I

April 20, 1887.

IMVO ZABANTSUNDU (NATIVE OPINION).

ABALIMI NA BARWEBI.

Uboya (April 19) izolo abungahlanjwanga igusi butengiswe nge 5d. ne5.75 d. ngeponti; obuhlanjiweyo 8d. ngeponti; bumnyama ndawoaye nobu rabaxa 3d, ngeponti.

E MARKENI.

E QONCE (April 19), Ibhotolo, 6|d to 1/1 ngeponti Ihabile, l0d to 1/11 ngekulu Itapile, 6d to 2/9 ngengxowa ngekulu 2/6 to 7/ ngekulu 5/ to 20/ ngeflara

E KOMANI (April 16).

Irasi, 2/6 to 3/6 ngengxowa Inkuni, 15/ to 40/ ngeflara Umgubo, 4/3 to 7/ ngekulu Ihabile, 2/6 to 4/3 ngekulu Itapile, 1/ to 3/6 ngengxowa Umbona, 3/ to *4/* ngengxowa Ibhotolo, 6d to 1/ ngeponti

E ALVANI (April 16).

Umbona, 2/ to 3/ ngengxowa Ihabile, 3/9 to 6/4 ngekulu

Umgubo, 4/ to 5/ ngekulu Itapile, 5/ to 6/ ngengxowa Inkuni, 10/ to 66/ ngeflara Irasi, 2/6 to 3/ ngengxowa Ibhotolo, 9d to 1/3 ngeponti

E RINI (April 18).

Irasi, 2/3 to 2/9 ngengxowa Ihabile, 1/6 to 2/6 ngekulu Amazimba, 1/6 to 6/6 ngengxowa Umgubo, 8/ to 13/ ngengxowa Itapile, 2/6 to 5/ ngengxowa Umbona, 4/ to 4/9 ngengxowa Inkuni, 10/ to 33/ ngeflara

E BHAYI (April 16).

Inkuni, 12/ to 20/ ngeflara Umgubo, 4/ to 6/ ngekulu Umbona, 2/ to 3/ ngekulu Ibabile, 1/ to 3/6 ngekulu

Itapile, 1/6 to 5/6 ngengxowa.

Impawana.

Amageza akasoze apele emhlabeni apa. Kwelipakati kwisiqingata ease Robertson ute ebaleka uloliwe kwabonwa umlungu ngapambili ete nzi ukubaleka selesimbele isinqe ukuqinisa, efuna ukuqonda ukuba angamshiyana uloliwe. Safika isipukupuku esikulu casemlungwini samgila wawa samnyatela ingalo. Ute esakuvuka wasuka wafundekela ngokuti “ umnqwazi wam upina? um- nqwazi wam upina ” akake ayihoye lengalo ishunqulwe ngu loliwe. Besondele kuye abantu bamqonda ukuba upelile kunxila sebumkupe nengqondo.

Umntu lo angati eke wayiva yonke into etetwayo ngaye ngasese anganesimilo esikulu.

Kuhle into embi e Maritzburg e Natal. Umfundisi wase Tshatshi yama Ngesi u Archdeacon Colley upambene namagosa (wardens) etyalike yake. Kumenywe intlanganiswana yabo, yakungena e Vestry usukile u Archdeacon ukuba avule intlanganiso ngomtandazo, asuka apitizelisa amadoda ngokuti makuhlale wumbi umntu ngapa- mbili ingabi nguye, hayi waquba yena. Amisa omnye wawo ecaleni u Mr. Weighton, wenza owake umtandazo wokuvula intlanganiso yamibini imitandazo. Upelile umtandazo i Gosa u Mr. Geere libize zonke incwadi obhalwe kuzo umsebenzi wetyalike yabo, wala nazo u Archdeacon, abembalwa amazwi okupikisana ngazo bakululelana ibhatyi laliximfiximfi namadididi etyal keni pakati, basuka babonela abanye aba- lamla. Zaxuzulwa kunene intungo zegosa kukatywa loyiswa, labaleka layakubiza idindala, yacitakala intlanganiso. Bamangalelene ngoku.

