IMARIKE.

E QONCE, (Dec. 3.)

Amaqanda—7d to 9d ngedazini

Ihabile—2/8 to 3/1 ngekulu

Umbona—3/a to 3/6

Inkuku—1/ to 1/10 inye

Umgubo—16/ ngekulu

I.ertyie—5/ ngekulu

Imbotyi—9/ to 10/9 ngekulu

Inkuni—14/ to 41/ ngeflara

Kuxhonywe e Penygeorgia kwelase Amerika ngo 29 October u Thomas Woolfolk ngokurodomsha iqela labantu uyise unina wesibini, amakwenkwana amabini onina lowo, amantombazana amabini kwa onina lowo, , ebelihambele kulowomzi. Isizekabani kukuba ebefuna ukusala yedwa exhamla ilifa.

Native Opinion.

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THURSDAY, DECEMBER 4. 1890.

CERTAIN of our contemporaries who have been advocating the forcing down on an unwilling people an odious system of espionage under the guise of Location, Inspectors have seized upon an assault case and another of ' threatened assault to show what has . happened for the absence of these officers in Kingwilliamstown We have vehemently maintained that the presence of the so-called In­spectors would not have altered the position; on the contrary it would make matters worse as the distrust of the law-abiding people implied in these appointments and the irri­tation they engender are carefully , calculated to goad the best disposed into recklessness and a feeling of resentment. Now, Peddie is one I of the Districts that have been i subjected to the operation of this measure for years : and has been cited in the course of this contro­versy as a division in which the good effects of the system might be There,” we have been told, “ there were no dastardly assault cases, and fights at beer drinkings, “ for the simple reason that they “ have Inspectors under whom such things are impossible ; and Kingwilliamstown has only to be “ placed under the same measures “ when all will be well.” Such has been the tone of journals like the KP. *Herald,* the *Bedford Enterprise* : and others; and Imvo, because it ' told these papers that they were lulling themselves into a false security, has been denounced as the apologist of rogues and bores. What have these writers to say now about the following record respect- in Peddie which has been held up as the model of a District under Location Inspectors. It is a communication written from Peddie by a white man not an enemy of the Inspectors) in *Grocotts penny mail,* ' and it reads : —

The Magistrate's Court has been busily occupied since last week with riot cases.

Somewhere about 50 prisoners were brought in last week (on Thursday), with ' a good array of broken heads, hands and fingers. In one case some 25 are committed for trial. hear that the Magistrate has issued warrants to catch three other batches of rioters. I will try to get yon a complete list of cases. There appears something wrong among these natives, though our respected R.M. Says not it is only too much Kafir beer. Still there is no doubt they are very cheeky just now, and won't work. This morning, the Magistrate, District Surgeon, and Lieut. Roberston, C.M.R., went off to Fingo territory to look up a murder case. I hear that a young man was reported dead of fever, and buried about two months ago, and that the C.M.R. got some clue and worked it. It is said that at a beer tight one young man hit the deceased on the head, that he was taken home and died, and that the man who is accused ; and another man (deceased’s father) took ' him and buried him.—P.S.—C.M.R. just back with prisoner, who, I hear, is deceased’s brother. R.M. held inquest and found skull of deceased smashed. here is a warrant out for the father.

If there be any fairness and honesty in the *E. P- Herald* and the *Enterprise* they must, seeing , this instance of the gigantic failure of the pet panacea in their model ! district, Peddie, admit that there are other ways of keeping order among our countrymen without the one which starts by making suspects of honest, order-loving Natives and dealing with them as if they were thieves, while the thief went scot Free.

The writer of “ Jottings ” in the *Katfrarian Watchman,* a journal which cannot be charged with a disposition to favour the Native view

