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moeng, mafoiko a a momate a fatche
kgakrafa a ntce fala yalo."

THE Friend of the Bechuana

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so is good news from a far country."
—Proverb of Solomon.

Vol. II.—No. 28.]

KIMBERLEY, JANUARY (PHIRIKGONG) 7, 1911.

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(The Friend of the Bechuanas.)

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THE EDITOR,
Box 143,
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Friend of the Bechuanas.

KIMBERLEY, JANUARY 7, 1910.

THE BECHUANA used at one time to be noted as the most docile and harmless race in Africa, if not on earth. Contact with outsiders seems to be working strongly against their renowned character. Some white hawkers used to off load their wares and depart for months leaving their goods protected only from the elements. When white men left their families alone in the veld, surrounded by hordes of them, a pin would be picked up by the Natives and reverently handed back. Many of them sympathised with the English during the war, yet Boer families whose fathers were at the front (fighting against what the Bechuanas considered as their best interests) were never more safe than when in the care of their Bechuanas male servants. A Johannesburg man prospecting in the country once came to a Mission Station in the charge of two white girls. He asked if they did not fear anything. They replied that very few tramps came that way hardly dreaming that any danger could be suspected from the hordes of Bechuanas around them. Lately however this is changing. The last Southern Circuit Court of Orangia (the Natives of the O.R.C. are Bechuanas) sentenced a number of them under peculiar circumstances. Assured of the well-known docility of this race a British settler had a farm in the Colony on which he lived alone amongst his Native servants. They learnt that he had a large sum of money and proceeded to his house one night, knocked at the door, waited for him and clubbed him to death. The Free State paper now reports a shocking murder perpetrated in the Ladybrand district under revolting circumstances.

An elderly white woman had a farm on which she lived with her Native servants. Reuter described her as a "strict employer and hard taskmistress." One evening she was attacked by one or more of her servants and cruelly done to death. It is difficult to conceive how Bechuanas can muster such cold-blooded deeds which in this part of the country were associated only with the followers of Msilikasi. Contact with the scum of the white race combined with the natural relaxation of former tribal ties must account for these deeds. This is a distinct grievance which demands the attention of the authorities if the teaching of unscrupulous "civilised" people is not to prevail.

Sub-Rosa.

THE HON. P. W. BERTZ, President of the Senate, delivered a decisive pro-Native speech at Capetown the other evening, and it is gaining currency in the columns of the Dutch and English press—of course without editorial comment. This silence on the part of our white contemporaries speak much louder than words of thunder, for what President Bertz has said he has said, and nothing will annoy it.

DR. ARDGRAHAM wrote the German "Bundeszeitung" at Lederitz Bay, concerning the recent shooting of 14 Cape Natives and got the somewhat dubious reply that he need not trouble as the deceased were all Natives and not Coloured people. So they were, of course, and we presume that the writer of that very diplomatic answer is very much surprised that the Doctor has not sent him an appreciative telegram congratulating the Germans on having shot only Natives and not Coloured people.

INCUBATE AND MULTIPLY!—A Native lady in the territories has presented her husband with no fewer than seven sons and daughters within the space of two years. She first gave birth to two sons and two daughters two years ago; and a couple of weeks ago she gave birth to three daughters—all doing well. If Natives are going to increase at that rate it is difficult to conceive where the "white South Africa" business comes in exactly. Certainly not in the Transkei, where twins and triplets are as plentiful as the "joined."

Open your ears and hear, all ye sufferers! Pain is soon gone to be a thing of the past. All Chemists will soon put up the ulcerum, and all doctors find a new situation. Hospital will all come under the Auctioneer's hammer and Paradise will have to look to another world for recruits as none will in future be forthcoming from this planet. If they do go forward it will be by some other means as we are told that none will go there via the grave. Le Matre publishes an enthusiastic article from the pen of M. Jean D'Orsay who claims supernatural results for a certain kind of electric treatment the invention of Professor D'Arsonval and Dr. Monnier. It is claimed for this electric preparation that it will make sick persons well, old ones young and human being immortal. There is no longer to be stated, "any reason why we should get sick or die." There is a treatise on the treatment applied to applicants in a sealed envelope. Now we shan't be long.

It is only proper that the Union, which has several wild animals in its coat-of-arms should give serious attention to the question of game protection, says the Cape Times.