Lento yokulwela ezindlini zenkonzo ka Tixo iyaqela. Apa e Qonce kutsha nje sisand’ukungena kwi tyalike yasema Tshatshi Antsundu ibomvu pantsi ligazi. Site sakupuma sabuza ukuba kukupina oku ? kwatiwa Kubetene ababini ngentonga ngesizatwana esingavakaliyo. Asazi nokuba nga ezizinto yi “ abomination of desolation ” “ imi endaweni eyingcwele ” kusinina, ixela ukufinyela kwemihla.

Lenyanga kambe yeyokuqala ekulimeni ozi habile, ne rasi, nengqolowa endevu zimnyama, ne artyisi. Amakowetu adla ngokulakufika ixa lokulima asukele pezulu aze afumane adiwule adiwule enze ibanka, ati nonga rweliyo afumane akukuze pezulu awushiye ngapantsi owona mhlaba unencindi size isiqamo singazaliseki ke. Uze uti wakutelekisa neyomlungu ufike eyomntu om- hlope ipuhlile ngezikwebu nangenkozo. Imbangi yalonto ke kukusetyenzwa komhlaba ngenyameko. Abanye abantu kanjako abazi ukuba xa umhlaba usetyenzwe kakulu pambi kokuhlwayelwa ungenwa kade lilanga uhlala ufana nomhlaba onomjelo.

E Maritzburg ngomhla wesihlanu kuyo le nyanga kwesiwa pambi kwe Mantyi engu Mr. Barter umfo ongu Makatesi ebanjwe ebusuku eyantaza pakati kwedolopu Ite Imantyi isakubuza ukuba uyalivumana elityala nokuba uyalikanyela wasuka lomfo wafutelana ngumsindo akapendula. Ite Inkosi yama dindala kuhlala kwake yinto entshikivane ingenakuncedwa, uke ohlwaywe yi Mantyi ngeli ratshi lake noko akaliyeki. Udliwe iponti ezintatu, ati ukuba akanazo ahlale entolongweni inyanga ezimbini, ziti zakupela eziswe kwakona azeku gxotwa kulo dolopu. Bamqube engakange awuvule umlomo. Liramncwa.

Seku lixesha elide kuwana ukuxexwa ngokuqubela pambili kolutsha lwaba ntsundu. Lento ibangele ukuba wakusoloko kutetwa ngalento ulutsha lususela kakuhle nangoku tembisayo. Xalusa hamba ezi kolwemluka—ngeleka ngokungati loti lwakufika ebuntwini ludale isizwe esahlukileyo ngentlalo nange mikwa kwesi sikozo ngoka. Kodwe ke akubi njalo, abaneli kuba kwesosiwo sidala kodwa, banonya—wo lokuroxa,

kwinxenye yenzindla zempi entsha usati waku ngena kuputunywe ukuke entla lutiwe datza pantzi, into osuke nkohlwe nakuhlala usuke umzimba ube yinto ele kuni uxela intaka yesiwe. Yininalu kaba.

Nakwi cala lama nkazana sike ese sikalazo, asuke emke kakulu namagqen- gegqenge etyali ne lokwe kanti ayayiposa eyona nto inkulse yokukwazi ukwenzi mnandi ikaya ne ndoda. Inkolise yabantu abazalelwe apa emlungwini bati intlobo ezi nmandi zokupeka ukutza bazigqibela ebuntwaneni kusapeka la maxegokazi ango ma, asazi nokuba enziwa kuba afunda akupeka kwawa Bhulu na okungapeza kokwa mangesi kokwetu ukucinga.

Asikateli ngazi ngvande ngoku ukuba kwakiwe zona, nakuba zifuneka kakulu kubantu abapumileyo ebuqabeni bangena ekukanyeni, siti yintonina kona kobo bupantsi afinize kubo umntu ukurba angabonakalisi ukuba waka wakufupi nendawo ezibukekayo emeblweni nase ntlalweni.

NATIVE OPINION

WEDNESDAY, APRIL 20, 1887.