of questions, asks advocates of the

Intlanganiso ya Bafundisi base We­sile abonganyelwe ngu Rev. Owen Wat­kins e Transvaal ibeko ngapambi kwe xesha nonyaka, ingxanyiswa kukuba i Secretary yayo kufuneka iwelile. Eyaba mnyama ibise Kilnerton ngase Pretoria. Ngokwengxelo zabazalwana abavela kwindawo ngendawo umsebenzi ka Krista utabate amabakala amnandi ngalonyaka abantu bayabuya ezindleleni zabo ukubuyela kuMsindisi wetu nowabo, ntsho umbhaleli wetu. Kutetwe ngemikwa , yobumnyama ekufuneka bekutshwe kuyo abantu—isitembu, imihlali encholisayo (enjengo metsho), ukulobolisa nolwaluko, ukuba abakolwayo bazinxwe ine ezonto; kutetwe nangabalahle abafazi betshatile baya kuhiliza ezidolopini; apo kungavunyelwananga kungokuqaulwa komtshato atshatiswe omtshato uqauliweyo. Intlanganiso icele ukuba umteto ubemnye ngezindawo kuzo zonke ityalike zelisebe le Bandla lika Nkulunkulu. Ngalendawo uti umhlobo wetu: “Sindlunye, kuba sibona abantu be remente ze bati bakoyiswa lunqweno esuke aye kwenye indawo afumane izinto ezalelwa kweya kowabo ikerike zivulelwe kuleyo, ze kubonakale u Wesleyan epambana yedwa, sati kufanele ukuba ‘ okwaliwa yenye zikwale zonke, okuvunywa yenye zikuvume zonke ukuze sibebanye ngegama nangezenzo.”

Ezocingo za Pesheya.—Umlungu oweyebanjwe kwelama Ngesi ngetyala lokubulala abantu ababekwele kololiwe abangqubana e Taunton, ukululwe ngamatyala lakubon’ ukuba litetwe ngo Mvulo ogqitileyo ityala lake.—Ipalamente yelama Ngesi ivulwe ngolwesi-Bini lwegqitileyo.—Udaba olukulu lwaleveki yi ngxokozelo ebangwe lityala lokuqaulwa komtshato wenene ekufunyenwe inkosikazi yalo ibirexeza no Mr. Parnell oyintloko yebuto lama Irish ase Palamente.Isimbonono esikoyo sesokuba makapume ! u Mr. Parnell kwi wonga elo. No Mr. Gladstone umise inyawo ukuba aroxe ekupateni imicimbi yomzi ngenxa yokunchola akankanywa ngabo, okwangoku ubesatembisa, kodwa ngati amalungu angama Irish awaxolisiwe kukubapantsi ikwake.

Umpanga kaRev. Alex. McAulay.

Uya kotuka kakubi umzi omaziyo ukuva ukuba lomfundisi ubhubhe ngo Mvulo kusasa, 1 December, e Somerset. Nakaba ebesele yingwevu, abo bebete baya kwinkonzo zake zemvuselelo abezele ukuziquba kweli, bebengalindele ukuba ingaba imini yokumka kwake elizweni ikufupi. Ubejikela ngendleko yake, efika ahlale ezihoteleni ukuze angabinzima pezu kwabani kwindawo abehambisa kuzo umsebenzi. Nga­bo abafumene amatamsanqa umsebenzi abebamba ngawo abaya kuwunakana ubukulu ( bawo., nentsikelelo abayizuzileyo ngokufika kwake; baye abanjalo bebalwa ngamawaka.

U Rev. Alexander McAulay ubengomnye wabafundisi bodidi olupambili base Wesile kwelama Ngesi, kangangokuba ubengomnye wama Gosa apatiswe ukuxhasa Ilizwi kwelo lakowabo. Ngo 1876 wanyulelwa kwesona sihlalo sisesokupela ngokupakama kwelohlelo lakowabo—ubu President be Konferensi epete ama Wesile.

Ebubhela kweli nje ubesenebhongo lokuzivakalisa Indaba Ezilungileyo nakwamanye amazwe, waye elandela intsapo yake yonke eseyamandulela ukungena emapakadeni. Ufe kakuhle esedyokweni yo Mnininto-Zonke. Wangena ebufandisini ngo 1840.

*AMANQAKWANA ASE CRADOCK.*

[ngu m’bhaleli wetu.]

Kwi Cawa ye 9 neye 16 ibingamadabi (entombi zamaqaba, kwahlulelene eza Mangqika nezaba Tembu; zibanjiwe kwelokugqibela zadliwaas. inye.

Kule cawa, oko kukuti kule veki, bekumiswa izibonda ezibini zokuncedisa . Umpati we Location. Kwamiswa ke u Mr. Booi Kwaza no Mr. Booi Matshita.

Ngolwesi-Hlanu, 21 November, ibi— ngumhla wokutengisa itola zase Kaladokwe. Kuqalwe ngeka Mr. J. B. Makanana (umntu ontsundu). Wayitenga umniniyo nge £150 ngonyaka. Ihle kakulu kuneminyaka engapambili le kuba ibike ibengapezu kwe £200. Kufakwe ezomlungu ezimbini. Ndiyakolwa ukuba zitikelele kwi £382; mayela apo kungene eka Mr. B. Kwaza (ontsundu), yawa kumniniyo nge £89 ngonyaka.

