IZIHELEGU ZO TYWALA E CALA.

Umbhaleli ose Cala uti:—“ Matatu ama- tyala okubulala alinde u Meja. Kwesika Kasana, linye ; kwesika Adonis Toyise, linye ; kwesika Tshokotsha u Stephen—u Tshokotsha ngokwake, isibonda, sibekwa ityala lokuba sibulele umntu kwawaso. Yonke lento ndingati isizekabani bu- tywala. Yinto yanyanganye. Saye site kunye nemantvi umntu owenze utywala obuninzi makadliwe. Pezu koko sibona **inkululeko** yabo; kuvela ezinxwaleko nje.”

EZABABHALELI.

IMITSHATO YA MAKRISTU

Mhleli we Pepa lo Hlanga,— Kaundifakele **lombuzokazi** warn mhlobo wam, kumhla ndikukatazayo ngepepa **lako** **mnumzetu**. Lemitshato ya Makristu antsundu iluhlobo lwamanina ezintlotye- ni? Ndingowaziyo owasebuhedenini kwanowasezikolweni. Make ndenze ama- nqaku ngowobuhedeni (buqaba). Uku- qutywa kwawo—ndibekele entloko—kuti Iwakufika uduli kumenywe abafuneka beze emtshatweni. Esingake siti uduli olu kukubizwa kukubizwa kwe gama. Lufike usuku lomtshato zize zonke izihlo- bo ekududelwana nazo, ezikude neziku- fupi, yenziwe yonke imigcobo enokwe- nziwa, Liti xa litshonayo ilanga ubone kaloku kupitizelwa ngabatsha kugodu- kwa, abafana behlanganisa odade babo eziqwini paya beti mabagoduke okunene nantso lompi yonke intsha igoduka usapo Iwabahedeni ke olo ukuba kuko abasa- layo yoba ngoyise kanye. Batsho oyise ukuti godukani kubafana nentombazana —Mandikuqondise mfundi ukuba ngu- mteto otenqi kubo lo wokuba umfana nentombazana bengazanga balala emgi- dini nokuba sekutenina mabaye kuka- ngela impahla emakaya, mandipeze apo ngalowo. Owama Ngesi—kufike kubi- zwa igama kwesukuba libizwa kuwo, ze kumenywe izihlobo zixelelwe imini yomtshato, *ze* yakufika lomini zize, zifi- ke zenze yonke imigcobo eziyenzayo sebevela kutshata kumtshatisi nobaba- sayana abatshati emva kwezonto ke umtshati nomtshatikazi bazakmka kwa- ngalomini, ikakulu ke nezihlobo zasekaya sezosala zizivuyisa bemkile bona. Into eninzi yabamenywa izakugoduka yonke kuti ukuba kuko ezizakulala izihlobo kanti zilungiselelwe indawo zazo njengo- kwentlobo zazo—kambe izihlalo zaba- menywa azinakuhlutwa ngabangame- nywanga. Nabamenyiweyo abazikuwu- jikajika lomzi ngokutanda kwabo, baza- kucela konke abakufunayo:—

