"The Black Problem."

Press and other appreciations.

October 1920.
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THE BLACK PROBLEM.

Mr. D. D. T. Jabavu, of the Native College, Alice, has caused to be issued from the Lovedale Bookstore a reprint of a number of papers and addresses given by him during the course of the last seven years on phases of native life and conditions which he has bunched together under the generic title of "The Black Problem." These papers and addresses deal with political, educational, agricultural, economic and social problems as they affect the natives of South Africa, and throw a flood of light on the native problem which, for the better appreciation of our duty to the subject races, it is the duty of the ruling races to read and try to understand. Mr. Jabavu is one of a small band of natives who have sacrificed much for the cause of the aboriginal natives, and, moreover, one who, by virtue of his education in European schools of thought and influence with his own people, justly claims the right to be heard in counsels framing native policy and in moulding native character. Mr. Jabavu is a Bachelor of Arts of the London University, and has been a prolific writer to the Press, and as such his opinions are entitled to respect and consideration. Mr. Jabavu pictures the time coming, "within a few ages from now," when a great change will come over the Bantu races, when their posterity shall reach yet undreamt-of heights in the art of civilisation, "if we but conscientiously discharge the duties that belong to our present epoch, if we bequeath unto them sure foundations whereon to build their educational, religious, moral and political structure." At present these giddy heights have not been attained because the achievement of the native ideal presents a problem for which as yet the white races have failed to find a solution. Indeed, to-day the Bantu people throughout South Africa are in a state of positive unrest, and the causes of this unrest, and the possible measures of its cure, are dealt with by Mr. Jabavu in the first portion of his book.

With the symptoms we are daily brought into contact are familiar. Mr. Jabavu, like President Wilson, sums up the case for the ushering in of the millennium in fourteen points, the first six of which, however, he believes constitute the most important factors in the general ferment of unrest, which need urgent solution. He points to a growing feeling of distrust in the white man's lordship, loss of faith in his protestations of just intentions, and loss of confidence in the old-time kindly protection of the British Constitution. The most immediate cause of unrest is the present economic pinch. The native is expected to be satisfied with pre-war wages, plus a rise of only five per cent, where the cost of living has advanced by from fifty to a hundred per cent. He has suffered from successive droughts with failures of crops, he is taxed without representation, and out of this seed-bed of racial antipathy and a sense of self-preservation has come native and coloured political organisation. This revulsion of native feeling came to a head in the Free State, and certain utterances of eminent Europeans have further
alienated many native minds. The speeches of some members of Parliament, notably Mr. Van Hees, the member for Christiania, about justice being for the whites and not the blacks, the expression “to make this a white man’s country,” General Smuts’ Savoy speech in 1917, and the feverish haste with which the Native Affairs Bill was rushed through the House of Assembly in the last session, all these have engendered suspicion, and over and above all this the native has lost faith in the Department of Justice. Touching this head, the jury system comes in for whole-hearted condemnation, for “even a tyro can tell that a black man in a country such as this can hardly expect fair play from a white jury, when he is pitted against a white man.” In social life Mr. Jabavu says the black man is either “jim-crowed” or altogether ostracised; on the railways he is buffeted. Natives are housed in squalid conditions, the type of earnest missionaries has been replaced by ministers of a more and more secular spirit, who adopt a socially distant attitude of master and servant, the present condition of native education in the Union is one of chaos, competent natives are being weeded out of the Civil Service, and, as a result of these conditions, “Bolshevism and its nihilistic doctrines are enlisting many natives up-country; Socialism of the worst calibre is claiming our people.” Mr. Jabavu also speaks of agitators seizing the opportunity of the general state of dissatisfaction to stir up the populace to desperate acts, and emphasises the new sense of racial unity and amity which has been imported into the country by the men of the Native Labour Contingent, whose common hardship in a common camp brought them into close relation, resulting in a tendency towards complete mutual respect and love, founded upon the unhealthy basis of an anti-white sentiment.

Sufficient has been said of Mr. Jabavu’s book to indicate the trend of native thought towards white man’s rule, and the indictment contained is not to be lightly considered. If South Africa is to be won for civilisation, if the respect and veneration for the white man is to be restored in the hearts of the natives, the native in the first place must be taught the essential importance of the fourteen points which Mr. Jabavu enumerates. These are: Religious laxity, racialism, ignorance, petty spirit or narrowness, bad training of the young; educational needs, alcoholism, improvidence, indebtedness, intelligent organisation, wrong foods, bad farming, poverty. These represent the good and evil to be pursued or eschewed, as the case may be. The white man, in the second place, must realise his moral and spiritual duty to the black races for whom he stands as guardian. Governments can do much, but all the legislative enactments in the world cannot establish the right relationships between the two races if the desire for such is not deeply rooted in the hearts of the people. In the great awakening which is punctuating the progress of the Bantu peoples comes a call to the white man to lend a hand and to see to it that justice is meted out fairly, honestly and without prejudice, and it is imperative that the native progress which is characterising the age should be accompanied by sympathy and support, rather than hostility on the part of the white races.
THE CASE FOR THE BLACK MAN.

"The Bantu people of South Africa are in a state of positive discontent. . . . There is a growing feeling of distrust in the white man's lordship, loss of faith in his protestations of just intentions, and loss of confidence in the old-time kindly protection of the British Constitution. These feelings are largely not expressed, for the native is not given to confiding the secrets of his inmost feelings to Europeans, as in many cases he dare not; but nevertheless the feelings are there, and are seething like molten lava in the breasts of these inarticulate people." In these forceful and arresting words, Mr. D. D. T. Jabavu, B.A. (London), Professor of Bantu Languages at the South African Native College, Fort Hare, Alice, C.P., sums up the remarkable change which in recent years—little as it is realised by the bulk of Europeans—has come over the native population. The writer is a son of the late native journalist, Tengo Jabavu, whose remarkable ability and rare command of idiomatic English he seems to have inherited. Having spent ten years of his life in sharpening his wits at British Universities, and in widening his outlook by foreign travel, he has since his return to South Africa made a close study of the racial and social characteristics of his native countrymen. Speaking as one who does not yet despair of good coming the natives' way from the white man, he thinks the moment

opportunity to attempt to furnish an all-round practical exposition of the native problem, as seen through the spectacles of an educated native. The result of his researches and cogitations we have in a series of thoughtful papers and addresses published in book form under the title "The Black Problem," by the Book Department, Lovedale. The general purport of this remarkable publication is easily stated. It is a moderate, carefully reasoned, and fully documented indictment of the whole trend of our native policy, as well of the attitude of the majority of the white population of South Africa towards the aboriginal inhabitants. No less clear is Mr. Jabavu's object in committing his thoughts to paper. He seeks to enlighten European opinion, which even when well-intentioned is, in his judgment, woefully ignorant of native opinion and native ideals, and at the same time to furnish such friendly criticism and guidance as can best be given to natives by one of their own race. For, in the absence of a radical change of policy and the exercise of effective influence by some leaders of native opinion, Mr. Jabavu foresees that the natives will fall an easy prey to agitators of their own colour, who are already preaching, with no small success, Bolshevism of the worst type, and who are bent on exploiting the grievances under which the natives are suffering to stir up the populace to desperate acts.

Not the least valuable feature of the work is a careful diagnosis of the causes which in the writer's opinion have led to a bitterness of feeling among the natives, which is serious enough to be regarded as a public danger. We should have thought that General Smuts's statesmanlike speech in introducing the Native Affairs Act last session would have had a marked effect in lessening the tension of feeling; but it seems that the prevailing distrust and suspicion are now too deep-seated to
be thus easily eradicated. According to our authority, it is strongly felt that before a measure so vital to their interests was laid before Parliament, the leaders of native opinion should have been frankly consulted. Then they do not like the haste with which the measure was hurried through Parliament, and they point out that while everything depends on the type of men who are to be appointed to the Native Commission, the natives will have no voice in the selection made. What sort of men, they ask, will be chosen in the event of General Hertzog and his friends securing office? We do not know that General Hertzog, left to his own judgment, would be incapable of a reasonably liberal native policy; but it is not unnatural that the natives should look askance upon a party which includes the notorious Mr. Van Hees, who recently voiced the dangerous opinion that justice is for whites and not for blacks. It was said by the late Lord Salisbury that the class that is without votes goes to the wall. That, too, appears to be the view that the native takes of a political system which at present leaves three-quarters of their number without a voice direct or indirect in the Legislature. Mr. Jabavu not unnaturally has much to say on such matters as the cavalier and inconsiderate treatment of natives on the railways, at the post-offices, and even in the stores, where they go to spend their money. He also complains that competent natives are weeded out of the Civil Service even in the Transkei, where they could serve their people better than the Europeans by whom they are supplanted, that the best native teachers are worse paid than the most illiterate Zulu policeman, and that the effect of the Land Act of 1913 in the Free State has been to convert the native into a mere bondman. These and similar grievances are none the less real because it is the educated native who feels them most acutely. But it ought, however, in fairness, to be remembered that General Smuts has frankly acknowledged that it is the duty of the European community to satisfy the native races of their readiness to redress grievances and to meet their legitimate aspirations, and that the Bill passed last session, whatever its shortcomings and defects from the advanced native point of view, is the expression of an intention on the part of the Legislature and of the Government to effect radical changes in native administration for the benefit of the natives. If Mr. Jabavu will re-read General Smuts's great speech carefully, we think he will see that he is well acquainted with the trend of native opinion, and that the Act of which he is the author recognises the necessity for many of the reforms which are advocated in this brochure. Naturally, a measure of this kind must be judged by its practical fruits.