Ngolwesi Ne, 20, kundulukiwe ukuya kumba igolide ekutiwa yeyase Cradock ekwicala lase Kaladokwe ne Talika, abantsundu bapetwe ngu Mr. James Kwaza i foreman yabo. Kambe kumhla iya Kukangelwa ukubayenefana nokuba ayinalo-na. Yoti ukuba inalo siwazise umzi. Iminqweno yetu kunga kunga njalo.

Ukuba u Mhleli we Mvo uyazifuna ezalapa ndolinga ukumana ukwazisa. Enye into ndiyatanda ukuke ndixele amabenu-bentsu alapa—ubudenge. ubu Bhulu, ubusela, njalo - njalo. Umhleli uhleli ekuchopele ukwamkela indaba ezinjengezi kubo bonke abamtumelayo, waye ewabulela kumhlobo wase Cradock lamanqakwana.—Editor Imvo.]

Umteto ongqongqo wotywala (Kafir 'beer) sowuntsuku zatywala ufike nase ; Kaladokwe.

Imvula iyana.

re-introduction of Inspectors among our people here the following ! pertinent queries which we should like to see the apologists of the system attempt to answer :—

Can you inform me what the duties of the Location Inspectors are to be, and when they perform them, what good they will do?

The system of Location Inspecting was |tried and upon representations being made to the Government of the uselessness of these officials the Government were so convinced of it that the system . I was done away with.

Why is it now revived? What have the natives done since which they could not, or did not, do when Location Inspectors were supervising them previously ?

When Natives and Europeans? who understand the circumstances , of the District, thus unite in con­demning a measure, does not the *Herald* see that there may be other grounds for opposition without a desire to champion the cause of the dishonest and lawless ?

THE *Alice Time* calls attention to the

Districts, multiplicity of Government offices and officers , in the various divisions of the Colony—offices created for almost every imaginable duty. Our con­temporary has not done so a bit too soon. “New offices,” says the*Alice Times,* “ are the order of the “ day ; ” and it is perfectly correct. For what with Location Inspectors, Scab Inspectors, Forest Inspectors and Registrars of Brands for each and almost every district of the Colony! Surely we are over­ officered. No doubt the office hunters, and the Government that has patronage to dispense have a nice time of it. But it may be doubted whether the Treasurer- General of the day, who has to do with a rapidly decreasing revenue can afford to join the revellers on public expenditure; nor can the tax-payer who must needs be bled to keep up this system afford to look on with unconcern. A great saving could be effected by the union of these offices in one person. For example, the Natives, who yield to no one in their love of law and order, can, from practical experience readily show the utter inutility of the Location Inspectors : where, as in the District of King­williamstown, there already exist a complete paraphernalia for the supervision of Natives other than those on private farms, consisting

I of the Special Magistrate, and the , Clerks-in-Charge at Middledrift and Keiskamahoek, with the head­men and policemen under them

: What, then, in these circumstances ; can be the motive for the Location Inspectors’ appointments in this division except that the Native Affairs department is seized with a monomania to create berths. Be­sides, with simple Natives the effect 1 of this multiplication of authority I is very confusing, and does not

promote a good understanding ; nor are the officers, as a whole, of that

class to draw the sympathies of the people. In the interests of the good and satisfactory govern­ment of the Natives we think with

I the *Alice Times* that much could be done in the direction of simplifying the administrative machine by having those offices merged and j handing the duties over to one officer of recognised standing, capable of discharging them with such judgment and moderation as will favourably impress these people with the excellencies of the Queen’s laws.

IT is really tantalising to have to argue question of the government of Frontier Native communities with journals which know not, and will not know, the facts. Just take one sample

of the arguments, urged with all the assurance of knowledge, by the

Port Elizabeth *Telegraph* in the course of a Leader on this vexed question :

The argument of the Imvo is puerile. It says if the C. M. Rilles and the Cape Police could not induce peace and order on native locations how, then, can a solitary inspector bring about the de­sirable result? The question is puerile, and is at once disposed of by reminding the Imvo that the inspectors will reside 'in the locality of the locations, while, on the other hand, the Cape Police and C.M.R. only make periodical visits to them.

