THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

NO. III.

PURE WATER.

Bad water is water containing putrefy- ing organic matter, with sometimes also the germs of fever, and of tape-worm. There is an easy test for water. Two or three drops of Condy’s fluid—a solution of permanganate of potash, a cheap chemical—are put into a tumbler of furrow, or of river water. If the fine purple tint remains for twelve hours, the water is safe, and it is decidedly danger- ous if the tint turns to a brownish yellow, Fever and other germs can be detected only with a powerful microscope.

Some instances will show the effects of drinking bad water. Fifty years ago a visitation of fever in Edinburgh meant a thousand cases; now, it means only twenty or thirty cases. The change is caused by the introduction of pure water in abundance into every house. A fish- ing village had an outbreak of typhoid­fever with nearly two hundred cases and numerous deaths. The epidemic was traced to the spring above the village, from which the water was supplied. It was discovered that the bed-clothes of a typhoid-fever patient had been washed near the spring, and the germs were carried down in the water. In the houses on one side of the street in a low lying tow n, there were numerous cases of tape-worm. It was found that a little sewage from the higher city had got into the water-pipe supplying those houses. Captain B. of a small steamer on Lake Nyassa died of malaria fever. His death was stated on medical authority to have been due to his taking one draught of malaria water. But to come nearer home, within a short period there were above two hundred typhoid fever cases in the Elands River and Lushing- ton River valleys, including Elands Post. These were due partly to personal infec­tion, and partly to the contaminated water of these sluggish streams. In Beaufort West fever is always lurking somewhere, and coming out to kill some of the nota­bles of the place. It is situated on the great Karoo with its fine bracing air, but its water comes from a stagnant dam above the town, and its streets and river beds are full of abominable smells. Tape­worm is excessively common among the Kafirs. It comes from river-water, which is polluted by filth washed in from the banks with the first rains after dry weather.

Wet seasons in Europe are always the most unhealthy, but in South Africa the driest seasons are the worst. In 1878, the year of the Gcaleka war, a very dry year, typhoid fever and scarlet fever were pre­valent. Nothing can explain this except that in the dry seasons the water is nearly stagnant, and is unwholesome.

River water can never be drunk with safety in a hot country like this. It is polluted by cattle, by dead animals, by rotting bones, and by putrefying leaves. Foul linen, and clothes of people who have died of infectious diseases are all washed beside or in the rivers, and the soap-suds with the poison germs are sent down the stream.

Such being the case, the question is where are the Natives to get pure water. Spring water and rain water must for obvious reasons be thrown out of account. Filtered water and boiled water alone remain. A filter is easily made. The bottom of a zinc pail is pierced with small holes, a layer of pure sand is put in with another of wood charcoal above it, and a lid, also pierced, is put in to keep them firm. Water poured in will drip through slowly and come out quite pure. After a time the materials are renewed. It is, however, only beating the air to talk of filters for the Natives, when Europeans don’t take the trouble to use them. Some one, perhaps, reading this, may be wiser than his neighbours and take advice. Were milk abundant, the difficulty would be got over, but that implies the raising of artificial winter­food for cows, an agricultural improve­ment of the distant future. There remains boiled water, but who would drink it? The only feasible thing is the introduction ofcheap tea and coffee. The drinking of tea in Russia and in China, and of coffee in our Dutch farmhouses has superseded the drinking of cold water. The Natives might do the same, did not the duty on these articles increase the price by three times its own amount.

If Natives wish to avoid drinking river water when travelling, it is useful for them to know that they may prevent thirst by drinking before starting in the morning.

S.

