le Dike ne Ngqushwa, nela Pesheya kwe Nciba, ako namanye owovifumana inteto yawo yayame ukukukusela, kodwa ekungeko nalinye kuwo elanyulwa nguwe. Pulapula inteto zo Sivewright ngomnye wamalungu ahamba esaneka izandla, etembisa ukuba ayakwenza ona- ntsi nonantsi, uvumela ukuba kumiswe i Feltkorneti imantyi zokugweba ama- tyala ezicaka zamafama, ezingabantsundu, njengoko waziyo nawe ukuba, zona kanye i Feltkorneti zitiyene kanye nontsundu, oko ukubona ukunga kulungilena, wayetembise njalona Embo. Kum kubonakala ukuba otombisayo akafanele ukuvotelwa, anikwe ilungelo lokuya kuxhasa i Bondi yama Bhulu. Undixolele nkosi yam, ngobude bencwa- di, woti nawe uzame ukuyifinyeza. Ngetemba elikulu ngayo lencwadi ukuba ndoyibona epepeni elizayo ; ngombuliso omkulu ; ndingomnye wabanyuli.

Queenstown, 17 August 1888.

Max. Gazo.

UKUTIYEKA KWABAFUNDILEYO.

Nkosi,—Ndikucela ukuba ufake epe- Eeni lomzi ontsundu lendawo,—kumbha- wenqaku elincoma ukutiywa kwabantu abafundileyo ngamadoda amadala, atsho ancome iratshi elibonwu kwabafundileyo ngabadala abantu. Ke nditi kwinteto yako le, ndivile ngendlebe xa kutetwa- yo ngokungela kwabafundileyo nabantu bezikolo; “ Kanye ndingaqasha u Mxosa obomvu kunabantu besikolo,” atsho umlungu futi-futi. Ndiyiva lonteto, ndi- qube ndaquba ndikangela lento itetwayo ngabelungu, ndamana ndikangela oko kutsho kwabo, ndada ndanakana nam kaloku into ezibanga ukuba sitiywe ngabelungu. Kute ukupuma kwama- dodana ezisimnareni ati bhukuqu ama- nene amhlope ikuwaqasha. awafaka ezi- tolweni zawo, laseziposiofisi zawo, akum- sba nakumagqveta nakumagqira, zonke ezondawo zamadodana afundileyo. Ke kuwo onke lawo ndiwabonileyo ngawam amehlo akuko nanye eyatwala indwe ekupumeni kwawo kwezondawo. Eba, abhala incwadizobusela, agxotwa emise- benzini abeyiuna, anxila, asezijajini, agwetywa. Aye amanye eseuza ezinye imvutulukana zicapukisayo ku Mangesi ezingenziwe igabantu “ abafundileyo. Yiyo ke into bafanekisela kuyo ukuti- ywa kwabantu bafundileyo nga Mangesi.

Mayelana nai mpi indala, nokutiya umntu ofundilyo, ayiko lonto ibifanele ukubako ngena yemisebeuzi ebonakala yo kuni bafuncleyo. Sikohliwe kukunini bona ngokub singabazali, oyihlo, onyoko. Bona ukuba umntu ofundileyo siyamtanda, e »ikeni kuzele amadodana nentombi e Nxkwebe, kanjalo e Nxaru- ni, e Rini, e Mtwaku, nakwezinye isim- nari, kuzele abutwana babantu abadala ; bebafuna ukubababe ngabantu abafundi- leyo ke. Batima ke ukuxasa into aba- ngayitandiyo kagaka umntu ofundileyo ? Ndisapumla aps Ndiyeza, mbonukutywa kofundileyo.—ndim,

Ndive Ndabona.

INGXOXOENGABAFUNDISI.

