wabanjwa u-Klaas ngu Rowbotham, kwangena u-Swaartbooy, wabanjwa ngu Webster ngebola yesibini. Kungene uPezisa xa kukubi, ingamancu-ncu-ncu kubaboneli abantsundu abazalise inte-  
ndelezo ngamacala onke, ngokubona kungena indoda yesihlanu i score siyi 2. Zawa ku Pezisa engenzanga nto, kungene u-Ross—site sisaginya amate wabanjwa engenzanga nto, kungene u-Christian, sati kuza kulunga, kuba u-Xiniwe ngati ufuna ukuziqela ezi *slow balls* na-  
kuba ekatazana no Giesen opikele ukuti akuti “draw” angxamele ukuza kuyibamba ibola kuyo kanye i “Block-hole” zawa ku Xiniwe enze 3. Kungene u-Captain Makwena, wangena esilwa esiti, ndiyakwenza i score ngoku nivoyika, ute  
emisa inyawo yeza eka Ogden icota, wakulula wayibeta yaqabela pezu ko Short- leg yasukelwa ngu Bong-leg wayibaniba *pluckily.* U-Foley no Mabope nabo babe kwanelo lishwa, u-Moli uke wazuza itamsanqa nge leg-ball ayitumele eluta-  
ngweni yamnika 4. Apela onke nge quarter to 6, enze 13. Apindile onelwa kupela kwexeha enze 11 kusafe matatu. Nase isikola kambe—intliziyo zisalila— asikafuni kuteta nto kwelihlazo lingeniswe ekaya.

PORT ELIZABETH C. C.

PIfiST IKKINGS.

H. M. Smith, b Ross 7

B. D. Godlonton, b Foley 2

P. Heugh, run out 47

E. Ogden, b Christian 48

R. W. Stevens, b Christian 19

H. R. Giesen, lbw, b Christian ... 16

H. Webster, b Pezisa 5

E. Renny-Tailyour, c Klaas b Pezisa 0

H. Rowbotham, c Foly b Christian... 5

D. Vreede, b Pezisa 3

A. Wilmot, not out 5

Byes 15, leg byes 4, wides 4 ... 23

Total 180

NATIVES C. C.

PIRST INNINGS. SECOND INNINGS.

Mdana, b Ogdon ... 0 c Stevens b Heugh... 0 Klaas, c Rowbotham b

Ogden 0

Xiniwe, b Godlonton ... 3

Swartboy, c Webster b

Godlonton ... 0 not out 9

Pezisa, b Godlonton ... 0

Ross, cGiesenbGodlonton 0

Christian, c Smith b

Ogden ... 4

Foley, Giesen b Ogden 0

Makwena, c Heugh b

Ogden 0

Morley, not out 4 b Wilmot 0

Mabope, c Webster b

Ogden 2 c Orgden 2

Total 13 Total 11

Ezababaleli.

IMITETO EXZIMA.

Kimberley, March 6th 1885.

Mhleli — Kaundifakele lamazwana kwelopepa lako, kumhlana ndikukataza- yo.

