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.