Makesitate eyamawetu (Ama Kristu) Ayabizwa na kona amagama omtshato i Cawa zontatu—paula mfundi, — kwa- mhla aqalwa amagama, abafana balemizi balala kulemizi yakulo batshati bobabini —Bavuma ingoma batyityimbe, kuse kusihlwa, hai umninimzi nomnikazimzi abatetiuto sike bakupe indlu nentsapo isebenze kwalowomsebenzi. Kuyaququ- zelwa ke kulemizi yomibini ukumema abazihlobo. Lude lufike ke usuku lom­tshato beze ke abadala nabatsha, kudla- Iwe zonke intlobo zemidlalo ekutiwa ngonomtatsi, no jelumama, no askuku, njalonjalo ngabamenyiweyo nabangame- nywanga, kudliwe kakulu nokuba ngo- womntu olihlwempu kodwa uyakufana nowesityebi ngezidlo nengubo zabatshati nokuba angade u sontombi afikelwe zisamani mhla wagqina umtshato yintwa- na leyo uxolile, nomfana ngokunjalo, noba lomfazi uyakulamba kwangalomini ilandelayo ugqitile umtshato akateni okunye kanti akanayo nemesa mhlaumbi isitulo paya endlwini yake nengubo betu hai, akunani xa eke waduma namhlanje —kuhlwe kuse kudliwa kuselwa, xali- tshonayo ke ilanga, paula, bogoduka oyi­se nonina bashiye intombi nonyana babo apa, bazishiye zikweziya ziqu zingena lulaulo zidlala nabamenyiweyo nabanga- menywanga, bangatsho nokuti abazali lusapo godukani mhlaumbi babuze no­kuti nipiwe indawo yokulalana ekayapa hai babashiyile ezincebeni zenchuka no dyakalashe, kanti nomninimzi akazikuzi- kataza ngokuti bapina abantwana baba- hlobo bam, bayokulala pina? Hai onwabe nje? Bambi abatshatisi bati ngomlomo godukani umtshato upelile. Bambi abazi. Abazikatazi nangalonto basuke bati usa- po lwetu **lingenwaba** ninina, kanti unyanisile uza kuluyeka lonwabe Iweuze ngokutanda kwalo pakati kwalomzi wake angalufuneli ndawo yakulala neyo kuhlala luzibonele Iona into olungaye- nzayo, zekuti ngokuhlwa ubone bengena endlwini behlala pezu kwenkuko aba zintombazana, ize abafana batike bahlale okanye bangqengqe pezu kwezi ntomba- zana—pofu kuko noko umfo okutiwa ngu mkokeli mhlaumbi ngu mpati mtshato kwakuyo lendlu. Yiti ke kuse njalo upumele pandle, wofika kuko abase matunzini ezindlu apa, into eziti wakuti—ningobani? ziti, ulahlekwe ngu- bani ; nabalele pantsi, nabemi iziqhwana. Abanye endlwini apa baman’ ukusuka benxibe izidanga betyityimba, amadoda- na nentombazana zibeta izandla. Lonto emaqabeni kutiwa yintlombe, kule ke akutshiwo kuba umntu uxhentsa enxi- be ibhulukwe zake; abe kumaqaba ebhinqa ingubo esinqeni. Kude kuse, kusiwe umtshakazi kulosoka, bemke kwa bonke, benze kwa ezanto zonke. Lentsapo iya kugoduka emva kwentsuku ezintatu nezine uwonke lomsebenzi. Intombazana nabafana befika ekaya, hai unina ubuza indaba nje wonwabile. Angabuzi nokuba indawo yokulala niyi- fumene na, pina, kuba kaloku abantwana bake bakolwe kakulu, kodwa kaumqubu- le yena lowo mzali uti kuye lento niba- hambisa bodwa ababantwana nenziwa kubatembana, uyakusuka ati, yo, mnta- kanantsi wasekutini wakwa Dlamini ku- ko ukutemba umntana ngezimini zango- ku? Kaupaule ke mfundisi ukuba oku- kuteta kuyavumelanana nesenzo salom- zali. Kanti koti kwakuhla inxwaleko kule ntsapo ubone abafundisi nabadala or abakokeli beramente sebede batsho ngamehlo atsolo bebuza lomntwana nalo mzali indlela ehle ngayo into leyo, kodwa bebeyibona lento yonke, koko bebelinde ukuba ke kuhle lento. Nditi asiko kwa- lusa lonto. Nditi **lomtshato** nguwupina? kuba uyelelene nowa Belungu, po unga- bi nguwo ; uyelelene nowa Maxosa, uze ungabi nguwo nawo.

Qonda ke kunjenjenje, nalu apa olusa- tshana luhamba ezikolweni lubonela lupulapula konke okwenziwa apa, kwa- kubo apa silindele incubeko; abafundisi, netitshala, bakupuma ezikolweni apo. Njengokuba iyinto eseyihleli ilindelwe

kuye wonke umntu oyititshala, le ikuku- tyibilika. Niti yenziwa zincwadi? Na- pakade.