Impato yabantsundu e-Dayimani apa tina sipile nzima, ngenxa yokusweleka komsebenzi. Singena singenile entolo- ngweni, ngenxa yeso sizatu somsebenzi. Kuba apa akunako ukufumana ipepa loku- funa umsebenzi xa ipelileyo iveki owaka wayinikwa mhla ufikayo. Ngako oko akunako nokuhamba esitalateni ufuna umsebenzi; kanti nokuba uhleli kulonda- wo uhlala kuyo amapolisa olika akutabate akuse entolongweni, apo wohlala inyanga usebenza nzima inyaniso ngokulusizi ukuba akunamali yokuzikupa. Uvanje kunconywa ubuninzi bababanjwa yiyo lonto akuko yimbi igqita leyo apa. Ubu- sela buko kodwa abagqite ababanjwa be pasi. Manditike lento indivisa ubuhlu- ngu entliziyweni, kuba abantu bakowetu betwala ezi tembile zimbi kunenenje nga- la malanga. Abantu bakowetu abalapo e-Koloni mabazi ukuba banomnqweno wokuza apa, lonto ndiyitetayo iyinene ngapandle kwentandabuzo. Ungade uti ngaxa limbi wakucinga uti u-Somandla usinikele umva; xa lamagwangqa ufika esintlokotisa, uti usiya kulontolongo ube use uyinto ebomvu kubetwa. Taru Rulumente! taru Mlungu! Ubusiti xa usibambayo ngapambili sinqena ukusebenza, namhla lonto ayinabunyaniso, bonke abamnyama bapongomele umsebenzi, kuba amalanga abafundisile ukuba mabahlukane nokunqena. Kunjalonje Mhleli kuko into yokuti apa Amamfengu, na Maxosa apuma e-Koloni makanganikwa msebenzi. Kuba kutiwa balumnkile. Ngumzali onjanina lo? onga angazala izidenge zo- dwa. Azaman’ ukuti ukutuma abexeshe ngentonga, akabe ngonyawo. Au! ina- ndiyeke. Kodwa akuko mzali unjalo angatshoyo nabanina kulonto ndiyiteta­yo Mpindini intsundu yakowetu lomfo uligwangqa mfundeni kuba ngiimfo wa- semzini, kendide nditi mna uti ngoku usilumle kwelake ibele. Ubekala ngokuti masizimele ngezetu inyawo ngoku, oko besikasa wasifundisa ukuqingqa. Ngoku ukuba sesihamba, sesibona. Nantsoke into midaka, enikade nizilibazisile nisiti sinobawro u-Rulumente namana ukuzenza abantwana ngoku unilumle, uti ziboneleni ilizwe lipambi kwenu ntozakowetu kalokunje. Ke andinaqinga nam ngokwam ndingaunceda ngalo umzi wa-Kowetu kulento siyenziwayo lu Laulo, kodwa ndinetemba ukuba kwicala lakowetu elintsundu ako amadoda avela uhlanga angalixelayo iqinga lokutotobela pambili kwempi emnyama.

Ndiyatshonela apa, ndibulela kakulu ukuba woyifaka lemigcana.

Tshananda Bolilitye.

a U-BISHOP E-GQILT.

Nkosi Mhleli,-Besinosuku olubalulekileyo ngolwesihlanu enyangeni le, kugalelek’ i-Bishop yase Rini; kute ku- ba asinto yaziwayo kulomhlaba. zati ne- zinye imvaba make sokubona uncanye- Iweni wase Tshatshi. Lite i-Lawazana kwakutiwa kuza i-Bishop, lati yintonina ke i-Bishop? Kutiwe uyalungisa ukubuza yiyake woyibona into eyiyo.— ngoku bangayaziyo ngati vinto eza ile- ngalenga engenguye umntu,—-kute nge- ntsimbi yesibozo kwangena ebamnkeli besidlo esi Ngcwele, kupunyiwe ixeshana kwangenwa ngentsimbi yeshumi elinanye, pambi kwemini enkulu. Satetake esosicaka sika Somandla, amazwi abukali njengesirele esintlangoti mbini. Abafundisi ababeko ngo Rev. Cooper wase Ri- ni, umlungiseleli we Bishop, no Rev S W. Cox, umninimzi apa, no Rev II Maggs opete isikula sododana, ne Titshala zabe Sutu neza Maxosa no Mr. Stephen Mei. isibonda nomncedisi wabafundisi be Tshatshi nezinye, no Mr. A Bell. P. Eland, umlomo wo Bishop, ibe ngu Mr. Solomon Gawe, okaya belisakuba" pantsi

kwa Mahlati kwesika Ross. Site xa sita -nyusanqeliswa endlwini sasitanyusanqeliswa nasemasimini ngemvula ene ngexa lenkonzo kanye, abantu ebekuqutywa pezu kwabo lomsebenzi opakamileyo betsho ngezimhlope qwa njengegusha zipuma ekucetyweni. Abahedeni bati uBishop Webb uneyeza eliyenza into engenakufumana ifunyanwe, nakuba iwanqabele amadoda aliwaka, ngokuba wati u- Bishop akuya kutandazela imikosi eyayi-  
ngqinge u-Morosi watulwa u-Morosi kwangalo veki. Xola Mhleli.

Owako futi

K. K.

Herschel, March 12, 1885.

Peelton.