But what are the real facts? Why, a district 30 miles long and 20 miles broad is placed under *one* of these Inspectors ; and as Natives and others here know, settled in a remote corner, he is to harass the settled Natives within that large area for no earthly purpose whatever. We ask from the *Telegraph* again, how’ is one solitary Inspector, towards whom people have a strong aversion, to maintain order where the Cape Police are, by this unnecessary action, confessed to have failed ?

Notes of Current Events.

It is stated that the Venerable Arch­deacon Gibson of Kaftraria has intimated an intention of resigning the Achdeaconry owing to ill-health. This is very unwel­come news to the many friends of the Archdeacon, who have been fervently indulging the hope that by a short rest, husbanding his strength, he would be strong enough to resume the duties which he has discharged with such signal ability and conspicuous courage.

The Burghersdorp Native shooting case has attracted considerable attention in the country. As a result of the repre­sentations made by the Natives and in the Press, the preliminary ex­amination of the accused Dutchmen was re-opened, and the parties com­mitted for trial. The proceedings so far have disclosed such an unmistakable feeling and bias in the district, that it is not to be wondered at that that portion of the press that have said anything on the case should insist upon the trial taking place anywhere but in Burghersdorp; and we consider the demand reasonable and fair.

Sincere sympathy is felt by white and black alike for Mr. R. W. Rose-Innes for the unfortunate cart accident to the Native woman in which he played an unwilling part on Saturday last. The inquest on Monday, at which two Native witnesses gave evidence, clearly esta­blished what never was held in doubt by anybody, that the circumstances contributing to the trap and horses running over the deceased were wholly and absolutely beyond the control of either Mr. Innes or the woman ; and the verdict of “ accidental death ” arrived at is, we fear, poor consolation to one of Mr. Innes’ tender heart; but the genuine sympathy with him expressed by all classes should go a long way to assuage his feelings.

Much premature rejoicing was in­dulged in about the close of last week, in quarters where the controlling of the liquor trade finds favour, when the news was spread abroad that the Ducth Re­formed Church Synod, which has been sitting in Capetown, had passed a reso­lution recommending legislation by Par­liament on the lines laid down by the Majority Report of the Commission on Liquor Laws which pursued its labours last year in the Cape Colony. That Re­port recommended prohibition to Natives within a certain area, and local option measures elsewhere. As the Synod hold a powerful position in the law-making of this country, owing to the constitution of the present political parties, it was felt that a long step had been taken when such a body could throw its weight into the scale of the Majority Report. But the joy was short-lived; for it soon turned out that there never was any intention on the part of the Synod to do more than legalise such among the recommenda­tions as the two wings of the Commission were agreed upon. This does not mean much and consequently will satisfy no­body.

At Beaufort West, during his recent sojourn there for his health, the Colonial Secretary was the recepient of a complimentarv address. In a short speech, held justifiable by the circumstances under which it was delivered, he re­minded those who addressed him, with a degree of pride, that the political party to which he belonged originated in Beaufort. Speaking in its name, and, no doubt, feeling the responsibilities of leader, Mr. Sauer told his audience, and through them the country, that the Government, of which he was a member, “would go on similar lines to those of I the Molteno Government, and pursue a policy in all matters that would redound to the benefit of the country at large.” But grave misgivings are creeping on believers in the policy so eloquently set forth, owing to the latest developments of the policy of the Government in regard to Natives—a policy which has already shattered the confidence of that section of the community in the present Govern­ment.

Sir Henry Stockenstrom continues vigorously to prosecute his candidature for the North Eastern Circle. From the lower districts Somerset East and Fort ! Beaufort, he is now in the upper parts of ; the Circle — Colesberg and the neigh­bourhood, and seems to be receiving encouraging support. Even at Venterstad, the seat of the great Oom Dantje he has succeeded in getting a promise of warm support and confidence. Sir Henry is to be congratulated on so [ successful a campaign. Our only fear is that his chances may be jeopardized by Mr. Plewman’s standing as second Independent candidate. We observe that at the Venterstad meeting Mr. van den Heever is said warmly to have “ advocated Home Rule for Natives, also the withdrawal of Kafir Magistrates.” ; We should like to see Mr. van den ! Heever’s plan of Home Rule Perhaps we may be able to support it. [Since the above was in type we are glad to learn that Mr. Plewman has publicly an­nounced his withdrawal from the field in favour of Sir Henry, who is now certain to be returned.]

The *East London Dispatch* declares that some of the fattest mutton sold in Kingwilliamstown is grown by Kafirs and it might not be out of place to add that the steady increase of the Customs Receipts at the Port of East London is due to the growth of trade with the Natives. What then can be the object of our rulers in keeping these people in perpetual turmoil, trying all sorts of useless administrative experiments on

Methodist Mission Finance.