Nkosi yam Mleli we Mvo,—Nditu- kile kanene ukubona kwipepa lako le 23 ka August lo, isima le Bhayi libalelwa pe ati kweziqigata ezingavaniyo naba fundisi bazo. into le ndimelwe kukuyi- kenyeza, umlaimbi ukufuna incazelo ngayo. ’ Ndinnyaka mine epelileyo apa e Bhayi, ndikwesihlanu ngoku. Kwi minyaka emi bendimane ukucelwa yiramente yala ukuba ndihlale omnye umnyaka kwa kwanamhla. Andazi kungevani kwe neramente endiyipati- siweyo; inye into endiyaziyo, nayo ayingesingiswempatweni yam, kanjalo nayo lonkatazi uyapela mu kanye kwaxo- lelwana, yayine hopbeer, yaziwa ngu mntu wonke, kwe Mr. Editor uyayazi. Kuqala i hopbor yachaswa yintlanganiso yabakokeli, na Quarterly Meeting, nayi District Meeting. Nawe Mr. Editor wayibhala ingxelo ka Dr. Hahn epepeni lako, exela ukuba i hopbeer yase Bhayi ibutywala, neqibo ka Rulumente yo- kuba mayingangiswa ngapandle kwe *Licence.',* ezona zimhlope kuye wonke umntu. Umtu wama Wesile nguwolo (C) 8. Ukunxi (yinto eyaliwayo). 9. Ukubutenga njutengisa ngabo utywala obushushu. J. Nokusela xa bauga- busezelwanga umkuhlane, oko ku- kuti, xa bengokuseleli mkuhlane. *(F)* 18. Ukutenga izinto nokutengisa ngendawo engavunyelwayo yimiteto Yimiteto yelizwe oko kukuti izinto ezifu- na ukutengiswa ukutengwa nge License. Ke ukwenza, lokutengisa, nokutenga, nokusela ihopbeer kukwapula yonke lemiteto ingem, ke abapuli balemiteto xa bangaba balitshiwe abangeza babale- Iwe ukuba yinxabano yo Mfundisi ne Ramente ngoka ngokwapula lemiteto liyapela igama obu Ramente. Nokuba sebesitinina amakubizwa ngokuba yi Ramente *no more than the man in the Moon.*

Enye into abantu balapa abazange bakutshwe bazupa ngokwabo. Kanjalo enye into uma ufunyanwa yintlanga- niso yabakoke ukuba unetyala, ize isi-

webo siwis ngu Mongameli wesi ngata. Ke kwisi Qingata sase Rini akuko bonganli abantsundu, ngokoke into ebekiswa ibafundisi besisi Qingata ngokugweba amatyala e Ramente itshaye pantsi, enye in kupela ngumona nekwe- e, gqibike; le kanjalo lento yokut kwakubako lo komnye wabafundisi abantsundu ilenye seyigqiba ngeliti yenziwa ngabonke kukuswela imbeko kubafundisi abantsundu kupela, ekubo- nakala ukuba abafundisi abantsundu balilishwa lomhluzi wamanqina apa e Africa. Okukunjenje ndifuna umka- nyezi wam ave azibhale ngegama lake ize lesali inama izokubhaxekwa *on the right horse.—*Ibaka sako,

Samuel Ntsiko, Umfundisi wase Bhayi.

NGENTLANGANISO.

Mhleli wepepa lamanene namanene- kazi,—Ndinga ndingapendula i letter etunyelwe ntlanganiso yase Ko- loni ebise ebe eti, masihlangape emva konyaka ndawo ngendawo sixoxe ngento zombu. Ke lamadoda ahlabe ekangele kuma akuba wona eyintlanga- niso engadibeyo nokuba axoxe izinto zekomkulu entlanganiso ehamba nga- matunzi kwinto zombuso. Nganina ma-Koloni nisazami kwenza intlangani- so ekululekile yokuteta imfanelozenu? Ipesheya kwenciba alinakudibana ne- ntlanganiso emba ngobusuku eyoyi- kana nemini. <odwa yona inteto yenu, mayelana na ntlanganiso yonyaka ilungile kanye ukuba beningeyiyo le ntlanganiso abafundisi, eteta ngento -zeramente nesikolo. Kanilungise ma- -wetu.—OwenUpesheva kwe Nciba