UKULUNGA KWENTLANGANISO.

Komgha, 19 March, 1885.

Mhleli.—We *Mvo Zabantsundu* nibe yimbumba yamanyama ndawonye no Xosa. Baba ngipakele lemigcana engenganani, yebo pela, ngiyat’ apa ngiti kwaza kwazalwa ndodana, kuloko lenkonzo yobaba iyahlipilika, tina sifanelwe ukupatwa ngu Mhlekazi ozandla zimhlope wapesheya ngitsho u-Fitoliya, yebo tina wasi- timba ngesibamu, seza nentsizwa ze Nkosazana, zipetwe yinduna yama Kunda Ungimiti obeshumayela eti, seza nomfundisi ongu Elefu kwa pezulu, isango uqinisile. Yebo tetani bazukulwana Borenqwa, nide nivele ekuhleni, kulumani esekonanje angade awele, zipina intandane zo Zulu, no Matomela, no Fundakubi,  
no Mhlambiso, no Mavuso, no Zazela, no Mtulu, no Ngwabini no Mhlawuli, useko Unkwenkwezi u-Ncwana, useko u-Luzipo, useko u-Zibi no Mabandla, angitsho nto ngabovuk’ endleleni, besiti apa kakulu oko besipetwe pesheya, kunjani siyahlupeka, nitule niti ovuka aba bayabacoselela abantu ca, bona bawadlile awenkonazana, akubuzwa xa bengisitsho beti ngisibonda ngiyinkosi, mangipele. Ndicela amehlo umfana wam inyanga zimbini ndingeva nento ngaye, ubese Moltino ngu Gilstain Mekeni, omaziyo angabalela ku Mhleli e-Qonce.

Qebeyi H. Mekeni

Abalimi na Barwebi.

E-MA.RKENI.

E-CAWA (March 25).

Ibran, 5/ ngenxowa

Itapile,4/ to 5/ ngekulu

Amakapetshu, 2/6 to 2/8 ngedazini

Amaqanda, 1/7 ngedazini

Umbona, oluhlaza, 6d to 8d ngedazini

E-ALVANI (March 21).

Ihabile, 11/6 to 13/9 ngekulu

Irasi, 13/9 to 16/ ngekulu

Itapile, 12/6 to 15/ ngenxowa

Inkuni, 23/ to 75/ ngeflara

Ibotolo, 1/3 to 2/8 ngeponti

Umququ, 3/6 to 4/ ngenxowa

Amadada, 1/5 to 1/11 lilinye

Ikwakwini, 2/2 to 9/3 inye

E-CRADOCK (March 24). Ibotolo, 2/3 to 2/9 ngeponti

Ibran, 12/ ngenxowa

Amadada, 2/6 lilinye

Ikwakwini, 7/6 inye

Amaqanda, 1/6 to 2/ ngedazini Amazimba, 29/ ngenxowa

Umgubo, 23/ to 25/ ngenxowa

Itapile, 10/ to 12/ ngekulu

Inqolowa, 21/ to 22/ ngenxowa

Inkuni, 33/ ngeflara

E-BAYI (March 26.) Imbotyi, 11/ ngekulu

Irasi, 8/9 ngekulu

Ibran, 9/6 ngekulu

Ibotolo, 2/ to 3/ ngeponti

Ikwakwini, 7/6 inye

Inkuni, 20/ to 50/ ngeflara

Ihabile, 3/6 to 6/9 ngekulu

Umgubo, 12/ ngekulu

Umbona, 10/ ngekulu

Inkuku, 1/6 to 2/ inye

Amadada, 2/ lilinye

E-KOMANI (March 27).

Ibotolo, 1/3 to 1/9 ngeponti

Amadada, 1/6 to 2/ lilinye

Amaqanda, 1/6 ngedazini

Oranisi, 3/ to 5/ ernnye

Amazimba. 27/ ngenxowa

Umbona, 27/ ngenxowa

Irasi, 13/ to 16/ ngenxowa

Ibran, 7/6 to 8/ ngenxowa

Itapile, 5/ to 10/ ngenxowa

Umgubo, 12/ to 16/ngekulu

Amatanga, 3/9 to 6/ ngedazini

Inkuni, 30/ to 42/ ngeflara

E-BOFOLO (March 27).

