







Native Opinion.

WEDNESDAY, DECEMBER 1, 1886.

SO Sir GORDON SPRIGG'S second elevation to the Premiership is an accomplished fact: and a fact, we are sure, that will be received by the Natives in and outside the Colony with mingled feelings of fear and disappointment. Prominent among the traits that marked Mr. UPINGTON'S late administration; was that of letting sleeping dogs lie, which could be gathered from the language and the very movements of the First Minister. Mr. UPINGTON would seem to have a wholesome aversion to getting into scrapes, and when sometimes he was led into them by the vagaries of some of his colleagues, he could not conceal his anxiety to get out of them as quickly as possible. We took note of him in the Glen Grey and Transkeian Liquor business, into which he was inadvertently drawn by Mr. DE WET in his absence in England. We marked again his language at Graham's Town during the Pondo scare, which signaled this fall of the season last year. And we thankfully acknowledge that this characteristic of the late Premier has given us rest and repose, which we never reckoned upon on his accession to office when, in clear and clarion-notes he announced in the House that he would treat the natives with "a firm hand," which was at the time regarded as synonymous with another fatal expression - "a vigorous Native policy."

Sir GORDON SPRIGG is wholly and essentially a different man. We do not know him personally, but the melancholy evidences of his last administration are still among us. We can judge of him from his actions in the same manner that the size of the statue of HERCULES is judged by the foot. Sir GORDON seems to us to be an earnest and a hard-working gentleman, blessed or cursed with a puritanical self-will which is bound to permeate every department of the Cabinet over which he may preside. His tenacity of purpose is of a bull-dog description, and he may well be dreaded by the unfortunates who may be the victims of his resentment. All we know is that Sir GORDON SPRIGG used to cherish sound and satisfactory views on the manner in which the natives of this country might be made better and useful citizens; and when he was first sent to Parliament, thirteen years ago, he sat at the feet of Mr. SAUL SOLOMON, zulu, on his dismissal of the Mozambique Ministry, Sir BARTLE FRERE made him his special protegee; and, either dazzled by the honours of office or impelled by the natural sense of gratitude to the benefactor, he renounced the views of his erstwhile GAKALIBEL, and became indoctrinated with the opinions of the Indian despot. Sir GORDON must be blind indeed if he has not seen that South Africa is severely good soil for such a policy as Sir Bartle Frere's, and from a perfect conviction that his recently inaugurated Ministry will now back him as the politician he should be on his feet at the first opportunity, we are ready to say that the views which he has adopted are the only ones which will do good to the natives of this country.

case of ten murderers who fled from East Griqualand into Pondoland, and whom Mqikela refused to surrender; also several cases of stock stolen from Xesibes by subjects of Mqikela, and as to which satisfaction was demanded but in vain. In dealing with Mr. BROWNLEE'S views, one has to remember that he is pitted with a bitter partizan against the Pondos, and one whose spectacles are very much tinted with prejudice from reason of his close contact with the question. The facts he adduces can only be regarded as giving the official view of the question while the Pondos have no doubt their own. Indeed, in regard to the murder alluded to we have an impression that a certain Commission once asked Captain BRYANTO substantiate his charges before it, and by declining to do so showed the weakness of his case. But granting that Mr. BROWNLEE'S version of the circumstances is correct, the fact remains that the time for exacting satisfaction was when each case occurred, and in this Government would have been supported even to the calling out of the manhood of the country; but just then our side became guilty of a flagrant breach of the Treaty when it intrigued with Mqikela's minor chiefs, whose independence was never recognised by Sir PEREGRINE MAITLAND'S Treaty; and behind Mqikela took over Xesibeland with a view, to quote Mr. BROWNLEE, "to weaken and punish Umqikela," whom by the same Treaty we had stipulated to support. It was not our place, because the Pondos had broken the Treaty, to break it too. A new Treaty should now be made, because the first has been broken by both the parties to it. For these reasons we fail to see the obligation of our Government "to crush the Pondos."

Mr. BROWNLEE complains most bitterly of our statement that the officials have given the Bacas and Xesibes encouragement to raid on the Pondos. Now, we said distinctly that this was based on native accounts from the scene of the disturbances, and - most important of all - from those on our side of the line. A cursory view through the Blue Books convinces us that if our correspondents are wrong it is not, however, because such a notion has not lurked in the mind of at least one of our highly-placed officials; for we find Mr. W. E. STANFORD, Mr. BROWNLEE'S successor at Kokstad, writing to Government on January 23, 1886 as follows: "The 'distinct refusal, now repeated, to restore Xesibe stock when stolen' will heat be met by adopting for a time the native custom to compel proper attention from foreign tribes to complaints against their people. This custom empowers injured parties to seize stock from a member of the offending tribe, and hold it as security until justice has been done." Mr. STANFORD goes on to remark: "But under the present system of parceling our people when they commit these depredations, and our inability to recover property stolen from them, we not only have the disturbances, but they are brought on by the Bacas especially, in open defiance of magisterial interdictions, and prove that the loyalty of our people is becoming much weakened without any good result from the Pondo side." This seems to me to be an important key to the situation. From the statements of the latter we are usually only enabled to satisfy ourselves with the statements of Mr. BROWNLEE, and we are not prepared to say that the statements of the latter are not true, but we are not prepared to say that the statements of the latter are not true, but we are not prepared to say that the statements of the latter are not true.

Editorial Notes.