The Government will be wise to take careful note of the various practical and constructive suggestions which are not the least useful feature of Mr. Jabavu’s examination of the whole problem, for the prevailing unrest is largely rooted in economic causes. He would, for instance, have the native taught how to make a living out of a six-acre plot, as is done by the negroes in America, by means of a one-horse or one-ox plough. There should, he thinks, be established a number of native farms on the American style to spread knowledge of dry farming methods, and agricultural schools where headmen and chiefs, in particular, could be taught more enlightened ideas of agriculture. There is no doubt ample scope for enterprise in these directions, and the education of the native in the arts of agriculture should find a place in the new schemes of development which
the Government are contemplating. The country stands in urgent need of increased production of the necessaries of life. Given a fair chance, the native can do his part in bringing about that result, and thus benefit the country, while improving his own position and prospects.

"The most outstanding paper [at the Natal Missionary Conference, Durban, July, 1920] was that on the Causes of Native Unrest [by Mr. D. D. T. Jabavu.] The paper is a clear, fearless description of the present position of affairs and a full account of native grievances made by a man with inside knowledge."—Dr. L. E. Hertslet in the "Express," Sept., 1920.

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We have received a copy of a book entitled "The Black Problem," of which Professor D. D. T. Jabavu, of the S. A. Native College, Fort Hare, Alice C.P., is the Author. It contains many interesting and useful information on Papers and Addresses on the various Native Problems. We would advise all those who have the native welfare at heart to procure the book immediately at the Lovedale Bookstore.

Mr. W. F. Rogers, Author.
The Cape Argus.

October 16, 1920.

The Native Standpoint.

We have heard much recently about native unrest, and the remarkable change which has taken place in the attitude of the native towards the white man, and it must therefore obviously be an advantage to have some insight into the native point of view. For this reason we welcome the appearance of a book entitled "The Black Problem" (the Book Department, Lovedale), by Professor D. D. T. Jabavu, B.A., Professor of Bantu Languages at the South African Native College, Fort Hare. No one can doubt the writer's qualifications as an exponent of native feeling, and neither can any reader of this book doubt his ability to express his views. This, and his work generally on behalf of his race, may be regarded to some extent as hereditary virtues, as no one who knows anything of the natives in this country can be ignorant of the great work done by his father, Mr. J. Tengo Jabavu, in the interests of the native races. In some respects, however, we must confess to a little disappointment. The book does not profess to be a planned and comprehensive statement of the native problem from the native standpoint, such as the title might lead one to expect. It is, in reality, a republication of papers and addresses on various native problems, delivered by Professor Jabavu on different occasions, and therefore not in the nature of a sustained and consecutive argument. Perhaps it is none the worse for that, at any rate, most of the addresses were delivered to native gatherings, and have not had publicity, at any rate widely, in the English Press, and Professor Jabavu is therefore entitled to the credit of having brought before the public, in a convenient form, aspects of this great question which well deserve attention. In his preface he says, "The black man is in danger of losing confidence in the possibility of good coming his way from the white man—indeed, many think that he has already lost it irrevocably." He does not share this pessimism, but even if it were justified, he hopes it would still be possible to restore this moribund confidence to life, "provided that the black man can secure the right type of leader from his own race to master his psychology and guide him aright in the difficult task of race-adjustment." On another page Professor Jabavu declares that many of the blacks "spend much time in discussing and abusing the white men; in fact, this has become the chief topic of our hotbloods around the fire-hearth of an evening." These statements abundantly confirm General Smuts' warning in Parliament of the extent to which the natives are losing their respect for the whites, and they afford additional proof of the necessity of listening to the representations of natives like the author of this book, who can see the danger of this tendency. Professor Jabavu has very well defined views on native grievances, and is not afraid to express them. One of them is against the native educational system of the Cape, which he maintains is founded on the principle adopted by Sir Thomas Muir, that the native brain is not capable of following the higher studies of matriculation and post-matriculation work. Sir Thomas is credited with the remark that the native brain is not capable of following
"mental saturation." To this view the author offers the strongest objection, and it must be admitted that he and many others are proofs to the contrary. The book loses none of its value from the fact that it largely consists of advice to his own people; indeed, it may gain in value from that fact, since in these addresses he speaks with great candour of their faults as well as their grievances. Professor Jabavu is strongly of opinion that much more attention should be devoted by the natives to agriculture, and he devotes a portion of his book to an account of the activities in this and other directions of Tuskegee College, on which, it seems, he prepared a report at the request of the Government, which, owing to the war intervening and other causes, has not yet been published. The Government did, however, appoint an American negro farm demonstrator, the Rev. J. East, who is stationed at Middletreft, and to whose excellent work Mr. Jabavu bears frequent testimony. Mr. East, it seems, trained a number of Xosa boys, who are now quite experts in managing single-handed a couple of horses and tilling with them huge tracts of land, and he also trains the male students at Fort Hare College in individual garden plots, teaching them how to raise from seed, develop and market vegetables, while at the same time inculcating a taste for work of this kind. In nearly every one of his addresses, Professor Jabavu condemns the indifference and sometimes antagonism of the native youth to farm labour, but at the same time he maintains that it is the Government's duty to see that they are provided with proper facilities for training. In common with all friends of the natives, he deplores the demoralisation of the natives in the large towns, though it is pleasing to note that, in a reference to Cape Town, he states that the natives who come there find three advantages, (a) the attitude of fairplay from employers, the Peninsula employers being invariably good and kind; (b) proper notice in cases of dismissal, as against summary treatment at Johannesburg; (c) conditions morally helpful to one who is a trier. In one of his addresses, Mr. Jabavu enters a strong protest against the evil of tribal racialism, and he points, unhappily with too much truth, to the evil example set by "certain white men of standing-doctors, clergymen and Generals, who are strong and influential racialists, so strong that they are contributing not a little to the general economic and political unsettlement of the Union." In a chapter on "Native Unrest," he assigns as one of the chief reasons for such unrest the pass system. "If ever one race in the world," he says, "did ever seek the most signal way to repress and humiliate another, human invention could not have done it more effectually than the system of pass laws now obtaining in the Northern Provinces. For decades, from the days of the Dutch Republics, has this system enslaved the natives, and the Union, instead of palliating its incidence, has not only continued it, accentuated it, but has actually threatened to make it universal or 'uniform,' to put it in the cunning language of the law maker." Mr. Jabavu also draws attention to the growth of Bolshevistic and Socialist doctrines among the natives, the opposition to Christianity, and the desire to fabricate a religion of their own. Here we see the evil trail of the unscrupulous white agitator, who knows and cares nothing of the terrible consequences of his reckless folly. The impression we get by a perusal of Professor Jabavu's book (which we ought to mention is very neatly printed at
the Lovedale Institute) is that while he is thoroughly sincere in his warm defence of his own people, and his indignant condemnation of their remediable grievances, he is also sincere in his desire to improve the relations between them and the whites. His addresses to native gatherings show that he has no intention of condoning their faults, but neither does he desire them to accept without effort the disabilities under which they labour. The book is one which, if somewhat discursive in character, is nevertheless an authoritative expression of native opinion which no friend of the natives or student of political problems of the country can afford to neglect.

"The Black Problem."

An appreciation by H. Booth
Coventry, B.D. (Lond.)

[Special to "IMVO."]

Awake! that is the keynote of the stirring book by Prof. D. D. T. Jabavu. It is a challenge, an appeal, a warning. It is strong but not fierce; frank but not bitter. The writer faces facts, many of which are dark indeed; but there is no hopelessness in the pages: they are instinct with optimism, and the Christian.

Mr. Jabavu believes in his own people, and all true men will honour him for his belief.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

The vision is of destiny: the destiny of a race. The theme of the volume is the way of attainment. The problem itself is a living one, and every thinking man or woman in South Africa is aware of its urgency. The Government, we believe with perfect sincerity, in seeking its solution will be fully revealed by any one man. But to have attempted is an honourable thing, and when the attempt has been made in the spirit of this book it is an admirable thing.
The book aims at being constructive. That is its value, and that is its courage. To diagnose a disease is easier than to define health. The ideal may be known to no one; but to point out the causes of ill-health is knowledge, and to use that knowledge to eradicate those causes is wisdom. Health will reveal itself if disease is destroyed. Mr. Jabavu's book is not the treatise of a quack with one specific remedy for all ills. The political, educational, agricultural, economic and social aspects are all faced, and he has much to say on each. There will be criticism of course, and if that criticism is an honest effort to get nearer the truth, we imagine that the author will say, 'the more the better.'

