Native Opinion

WEDNESDAY, AUG. 26,1885.

OUR NEW MAGISTRATE.

**T**HE intimation given in the lo­cal newspapers last week that Mr, William Buchanan Chalmers would shortly arrive to assume his civil and magisterial duties in this town and district is undoubtedly the best news it has been the good fortune of the natives to hear for some time. And his appointment can only be regarded as one of the best things for which the natives have to thank the pre­sent Government. Mr. Chalmers is one of the very few Magistrates in the service of the Colony, who dare to uphold the dignity *of* the law, and who are actuated by feelings of justice and fair play between man and man, irrespective of caste, creed, or colour. That his popu­larity among the natives should be immense, is not to be wondered at. Mr. Chalmers is thoroughly versed in native character. He knows that Natives are keenly sensitive of justice, and equally so of injustice, He knows how they strongly resent shabby treatment, even in small things. Above all, he po- sesses that great secret of success in Native Administration which consists in the due appreciation of the great gift of the Kafir—argu­ment. Most white people are not aware that Natives regard speeches and arguments as of no value what­soever unless they result in a unan­imous understanding. It puzzles Natives altogether to hear that there is such a thing as deciding questions by majorities. The non­appreciation of these factors in Native Government has produced much mischief in the past. We therefore feel hopeful when we notice a disposition in Government to place in positions of trust and responsibility in districts where there are large masses of Natives, men capable of understanding and able to sympathise with Natives, ami in wh«m Natives place implicit confidence. Mr. Chalmers, Mr. Nightingale, Mr. Egbert Garcia, Captain Blyth, and Mr. Dick, are such men. It is to be hoped the country will long enjoy the benefit of the" services of such gentlemen in districts where Natives abouud. We believe that much of the com­plexity and perplexity of the Native Question would be sensibly reduced by the concentration of such gentle­men in places where questions per­taining to Natives chiefly force themselves into prominence. We are satisfied those cut and dried so- called- “ Native Policies,” will al­ways result in mischief in this country, while much may be done by the appointment of the right stamp of officials among the Na­tives. We sincerely wish that Mr. Chalmers’ administration will be for the good of our people, and therefore for the good of this dis­trict. Perhaps it may not here be out of place to reproduce the speech of Mr. McGregor, the chairman at a farewell banquet given Mr. Chalmers at Kokstad. It shows how satisfactorily he presided over East Griqualand :—

In proposing the health of our retiring Chief Magiatrate, Mr. Chalmers, I beg to make a few remarks.

Mr. Chalmers, Sir, as chairman of this company of friends, which I consider a fairly representative meeting of East Gri. qualanders, I could have wished that the task of addressing you had been committed to on© more gifted in speech than myself. However, I yield to none in respect and esteem for you io your public and private character. You inherit, a name, Sir, known and honoured throughout Cape Colony. You are the representative and connecting link between the past and present adminis­tration of our Native Policy. A galaxy of names cornes up to my memory of those who have served in the Civil Service of the Cape Colony. I mention such names as Stretch Mackinnon, Maclean, Gawler, and Colley —the latter whom yon succeeded in the Transkei—whose bones lie on Majuba Hill, but whose memory, I trust, is green with hb here to-night. And Brownlee—Brownlee, whose name is stilt a power. Long may it bo so. 1 hope hie health may be restored, and that he may yet be of service to the country he has served so well, and which needs bim still I say, Sir, you are the representative of those men—-famoue men whose names will be handed down with honour in the annals of their country. For

