







manack for the present year, the Editor of the Somerset East Advertiser characterizes the Native Opinion as "the latest Natives' luxury." It is, we venture to say, this belief that has lowered the tone of Journalism in this climate. We hold that newspapers, English or Kafir, have a much more serious end to serve than that which luxuries are supposed to gratify, viz., that of educating and enlightening the community.

The Alice Times analyses the Registrar-Bill recently made up for the last year and finds that there are about 350 English and others on the Roll, 148 Dutch, and 365 Natives. It points out that the safest policy for the whites in future is union against the blacks—a policy the morality of which we gravely doubt. According to our contemporary we are now no more to be divided into political parties by conscience scruples but by colour—a doctrine we did not expect to hear from the peaceful Times. No doubt the Natives will not be guided by such counsels, but will promote the sending of good sensible men who will be a credit to Victoria East—whether they are put forward by English, Dutch, or not. Our Alice contemporary is badly advised in sowing the wild oats of discord among the whites and blacks in Victoria for the 365 Natives are but a drop in the bucket to the number of qualified men who are to be registered next year. We hold that a good feeling should exist between Europeans and Natives in these matters, and all should work for keeping Parliamentary Institutions pure by returning able men.

The Isigidini (Kafir Express) is a Missionary monthly periodical in Kafir published at the Lovedale Missionary Institution. In its issue of the current month it refers to the Rev. E. Mafiwane's address which appeared in this journal, in the following terms:—"It [the address] was the shooting of verbal cannon-balls and empty aspirations which have risen very high as soap bubbles blown up by boys with bone pipes, or with tubes which, when filled with air, fly into the atmosphere as little bright globes, and while you gaze at them apparently satisfied, they burst and vanish into thin air." We are very sorry the Isigidini has chosen to deal with so able an address in this carrying, captious and uncatholic spirit. The address is admitted, or all but admitted, as a brilliant and masterly defence of the work of missionaries among the natives against the assaults of enemies, disguised and undisguised of that work; it was aimed, it seems to us, moreover, at revivifying the hopes of some of the missionaries themselves, which had been shattered by the unbecoming behaviour of some of our young men (not the sufficiently educated, however,) who had been trained by them. It comes with questionable grace from a missionary print to misrepresent the spirit, not to say the letter of the address by describing it as the very embodiment of "empty aspirations," which, whatever else it may have been, it was not.

Cape Town.

(FROM AN OCCASIONAL CORRESPONDENT.)

21st January 1885.  
The readers of the "Imvo" and the friends of the Natives in this city, were glad to learn some weeks ago of their success at the Registration Court held at Alice, and they have been further gratified to learn that at King William's Town within the last week 217 natives have proved their claims to be registered as voters for members of Parliament. The "Imvo" has a special notice in speaking of the inherent right of every British subject to be registered; and this was caught at once by a Cape Town evening paper, which was very ably and ably in its tone. Electoral privilege has not the least right of any one, there are no required rights, and the colony has all British subjects, no matter what the colour of the skin may be. The case is not the case in the States of Virginia, New York and King William's Town, where new voters have been asked to prove their power to be a legitimate voter. In the Cape Colony, however, the only requirement is that the voter should be a British subject, and that he should be of a certain age, and that he should be of a certain condition of mind, and that he should be of a certain condition of property.

**G. WHITAKER,**  
Isebe elitengisa nentwana  
ezincinane,  
Kwivenkile ebisakubu yeka Magiligana  
(McGREGOR'S)

Utenga zonke intlobo Zoboya,  
Nezikumba zempahla emfutshane,  
Neze Nkomo, Nempondo,  
enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI,  
Ipuluwa nezikali,  
Ingcawa, Amafelane, Ikeleko  
Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

POS ISO APA BOI

**E. J. BOXALL,**  
Umsiki wentlobo zonke ezifunwayo zengubo,  
\*No. 22, SMITH STREET,\*  
E-QONCE.

Uhlala enento enenzi yentlobo ezifanelekileyo neziluhlaza apa bo.

**DYER NO DYER,**  
e-Qonce nase Monti,

Bahlali bene mpahla etengisayo:

Enjengama-felane  
Iblankete  
Ingubo ezitambileyo zokulala  
Iqiya zezandla (handkerchiefs)  
Intlobo ezintsha zezigubungelo

zobuso  
Amaso, alingeneyo nabala litandwayo

Izihlangu nekausi  
Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza  
Ityali ezintle kunene

Ihempe neminqwazi  
Imela zamaxosa nezipili

Izikotile  
I-ambile zentlobo ngentlobo zobukulu

Isali ne Tuma  
Imikala ne berote

Ucumse neqitywa  
Icuba la Mabuku nela Maxosa

Ujiko lwe-xina  
lobedu

Iswelkile zamabala eika  
Uqolwani (tea) emusha yena

Ikhaki amnandi kanye yase Rio  
Ikhaki ezimnyama nemiya-

Ikhaki ezimnyama nemiya-