AFTER serving the Cape Government for nearly 40 years, as Clerk in the Special Magistrate's office, King Williamsburg, Mr. William Selle—one of the earliest Native students of Lovedale—retired on pension at the end of 1910. We hope he will long live to enjoy his pension.

O.R.C. NATIVES AND LAND.

By arrangement with the four Native Senators Mr. Hon. F. R. Moore, Hon. W. P. Schreiner, Colonel Stamford and Mr. Krogh, the Hon. the Minister of Lands, Mr. Abraham Fischer received our Editor in his Office at the House of Parliament last week.

Mr. Plastje stated the grievances of the Free State Natives who are debarred by Chapter xxviii of the Free State Laws from receiving transfers and leases of land. It pressed very hard on the Native men and at the present time two young men are debarred by the Law from taking title of farms inherited by them from their uncle under a will. Any relief granted to the Natives of Thaba-Nchu in this connection could not be regarded as infringing on the susceptibilities of the whites as Thaba-Nchu is a Native District with a Native name on the borders of Basutoland—a Native territory.

The Barolong of Thaba-Nchu noted with satisfaction the magnanimity of the Union Government which released those Zulus who were found guilty of high treason by the judges of the Supreme Court, and they cannot understand why the same Government could not find time to relieve law abiding people who are so hampered that they cannot even inherit their own property. They wrote General Botha soon after the formation of the Union Government offering their co-operation and the Prime Minister in reply a reciprocating telegram accepting their co-operation and if the Government saw fit to grant them this relief they will see that they are not forgotten.

Mr. Fischer mentioned the case of some Barolong farmers who allow alien Natives to congregate on their farms and over-crowd Matabele people. Mr. Plastje said he had no information on that point and was only sent down on the matter of the transfers.

Mr. Fischer replied that he appreciated the difficulty and promised to bring in an amending Bill during the present session of Parliament. In the meantime these two young men could occupy their farms without titles pending the passage of that Bill. And should anyone question their occupancy in any way they could communicate with him.

Mr. Schreiner mentioned the case of Free State Natives who agree with white farmers to plough on shares, and find that they are compelled to give the free services of their children or leave before their crops are reaped.

Mr. Fischer replied that such Natives should complain to the Magistrates and if they had justice on their side, their grievances will be redressed.

Personalia.

The Governor-General and Lady Gladstone arrived in Johannesburg from Cape Town. Their Excellencies remain at Sonnenhof for Christmas and the New Year, returning to Cape Town towards the end of January.

MR. M. M. THABAKOE, till lately of the Resident Magistrate's Court, Kimberley, and now Passioneer of the Union Civil Service, left Kimberley on the 2nd inst. with his wife, for the Transvaal by road. He wishes us to convey his thanks to all his friends at the Diamond Fields for their kind farewell expressions and also for their valuable gifts to him before he left.

MAFEKING.—We are glad to learn that Chief Letoko's health was benefited by his treatment at the Victoria Hospital Mafeking and that he is now once more活跃. We trust that this gentlemanly chief will soon be himself again—Mr. S. J. Molena has returned to Bechuanaland after seven years of study, and travelling in the United States. We wish him a cordial welcome home.—Mr. George Gerrard has returned from a visit down the country.

MR. P. I. SMEY, B.A.—The gentleman in our title came straight out to South Africa after he passed his Roman Dutch and Cape Statute Law at the middle Temple last April. He caused a wide sensation amongst white Attorneys by calling in person, at the Supreme Court, Pretoria the other day and applying for admission as Attorney of the Supreme Court. Mr. Smeys is a born lawyer, and worked his way up to a perfect one. He won a scholarship in the United States by beating white competitors as an orator, this enabled him to proceed to Oxford and study English and Col-

on Law with the present result. We wish him a happy and useful career. Before coming out Mr. Smeys was called to the English Bar.

GERMAN SOUTH WEST.—The Rev. W. R. Schubert, Ph.D., M.P.O., was passenger by the Windhoek, which left the Cape last week for Luderitzbucht. The German Consul at East London also left by the same boat, and we are told that the object of their visit is to enquire into the recent shooting affair, endeavour to obtain compensation for the bereaved families and if possible arrange to prevent a recurrence of the regrettable incident. The German Imperial authorities we understand are not against the compensation. Mr. Enoch Maube, the able member of the Transvaal General Council was also a passenger by the same steamer bound for the same object. He had with him 340 labourers from the Transvaal and they desired him to personally accompany and make for these suitable arrangements with the Germans.

