

Ilanga lase Natal.

Friday May 7th, 1909.

CRUEL COMMERCE.

There is something of racial ill-feeling constantly emanating from the present commercial method which is characterized as competitive. And anyone making a careful survey of the prevailing aptitudes must be impressed with the sordidness that controls the thousands of efforts that make up our every day commercial concerns. Every phase of the present social system is affected thereby and blemished more or less by it. And as the recoil of the deceived and disappointed is understood so men will stand aghast at the iniquities and horrors that are constantly thrust upon the husbands of society, who, whether they deserve it or not, are made the means of bringing misery on a great number of women and children, who are in some way dependent upon them. Yet men go on maintaining that this wretched system is good enough for them; what bad taste! The craze for hoarding, unmercifully drives out those human sympathies that make a true social system possible. And as to the political and parliamentary efforts conjoined to such a system, there is no option, they have to be entwined in the octopod arms of the ravenous principle that stirs men up to an insatiable lust of gain. We, in our desire for reform and progress, look round hoping to see a way out of this labyrinth of greed, and sometimes the project is very dark; and it seems as though there were no man to clear the way for a reasonable, a humanitarian process of healthy commercialism. And when we look again with increasing desire for the good of mankind, we see the dawn of goodwill slowly but surely approaching the benighted minds of the nations. But what will that dawning light of reason do for those commercial giants that still go on harvesting from the sowings of the weak and poor ones of the earth? Will that light be met by them with a friendly eye? Or will there be conflict of purpose as between that light and themselves? It is morally certain there will be war, a slowly insidious war, not only on the mental plane, but also in physical contingencies, where disease will show itself to the confusion of the knavish spirit that has nurtured it. Then will there be a cry for repentance, but repentance is subject to the mathematical equilibrium of order. Repentance is of little worth unless good works can verify its existence. What then should be done? What to be agreeable to Essential Justice? There is one way, and that is by being obedient and conforming to the Divine Mercy. Then can exchange be honest and orderly, man can then deal with his fellow without fear of deception or of suffering from the cruel tyranny of the lust of gain.

OUR SEVENTH YEAR.

With this issue, No. 113. "The Langa lase Natal" begins its seventh year; and in looking back we see what a rough journalistic road we have had to travel. Errors, printers, and other, have been made, but it is gratifying that no very serious mistake has been made. The paper is as yet a juvenile, and some allowance will be made on that account by all fair minded persons, especially when it is remembered that the large amount of good service done has to be set down as a contra. It is by the credit balance in our favour that we must be judged, in which case we feel that we begin our seventh year with an amount of goodwill and promise that is truly encouraging. Our hope is that we shall be able to perform our duty in an equitable manner, open and honest and fair to all parties. The Langa lase Natal like its great solar prototype, should shine on all, great and small, giving the warmth of sympathy and the light of knowledge to suit the mental states of its many and various readers, who should take therefrom those things suited to their taste, and not infer bad motives or want of taste to another reader because their tastes differ. If that morsel of charity, which qualifies so much, is allowed to weigh with staff and readers, we shall all get along very well for many a year to come.

BRITISH CANDOUR.

It is with much pleasure that we note the remarks of Colonel Rawson and Sir Godfrey Lagden. These gentlemen are correct in viewing the Bantu of South Africa as brave and well-disposed to the people of Great Britain. From our knowledge of them, we can vouch for that being the case, and would there be need of putting the case

to the test, we should not fear Native Africans being remiss in their duties. It is consoling to know that there are gentlemen who have had experience with our people who can proclaim to the world, that, after all the disagreeable things said and done against us, we are not such a bad lot. We as a people know that our fortune is bound up with that of the great modern Empire, and therefore it would be crass folly for us not to do as a calculable item of that Empire should do, we have a hereditary sense of duty; and we should cease to be the Nation we are, if we forgot our duty, our respect, we sincerely trust there will never be any reason for lessening that respect. And that a historian of a century hence will be able to say, that the well-sustained and lively interest between the British Government and the Bantu is evidence of the best kind of the wisdom that prevailed when those people were treated as men.

History of the Zulus.

REV. A. T. BRYANT.

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1. BIRTH PLACE OF MAN.