practically to influence Parliament to do him justice. Those men with whom I should most like to work—such as Captain Brabant. Mr. Innes, Colonel Griffith, and the like—are not powerful enough to effect any good in Parliament, excellent men though they are, The only chance is for all the English members to unite and fight the Bond, who want to make slaves of the Natives. Now, Sir Gordon Sprigg is the only man under whom all the English conld work. The only choice is between his and Mr. Hofmeyr. You know what will happen if Mr. Hofmeyr becomes Premier. Sir Gordon Spr'gg has served Baal a little, Mr. Hofmeyr will serve him much. Bnt although Sir Gordon has been a servant of the Bond a very long time, be has broken with that powerful br'dy th;s session, and I am of opinion that if he had a strong English party at bis back he would fight the Bond as much as we could wish. And for that reason I think that we should do nothing whatever towards ousting him from the Treasury bench. But at the same I said and do say that I should only give him an “independent” support. If I had been in Parliament last session I should hvve fought hard against the Registration Bill. If another Bill to make that Act still more oppressive is brought in next session, I shall oppose it with all the strength I am capable of. I shall fight hard against laws to force brandy down Native throats; against any attempt to take away Native lands ; and, in fact, in many other matters detrimental to Native interests should not hesitate to oppose Sir Gordon Sprigg. But for the present, in order to stem the tide of Hofmeyrism, we must all unite and make use of the best means we have, until better are ready. If a man came to a rapid stream where there was a narrow and shaky bridge, would he not make use of that bridge rather than wait three or four years until a new one was made And, equally, it is our best policy to unite with Sir Gordon Sprigg in hopes that he will oome back to the paths of justice, or until another and better leader arises. And, in conclusion, I wish to point out three mistakes that have occurred in newspaper reports of my speeches. At Cathcart I did not say that I was “ in favour of the Pass Act,” but that “ I would not interfere with it at present,” which is a widely different thing. Likewise I did not say that prison punishment was too easy for Natives, but that it was too easy for all prisoners alike. I certainly remarked that solitary confinement would be felt particularly by Natives, but at the same time I said that lashes were felt more by Europeans. And in Queenstown I did not say that I would treat Natives as “ servants,” but as “ sons.”

I am, dear sir, your obedient servant,

W. Darley.Hartley,

[For ourselves we should like to be assured by Sir Gordon Sprigg himself as regards his intentions in the future, before we take him as he was when we denounced him in Dr. Darley-Hartley’s company.—Ed. *Imvo.*

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala). E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

7 AMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentlokoyonke.

UMHLAMBI ’LISO (-Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORABAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, akungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba

Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo. ’

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Inctndi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinve inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

lyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu- ble bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa “ Lelona ” xa isifo Lokuhamba igazi sendele.

QONDANI!

KWABO BEBEPANTSI KWA MAGOSA.

K

UKO inguqulo eyenziwayo ekuhanjisweni kwemicimbi
yeli pepa lendaba, *Imvo Zabantsundu.*

Bacelwa bonke, abebe pantsi kwa Magosa kwi-
ndawo ngendawo, ukuba bayitumele ngokwabo, ngokute
nqo, bangabi sayihlaula ku Magosa imali yendleko yepepa,
Itunyelwe ku Mr. J. Tengo-Jabavu, Office of *Imvo Zabantsundu.*King williamstown. Omali ifikileyo woyifumana kwaoko i
Lasiti yake

Intlaulo ye “ Mvo ” Ko mele i Qonce : 2s. 6d. nge
Kwata xa irolwe ngenyanga yokuqala yayo; 3s. nge Kwata
ifike emva kweloxesha.

Apo liya nge Posi: 3s. nge Kwata xa irolwe ngenyanga
yokuqala yayo; 3s. 6d. nge Kwata ifike emva kweloxesha.

Otandayo angawuhlaulela awugqibe unyaka, ngokuquka
i Kwata ezine.

WILLIAM WELLS, *Unobhala.*

BANTSUNDU! BANTSUNDU!! BANTSUND *U !!!*

K

WABATETA isi Xhosa siti, “ Posani amehlo apa.” Kwabo bateta iai Bhulu siti,
“ Kyk bier zoo.” Kwabo bateta ulwimi lwe Nkosazana, siti, “ Look here,”

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, “ *Ityali zetu* ” especially *ezaba Tshakazi,* zihleli zodwa emhlabeni *llokwe zokutshata* esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

*Ingubo zamadoda zokutshata* ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

Amadoda ati ngu “ SIGINGQI.” Abafazi bati ngu “ SILINDI.”
Umteketiso, ngu “FOLOKOCO.”

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Amayeza ka Cook Abantsundu.

COOK

COOK

COOK

Cook

COOK

COOK

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COOK

U

MZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

Elika

lyeza Lesisu Nokuxazazo.
1/6 ibotile.

Elika

lyeza Lokukohlela
(Lingamafuta).
1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

lyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.
6d. ngebotile.
Oka

Umciza Westepu Sabant-
wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.
6d ngesiqunyana.

