

Into vokuqala engifuna ukuba uyipendule ngulombuzo wami kuwe wokuti u Jesu wona ngokukuleka entabeni na, uyamsola na? Tata incwadi yako i Testamente elitya uvule ku Mat. 14. 23, Mark 6. 46, Johan 6. 15, Mat. 26. 30, 36-39, 41, Luke 22. 39, 40, and 21. 36, 37, John 8. 1, Imisebenzi 16. 13 and 21. 5 and 20. 36. Uvabasola labo futi na? Uti wena kubi ngoba "kuhlangele nomkuba wabazenzisi labo basendulo." Nalezo verse engikukombise zona uzitela mhlambi munye nabazenzisi na?

Angazi ukuba ubudhlulelani ezwini lako lokuti "ibandhla linye, sahlukene ngemisebenzi"? Ubutyo misebenzi mini, loku nanso uyisola nje na? Kulungile ukukonza okonza ngako, uma nawe upata igama lomKululi, kwanele akusweleke luto, nalowo oya esikoteni ofika apate ibizo lomKululi kwanele ufanele aye.

Au! Mhleli, ngibonga indaba osipe yona, ngikalela leligama elisobala lokuti "Star," igama lepepa elipete indaba embi kakulu yokulokota ukuba kufe abanye abantu bapele bangabiko emhlabeni. Bahlupa ngani na? Bayakumbula na ukuba lesi siqingi sase Africa, u Nkulunkulu wasenzela abamnyama? Bawatatapi amandhla okuti umuntu omnyama kasiye oka Nkulunkulu, ufanele adhliswe ngalobu buti, u grog, bazekupela? Sityo abelungu bebudhla bengapeli nje, babudhla bebazi ukuti bu buti; bafike abamnyama bati babudhlisa kwobakubo, bafe. Labo bantu abafundi-swangwa ukuti, "Yenza komunye njengokuba utanda ukuba kwenziwe kuwe."

Ngelule kakulu, Mhleli. Tshwele, Baba. I.C.

(Ku Mhleli we Nkanyiso.)

MNGANE.—Ake ungivumele epeni lako ngenanele endodeni yakiti u Mlamula-nkuni.

Uti: "Asihlangane ngegama libe linye sondhle abafundisi betu." Impela, Mlamula, lelo'zwi lako belingalalelwa uma abakiti bebe amadoda afana nezinye izinhlanga; kepa po loku tina sinje, kuyakwenziwa njani na? Indaba enjalo kambe, nami ngikala nje, bengifuna ukuba ngitole kona ukululeka okufana naloko. U Mr. T. Sibisi kambe sekade ayekalela izwi elinjalo, ukuba kuti amadoda apete umsebenzi we Nkosi abe nomhlangano, kona kungalngiswa zona lezi zindaba ezinjengale; futi singeziqalele ngokwetu indaba enjalo singasekelwe 'zinhloko zetu, ngitsho bona obaba betu. Usalulekile-ke lapa, pinda ululeke uhlanga lwakini olutshonayo, ngiyakubonga.

Endabeni ka Mpazima no Xaba, uti u Fakazi: "Ngokukala, leyonto akufanele ukuba ikumangalise; inxa umuntu ependuka ekala esontweni, ngoba ukala nje uhlathswa izwi lika Nkulunkulu, ngasemva kwokukala uyakutola ukujabula sezipumile izono esetole ukuvekelwa."

Kanti ngingazi nje izono lezi 'zinyembezi ezipuma kumuntu, akusiyo imigidi yomuntu. Po! uma u Fakazi etsho njalo mina ngiti yiwo uqobo lowo umkuba wabaFarisi, ngoba laba abakalayo, noma besesontweni noma besendhle, bakala ngokumemeza okukulu ukuba bezwakale kubantu, njengabaFarisi, kabakali esita nangesinyenyela. Lapo-ke bavaleqa elenKosi lokuti, uma ukuleka unganyukumalisi ubuso, funa ubonwe ngabantu, "vala umnyango," "geoba ikanda," "geza ubuso," ukuleke ku Yihlo ekusitekeni, oyakukuvuza kube sobala.