2. FIRST PEOPLE IN AFRICA.—(a) BLACK-SKINNED PYGMIES.

Were we to start from Natal and travel away towards the north, as many Whites have done, and continue our march onward throughout perhaps a whole year's length, we should arrive at last in the endless forests of Central Africa. Therein we might proceed for whole weeks together and yet never emerge from their dark solitudes.

Naturally, in a black forest, where the sun never shines and from which one can never get out, no ordinary folk would care to live. And yet, therein these dark and dismal shades, there dwells a race of men, bearing their young and burying their dead, knowing no other land. Their naked bodies are hairy and black, with large woolly heads faced with broad noses and thick lips; and their men and women are no bigger than our boys and girls. From birth to death these little people roam together in families through the woods in search of game and fruit and herbs, knowing no king and no law. Their only object in life is to fill their stomachs. They possess no cattle, plough no fields, and build no fixed abodes; but when perchance they reach a spot where food abounds, there they erect for themselves small shelters of twigs and leaves, wherein they may be shielded from the frequent heavy rains. In the evening, when they can move about no more, they sit round a fire blazing in the open, and there roast and eat their meat. Having gorged themselves to satiety, they will laugh and dance and sing, men and women together, until, exhausted with their frolics, they creep into their tiny leafy bowers, and fall to sleep with the ease and the hearts of children.

These curious little folk are the Negrillos or forest pygmies, the black-skinned *AMATWAS*—the last remaining children of that ancient race that first came to this continent from the land of our creation, the last few dying embers of that parent stock from which sprang all the black peoples of Central and Southern Africa.

(b). YELLOW-SKINNED PYGMIES.

While the black-skinned pygmies were leaving their Lemurian home and moving gradually towards Africa may be even before that time—other members of their family were wandering their way northwards into Asia. On the high cold hills and bleak plains of those regions, the colour of their skin little by little lost its blackness and assumed a dirty yellowish tint. After a time parties of the little yellow men made their way westward, some roaming into what is now Europe, but the majority descending through Egypt or perhaps through other points of contact with Europe into the northern regions of Africa. They were probably the first inhabitants of all that part of the continent. From their brothers who had remained behind in the old Asiatic home were subsequently evolved the Chinese, Japanese and many similar races of mankind.

Gradually moving towards the south these little vagrants at last arrived at the great central forests. There they met with their black cousins, of whom we have all ready spoken. Of course they did not know that these black men were also children of their own original family. Many remained roving about in this neighbourhood, but the larger number pushed further southward, and at last came to these seas, when all progress was stopped. In this region, the Whites found them when they first arrived in South Africa. A few of them are still to be met with in the inland deserts; but they are fast dying out, and will soon cease to exist. This second race of mankind to enter the

African continent were very much like those little black fellows of whom we have already related, having the same roving habits of life and the same tiny bodies, but with a different type of face, scanty tufty hair and a smooth yellowish skin. They were the Bushmen, the yellow-skinned pygmies or *AMATWAS*, of whom you have so often heard. They are the last remaining specimens of that primordial race of man from whom so many great yellow nations have arisen.

At some time in their history these Bushmen came into contact with a higher race than themselves. It may have been some light-brown Hamitic race, either in Egypt or along the Mediterranean, while they were still domiciled in northern Africa. With these people a number of the Bushmen intermarried, producing a new type of half-caste Bushmen, exhibiting characteristics of both parents. The stature of these half-caste Bushmen was considerably increased and their powers of intellect improved. They followed the pastoral habits of the Hamites, but retained the clicking speech of the Bushmen, although in a form much modified on Hamitic lines. This improved species of half-caste Bushmen, which the Whites call the *Bushmen*, arrived in Africa, found inhabiting the whole of the coastal district of Cape Colony, and which may still be found there, was named by them the *Hottentots*.

AN ETHNIC CORRECTION.

In our ethnological studies we have noticed that there are many resemblances between the objections raised by Europeans living in Natal and those living in the Southern States of the American Union. The bitterness of feeling shown towards the African in both of these geographical areas, is probably from the same source, that is from the same mental faculty of the European genius. It is interesting to the student as well as to the politician; and when thoroughly understood will be modified so as to become a harmonious adjunct in the world's economy rather than a sample of defective knowledge or a display of ill governed feeling. A fine sample of careful study of the subject, by Mr. Quincy Ewing is given in the Chicago "Public" of the 19th March 1909. Under the title of "The heart of the Race problem," in which it is shown that Mr. Ewing tears to shreds the European's objections to the African. The old cry about the African being lazy is proved to be false, he is no more lazy than the members of other nations, and the facts of his ability in the world's industry do not allow of a basis for the solving of great ethnic problems on those lines. Mr. Ewing shows that in the Southern States the Africans are often "workmen of the highest efficiency" and are so much in demand that any attempt to inveigle a few dozen of the laziest to leave, would be extremely risky.