Nditi bazali, bafundisi,—ngokukodwa abantsundu, bona bazazi kakuhle ezi zinto,—ningaba fundisi nje owona mtsha­to wobu Kristu aniwazina nani? Aba- fundi abakundipikisa xa nditi oluhlanga lwakowetu ikakulu lusafuneka longa- nyelwe ngomnye umntu nakweyona nto belufanele ukuba ngum **Dipente** kuyo, kude kube sesiqwini kuye. Makube kangakananina ekuqeqesheni intsapo yabo eti ukuteta koyise nonina, hlalani niti tu anazi nto ngencubeko yase Mlu- ngwini, siti esaziyo. Nditi bo zincwadi, or bubu Krestu na obuncipisa igunya lobuzali kubantwana ? Ebuhedenini intombazana zigcinwa njengomhlambi wegusha ngonina, mhlaumbi ngapezulu. Kambe andizilanduli ezaba hedeni intsi- lelo. Andiyiboni inkohlakalo engaba- ngwa kukugcinwa nokufundiswa kwe remente nolutsha ngabafundisi nangama Krestu enene — uhlobo emayiqutywe ngalo imitshato, kwanohlobo emawuqu- tywe ngalo kanye wonke lomcimbi wo- kwendiselana. Kwapaya ekufilisheni kuko indawo ezixutywe kakulu nobu- hedeni, yayeke lento umxube or umpitikezo iyinto eyonakele ngapezu kwento embi, kodwa iyodwa. Musani bafundisi ukubatata abantsundu ngohlo- bo lwaba mhlope ezintweni zonke. Bafu- ndeni nani, nibakulule ukuba bazipate kwinto abasebekwazi ukuzipata kuzo. Kodwa umtshato wona abakawazi kuzi- pata kuwo kanye. Musani ukuyekela ekutini ngumcimbi wasendlwini, hai, kuba isizukulwana sibonela sizekele kwa- bapambi kwaso. Zifundiseni i Remente zenu umtshato wobu Kristu kwapela ukuba yinto ekoyo, ukuze bangadaniswa abafundisi yinkolo yokuti Ilizwi le Nkosi emizameni yabo alivelisi ziqamo kolu- hlanga.

Ndigqiba ngcsicelo egameni lobulungi- sa kuwo wonke ubani owazi kwasekusu- keni umcimbi wokwendiselana kwasebu- krestwini ukuba asize umzi wakowetu kwelituba usesemva kulo. Nokuba besi- ya kubona umfo olumkileyo selesenza "incwadi ngomtshato besakuvuya ngape­zulu.

T. M. D.

[Ababhaleli mabazame ukuzifutshanisa inteto. Ipepa lincinane.—Editor *Imvo.]*

ABALIMI NA BARWEBI

MARKENI.

E QONCE (Sept. 8).

Irasi elablaza—7d to 1/1 ngekula Ihabile,—3/ to 3/1 ngekulu Ihabile—12/ ngenxhowa Itapile—3/5 to 12/ ngenxhowa Umbona—3/9 to 4/ ngekulu Amazimba—5/ to 5/9 ngenxhowa Imbotyi—4/3 ngekulu Inkuni—5/6 to 21/6 ngeflara

E DAYIMANI (Sept. 8.) Isemile—6/to 7/ ngenxhowa Imbotyi,—7/ to 12/ ,,

Ihabile—10/ to 10/6 ngekulu Amazimba—10/ to 11/ ngenxhowa Umgubo—17/ to 21/ „

Umbona—12/ to 13/ „

Umgubo wombona,—16/ to 20/ „ Ihabile—14/6 to 15/ „

Itapile,—10/ to 21/ „

Inqholowa,—13/ to 14/ „

E KOMANI (Sept. 8). Inkuni—34/ to 41/ ngeflara Imbotyi,—8/ to 12/6 ngenxhowa Isemile—3/ ngenxhowa Umgubo,—7/ to 7/3 ngekulu Umbona—7/3 ngenxhowa Irasi,—5/6 „

