We take this item from *Set Volksblad:* —“ Mr. Joubert has placed a notice on the paper that he will move that the petitions sent to the Government by the residents in European Tembuland, and also the correspondence relative to the charge against Mr. Newman Marks, be laid on the table. Those petitions are in favour of Parliamentary representation, separation of Cala district from European Tembuland, the appointment of a Civil Commissioner at Slang River, European Tembuland, and against any Native Magistrate being appointed Civil Commissioner. On the face of it, these requests seem very reasonable and we understand that they are supported by very strong arguments. As to Mr. Marks, he was charged by Mr. De Wet with having made a deliberate false statement to the Natives. Mr. Marks emphatically denies this and has hitherto demanded in vain from Mr. De Wet that he should produce the proof upon which he based this charge.”

Replying to a question put to him by the Hon. T. Brown as to whether Govern­ment was aware of the enormous amount of stock-thefts on the Frontier, and if it intended doing anything to put a stop to it, Mr. De Wet, the Native Minister, said:—“That the Governtment was well aware that many stock-thefts had taken place, and they had prevented them as far as possible. Owing to the great scarcity of police, they had not been able to put a stop to them altogether. It was the inten­tion of the Government to place 200 of the Cape Mounted Rifles in the frontier dis­tricts to assist the Cape Police to prevent thefts. Of course, more police are re­quired, but under the present circum­stances of the colony the Government could not ask for a vote of money for the purpose.”

From Native accounts we learn the inquiry into Mbovane Mabandla’s alleged misdemeanours was conducted by Mr. Dick at the close of last week. Mabandla is said to have triumphantly cleared himself from imputations cast upon him by his detractors, foremost among whom was Mr. King, clerk in charge at Middle Drift, who could only adduce hearsay evidence. The decision, of course, rests’with the Sec­retary for Native Affairs, who, we trust, will rub the matter off his slate by giving Mabandla his dues, if not more. The small-pox charge also fell to the ground as dead as a dodo.

FORT BEAUFORT.

’[from an esteemed correspondent.]

July 21st, 1885.

It is our melancholy duty to chronicle the death of the Rev. S. Mnyakama, of Trinity Mission, Fort Beaufort, who has been suffering for some two years past from ill-health. On Sunday morning last at half-past 7 o’clock he put an end to his existence by hanging. He committed the dreadful deed in his bedroom, and used a piece of rope taken from the bedstead. The post-mortem examination showed softening of the brain and formation of a tumour. The doctor said he would ulti­mately have become a lunatic. Heshowcd to his people signs of mental weakness on the Thursday preceding his death. He had arranged to be present at the opening of the new Anglican church here (St. John’s) but failed to put in an appearance. His excuse was that he felt too ill. His last act as a clergyman was to preach a most solemn sermon on the Sabbath day previous; he took for his text, “ Thou shalt not kill.” Those present said it was so earnest that the whole church was filled with weeping worshippers. It is a singular Coincidence, as he was about to die by his own hands. What a mystery is life !

On Saturday the Lord Bishop of Graham's Town visited the Mission station, but found poor Mr. Mnyakama in a sadly enfeebled state of health and mind. He evidently did not know what he was about. All the surroundings of the man as well as the post-mortem prove most conclusively that he cannot be held per­sonally and morally responsible for the rash act.

As a man, clergyman, and citizen, too much cannot be said of his excellence. His influence upon the young native people was most blessed. He was always gentle and earnest, and one of the most loving of Christian workers. His in­fluence for good extended far and near. He was really loved by all who knew him. The loss to our district of such a man is almost irreparable; all colours here esteemed him as a friend. His gentle un­assuming manners and kindly smile won all hearts, and his memory will survive long in our midst.

On Tuesday, the 21st July, 1885, his remains were interred in the Fort Beau­fort cemetery. His body was brought down from the Mission station and placed in the handsome new church. The build­ing was crowded—at least four hundred persons were present; men of all classes and colour wished to show their last tribute of respect. Europeans were just as anxious as those of his own race. One young lady of our town (a Miss Warren) very gracefully placed a lovely cross and wreath of white flowers upon the coffin as it lay in the nave of the church. This was a graceful and loving act, and so womanly, illustrating the fact that “all the world’s akin.” It spoke volumes for our departed friend.