WEDNESDAY NEXT, 8th December, has been fixed as the day on which the Presbytery of the United Presbyterian Church will meet at Emgwali, and relieve the Rev. John F. Cumming, the aged missionary, of the responsibilities which, at his time of life, are too great to be borne. His successor, the Rev. Alexander Welsh, will be inducted on the same day by the Presbytery to the oversight of Emgwali station. Mr. Welsh has been "holding the fort" at Columbia, Kentane District, during the Rev. J. Auld's absence in Scotland, and has, we believe, made a favourable impression in that district. We trust he will do well at Emgwali.

It will give great gratification to a large section of our people to hear that both Mr. Sauer and Mr. Irvine, the old champions of justice, are still true to the cause, notwithstanding the fact that the faith of many believers has from the chilling prospect of "land and loot" grown cold. Mr. Sauer has written to the Cape Argus to ask: "Is the Colony again to be burdened with further taxation, and are brigands and filibusters again to be let loose to plunder and commit nameless crimes in the name of right and civilization? I trust," Mr. Sauer adds, "that notwithstanding the Argus-Watchman crusade of land and loot, all means will be exhausted before the Government embark in a war which will leave us nothing but loss and misery, and bring to the Pondo people destruction." We may make further comments on the two letters next issue.

We learn that Mr. De Wet has "dismissed" two other "headmen" at Ox Kraal for having engaged in looking over the boundaries of their locations with their legal adviser. We again take the liberty to point out that the people so treated are no ordinary headmen, but hereditary native chiefs; and whether it knows it or not, Government is by the attempted policy of degrading native chiefs in the eyes of their people doing itself and the course of administration immense injury. Any one who knows the native people must heartily reprobate such a policy.

Qondani Ningaposisi.

MUTUAL Improvement Society yododana nomtlojana ophesha Kwenciba, yoba ngomhla 20 ku Nisinga (December) e-Gonwa ngomvulo ze ngokuhlwa kolwenzibini 21st ibo yi Tea Meeting elongiselelwa ngu Mr. President, Amalungu ze abeko oaks. SOL. D. MAQINA, Secretary. Tyinisa.

Ndieela Amehlo.

KULAHLEKE amahlebe apa, mape ainkabi zane. Enye ibomva inomgama omhlophe embonteni, enye iyiponi efosi inebalana eMhlophe embalana poota kwe sal. Amahlebe amfusa mtwana noko eliyayo ze uligandisa kufupi limfusa ngoku bawru, lityebile limapani kulandelele yasenene i half mantyi ngapambili. Ukuba kuko ongabona lozambhe makatimela kun CHARLES BEKWA. Lesayton, November, 1886.

Umganyo lwase Botanjeni.

INTLANGANISO yolemganyo iyakungena ngo 17th December, ngo 2 a.m., kwi Native Agricultural Hall, e-Gala. Kufundwa amaphe ngamane amla. Kwenzile nengano para kwalomape. PAMBANI FICHLAN, Acting Secretary.

ISAZISO.

KUYAZISWA akoba isikolo sama Nto. K. mabaza (Boarding School), sisaku mabaza ematata, eGala ngo January 30, 1887. Imali isiponi imahlebe ngomvulo ibomva okwenzile kwenzile. Makho abafani ukuba kuba intombi esho, wabafani ukwenzile ngoko, babekile ku Bishop of St. John's, Umabaza, babekile.

ISAZISO ESIKULU.

Amayezwa ka (Nongala) Jesso Shaw. UJESSE SHAW, Igama Lomkhosi. The Laboratory, Fort Beaufort.

Ndieela Amehlo.

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QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko Ne Printi Nemingwazi Yamadoda Iswekile Ne Kofu No Mgubo Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

W. O. CARTER & Co. Kwi Bala lika Makeleni, E-QONCE.

Amayezwa ka Cook Abantsundu. U MZI ontanduzo ucelwelela ukuba ukangeliwe lamayezwa abalokileyo. Elikha Iyasa Lelisa Mokokazano. 1/8 ibotile. Elikha Iyasa Lokukhala (Lingamafuta). 1/8 ibotile. Elikha Amafuta Ndondondoko. 24 ibotile. Elikha Iyasa Lepalo. 1/8 ibotile. Elikha Igala. 1/8 ngobokisana. Elikha Incindi Yesinyo. 62 ngobotile. Elikha Umcinca Westepu Sabantwana. 64 ngobotile. Elikha Umgutyana Wamehlo. 62 ngobokisana. Ngobokisana abo igama ngu G. E. COOK, Chemist, E QONCE. Kuba ngawubhala ngomvulo igama laka.

W. J. DEALY, Umantlali wemphahla kwimfundo ngomvulo zenzile, abafani ukwenzile ngoko, babekile ku Bishop of St. John's, Umabaza, babekile.

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Ko Titshala.

KUFUNWA o Titshala abane ziqiniseko kwi Simnari yase St. Matthews' (e Mtwaku) Keiskama Hoek. Kunqweneleka ukuba zibe ngabandla lase Church of England.

Kubhalelwa kutunyelwe iziqiniseko zesimilo nemfundo ku Rev. CHAS. TABERER. October 30, 1886.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa-ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ubungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/ kuse kwi 5/ imali ngengxowa. THOS. MGBIARTY. 5 August, 1886.

KWA G. WHITAKER, kwi-venkile etengela nentwana encinane kuko, kutengelwa tahipn kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Mr. J. A. BRIDGE, Igqira Lamazinyo, No. 1, DOWNING STREET, E QONCE.

J. E. L. KULLING, New Street, E-Rini, Igqira elinyanga ngemali yelilwazi.

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