Here we have the Native problem as understood by a Native mind: a mind, trained at the University of London, with a wide experience of English life. It is not, however, merely the vision of one who has seen; not even the conclusions of one who has only thought; it is also the burden of one who has felt. It would be easy to say this volume is not literature; it is only rhetoric plus journalism. But that would be wrong, for it is far more than this. There are tears and blood in these pages. More criticism is out of place, our earnest consideration is demanded. The appeal is not to our intellectuality, but to our humanity, for whatever value the author's conclusions may be thought to possess, the theme itself is sacred:

"For a Tear is an Intellectual thing:
And a Sigh is the Sword of an Angel King:
And the bitter groan of a Martyr's woe
Is an Arrow from the Almighty's Bow."

Yet we cannot help but feel that many of the suggestions made are exceedingly valuable, and that discussion will centre, not on their being practical, but on how they may be made practicable.

The book is addressed to people of all races in South Africa, because the problem concerns every one of us. It will be to our lasting disgrace if we do not make the most earnest efforts to solve it. It cannot be solved by either white or black alone, and this Mr. Jabavu shows himself conscious. The white man's burden will still have to be borne by the white man. "Ye dare not stoop to less." But equally the black man must nobly play his part and to him the author addresses some of his most arresting sections. We hope that the appeal to the Native teachers to serious self-culture will find a response in many a heart; for, after all, they will have to play a great part in the uplifting of their own people.

To write of the ideals of womanhood is to touch the very heart of the solution. This is the day of woman, and when our Bantu friends learn the truth of Hobhouse's statement, "The larger wrong done by the repression of women is not the loss to women themselves who constitute one half of the community, but the impoverishment of the community as a whole, the loss..."
of all the elements in the common stock which the free play of the woman's mind would contribute," they will have grasped one of the first principles of social redemption.

We have every confidence in recommending this book to both Europeans and Natives. Lethargy, in face of the crisis so imminently before the country, is sinful. Mere agitation is useless. Repression is not only inhuman—it is dangerous. Mr. Jabavu does at least help us to think at the centre of things. Thought we must have for action inevitable, and without thought that action will lead to disaster. The future is in the womb of the present. The present is ours to fashion, and here is book that will help us to fashion it.

"THE BLACK PROBLEM."

By D. D. T. Jabavu, B.A.

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H. BOOTH COVENTRY.


1. Ukungabali kahle kwabantu, imbargi yakho, namasu okungaela-tilwa ngawo.
2. Isindhlela semfundiso ka Broker T Washington ezingqutwa ngayo lapha eSouth Africa.
3. Isinyalo ku Mthetho amnyama.
4. Isindhlela sokulima ngamaso asepambili.
5. Imbangeli yokuba abelungu ba maplasa bakale ngokusweleni kwesi esenzin.
6. Indlela yokuba abantu bhizihizi ziyile emphiweni
7. Indlela yokukotela
8. Abantu bomdolo bheini
9. Isinto esiteliwanso, nozizhukhi sayo.
10. Ukuphazwayo
11. Ukuthila okungqekenelele
12. Ukungqo ndlela zintle zimpilo
13. Ukuphila
14. Isinto (zet'ziza) ngabantu ngaze

"Ichile imakheya"

Kulerwadi umthaka Jabavu abekazi, kuti nalepo tinaona kona sithi siyalongisa nukhwelelonqo ezonke izicoliso izinto njengokutha sizinjalo, ukulima kakhulu ngendaba okulinza sibonerela othini ekuthi sithi sisebenzisa ngesiyo izikhathi. Indlela ezikhathi esilima ngayo kufanele ukuba sithi indlela lekelwane abalima ngayo Etkarteni yaseMthetho.
A BLACK CLOUD.

The speech of General Smuts introducing the Native Affairs Bill last session of Parliament turned the attention of South African people to their most pressing problem. Not so much from hostility to the natives as from want of knowledge and consequent indifference large numbers of people have no place for native questions in the subjects that interest them. Sporadic strikes in Johannesburg and Cape Town, rumblings of Bolshevistic movements in the Native territories, and now at Port Elizabeth, disturb momentarily the placidity of the white man's nearsightedness. Only the trumpet call of the statesman is likely to arouse the white races of South Africa to the besetting dangers of the policy of indifference. The report of the Cape Provincial Commission on Native Education unfolds a tale of grievous neglect conjoined with proposals which, if carried into legislative effect, will do much to remove causes of complaint and unrest prevalent to-day. Those who desire to see native problems and difficulties from the standpoint of the leaders of the black races should possess themselves of "The Black Problem," D. D. T. Jabavu, B.A. (Lond.). Mr. Jabavu is Professor of Bantu Languages in the Native College at Fort Hare, Cape Province. His book is a collection of papers and addresses on native problems, political, educational, agricultural, economic and social. Whether the reader agrees with Mr. Jabavu's conclusions and judgments or not (and in some instances, as we shall see, he writes with a dangerous lack of restraint) he covers the whole field of native discontent, and opens up the native attitude of mind on all subjects of social and political interest. The author confirms the feeling in many minds that the race consciousness of the Bantu is growing, and that the gulf between the native and the white races is becoming deeper. "Unless," he declares in his paper on native unrest, "something is done at once to mitigate the causes of present dissatisfaction, it will not be very long before the whole white community must deal with a situation overwhelmingly beyond their control." The economic pinch is acutely felt. Mr. Jabavu declares that if wage-revision is not made on a sympathetic scale "blacks will be obliged to learn the methods of white trade unionists, and be gradually drawn into socialistic organisations, to compel the employers to pay at their dictation, just as the American negro has done, who to-day receives fifteen shillings a day for the same type of unskilled labour for which the Bantu gets two shillings." Politically, though the development of the native is uneven, the author says the time has gone past when the Bantu can be treated as a child. "The colour-bar clause in the Union Act struck the death knell of native confidence in what used to be called British fair play. That cow of Great Britain has gone dry, and they must look to themselves for salvation." His observations on the Native Land Act are in equally critical vein. The Pass Laws in the Northern Provinces are attacked unspARINGLY. "If ever one race in the world did ever seek the most signal way to repress and humiliate another, human invention could not have done it more effectually than the system of Pass Laws now obtaining in the Northern Provinces. For decades from the days of the Dutch Republics has this system enslaved the native, and the Union, instead of palliating its incidence, has not only continued it, accentuated it, but has actually threatened to make it universal or 'uniform'—to put it in the cunning language of the law-maker." The disabilities put on the native by legislation and social antipathy are declared to be leading the native to join in all sorts of revolutionary associations. "Bolshevism and its nihilistic doctrines are enlisting many natives up-country. Socialism of the worst calibre is claiming our people. The main alarming features are (a) that Christianity must be opposed and rooted out, for it is a white man's religion, which the white man himself does not act on. Let us fabricate a religion
of our own, an original independent African religion suited to our views, such as, for instance, Mahommedanism, the great African faith,” say they, (b) “Let us unite to compass our freedom, opposing the white man tooth and nail as he has taken our country and made us economic slaves.” The author does not blame these men, as he asserts that the conditions that have called them into being are “positively heartrending and exasperating.” “They poignantly feel the sting of the everlasting stigma of having to carry passes in the time of peace in the land of their birth. They are landless, voteless, helots; pariahs, social outcasts in their own land, with no future in any path of life. Of all the blessings in the world they see that the white man has everything, they nothing.” After we make full allowance for rhetorical extravagance, Mr. Jabavu’s exposition of native grievances and of consequent native unrest, affords cause for earnest and careful thought in the minds of men and women of European descent. While the white population is wasting its energy on racial re-criminations, and white gentlemen like Mr. Van Hees are regarding natives as outside the pale of State consideration, there is growing up a vast body of natives who are being taught that it is hopeless to look to the white man for considerate treatment. It is imperative that this attitude of mind should be got rid of and wholly eliminated from the outlook of South African statesmanship. It is wholly impossible to go on educating the native peoples in school and church in the possibilities of manhood and in the duties and rights of citizens if they are to be compelled to have little or no say in the expenditure of the taxes they pay and in the national policy of the country where they permanently dwell. Progress in this direction has been made. General Smuts, with his broad and generous vision, has taken the first step.” There can be no stopping on the road of native redress and reform. Without sympathy with the native in his effort to rise economically, socially and politically, the best devised schemes of legislation will fail.
“The Black Problem.”


This book, which is sure to receive a hearty welcome from the Native reading public and others interested in Native questions, is divided into four parts as follows: 1. Political Problems; 2. Educational Problems; 3. Agricultural and Economic Problems, and 4. Social Problems. Its distinctive feature is originality and the clear, well-informed manner in which the author deals with his subject. The part dealing with social problems may well be printed in letters of gold; it breathes such a human spirit. One hopes the attention of government will be drawn especially to the chapter dealing with agricultural problems. To us Natives, whose lands and commonages are of small size, it is interesting to learn that one horse is of more economic worth than four oxen as a traction power in agriculture. In our schools an attempt ought to be made to bring the instruction into closer relation with reality. Unless it is intended to make a servant of the Native agricultural student, there is little use in teaching him large scale methods of farming when the land allotted him in the Native locations averages only 5 morgen.

A splendid report on the educational methods of Tuskegee, Booker T. Washington’s famous Institute, is included in part 2 of the book dealing with educational matters. This report is an eye-opener to the Natives of the country.