REV. ALBERT KROPP, D.D.

WITH the old year Rev. ALBERT KROPP, D.D., passed away (Dec. 20), at Bethel Mission, Stutterheim at the ripe old age of 90 years. He was a Lutheran Missionary to the Native people of South Africa, who came from Germany some 65 years ago. Of the indebtedness of our people to the English people for sending them missionaries much has been heard, but little has reached the public ear of the toiling and moiling of the German missionaries in a country station here and there in Kaffraria. Not that the labours of the latter were any the lighter or less successful than those of their better known colleagues of another race; but probably because the scene of the great successes of the continental missionary lies more towards the north rather than the south of our country—in the northern Transvaal. To Dr. Knorr fall the onerous honour of pioneering Kaffraria on behalf of his Church; and what risks this involved may be unknown to the present generation. But the following incidents suffice to indicate that the life of a missionary was anything but "the beer and skittles" of vulgar parlance. He landed at Port Elizabeth, and accompanied by the Rev. Mr. Schatz, reached Pedi in an ox-wagon in safety. Having outspanned for the night they were attacked by Kafirs who were fighting the "War of the Axe" at the time. On looking out of the wagon, Dr. Knorr was pierced by an assegai, buried by one of Heli's warriors, and had enough presence of mind to extract the assegai from his bosom. But he died during the night. The Native driver and leader had bolted and so Dr. Knorr, an absolute stranger in the land, was left alone with his dead friend. On the following day he was discovered by the late Rev. H. H. DICKSON, Wesleyan Missionary. The latter buried the murdered young man, and then helped Dr. Kropp to reach Bethel Mission Station, near what is now Stutterheim, where the late Rev. Mr. DORNZ resided. There he remained and laboured till his call hence. During the subsequent Kafir wars the Mission Station was twice burnt down. On one occasion the reverend gentleman and his family were just rescued in the nick of time by soldiers and escorted to King Williamstown.

Words fail us as Natives to thank the missionaries adequately for the trouble they took in our behalf. We are well aware they look for no thanks from us; and that they would be amply rewarded if our people heard the Gospel they preached. May God reward us all.

rewarded if our people heard the Gospel they preached. May God reward us all.

DR. KROPP followed a learned education and strenuous life. He learned the language of the people among whom he labored, and had the same love for his successors under personal guidance as for his teacher. Dictionary now does justice to the name of H. H. DICKSON.

He was Chairman of the Board of Translators of the Xosa Bible in connection with which deep learning in the language of Scripture was insisted upon. He was recognised by the best British Universities conferring on him the Doctorate of Divinity. Dr. Kropp will live in the hearts of South Africans for many years to come.

Kitsisho e e Boga

Barekisi botlike ba locos ba kholokobeco gore ba ronda ba Ditheko tsaa kgoedil December kgoedil di sekala tsakana.

Koalelang :

Mosuiganyi

"Tsala ea Becoana."

Box 143, Kimberley.

Tsala ea BECOANA

KIMBERLEY, PHIRIKGONG 7, 1910.

Parlamente.

NVALALANO EA MEBALA.

REV. HON. J. X. MERRIMAN means mopele ea dipalotiki tsae Kap ga ka thoba go bu se lefelo ja siameeng Bancho faa ane se seba, Mo Eling sa dinyalo Mr. GROBBELER ea Rustenburg ona a rile Parlamente kgasego ngala yana la Basha ea Bascho, Mr. MERRIMAN jaans se Parlamente era : Ga ke tsae thasei makolo faa jaka matlo se o thla kanyeng thibgo kgotsa jaka matlo. Ke mo Liberal, eseng eo o ratang ge gatela monge lo mogroe, nyane, is ratsa go bulala mogroe is monge kgors, lafa e kane ala na mardsa, on tiao lefe kgono mmutsi etc. Roet Liberal se emala dikgobolo dile ditsa ka ntata se makolito a rona. Ke galokogelos se baha se re na rati gabolobolo se kgorekgotes ditsa tsae rota dire di festa letsho tsae joga go nasa ja Baasha, mome ba leboshua tsae go lefe Mochanga mon.

