

## Ilanga lase Natal.

Friday July 2nd, 1909.

## THE GREAT CURSE.

In the columns of the Natal Mercury of the 3rd of June is a letter by Mr. Abbey on one of the most important questions affecting South Africa. Mr. Abbey takes up the question religiously, as affecting the Christian Church, and shows good cause for members of that church, who are sincere, of all denominations to solidly oppose that evil. It is not only charity to the ignorant and defenceless, but to the Church itself, for the life of the Church depends on the doings of good, not the mere chanting of litanies, but preventing evil. The Church therefore for its own life sake must boldly attack the enemy. Who is the enemy? It is wise to put the question now; let it therefore be boldly answered. There are three classes of foes in this case; there is first the heartless politician who loves fame or power for himself rather than for his neighbour's good. Secondly, there is the sordid distorter of Society, who for lucre will kill families; and thirdly there is that wretched throng who are the slaves to inordinate appetite. These are the foes of right living and of the Christian Church. It, therefore, is the Church's duty to defend itself; and should the members fail to see the imperative need of action, they must of necessity take the consequences.

The result will be, not a passive nullity, but a defecatory process and a wreckage. The Church is appealed to rather than the body politic, because presumably the Church has more instinctive life than its political cousin. Sometimes the Church spirit works through the less exalted corporate form, but it is decidedly best for the Church to act officially according to its own institution. Of all parts of the earth Africa stands for the glory or the shame of many, both politically and ecclesiastically; this, though not extensively understood, acts like those legendary mills of the gods that grind exceedingly fine. The consideration is, therefore, "take heed, for with whatsoever measure ye measure unto mankind, so shall it be measured unto you again." Ye managers, and ye clerics, will ye stand, or will ye fall? The answer has to be practically given. And if ye do wrong, wherefore say ye that the Hand of the Lord is against us? The life of the native people is as your own life, do not trample on it. Be just and prosper. We thank Mr. Abbey for his kindly part in this most important service; and we trust that he will have the joy of seeing good results therefrom. The matter must be taken up in all seriousness; every lover of truth will work in this, the Lord's work, and cleanse the land of the shame that is threatening its honour and life.

## THE TIRELESS TEAMS.

Now that draught cattle are so scarce in the land, and there seems to be no prospect of improvement, it is worth while to entertain the idea of motor transport. And should the leading men of Natal wisely put their heads and their hands together for establishing transport of that kind, then would soon be a governmental effort to put the roads in good order so that the new system could be worked to advantage. There is money in it, provided it is economically worked. The increasing demand for transport of Agricultural produce should live men up to this project. When good roads become evident feeders to the Railways, there will be a guarantee for good roads being made and cared for. And, probably it will be found that with reliable and economic transport, there will be a very great increase in the produce of the land. But a matter of this kind affect not only Railway revenue, corporate interests of every kind will be enhanced by it. We do not forget the Premier's cry, of "produce! produce!" But we respectfully submit that when it is known by the farmers and others, that whatever they produce can be shifted at a fair cost, to where it is wanted, then, there will be such an incentive to produce as will astonish a good many of our colonials. The opportunity is goldenly inviting. Ottawa and Mount Edgecombe can distil the blood for the tireless teams that will work for the good of all.

## NATIVE CUSTOMS.

There is a habit, among many of the colonists, of speaking against the customs of the African Natives, forgetting that there are with the Africa people as

with people of other regions, customs both good and bad. And it is for advancing the art of distinguishing between the good and the bad, that we now refer to the matter. One of the Native customs is that of eating not oftener than twice a day, and experience shows that to be in accord with nature's requirements. We are aware of the European habit of three or four meals a day, but has it ever been proved to be good? We are satisfied that the two meal system is the best. And we believe that hunger should precede every case of refectory; truly if we are just to our bodies, our bodies will be just to us. It is a pity so many of the native people are being led off the right path, the path of health, through acting on the European idea of keeping the stomach hard at work, it is strenuousness misdirected. We hope our readers will take the hint and have more regard for their health. Do not condemn the custom because it is a "Kafir" Custom. There are many things that are peculiarly African that are worth attention and imitation. It is worth every ones while to avoid being a smoke stack or a ferment vat.