Mr. SOLOMON, MR RICHARD  
 on SOLOMON’S  
publicAffairs, speech in the Town Hall

on Thursday last is the most man-  
ful, straightforward political address  
that has been delivered in this  
country for many a day; and we  
venture to hope that the marked  
cordiality with which it was re-  
ceived by a King Williamstown  
audience indicates the beginning, of  
a campaign in which much will be  
achieved by candid and honest  
appeals to the good sense, the self-  
respect, and integrity of the great  
body of fair-minded Colonists  
There has been noticeable of late  
among politicians a morbid anxiety  
to coquette for the support of Mr.  
Hofmeyr—a shrewd leader of Bond-  
men, who in the present political  
demoralization is in the advanta-  
geous position of knowing exactly  
what he wants and how to get it.  
Inasmuch then as no amount of  
twisting can make Bond ends to  
square with justice to all the  
Queen’s subjects in these parts,  
the champions of the to all men  
equal rights have, on this account,  
been necessarily compelled to cloak  
or dissemble their honest convic-  
tions ; with the disastrous result  
that the side that has been, in its

estimation,

obtain that support for the time  
being has been the only one that  
has given any evidence of existence  
in our political system. It has been  
for some time past patent to all  
lovers of fair Government that  
the only method to make something  
of the present chaos is the frank  
recognition of Mr. Hofmeyr’s  
party as one opposed to Progress in  
the British sense of the term ; and  
ample scope had thus been afforded  
honest politicians to publicly expose  
and denounce the policy of that  
gentleman till the country was  
roused. The intelligent commu-  
nity has hitherto had to mourn the  
absence of such honest politicians.  
Mr. Solomon’s excellent address is,  
therefore, for its openness and  
honesty, most welcome in that it  
goes to the bottom of matters and  
lays bare the organized hypocrisy  
in which, to quote from his speech,  
“ the Dutch vote is considered at  
“ every turn,” and in which “ it is  
“not a question whether this or  
“ that measure will benefit the  
“ country, but will the same find  
“ acceptance with Mr. Hofmeyr.”  
The new member for King Wil-  
liamstown has uttered no uncertain  
sound on the subjects which he  
passed under rapid review in his  
admirable address. On his views  
on Railway extension and the Lucy  
we are not called upon to express  
an opinion. Mr. Solomon’s speech  
is perhaps remarkable for the fear-  
lessness and firmness with which it  
deals with the present phases of the  
question of questions in this country  
—the Native Question. He is not  
afraid or ashamed to make the  
country distinctly understand at the  
very threshold of his political career  
that he, for one, will insist that the  
final settlement of the great native  
problem should rest on the broad  
and solid foundation of absolute  
justice for the good of the common-  
wealth. Thus, then, for reasons  
that must commend themselves to

any unprejudiced mind, Mr. Solo-  
mon frankly avows that he will  
oppose the reduction of grants  
towards the training of aborigines

handicrafts; will offer relentless  
opposition to the measure to disfranchise

the natives; and will vote

against a Pass Act for the black man. He does not think that the last named

measure does protect farmers' property

while he considers it " an unnecessary

interference with liberties of

British subjects to make them a

“ badge of slavery.” In these  
views, in fact in many of the  
learned gentleman’s principles, we  
entirely concur. With Mr. Solo-  
mon’s opinion on the Restricted  
Liquor Areas, we, however, some-  
what differ. But there would have

been no ground for this difference  
even, if the junior member for King  
Williamstown had brought to the  
consideration of this subject the  
calm judicial mind he showed in  
dealing with the other topics. It  
is on the sole evidence of “ gentle-  
“men in this town, who are quite  
“ capable of expressing a political  
“ opinion on this subject ” that Mr.  
Solomon has come to the definite  
conclusion that “ drunkenness has  
“ not decreased one iota within the  
“ areas ”; and that “ so far, the  
“ Proclamation has done nothing in  
“the way of reducing drunken-  
“ ness.” It follows, then, as natur-

ally as the night follows the day,  
that “ if that is the effect the reason  
“ for imposing the restrictions is no  
“longer tenable, and I don’t see  
“ why the Proclamation should not  
“be withdrawn.” Well, on the  
morning following the evening on  
which these remarks were made,  
Mr. Solomon, together with his  
colleague, Mr Warren met a large,  
body of the native electors of this  
division at Mgqakwebe. We feel  
sure that the strong, unanimous,  
and emphatic testimony these people  
bore to the effectiveness of the  
restrictions in diminishing drunken-  
ness and rendering life and property  
more secure in the proclaimed area,  
must have convinced Mr. Solomon  
of the utter worthlessness of *ex parte*evidence. The native meeting did  
not hesitate to brand those who  
asserted the inutility of the restric-  
tions as their enemies. Now, let it  
be remembered that this is from  
people, many of whom live in the  
proclaimed area, and on whom these  
restrictions act—people who, more-  
over, have wider and better oppor-  
tunities of observation ; and we put  
it to our member whether it is wise  
and just to damn a reform which  
is so beneficial to our people on  
what, at best, is hearsay evidence of  
“ gentlemen in town ?” That the  
area should, as Mr. Solomon sug-