A Native resident of the Territories may well linger over the first part of the book headed: Native Unrest: its cause and cure. The author says: “In fact Transkeian Europeans by their policy of pin pricks against Natives are gradually accentuating racialism.” As a rule a Native does not indulge in proclaiming his grievances to the world; he considers it more manly to suffer in silence. But this is a dangerous attitude to adopt as the long pent-up anger resulting from long nursed injustices and wrongs is sure to break out in fury one day, to the unsettlement, it may be, of the whole country. To me it seems the time must come when the Native will hold his own economically and educationally against any race.

If the growth of the Native towards nationhood is embittered by race hatred, it is safe to predict fierce internal wars in this country some time, but if goodwill between the races is the atmosphere in which the Native grows, his prosperity and education will be an asset and a source of strength to South Africa. It is therefore with the object of bringing about this goodwill, which connotes the redress of the just grievances of the Native and the satisfaction of his aspirations, that one ventures to rip open the breast of one’s fellowmen. So far as the Territories are concerned one may enumerate the following causes of unrest; 1. The evidence of Chief Veldman before the Parliamentary Committee on the Native Affairs Bill (now Act) voiced their dissatisfaction with the Council system on the ground that their recommendations were not heeded by the Government. 2. The treatment of the Natives at the Post offices and railway stations and even at the hospitals causes grief. So far the request of the Natives to be allowed Native clerks and nurses to attend to their requirements has not been granted. 3. The Natives are alarmed by two resolutions made...
at the last session of the Territorial European Civic Association: one asked that traders in the Territories be given 40 morgen of land near their shops, whereas the 1903-1904 Native Affairs Commission reported in para. 418 that 4½ million Natives are allotted in South Africa 220,470 sq. miles of land as against 694,303 sq. miles owned by 1½ million Europeans; the other resolution asked that the Idutywa Dipping Committee be dismissed and dipping operations in that district devolve upon the Veterinary department. The success of this dipping committee proves the capacity of the Native for complete self-government. The policy of the government should therefore be to give the Native more responsibility than emasculating grand-motherliness. There is a widespread complaint that Natives everywhere are given the value of their produce by the traders in goods, and not in cash. The unfairness of this system is too clear to need expatiation. Immediate legislation is required to remedy this. The wages of labourers are absurdly small, being 1/- a day in the average without food. Other grievances are dealt with by Mr. Jabavu in his book. Indeed, a gloomy day has closed and we are happily in the morning of another day. Gen. Smuts' views on the Native question have undergone a change for the better; the Union Parliament has passed the Native Affairs Act; the Education Commission of 1919 has issued a splendid report; the Administrator of the Cape Province has given us ordinance No. 26 of 1920; a young Chief Magistrate, in the person of Mr. Welsh, has been appointed and also a new Secretary for Native Affairs, Mr. Barrett; a proposal has been made by the Bunga to institute credit societies for the benefit of the Native peasantry; while Mr. Carmichael, the brilliant Magistrate of Tsolo, who possesses the proud Native name of "Mdengentonga," (equal to any in battle though small in stature) struck a sweet note, full of hope and promise for the Native, when in a speech advocating the extension of the powers of Chiefs and headmen delivered at the last session of the Council, he said: "Let them agree that sometimes cases occurred where chiefs and headmen were open to temptation, but were they for that reason to deprive chiefs and headmen the opportunity for developing to a higher state of competence and integrity?" In this spirit the mistakes of yesterday may yet be wiped off the slate and an atmosphere of goodwill created. But those who wish to acquaint themselves with the Native question cannot do better than buy "The Black Problem," a book written by a man with inside knowledge.

NATIVE.

Unstala, Territorial News
21/10/20.
The Black Problem.

This is the title given to a small book recently printed at Lovedale. The writer is Mr D. D. T. Jabavu, Professor of Bantu Languages at the South African Native College, Fort Hare. It is a collection of papers and addresses written and delivered by Mr. Jabavu to several Conferences and Associations on various Native Problems. The book is divided into four parts, to wit, Political Problems, Educational Problems, Agricultural and Economical Problems, and lastly Social Problems.

At the outset, we may remark that Mr. Jabavu is evidently not a type of the fanatics. He gives us a clear exposition of facts and attempts to exhibit to the reading public facts—hard facts. He does not look at things from his point of view only but to show us matters as they appear both from a European and Native Aspect. He does not endeavour to exaggerate.

He has given us the methods adopted so efficiently at Tuskegee—methods which we presume would benefit the aborigines immensely.

It is a great pity that the majority of native agriculturists are illiterate men; hence they will not be able to benefit much from it especially that the educated natives are showing such apathy in regard to reading as well as to educating others on current questions—questions on which the life of a nation depends. In this case we must be understood that we refer to our territory, Basutoland where the teachings of this book would amply apply.

A similar difficulty soon presents itself in respect of Native Ministers and teachers whose educational equipment is so shamefully limited that they take little or no interest in national questions, such as are depicted in Professor Jabavu’s “The Black Problem.” Were the book written in the Native language we daresay it would do an ample good.

Even then it would be impossible to the author to undertake such a task. Therefore we presume the book is intended to be read by the educated class preferably such as have the control and management of native congregations and communities with a view to their undertaking the duty of leading others who are less equipped.

The work is what we may call a research of facts in regard to the administration of Native people, the duty of chiefs, ministers and teachers. We highly recommend the extensive reading of this book to the chiefs, ministers, teachers and to all who are interested in the question of the evolution of the South African black man.

Naledi
20 Lesotho
22/10/20.
matter for selection and it is possible in many cases to combine two of the lessons and to leave out others so that the course may be reduced within the scope of the average Sunday School year. The book abounds in notes for the teacher.

THE EDITOR AND HIS NOTE BOOK

It is not surprising that Bishop Furse's description of the Church service as reported by Reuter in various newspapers has been read with indignation. The Dean of Cape Town published an Open Letter to the Bishop deploring the flippancy of his remarks, and the pain caused by all earnest Church people by these jibes at a form of service that has endeared itself to the English Church. It is well-known that the Bishop uses more freedom of expression in his speech than that which we are accustomed to hear from Bishops or any one else when speaking on serious subjects, but that Bishop Furse could describe the Church service in the manner reported we refuse to believe. We cannot credit the Bishop with such foolishness, for instance, as to say "Then the Lessons follow and the young person gets a great chunk of the Book of Kings flung at him. Then the congregation wades through scores of verses of the Psalms." Even to be funny the Bishop would not lay himself open to the obvious retort that must follow such a blunder. He may be trying methods of address new to English congregations, but to be inaccurate as well as irreverent is a combination of folly we refuse to attribute to Bishop Furse without further proof.

The Christian Express for October is an unusually interesting number. The Editor has some illuminating notes on the attitude of Whites to Natives, there are quotations from an article on "Unbelief" in a Native paper, and a paper read by Mr Don Jabavu, of the S.A. Native College at Fort Hare, on the causes of Native Unrest is printed in full.

For the European as he is seen through the Native's eyes, Mr Jabavu's paper is worth reading. He has some caustic observations on the treatment of Natives by officials high and low, from the High Courts of Justice downwards. And we are bound to say that the instances given are not exaggerated. The economic troubles are pressing heavily on the natives, and as Mr Jabavu says, how can a man "be expected to be honest on a pound a week if food, rent, and light alone cost him far more than that a week," (referring to East London).
causes of discontent have arisen of late to render the native less law-abiding than he has generally proved in former days. The spirit of restlessness and dissatisfaction with the present state of affairs which more or less pervades society all the world over has reached the South African native. While there is doubtless just ground for his discontent in many instances, he has very little idea of making the attempt to get his grievances remedied in a constitutional manner. He is apt to look upon the white man as his born enemy, and it must be confessed that in only too many individual instances he has had some reason for this. The “Christian Express” for the current month has the first portion of an article on “Native Unrest: its Cause and Cure,” from the able pen of Mr. D. D. T. Jabavu, B.A. (London), and Lecturer to the Fort Hare Native College, in which the writer deals with many factors of unrest amongst the natives at the present time, such as the high cost of living, the shortage of crops owing to the drought, the various Land Acts, the differentiation in punishment as between blacks and whites, and the off-hand manner in which natives are treated on the railways and public offices. There is no doubt much truth in these arraignments of the action of white men in their dealings with the blacks, and it is as well that the whites should realise that the natives are “beginning to wake up out of their age-long slumber,” as Mr. Jabavu says. But there is much to be said on the other side; and certainly the native and coloured races are not likely to secure the sympathy and consideration from the hands of the white man which they claim, if they resort to such means of ventilating their grievances as they have been mad enough to adopt at Port Elizabeth and Lovedale.
NATIVE GRIEVANCES

There are probably a good many people who read about native unrest in South Africa who have but a very vague idea regarding what is at the back of the trouble. They do not know exactly what the grievances of the native population are. A useful and up-to-date book on the subject has just been issued under the title "The Black Problem." It is a collection of papers and addresses by Mr. D. D. T. Jabavu, B.A., Professor of Bantu Languages at the South African Native College, and is published by the Book Department of Lovedale, C.P.

The little volume is well worth studying in these times, and it should certainly be brought to the notice of all Government officials who have any considerable dealings with the natives. On the whole Mr. Jabavu writes with moderation, but, of course, there is another side to many of the questions he discusses, and his book is somewhat weak on the constructive side. He voices complaints—some of them legitimate ones—clearly and vigorously enough, but he is not as definite in suggesting remedies or in facing the difficulties to which the remedies themselves would give rise, as they have in other parts of the world.