## A MASTER STATESMAN'S VIEW.

The Hon. J. M. Orpen has again favoured the British public with a clear and concise view of the native question as affecting South Africa. There is in this master statesman's mind a comprehensive policy as to how Unified South Africa can and honourably acquit itself of the moral obligation that has grown with political South Africa, and which stands to rise or fall with the great political institutions of the country. Close as a shadow does this native question hold to the South African political body; if there is light, behold that shadow with its edges well defined; and when there is cloudy weather, there is always a shadow discernable. In the little book issued by South Africa's good old friend, there is much for the Colonial and Imperial elements to consider; to neglect it would be a crime. Once again the finger of Providence points to the solemn duty. Imperial Britain has been generous to her late opponents wherefore cannot they in their turn be generous to those whom the Boer and Colonial sections deem to be theirs? As the master statesman asks, "Is it to be all take and no give?" "Not a part, but all the people must be in the trust." If people are not trusted how can they trust. The destiny of South Africa can neither be one of cleanliness; or successful, unless the ethical balance is maintained. For the sake of the coming generations Mr. Orpen's words should have serious consideration.

## OUR PRESENT PLAGUE.

One of the greatest misfortunes from which nearly everybody in the land is suffering is that known as the East Coast Fever; the country is gradually being shorn of its cattle. The rich of a few years ago are poor today, the minute microbe has disipated the wealth of many a man, and the authorities are struggling with a force that threatens to defeat both science and authority. What shall be done? Ask many a person. What can be done? Ask the anxious. There is surely enough to meet the difficulty provided they have the key by which to open the door of progression. So far it appears as though that key is not in possession of those who are so terribly concerned. But surely there is a key, possibly the hunting for it has been in the wrong direction. The question has been considered commercially and from a veterinary point of view, is there no other manner of attack? Cannot some of the current philosophers suggest something practicable other than spending much money to no purpose. The Darwinian prophets do not come forward, if there is such wonderful affinity between them and the fauna, they ought to be able to do something by way of stopping cattle disease as well as hunting for Quadrumanian missing links. These gents may reply that they are not Vets. But are there no other philosophers of the animal kingdom? Of course, if they are only fingerposts on the road of present day existence the public should be aware of it. Professionals will need look well to the matter, for the public is becoming very exacting and demands practical proof of the useful truth of the much extolled isms that clamour for public pay and approval. Perhaps a much despised book (the Bible) can throw some light on the subject, and we venture to respectfully ask our Reverend friends what they have to say on the subject. Among the many counsellors there should be wisdom; that is what we want to find, and to see it applied to the case before us that is wearing the life out of so many of the famous of the land. If we were asked for a suggestion on the subject, it would

be as follows:—As a first step do not confuse effect with cause. When the cause is recognised do not turn up the nose and say, "That has nothing to do with medicine. Our opinion is, that there is a cause of it, and a cure for it."

## History of the Zulus.

REV. A. T. BRYANT.

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## 9. THE ADVENT OF THE DUTCH IN SOUTH AFRICA. II.

While all these changes were being wrought by the Portuguese in Bantuland on the east coast of Africa, still more important changes were taking place in their own mother-land at home.

Scarcely fifty years had elapsed since Da Gama's ships first appeared on the east-African coast and found the sea-way to India, when the glory and might of Portugal commenced to wane and its supremacy at sea to decline.

Among the most energetic of Portugal's rivals for the valuable sea-traffic of the east Indies, and the first to take advantage of that nation's weakening, were the Dutch of the Netherlands.

It chanced that there existed at that time in the Netherlands a certain enterprising trading-company. It happened, too, that, in a certain prison, far away in Portugal, there was languishing for debt a Dutch adventurer named Jan De Molenaar. From the accidental acquaintance of these two strange parties arose events of supreme importance to South-Africa. While wandering in Portuguese lands, De Molenaar had become familiar with all the secrets and the methods of the East Indian trade. This valuable knowledge he now offered to the afore-mentioned Dutch trading-company, if they would but pay his debts and so release him from his imprisonment. His proposal was accepted, and was set free. He was subsequently provided by the company with an outfit of four ships and sent forth to realize his promises.