Uti futi u Fakazi: "Ukukuleka endhle siyezwa ukuti no Jesu uqobo lwake wayekuleka pandhle noma kungesendhlini. Kepa uyakazi u Fakazi elokuti, "izimpisi zasendhle zinemigodi yokulala, nezimpungutshe zinemihume: kodwa inDodana yomuntu ainandawo yokufaka ikanda." Uvazi kahle u Fakazi ukuti Yena wayengenawo umuzi, wayezingelwa njenge-nyamazane kuvo yonke inkati yokuhlala kwake lapa emhlabeni. Ngiyabapikisa bobabili o Xaba no Fakazi, ngivumela u Mpazima. Akusiyo imfundiso ye Nkosi leyo, ngitsho nabanitundise lowo mkuba, abamhlope, abakutatelanga kwabakubo, ngoba impela akwenziwa loko kubelungu.

U Thos. Zulu usibikela umkuba omubi osoukona kule'nkati, ngezinyanga zamaKula nabaTshweki, osokulete imfundulo pakati kwezwe. Uqinisile impela, izwe selonakele. Kodwa u Thos. Zulu ushiya linye nje lokuti, sokukona nabafazi aba izinyanga ezingaqondakaliyo, ngitsho nasezikoleni sekunjalo, nohlala nihlale nize niyibone mhlambe indaba enjalo—njengakwezinye izindawo—yabafazi abanemiti emibi. Bayitata kuzo lezi zilwane. Sasitemba ukuti u Rulumente uzakwenza umteto ukuba zonke izinyanga zaziwe nguye, kanti qa. MAGEMA MAGWAZA.

#### NOTICE.

Last week's issue of this paper contained a number of mistakes, especially in the English columns. Whilst apologizing for these, we would state that the Editor, having gone for a holiday, was unable to correct the proofs. Press of work, and want of practice, must be the excuse of him who has undertaken the Editorship for the time.

## Native Thoughts.

THURSDAY, JULY 2nd, 1891.

(Communicated.)

At its last monthly meeting, the Council of Education seems to have experienced considerable difficulty in finding out how to secure a good attendance at the Government school

in the Zwartkop Location. The school which was opened for Native boys, living on locations and elsewhere, commenced with a goodly number of scholars, and for a couple of years these numbers remained satisfactory; but for some reason they dwindled down to what they are now. Although the school was opened principally for the children of Natives living in the Location, the majority of those who entered it were the sons of Christian people from different parts of the Colony. The treatment they received was not, however, what they expected, and as this was not altered to suit them, they left and the school has since remained unpopular.

It must not be supposed that the school fees had anything to do with the falling off of the numbers—£4 per annum is little enough to charge for Board and school fees, and Natives are quite aware of this; for instead of objecting to the charge as a high one, they not infrequently prefer a school where the fees are double, believing that the education given is high in proportion. Many of those who first attended the Zwartkop school, afterwards entered Edendale Training Institution where the school fees are nearly double what they are at the Government school, and S. Alban's Training College, Maritzburg, where they are as high. This clearly proves that the school was not objected to on the grounds of high charges.

What then is the reason for the unpopularity of the Zwartkop school? There are two reasons. In the first place, it is well known to Natives that the school was opened for the benefit of those in the Locations and, therefore, they feel that it must, for the present exist as a primary school; and, in the second place, it was opened more as an Industrial school than as a school for higher education.

Few will doubt that, as a rule, industrial schools are what are needed for the Native youth, and that without them Native education will be a failure; the existing tendency, therefore, amongst Native boys and girls to attach more importance to the school room than to the work-shop, should be discouraged, and the value of an education in the latter be impressed upon them. The Government Industrial school would then be sought after; but meanwhile, it must be content to wait until the Natives attach more importance to an industrial training, and if Location Natives continue to ignore the school, perhaps compulsory education would not be amiss.

#### GENERAL.

Throughout the Colony Natives are High complaining bitterly of the exorbitant RENTS. charges, which are being exacted for rent, by the various land owners. Thereby it is hoped by some that Natives will be compelled to work in order to pay their rents; by others, that their pockets will be well-lined. Those who expect that high charges for rent will force the Natives to work, certainly find their expectations realized; but if they hope to benefit themselves, and farmers generally, they are doing their best to defeat these ends; for as it is impossible to pay a rental of from £2 to £5 per hut out of a wage of from 10 0 to 15 0 per month, our people are compelled to seek for work in places outside the colony where labour is more remunerative. Such an exodus in search of work can only be prevented by giving higher wages in the colony.

