The Natives have, we admit, been exceedingly slow to take advantage of the opportunities which have been so liberally offered them through the Missionary Schools, and more especially through the Industrial Schools; but they are now beginning to do so, as the Report plainly shows. It is encouraging to find that 76 of our Schools are aided by Government Grants; it would be more satisfactory, however, if these were made use of by a larger percentage of the Natives. 4000 children is not a very large number for the Native population of Natal, but this is, perhaps, as many as our Schools can manage to accommodate, until Natives prove their appreciation of education, and of Government assistance,

by contributing to the support of those Schools a little more generously than they do at present. However, Native Education is still in its infancy, and the stream of civilization is so hindered and weakened by the existence of certain barbarous customs, unfortunately protected by Government, that the indifference to education, exhibited by the bulk of our people, does not surprise us as it otherwise would. When these demoralizing influences die out, as they will when unrecognized by Government, christianity and civilization will make more progress, and the indifference now complained of, will be *non est*. Those who are so ready to cry out against what they are pleased to term 'the scandalous waste of public money,' because good results do not appear as quickly as these people think they should, would do well to throw their weight into the scale against the continued upholding, by the Government, of certain Native practices which are a curse to everything around. Not until these practices are abolished will the Natives exert themselves, and do what is now done for them. Meanwhile, those who are striving to raise our people and to give them a taste for a higher life, must continue to depend on such aid as the Government will grant them, and seeing that, for reasons of their own, our Rulers make no attempt to themselves discourage Polygamy and its accompanying evil, Missionaries who do, might be assisted more liberally. It is only by christianity, and by endeavouring to teach the Natives to realize the dignity of labour, and to become industrious, that they can be raised. For assistance in this latter work, the Missionary turns to the Government, and what does he get? a grant, so small, that it is no more than, say, one tenth part of the sum the Government is spending on what has so far proved a failure. Mr. Plant writes, "very much more industrial work would have been done if grants in aid of this particular branch of School work were higher. . . . If the Scale of Grants given to Industrial Schools in the Cape Colony were adopted here, an immediate and considerable increase would, I feel certain, be the result." The *Mercury's* comment is, "It cannot be said that the grants made to these Schools are in any sense extravagant. On the contrary they seem extremely parsimonious." Then let them be doubled—those grants at any rate which amount to no more than £100 a year—and if it is thought that this increased outlay cannot be afforded, let the Zwaartkop School be closed and the funds, now being sunk in that expensive place, given to the more successful Schools.

**GENERAL.**

NOT APPLIED FOR. It will be remembered that in answer to the Petition of Exempted Natives, that they might be permitted to wear a distinguishing badge, instead of being obliged to carry about their Letters, the Government kindly took steps to secure what, it was thought, would be most suitable, and a notice, to the effect that silver and bronze Medals, costing 9/0 and 5/0 respectively, would be issued when applied for, was published in this paper. This occurred just before the Council took that unfortunate step which deprived Exempted Natives of privileges which had already been given them. We now

understand that applications for these Medals have been very few and far between, and those who have had the trouble of providing the same are naturally annoyed to find that their efforts are not appreciated; but the reason for this is twofold—in the first place the Medals are far too expensive, as we pointed out at the time, and though individuals might afford to purchase them, a man with a large family would find this an expensive matter. In the second place, Natives say that the wearing of these Medals will now mean something very different from what was at first intended. They were meant to distinguish those who were of good character and could be trusted by Government with the privileges of a white man. Now, however, they will only point them out as men who, although they have been granted Letters of Exemption, are not to be trusted after all, and whose character is even weaker than that of the Coolie.

Few can doubt that it will be ENCOURAGEMENT to the advantage of the Colony when Natives in large numbers, instead of idling away their time at their kraals, or in the desultory way in which many of them carry on their various occupations, engage in the industrial pursuits of the European; but to do this they will need encouragement and their efforts to improve themselves should be appreciated. The *Port Elizabeth Telegraph* writes, "One of the satisfactory features of the Native population is the circumstance that in some parts of the Colony they are farming with a fair amount of success. The remark applies with greatest force of course to the Transkei, where they have plenty of stock; where, according to the *Dispatch*, four-fifths of the carrying trade between Umtata and Kingwilliamstown is in the hands of the Native carriers. Some of the Native spans of oxen, says our contemporary, would compare favourably with any in the Colony."

YOUTHFUL INDEPENDENCE. One of the many drawbacks against which Missionaries have to contend in educating the Native youth is, that boys do not, as a rule, come to school early enough and that they withdraw themselves too soon. The Inspector's remark that boys of 12 years of age frequently run away from School in search of work, is one which we trust will not be made again, for it is to be hoped that proper steps will be taken to prevent the continuance of this evil. It is most necessary that Native children should be taught to obey, and as this is not done, and seldom attempted, by their parents, it should be by Government. Were Native boys to enter school at 10 years of age, they would have learned much to make them useful to their employers at 16 or 17 years of age, after which, as a rule, no Native boy should remain at school; and the country would derive the benefit.

*(To the Editor of the Nkanyiso.)***Declined with thanks.**

DEAR SIR,—As so much has been written in your interesting paper about Exempted Natives and their treatment by the Government, I would be glad if you would find room for this letter. We Natives are often spoken of as being ungrateful and unable to appreciate what is done for us; but it is not so. We are thankful, but the way in which things are given and done for, us makes it difficult for us to show our gratitude. The Government encouraged us to become steady, respectable and industrious by offering to give us the privileges of the white man. We appreciated this and were proud to think that our Government trusted us; but we now find that they do not, why? when we asked for medals, the Secretary for Native Affairs at once set to work to get them. We were very thankful; but now we cannot accept them because they either mean nothing, or they will mark us out as people who have been tried and found wanting. But have we? Are we Exempted Natives fond of the bottle? We can drink as often as we please, but are we drunkards? No, we want to be respectable. We do not wish to become like brute beasts. But it is a great disappointment to us when we have proved that we can live respectably, to be told that our government still suspects us. What is the use of living respectably and showing that we can be trusted, if our Rulers *won't* trust us? Mr. Editor, many of our people; who began with good and right intentions, have been driven to a life which troubles the white man and hurts his children, because instead of being encouraged, we have been despised and looked down upon with contempt. Don't let the Government think we are ungrateful for not applying for the medals we asked for. We would have gladly taken them, but as we are not trusted, what are we to wear them for?

I am &amp;c.

A NATIVE.