Now, when the Portuguese, one hundred years before, had set out to discover the ocean-route to India, they had seized and colonized both sides, western and eastern, of the African continent, but strangely neglected to take possession of that very portion of the continent, namely its southern extremity, that might have been most useful to them in the requirements of the Eastern trade. To and fro, throughout a whole century, had their ships been continually passing, and yet South-Africa remained unannexed, for anybody to claim and colonize who would. De Molenaar was not slow to avail himself of this shortsightedness of the Portuguese. It was in the year 1595, almost exactly one hundred years after Da Gama had first passed the same spot, that the four ships despatched by the Dutch trading-company entered Table Bay, whereon Capetown now stands. In these ships were the first Dutchmen who ever reached South-Africa.

De Molenaar, however, on this occasion did not tarry on his way. His object was to find and tap the rich markets of the East. So he continued his voyage, and ultimately laid the foundations of the Dutch colonies at Java and elsewhere.

The success attending this first Dutch expedition to the East resulted in 1602, in the formation of the famous Dutch East India Company for the working of the oriental trade; and it was owing to De Molenaar's example in the first instance, that the merchant-vessels of this company, in passing to and fro, became habituated to visiting and utilizing Table Bay as a most convenient half-way resting-place.

However, not until 1652 was it that the Dutch company came to recognise the necessity of assuming formal possession of any territory in South-Africa. In that year they despatched one of their officials, a surgeon named Jan Van Riebeeck, and commissioned him to establish for their mercantile fleet at Table Bay "a place of call for refreshments and recruiting the sick," at the same time appointing him the first "Commander" of the settlement. He entered Table Bay on the 7th of April, 1652.

Three years after this, the Dutch settlers had so increased in number that many were already clamouring for grants of land in the adjoining territory. Van Riebeeck acceded to their request, and let out to several former soldiers and sailors tracts of land in the neighbourhood. These farmers were the first true 'Boers' in South-African history.

Very soon, however, these 'free burghers' began to grow impatient of the control the Company sought to exercise over them. The spirit of discontent became at length so strong that the farmers felt compelled

to sacrifice their present holdings near the settlement, and, in the unclaimed territory further inland, to seek a land all their own, and perfect peace in absolute independence. Alas, for their hopes! To whatever locality the dissatisfied farmers retreated, the Company followed them with its officials and harassing restrictions.

By constant repetition, this yearning to be beyond the control of restraining governments grew in time to become quite a part of the Boer nature, and gave rise to that peculiar habit of his race of constantly 'trekking' off before the steady advance of civilization—a habit which gradually carried these people through all the wildernesses of the Cape Colony, led them to invade the domains of the surrounding Native peoples, took them across the Orange River far away into the Transvaal, and last of all brought them over the Berg into Zululand and Natal. A few thousand Dutchmen, thus sparsely scattered over the land, came at length to occupy or to assume ownership of an immense extent of country almost as large as one ninth part of the whole Europe, and from the original small settlement at Capetown—the mere place of refreshment for passing ships—were evolved, one after the other, the large and separate Dutch colonies of the Cape, the Orange River and the Transvaal.

One of the first and worst results of the advent in Africa of the Portuguese and Dutch was the enslavement of the Native peoples. Europeans—Portuguese, Dutch and English alike—were in those earlier times still in a comparatively uncouth state, and held opinions regarding the coloured races of the earth which were very different from those held by them in these present days when even the White-man has become much more enlightened and ennobled. At that period the black man was looked upon by worldly-minded persons as a being little superior to the animals, and possessing few, if any, political rights. As such an inferior being, it was deemed quite lawful for the more exalted Whiteman to make use of him as he would for his own purposes.

In the year 1654 a small ship named the *Maas* arrived in Capetown from the Dutch colony in the East, bearing four Malay prisoners who had been banished from their own country. Other vessels followed bringing from Java, from Madagascar and elsewhere further small additions of men and women of this class, who, on arrival at Capetown, were handed over to the company's officials for use in their service. In 1658 the Dutch captured a Portuguese vessel, containing a human cargo of hundreds of wretched black-skinned Bantu, caught like wild beasts in Angola, in the west coast of Africa, and intended to be sold into slavery. From among the finest and sleekest of the black boys and girls two hundred and fifty were selected by the Dutch authorities to become their slaves. Soon, however, they came to have on their hands a much larger number of these coloured captives than they could employ; so, when then HASSLER the first ship, moreover, to introduce maize from Guinea into South-Africa and other vessels arrived, each with its cargo of blacks from Guinea or Mozambique or Madagascar, the local government had no scruples in disposing of these unfortunate beings to the burghers at the rate of 24 to 28 a head. Thus was slavery initiated in the Dutch colony of the Cape; and, the race of coloured or half-cast people now so numerous there are the offspring of the union of these slaves and their Dutch masters.