M. J. J.

UKUNGAVISWA NGU RULUMENTE

Nkosi Mhleli we Zimvo Zabantsu- ndu,—Uncede mfo ka Jabavu undifakele kulomvaba yakomkulu lemigcana ingepi imbalwa kanye. Ndiva ndinemihlalikazi emikulu kunene, ndakuva kusitiwa u Rulumente lo kanti uyanqwena ngelipe- pa le *Mvo,* ukunga angeva imvo zaba- ntsundu—ndaqonda ukuti sisakuke sipile kanti. Tina Ebatenjini apa besiba lomntu ungu Rulumente sisidlwengu, kanti ungumntu njengabanye. Yiva ke bawo Apa ke sibona izinto ezimbi esingazivi- swayo zimantyi zetu, ngomteto wako ke ; mhlana kwatengwa umhlaba we dolopu wase Mtata kwaboniswana ngawo, kute ke mhla u Rulumente ati uyawulungisa ongowake, wadla nowetu, wawongeza ke owake ugowetu, wesuka wema ngezi- mbana waqwela wema ngama Qweqwe, nauko eyakuti ngqu ngo Lutshaba, le bo, kude le. Asazi nento le ngalowo mhlaba- kazi, uku Rulumente siteta nje, singama- koboka na? Sati mhla saxelelwa into saxelelwa ukuxhoma, sati he, kunganga- nje ke, sahlanganiswa tina Bateinbu, sapendula sati, hai, awuko umteto woku- xhoma Ebatenjini apa. Salinda, siyabo- na sibona sekuxhonywa. Lento yoku- ngeviswa neyokungaboniswa ingumteto na, we Queen Victoria. Apa Ehgcobo, Tembuland, siva sekuko umda esinga- waziyo emhlabeni wetu. Azike iyawazi, sinina i Major le womda siwuvayo apa. Enye into esingayaziyo nantsi,— ivenkile zalapa, namapoiisa alapa, lompi ke ivotela u Faku, nomhlaba weziqini- selo (titles), asaziswa tina. Nguwe ke Rulumente oti masenziwe amakoboka, izinja, senzentonina? Kadekumnyama, kusile ngoku nje. Inxhowa zalo Rulume- nte zizele yimfazwe yodwa, asiyifuni ke tina apa, sifuna ukufela kwi Nkosazana. Mandiyeke gxebe, ndavinjwa namanzl.

Ndingu Lumek’isibane.

25 July .1888.

NGEMFUNDO.