gests, be extended, is the desire and   
prayer of the natives. They ask   
that the sale of fire-water should be,   
to them, treated precisely in the  
same way as the sale of gun-powder,   
and they would not object to having   
the country, from the Fish River to ,  
Umzimkulu, proclaimed an area   
within which the liquid fire shall  
not be sold to them. We confess   
we should be extremely grieved to   
witness in the next session, the unedifying spectacle of Mr. Solo-  
mon, a trusted friend of our rights, thwarting Mr. Rose-Innes, another  
trusted friend on the motion the  
latter will renew on this, to us, life   
and death question. But we hope  
Mr. Solomon will not consider him-   
self committed by the opinions he   
expressed on this matter on Thurs- ;  
day last, for those views were clearly not the result of impartial investi-   
gation. Notwithstanding all this, ;  
it would be the sheerest affectation for us to pretend not to be proud j  
to have so enlightened, so true, so   
intrepid, and so honest a represen- tative in the House of Assembly  
during the approaching storms.

against fact and the point at issue settled  
by the majority of facts, it was agreed  
that there was no earthly use of a Pass  
Law, and that the system al chough de-  
sired by the farmers was nothing more  
nor less than a delusion and a snare. As  
to the collection of taxes, the meeting re-  
commended that the various sections of  
Acts under which different taxes were  
collected should be repealed and one  
mode substituted, as much confusion is  
occasioned by the multiplicity of sections  
in the minds of the natives to theirs and  
the detriment of the Government. The  
proposed Bill to disfranchise the natives  
was, as was to be expected, strongly re-  
probated on the ground that natives had  
not sent to Parliament gentlemen who  
had done the country injury, and that  
members like Sir Gordon Sprigg and  
others who brought wars and great debts  
upon the country were elected by others  
with whom they had nothing to do. It  
was resolved to leave no stone unturned  
to get the evil measure thrown out. The  
usefulness of the Proclaimed Liquor areas  
was thankfully acknowledged, and mem-  
ber were to be requested to urge their  
extension. The abolition of trial by jury

in criminal cases in which natives and  
whites were concerned was unanimously  
passed.

On the following day the people met  
Mr Warren and Mr. Solomon at Mgqa-  
kwebe The justice of the representations  
   
of the natives was admitted by the twomembers; Mr. Warren, however, dis-  
senting to the Pass Laws resolutiom. An  
animated debate the result between  
that gentleman and native speakers  
Neither side giving way it was felt that  
they should agree differ. The nativescontended that the Pass Laws have beentried to suppress stock-lifting, but they  
have failed and there was really no reasonfor oppressing honest natives by subject-  
ing them to the slavery of the Pass. Mr.  
Warren held that there was no law at  
present to compel them to carry passes ;  
the natives assured him that although  
there may have been no law a native  
dared not travel without a pass, and see-  
ing that thieving had gone on notwith-  
standing they insisted that their conten-  
tion was sound.

The meeting of the Peddie natives  
held at Cisira on Friday last heartily  
condemned the so-called Registration  
Bill. They demanded that something  
should first be alleged against them before  
they were deprived of privileges they  
have enjoyed for over thirty years. The  
measure has greatly alarmed the people  
throughout the frontier districts.

We are grateful to the Rev. S. Clark  
(East London) for directing oui- attention  
to the following Circular which does not  
seem to have received the wide publicity it  
deserves, and we have great pleasure in  
calling the attention of Native Teachers  
to it:—

“ Copy of Circular issued by the De-  
partment of Education, August 1886.—  
For the present the Deputy-Inspectors  
of Schools will be satisfied with the fol-  
lowing Kafir Reading BooksStandard  
I. First Lovedale Kafir Reading Book ;  
or First Kafir Book published by the  
Wesleyan Society ; or First Kafir Book  
published by the Rev. A. J. Newton.  
Standard II. Second Lovedale Kafir Book  
(easier portions), or Second Wesleyan  
ditto. Standard III. Second Lovedale  
Kafir Book (the more difficult lessons),  
or any easy narrative. Standard IV. The  
Old or New Testaments. The Pilgrim’s  
Progress in Kafir.”