SIR WOOLE SAMPSON (Bramfontein) era : Nsa hene ke le kgatshoeng la tiro sa.

Mr. MERRIMAN : Ga ke tsae tsala

same tsakalo se Bramfontein, ke rena tsala tsae gogos. Bare ka cre o dira songo ma fatshing jeno obco tsheha bothotsa ma atlong tsae tsala tsae gago. Molao o, bogole mamfie le's ea tsala same Morena GROBBELER ea Rustenburg a rata go baha se kgobo ma bathong hate 5,000, 000 ba fatshing jeno. Ke bota monge lo monge eo o elshang coelalo pelsa fafiso jesa go a ke tiro se botala. Ga go ope o kile a shapa d phama tsae di irleloq mangatselelo, phates tsae di gona jaanong dia fotosega jaka thatigo sa morilo e thabologe. Mangoo tsala eng fa a se re se simololo Parlamente ea rota tsala a simololo tsala a. Ga re kane rare ga se kgobego fa molao o baso lothoso lo kgobo ma bathong bothotsa ba zeho ka tsala co. Fa aki tsala a emala e gona ke a honts, motho o kabu a ihamaka faa gae e bone. Esile ba mosa illo u illo Mr. GROBBELER a bus ka ha kere a motho monge o kile ure go tsae

se nego o o paisiteng Bancho se kgotsa ka la Mafokane. Byalaena nando fai ka ipahobelo fai ka ase. Tseko ondi ka come a seeng botshha joo, eseng ka alegale, botshha joo chwele a a. Ke gotsa ka kgotsa ka la Bancho, ke go bo aletsege. A se kilo a akanyo gotsa Makgogo? Tsoe seang meita a o Holanense, a bogologolo a o Holanense? A o kilo la a magusland lo bona batho ke lemo ka piemang na Basore, los iha kina. Bon. Ea con kee, he usang fa se sa tseko ka Mafokane. O lo goptlo gora kura mbele a se ka sa thela aana lotealo loo jo ka fala? Le pleso lese re molao orong na le Bancho, se ka na ka tseko. Ga gona tibala epe a eweng o o be emang a o tilake se batho ke bantang jalo sere go onska be galogece: fala loure a entang jalo a ka diragat aseone ha se ka na ngoko ha lejos fela jaka ka dikgora. Parlemento se a Dikresamang a sants a chosen.

Koleche ea Zonnenbloem.

Rew. W. H. Farthure, Mockami Koileche e tumilaeng e an Cheche a o thilonios hi kgordi se Phalase 1900. Hi gore jaanang o shodeta uyeq dile shome. Mo sebaekeng seo Eoleche a gousi shome. O fuhlae ean hi' baroka be thlahe laekgo, jaanang be feta 200. Be ba ihita lang be thabere hene hale be thlano, jaanang be 30. Ka thitihab e a fitteng go pasties maticherale 20; ke pado e otoko ka gonsa go ne go ne 22 felo ka thitihab.

Monserr Parkhurst one is ngongo reko Becoona; are basa tie ba thabegae basamea bas megas ba buromi jaanang e setse ales bambaa. Tiro eo a fekodina ke ear se tseni mo ditsheng fa by nnyama mapolefa na fithake naapekwa a mabotshha, ales ka pala-pala go bona. Are fa vani baile ba se basana ka kebo brutage ja ake Adwokate Montane.

Isang Pitme (nro. Ekgos Latzine) se Mr. Theo. Geboutlos, Thieu go o morote or Barlong batho be thlahe mo Zonneblom.

O sletsore gotsa Bancho ha galoglosa Cape Town e ase ma ditpropto na South Africa. Gona le makgo a se metset a metho o ka ritengang ka cone eo ka kota ase ga sekhile. Mo bakeng seno go fithele teng, basa ba ka Kgosi Lintabe baile baledi, he ge Oukha, baile babodi he ditlogolona ka Kgosi Mouchane os Bobetho la dikgoatsa tuo dingoe na Bucana.

Ba Banja Pejote as South Africa, be boyne Morca Setori a buli Parlemente; ba boyne tuo distal that be di ba konong fela kota Kapo. Lefo banu be dikgoi ba itaice me sekoleng ga be negojo ka dotlo, ba ladios ditlo fala jaka babangone. Gape Bocana basa la ugongorego es gotsire ka basamea ba its tholung baile bo bathayane ba labele Sicona. Fela jaka sekole se a hakke se fetola mmala o ase lolo, a thlakane le pefio o bahep, he pefio gona se aje so ba jeung; a se matlo, a con no methong es onang lo boloto ma kgotsa, go ka direga gora batho ka be agling nse mo tsieng, ba ka bolotos boloto joo, fe ba tseson ha serame.