Nkosi Ebekekileyo.—Kaundipe inda- wokulomtonbo uselwa zizikulu: ndilu- na ukuposa amazwana, ndibangelwa yi- nteto ka Mr. Botoman entlanganisweni yc mfundo ebise Debe, ndipaula lendawo ati, kuyafuneka ukuba kubhataliswe wonke umntu omele isikula ngomntwana wake. Yinyaniso lonto madoda entla- nganiso, itetwa ngu Mr. Botoman. Aba- ntu bakuti luyafuneka unyanzelo kubo kwinto ezilungileyo, kuba abakawaqondi amalungelo abo kulombuso wase Mlu- ngwini, basazimatele into zokukanya. Emveni konyanzelo boqonda kamva. Eli linga litetwa ngumfo ka Botoman ndiyakolwa ukuba amadoda okukanya ayalipandipa, kanjako amanene entla- nganiso oyikutaza lenteto ide iyekufika ezindlebeni zo D. Dale. Ungene entweni lo ka Botoman. Ngati izikula zabantsundu zingaba nabantwana ngale- ndlela, kuba akuko mntu ungafumana atande ukurola imali ngomntwana kanti akafundi. Abantsundu basafuna uku- qutywa ezizinto azikacaci kubo. Siya- qonda ngoku nje i Transkei into eyiyo xa siyilinganisa ne Colony, kwinto zenqubelo pambili, ikabile, i Colony ingasemva. Yintonina eyenza lonto? Lunyanzelo, bafike bona o Captain Blyth benze imiteto yonyanzelo kubantu ba- kuti, zonke izibonda or inkoliso yazo namhla e Transkei inezikula eziqinise- kileyo, kuko ne lesisi, imiboniso, nezinye izinto ezikankanywayo, kumadoda ase Transkei. Kuqala walulunyanzelo, ku- bo kuyinto embi, namhla kumnandi ludumo, kupuma iziqamo ezible. Aba- fundisi no Titshala bezikula zangapandle bangapumla nakulenkatazo, yokuteta nabazali babantwana ngabantwaua ukuba babatumele esikuleni, nemali ka Titshala ingaqiniseka kunoluyekelelo. Umrumo ka Rulumente awanele ku Titshala onomfazi. Kunzima ke kubo, iyafu- neka i Compulsory Education yona kuti luhlanga oluntsundu. Lentlangani- so yo Titshala maxa inezinto eziyimiteto elungileyo epuma ngemizamo yayo, iya kutsala nobe ngacingi nento ngayo. Amalungu ayoke anga angometela. Siyatemba ukuba u Mr. Bottoman ipepa lake lentlangauiso ezayo uya kulilungi- selela, azivelele zonke inkaloza lomcimbi. Ewe yindawo ebanzi, kodwa amadoda anje ngo Mr. Makiwane nabanye, aka- kuyiyekelela lengxoxo njengokuba seyi- ngene ifumane ipelele emoyeni. Ngati. i progress yetu apa e Koloni ngoku ngu mqomboti nolwaluko. Qinisani izikula; zodamba ezizinto. Into embana ke ma- doda entlanganiso yile yokuba kuti emapepeni asukuba eleswa ngamanye amanene, atetelwe kakubi ngamanye, kanti umntu sazeke enze imizamo ; enda- weni yokuba akutazwe, yintshwabulo. Manditshonele okwanamhla, isicaka esi- tobileyo,

Charles Mjodi.

St Matthew’s, Keiskama Hoek,

August 4th, 1888.

ABALIMI NA BARWEBI.

markeni

E QONCE (Aug. 25).

Irasi eluhlaza—8d to 1/2 ngedazini Ihabile—3/7 to 5/ ngekulu Itapile—6/6 to 8/6 ngenxhowa Umbona—-4/ to 5/6 ngekuln Amazimba—5/ ngekulu

Isemile—3/3 to 3/11 ngenxhowa Amatanga 2/6 to 6/ ngedazini Umgubo—8/ to 9/ ngekulu

Imbotyi—5/ to 6/6 ngekulu

Inkuni—5/ to 14/ ngeflara

E RINI (Aug. 25.)

Iraei—10/6 ngenxhowa

Isemile—3/9 ngeaxbowa

Umgubo—15/3 to 16/ ngenxhowa Umbona,—10/to 11/6 ngenxhowa Amazimba—9/ ngenxhowa

Ihabile,—1/9 to 3/9 ngekulu

Itapile,—5/9 to 9/9 ngekulu Inqholowa—4/3 to 4/5 ngekulu

Inkuni—10/ to 20/ ngeflara

E DAYIMANI (Aug 24.)