Amanqaku,

Ngokububa kuka Very Ker. F. Wil-

obeyi Dean of Grahamstown, kudlule indoda ebibalaleke kunene. Ngumfo obete ngokuyimela kwake into ayimeleyo, nango. bnoiko bake wabanga ukoba abe nentshaba kwinto zentlalo, ezisuke zasezitiya isiqu Bake, nakubeni zona bezingajonge kulonto. Tina lomfo Dr. Williams besimncowa kunene ngokuma kreake yedwa intweni zengxozo xa eeleyibonile into ngokwake yodwa. Asi\* tanga eingqinelane naye emicibini yoianlo. Nakubeni ibiognmfo obnciko nomatsdla ahlala etshutshiswa nkucinezela ontsundu, asiqeqeshelwanga ukuba sesimtiya umutu ngezozizain. Ngokoke amalanga sivuye akabona etahutahiawa engeniswa etnatya. leni ngento ezibambo ubunkungu, esisati tina , zizo ezibango ukuba afike katneinyane ka- ■ ngaka kwisipelo sake. Asitsho ukuba u Dr. Williams nbengenazo ezipaku esimilweni kodwa akuko nabani ougasindayo kupiooto olupeleleleyo awagqatseka knlo umfi u Dr. Williams. Asitinto ngamapike abekuwo I ngemicimbi yoramente, nabete wayintloko yawo kwanele ukuba sibale olwetn uluxo ngemnye yamadoda amagatna ayakusala e-\* balini leli lizwe.

■ elase Bekesdorp lenze intento ende nge- nteto apa eyasingiswa kuti sisigidimi sesi- ngesi ease Dikeni. Kwinteto yalo epolileyo liti: “ Ipepa apa labamnyama *Imvo Zaba- ntsundu* zisandukuti ogezimini zenze umce- benzi omblc ngoknvakalisa ezona ndaba zi. yinyaniso ngokuhambisekayo pakatl kwaba i mnyama; kotlwa singe singabuza kulowo nzoogameleyo ngokufanelekdeyo ukuba lilona eli ixesha lokutetela ukuba abantau- ndu bafnodiswe isi Grike nezi Latine kuye. kwe ezona zinto ziluncedo aknko matanda imfnndo yeyona nto ioyusa abantu nobn Kristu, kodwa njengokuba Amangesi ata- bats ixesha elide ukuze abeyinto ayiyo, aba. hlobo babantsundu abanakulindels uknba bafikelele ku Mangesi ngeminyaka emashumi mahlanu nelikulu.

Ngati bekungalungayo isigidimi Sama- ngesi ease Dikeni sizihluzile inteto zaso kuba zipulapulwa kunene. Akuko nto inje. ngokubu *Intro* zimelo indawo yoknba aba- ntauodu bafundiswo ioteto ezo zasemzini; lenteto yanzelwa nkuza kwenzakale igama letu kuluntu oliogapaudle.

U-Mr, Duscan Makohliso uwuncedile umzi ngokuvakaliea intlaulo yamadoda awaya kusebonza kwele Dayimani. Uxela nkuba zipeliswa ezanto ubo nrora ngazo umzi kulo. 1 loliwe oya e Alvani. Tyapile.

Lencwadi ingezase-Lusutu esaziyo ama- wetu ayatanda kunene ukuziva:— ,

Morija, 6th August, 1885.

Nkosi: yam mhleli we Mvo: Ndinga ungaudirnmela ukuba ndifake amazwaua am epepeni lako.

E Lusuthu apa asikuko nokuba siblele ngosizi olukulu ngokubona nkuba liyaku tshabalala elilizwe lakowetu. Into eziba- ngele oko butyalwa bobelnngu (ibrandy). Ngokwenono yiyo i *Brandy;* iyatsbisa, izi. tsbisile ingoondo zenkosi zaae Luentu, zi- > pelite ora. Aku seko nyaniso noknlungu. . Abantu bayabulawa nokobengenatyala, ku. [ tiwe bayatakata, ba sliwe itnpabia zabo noko 1 kungeko tyala. Knsanda kubnlawa abantu i abatatu umntu nonyana nomhlobo wake. [ Kutiwa isizatu butakate inkosi unyana ka Pushnli agama lingo Chopo kantike n Chopo I lowo nbulewe knkusela i *Brandy* kaknlu. Leyonto n Colonel Clarke, iaitunywa senko- eazana, isivise ububtungn obnkuln. Ute kn Letsie loyo nto azo ayiqonde ukuba iya kumblisela ingozi nalo lonke ilizwe lase Lusutu.

Mandi pele nkosi yam ndi ngakn katazi kakula ngezindaba znse Lusntn.