Heald Town Teachars’ Association.

Editorial Notes.

A large meeting of the native electors of this electoral division was held at Pirie on Thursdav last to come to an under­standing about the form in which some of the grievances under which they specially suffered should be entrusted to their newly-elected and trusted representative, Mr. Solomon. After a careful and earnest consideration, in which fact was put

The Sixth Annual Meeting of this As-  
sociation was held at Heald Town Insti-  
tution on Friday, April 8th The  
proceedings began at 9-30 am with  
model lessons, given to the scholars of the  
day school; a bible lesson by Mr. J. J.  
Jabavu on the text “ Mine house shall be  
called an house of prayer for all people ; ”  
a reading lesson to the second standard  
by Mr. Webster ; and an object lesson on  
rhe Chameleon to Infants by Mr. H.  
Mbambisa. All three lessons were well  
given, and were favourable specimens of  
what such lessons ought to be.

At 11:30 the general meeting was held  
in the Lecture Hall, the Secretary taking  
the chair in the absence of the President.  
The meeting opened with singing and  
prayer, led by Rev. J. Lwana.

The minutes of last meeting were read  
by Mr. J. J. Jabavu who acted as Secre-  
tary for this meeting.

A statement of subscriptions received  
last year and payments made, the reading  
of the rules, enrollment of new members,  
and the election of officers next occupied  
the meeting.

The Rev. W. Holford was elected  
President, Mr. Lightfoot Secretary, and  
Messrs. Webster, Mali, and P. Lutuli the  
Committee.

The model lessons given in the school  
were then criticised (on the whole favour-  
ably) but with some differences of  
opinion on various points of method.

Notices of subjects for discussion at the  
afternoon meeting were then received—  
one from Mr. Matshoba on the provision  
of houses for native teachers, and one  
from Mr. Webster on the collection of  
school fees. The meeting next took into  
consideration the rules for native schools  
recently issued by the Educational De-  
partment. Rule ill, relating to the time  
of opening and closing school, occupied  
much attention, and it was elicited that  
Inspectors have varied in their directions  
to teachers on this matter. This rule was  
taken as fixing the time for secular in-  
struction at four hours each day, the  
religious instruction to be given outside  
those four hours. Thus the scripture  
lesson, as a rule would be from 9 to 9’30,  
and the secular instruction from 9'30 to  
1-30, allowing fifteen minutes for play  
about 11 o’clock. The discussion of Rule  
VI relating to the scarcity of school  
materials brought out that sotne teachers  
are hindered in their work by the want  
of really necessary things, such as books,  
slates, forms, cupboards, &c.

The afternoon meeting was opened  
with prayer by the Rev. D. Ntlabati.  
“ Religious instruction in native schools ”  
was the subject of an address by Mr.  
Lightfoot. The speaker showed that as  
religion must accompany all attempts to  
civilize a people, it was particularly  
necessary that religious instruction

should form a part of the daily routine of  
mission schools. To neglect this was to  
neglect the main object the missionaries  
have had in view in establishing schools  
i for natives. Religious teaching was the  
only true preventive of crime. It was  
usual to hear the charge made against the  
education of natives, that it made them  
less trust-worthy and greater adepts at  
crime, people forgetting apparently that  
the same charge might, with equal justice  
be made concerning highly educated and  
civilized members of the community,  
who have been guilty of social and com-  
mercial immorality. In all such cries it  
was not that secular education was at  
fault, but that religious principles had not  
penetrated and changed the heart. The  
good effect of the preliminary bible lesson,  
on the tone of the school during the re-  
mainder of the school day was next dealt  
with. Further, the bible training lesson  
was shown to be specially adapted to the  
Kafir mental characteristics, viz.: a lively  
imagination, a flow of language, and a  
ready appreciation of metaphor and other  
figures of speech. The speaker next com-  
plained of the great neglect of religious  
instruction in our mission schools, and  
explained the steps that were being taken  
for the introduction of an approved time  
table, which should make allowance for  
daily and systematic scripture teaching,  
the following was suggested as a suitable  
routine of bible instruction for one week :  
Monday- Kafir catechism No. 1, and re-  
petition of the ten commandments.