Isemile—6/6 to 7/ ngenxhowa Irasi,—12/ to 12/6 „

Imbotyi,—7/ to 12/ „

Ihabile—9/ to 11/ , „

Amazimba—10/ to 12/6 „

Umbona—13/6 to 14/6 „

Umgubo wombona—18/ to 22/6 „ Itapile,—18/ to 20/ „

Inqholowa,—14/ to 15/ „

Native Opinion

THURSDAY. AUGUST 30, 1888

The Much irritation has

Dog-Tax. been occasioned among the Natives of the division of Kingwilliamstown by the imposi- tion of the Dog-Tax. The Divi- sional Council has to do with its imposition ; but Natives cannot be expected as yet to know where the powers of the Government end, and where those of the Divisional Council begin. Thus then the feeding that has been stirred up by the vexatious Dog-Tax is levied at the Ministry of the day who must bear all the unpopularity that is engendered by this impost. It is, perhaps, as well that it should be so; for we consider Govern- ment should never have consented to the devolution of its functions, as the guardians of the ignorant Natives to practically irresponsible bodies such as Divisional Councils are. There is no guarantee that these Councils, whose proceedings do not appear to be of interest to anyone but the Secretary, and the Road Contractor, would not abuse their powers, and carry out other- wise harmless laws in a manner calculated to irritate the ignorant and the weak. The rigour and want of tact with which the Dog Tax is being collected in the King- williamstown District is a case in point. Dogs have been shot down whose owners were still calling for more light. Under these circum- stances there is no telling what a hasty act may not do. The Secretary for Native Affairs will have to keep his eye on the ad- ministration of the Act if his term of office is not be associated with oppression in the minds of those for whose benefit his department exists. There is talk of having the Act proclaimed in Peddie. We should exceedingly be sorry if this were done ; *for* the tax is not worth the trouble of collecting, while it is the source of much bad blood among the Natives. They argue, not with- out much truth and force, that in the country places they have no police force ‘to watch their persons and their stock by night; and the dogs have shewn themselves to be as effi- cient as a vigilant police force. Of- ten, in the words of Ovid, have they commended them to Pales, the deity who is supposed to watch over a pastoral class such as our people mostly are :—

Pelle procul morbos. Valeant hominesque gregesque Et valeant vigiles, provida turba, canes.

This not without strong cause when it is borne in mind that the people were years ago despoiled of their guns by the Government, and may, without dogs, be an easy prey to thieves; for it must be re- membered that to escape the 2s. tax per dog, a great many of that faithful tribe must be sacri- ficed. We understand the enormity of the plague of dogs in towns where there are police; and how important it is that it should be put down by all means. We fail to see that there is any demand for stern and summary measures against dogs in the country where people are not policed.

The Bond NEVER prophesy un-
Civil Commis- less you  know
sioner of Lord Beaconsfield 18
Queenstown. reported have said. A
short while ago we ventured to
prophesy that our friends of the
Afrikander Bond, having failed to
secure a verdict in their favour in the
Supreme Court in the matter of the
Glen Grey Parliamentary Registra-
tion, would move heaven and earth to
discredit Mr. Egbert Gabcia, the
Civil Commissioner of Queenstown,
and that proposals would be made to
have him removed. We knew the
men we were speaking about when
we made this prophecy, and happen
to know, moreover, the nature of the
relations that subsist between the
present Ministry and the Bond.
When, then, we ventured to prophesy
in respect of this case, it was not
because we did not know. Already

the *Zuid Afrikaan* has taken
matter up, and thus interprets
mind of the Bond concerning
Garcia :—

the
the
Mr.

Mr. Bamberger is removed from his post

as C.C. and R.M., at Hanover, and pnt into an inferior office, because he kept the savage element of the colonial population, an element causing much trouble to the farm, era, in order in a manner displeasing to the weak-minded philanthropists. Mr. Garcia, C.O and B.M. of Queenstown, who made use of his official position to secure the majority at elections in his district to barbarians and “ blanket friends,” and who, according to the Attorney-General and the committee on the Queenstown Registration, has thereby contributed to an infraction of the law, is praised by that same Attorney-General as an excellent officer and will probably be left un­molested in his lucrative office in which he assisted at the violation of the law. The officers in the.Civil Service could not be told more plainly that they may fearlessly defy Parliament and our farming population, and aid the triumph of baroarism, but that the least violation of the feelings of those who entertain the Exeter Hall principles, or who, for party reasons, profess to entertain them, is promptly punished. “ Boers take care,” is our advice and answer hereto.

This is what the Attorney-General had said in his place in Parliament of Mr. Garcia :—“ He had known Mr. “ Gabcia for many years, and he knew “him to be a man of the most upright “ character, and one who would not “ on any consideration do what was “ not right.” All who know Mr. Gabcia could, we feel sure, honestly endorse the opinion of Sir Thomas Upington regarding him, and would hold, besides, that no mean or un- worthy motives actuated him when be had the Registration Cases before him. And yet on the sole dictum of the Bond such a gentleman is to be spotted for a sacrifice to propitiate the anger of the goddess Bond over the Glen Grey Native Registration case

It remains to be seen whether the Ministry will prove pliable enough to carry out the orders of the Bond.