Ndingo wako ngetnihla yonke,

D. KAL/AKA.

Siyaknblala savuyiswa kukuva ngotnhlobo wets n Mr. Kalaka ngendaba za.ee Lnentn.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (Aug. 25).

Inyama yenkomo, Id to 4d ngoponti

„ yego-ha, 2Jd to ngeponti Ibotolo, 1/6 to 2/11 ngeponti Amaqandn, 1/ to 1/1 ngedazini Jbabile, 3/6 to 5/2 Itapile, 4/ to 6/ ngekcln U tn bona, 12/9 to 13/6 ngeknlu Inknkn, 9d iuyo Xoriuji, 2/ to 4/ ngeknlu Ibran, 6/11 ngenxowa Inkuni, 5/ to 28/ ngeflara

E.K0MAN1 (Aug. 25).

Ihabile, 6/ to 9/ ngeknlu Ibotolo, 1/7 to 3/6 ngeponti Amaqanda, 1/3 to 1'9 ngedaziui A^te^ba, 27/ to 30/ ngenxows , 26/ to 28/ ngenxowa

*Iruff* -/to 17/ ngenxowa Ibran, 7/6 to 8/ ngenxowa Itapile, 11/ to 18/ ngenxowa Amatanga, 6/ to 8/ ngedazini AtnatBwele, 15/ to 18/6 ngenxowa E.RIXI (August 24).

Ibotolo. 1/6 to 2/ ngeponti fraai, 12/ ugepxowa Sbran, 6/ ngenxowa Atnaqanda, 1/4 to 1/8 ngedazini Ihabile, 3/3 to 3/6 ugekuln Amazimba, 23/ to 24/6 ngenxowa Tkalika, 1/3 to 1/4 ngenxowa Umgubo, 25/6 ngenxowa Umbona, 12/3 to 13/ ngeknlu Ihabiie imbewu, 12/ to 13/ ngenxowa Itapile, 8/ to 10/ ngenxowa loknni, 14/ to 25/ ngeCura

E-MONTI (Aug. 25).

Atnaqabda, 1/4 to 1/9 ngedazini Ibotolo, 2/9 to 3/9 ngeponti Ibran, 8/6 ngenxowa Itapile, 5/ to 8/ ngenxowa Umbona 12/ to 14/ ngekuln Ihabile, 3/6 to 4/6 ngekulu Inkuni, 5/ to 15/ ngefiara Irasi, 6/6 to 7/6 ngekulu Amatanga, 4/6 to 7/6 ngedazini

a moment it might be well to look back and consider how they and you, Sir, received a training which fitted you and them for the filling of such important positions in the public service as you have been called upon to fill and the varied races you have been called upon to rule and administer justice among, from—I may say—Cape Point to Umzimkulu. Was it not the training you received in being placed over our native peoples, that has brought so many great and good men to tbe front in lndia, Cape Co­lony, and throughout the possessions of the British Empire. I am happy to be able to bear testimony that you, Sir, arc a man and a magistrate, who considers all men equal before the law, and mav safely state that you are not of the opinion of some of our legislators of the Western Districts, who seem to flatter themselves that the Contin-. ent of Africa, has been created for their special inheritance. This is doubtless a great fallacy. Nations do not die out un less there is a cause. A decade of years will doubtless change all these crude and absurd ideas. The labour, patience, and educational policy of such men us I have named, and many men whom I might name, has enabled the Government of Cape Colony—slowly it may be, but surely—to raise the Native races, so that to-day I may confidently say there are now a class of Natives who are fitted—and no doubt will claim the right—to assert themselves as equals in ability to their European com. peers, either as legislators or any other po- sition in life. I have dwelt longer on this matter of Natives and Native Policy, than I might have done, but I would like it to be known that there are men in this country who do not share, but repudiate such views, and ideas as those of the members for Riv- ersdale and Malmesbury, Of such, I think, nre you Mr. Chalmers, else 1 should consider you a renegade from the noble training you have received. We had hoped you would have been able to remain with us. But such is not to be. We wish yon heat lily a pros, perous career in whatever position you are called upon tn fill, and in taking leave of you I candidly say that the longer you have been here the more you have grown in our esteem. Your clearance of judgment, your patience and courtesy, has grown upon this community day by day. Your word given is proverbial for a true performance. Little more remains for me to say. We trust the time you have spent amongst us will give you a still larger view of this Colony and its dependencies. If so, such education will not be lost upon you ; and when far distant from us we hope that not th© least pleasant of your reminiscences may be your term of office in East Griqualand.