Inkuni, 8/ to 10/ ngeflara

Amaqanda, 1/3 to 1/9 ngedazini

Ibotolo, 2/ to 2/3 ngeponti

Umgubo, 12/6 ngekulu

Ihabile, 4/ to 4/3 ngekulu

Irasi, 8/ to 11/ ngekulu

E-RINI (March 27.) Ibotolo, 3/6 to 3/9 ngeponti Irasi, 14/6 to 15/ ngenxowa Ibran, 5/6 to 6/ ngenxowa Amaquanda, 2/6 ngedazini Ihabile, 4/2 to 6/ ngekulu Oranisi, 3/6 emnye Umgubo, 23/ ngenxowa Umbona, 25/ ngenxowa Itapile, 6/6 to 14/6 ngenxowa Inkuni, 20/ to 34/ ngeflara

E-QONCE (March 28.) Umbona. 13/3 ngekulu

Irasi, 8/3 to 8/10 ngekulu

Umgubo, 15/ to 15/6 ngekulu

Ibran, 5/ ngenxowa Itapile, 3/6 to 14/3 ngenxowa Amatanga, 6/ ngedazini Ihabile, 3/4 to 3/10 ngekulu Inkuni, 5/ to 26/ ngeflara Amadada, 1/10 tol/11 lilinye Inkuku, 10d to 1/3 inye Ihabile ebuliweyo, 9/6 to 11/ ngekulu

E-MONTI (March 28). Amaqanda, 1/ to 1/10 ngedazini

Ibotolo, 1/6 to 3/ ngeponti

Ibran, 5/6 ngenxowa

Itapile, 8,6 ngenxowa

Ihabile, 3/6 to 4/ ngekulu

Inkuni, 5/ to 15/ ngeflara

Amadada, 1/6 to 2/ lilinye

Ikwakwini, 5/6 inye

Imbotyi, 13/ ngekulu

Ukungeniswa ebufundisini kuka Mr. Walter Rubusana, ngolwesi-Tatu, 25 March, kuhlanganise into eninzi yabantu kumzi wase Ncemera oyi Peelton ngokukumsha. Site nati ngokubuqiqa ubukulu bomsebenzi satumela ngololiwe wakusasa oyakuba ngamehlo etu. Kwale ukuba isukele intsimbi yeshumi linanye yakusasa yangena intlanganiso ebukulu bunga-  
linganiswa ngalondlukazi yetyalike yase Ncemera—enye yezindlu ezintle Kunene zabantu abantsundu zokunqulela Opezu- Konke. esingati yiyo, yeyabamnyama base Wesile e-Bayi, ikwayeyase Wesile yabamnyama e-Cradock (ngokuva)—ezotyalike zontatu zisatwele indwe ngobuhle nobukulu apa e-South Africa pakati kwetu.

Singene pakati kwendlu yokutandaza sifumene sekuko abafundisi abatatu; ingwevu, isicaka se Nkosi, ebesikade sisiwa sivuka nembedlenge zakwa Xosa u-Rev. Richard Birt, wase Ncemera apo, no Rev. John Harper, wakwa Buluneli e-Qonce apa, no Rev. F. Wynn, owebandla eliti leli Pehlelelayo kwalapa e-Qonce. Amanenekazi amhlope aquke umfundisi-  
kazi namanenekazi afundisa kweso sikola sentombi sike simane ukuva ngaso kwano Mrs. Rubusana ebeseletabate eyawo indawo kwigumbi lesokunene somfundisi. Kufupi nawo ibe zintombi zesikolo ezizibalule ngokufaneleka kwengubo—ebezingaqele zeli nganto zingenabukazikazi banto kanjako—kwanempato ezolileyo yazo. Omnye unahlati wendlu ubuzele ngamakwenkwe esikolo onganyelwe ngu Mr. Attwell H. Maci umfundisi wawo. Umbindi wendlu utatyatwe ngabantu be-  
sikolo eso sase Ncemera, amadoda kwelicala abafazi kweliya, kwanabendawo ezingapandle ezidliswa entweni zelizwi kwangaba balungiseleli base Ncemera apo.