The funeral service was conducted by the Rev W. H. Turpin, S. Simeon, M.A. (Grahai: ; Town,) J. Wilson, E. J. Battye, B.A. (F‘ - Beaufort,) and T. Chamberlain, M.A. ( v i e). The choir was very happy in it3 r udering of the hymns and beauti­ful p <ms, which assisted very materially the solemn service.

It has never been our lot to witness such a funeral in Fort Beaufort. The church­wardens bore the pall. Fully 800 persons must have joined in the procession when the body left the church. At the grave suitable hymns were sung in both languages (English and Kafir,) the Rev. Turpin officiating, committing the dust to dust and ashes to ashes until that great day.

A live dog is better than a dead lion, and a dead dog is better than a live lion; at leist we would rather own a dead dog than a live lion, and we are not very fond of dead dogs either.

Ololiwe Bakwa Rulumeni.

Ukutwalwa kwemveliso Yeli.

Isaziso esihlaziya esingapambili.

N

GOKUPATELE kwisaziso sam somhla wa 23 July, esi- ngoku twalwa kwemveliso Yelilizwe, kuyaziswa ukuba i Brandi nezinye i Ndywala zeli (ngefatyi) azisakumelwa lixabiso le 25 ngekulu ngapezulu kwelo leqela lesitatu.

C. B. ELLIOTT,

Umpatiswa Omkulu. E-Kapa, 25 July, 1885.

IZISULU ! IZISULU!

J. no C. HEDDING.

KWIVENKILE YAKWA NGrQIKA,

E-QONCE. 1

Bayayitengisa yonke impahla yabo yama Xosa bafuna’ ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona ^kwivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali
encinane.

Unokubatengela abantu abakude impahla abayifunayo fcwimisito eti ibeko e Qonce xa bete banqopisana naye

 **KWA PASCOE**

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d. iyadi.

[KELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi.

LKELEKO, ezingacacileyo ukuba mhlope 1/ iyadi ezi- ntlanu. Ikwilti.

[QIYA ezase France zona, Izikafu zamagxa eziqala kwi 9d. sisinye.

LZIGUBUNGELO zomtshato nentyantyambo zomtshato. Isilika ezimhlope nezinamabala (zitshipu kakubi).

L ALPACA EZICACILEYO NEZIFONYIWEYO (zilu- ngeleabapahli emit shat weni). Nengubo ezitengiswa ngeyadi nesezenziwe zokushata.

INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa otandayo ngexesha elifutshane.

Yeyona ndlu kulungiselelwa kuyo abatenga ezomtshato.

“ Abatengeli banokuteta Isixosa.”

Ityali zetu ziyalala, zifuna ukuvuswa.

ALinagama ka PASCOE ngokumadoda kwa SIGINGQI.

Wgokwabafazi kwa SILINDI.

Elokumteketisa kwa FOLOKOCO.

POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo
zengubo,

\*No. 22, SMITH STREET,

 E-QONCE

[Jhlala enento eninzi yezitofu ezifanelekileyo
neziluhlaza apa bo.

*Ingubo zomtshato zenziiva ngokokufuna komntu\\kiuisi-
tuba se yure ezilishumi^*

Jhlobo ezenziwa ngalo (nokufaneleka , kwazoj akunakugxekwa
bani. -osaaw

Paula—Intsebenzo yonke iqutywa ndlwini ’nye.

**G. WHITAKER,**

Isebe elitengisa nentwana
ezincinane,

*Kwivenkile ebisakubu yeka Magiligana (McGREGOR’S)*

Utenga zonke intlobo Zoboya, nezikumba zempahla emfu- tshane, Neze Nkomo, Nempondo enika amaxabiso adluliseleyo.

Uhlaia enento enenzi yentwana ezinjengo zi-ti, swekile,

njalo, njalo

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

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba- ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

T. H. KELLY,
Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba
neminye efezwa ngamagqweta.

Akab’fi mali ininzi ngoknteta amatyala nokufeza imicimbi yabantsundu.

Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i.ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e-Qonce. Make- r:mlinge napindini entsundu.

**JOHN J. IRVINE & CO.,**

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

B0YA, IZIKUMBA ZENK0M0,

Nezempahla emfutshane,

BEMFONDO,

*Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Lishicilelelwa umninilo, u John Tengo-Jabavu ngu Hay Brothers Smith Street King William’s Town.