PONDOLAND.

APPENDED is an important document sent to us for publication by Chief Umhlangaso J. S. Faku, who holds the position of Prime Minister in Pondoland. It purports to be a reply to the speeches made in the Colonial Par­liament on the famous Buntingville Vote. On this occasion, it will be remembered, the discus­sion, though on the vote, hinged upon the burning question of the relatione of our Government with the Pondoe. We rendered the speeches into Kafir, and they were naturally read in Pondoland- We publish Chief Umhi.angaso’s mani­festo with, great pleasure, ns we believe the more the relations of the Colony and the Pondos are venti­lated in the public press the better chance there is of arriving at a calm and just settlement. In letting light upon their proceedings, we think the Pondoland politicians are taking a right and ccmmendable step. At present each move they execute is misunderstood, suspected, and not infrequently misrepre­sented. We therefore hail this shred of light with much satisfac­tion. The letter runs as follows:—

Sir,—Would you be good enough to allow me space for these few remarks ?

To begin with. Government deserves thanks for withdrawing a grant in a terri- tory that does not belong to him, and among people who are not his I allude to grants for Emfundisweni, Rode, and Buntingville. We have all along been wondering why this money was being waited. We have no quarrel with the Missionaries, for their mission relates to the souls of the people. Government was beginning to give grants for education. He had not don© 00 before. Again we have nothing to say in regard to tbe tribes under his care, for it rests upon him to Caro for tbe orphans by grants for their education. Nor do we ignore tho value of education. The Pondos are at liberty to educate their children when they wish to do so, and pay for such education, It makes us hopeful when we see Government im­pressed with th© wisdom of letting alone wbat does not rightly belong to him. We are only surprised he does not perceive that the Xesibe territory dues not belong to Govern­ment, and that he has no right there, We have known tbe leading principles of Govern­ment to be that what is One man’s should not be illegitimately taken by another. But w© have the spectacle of Government taking what does not belong to bim as his own, and giving instructions respecting it. Govern­ment himself builds gaols tv hold those who take what is not theirs. In this one he has robbed his neighbour. We have been under the impression that it is for the wolf to despoil, as it is a wild animal; but we see Government acts likewise. A few years ago our stock used to remain outside enclosures throughout tbe night without molestation— there was then no thief. Now our stock is being robbed through the action nf Govern­ment, who has led the way in throwing law and order to the winds We deny what we have seen in the Imvo newspaper that the Pondo chief is opposed to the Government. Nothing can be adduced to prove this. Government is opposed to th© Pondo Chief, for he is depriving him of his territory. Of what baa tbe Pondo Chief robbed Govern­ment ? It is not true besides that there are many chiefs on the border who have applied to be taken under Government. I am on th© border. Umtola is on tbe border, Umaqutu is on the border, and we are near tbe Xesibes Government must not be mis. led by Qipn. He will never go over to the Government. What, moreover, is not true is the statement that the Xesibes will never be molested 00 long as they are under th© protection of Government. They will be touched. Many of them have died under thia protection, and will yet die. For Government has no right to be there. We respect three boundaries of territories abutting on Pondoland. Griquriland East, Bacaland, and Alfred County. These boundaries are genuine.

Pardon me, Mr. Editor, for this long letter, I am a Pondo.

Umhlangaso J. 8. Faku. Esihloyayaneni, Pondoland.

Editorial Notes.