Mr. Jabavu lays stress upon the inequalities and hardships imposed upon the natives in moving about South Africa. There is no doubt a good deal of ground for the complaints made. But in many cases the system is not to blame so much as the manner in which it is carried out. That is why we suggest that Government servants should study the volume. Much of the soreness which prevails amongst the natives could be avoided by more kindly administration on the part of subordinate officials. One feels that what is needed in South Africa is more serious study of the natives by those who have to deal with them. Special training in this direction would have a beneficial influence, and there is a great deal to be said in favour of encouraging the study of native languages, customs and ideas by all who are brought closely into contact with them day after day. Officials whose duty it is to deal with the native population should at least be sympathetic and well informed. Mr. Jabavu is right, too, in protesting against the heavy fines often imposed upon natives for trivial offences. Cases could be quoted in which the sentences are undoubtedly very severe considering the earnings of the average native.

But generally Mr. Jabavu's case for his people leaves us more convinced than ever that the only sound policy for South Africa runs upon segregation lines. He says more than once that the natives are disturbed and made anxious by the expression of the hope that this can be made "a white man's country." Yet therein to our mind lies the best solution of the problem. One portion of South Africa should gradually be made "a white man's..."
country.” The other part should be made “a black man’s country.” If those who have made a special study of the colour problem in the United States could start again at its beginnings we believe that nine out of ten of them, negro as well as white, would plump for segregation. Where the two races mix in fairly equal numbers bad feeling and difficulties always arise, and the best system cannot prevent them springing up. The scope which the more enlightened natives desire can be found in a purely native territory. Mr. Jabavu himself dwells upon the backwardness of the South African natives in agriculture, etc. With the aid of specially trained native teachers and experts there is no reason why the natives should not develop rapidly and peacefully in their own parts of South Africa. When they have their homes side by side with whites and mix in the ordinary daily life of the European population, friction inevitably arises from time to time. The late Mr. Maurice Evans, who made an almost life-long study of the colour problem in South Africa, and spent months in the United States in order to investigate the conditions there, arrived at last at that conclusion. Such a solution of the problem would not prevent natives going out to work in the white part of the country if they wished to do so. But their real development would be in their own sections of South Africa. There they would be trained to be more efficient farmers. There native industries could be encouraged. There would the native builder and the native artisan find scope for his talent, as would the natives with professional training. There would be less friction under such a plan than under any other. Both white and black would benefit by it. If the black problem is tackled upon those lines it can be solved peacefully.
Some extracts from congratulatory letters:

From Mr F.G. Rose-Innes (Solicitor, Cape Town):

"I have read your book with more than ordinary interest. Knowing the native as I do, to my mind you have succeeded in portraying the native point of view very fairly and moderately. In my view "The Native Problem" is by far the most important that confronts South African statesmen, be they white or black. Such questions as bilingualism, the fair incidence of taxation, labour troubles and so on will all solve themselves, but the Native Problem can only be solved by a definite, sound and constructive policy. It may be of interest to you to know that I have shown your book to Messrs Alexander & Mushet (M.L.S.'s) and I hope to act similarly with M.L.A.'s Jagger, Burch, Bisset, Close and others when occasion arises. I can safely say that they will all be ordering your book."

From Mr W.H.F. Alexander, Johannesburg (visitor from England):

"We must have the book on sale in England. Get fifty copies sent off to London as soon as you can and I advance you by cheque herewith the cost of these."

From Rev W. Eveleigh, Cape Town (Editor, "Methodist Churchman"):

"Allow me to congratulate you on publishing such a useful volume. While not able to agree with everything in it I gladly recognise the value of such a work at this juncture. It should sell in thousands and be widely read and discussed. You have done your people, and the country, in fact, a good service."

From Dr N. Macvicar (Lovedale):

"It is a brave book, effectively written; I feel sure it will accomplish much good."
INCWADI ENTSHA.
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2/11/20

"UMNYAMA WE MPOBOLE."
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[INCAZELO, NGU REV. JOHN KNOX BOKWE]


Kwi "Black Problem" u Mr. Jabavu upikisa lento yokungati ombole omphelo angefundis komnyama ngesizwe sakwaba. Unezinteto kwintshavulelo yencwadi yake, "Lixesa eliyentlele ukuba i Netevu izikalisele nayo izimvo ezinekowobo, izitetelele nayo ezinxoxwani." "Ukuba sivinangiso isiteto esiti i Netevu ifa ele ukumzi umwo, njer gencago zinto- to-meto zeziizwe zika Ntu usemalungweli ukuziqondisiza ineko zentalo, nembabo umawabo jikelale, wale epile ubon batlo, nesinxongolo zabo ikwaziwako."

Lo Professor D. D. T. Jabavu, B.A.,

UNGUMNTU OMNYAMA,
ozalele wakulala kwilizwe 1-kwa Ngqika. Ungumvana ku Mhloli we MVO ZABANTSUNDU, ipepa ndaba elise Qonce, unina orgi se kyo yintombi yomfundisi wohlanga umf u Sakube. Olupawu saksatifi keti yemfundo yaphesheya e London, uye kuyiqo la qua kona amke selene yundo infundwa yesiseko seli lakawabo, wakucito ishimi elinamvo umqumntelo wokuxetyiswa yeya Pesheya.


I 'Black Problem' vingqokelela yentshumavelo, nembalelwano kwindawo uqendawo zomniniyo Afi uminyaka esixenxe esetene nezingcineama zilingxono, naye nze ezizakalukho zilandelayo zinaseqanda wazo.
PART I. ZUMPOBOLE ZIMO
MBUSO, awelisa ingongoma ezine,
namasebo, ekulingwa wena uku zipozisa.

(1) Ukupongoma okudale uku ngapumli kumz' Omnyama Idwelisa ukulhu lwe 14 azizatu zoku ngapumli.

(2) Imiteto yenkiti ye Pasi ezimakamandela ambanga umnt' otsundu uhe sigogo esingena nkulu' leko ezweni. eva imcinezelela ebukobokeni ka ku Britani obuzinge nge'uris' inkulu' leko apo kulanla rona.

(3) Iminandla ye Lali Zabu mnyama acebisa imigazo eli 12 engenzakalisi kulanlu ngayo.

(4) Lomteto we 1920 wokupatwa kwe Netever usand' ukuvunywa yi Palamente. Kudweli swe mhuzwana ili 17, ipata kupendulwa kwintlangano ye midaka eyayipicote, usavandla kanyiwe.

PART II. IMPBOOLE KWEZE MFUNDO:

(1) Ibalisa Amava ezinto ezaniwa e Tusekege Normal and Industrial Institute (imfungodwenwadi, namashishini ezandla) ese Alabama, kwelasu Merika, isekele bucopa robucisa tuk: Booker T. Washington, umdaka omnyama, ogalele ebukobokezi bomhlope wapakamaka wela luto ehlabantini lipsa. U-Professor

Jabavu noconcedo lwezihlobo zase
England watunyelwa ne 1918
ukuya kutaba amava pambili
kokubuyela twela kowabo, waza
no Rahumete waliqo wati
akwazi ukuba uye uku womgu
nyazisa ukuba seleba yintlo
yaho eyikuza ngigelo. Impu
melale yiyo Saminare ka Booker

Washington idale usunguxuka
kolekiso no cukucezo lwabala
elimnyama apo, kube ngeminya-
ka emayela kuma 50 izipamisa
imidaka ingana titshala zomhlope
yagqit' emgenci ngongoendo,
nenkutalo nempucuko ngeko-
mzakelo nakomhlope, osemkange-
lele pantsi omnyama. Uze ne-
ming'qo epetwe ngayo iqobo ye
Tusekege apo, kumawaka aba-
undi, bepetwe zintshala netitsha-
lekazi zemidaka eyinzala yaba-
pume ebukobome.

(2 no. 3) Zinteto neziya lo ezi-
gamacebo kwi Teachers' Associ-
ation awamenywa u Mr.
Jabavu ayokuzenza e Natal
pambo kwempembelelo ze Sebe
le-Mfundo yalopo; yenye kwes-
koko ab' apa Endizeni, e Qonce.

(4) Mfundiso Yempucuko em-
kvelivaliwa yinkatalo yo'ules
incwadi; ukumusha izilimo;
mentlelo nqo labo Kr-stu.

PART III. IMPBOOLE ZOKUGH-
LIZELA LIKOMKULU

(1 no 2) Inqeqeshiso ku limo
lwemihlaba. Ukuzi sekela abam-
nyama intlanganiso zothulim.

(3) Ingx.eofa zaba fumpha.

(4 no. 5) Ukupendula Ilizirago
rgabamnyama zama fana am-
holo, kuba he-gqeshishini kwu
Nezizulu ezibang'oko.

(6 no. 7) Ukufundisi i Notave
ubufama mihlaba; nama shishini
asemakaya zalo.

PART IV. I "BLACK PROBLEM"
NGENTLALO YOKUZIBATA KWA
BAMNYAMA:

(1) Amakazana no Mtionjana
angabawo amakwazi, fuxo
nga sikolo Lobolo; ngamant baza
zana onakalela ezidlopiniso. Iva-
ndakanya imigazo yokwesibisa
kungalingwa ngako ukupaka-
yiswaya kohlanga ngempandle
yesinkazana aalo.