Ihabile,—5/ to 6/ ngekulu

NATIVE OPINION

THURSDAY, SEPTEMBER 13, 1888

Not Gaseous **THIS** age is wo- Temperance. **drously** prolific in societies, guilds, associations, and the like. The theory of co-operative effort is zealously proclaimed, and every day sees the advent of some new enterprize on snch lines. That some of these companies or move­ments are monstrous swindles does not invalidate the worth of the principle of co-operation. Foremost among the many associations de­signed to ameliorate the condition of mankind is the now well-known and much discussed Temperance movement. It is essentially a pro­duct of modern days, yet has, during its brief existence, wrought an incalculable amount of good. Starting as an agency for the re­clamation of inebriates it has now addressed itself to the propagation of certain principles which will pre­vent the wholesale corruption and ruin by intemperance of society. “ Prevention better than cure,” might fitly be inscribed upon the banners of the Temperance Reform legions. But there is a growing universal desire to carry the pre­ventive idea to a point beyond its public and private advocacy. At- tempts are being persistently made to influence the legislature of a country in the direction of a better control of intemperance, and he would be a rash statesman who would endeavour to disregard the

clamorous appealing of those earnest men who are deeply solicitous that this open sore, which saps the life of the community, should be healed. In the political language of the age, the principles of the Temperance movement are now brought within the domain of practical politics. The vision upon which the believer in this cause loves most to gaze is not as fabulous and impossible as Utopia, but is rapidly approaching activity. To indicate what we believe to be some excellent methods of work for the accomplish- ment of that end is the purpose of our remarks to-day.

Our readers will probably have seen the reports of a recent public meeting in this town, convened in order to discuss the drink question, in face of the coming Parliamentary elections. The speakers were well- known public men, and their addresses were free from dreary platitudes and anecdotal senility. Some remarkably plain things were said about the existing incomplete- ness of the laws relating to the liquor traffic, but the meeting from beginning to end was characterized by a seriousness of discussion and moderation of speech that, un- fortunately, is not always associated with such gatherings. There was no gush, and the inevitable a awful example ” was given a well-earned holiday. There was no intemperate advocacy of temperance. The meeting was practical, and the influence of it will undoubtedly prove beneficial. All credit is due to those who engineered the meeting to so successful **an** issue We regard it as a welcome departure from what we term *gaseous temper- ance.* To wear regalia, to sing comic songs, and to occasionally form processions, do not constitute the whole duty of temperance men. Nothing tangible results from frothy declamation and that species of oratory which is expressively termed M spread-eagle.” Members of the temperance host are doing noble work when soberly and seriously educating public opinion in the direction advised by our respected Commissioner at the late Licensing Court, i.e., to agitate for legisla- tive restriction of the traffic over the whole country. We assert emphatically that it is a monstrous thing that the platform of the present Ministry should be sup- ported by the brandy-casks of their Western Province" lords and masters. We vehemently protest against the aggrandizement of the brandy-grower at the cost of the health and morals of the teem­ing Native hosts of this country. Let the electorate offer a practical and impressive protest by refusing to support any candidate for their suffrages in the forthcoming con­test, who declines to pledge himself to support the restriction of this destructive trade. Visionary schemes of confederation, an ex­tension of the railway system, and uniformity in custom’s tariff, must all give place to the supreme need of this land at the present time, viz., the creation of a sober, intelli- gent, and industrious Native com- munity. Alas! that we cannot substitute *preservation* for creation ! The evil is patent to all; and in the direction just described lies, we are convinced, the remedy. Our Native voters are a powerful factor in the electorate ; let them not be misled by specious promises or by a suavity temporarily assumed by the candidates who will soon appeal to them ; but let them secure a pledge that interests vital to themselves should be attended to, and a check imposed upon the cupidity of those brandy-growers whose moral nature appears to be warped.