Gona le makgo a se metset a a dirang batho go gotsile ba ha ba me le sethlab le go opio ka tloho le sedidi le go iativi go kotsa. Ke rate go lo boloto ka gotsile ase medidi acone.

DICHELETE—Diruko tuo diachae di jisimoloko ka nigoso o neobs. Forum tsu geto le aise kgothi di diriko. Tie gotsa ke 25, 22, 21, le 10, tsu kgothi ka peni, half peni le fast. Tie di se aitakeng ka tsa ga sefiso—bo Mr. Shakespe. Popape on chelata a seha a chonane fela le ega King Edward a se tsekoeng na litogo fela sone ka ga King John.

Be itumala thata go utlo ka Chief Laboko a tshwane, thata ke kafid na Victoria Hospital, Mafeking; while a boite gotsa. Ba sholefela fa a tla tsiaga fela.

DICHELETE—Diruko tuo diachae di jisimoloko ka nigoso o neobs.

Makgoatsa a Tiger-klof.

GO FOLA NO. II

MALOETSE A MAGGOAPO.

(Ka Dr. J. H. Mackenzie.)

Ma laekyonyang les uetha lo beka leloko ka lo ka holoking botshha joca loma go teng, ke go thlokomea dispara mu loma in meko, is go bathela, ke ka thlokomea hala ka jang ka teng, ka fala ka thabesheng disolu ka teng la magpungu, la eng la eng, dilo ka batho ke jeling ka cone.

Maloetse a metset a cos mo mothlang mngos o mogosa o o medicaqo ka batho, gongos o o thikhang le pheto a se ka hapens, 'me a sehetlole jalo mo mading. Maloetse mangos a tems "go ka go lone ma diloyana, jaka dipong, ditshitsir, ditshapsara, distal le eng la eng, ase dilo we di' lomfeng eo o loslang, di mo mego, eno di lomo o o nangom, disto mo klengelo dipes ka beloete te di cone mo go eo mongeng, 'me ka gone e se o a seka lo isolang.

"Me bona gotsa gona le makgo a se metset a cos go losta batho, 'me a

go ope o o ka falang mo go se ose ose. Go retets go negojo mo di-

pontg othela tsete beloete, ke gobo

gongos ka gotsa kotsi di ateng

mo go ka go lona, diloyana, jaka

dipong, ditshitsir, ditshapsara,

distal le eng la eng, ase dilo we di'

lomfeng eo o loslang, di mo mego,

enzo di lomo o o nangom, disto mo

klengelo dipes ka beloete te di

cone mo go eo mongeng, 'me ka gone

e se o a seka lo isolang.

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cone mo go eo mongeng, 'me ka gone

e se o a seka lo isolang.

"Me bona gotsa gona le makgo a se metset a cos go losta batho, 'me a

go ope o o ka falang mo go se ose ose. Go retets go negojo mo di-

pontg othela tsete beloete, ke gobo

gongos ka gotsa kotsi di ateng

mo go ka go lona, diloyana, jaka

dipong, ditshitsir, ditshapsara,

distal le eng la eng, ase dilo we di'

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enzo di lomo o o nangom, disto mo

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thata a se topromo. Jone ke ja saloku, ba le lo isolang ba chonane go dictio. Mathlo mongeng ka ka kga modli ka mabikha se feta.

Jone kgotsa ka gaeta, ba ka batsho ba habila se ka tseko. Ma hago kgotsa ka gaeta, ba ka batsho.

Jone se se chonaneeng go galzolo-galzolo kgotsa ma malabiting ale mabedi a, ka go habeloule sebedi a mid le a atlo a tseu mo habeloule, go balotesse ba thingsa ka cone, se ka ba nang mabito habeloule ka habeloule. Sengas a ameso se se ameso, mo tsieng mo tsieng ka mabikha se ka chonaneeng go galzolo-galzolo kgotsa ka mabikha se ka habeloule, ke go kabeloule ba ka habeloule.