(2) Intlalo Yobuzwa ukulwa
entswele ku'aka izinto zongulo-
Tina. Ukupolewe kolaseku-
zwana ngobuzwa; ukulwa no-
budenga, nobubudhibi bengqondo
agentswelo kuqeqeshwa. Ukubiyela ngangoto kunokwenzeka
ukwanda kwezifiso ezibilala uhlanga. Ukuzikusela kuziqelanisa
reziselo-ndwela; ukukutaza
ingqweho kunesiko izikwelitile
ezivenkileni, ezisa indlala engaz'ipele. Izidlo ezipisi yo.

Zonce ke ezingongoma zi
“Black Problem” zibalwe ngesi
Ngesi esipolileye esingakhubisi
ngaburana baso naxa obhala iziposo. Ngamatambo odwa la
ndenza intshing'eso yencwadi.
Amanqata nomango umfundisi
wozivela akuyitengana. Wovifumana
(1) Icingisa koyifundayo
ingaketo bala nokuba iyaxheka
nokuba iyancoma.

(2) Aviseng! aiyiqeli (father)
nokuba ibokise kowalipina ibala,
ingaqumi zipose xa isalata inya-
niso zokubona kombali. (3) Lyace-
bisa macala enke, pofu ingazingci
ngakuti inangqondo ingapaya
kobona celo limbi angasilabeli-
skweli layo. Imama 'lngxoxo
kongabela neyimbi inangqondo.

(4) Lyafundisa ngokukodwa
komhlope, obalwe ngolwimi
lwake nje, ukuta ingqondo ze-
ukotelizabamnyama ziyavuleka
ukukushwa ebusaneni boku
krakraziswa aginyiswe nantonina
ekamise umlomo nje yena kuba
enguqitamakana ati unina seka
upiwa ndim wena, ndazi bedle
kunawe. Kungoko ke mawetu
uditi waxasesi lamalinga ngokuwathenga onchifana lokulela
isi; Ngesi angatho ukuti make
malinda abe Sixoza u'turza indi-
fanele, kuba umniniyo ute ngo-
kuzimisela ukuba inani libe pa-
ntsi waxitwalisa indleko engange
3d incwadi inye kweliwaka lazo
esenzela ilungelo lamawabo.

JOHN KNOX BOKWE,
Ntselamanzi Gardens,
Lovedale, Alice.
Ndlovu edla e Gxwetera kwesika Ngonyama,
I zingele ikwezi Tyume lika Mabandla
Ime ngentaba ye Gqira
Ukuze yalame e Rwarwa;
Ntaba ye Gqira yi mboniselo;
Sanuse esangenwa yiminyanya
Emazantsi e Africa
Saya kutwasa kwelama Ngesi pesheya kwo lwandle,
Ukuze sipehlelekelwe zinkunzi zelozwe
Zikufake ebucamagwini;
Mbululi wobuti bohlanga njengo Mlanjeni;
Menzeleni umhlahlo, mlisela nomtinjana
Lizokunuka igqira likupe izidlanga.
Betani! Siyavuma! Mhloko, siyavuma!
Betani! Siyavuma, Mhloko, siyavuma!
Ntw'ezandla zixap'udaka, ngokumbela uhlanga amayeza;
Kulondawo kwedini! Nyanga, kode kuvokoteke.
Ngay Sayama ngentaba yomtandazo,
Kuba ngumntwana owakuliselwa e Tyalikeni
Laza lamvuma ishologu lakowabo.
Betani! Siyavuma, Mhloko, siyavuma!
Kuba kade ndixokiswa
Li gqobokana apa lase Mrugwane
Liti liyandi tandazela, kanti xoka
Lindisengela esihogweni.
Hashe le Nkumanda lilahlekile
Malixole ilizwe libonakele
Kude kulo Ma. Ncincilili.

(Rev.) E. Mdolomba.
Cala 9/10/20
The Causes of Native Unrest.

MR. JABAVU'S PAMPHLET REVIEWED.

The Black Problem.

BY D. D. T. JABAVU, B. A.
(LONDON.)


In the present condition of unrest which is afflicting the whole world, and which has not spared South Africa, a book such as the present volume is most timely. Its usefulness will be great, and more particularly if it can reach not only the Bantu but more necessarily the European people of this country. Coming, as it does from perhaps one of the best-informed persons among the Bantu, it should carry great weight for that reason alone. The firm yet moderate tone which prevails throughout the book should also win it a wide sphere of usefulness.

It must be understood clearly that to the better-informed persons of both races there is little that is new in what this volume offers. But these are not the persons to whom the book is really addressed. Rather does it appeal to those who have either no information or incorrect information as to the needs, wants, and conditions of the Bantu.

For example, within the last few weeks there has been a large outcry about the agitator as the cause of unrest among the Bantu. It is no doubt true that there have been some of these persons at work. But why have they succeeded now, instead of sooner, in their attempts to cause trouble? Professor Jabavu, who despises agitators and fears them as bringers of evil, goes straight to the root cause of the matter, and points to the facts of poverty, low wages, evil conditions of work and life, as making the Bantu ready to receive the harmful advice of the agitators. His courage in pointing out the necessary remedies of higher wages and better conditions commends the whole book notably.

This work, however, covers a wider scope than this. The long section on education and the difficulties of the native teacher must not be passed over without due praise for its clear ideas and practical suggestions. The section dealing with agricultural problems is particularly meritorious.

But the greatest value of the book lies in the fact that one of the Bantu has here explained in good English, clearly, good-temperedly, yet truthful, firmly, and with a keen eye for self-deception or selfishness on the part of either race, the actual facts about his own people. The voice of Professor Jabavu has revealed to the Europeans the real thoughts and the real troubles of the Bantu. Whatever may be the possible faults of the book, it can only be applauded for making so successfully this much needed attempt. A higher level of merit has in this case been reached than in Mr. Kidd's laboured generalities; Dr. Loram's thin statistics, or Mr. Plaatje's bitter (but doubtless justified) polemics. In manner as well as matter the book is one that not only the Bantu, but South Africa as a whole, may hold as a legitimate cause for proper pride.

By a Correspondent,

That the native races are discontented, it needs no philosopher to discover. The past year has seen some extraordinary strike movements and the
calmation was the riot at Port Elizabeth the other day, involving the lives of Europeans and natives alike. Mr. D. D. T. Jabavu, B.A., of London University and of the teaching staff of the Native College at Fort Hare, has appropriately produced a pamphlet on "Native Unrest: Its Cause and Cure." This paper was read recently before the Natal Missionary Conference and was considered so good that it was ordered to be printed and funds were collected for the purpose. The author begins: "The Bantu people are in a state of positive discontent. These people are beginning to wake up out of their age-long slumber and to stretch themselves out and speak through their press and platform demagogues... their voice waxing louder and louder; while even in the rural districts... there is a growing feeling of distrust in the white man's lordship, loss of faith in his protestations of just intentions and loss of confidence in the old time kindly protection of the British Constitution. "These feelings are largely not expressed, for the native is not given to confiding the secrets of his inmost feelings to Europeans, as in many cases he dare not; but nevertheless the feelings are there and are seething like the molten volcanic lava in the breasts of these inarticulate people. It is only the boldest spirits who have ventured to give the world this secret by means of their seething criticism in their press... and through their deputations to Great Britain. Unless something is done at once to mitigate the causes of the present dissatisfaction, it will not be very long before the whole white community must deal with a situation overwhelmingly beyond its control."

Mr. Jabavu then proceeds from the general to the particular and analyses the causes of unrest. The present economic pinch he places first. The native has been harder hit by the prevailing high prices than the European, who knows how to organise and how to put his case, whereas the black man is a dumb sufferer.

He has no European opinion behind him because three-quarters of his fellowmen are without the franchise in the Union. He is supposed to be satisfied with a 5 per cent advance over pre-War wages, whereas prices have risen 50 per cent to 100 per cent. A native labourer in East London recently asked how he could be expected to be honest on £1 a week when his food, rent and light alone cost him more than that? What is the remedy? Asks Mr. Jabavu and answers: The sympathetic revision of wages by employers everywhere, the alternative being socialist agitation and organisation on trade union lines.

Successive droughts have taken the heart out of the native farmer. He is discouraged with the old methods and does not know the new. The cure lies in agricultural training for headmen and chiefs and the establishment of teaching centres for dry farming. The native pays the bulk of the taxes but gets little or no educational return for them. Politically he is taxed without being represented—the old grievance of the American colonists against England.

A large part of Mr. Jabavu's paper is concerned with the social disadvantages from which the educated native suffers. By its policy of pin-pricks, a certain class of European is accentuating racialism, and converting peaceful natives into bitter malcontents. "Being a black man, I was not allowed to use the trams in Pretoria," remarks Mr. Jabavu, and comments also on his treatment at the Post Office and on the lack of consideration for native feeling and comfort shewn by the Railways.

(To be continued.)
The Causes of Native Unrest.

MR. JABAVU'S PAMPHLET REVIEWED.

The Black Problem.

BY D. D. T. JABAVU, B. A. (LONDON.)


From a Correspondent (Concluded from last issue.)