Mr. j. Rose- **OF** the gentlemen

Innes, m.l.a. (mentioned in

“ connection with the representation “ of the Cape Division, says the *Cape Times']* there are special reasons “ for selecting one as not only u worthy of support but as entitled “ to a general and generous support. u Mr. Innes is one of the men to a whom honesty and principle have “ outweighed every consideration of private advantage. He loses his

" present seat by the truckling and at the same time vindictive policy of his distinguished relative [Sir

J. G. Sprigg] ; but the loss to the “constituency is far greater than “ the loss to him, though now the “electors may be too blinded by “ prejudice to see it. There is no “more intelligent member in the “House of Assembly than Mr. “ Innes, none more clearly marked “ out for eminence. Such a repre- “ sentative would be an honour to “ the Cape Division; and we trust “ that there will be no delay in “ securing his consent to become a a candidate and in making “ his election sure.” On this matter it is most gratifying to us to observe that the press is agreed, and so are the public men of the country. The distinction that Mr. Innes has achieved in the political world throws great credit and lustre on the Native Vote which was the first to recognize in him the makings of a solid and eminent statesman in this country. Nothing would have given the Natives greater delight than to return him again, if not for Victoria East, at least for some other constituency in which they can exert some influence; and we regret he has not allowed them to again do themselves that honour. It is, however to be hoped that Mr. Innes’ success will lead those who regard the Natives as thoughtless beings to concede that they possess sufficient perspicacity to appreciate in men the qualities that are necessary in him who aspires to be a public man. Mr. Sauer is one of the gentlemen whom the Natives have from time to time indicated by their votes as possessing the elements of true statesmanship He is prov­ing to be exactly what the Natives believed him to be : for he is now mentioned as the most probable leader of his party in the event of Sir Thomas Scanlen’s election as Speaker, should Sir D. Tennant not be returned for Piquetberg, which is not improbable. Our people are satisfied that, notwith­standing the nonsensical cry that Mr. R. Solomon has been a failure he will yet prove one of the ablest politicians in the land. All he wants is a sufficient term of proba­tion. We refer to these instances to allay all fears that the Native vote is likely to be exercised in a manner derogatory to the interests of tho country and to the dignity of Parliament, seeing that the people have shown already the faculty of discerning the qualifications for public life.

Editorial Notes.

We are desired to contradict a rumour that has been circulated by some de- signing persons in Kingwilliamstown, that Rev. Charles Pamla was on Mr. Schermbrucker’s Election Committee, and had undertaken to use what in- fluence he had to get the Natives to vote for him.

The *Cape Times* remarks that the Kafir is naturally a politician, and deeply impressed with the idea of good govern- ment, whereas the coolie has no political feeling whatever, and no conception of government except as a machinery for securing him payment of his wages, and a certain measure of protection in the daily routine of life.

The *Cape Argus* understands, that the Legislative Council is not to be dissolved after all, until it has run its full term of seven years, at any rate, is not to be dissolved at the present juncture. The seat of Mr. Schermbrucker is, says our contemporary, thus secure, and he is under no obligation to seek a haven at Kingwilliamstown or anywhere else, not at least unless some impulse should egg him on to try a most unnecessary fall with Fortune. This goes far to con­firm the remarks we made in our last based upon Mr. Bidwell's message to his journal at Uitenhage.

It is, then, as certain as it is possible  
to be so that a bitter contest, which Mr.  
Schermbrucker’s standing for King-  
williamstown would have occasioned,  
will be averted. We, for one, have never  
been able to understand the reasons  
which prompted his supporters to put  
him forward. We confess we had hither-  
to not developed any hot opposition to  
Mr. Schermbrucker’s candidature, since,  
after parting cable with the Bond, as his  
supporters were assuring us again and  
again that he had, we were in ignorance  
as to the principles he represented, for  
we knew that when the Ministry, of  
which he is a member, was deserted by  
the Bond, it was saved from being in the  
minority, and thus kept in office, by Mr.  
Solomon and those who usually act with  
him. Under the circumstances, it was  
not clear to us wherein the difference  
between Mr. Schermbrucker and Mr.  
Solomon lay; for both in the last session

had worked together against their com- mon enemy, the Bondmen or Republic- ans ; and we are not so young in politics as to lash ourselves into black—the writer being a native of course—heat over a question of mere personal preference as regards candidates of similar views. Over and above this, moreover, we could not see the advantage of dispensing with the vote of Mr. Solomon a popular member *in the House,* though at present he may not be popular in the estimation of a fickle constituency, seeing that Mr. Schermbrucker’s influence and vote was not lost in the Council, where, as a matter of fact, he had achieved what distinction he now enjoyed in the politics of the country. For these reasons, the way the promoters of his return proceeded to work, has all along smacked to us of jaunty impertinence, and nothing more nor less. It has been to us with no small amount of anxiety that we have observed an attempt to throw an apple of discord among the community over a matter not involving any principle whatever; and we are glad now there is a likelihood that we shall be spared a really bootless conflict.