Jone se se chonaneeng go galzolo-galzolo kgotsa ka mabikha se ka habeloule, ke go kabeloule ba ka habeloule.

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Miserere Me Molokai.

KOA GARTENG.

Thaka se Maganathanga a kua se ja amasse a tona se metset a kgone. Bokkenaa ka lobito se tio. Motolo a galloko a se motolo a se gona.

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Maikonyana

GANTSETVA.—Lefatshe le kile ja tovula mogo.

LAFATVA.—Ke diyagayayaga tsetsi le ova le ka le gakala jaka monogengga.

ERIS GO SA AGES ADIO KOA NEW YORK TANOMIKA SA DIBANGGA SA BOLASA BATHE HABA 18.

GAUTENSA.—Kheone bare Jassen hou Consolidated Mine, Baso, o kapi, les ka di makini ka baki, tas mo gegala mo tang tsu mo sira.

CENTRO SA AMERICA.—Palo sa bahao e at spa in morafio United States obo, \$1,912,366—lida re kare bo miliono palelo #2.

DIKOOVA.—Bolotsa jona dikofa bo halais kg mo dia 10,000 mo strekang sa Mlikoidelel fela noca eis gone bo tha elang teng.

NATAL.—Ka nata sa lomha los ga Sir Henry Bala kgosi se bo dijochu be Natal, Jasch Dove-kolam o thabonico, ka noca mogokla bo Jache ba Natal.

LURUA.—Ga gona naga epe monogengga e sa angongengeng ka lebua. Ka nyage dia diinti lefa pula e denggili e thobka go na ka nthia sethe ka Kresemese.

JONAPAL.—Terpo eno e sa temille fela jaka palelo. Lekgosa lengos Kliprivierberg le ludile mogatse jons mos Kresemese le jone ja ipolasa. Eko ka tsabule bohabedi jaangcong ba itse eo o ka bodicang.

PARLAMENT.—Lebokota ja Morisa le phatlalete, mthaka a ile magao, la u phatlaga gape ka February 1. Lord Gladstone le Mohumadhi ba ile go jela Kresemese le nganga o mosa kea Ganteng, ba le boola Kapa ka January 31. General Botha eno e jetze kosa kuo dintshing tsu Lelele.

MR. THERO SCHREINER.—Morena eo ke Mogoko Mr. Schreiner on setungcanas malane. O nna le Ulogolo abo Mr. Stuart kuo Green Point (Cape Town) Bochabedi ha ikaseleto go taheleni tabiano en morafe o monobo—le-fela go agromola pele go bona gore sare fa a tseua mo Parlametang go noe tsu Blanda bangoo ba ha no kgoalatang. Botaliu jom ge Mr. Schreiner kuo tuing sa gageo bo kana fela ka kle ka Kgotsi.

INSPECTOR PETRA STUART.—Kganoa e a Mpolisa e ihengang thata ka Kimberley le Mafikeng ka nato ta bo Migestrata Bell, jaaneng o loka mapolisa a Distrikka se Kaps, go coa koa Mowbray go sa Simons town. Ga bonala fe ja jaaneng a eas a labale ditshau tsabu tsu Bechuanaland. O kile a rapala Moranganyi fa a ile Kaps go a kosa dieng ea gageo, aia a mo golagela kara a an go mo shupetso masimo a Edens kosa basa. Le-theta ha itaploemang teng. Kuri Mogoko go aksa fatabi jena ka "white man's country," masimo a ba abnypa.

DRCNA.—Mo bekang eti bofelo an nganga batho be abule fela jaka tses kosa Ganteng. Kafave dia pedi di imloie se tiidi ka Krugersdorp, ca botu ro ruo'. Waiter o Kaporial Hotel o ole kua balcony a shugukana, a aia ruri. Mohunsi mangos ca Johannesburg le one o shutes koa Engeland, Ferguson, Egosi on Ma fokisi, a thindlo ka motokala sa enga ahe. Ka matheen Lekgosa bare Hiko le ola mo trumeng ja zho, Mr. Motshohe o Robinsen Deep er's a palame motokala le Makgosa aia mabudi be thulama le tsuma, motokala ca shugala ya Makgosa a mabudi, a thabega dihgeta maboko a photeng.

DE BEERS CONSOLIDATED MINES,

[Metloba ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TB
BA LAELOA GO BOTSA AGENTIE OA CONE: MR. L. S. GLOVER
LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimberley, Beaconsfield.

