has been handed over to Mr. Aitchison, who has worked up the Postal Service to its present state of efficiency. The manner in which this change, professedly made in the name of Retrenchment, is being ad- versely criticised in the Press, gives us ' hope that nothing likely to impair the efficiency of these Departments will be done by the Government in their zeal to reward deserving officials in their estimation without being called to a strict ac- count If any one of these two officials were bound to retire, the opinion of the country, as expressed with unusual un­animity by the Press, would have been better pleased with Mr. Aitchison’s retire- went, who has served the colony long and well and was already entitled to his pension rather than with Mr. Sivewright's, who is still young active, and possesses wonderful administrative abilities. No slur is cast upon the two gentlemen by the papers, and the expression of opinion is thoroughly *bona fide.*

The Synod of the Graham’s Town Diocese is in Session at Graham’s Town. Among the important matters that have already engaged its attention is that o making provision for the support *of* the ministry. Fresh burdens are about to be imposed upon the members ot the Church just as much as they have been imposed upon those of other denominations. When we were beginning to drop into a. despairing mood on contemplating the 'wherewithal these multiplied burdens are to be made we were cheered-up by Canon \_ Woodrooffe. The Rev. Canon is nothing if not cheerful. Said he to his brethren, “There was no doubt they were at present labouring under special depression and disadvantages, but this was a wonderful country—two months rain would dispel their present depression, make them all prosperous and glad again. In the present suffocating season, the Canon’s words came as the scriptural cup of cold water.’ We hope the reader will ponder them.

The Native Farmers. of Tembuland had held their yearly meeting at their headquaters on the 7th and 8th instant. The attendance was large. among the various questions that, were discussed was the absorbing question of stock- sealing, which was handled with intelligence and ability. The Cala special police force raised among ??d composed of these people themselves are effectively put out stock-stealing in ??s district, and whatever of it still remain- nings carried on by the people of the district separated from the Cala, on which action we animadverted in our last.

Through the overbearing mood of the people of this district, who disclaim any other authority but Matanzima's, the police are not allowed to follow the spoors of stolen property which invariably lead to the confines of this new Alsatia. The chief difficulty of the Native Farmers lay in rendering their method more universal. There were not wanting those who thought that Government should leave the matter stamping it in their own hands, giving them the necessary *carte blanche* to deal with thieves. Ultimately it was resolved

to make Native procedure (forfeiture of stock) respecting thieves a rule of hurt. and that imprisonment be added, and above this.

Kokstad Missionary in Pondoland and the editor writes as follows from the fulness wholeheartedly:

“Dear Sir, I send a line to congratulate you upon the initial success of *Imvo Zabantsundu.* The paper has Struck out a new line, is in itself unique in this country, and will, I trust by the blessing of God, prove useful. Any enterprise calculated to promote a right understanding between the European and the Native populations of this and deserves all encouragement. It is but right to say that, so far, you have handleddelicate and difficult topics, with great Moderation and judgement.” We value this testimonial greatly.

J. HILNER,

Umenzi wentsimbi zamaxesha,

e-qonce.

Umtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ??? Zokinika amabaso ngamaxesha atile.

G. N. TUDHOPE,

Umenzi wemifanekiso,

Umtengisi wencwadi nemapepa,
E-QONCE.

Uvule ivenkile yama-Xosa kufupi nendawo aquba kuyo lomsebenzi ungentla.

U-loya, izikumba zempahla emfutshane nezenkomo zitengwa ngamaxiso apakamileyo anikwa emarkeni.

Yizani Maxosa, Tengani kuye I

Imifanekiso yenziwa ngesheleni ezisixe- xne ezine sikisipani xe imitandatu.

CAPE MERCURY.”

Ofuna ukulibona elipepa uzatumela atunyelwa libe- linye.

Elipepa lishicilelwa e-Qonce ngabo bonke O-Lwesibini, no-Lwesine, ne-Migqibelo, jitunyelwo kwaoko kuzo zonke indawo.

 INTLAULELO:

apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.

Ngonyaka kwangapambili, esi- sekweni apa 30s., nge-posi 42s.

 HAY BROTHERS, E-Qonce.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

*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

Wonke umntu ontsundu ose Jagersfontein
makaye kubona u Mitchell NO Greenless

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izi-
hlangu ze 12/6 ; Iblankete ze *10/;*

Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilu- ngile zi tshipu.

Eyona mpahla ininzi e Jagers-
fontein.

U-M. no G. bayitenga Engilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba “se kaya” kwindawo ezingedulu, amaxabiso abizwa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

*Akunaku fumana nto igqite eyabo ngoku-
lunga ngexabiso olirolayo.*

J. no-C. REDDING,

Abatengisi bempahla
Yama-Xosa,

Kwi Venkile Yakwa Ngqika,
e-QONCE.

Ikwangabo e-MKANGISO, Kwa-TESE,

Kwi Xesi elilunge ne NCABASA.

Abatengi bo-boya, nezikumba Zenkomo ne- zempahla emfutshane ne mpondo.

DYER no DYER,
e-Qonce nase Konti,

Bahleli bene mpahla etengisayo:

Enjengama-felane

Iblankete

Ingubo ezitambileyo zokulala Iqiya zezandla (handkerchiefs) Intlobo ezintsha zezigubungelo zobuso

Amaso, alingeneyo nabala lita- ndwayo

Izihlangu nekausi

Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza

Ityali ezintle kunene

Ihempe neminqwazi

Imela zamaxosa nezipili

Izikotile

I-ambile zentlobo ngentlobo zobu- kulu

Isali ne Tuma

Imikala ne berote

Ucumse necitywa

Icuba la Mabulu nela Maxosa Ujiko lwe-xina

„ lobedu

Iswekile zamabala onke Uqolwane (tea) osemtsha yena Ikofu emnandi kanye yase Rio Intwana ezimnandana nemiqa- tane

Istatshi ne Blowu

Imbiza zentlobo zonke zobukulu Amagaba

Kuza kufika ngenqanawa into eninzi yempahla ye- ntlobo zonke ivela e Yurope, kwela Mangesi—Ipuluwa Iparafin, Imiti eseyi eweliwe ivela e Amerika ne “Nottons’’ zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nase Natal nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi anoku- nikwa napina.

King William’s Town, 23rd October, 1884.

LishicileleJwa nguminilo, u John Tengo-JabavU ngu HAY BROTHERS, Smith Street

King William’s Town.