Umfundisi u-Baliti uyivule intlanganiso ngeculo leshumi linesitoba, nangoku lesa isiqendu se vi, I. Timoti. Ute akukov’ ukwenjenjalo wacela oyena Mdala mdala welo Bandla u-Bombo ukuba atandaze. Lengwevu yelizwi itsho ngomtandazo omfutshane onzulu noteta into ezinkulu. Kubuye kwavunvwa kwiculo le 123. Wandula u-Rev. Mr. Birt ukucaza, ekunyushelwa ngu Mr. John Yekele, umcimbi ekuhlanganisenwe ngawo, ate ngowokungeniswa ebufundisini komnye wabo. Bekulindelwe ukuba kobako abanye abafundisi ababezakuquba amabakalangamabakala omsebenzi walemini. Yenake seleya kubeka imibuzo kumhlobo wabo ukuzeyonke intlanganiso izive indawo ezizintloko ezibangele ukuba babe nokukolwa ukuba lomhlobo wabo ubizelwe okunene ebufundisini. Okwezabo iziqu abasayinonelele kakulu nalonto, kuba sebemvile eshumayela amaxesha amaninzi, nesimilo sake bayasazi. Kuko nobungqina besimilo sake obuvela ko Titshala bake e-Dikeni. U-Mr. Birt ulese imvo  
zo Mr. Smith no Rev. Mr. Moir no Mr. Geddes ezitunyelwe ngu Rev. Dr. Stewart neliti uyavumelana nako konke asebekutetile abanye ngesimilo sika Mr. Rubusana. Uqube u-Mr. Birt wati, bate bakucinga bafumana ukuba kuyakulunga ebekwe izandla pantsi kwegunya le  
*Union* (intlanganiso yabafundisi yebandla lase Independent) ete yona vanvula ukuba aviwe ngo Rev. T. Durant Philip, B. A., nabanye abafundisi abate basebekoliswa yingxelo yotitshala base Dikeni. Wenjenjalo u-Mr. Birt wamana ukumfaka imibuzo emi pambi kwayo yonke intlanganiso. Oku kufeziwe u-Rev F. Wynn uhambise umtandazo, etolikelwa ngu Mr. Peter Tyamzashe, osulungekileyo wokubekwa kwezandla ; umsebenzi owenziwa ngo Revs. Birt, Harper no Wynn ngokwake. Ulandelise iculo le 145 u-Mr. Birt. Ligqityiwe uhambise isiyalo kumfundisi omtsha u-Rev. John Harper asicapule kweyokuqala incwadana ku Timoti, isi-  
qendu sesine, ivesi yesitandatu, kulamazwi “Umlungiseleli omhle ka Yesu Krestu.” Ungene nzulu ekutyileni ukuba zintonina ezilindelwe ngu Krestu nabantu kumlugiseleli. Isiyalo eso ibe sesinandipeka kunene. Ulandele u-Mr. Wynn ngenteto edla ngokubekiswa ebandleni ebe yeyobuciko obukulu. Umfanise umfundisi nencwadi yokuzikangela, ate endlwini emnyama ayinakunika kukanya. Ukukanyake umfundisi ukufumana ku Kristu. Kantike njengokuba incwadi yokuzikangela ingena kunika kukanya endlwini ehlala ite mome lutuli nengcolileyo umfundisi ukwunjalo pakati kwe Ramente engavaniyo naye. Wati ke ukukazimla komfundisi kupuinle pezu kweramente. Kulandele u-Mr. Harper kwangesiyalo eramenteni ngemfanelo zayo ngakumlundisi.

Etandazile u-Metame omnye waba Data, kwavunvwa, ipele ngentsimbi ezimbini enye yentlanganiso ezindileke kunene. Yangamana ingamnkelwa yi Nkosi inkonzo ka Rev. W. Rubusana.

NATIVE OPINION

THE GOVERNMENT’S  
CHILDREN.

IT is being constantly remarked that the natives are children, and must he treated as such. We do not object to this observation, provided it does not mean that they are the only children in the world ; and that the only instruction children have a right to receive is correction with a rod, a sjambok, or a gun. When a man says “ This is my child,” he, in those same words, virtually admits the obligation he is under to train that infant up to manhood And when the State, through its representatives declares that the natives are child-ren, it also, and as clearly, affirms its duty, which is—to use all rea- sonable diligence in developing them up to man’s estate. We are not unmindful of the efforts put forth at considerable cost to instruct the natives in elementary, and in

Higher branches of learning, and we believe that the public schools have done, and are doing, very good work indeed.