## ZISEBENZA EBUSUKU NASEMINI.

Kuzitabata utusuku nemini izinso ukuti zibe nokumelana nomsebenzi wazo wokuhlambulula, zikipa konke ukugcola okubulalayo noku ngasafuneki kuze kupume emzimbeni.

Izinso ezibutakatak ezinokufa ziya hluleka ukwenza umsebenzi wazo. Zifanele ukuba zizikelwe ngoba amaPills ka Doan Omhlane neZinso, anika lolusizo oludingekayo uti lomuti uqede; ukupilisa konke ukufa okuhamba nezinsos.

Ma izinso zingasizwa, ama salela esamabi, nokunye okubako okubulalayo, kusalela emzimbeni noku ukungcola kuhlupha inhliziyu kuvimbela imbhubho yegazi neyenhliziyu kupumela inhliziyu, ipapa namatumbu. Kungaloko umzimba uze ugule wonke upela ma kungapelanga izinso. Ukupila ke kwema ngezinsos.

Zalus kahle uma uzwa unga pile kahle, noma ucabanga wena ukuti yini, yelekelela izinso zako ngamaPills ka Doan. Lumuti yiwona welekelela izinso nempela. Konke okupilisa kuwo kuya kona ezinsweni.

Uyazelekelela izinso emsebenzini wazo omkulu, udambisa welapa izinso esezikatele, uhakaza nezihlanga zoku ngcola osekuqumbene, ulode nomzimba kokungcolile okubulala ezinsweni.

Ungadeleli izibonakaliso zokugula kwezinsos okuyiloku: amatyana, isihlabati emtyo bingweni, inziki, izihlungu emhlane nase macaleni ko mhlane, ukuvuvuka ngapansi kwamahlo, ukuvuvuka amadolo, ukuvuvuka amaqakala, izifo ezelamane nomtyobingo, ukunketka kwamatambo, ukuxwaya ukushaya oku ngajwayelekele kwenhliziyu, isinzululwane, ihloko ebuhlungu, ubuso obunge nagazi, kahle, amaqakava, ukuzizwa ukatele nje nokuwa komzimba nezinye futi ezifana nalezi.

AmaPills ka Doan angao Mhlane ne Zinso, enzelwa izinso nezinye izifo, impela yilento akuqinele ukwahlula lezi izibonakaliso esezityiwo lapa. LamaPills atengiswa ngamaKemis nabazitolo abelungu futi nabo o Foster-McClellan (Co., (P. O. Box 1297) Cape Town, inani le mali 3/3 ngebhokisana uma eyisitupa abiza 17/ unga kipi luto ngeposi ma utumela imali. Qinela ukutola oka Doan uqobo lwawo.

The Summit,  
Pretoria Street,  
June 19th. 1909.