Then there arises the question, is the African more criminal than the people of other divisions of the earth? When statistics are thoroughly examined, the answer is no! The statistics are those of the Europeans, and therefore should be trusted in this case. They, the Negroes as people in the Southern States "occupy the social plane, which every where else supplies the jail, the penitentiary and the gallows with the greatest number of their victims" yet, in every other community the dears of society's rough work, the recipients of its meagerest rewards, are chargeable, relatively, with the greatest number of crimes. "It is the African's economic condition that brings him under the ban of the criminal law, and not any racial trait." Indeed, "it is certain that no race of people anywhere are more easily controlled than the Africans by the guardians of law and order." Nor do the facts support the frequent charge that "the Negro's worst crimes partake of a brutality that is peculiarly racial." One need observe for a week the crime reports of any cosmopolitan newspaper to see that "the Negro's worst crimes with all their shocking accompaniment, are not seldom but often, duplicated by Europeans." Then again it is asked, "is it the Negro's ignorance that makes him a problem?" "Hardly," answers Mr. Ewing; "for almost to a man, the people who parade and rail most at the race problem in private conversation, on the public platform, and in the pages of newspapers, book and periodicals, are disposed rather to lament, than to assist, the passing of the Negro's ignorance." Neither does Mr. Ewing find "the heart-throb of the race problem," in personal aversion. There is no such thing in the Southern States. "How could there be," exclaims this writer, "where from infancy we have all been as familiar with black faces as with white; where many of us fell asleep in laps of black mammy's, and had for playmates Ephraim, Ezekiel, black mammy's grandchildren; when there were black gobs and house servants." What, then, is the Negro problem? He asks, simply this, "it is the

whiteman's conviction that the Negro, as a race and as individuals, are his inferiors" and that it "is the whiteman's determination to make good this conviction, coupled with constant anxiety lest by some means he should fail to make it good." "This is evident from general considerations alone. Everywhere in the South friction between the races is entirely absent so long as the Negro justifies the white man's opinion of him as an inferior, is grateful for privilege, and lays no claim to right." What a study? What a mirror of the bulk of the Colonial minds in South Africa. And from what does such fatuous thinking proceed? The conceit of supposing that the greater the human substratum one has, the more one is lifted up thereby. Oh let us learn to scorn the murky ways of ignorance, and to discern the love that comes as recompense.—ATLANTIC MAGAZINE FOR MARCH.

OBITUARY.

All the residents of Mbabane, both white and black, were shocked to the core, when on Sunday morning, 26th, April 1909, the sad news went through the little dorp that Mrs. Macebo, one of the most respected and loved citizens of Swaziland was dead. She died at quarter to eleven on Saturday evening at their residence—East End Cottage.

Mrs. Macebo had been sick only a few days, suffering from what appeared to be a sudden attack of fever, which consequently turned to complications. She grew rapidly bad, this seemed to have been aggravated by her advanced pregnant condition, scarcely anybody thought her indisposition to be so serious. She grew so bad in so much that, on Saturday morning she had a miscarriage.

Those who heard of Mrs. Macebo's misfortune, were shocked, but nevertheless entertained hopes for recovery. However, a bigger shock awaited everyone when on Sunday as a forementioned news of her death was announced.

This fact, of a most terrible shock, on the part of the public, and the deceased lady's friends, was evidenced by an unusually large gathering of both white and black people at the grave side. There were many wreaths and letters of condolence from prominent European residents of Mbabane.

The Revd. Mr. Watts, M.A., of the English Church, conducted the burial service. It is needless to add that one felt quite overcome when the hymn was being sung over the remains; of one who was so deeply respected and loved by everybody in the little dorp, you could hear the expressions from various people there, "she was a good kind woman". The following is a brief sketch of the deceased lady's life.