But we realise that something more is required. The natives of this country were originally a pastoral people, and since the days of the Kafir Hiawatha they have been agriculturists, in so far that they have grown mealies. More recently pumpkins have been reared, and within the last few years not a few have grown peas, and beans, and potatoes, and wheat, and forage. The English colonists—who, of  
course, are men—are, we see, urging upon the Government the necessity for the creation of an Agricultural Department to instruct them how to farm. How much more shall the natives not ask for the same thing ? The Kafir men love their cattle, the Kafir women are happy in their cornfields, and yet the cattle owner does not know  
much about the science of stock- breeding, and the native women know less about the art of getting the most grain out of their lands. We do not see why a paternal Government should not say to its  
native children, You *must* do “certain things.” Some years ago a most intelligent English farmer went to the natives living near him and said, “ If all the men in this  
“ location will do the work, I will “ indicate a spot where I believe “ sufficient water will be found to a irrigate enough land for your “ wants, and I will direct the work “ for nothing.” The farmer had no  
personal advantage in view, but the people said “No.” and for years they have been in a position of extreme poverty, and lately of beggary. Why in such a case as this should not the Government *make* the men do such a work ? Why should not wells be sunk, springs opened, dams made, on every location, by the free labour of the people ? And what objection can there be to instructing the natives in the best method of growing mealies and  
Kafir corn, and of securing other crops as well; and to making diligence in cultivating the soil one of the conditions of holding it ? We cannot think of any sound objection that can be raised, though some of these native “children” might object to be set to work. Some old customs would have to be surrendered. 1'he gardens instead of being dotted all over the country might have to be placed side by side, the cattle would have to be  
kept out of these gardens all the year round, and perhaps the number of stock limited; but the people would soon discover the advantage of this, and the country be benefitted.

So too with stock. The people could be taught about the ordinary diseases, and shown the proper remedies; and they might also be instructed about the best breeds of cattle and sheep, the cause and cure of scab, and the connection between  
the grass on the hillside and the price wool realizes in London.

We do not ask for any very elaborate machinery In one district an experiment might be made ; a practical gentleman in sympathy with the natives could be secured at a moderate salary, and if he were supported with the necessary autho-  
rity, we believe natives in other parts of the country would soon ask for more such missionaries.

Editorial Notes.

The shooting of Natives under little or no provocation, has been so common of late, and the law has proved so ineffective j to make examples of these people, that we are glad to find the colonial Press— the ever vigilant Press—directing public attention to a matter that has for some time past exercised the minds of our people. The *Cape Mercury* has taken the trouble to look up the case of a Native shot by a young Dutchman near Burghers- dorp which the Government, after un- seemly agitation by the local farmers against his prosecution, dropped, by re­ferring it to the Magistrate who fined the farmer and let him go. The *Cape Argus* has the following comments upon another case

It is an unpleasant thing to have to refer to the unusual number of eases that have appeared in the colonial papers during the last few months in which farmers, princi- pally in the Eastern Districts, have been charged with shooting natives. These eases seldom get very full discussion. When the

news first arrives there has been a voluntary  
surrender to the Magistrate, or a warrant issued, and the case has to be left alone because it is *sub judice.* At a later stage the Crown declines to prosecute or a jury returns a verdict of acquittal, and it is felt to be improper that a general principle  
should be enforced by reference to the case of a man who is legally entitled to consider himself innocent. At the same time it will be admitted that the cases must be rare in which it is necessary to shoot down, in self-defence, a native who does not carry a gun himself. A case has just been heard at the East London Circuit Court in which a farmer has been fined £30 for shooting a native within tent to do grevious bodily harm, the shot entering the man’s left hip. The farmer’s excuse for s hooting was that the native had no pass ; and his alleged motive, to frighten him. The gun was loaded with bullet cartridge, but the range was considerable—1,000 to 1,200 yards. Injustice to the farmer it should be said that he bore a good character for kindness; but if he really wanted to frighten the man, why did he not fire his bullet in the air ?