TO THE EDITOR OF “ IMVO ZABANTSUNDU.’ Sir,—The Native Question in politics to my mind has always been made the bugbear upon which to place the saddle of discontent, and aggravate discussion in making mountains of moleheaps. This line of procedure has been extremely convenient, as when it is tried to saddle other nationalities with the honour of providing discussing material, public opinion invariably makes a hasty retreat, find they have caught a tartar or saddled the porcupine instead of the old South African Bugbear,—the Native Question.

The ecclesiastical bodies have hitherto appreciated the Native mission work as the goose which laid the golden egg, but now with the diminishing Home Grant to the Wesleyan Missionary Society, and shortfall in revenue of that Society, the attention is directed to the great cost which the Native Department of the society is upon the funds of the said society. I have carefully read the cor­respondence appearing in the *South African Methodist* from time to time, all of which directs the pruning knife to­wards the unfortunate Mission Stations.

I take it, on reading the leader of the *South African Methodist* of the 10th ultimo, and carefully examining the statement of income and Expenditure, that comment and criticism are invited. I therefore consider the statement from Native stand point. I am perfectly satisfied that the Editor has compiled the Statement, in perfect good faith, and I am satisfied it is correct. Nevertheless, it must be misleading to the readers of the A. *A. Methodist* and those who are taking an interest in the Mission work of South Africa. As I cannot explain myself without an example, and am writing from Herschel, I must take one of the two Circuits to illustrate my contention, faking Mittebergen for instance. In the Statement I find 868 members who have raised £78 19s. 7d. or 1s 9d each. Cost of European Agency £234. It will appear from this that the European Agency is being maintained at Mittebergen at a cost of £234 and that there are no other funds to check this drain on the Society Grant. Having had a short experience in the working of the Wes­leyan Missionary Society I can show approximately that if the funds were run into one channel, the Mission Circuits are sell-supporting.

Missionary Contributions …..78 19 7

Class and Ticket money, 868 members

@ 2s. quarter £307 4s. Taking it at half to allow for non-paying members, sick and absent …..19812 0

Collections, Native . …………………………10 0 0>

European Contributions & ColTeetions 80 000

Just claim or righht on the Home Grant

until expiration of withdrawal, say average 5000

£7 11 7

On the Debit side I find on making enquiries,

European Agency ..332197

Natives 5000

Evangelist ”... *…………………*30 0 0

£112 19 7

My figures will show that with the average of £50 assistance to a Circuit like the example before us it would be self- supporting. I am further of opinion that this amount might be supplemented with a further sum of £50 to meet incidental expenses.

I have given my ideas of the Financial position of a circuit with the simple object of getting a generous criticism on the part of those who have the mod working of the Wesleyan Society's cause at heart, both European and Native I may be at fault with my Credit figures but what I maintain is the fact that these figures can be developed to those enu­merated with industry and good business capacity of the missionary, who is bound like a business man of the present time’ to battle with the financial depression enveloping the country. I know from experience that the Natives will support, the Christian Church and that liberally where the missionary will take the trouble to explain carefully and with intelligence what is required of them.

It is more than ever necessary that the missionary shall pocket all pride and follow out humbly the Master’s teaching to ask God for all things even to loosen­ing the purse strings of the masses John, 16 v. 24 : “ Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full'.” Mr Editor, before the means are arrived at to equalize the finances of the Wesleyan Missionary Society, one and every scheme must be thoroughly discussed and would respectfully draw this fact to the notice of the authorities and your numerous readers, that the time is past to shelve unsuitable men on Mission Stations, without the slightest adaptability tor semi-pastoral agricultural life which is so essential to the successful work in harmony with the class of people who comprise the congregations in a Native Circuit.

If suitable men are appointed to Native Circuits, your financial trouble is thereby relieved to the extent of those appoint­ments.

The whole matter of finance rests in a nutshell. If our respected Ministers in the Wesleyan Missionary Society of South Africa will apply one tenth of their time daily to the work of considering finance and soliciting funds for the maintenance of the excellent work I am convinced that their efforts would afford peace of mind to President. Chairmen of respective Districts, Ministers themselves stewards and laymen who have the we at heart, including your unworthy correspondent who will give his mite to the first Wesleyan Minister who will position of the Society.

I am, dear Sir,

A Layman.