Those, however, who hope to turn A SOURCE the Natives into a source of wealth OE WEALTH. to themselves by exacting exorbitant rents, not only set a bad example by living in idleness themselves, but also prevent the farmers from obtaining that labour which they so greatly need, by driving the Natives out of the colony, where, as we have already said, better remuneration will enable them to meet these exorbitant charges, exorbitant, because so much out of proportion to the wages given in the colony.

The letter by 'Lanyazima' which POWERS OF A appeared in last week's number of PARAMOUNT this Journal, is one which our CHIEF. readers would do well to study.

The answer given by the Secretary for Native affairs to Mr. Escombe is ably dealt with and as the writer is well versed in these matters, his opinion should carry great weight. We hope, with him, that some of our educated people will freely discuss this matter; for at a time when an important change in the Government is about to take place, all questions of this kind should be clearly settled, and no doubts allowed to exist.

There are few who do not sincerely A DEPLORABLE ly regret that the agitation which INCIDENT. has for some time past been going on in connection with the early closing movement, should have degenerated into a riot.

Such lawlessness, as was witnessed last Saturday night in Durban, is most discreditable, and is not calculated to imbue our people with feelings of respect for the white man. It has been repeatedly said that, the faction fights which, now and again, take place amongst the Natives, are a disgrace to the Government, and should not, after so many years, occur so frequently. But while such mischievous examples, as that of Saturday night, are set by the superior race, it is a wonder that the Natives are not more disorderly than they are. As it is, their orderly behaviour reflects great credit upon the Government. A few weeks ago a chief, his headmen and many of his people, were very heavily fined for taking part in a faction fight near Verulam, and rightly so. It will, therefore, be strange indeed if a similar example be not made of those who behaved so riotously the other evening in Durban—who knew better, and therefore, whose behaviour is more disgraceful.

(To the Editor of the Nkanyiso.)

SIR,—I am an occasional reader of your Nkanyiso. I am sorry my knowledge of the Native language is too limited to enable me to understand everything discussed and written about in your paper. I am endeavouring by study, when I have time, to improve my knowledge of Zulu, not only in order to enter with interest into all the abstruse and metaphysical dissertations of the Nkanyiso, but also for the sake of the language itself, which I think is very pretty. However, I have been able in my casual readings, imperfect though they may have been, to see that a great deal was being said about "juala" (is this the way they spell it?) and the prohibition of liquor consumption to Exempted Natives.

I do not think that is through lack of faith in the Native that the Government decided to include Exempted Natives in the definition of the word Native, for the purposes of the Liquor Supply Laws, but it is, on the contrary, that they have faith to believe and to be convinced that it will be undoubtedly to the good of the Governments dear dark children.

Never let a child acquire bad habits, however trivial. All evil tendencies must be guarded against. One Government has learnt to its sorrow what Natives can do in their private life in the way of drink, they must know that one voluntary step towards civilization which has the effect of removing restrictions to the use of intoxicating liquors will mean ruin to those who even before the exemption cannot be kept from them.

The Government, I dare say, are aware that no effect exists without a cause, and that every change is an effect. Appetite for drink is caused by the use of drink, therefore a legalised change to circumstances which would enable the Native to obtain liquor without restriction would have the effect of generating and increasing the appetite. Take away that which generates the inebriate's appetite, and he will be more or less prevented and saved from the evil. The stream of tendency in human nature is strong enough without being assisted or augmented. How many millions of lives have been swept away to perdition by its powerful waters. Let us check it and not assist it. Let us abolish the causes of intemperance and we will be saved from the dire effects thereof. Let us avoid, in fact, all appearance of evil. Men become drunkards because they begin to drink; if they never began to drink, they would never be drunkards. Liquors and "juala" are known to intensely stimulate animal tendencies and appetites. Let them be checked.

yours truly,

LANYAZIMA.

Kwasile-engubo, June 7, 1891.