Oka

Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

COOK

Kutengiswa Ngoku.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama- bala onke.

I Printi kongona zitshipu ku- nenx’engapambili.

W. 0. CARTER &. CO.

Kingwilliamstown.

G. Frauenstein

KWA QOBOQOBO.

U

YAZICELA zonke izihlobo zake ezi
ntsundu okokuba zize kuposa

iliso kule nkumba yake eyivenkile.
Ungumtengeli wento zonke ezibutataka
nezilukuni. Zitengiswa ngamaxabiso alula,
ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa,
Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi
hlangu zentlobo zonke.

Kukwako ne Butcher’s Shop, ne Baker’s Shop.

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

U

TENGA zonke intlobo zeziqamo zomhla.
ba nge “cash.” Utengisela zonke

intlobo zokutya okuzinkozo, itapile, njalo-
njalo, ngokuvuzwa nge Is. epontini ye
mali (5 per cent.). Imali ifunyanwa ngoku-
kauleza.

*I Address: —*

Market Square,
Kingwilliamstown.

Umaki Ofezekileyo.

N

DIYAZISA kubo bonke abantu abemi
e Transkei, nakwezinye indawo ukuba

ndingu Maki Ofezekileyo ngamatye nange
zitena, nokuba ndibiza inani elise zantsi.
nditabata nempahla ehambayo. Ondifunayo
wobhala ku Mr. A. Gontshi, esi Xonxweni
Ngqamakwe.

LEVI S. MBANGE.

Tyinira,

10 March, 1888.

Kubamkeli is Mvo bonke.

Siyababongoza abam- keli be Mvo ukuba ulowo nalowo, makati, xa anga zifumaniyo “ Imvo,” atumele ka- msinyane ukusazisa, ukuze londawo siyilu- ngise ukuba kunokwe- nzeka.

23 June, 1888.

 4 IMVO ZABANTSUNDU (NATIVE OPINION) [SEPTEMBER 6, 1888

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi
bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza

yama Xosa. Bawubongoza umzi ukuke uqwa-
lasele kulawo alandelayo, abhalwe nge nteto
yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo sentsana).*

*Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Ingqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza icepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetu
 ngomfana ontsundwana, amagama
ake Jim, Mbeki, akayise Abraham Gobc-
ngwana Kinass. Wagqityelwa ese Kapa
nge 1882, naku Mr. John James, nakwaba.
nye abafundisi bamahlelo ngamahlelo apo e
Kapa nakwezinye indawo. Ondilandisayo
angatumela kwi editor ye *Mvo,* nokuba
kukum. Indleko zake zingabuyiswa ndim,

M A. G. Kinass,
R.M. Office,
Mount Ayliff.

J. G. NICHOLSON,

*Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,* E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukauleza.

*Uli Gosa le Colonial Mutual Life Assurance Society.*

Ikaya Labantsundu.

 AMAYEZA

INDAWO elungileyo emntwini nase ra-
mncweni.—Izindlu zinkulu zininzi.

Amanani okutya nehabile alula. General
Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

UJAMES MADALA uvule Indlu Yezi.
pungo *(Coffee Shop)* e Malay Camp,

eyazeka kakuhle kwabantsundu kuse Wesile,
kulapo abahambi abavela koma Bhayi, Pe-
sheya kwe Nciba, e Natal, nase Lusutu ba.
ngazibuza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indleda, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

CORRFSPONDENCE.

Cathcart, August 29th, 1888.

The Editor *Imvo Zabantsundu :*

Dear Sir,—Some surprise has been ex pressed that I, a friend of the Native people, should have announced my intention, if elected to Parliament, of supporting the Sprigs Ministry. I have in times past con- tinually attacked that Ministry, and I do not now withdraw anything I ever said. But at, the some time the truest friends to the Native are not those who merely think and speak in his favour, but those who try

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- nowadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

 G.E. COOK

Isaziso Kubabhalelani.

KING WILLIAM’S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

ABABHALELI abebefudula bendazela
e Rura mabenjenje ngoku ukubhalela

kuna.

John L. Mafongqo, Heald Town, Fort Beaufort.

Printed for the Proprietor, J. Tengo- Jabavu, by Hay Brothers Smith Street, King Williamstown.