Asiana Macebo, the wife of Dyer D. Macebo, and the third daughter of the late Matthew Msane; her father was one of the Native Christian Pioneers of Edendale, Natal. The late Mrs. Macebo was born in Edendale in September 1870. She was educated at Lovedale College, Cape Colony, after her return from Lovedale she commenced her career as a Teacher at Edendale, Hlatikulu, Mapunulo, and Pietermaritzburg. At the latter place she also opened a dressmaking shop, which business received a wide patronage of the Natal Native Community, as well as some of the prominent Europeans in Pietermaritzburg, giving up business there to be married, which was during the troublous days of the late Boer War.

After her marriage Mrs. Macebo opened another school at Newcastle, Natal, which is still existence. She has been everything to her husband here, in Mbabane, helping him in carrying on business in the following: Butchery, Bakery, Laundry, and Eating House. It is needless to state that, Mr. Macebo has met with a blow most unparalleled from an ordinary individual and husband stood point.

He has lost, a mother, wife, companion, and helper. She leaves him with a little daughter of two and a half years old. Besides, she has been a shining light amongst the Native Community here as a Christian, there are many amongst the natives in this place who confess of having been converted by the late Mrs. Macebo into membership of the Wesleyan Methodist Church, for she was an untiring worker as a class leader in the Church.

Now, we all know, that it is only time that can heal such wounds, and if our sincere sympathy can help our friend Mr. Macebo in his terrible bereavement he has it.

29. 4. 09.

Mbabane.

ISIMANGA E CAPE TOWN.

Bonke abase Cape Town bayamangala ngokupiliswa okumangalisayo okwenziwa ama Feluna Pills kwabesifazane abaguliswa ubutakataka.

Naku okunye okumangalisayo: uMiss J. W. Heines ose 107 Constitution Street, Cape Town, uti: "uMrs. Osler, inkosikazi engihlala nayo, ungitshele ngokupiliswa okumangalisayo kwama Feluna Pills Abesifazane Bodwa akwenza kuye ngati nami ake ngiwalinge. Impilo yami yayikade imbi izinyanga ezi isitupa, empeleni ngangi butaka nganoba ngemelwa ukuba ngiyeke umsebenzi wami lapo ngangisebenza kona. Ngangi hlutshwa ikanda elibi ekuseni ngiti noma ngenze into encane ngikatale, kwapela amandhla nase mitanjeni ngaze ngati ngesaba nokuba ngipumele esitaladini ngiti ngizoba nesixi. Ngahlutshwa ukushaya kwenhliyo, okuncane kungibungela ipika. Ngiti nginga kucasisele kahle engikwenziwe ama Feluna Pills ngokuba ngikutshele ukuti impilo yami manje isibuyele esimweni esihle, ngibuyela emsebenzini wami ngo Msombuluko. Ngi zizwa se ngi ngomunye umuntu ngoba bamhla kade ngisebenza endhlini ngendhlala engan ngi ngenakukwenza ngi ngakawadhlali ama Feluna Pills Ukushaya kwenhliyo nepika sekupilele, nombala usubuyele ezihlatini zami. Anginakwazi ngicasisile ukubonga kwami okukulu nge ngikwenzelwe ama Feluna Pills. Ngiyavuma ukuba wenze okutandayo ngalencwadi. (Sgd.) J. W. Heines." Abesifazane ngeke batokoze uma bengapilele kahle. Izifo eziningi zesifazane zibangwa ukonakala kweendo, njengeliha nezintsuku eziningi, nelipindapindayo, elibuhlungu nelifika kakulu ukopa, onjalo kuhle asheshe aqalise ukudhla ama Feluna Pills Abesifazane Bodwa. Atolakala kubo bonke bezitolo noma ikubo uqobo be Feluna Pills Co., 26 St. George's Street, Cape Town, (P. O. Box 731) ngo 3s. 3d, nge gabha, asitupa ngu 18s., ukupela eCape Colony lapo u Hulumezi wakona etelisa usikisipenis ngegabha, konake lilinye osheleli abatatu no nayinipenis, eyisitupa osheleli aba amashumi amabili. Nxa esitolo otenga kuso noma isekemisi bengenaye u Feluna Pills bhalela abe Feluna Pills Co., utumele i Money Order elingene owufunayo. Bhala ngalo ulwimi lwakini uyosheshe upendulwe.

AMAFUTA KA DOAN.

YILONA ELIQINILE UKUPILISA UKUVUVUKA KOMPANSI NEZIZINGE ZAMAKAKUVA ENZIMBENI AMANOLO ESIKU MBENI.