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In the demise ol the Very Rev. F . H. Williams, D.D Dean of Graham’s Town, an important figure has passed away. Like the late Dr. Colenso, his unbending devotion to what he deemed right, and his intrinsic abilities had made him many enemies on public grounds, whoso pro­ceedings, as very often happens in small communities, though dictated by the noblest of motives, very often partake of personality and acerbity. For his sturdy independence, ability, and fearlessness in championing whatever cause be happened to espouse, we admired tho late Dr. Williams. We have never agreed with his views in politics, which appeared to us too stereotyped and inelastic, and utterly unworthy of a man of his culture and position. 'Though his wonderful abilities have all along been directed against our people, our native instincts have taught us not to spurn a man on that account. We have therefore never approved of the prosecution, not to say persecution on petty grounds, to which the late Dean of Graham's Town has been subjected, and to which he has probably fallen a victim. Dr. Williams may have had his faults and foibles, but few, yea, very few, mortals would have come out of the microscopic examination of morals Doan Williams was subjected to unscathed. We venture no opinion on the untoward ecclesiastical controversies in which he has so fatally played the part of the Mahdi. It is enough that we have recorded our respect and admiration of a public man whose name is destined to occupv an important place iu the ecclesi­astical and political history -of this country.

The *Albert Record* devotes a leading article on the suggestions addressed to us by the *Christian Express.* In the course of its temperate remarks it records, re­specting, ourselves, its follows The native journal, *Imvo XabantsuMlii,* has lately done much good in making known the native wants, and disseminating true accounts of what was going on around them, to those natives who read;, but, at the same time, we would ask its able con­ductor whether now is the time to argue and champion the vexed question of classical and higher education for the native races, to the exclusion of other more homely, perhaps, but more neces­sary matters ? Doubtless education, as we understand it, is the one great aid of sill civilising or christianising efforts; but, as it has taken centuries to prepare Euro­pean races and nations before arriving at ' their present high standpoint, so, in the ordinary course of affairs, even the best well-wishers of the native tribes can hardly expect to raise them up to sin. educational level with their European brethern, in ten, fifty, or even a hundred years.” Seeing that so much importance is attached to the views of the *Christian Express,* we would urge upon our eon- temporary to bo particular with its asseverations. We may, for the benefit of our Burghersdorp friend, state that the assertion of the *Chriilian Express* that we are champions of classical education I for natives is entirely without founda- l tion in fact, we cannot hut think it was I solely made to prejudice us in. the eyes of i the public. •

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A friend of ours who went up at the i head of u party of natives to the Railway I worts, from the Orange River to Kimber­ley, assures us that they are doing satis­factorily, and that so far they have nothing to cornplain of at the hands of i the contractors. Considering the amount of dissatisfaction expressed by our people on account of the tommy-shop arrange­ments, we think it due to the contrac­tors and to the natives to announce that it has been found out by practical experience that such a system has now been put a stop to,

Our native correspondent in Basuto­land utters the following lamentation: “ Here in Basutoland we are most miser­able, for we see that our country is fast going to destruction. The cause of it all is the white man’s brandy. Oh, brandy has burnt, and is burning, the brains of our chiefs. It is all gone with them. There is now no one to be depended upon, nor is there justice. People arc being killed without' a reason, on being smelt out their cattle are being confis­cated. Three persons have been killed recently—a man, his son, and bis friend. The reason assigned is that they had caused the death of a chief, Chopo, the sou of Pushulu, whereas Chopo died from the effects of taking too much brandy. This lias caused much grief to Colonel Clarke the British Resident, who has warned Letsie of the consequences of such lawlessness.”

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An Irish footman, on entering a room where there was a vase with a golden fish, exclaimed, “ Well, by Jove, this is the first time I ever saw red herrings alive ! ”

Correspondence.

COLOUR BLINDNESS.

Sir,—The extract from the *Christian Express,* which appeared in vour last issue, contains matter of the highest im­port to the friends of the native races, and to the native races themselves. The writer is evidently in earnest, lie has the cause of the natives at heart, but knows nothing of the feeling of the country, and has not even that slight knowledge of tho real question which has been discussed in your columns, which Mr. Bokwe shewed. To the second of these points I may return hereafter: the first will be sufficient now.

The writer in the *Christian Express* is so ignorant of the state of tbe country that he actually believes that there exists no peculiar prejudice against the blacks. He asks yon to tell the natives that there is no distinction between black and white in this Colony ; that an employer of labour will treat a good black workman in the same way its he will treat a good white one, and that all friends of the native races when tbev see good work are colour­blind as regards the workman. This is good news; too good, in fact, to be true. It may bo true in regard to Lovedale, but I am sure it is not true in regard to the Colony at large.