"His waiting rooms, "he writes," are made to accommodate the rawest blanketed heathen and the more decent native has either to use it and annex vermin or do without shelter in biting wintry weather." It is, perhaps, on the personal side that our author lays himself open to criticism. There is surely no particular hardship for a native, even the graduate of a University, to be bracketted with the poorest and least advanced of his kind. "There are three classes for whites, but only one for natives," observed an intelligent Basuto woman to the present writer. That may be, but it is also true that the three classes are generally merged in any but the most important stations. White people complain of promiscuity: their near neighbourhood to dirty, spitting men, etc. But if natives themselves draw their robes about them and fear defilement from those who are not as clean as they, it is scarcely to be wondered at that the petty white official adopts a similar attitude with the added disdain of his long acquired and conscious superiority.

Yet it is only too apparent that the native is humiliated by petty white functionaries in trains and trains and public offices. Whilst the whites of decent instinct are, we feel, seriously desirous of helping the black man to a larger life, others "delight to bark and bite" like the historic dog in the hymn. Even this, however, should act as a spur upon the native to cultivate his intelligence and to rise superior to pin-pricks. If everyone were kind and considerate to him he would lack a great impetus towards self-advancement.

In speaking of native housing, Mr. Jabavu is justly severe on the insanitary conditions prevailing, but when he speaks of the absence of amusement halls and clubs, is he not going a little far since expenditure on this paraphernalia, however desirable, cannot compare with a general scheme of education, which it is so essential to advance at the present time? We must surely build the frame of solid instruction before we think about the guiding!

Even here we feel that under the new scheme of General Smuts great progress may be achieved through the channels created. For instance, if native councils were to shew such competence in their administration that hut-tax revenue was confined to them, the door would be opened to a new system of educational development. The land question is not touched by the new Act; but it hinges on the general status of the black man.

In a large measure Mr. Jabavu is true in his indictment, but he is a little too personal and particularist in his elaboration of his theme. Pioneers must expect to pay for the privilege of their exposed position, what we want is the raising of the general mass of natives—not social consideration for a gifted and exceptional few. At the same time the gifts of the few do shed a glory upon the others and help to raise them.
THE BLACK PROBLEM.

(By Prof. D. D. T. Jabavu, B.A. (Lond.)
the Lovedale Press.)

Professor Jabavu, of the South African Native College, Fort Hare, has rendered a distinct service to the South African community by publishing in a little volume a collection of papers and addresses on native problems, political, educational, agricultural, economic and social. The recent tragic happenings at Port Elizabeth give point and emphasis to much that he has to say about the present unrest among the native people. "Unless," he writes in a probing chapter, "something is done at once to mitigate the causes of present dissatisfaction, it will not be very long before the whole white community must deal with a situation overwhelmingly beyond their control." He declares that if wage revision is not made on a sympathetic scale in view of the increase in the cost of living "blacks will be obliged to learn the methods of white trade-unionists, and be gradually drawn into socialistic organisations to compel the employers to pay at their dictation, just as the American Negro has done, who to-day receives fifteen shillings a day for the same type of unskilled labour for which the Bantu gets two shillings." Mr. Jabavu's diagnosis of the situation calls for the immediate and earnest attention of every citizen who is concerned about the well being of the country. His book is constructive as well as destructive, and as candid in dealing with the faults of the native people as it is in describing their many disabilities. It is a marvel of cheapness too, and should be circulated in thousands. Emphatically it is a book for the times. Copies may be obtained from the Methodist Book Room, Box 708, Cape Town, 2s. 9d.

"Methodist Churchman"

15/11/20
The most outstanding paper was that on "The Causes of Native Unrest"—by Mr. D. D. T. Jabavu of the Native College at Fort Hare. To many it was a matter for real disappointment that the writer of the paper was unable to be present; but so convinced were the listeners of the truth of the statements made, and of the urgent necessity of getting those facts known by the general public, that a spontaneous collection was at once made, resulting in twenty pounds being given on the spot for the re-printing of the article in pamphlet form, and its immediate distribution to Editors, M.L.A’s, Government officials, and others. The paper is a clear, fearless description of the present position of affairs and a full account of native grievances made by a man with inside knowledge. It will doubtless be reprinted in the "Express" as soon as possible.
THE BLACK PROBLEM.

For years past statesmen and politicians—we make a distinction—in South Africa have been struggling with the native question, the problem of how to deal with the vast native population of the country in a manner which shall secure to both races the maximum amount of welfare consistent with justice to both and a mutual sense of trust and, as far as possible, affection and respect. Until comparatively recently all who have had the welfare of the natives honestly at heart have been groping more or less in the dark. It is a commonly accepted saying that a European can never understand the native mind. While admitting that there is a great deal of truth in this axiom, we are not in entire accord therewith, for there have been and are many Europeans who, through exceptional circumstances, have had the opportunity of entering very thoroughly into the wants and desires of the natives, and of probing deeply into the motives which give rise to often unexpected and puzzling actions on the part of the latter. Nor have these Europeans failed to make use of these opportunities, and it is due to such men and the advice which they have given to the various Governments of the country that the black population up to quite recent times has been content and law-abiding. Secure in the confidence that even if the white man often passed laws and framed regulations which to the native mind seemed inexplicable and proved irksome, it was done from the best of motives, and would be rectified could they (the natives) but convince the few white men whom they looked upon as their particular friends of the desirability of amendment. Moreover, they were content that these Europeans should act as their representatives and spokesmen, there being none or few of their own race and colour in whom they placed greater trust. These conditions, however, have changed. With the advance of education the native races are becoming articulate, and are endeavouring to voice what they feel to be grievances and injustices through native instead of white channels. It would be a mistake to ignore this movement, even though these voices be as yet but few and the utterances often stammering and sometimes hard to understand. The wisest course is that foreshadowed in the Native Affairs Bill of last session, namely, to consult the natives to as great a degree as possible on the matters which concern themselves directly or indirectly, to listen to the utterances of their acknowledged leaders, weigh their opinions, accept their advice when feasible, and endeavour to convince them when they are clearly labouring under a misapprehension or making impossible demands. The natives themselves make no bones about indicating those of their own race upon whom they look as leaders, hence the Europeans need be under no misapprehension as to whose views...
represent those of their fellows in general, of who among the many would-be leaders are regarded by their own folk with suspicion and distrust.

A little book entitled "The Black Problem" has just been issued by Mr. D. D. T. Jabavu, B.A. (Lon.), Professor of Bantu Languages at the South African Native College, Fort Hare, Alice, which most decidedly falls within the category of voices to be listened to and opinions to be weighed. Being made up of a number of papers and addresses on various native problems delivered by the author at different times and places, the work is naturally somewhat disconnected, and many of the subjects dealt with overlap somewhat. Nevertheless, Mr. Jabavu voices clearly and with emphasis many of the causes of the present-day discontent among his fellow-countrymen and many of the grievances under which he considers them to be suffering. These he puts in general with moderation, but clearly and vigorously, in a manner to deserve full consideration from those who have the welfare of the natives at heart. In most instances the author indicates measures which he thinks might or should be taken to rectify the complaints made, many of which will be recognised as quite legitimate. Here, however, he does not always carry the same conviction as in the rest of his book, often failing to see that the adoption of many of the remedies he suggests would cause new difficulties often quite as serious as the hardships they are intended to smooth away.

Many of the grievances of which Mr. Jabavu writes are due not so much to repressive legislation or regulations as to the manner in which the laws affecting the natives are administered. A careful study of the book by all officials whose duties bring them into contact with the natives would probably have the effect of largely mitigating many of these hardships. It is impossible in the scope of a brief article to go into these matters in detail, but a study of the first part of the work, that dealing with "Native Unrest, Its Causes and Cure," a paper read before the Natal Missionary Conference in Durban last July, will prove very illuminative, even though all the writer's premises are not accepted as correct.

The book is divided into four parts, the other three dealing respectively with educational, agricultural and economic, and social problems. In the second the influence of the author's visit to the Tuckeegee Institution in Alabama, U.S.A., is very marked, and it is evidently a pet dream of his to see Booker T. Washington's methods applied wholly or in part to this country. In the third part he deals with native farmers and their difficulties and the necessity of technical instruction so as to improve their methods and make their lands more productive. The question of native labour on Europeans' farms is also touched upon, and the blame for its scarcity fairly justly apportioned between both races. The last part indicates quite a catalogue of vices gathered by the natives through contact with European civilisation, and directions in which reforms are desirable and, in the opinion of the author,
may be brought about. The book as a whole contains plenty of food for thought and amply repays study. Many of the grievances it lays bare can and should be remedied, but the list is so long, and many of them are so similar to those under which the white races of the world have been groaning for centuries—frequently through faults of their own—that one despairs of ever seeing them all put right. Even the rigid enforcement of segregation, giving the natives territories within the bounds of which they could develop along their own lines and find scope for their own talents and activities would not entirely solve the problem, though it might remove much of the blame at present cast upon the whites. In conclusion, we can but congratulate Mr. Jabavu on his attempt to throw light on a difficult and complex problem, and urge him to go more deeply into the constructive side of the question, promising him that his views will receive courteous and close consideration from the vast majority of the European population of the Union with but a few negligible exceptions.
From C.R. Clare Esq, (Principal, Training College, Grahamstown).