## Mngane.

Baba ngiyakuleka indawana ngisuswa iholu dabakazi lo mbuzo ka Mr. F. M. Cele. Hau, bawo baba bafundisi natula nje nati cwaka lapa abantu sebekhe endaweni yokwe delela uTixo, niyezwa nje natula nati du kwangabe kusa bonakala noyedwa uRev. d. okuzayo, abantu abampenduli uCele sebe loku belungisa umuntu opetwe ipupo lomtakati yena oti evuka abe eseluma ikubalo acinse abantu. Sebe loku becinsa uCele ngezahluke, ilowo uti we Mr. Cele wobheka esahlukweni sika bani okanti akufanele uma nitule, yefundisani abantu ukhlonipa uTixo, uCele akubuzi izahluko zonke, ubuza sinye uma ngizwa nje sezi nyanga abavumi ukumtyena. Ngako angiketile ngityo bonke abafundise, ngako sengi kuluma nawe Mr. F. M. Cele ngiya kuncenga nge gamu le Nkosi uJesu ukuba uyikele lendaba ngoba bonke abanaku kupendula ngokufanele, izwa bonke kaba nalizwi abanga pendula ngalo lombuzo wako. Asikuleke baba Tixo owazi konke, Tixo ongalandeli mqondo womuntu ngiya kubonga Nkosi yezizwe baba ngibonga namandhla ako abonakala ezulwini nase mhlabeni, baba busisa umuntu wako oveze umbuzo ongaka nomangalisayo nowahlula abantu bako napambili napambili napambili napambili soyiguba lendaba singeze sapeza napesheya ko Jordani, ngombonga kona uJesu ngiya kubusa kona le ngiya kubusa kona le pesheya kwe Jordani ngombonga kona uJesu. Baba olungileyo izwa umtandazo wami Nkosi yami, Nkosi nika izinceku zako ama-

ndhla ka moya ukuba lapa bezwa ukuti uTixo akasahlonywa bakale badabuke, awu Nkosi yama Kosi izwa isahluko zako owaziketela abantu bako ukuba babuye esonweni namuhla belwa ngasos Amen.

Yimina,

J. N. G.

[Awuyazi into oyikulumayo wena Mr. J. N. G. Kanti ufuna ukuba uCele apendulwe ngemiqondo yabantu, angapendulwa ngezibhalo ezingcwele. Futi wena uze yiselani izimpundulo zabantu uzetuke uti ukucintsa, uti zi ukulwa, uze ube bala uyaguqa utandaza umtandazo onje. Uti uTixo owokudhlala yini wena?—MHLELI.]

## INDODAKAZI YAZALWA.

INTOKOZO ENKULUEYALETWA,  
EKAYA NGA MAPILLS KA  
DR. WILLIAMS ABOMVU.

Kuyazeka ukuti umuntu wesifazane ongenabantwana ezindaweni eziningi uvama akutuniswa, aqanjwe amagama, nokunye okucasulayo. Lendaba itunyelwe ngu Mr. William L. Mlungwana, wase Mhlbulweni Mission Station. Zululand, izibonisa ukuti ama pills ka Dr. Williams Abomvu afanele ukuba bawalinge abesifazane abanjalo. Lapo ebhala uti:—"Ngagawnwa ngomnyaka u1906, kodwa ngajaba lapo kwaze kwadhlula isikati eside ngingatoli nzalo. Naso sonke lesi sikati eside umkami wa egula kabi nxa enefindo. Yiko loku okwangenza ngicabange ukuti kumbangela ukuba angazali. Ngo 1907 ngamtolela Ama pills ka Dr. Williams Abomvu, emva kokuba esedhle amagabha aisihlanu, wemita, kwati ngo 1908 ngo February 20th wasimangalisa ngokuzakala indodakazi. Umo-ya wenjabulo ongibangela ukwazisa ngalesi sheklakalo.

IMNKLUNGWANE ZITSHO  
NJALO.

Amapills ka Dr. Williams Abomvu ashaya kona esiqwini sezifo zegazi ezinjengo ku pela kwalo, isisu esonakele, ikunkulo, ukuvuvuka, umhlane obuhlungu, isifo sezintso, sesibindi, ikanda, nezifo zangasese zabesifazane lapo amafindo abo engahambi kahle. Atengisa kubo bonke bezindhlu zemiti nase zitolo noma ikubo uqobo bakwa Dr. Williams' Medicine Co., 129 Long Street, Cape Town, ngo 3s. 3d. ngegabha noma aisitupa ngo 17s. Iposi lokuwutumela likokwa yibo

Adams M. S.

June 21, 1909.

Baba, Mhleli we Langa: Ngivumele ngipendule isiposiso engisibone eLangeni si fakwe uMakoba efahlozela nje pakati komuzi we Zulu Congregational Church, ekuluma ngokuti u S. B. Shibe ungumholi walelo Bandhla. UMr. Shibe asesiyehle umholi we bandhla le Z. C. C. wanqunywa siyakupikisa tina be Z. C. C. wena Makoba, uShibe aseko ku Z. C. C.

Yimi owako,

E. TIZA.