“Dirty” indeed was the “licking” received by a team of the Port Elizabeth Natives from the local European Club. We trust the return match will soon come off and leave the fair fame of Native cricketers vindicated. The explanation given by the defeated team is that they had challenged the second eleven of the Port Elizabeth Club, but to their utter surprise they found themselves in the field pitted against the eminent cricketers who beat the Colonial Clubs at the late  
Tournament in Port Elizabeth. On the sight of these illustrious knights of the willow they lost heart. The eleven of the Port Elizabeth Club, having gone in first scored 180, and the Natives had to go in considerably over-scored. They were  
summarily dealt with, and scored in the first innings the attenuated 13! Time was announced when in the course of their second innings they had made 11. We are told that the thrashing administered to the local Albert (Tub by the Natives the other day had much to do with the presence of some of the first eleven in the Port Elizabeth Match on Saturday week.

Considerble surprise was called forth during the session of the Circuit Court by the story of the poor man, who, together with his second wife is awaiting his trial for the murder of his first wife at Mkwinti, in the Transkei. He asked the judge to postpone the hearing of his ease  
till next Circuit, as he missed his legal adviser in Court, to whom he had paid cattle and a horse to the value of £36. Mr. Andrew Gontshi, Law Agent, of Aloeville, Kentani, was mentioned’ by  
name as the recipient of this handsome sum. Mr. Gontshi desires us to state that his absence in King William’s Town during the Session of the Court, was due to the course pursued by the Transkeian Magistrates, who, without even sending the prisoners the usual summonses and  
letting him know as their legal adviser, hurried the unfortunate people to their trial, and had to see from the newpapers that such has been the case. Had Mr. Gontshi known in time he would not  
have allowed the interests of his clients o suffer.

The good results of th e wise and judicious  
Government of Lord Ripon in India may be estimated at their true value when, in view of the present complications in theAfghan frontier, the Indians show their loyalty by volunteering to assist the Government, and their press giving vent to the following sentiments, which we take over from the leading native journal in India, the *Mirror:—*“Lord Ripon has done what a large British army could hardly have achieved ; he has insured the stability of British rule by placing it on the most solid basis, namely, the love and  
loyalty of the subject-races of India. Russia, it is true, has approached the very gates of the Empire. But the ovations offered to Lord Ripon at the verv close of his administration will, we think, exercise a powerful moral effect upon her  
present intentions and movements. With a succession of Indian viceroys, such as Lord Ripon has proved himself to be, Russia would be impotent for harm, even with the aid of a much larger army than she at present can bring into the- field. England should feel extremely beholden to Lord Ripon that at the very moment,  
when the Russian scare has assumed such alarming proportions, his Excellency, as the representative of the Queen-Empress, has done so much by his excellent policy pursued in the interests of the Indian people, to reconcile them and strengthen their attachment to her sovereignty. Russia will soon begin to know how remarkably Lord Ripon has succeeded in rendering British rule popularamong Her Majesty's native subjects. No honour that England can confer on Lord Ripon can be too great for this one eminent service, even if he had done no more.”

The Town Council of King William’s Town has resolved “ that no tickets to the Pavillion on the Cricket Ground be issued to Natives.” These be your guides, O intelligent King William’s Town public! Respecting this medieval resolution“ Asphodel.” in the *Watchman,* has the following pertinent questions:—

Why were the natives prohibited from entering the Pavilion on Saturday afternoon ?

What right had the Committee to pass a resolution prohibiting their entrance?

Is this the “fellow-feeling” and “Christian sympathy ” we hear so much about ?

If the natives are allowed to play a Cricket Match with a recognised club upon our Town Lords, why should they be denied any of the attendant privileges?

Is class legislation to be allowed to assert itself in a public place, where all who compete meet on equal terms ? We pause for a reply, though we believe  
they are unanswerable.

The Rev. John Walton, M.A., the esteemed President of th^ Wesleyan Conference, has done our people good service in representing to the Govern inent the baleful condition of the Natives resulting from the failure of the crops, and the prevailing commer­cial depression. We take over from, the *South African Methodist* a reply

IMVO ZABANTSUNDU (NATIVE OPINION) **3**