"I have just read with the deepest interest and with great pleasure your book 'The Black Problem', and am placing it in our College Library, when I hope it will find many readers among our students. I congratulate you heartily on the great work you are doing, and shall look out for further works from your pen.

With good wishes to you in your labours, I am etc"

From Rev E.A. Haviland, Archdeacon of Kimberley:

"I should like to take this opportunity of congratulating you on your book and thanking you for it. I hope it be widely read".

From Mr F. Zwide, Port Elizabeth,

"Your book is admirable. We have long been waiting for such a book, and it has come through you. For the fearless expression and exposition of the disabilities under which enlightened Natives labour in the land of their birth, we owe you a great debt".

From Dr F.B. Bridgman, D.D., Johannesburg:

"I desire to congratulate you on so forceful and yet temperate a presentation of this important subject. I am sure it will help in securing some of the reforms so imperatively needed. I very much appreciate your book".
Mr. Jabavu’s Book.

Professor Jabavu of the South African Native College at Fort Hare has compiled his addresses and writings on various native subjects in a book under the title of “The Black Problem.” The book breathes the true spirit of the age. It is for everyone to get a copy of it to read. It is obtainable from the Lovedale Book Department. The Book deals largely with the current social and economic topics both which vitally and concern our progress as people. In the subjects of education and agriculture Mr Jabavu excels himself, and one is simply left with the wish that the things he suggests could be done immediately. We do not intend to go exhaustively into the contents of the book because we advise everyone to get it and read it you could learn more by reading the book for yourself than from any attempt by us to give you an account of what the book says, because the addresses are so excellent.

In the whole book we have only one observation to make. In his address on “Native Unrest—Its cause and Cure”, which is a fine analysis of the current situation in native matters, Mr Jabavu refers to “Agitators” says—“There has sprung into life a large number of natives from the better educated class who have seized the opportunity of the general state of dissatisfaction to stir up the population to desperate acts. This is a mistaken view, and unfortunately it goes a long way to near the speaker’s non excellent account of the causes of unrest contrast this view with Mr Jabavu’s opening remarks when he says—“The Bantu People, throughout the Union of South are in a state of positive discontent...... These people are, as it were, beginning to wake up out of their age long slumber and to stretch themselves out and speak through their press and platform—demagogues their voice is wakening louder and louder there is a growing feeling of distrust in the whiteman’s lordship, loss of faith in his pretention of first intentions, and loss of confidence in the old-time protection of the British Constitution. These feelings are largely not expressed, for the Native is not given to confiding the secrets of his innocent feeling to Europeans, as in many cases he dare not; but nevertheless the feelings are there, and shooting like molten volcanic lava in the breasts of these inarticulate people.” There has really been no stirrup up to desperate acts, and the upheavals that have taken place have been the natural burst of the “molten volcanic lava” amongst the masses themselves; those who are called “agitators” are no more than instruments of expressing the existing causes; indeed but for the principal power with which they have revealed the manifestations of the unrest and their causes, Mr Jabavu’s addresses might have received the attention they have gained, and perhaps a portion they might never have been published. We should go further and any deliberately but for these upheavals and the outspokenness of those who have caught the tide, the Native Question so-called would not have received such wide and earnest attention as it was receiving to-day. So in all good sense and appreciation we excuse Mr Jabavu’s unfortunate remarks about “agitators” and desperate acts”—his views on this particular point would seem to betray the influences of the environments. Again can it be said that recent upheavals at Port Elizabeth are the outcome of
well said and timely. The spirit that underlies these writings and address es is summed up in a five peroration in the King—William's Town address.

Professor Jabavu:—

Picture to your minds what we could be if we had more of the world's good things. How could we educate our sons and daughters to the utmost of their intellectual capacity, how could we enlarge and improve our schools, multiply high schools in every province and develop the native College to its true ideal of the mecca of native education, how by bettering ourselves convincingly we could compel the admiration and respect of all other races and gain our true political status in the government of this land. All these privileges belong to us but are denied us just because of our important ignorance and poverty, we shall continue to be the bottom dog until we make a serious effort to overtake our white neighbours who own their omnipotence to their education and wealth.

I am not being carried away by flights of imagination and fancy when I say that in my mind I can picture a time coming within a few ages from now when a great change will come over the Bantu races. When our presenties shall reach yet undreamt-of heights in the arts of civilization if we but conscientiously discharge the
duties that belong to our present epoch if we bequeath unto them sure foundations whereon to build their educational religious moral and political structure—After referring to what he saw in America, the achievements of the Negroes in culture, speaker concludes by saying—"All this tried my soul to believe that there were no altitudes in civilization outside the compass of a black—skinned man if he only have the inspiration and determination to attain thereof to: Let us therefore strive to accomplish what is expected of this generation, so that in that beautiful future when the Bantu race is weighed in the balance it shall, thanks to our efforts, not be found wanting."
A challenge
From Rev W.J. Esterhuysen (D.R.C. Greytown, Natal)

"Sir!

I have read your paper 'Native Unrest, its Cause and Cure'. On page 2, (bottom) I read "Then immediately, after the achievement of Union, the Dutch Reformed Church, in her capacity as a Christian Church, piloted through Parliament in the teeth of glaring heterodoxy, an act to stamp herself indelibly as an anti-Native Church". As the D.R.C. is a body, maintaining one of the greatest missionary activities throughout South Central Africa, I would like to ask you to explain the above paragraph & to say on what you based the allegation.

Awaiting a reply as soon as possible,
I remain Sir, Yours faithfully." (16th Nov, 1930)

[Copy of Reply]

Rev W.J. Esterhuysen
Missionary, D.R.C.
Greytown, Natal.

Sir,

With regard to your communication of 16th inst, which came to hand yesterday questioning me as to the basis of the allegations re the D.R.C. made in my paper, I beg to refer you to:

(1) The Dutch Reformed Churches Union Act 1911, Section (10). 9.
- the Colour Bar clause.
(2) Government Hansard Records July 1910 to May 1911.
(3)"Imy" files (King Williams Town) July 1910 to May 1911.
(4) "The Christian Express" (Lovedale) issues March 1 & July 1, 1911 (page 107); and the letter by Rev E. Jacottet (a Basutoland missionary) in issue March 1911, page 45, in which he remarks:

"To accept and legalise a colour line in the constitution of a Christian Church (as the D.R.C. had done) is one of the saddest things seen for years in this country".

(5) The Gospel of Jesus Christ as found in Matthew chapter five.

I remain,

Yours truly,

(Sgd) D.D.T. Jabavu.
Greytown.
Natal.
29-11-20.

O.R. S. Jackson Esq.
Fort Stare.

Sir,

Your letter to hand, for which I thank you.
To call the O.R. Church an "Anti-Natives" Church on account of the so-called "Colour Bar" clause, is both unjust & unfair. Other societies are working on the same principle, separating between White & Coloured communities. It is not done, because the Natives are considered inferior human beings in their relation to God & The Gospel, but because their social circumstances, & their religious & national aspirations require development on separate lines.

I respect that your paper, "Native Unrest", has not been sent to the public press, as in pamphlet form. I doubt whether it would reach the general public, make the desired impression.

Yours truly,

W. J. C. Birtwyspoon.
From J. Forbes, Esq., Mowbray, Cape.

"Your book is a most remarkable work and quite worthy of all the good things said about it in the principal papers of the Union and elsewhere. A text-book of no mean order it will take its place among the standard works on South African affairs. A God-send you are to Africa just at this time when outspokenness is badly needed".

From Rev Alban Heath (Dower Memorial College, Uitenhage)

"I have read your book and welcome the opportunity of writing to congratulate you upon your most helpful work. I have no doubt your aim was to help your own people, but believe me you have secured a far greater success in that you have helped us Europeans who are anxious to elevate your people. As one who for twenty years has tried to be of assistance to the black man I can speak for many others in saying a very great difficulty with us has been the fact that your people have been inarticulate. If you will continue on these lines you will do a very great service to the Bantu and to the European. One reason I have for writing you is to encourage you to go on in this good work. Your moderation of language will do far more good than political clap-trap and vulgar screaming".

From Rev J. B. Somaza (Butterworth)

"Your impartiality is one of the beauties of the treatise".

From Mr J. D. Gulwa (Qanda): - "This book is a true teacher for it shows teachers the way not only how to teach to live but how to live to teach."
The tragic happenings at Port Elizabeth unquestionably originated in direct action and Bolshevist propaganda permeating the Native mind. Gen. Smuts, when introducing the Native Affairs Act last session, laid emphasis on the growing danger resulting from the industrialisation of the Natives near the large urban centres.

It is noticeable that Jabavu, a London B.A. and a son of the well-known Tengo Jabavu, editor of the Native newspaper, has published a book on the "Black Problem", in which he declares that unless something is done at once to mitigate the causes of the present dissatisfaction it will not be long before the whole white community will have to deal with a situation overwhelmingly beyond their control. Jabavu adds:

"Bolshevism and its Nihilistic doctrines are enlisting many Natives up-country. Socialism of the worst calibre is claiming our people. They say that Christianity must be opposed; that we must fabricate a religion, of our own. Christianity, is the white man's religion, which must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail".