reader that 271 were the number of Natives objected to, more or less, by the Farmers’ Association of the District. Of this number 148, as has been said, passed through the ordeal unscathed, and 123 were erased. The objectors may, there­fore, be pardoned if they chuckle— “ Half a loaf is better than nothing at all,”—over the result. But we suspect even this consolation is to a great extent embittered by the thought that by far the largest number of those erased were so treated for failing to appear—pre­sumably through forgetfulness of the time of the sitting of the Court, or through some illusory fear that prospective failure to prove their claims would involve unknown liabilities. It was a star of good omen which led the objectors to take up the attitude they did on the first registration after an elec­tion which had shown an intelligent determination on the part of the Natives of Victoria East to right their evils, real and supposed, by the instrument of representation. The unyielding opposition mani­fested there to the candidate of their

Ekubeni ubusela bebandile kwelilizwe bebungeko kanye kwisitili sika Mr. Levey. Kwindaba ezitunyelwe kwipe- pa lase Komani *i-Free Press,* kubonaka- la ukuba nakona elaxesha leminyaka eli- waka yolaulo lwase zulwini emhlabeni alikafiki.

Intlanganiso enkulu (utsho umbaleli) yabase Ndwana yenziwa ngu Mr. Levey umantyi wase Xalanga nase Cala. Inko- liso yezibonda nabantu yayiko. Into eyayikangelwa kwaku kukuzama iqinga lakuncipisa ubusela. Ute umantyi, “ Nge- zintsuku zimbalwa zidluleyo ubututu busuke okunye emdeni. Ndivuya ukuti abantu balomandla abateni nabo ngapaya kokuba bepangwa amacala onke. Ama- polisa antsundu afanele ukunconywa ngohlobo azilande ngalo inkomo zika Mr. Dukes. Elona sela libanjiwe, inxenyeye- nkomo ifunyenwe, amapolisa asesemko- ndweni wezinye ezimkondo usinga elwa- gcibeni. Ndinga namhla ningaqonda le­nto—kusafuneka amapolisa angapezulu, ukuzaliswa lawo agalele e-Sidutyini. Kwakamsinyane ndiwaqonde amadoda afanele ukupata amanye izibonda nam ziyakuwamisela.” Inani lamadoda lazinikela ebupoliseni lafungiswa. Kubeko ingxoxo efudumeleyo ngeyona ndlela yokupelisa ubusela. Kugqitywe. ekubeni amapolisa atyalwe kwindawo nganye one- venkile, agcine amabadubadu, kugqitywe kanjako kwelokuba kubeko ipatulweni za- sebusuku emdeni, ukuba wonke umzi onomhambi uxele u-Mr. Levey ute lemimiselo ikwayileyo midala bayaziyo yenzi­wa zizibonda ngokwazo, ekuteke ngenxa yokuba ukuba kutate amandla amatsha kwafuneka ibuye yamiselwa. Abantu bomandla ka Mr. Levey bohlwaywa ngamasela ngenxa yawo lamapolisa.

Siyayibona indlela awulwa ngayo u- Mr. Levey lomkosi mkulu, ebekufanelekile ukuba otandayo oku akupaule. Um­baleli wetu ontsundu okwesi sitili usibike- la ukuba Abatembu balomandla banama- valanti alikulu apuma kubo ngokwabo angafumani nto kwa Rulumeni. Makukunjulwe ukuba oku akunakwenzeka ngapa­ndle kokuba kube kuko ukutembana paka- ti kolaulayo nabalaulwayo. Oku *ke* kuko kwesisiqingata. Kwanabantu abantsundu kuko konke akwenzayo babengasayi kuba butuntu ukuzinikela nangayipi indlela. Bapate butshimpasholo, uyakubafumana abantu abatambileyo nabanga abangeyenzi into. Akwaba lemfihlakalo yokupu melela ekulauleni izizwe ezintsundu ibi- funyenwe ngabo bonke abapatele u-Rulu- meni pakati kwabantu abantsundu.

Lenteto siyifumana Awipepa la Peshesheya *i-Fcho* yase London yo 13 Nov: "Kubekuko pezolo intlanganiso yebandla lamakulu amahlanu e-liberals (liqela eli- kolwa ku Mr. Gladstone elo), kwindlu ye- mbuto, yase Grinislii (Greenwich), ukupulapula inteto ka Mr. Lalmohun Ghose *oza* kumela lomzi e-Palamente. Isihlalo sibesibanjwe ngu Mr. Trenchard. Beku- ngeko babali benteto, kodwa u-Mr. Ghose utete nentlanganiso enkulu ixesha elingapezu *kwe* yure ngobuciko obunike inkoliseko. Emva kokuba yena epumile, Ku­gqitywe ngamxelomnye KweloKuba abe ngowesibini Kumalungu.

'

U-Mr. Lalmohun Ghose ngum Indiya ongumteteleli pambi Kwe Jaji e-KalKata (Caloutta). Ukuba abe namhla udyarele isihlalo e-Palamente epaKame njengaleyo yela Mangesi, ukuba abe utatyatwa yi- ndawo ebisakumelwa ngu Mr. Gladstone oyena mpaKati utshatsheleyo Kumapakati aKe apata imicimbi ye Nirosazana ngesisi- zuKulwana, ze KanjaKo KungabiKo matanda oKuba uyaKupumelela—yindawo ebonakala Kuti ma Africa, ingum’mangaliso omkulu. Sipaula ngovuyo ukungabiko kwenteto engafaneleKileyo yoKucasa ibala, ngoKuba lilibala, ebiyakuvaKala Kwelinye ilizwe elingelilo elo lapesheya. Nge- wayengene nge 1880 u-Mr. Ghose UKuba wayengafiKanga Kade, wafumana zonKe indawo zivaliwe. Lento iyaKubaKutaz’abe bala letu; bayaKubona uiiuba ibala labo elimnyama alisaKuma futi endleleni yabo. Ababantu bamhlope balapa balibazelo lalomti mkulu upesheya, ungenisa um- Indiya namhla Kwibunga eliKulu lawo ngapandle KOKutandabuza. Oko kuka- ny kubafikeleyo Kuyakude Kufike na- Kwolilizwe. Asazi kuba KUKauleza Ka- ngaKananina uKuza Kwaxo.

Isabiso Lokulima.

-——♦ —

Nkosi yam.—Kuluvuyo olukulu kum ega­meni lo Hlanga olu Ntsuudu ukufunda ngentlanganiso esand’ ukubanjwa *yabalimi* kwesika Kama. Imisebenze eyalata inkatalo ndiyitanda ngokukulu kanye, ndode ndife ndinkontele ekubeni yimisebenzi yenkutalo yodwa enyusa nhlanga. Ewe umntu angenza imimangaliso'esikolweni ngemfundo yakeaqwele kuzo zonke izifundo zake apume eli- xakaxaka ngamabaso, apume mhlaumbi ne *Double-First* zake e-Oxford nokuba kuse Cambridge, alumke kunene koma Girike noma Latin. Kodwa eyona nto iyincam yeyokuba asebenze ngalomfundo yake into esisimbuku, nengumzekelo olungileyo eluhlangeni lwake.

Ubulimi ndiyakolwa xa umntu abutabate ngengqondo, ngumsebeuzi obatalayo nonyu. sayo. Andikukudinisa Mhleli otandekayo, ngencwadi emoya mde ngalendawo. Ubungqina bamanene adumileyo, ekudala bepete umcimbi wokurweba banele. U-Mr. Searle, etete kwintlanganiso yabarwebi e-Kapa, U-Mr. J. J. Irvine e-Kei Road, no Mr. F. Dyer e Qonce, bati ubulimi nguwona msebebenzi oti kwakuti ntshipa-ntsholo e-Koloni apa ube sisixaso nomqolo wale Koloni. Ngubanina ongalaziyo igugu namaho awapuma kubantu abamhlope nabantsundu ukuzala kwe Dayimani nge 1871, abanye batengisa ifama zabo buputuputu, abalimi bakulahla umntu wateta nge Dayimani kupela, kodwa -ngexeshana elifutshane inani le Dayimani lehla ngokukulu. Abamhlope abenza amaqela (companies) abatabata izabelo (shares) ngamanani amakulu balahlekelwa ngamashumi ngamane, namahlanu ekulwini (40-50 per cent). Ibanki zandweba nababoleki balu- kuni ukuboleka — ngesiqiniselo *se* Dayimani (Diamond Scrip). Kwabanjalo nakwi nkuta-

1. ye Nciniba.—Isipelo sezinkutalo gamagu- gu namaho, yaba isininzi esasipumelele so- nwabile, pambi kwe Dayimani sabuyela ebu- alamini nasebunzimeni ngenxa yelahleko. Kanti ngelinye icala abalimi bona abazigci- nayo ifama zabo bahlala pantsi, bonwaba kwanjengoko. Ngako ke ndiyakolwa uku- ba nam *ubulimi* ngumqolo wale Koloni.

Namhla lo ngumsebenzi omtsha e-Koloni owalata inkutalo endiwaziyo. E-Transkei apa aba Tembu baniqalele ngendlu yabalimi e-Cala.—Mayihambe inkutalo makowetu. *Ubuvila, ukumqena,* nokulala ecaleni kota- ngo emini libalele, mabupele, makowetu sa- fa kukuhlekwa ngabamhlope. Pambili Afri­ca (gabulika Mhleli obekekileyo we Mvo) kufuneka izenzo, nezimbuku ngoku, okunene i-Xesi ngumlambo ocumayo. Oku ngoku sivayo nje ukuba kwesika Kama umjelo ujikiwe ifanele ukuba ingqolowa nombona nezilimo ezingaveliswa kona zizixase mu imali zase Koloni. Umnqweno *wam*, nabo bonke abatanda ukulubona uhlanga lunyukile, ngo- wokuba amalinga anje apumelele ngentsike- lelo yapezulu. Umlimi wenene ufanele uku­ba ibongo nomnqweno wake ibe kukuba abe ngu mvelisi (producer) wazo zonke izilimo ezifunekayo kwilizwe akulo, awufunde kaku- hle umhlaba alima kuwo, aqonde imbewu eziwulungeleyo, agcine ingalo ekugqitiseni nase kubuyeni nganeno ekuhlwayeleyeni— ize ngapezu kwako konke agcine ixesha eku- limeni, enze ukuba izilimo zake zingene kwa- sentloko e-Malikeni pambi kokuba amanani ehle. Siyatemba ukuba soviswa emapepeni ngehambiso yalentlanganiso. Kudala sibaze indlebe ngehambiso yeyase Cala. E kanene Mhleli kutenina kute xum nje ngalontlanga- niso ?

Ipepa lako mfondini *Mhleli* limandi ndiya- temba ukuba bonke abo hlanga ngenene naba- kuhlala ngapandle kwalo. *Ndakutini betu* ndifuna ukusela impilo nempumelelo yako nalo ngegilasi, ndikohliwe kuba ndingu Mzili obambe usiba lweziselo ezinxilisayo zase Mlungwini. O, mandiyisele ngegilasi yaina- nzi—*Kubomi obude ku Mhleli, nempumelelo ende kwi Mvo Zabantsundu,, njengenkutalo ekanyisela elumkisa u-Hlanga,—rwiqi.*

Tand’ Uhlanga. Transkei.

I-KRIKITI.

Mnumzetu,—Kwipepa lako lesibini ngapantsi kwebala elonganyelwe—“ Eza- babaleli ” kubonakele incwadi embali uzigubungele ngelokuba ungu *Mtandi we Krikiti.* Loncwadi ayanelanga kuvakalisa umnqweno nolangazelelo lwelo nene, kodwa ipelekelelwe ngobushushu obukulu ngamanqaku abekwakwelo pepa, ate wona ayingena londawo ngohlobo olude lwapokela nakolombaleli wetu obekeki­leyo. Ukwenjenje’oku Nkosi andizimi- sele kukanyisela umzi ngobukulu belulungelo ongati nongani ungekatungululi ulibone kanti noko Iona liko ; ukukanyi- selwa kweqelo elinjalo ke ndikushiye na- we mbali Wamanqaku, kuba unencazelo eyanelisa umxelo ngokugabadeleyo pezu kweyam. Ekubeni ikaba likov’ ukuyifunda loncwadi ndisendikankanyile ngasentle, aliyinikanga nyamekwana incinane, kodwa lenze ingxoxo ezinobom pezu kwa­yo, ekulusizi ukuti inxenye ite ukuyitaba- ta kwayo loncwadi yangaseyisigqibo eku- fikwe kuso ngamaqela ngamaqela abadlali, kanti hayi ibe kodwa iluluvo lomntu omnye. Nditi besiba sakuba nokuva nga- londawo kwakwelo pepa, kekaloku kubo- nakala ukuba ixesha Iona liyahamba si- ngekade sive ngeyona nto kuyakuba yiyo. Kuko intsebelele zokuba kuqutyiswane e-Rini nokuba kuse Bayi. Ndinoloyikelo ukuba ingati lonto yenzekile, ukuba voti isenziwa kube kugxeleshwe abadlali be- ndawo ngendawo ukuba baqukane kwenye yezondawo bangabaninzi abangafikeleliyo. Ekubeni i-Qonce lipantse ukuba sisazulu sezindawo-ndawo ndinenkolo ukuba kungati kudlalelwe kona kungaka- pukapu ukuhlanganiselana kwamaqela endawo ngendawo. Inye ke kwapela indawo ekungenziwa ngayo, nale yeyokuba ziti zonke indawo ezimaqela alangaze- lela ukudlala ngeloxesha lipakati kwe Krismesi ne Nyibidala zizivakalise ezazo imvo ngokumayelana neyona yona ndawo ifanelekileyo ekungadlalelwa kuyo. Tina apa i-Club zase Lovedale Location nakwa Gqumahashe ziyinxakamele inda­wo leyo, zaye ziyinqwenelela ukuba ibe se Qonce. Solindela ukuva ngekaba eyo­na nto iyiyo.

U m-Lovedale.

IZIBAKALA ZEMFUNDO.

Nkosi yam,—Mr Mhleli we *Mvo Zaba- ntsundu,* kaundifakele lamazwana, ndiva futi *kako* inteto etetwa zintshaba zetu ziti, imali efundisa abantsundu iyacitwa, kuba akuko siqamo. Mna ndilandula ukunga- binyaniso kwalonteto. U-Rev. T. Sogawenza ityalike Emgwali, u-Rev. J. B. Sakuba uyakile e-Rura; u-Rev. B. S. Dlepu, e-Cradock. Into eninzi udodana olusemsebenzini wobufundisi, lushumayela inteto yesi Ngesi, ebufanele ubufundisi. Batsho nganina ukuti asiko isiqamo? Kuzo zonke i-ofisi ngabantsundu; *kuko* nabafanele ukusayina ipasi. Batsho nganina ukuti asiko isiqamo? Ibikona lonto ngapambili? Kuko nabateteleli ematyaleni amagqweta antsundu. Ebekona ngapambili? Hayi! batsho nganina ukuti asi*ko* isiqamo? Into eyinene yona yile yokuti sizenzile ukufundisa ababantu, ngoku baya ebuntwini. Ubunene belozwi bobu—apa e-Dikeni kucitwa amagama abanyuli, nabo ke ubunene bokuti babona sisenza ngengqondo. Ngelilizwi bati akuko siqamo babeka isebe ebusweni nje- nge nkawu, sibabonile apo badlela kona; umona wabo upupuma njengentlama xa igwele lilininzi, unjalo umona wabo. Ukuba ufuna ukubona umona yiza apa e-Dikeni emtonjeni womona.

Uxolo ngobude balencwadi yam.

Owako futi Mfazo N. Galela.

Gaga School,

November 27th, 1884.

Herschel.

December 5, 1884.

Umbaleli wetu ose Bensonvale u-Mr. W. Mzondeki, utumele wenjenje ukuxela ezelo lase Gqili, esingavuya ukuva futi ngaye.

Into endiyibonayo kwelilizwe ndibona indlala, ndibona ukuhamba kwenkomo, iti inkabi ibetane nengxowa. Ke impi evela e- Lusutu kwa Mshweshwe, yiyo into esiyibo- nayo kwelilizwe. Enye into kukuba siva ubunandi ngalamapepa esiwafumana ngoku. Kekaloku enye into endinga ndingayiteta lamadoda amhlope ati wakuba ufumene into enje ngeyawo asuke akumonele kubonakale kanye ukuba awanamoya wokunga wena mnt’ umnyama ungalinga nokuba uke ufikelele kancinane kwizinto ezinjengokurweba. Ilanga lisabalele, kodwa imvula yayike yana kwiveki zokuqala ko November, ke ngoku asikuko nokuba iyafuneka, nengqolowa ezi- bezisitembisa njengokungati siyakufumana isivuno esikulu, kubonakala ukuba ziyatsha ngoku lilanga. Ke nize nindinyamezele, bendike ndabona emapepeni kusitiwa e-Qonce kuko impahla ezingofani ngofani, ke ndalu- sizi ukuba ndingaboni ukuba zitengiswa nga- luhlobo lunina, oko kutsho ndicela ixabiso. Ke kumnandi njengokuba singabantu abakude, into ixelwe ngokucacileyo mandiyeke zinkosi zam. [Lempahla ateta ngayo umba­leli asindaba zetu, zizaso zabanini venkile ekukubo ukuvakalisa amanani xa batandayo. - -Editor *Imvo.']*

Abalimi na Barwebi.

Kumsito woboya wokugqibela amaxabiso afune ukupakama: butengwa kanjalo. Xa kutetwa ngoboya e-Markeni kutetwa uboya obukuliswa ngamagwangqa. Obetu bamnyama bugxekeka kakulu kuba abulungiswa ngendlela ezininzi: bunebula, bufutshane, buqatalala. Ezinto ke mazinxwenywe ngabafuyi begusha. Amanani anikwayo awatanga-tyi kwawokuqala.

The *Watchman* gives the report of a meeting of Mr. W. J. Warren, M.L.A., junior member for this Divison, with a large number of natives from the Kubusi Location. Among the matters considered was a bitter complaint by a headman, no doubt made on behalf of the rest, “ against the pass system as a number of their friends had been arrested and imprisoned [for travelling] without having a pass.” That, after the issue of a circular by Gov­ernment in July last, drawing the atten­tion of all officers having to do with the Pass Act to these acts as they are to be found in the Statute Book, there should still be these “ bitter complaints ” about the illegal enforcement of this law upon the Queen’s subjects, is, to us, at least a revalation. It has been stated, over and over again, that for all practical purposes, the pass is useless, while its inconvenience to well to-do natives is simply vexatious. We fail to see any wisdom in harassing people in this manner simply because they are ignorant.

E-MARKENI.

E-QONCE (Dec. 13).

Ibotolo,—1/3, 2/ ngeponti

Irasi Eluhlaza—1/9 ngekulu. Ihabile—1/10, 2/8 ngekulu. Itapile,—2/1, 2/9 ngekulu Umbona—10/6, 14/6 ngekulu Amazimba—*6/9* ngekulu Irasi—5/. 5/7 ngekulu Inkuni—1/, 1/8 inye Amadada—2/, 2/6 lilinye Itswele—5/6 ngengxowa Inkuni—5/, 25/ ngeflara

E-KOMANI (12 Dec.)

Notwithstanding the fact that **stock- stealing** has been rife on the Frontier, it has been conspicuous by its absence in the district under Mr. Levey. From items communicated to the Queen’s Town *Free Press* it would appear, however, that even there the millennium had not arrived:—

Ibotolo,—1/6, 2/6

Irasi,—10/6, 14/6 iponti

Amaqanda,—9d, 1/3 Ngedaseni

Ihabile,—3/, 5/6

Inkunku,—9d, 1/6

Ikwakwini,—2/6, 7/

Umgubo,—16/6,16/9

Ibran,—6/. 6/6

“ A large meeting (the correspondent says) was held at Indwana by Mr. Levey, R.M. of Xalanga and Cala. Most of the headmen were present and a great number of people. It was for the purpose of checking thieving that the meeting was called. The Magistrate said : ' **During** the past few days stealing has taken a fresh **start on** the border. I am glad to **say** that none of the people of this district are concerned **in** it further than that they are being robbed right and left, I must say that the special policemen of the Cala flats must be praised for following up the spoors of Mr. Duke’s cattle, the principal thief has been arrested and some of the cattle, and the police are following up the other thieves who have gone towards the coast, but what I wish to say to you most particularly **today** is to ask you for more police to take the place of those who have been absorbed in **the** St. Mark’s **District** as **soon** as I am able **to** judge who are the best men to hold the **position** of sergeants the headmen with **myself** will then appoint them.’ A number of volunteers then offered themselves and names of these submitted by the headmen, those present were sworn in as special police. An animated **discussion** then took place as to the best means of checking thieving. It was resolved that special policemen be **placed** at each trading station in the district and watch the loafers, it was also decided that for the next three months continuous night patrols should be made on the border, that every kraal having a stranger or visitor should **immediately** re­port. Mr. Levey **said** that these **rules** were

Umbona,—20/, 25/

Itapile,—4/, 7/

Inkuni,—21/, 40/

E-CRADOCK (Dec. 9).

Ibotolo, 1/6 to 2/

Irasi, 12/6 ngeponti ezi 150

Ibran, 12/ ngenxowa

Amaqanda, 1/6 idazini

Inkuni—10/ to 30/ ngeflara.

Amazimba, 37/ ngenxowa

Umgubo, 20/8 to 32/ ngenxowa

Umbona, 36/ ngenxowa

Ihabile 6/ to 6/9 ngekulu

Inqolowa, 36/ ingxowa

E-BOFOLO (Dec. 12).

Irasi, 7/6 ngekulu leponti

Inkuni, 7/6 to 12/ ngeflara

Itapile, 3/ to 3/3 ngekulu.

Umgubo, 36/ ngenxowa

Imbotyi, 34/ ngenxowa

Ibotolo, 1/ to 1/7 ngeponti

Amaqanda, lOd to 1/3 ngedaseni

, 3/ to 3/3 ngekulu leponti

E-RINI (Dec. 12.) Ibotolo, 1/ to 1/8 ngeponti

Irasi, 10/6 to 11/10 ngenxowa Ibran, 7/3 ngenxowa Amaqanda, 1/3 to 1/6 ngedaseni Ihabile, 2/3 to 4/ ngekulu Amazimba, 23/ ngenxowa Ikalika, 1/3, 1/5 Dgenxowa Umgubo, 28/ to 30/ ngenxowa Umbona, 23/ to 22/6 ngenxowa Itapile, 4 to 6/9 ngenxowa Izibonda, 1/sisinye Inkuni, 10/ to 30/ iflara

NATIVE OPINION THE NATIVE VOTE.

**W**HATEVER might have been the result of the investiga­tions of the Court at Alice, a fort­night ago, in the matter of the the objections, raised by some white men, to the Natives claiming the undoubted right of all Her Ma­jesty Queen Victoria's subjects to the Franchise in countries ruled

Ipepa lalapa e-Qonce i- *Watchman* livakalisa ingxelo yentlangano ka Mr. W. J. Warren M.L.A., ilungu lesibini lesisitili e-Palamente, nento eninzi yabamnyama bomzi wase Kubusi. Pakati kwemicimbi ebipambi kwabo ibesisiroro esenziwe sisibonda—kakade egameni labanye— ngenxa yepasi, kuba into eninzi yezihlobo zabo seke yanela entolongweni ngokuhamba ngapandle kwe pasi. Yinto enjengesityilelo kuti ukuva ukuba abantu basakala rara ngenxa yepasi, ekubeni u-Rulumeni ngo July wayete wazisa kubo bonke omantyi ukuba bauhambise umteto wepasi njengoko unjalo ezincwadini zamasiko, apo kutiwa, ngumntu ongapa- ya kwemida ye Nkosazana kupela onokubanjwa xa ahamba ngapandle kwayo. Kufuti kuboniswa ukuba lepasi ayinqandi luto, ekubeni iyingcapukiso kubantu abazama ukunyuka. Asisiboni tina nesa- ci sokuba abantu *abamnyama* babe bepehlwa-pehlwa ngesizatu sokuba besebunyameni.