If it is permitted to estimate votes in
sections, we have uo fear in asserting that
there is no vote in this Colony that is
exercised with more discrimination and
judgment than the Native Vote. This
may be gathered from a study of the men
it has helped to send to Parliament. In
deciding upon a representative in Parlia-
ment our countrymen do not bother
themselves with the childish idea about
the residence of a candidate being a
necessary qualification for a member that
is respected and listened to in the House.
They dismiss such nousense as unworthy
of the consideration of sane men. With
them the primary consideration is will
their member command respect, take a
creditable part among the men of light
and leading who are being sent by other
places to Parliament. Of course the
locality that rears a genius is entitled to
all credit it can receive for that fact; but
people are apt to make a huge mistake by
supposing that in the heat of debate
members care a dump about the place of
residence of the member for a particular
constituency.

When then at end of the career of a
Parliament stock is taken of the members
sent by constituencies, it is most gratify-
ing to us to find the men whom the
Natives were instrumental in returning
creditably mentioned as they are in the
following extract from the *Cape Argus :■—*“The only members of the old Opposition
who have got on ’ with the- House are
Mr. Sauer and Mr. Innes. Mr. Sauer
has improved his position, both personally
and politically in the House. Some old
scores have been completely forgiven,
and his really able handling of the
apparently hopeless Junction question
won for him the regards of what in
Parliamentary phrase we now call ‘ an
important section of this House.’ He has
saved his constituents from the permanent
injury of a ruinous railway scheme, and
that without sacrificing any general
support he might hope to secure. Mr.
Innes, too, has shown that the real way
to the hearts of the country members is
not by a shameless surrender of convic-
tion, in order to meet a frequently false
estimate of their views. The *jong kerel* is
first favourite with the back benches, and
will enter upon the work of the next
Parliament with far better prospects than
those with which he began his Parlia-
mentary career.”

Speaking of Mr. Innes, who is alluded to in such flattering terms by the *Cape Argus,* reminds us of the fact that there is a possibility of his being absent in the next Parliament, since the constituency for which he sat appears disposed to dis- card a gentleman who is popular with all sections in the House, and prefer another man who does not possess the ability to achieve a tenth of the distinction he has secured. Instead of glorying in the fact that they are represented by a man of weight, influence and talent; the Vic- torian electors are sulky and fretful, and

this not because they are opposed to him on any question of principle ! We are aware that Mr. McGlashan, of Alice, has written to the *Watchman* and denounced us for having made “ an untruthful statement” in saying that the sitting representatives of Victoria do not possess the confidence of the electors. “ Upon what grounds (asks Mr. McGlashan) does it *[Imvo]* come to the conclusion that the electors of Victoria East consider their present representatives unworthy of their confidence? Simply (he goes on to say) because some five or six are pro- posing to offer themselves as candidates, aud this before they know whether or not any will be wanted. If it is upon such flimsy grounds that the Editor of the *Imvo* draws his conclusions, then his readers are to be pitied. Our two repre- sentatives have both worked steadily and consistently for the interest of the division, as well as for the Colony generally. True the election of our senior member having been carried by the Native vote was rather distasteful to some of the European electors, but that has been proved to be on unfounded prejudice. Advocate Innes has risen higher in the estimation of the constituency every session. True, he has sometimes opposed the Ministry, but he has often voted fortheir measures. There has been no log-rolling with him, and he has always voted according to his convic- tions, and this cannot be said of some of ol his colleagues.” It must no doubt do Mr. Innes’ heart good to read Mr. McGlashan’s sentiments respecting him. But we cannot be expected to take what that gentleman says for gospel; and must tell Mr. McGlashan that until he and those who have become Mr. Innes’ sup- porters in Alice come forward as men and ask him to contest the seat, we prefer to stand by the views we have already ex- pressed and which he has only attempted to refute.