Tuesday—Old Testament, narrative.  
Wednesday—Bible lesson, from a text  
Thursday—New Testament narrative  
miracle or parable.

Friday—Bible lesson, or learning bible  
verses.

A paper was next read by Mr. J. J  
Jabavu, treating of the qualities which go  
to form a manly character, and of the  
social duties a teacher ought to discharge.  
Mr. Webster followed up his model  
lesson of the morning with a naper on

“The Teaching of Reading,” ana this was  
succeeded by one on “The self-improve-  
ment *of* Teachers ” by Mr. Mali. A dis-  
cussion on, the absence of houses for  
native teachers was opened by Mr. J.  
Matshoba. It appeared that while there  
were one or two objections to young  
teachers living alone in a house, many  
teachers had found inconvenience and  
annoyance through the absence of a  
teacher’s house, and consequently had to  
live with people who had insufficient  
accommodation, and where they were  
interrupted in their studies by noisy  
children, or had to listen to the gossip of  
the kraal. The difficult question of the  
collection of school fees from the children  
was introduced by Mr. Webster. The  
great difficulty was said to be the plea of  
poverty on the part of the parents.  
Little or no progress was made in the  
solution of this problem, and probably  
matters will remain as they are until the  
people have learnt a little more to help  
themselves. One or two subjects inter-  
esting to teachers were omitted, owing to  
the want of time.

At 5‘30 the teachers and students took  
tea in the Institution Dining Room,  
under the superintendence of Mrs. Hol- ,  
ford and Mrs. Lightfoot.

At 7'30 a concert was given in the  
Lecture Hall by the students, and there  
was a crowded attendance. The follow-  
ing was the programme of music:—

GJ 3 “ Sir Knight, Oh whither away ’’...ChoiR

Solo “ Sweet spirit hear my prayer ”...Mr. Mali

Chorus" Lead on ” (from Judas Maceabaeus).ChoiR*,*Solo “ A cup of tea ” Mr. Lightfoot

Glee ‘‘The dawn of day” ChoiR

Trio and Chorus..." Disdainful of Danger ”

(from Judas Maccabaeus) ChoiR

Solo The Old Lock ....Mrs. Lightfoot

Quartett “ Like as the heart ” Students

Solo “ Nanc Lee” Mr. Mali

Chorus..." Judea Happy Land ” (from Judas  
Maccabaeus) CHOIR

National Anthem.

The Liquor Areas

The following petition will be largely signed by the people of Kama’s tribe, and presented to Parliament:—

*To the Speaker and Gentlemen of the Hon. House of Assembly.*

The Petition of the undersigned humbly sheweth:—

That your Petitioners, being residents of an area within which the sale of spirituous liquors to Natives has been prohibited, are very sensible of the ad­vantages of such a prohibition.

They have heard, with concern and alarm, that there are among her Majesty’s subjects those who appear to question the usefulness of such a prohibition.

When they call to mind the state of morals and manners into which the Natives of this country fall when in­fluenced by drink, and into which those of this district were rapidly falling when brandy was freer, sold: when they re­member the way in which the cultivation of the soil was neglected, how able-bodied men lay drunk in the roads, or disturbed the peace of the neighbourhood, and how women and even children were sinking down into degradation and ruin: ana contrast this with the more orderly and peaceful condition of the community since the brandy trade has been dis­allowed, they can come but to one con­clusion—namely, to petition.

And they do hereby petition your honourable House, not only to continue to this portion of the district the protec­tion already enjoyed, but to extend a like protection to all places where Natives reside or labour, so that it may be every where unlawful to sell intoxicating liquor to a Native.

If any of your honourable House should entertain a doubt as to the practical use­fulness to the country generally of the prohibition of the sale of brandy to us Natives, your petitioners beg that you would ascertain and compare the amount of direct taxes paid in by us in the time when brandy was freely sold, and in the years during which the canteens have been closed; for we are certain that in former years many a man who had pro­cured the money wherewith to pay his taxes, got no further than the brandy seller with the money, and hence arose, to a considerable extent, the enormous burden of arrear taxes, about which both the Government and we ourselves have had such bitter trouble.

Trusting that this, our petition, will be favourably received by your honourable House, your petitioners, as in duly

bound, will ever pray, &c.