by representative institutions—it was bouud, we venture to say, to be satisfactory to the Natives. If Mr. R. W. Rose-Innes, who appeared on the scene in the form of a modern Hercules, to lay the demon of negrophobism, which had been tormenting the European portion of the electorate in Victoria East for some months past, had failed to prove the claims of the 148 Natives who were legally declared qualified to become voters, all the Natives would have retired grace­fully from the struggle of political parties to seek some other course for making known to the powers that be their grievances, and, as the case may be, their desires. Now, however, that he has succeeded, they have the privilege, as their other fellows, to have their wishes repre­sented in a constitutional manner; and if they should abuse it—which we contended they have not done in the past—theirs, and only theirs, is the fault. In one respect, at all events, we can speak for the European electors of Victoria. It will be in the recollection of the choice, who was declared by friend and foe to be head and shoulders above the other candidates in the field, and opposition based on grounds that could not be en­tertained for one minute by any reasonable man ; their success, not­withstanding the paucity of their numbers on the last roll—made them to understand the value of the vote, so much so that they were pre­pared to go into any expense to secure an Attorney, in whose firm­ness they would have implicit confidence, to defend their rights threatened by the might of the objectors. So impressed are these people by the importance of the vote in a colony ruled by Responsible Government, that they were ready to qualify themselves for the privi­lege in the event of the objections being sustained. We may therefore count upon a much larger number applying for registration in 1886, which is the next period, according to the Constitution Ordinance. After this settlement of the ques­tion, whether natives are entitled to be voters or not, it is to be hoped all the parties will now try to accomodate themselves to the situa­tion. That Victoria East is, even with the 330 Natives, practically in the hands of the Natives must be clear to every one. Both Peddie and Victoria East can easily have thousands of qualified Natives to­morrow. The interest of the electors, white and black there, is, as it should be everywhere, to culti- ;vate that spirit which enables each man to see the good qualities that are to be found in his neighbour. And who can to-day deny that on the occasion of the last election the Natives of Victoria East saved the white electors from, or in spite of themselves.

Editorial Notes.

There is a movement on foot among the coloured population of Port Elizabeth to commemorate the Jubilee of the Eman­cipation of the Slaves in the Colony. Cir­culars containing the details of the manner of the celebration have been freely dis­tributed, and we are gratified to notice in them a determination on the part of the coloured classes to make the occasion one of turning over a new leaf. The princi­ples of the projected movement embrace the promotion of the following objects:

1. A more general and closer union among the Coloured Classes, who have hitherto been more or less separated by unimportant distinction.
2. To decide on a *Name* which may supersede the various names by which the Coloured Classes are called.

*(c)* To consider the advisability of start­ing Public *Paper* suited specialy to the Colony Classes, in which they may give expression to their views, and by which they may place themselves before the Public as occasion may require.

*(d)* To consider the good which has *re­sulted from Missionary influence,* and whether greater results might not follow the use of other collateral means.

(e) To consider what are the causes which have prevented the prosperity of the Coloured Classes in the past.

*(f)* To promote an Association with Head Centre and Branches in different Towns and Villages for the furtherance of union, self-dependence, and temperance.

*(g)* To insist on the necessity of faith­fully educating our children, and of avail­ing ourselves of the facilities offered by Government for training them as artizans.

(A) Opportunity will be taken of the Meeting to express our deep and sincere loyalty to Her Majesty our beloved Queen, and our gratitude to the English nation for the Emancipation of the Slaves of the Colony in the year 1884.

We understand that the “ Public Paper” to which allusion is made will take the form of the *Native Opinion,* Dutch (now the recognised language of these people) and English being the two languages in which the paper will be printed. In the progress of the coloured classes of this country may be seen an in­stance of a people who have been, ever since the emancipation, endeavouring to force their way into the pale of European society, but the circumstances of this section of the community have rendered the attempt futile ; and it is with satisfac­tion that we hail this harking back upon lines which alone can make them a not unimportant factor in the progress of this country, viz., to build up with the ma­terials in hand a society conscious of its independence and vitality, and one which, while animated by a fixed determination to advance its own interests is favourable to the prosperity of the other sections— conditions by the importance of which, if all the races inhabiting South Africa were actuated, would make this a great country yet.