“If says the *Alice Times* the present [ten] candidates *all* mean to stand [for Victoria East] then it is just as well for the progressive or Colonial party to throw up the sponge and look on.” Who comprise the progressive or Colonial party may we ask ?

In a lengthy article the *Cape Times* commends, we are glad to observe, the policy propounded by an esteemed con- tributor to our columns, “S,” for the . settlement of the land question in Native reserves. The subject is new ripe for any Government that is anxious to do some real benefit to our people and to the country.

WE are requested to state that the date of the Peel ton Jubilee has been altered from Wednesday, the 19th, to Friday 21st September next.

THE LAWS OF HEALTH.

- mg -

ADDRESSED TO YOUNG MEN.
NO.1l.

breathing pure air.

The air consists of four parts of nitrogen
and one of oxygen. When we breathe
the oxygen we draw into the lungs turns
the dark coloured] blood to a bright red
by uniting with it. Oxygen supports life
and for that reason used to be called vita
air. It enters into union with the blood
and is not breathed out again. What we
breathe out is carbonic acid, a poisonous

gas. A burning candle in this strongly
resembles the human body. It takes in
oxygen in order to burn, and gives out
carbonic acid. If a glass cover is put over
it, the candle will soon become dim, and
is then extinguished for want of oxygen
to support the flame. Something [of the
same kind takes place]when a number of
people sleep in the same Kafir hut with-
out chimney or means of ventilation.
The air they breathe out is poison, and
they go on the whole;night breathing-in
this foul gas, and thus poisoning their
blood. Were the walls and door of the
hut sufficiently air-tight, they would die,
just as the candle is extinguished for want
of oxygen. They certainly do not die im-
mediately, but this bad] arrangement
brings death to too many in the long run.

The world is always growing older, and
experience throws light on the effects of
sleeping in crowded, badly aired apart-
ments. In Europe during the middle
ages the plague came round every few
years, and no wonder when the sleeping
apartments, used even by people of rank,
were such stifling dens as are still to be
seen in old castles; and in our modera
cities typhus fever, of which the plague
is only a more malignant type, haunts the
crowded abodes of the poor. Typhus,
however, is little known among the
Kafirs. The germs of this fever cannot
breed here; the air is too pure and dry,
and the people are out all day breathing
it. The effects of breathing foul air take
a different shape. Another germ takes
the place of the typhus germ—the poison-
germ or bacillus which causes pulmonary
consumption. When these germs enter
the lungs of pure-blooded people, they
are either thrown out by mucous ex-
pectoration, or they are killed by excess
of oxygen. This action of oxygen
explains why people with a consumptive
tendency frequently recover by leading
an open air life. When the same germs
are inhaled by ’persons whose blood is
impure from breathing foul air, they find
in them a fertile soil to breed in, and
beginning slowly, they soon develop
galloping consumption.

Smoke and damp air’ are also very deleterious to the lungs. In Manchester, a damp and smoky city, almost a third of the deaths is due to chest diseases. The action of smoke, however, is indirect and one can hardly say that smoky huts are an appreciable cause of consumption among the Natives.

There is another source of impure air different from those mentioned—exhala- tions or gases from putrefying auimal

Editorial Notes.

Electioneering has been taken up in earnest by a section of the community that holds the opinion that Kingwilliams- town has been misrepresented in the last Parliament. And the way canvassers talk of what their special nominee will do for the constituency, if only *he* is elected, would lead one to suppose that Parliament exists only for Kingwilliamstown. It seems to be forgotten that in that Assembly is represented the remotest division of the Colony, and that a gentle- man, however esteemed among us, has to impress some seventy-five others, who come from other centres with his ability, integrity and pluck before he is listened to seriously. In the House the fact of a member residing among his constituency or not does not count. What is he capable of is the question. The best of causes has before now been lost in that Parliament simply because it was placed in the hands of a man who had lost caste and was not taken seriously by the House, although he could electrify his admiring constituents.

 [AUGUST 30, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3