NEZIFO EZIHUPA ISIKUMBA.

Ukubhutywa ukuvuvuka panshi (umpansi) okuna makakuva ngesikati kupume igazi nesi nye isifo esikatalisa nesizwisa ubuhlungu kumuntu. Kwenza ukuba umuntu ahluleke ukunwaba, kubakusa umuntu onako aze acitye ukupelelwa ukutamba ukuti woza apile, lapo esetate imiti eminingi, engasizi luto.

Kuyaba yindaba ejabulisayo kwabaningi manje ukuzwa ukuti Amafuta ka Doan asefunyanwe ngaba yizinkulu ngwane ukuba elapa ngoku tyetyisa nangokuqinile lesi sifo esesabeka kanje, ukugeo-

ba kokuqala kupelisa konke ukubabazela okutanda uba umuntu onwaye, kuze lama futa asetyenziswe kahle akwelape impela ukufa ngesikatyana. Ukuvuvuka kwapanisi kuvama kwabesifazane kugqita amadoda: kubangwa yiloku: ukuqina isisu uma unguyi kahle endhle, ukutola ukutamba ngamanzi amakaza noba kukuhlala lapo kumanzi noba etyeni elibandayo.

Amafuta ka Doan asiyumuti wokwelapa umunzansi kodwa, welapa nokufa okuhlupa isikumba, ukubabazela komzimba, namaqakuva ahlupa esikumbeni. Izizinge zamaqakuva ziyame kulabo abahlutywa butaka ngapakati emzimbeni, noba ngabo abasebenza ngapezu kwamandhla abo, nabahlupeka abangonwabi, abanama tambo ankenketayo, nokufa emalungwini nalabo baloko bemanzi, nje ngalabo benjalo abafazi abangabawashi izizinge zamaqakuva nokuvuka okuzezitlokwana okuti ngesikati ziboboke. Loku kakulamela Amafuta ka Doan kahle, kuqini we ngempela ngofakazi abalatywe yiwo.

Amafuta ka Doan atengisa emavikilini emiti onke, nanga-bapati bezitolo nango Foster-McClellan Co., Cape Town. (P. O. Box 1297.) Atunywa kumuntu uma kufike imali, angakokeli iPosi. Qinela ukutola aka Doan uqobo.

Umsunduze M. St.

Ndwedwe P. O.

11. 4. '09.

Mhleli Walo,—

Ngisa pakamise isandhla njalo baba ngicela ibalana epepeni lakwetu elidumileyo.

Ngomhla ka 1st. ku April 1909 ngatola i instruction ipuma ku Mrs. M. Nyongwana enginemela ukuba ngiyo bukela ukuhlabelela kwakubo, nempela nga galeleka. Kwakubo kule impela loku pela ama choir aye mabili elinye lipetwe uMr. Maqondo Ndhlovu nelineye uMiss A. M. Sive. tye teacher. Ahlabelela omabili kepa lezwakala ukuti lipekele nhlanye elika Mr. Ndhlovu, okusobola nje ukuti lehlulwa ngangoba ngaze ngadala amaningi amasu ngiti ngilinga indhla yoku basekela noko bahluleka konalapo. Njalo ukuhlabelela kwapela k nje: abaka Miss Sive tye batola umgomo, nelineye futi balihlongoza ngo 24th. of May 1909. Tetelela inceku yako ngokwelula Mhleli.

DR. D. DINGILA.

ABAFUNA UKUYA EGOLI.

U-Hulumeni unikeze umnumzane owazekayo ukuba apate umsebenzi wokusiza nokuyisa abantu eGoli abafuna ukusebenza; lomnumzane uMR. SHIRE wase Duff's Road, indodana ka Nonkwambini. Bonke abaswele imali yokuya eGoli befuna ukuya kuhle babhalele kuye noma babuze e ofisini lake eliku 267 Pine Street, Durban. Nxa nibhala anoti P. O. Box 578, Durban.

OKULANDEFA UMKUHLANE OMKULU.

Abantu abanengi bazifumabeni okukohlala olungasukiyo nxa bekade bekwele umkuhlane omkuhlane omkulu. Njengoba loku kukohlala kungapiliwa i Chamberlain's Cough Remedy akufanele ku leke kuze kube ingozi. Utenigisa kuzo zonke izindhlu zemiti.