I am not sure if it is oven true in regard to the immediate neighbourhood of Love­dale. Altec is not quite a thousand miles from Lovedate, and vet sometime ago there was a nasty article in the *Alice Times,* which, I presume, in virtue of its nastiness, was taken over holus-bolus by the *Cape Times.* In this article the Alice *Times,* alluding to Mr. Advocate Innes as chosen by the native vote, stated broadly that it did not like the native vote. The reason for its dislike was very evident. It was tho native vote. It did not become colour-blind in regard to the excellent work winch the native workman had pro­duced, in sending one of the most earnest and promising young men in the country as their representative in Parliament- but it does not like the native vote. The gentleman tho natives have chosen is unexceptionable: he stands in the (root rank at the Bar, he has made his mark in the House, he is respected by both sides and the only thing that can be said against him is that ha is anxious to assume the mantle of that honoured friend of justice and fair play—Saul Solo­mon. To show the superiority of native work in this case, let os compare Mr. Innes with the Bond members. What does the *Alice Times* think of them? Is there one of them who can hold up a candle to Mr. Inne-? Perhaps the *Alice. Tunes* would pre :r the notorious Mr Rothman, elected v the Graaff-Reinet Bondsmen, thongh . to their credit be it said, he voted for (r. Te Water. Would the *Alice Times* venture to mention James Rose-Innes ,and Jacobns Nicholas Rothman in these ne breadth? Of course not. But still it does not like the native vote. This native vote has returned one of the few good members to the present Parliament, and the Boer vote has returned tbe worst; but the *Alice Times,* instead of being colour-blind in regard to the workman and looking only at the work, looks onlv at the workmen, and dislikes them simply because they are

But why should I blame the *Alice Times* tor this? It simply does what everybody does, and the statements of the *Christian Express* may pass muster with the Marines, but they won’t go lown with the natives. They won't go down with me, nor with anyone who knows the country. Tell us that people make no difference between black and white I Why, a great many people in :.his country don’t believe that black men have souls; they think so, and they will :ell you so if you give them the chance. The very people who support Mission­aries and act ;is Directors of Native Churches will tell you that the blacks are not human beings. Old Mr. Beunie used to say that the farmers wondered at him preaching to the natives, for they were quite sure that a “zwaart schiepsel” [black creature} could never be saved. An old farmer looking in at the door of a native chapel, which he had helped to build, saw a couple being married, and iu the simplicity of his heart ex­claimed, “ Kan die goed ook trouw ? ” [Can these things also marry?) Another old original said, in all sober seriousness, that if, when he came to heaven, he saw any of those “zwaart goed ” (black things] sitting there he would take his hat and step out.

I suppose, of course, that the writer in the *Christian Express* is entirely ignorant of the feeling of the country in regard to the natives, and in these circumstances I am not astonished that ho did not see that tbe good advice he told you to give them would bo, in all probability, disregarded, because the statements on which it was founded were known to be untrue. He reminds me very much of the Magistrate whom the Chief Justice spoke about lately, whose judgements were correct, but the reasons he gave for them so shockingly bad that the Attorneys were always appealing against them, and the Judges did not know- what to do with them.

But perhaps it may be said that I have drawn my illustrations from one part of the Colony. This is quite true; but still I think there is some reason to believe that tho liberal views of the *Christian Express are* not universally held, even in. your neighbourhood. I don’t think that the opposition to tho admission of a coloured man as a Law-Agent at Queen's Town was got up by people who looked only at the quality of the work, and not at the colour of the workman, I am pretty sure that the coloured man who was lately shot at Afiwal North would not have been shot if he had been a white man. And I am perfectly sure that if a white man had been shot in these circumstances tlie man who shot him would have been tried.

1 am *ice.,*

X.

Bisbball is asking the place of bull­fighting in Cuba. Tbe latter did not injure enough men to make the sport interesting.

Is there is one time more than another when a woman should bo entirely alone, it is when a full line of clothes comes down in the mud.