The released chiefs passed through town bound for Centani in Gcalekaland yester- day morning, having arrived here on Monday. The Native people were simply thrown into paroxyms of delight over them, aud their stay has literally been one continued “at home” with those of their colour. Ou Tuesday evening they were entertained at an informal tea- meeting, which afforded an opportunity to a great many more who might have had no chance to see them to do so in the School-room at Brownlee Station, and an enjoyable evening was spent. It is still under consideration to hold regular meetings of Natives in various districts to pass resolutions of thanks to Government for the clemency shown to these unfor- tunate chiefs.

The *Kokstad Advertiser* has again within nine months changed hands. It is gratifying to observe that the change is for the better. The first leading article that has seen the light under the auspices of the new management is on “ The Pondo Resident,” and the subject is treated in a spirit that is fair and satisfac- tory both to our Government and to the Pondos; and we are bound to say that, judging from the tone of this article, our contemporary bids fair to revert to the position it occupied before the first change, as a safe and reliable authority on Native affairs.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN,

NO. IV,

Consumption—its Causes.

A registration of the births and mar-  
riages, and of the deaths with their  
causes, is a necessity of every civilized  
government. In the absence of registra-  
tion in this country, the number of  
deaths by consumption among the  
Natives is uncertain, but judging from a  
single section—those who have been con-  
nected with Lovedale—it must be great  
especially among the educated portion.  
The occurrence of so many deaths from  
consumption, in a country which is a  
health-resort for consumptives, can be  
explained only by supposing that there  
is a complication of causes leading to this  
result.

Here, as everywhere, a hereditary ten-  
dency is the foremost among these causes.  
It does not properly account for con-  
sumption, but merely throws back the  
real causes on a former generation.

Many cases of pulmonary disease are  
traceable to infection. It does not now  
admit of dispute that consumptives  
breathe out the germs of consumption,  
and it is no contradiction to this that  
many persons are unaffected by them.  
They are simply strong enough to  
throw them out. The infection is  
usually caught from breathing the air of  
an apartment which a consumptive has  
occupied for a number of hours; and also  
from sleeping in the same hut with one.  
The infection is more virulent when the  
patient is in the last,stages of the disease.

Typhoid or enteric fever is another  
source of consumption. The African  
form of the malady is accompanied by  
liver and chest complications. When the  
fever has left, imflammation in the lung  
sometimes developes into consumption.

One of the most frequent causes of  
consumption among the Natives is a chill,  
caught from sitting in wet clothes after  
being drenched with rain , or from  
having the underclothing soaked with  
perspiration, without shifting. Chills are  
also got from sleeping on the floor of **a**hut, and from the want of warm clothing,  
aud of fire in winter. Going out into the  
night air with a weak chest is another  
source of danger peculiar to this country.  
During a hot-wind day, the temperature  
between one and two o’clock in the after-

noon has been observed to stand at 1050,  
with 35 of difference between the dry  
and wet bulbs, which the same evening  
at 8 o’clock there was not 1 ® of difference.  
This means that the air had a dryness of  
54—the number of degrees between  
105 and the dew point—and within six  
hours was completely saturated. We  
have here the one weak point of the South  
African climate—the rapid change from  
extreme dryness to extreme humidity.  
14® of dryness is considerable for the  
English climate—not 54o .

Too much brain work on the part of  
young men and women at Native Institu-  
tions is another cause of consumption.  
They work very hard to gain Government  
Certificates, and their brain is not inured  
to it. A sedentary life at a desk or in the  
printing office has the same tendency.

[SEPTEMBER 13, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3