Ditsietsi tse di Kgolo.

NOTICE.

Kata Kresemese eno eua ena le diphasa ka gone, abile koa Engeland ba e hita "Black Christmas." Tere sa e sang Kagelane e sa Skotlane e tsetse banna le basadi le banyana ba diholdeing, a gacila ba basako jox musele-musili, a thudila di ejine dia pedi mo seporing se di kolyepela koa kgakala. Erile ejine di impogeda koa dikiribea tet abngakana. Terpo se telale e tsetse batho bale 500. Modomo on chugakano se dipati le digalase le asele se batho ka nna maengomoli pale. Bala hanza ka thipisio ka bangoo ba hepolos ke diphasa tsa terpo, jaaneng mokokoa eo othlo a shele. Mensa le mosadi on gageo ba rekolekes ka diphasa tsa dipati fe tafaha, ba nna ba lebelila nganga on bone za she a buco ba nna ba mo lebile pale e sene go raokonyega, le bone ba nna go es go mo thusa. Ba ba falotseng ba thoboga le seporo ba go hitse thu koa kua steinkheng se nna nba mogala. Ga the terpo se Dingaka le boekil le methutho le baberekil ba tie go thusa. Ba fitheka golimasho go siimosa mamele. Batho bale tantsi ba goqoeng mo kgabong le mo ditshutbeding ba fitheka ba shele mo ba kageng ba thoboga le itse ke motho.

KOA FOZA.—Terpo ena Kresemese e sang Bordeaux e sa Cotte le e sangtse thulane le ergoe ka mangompolo ka a ntang jaka a hularang. Ga ahoa batho pale 6 go rebaga bale 50. Le bone ene eis basi ba go ja Kresemese.

AMERICA.—Terpo dia pedi di thulane koa Ohio dia rakena mo tsabueng le Pennsylvania. Ga she batho half 8, ga koeniesa hontzitsi.

SOUTH AFRICA.—Magels en mosa e sons a bala bontsi ja bo galgeutang sa go bolasa le go abua ga bontsi bocholo go koh Johannesburg ha getakha ke di motekera le di trems. Kos East Rand erile Ekgosa le palame bontsi ja utlo motho ale Shanya kafa morago abu ale ubanamolale. Ale tseila madi, orolosi le rawdiro. Kos West Rand eo mongos erile a antsetsi ale Bareng ka masahanyane a Kresemese, motho a remela tholos, ka fenatera fela se fulha galise es dia go mo tseua fe selubeng, a abuka ka nakonyesa. Ba ha ipolana le bone ba halo. Bango, Kgoa ka Misiri ba tigotes Hotel le bone koa Chose, ba palama thots, ka tumalano monsa a hula mosadi ka pistole, a e ratochil a ikuhla. Lefo go ntsa jalo mosadi a sa ka a shoela ruri, a gagabola hotile ngao a fithe a rasa beng ba eone a emphofatang. Fe lo gana nneleng rumira—thipa ea ditdin ka iphotofes. Ba mo tsu hospital, ba utloha senti mo go ene jaana ba go bala monsa fa o shoetseng gona.

O BOLE.—Rena le boitundu go bolisa kgenggo eo ga Mr. S. J. Molena (Alfred Morris John Molena) eo ontsa a, le thibong kon Amerika, ba nyage dia e a tshele a tseng, mo bakeng seo o ituthile thata abu a stela mosa me seteng le metsho en United States. Kgomo di gorgoile pholofole tse di thameng Coe Tsumba tshe diis mephaga Motshohe o fentse jaaneng re lobekile kganalo di bonts ka kageng, di phakile abilo ka mashi a moshon.

W. M. CUTHLBERT & CO.
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The Great South African Boot Merchant

Ba ka go nasa Tibako tse di siamang ka Thloathoa tsu okocolocoeng.

Tlako tsa Baberekil go simolola ka ...
Tlako tsa Banna tsa Mekgabo go simolola ka ...
Tlako tsa Maledi le dishuse go simolola ka ...
Tlako tsa Basimane le Basetsana tsa Sekole le Tsa Thloathoa tse di okocolocoeng.

Tlang le Iebatebele ka Losi Re tla lo itumeda

W. M. Cuthbert & Co., Ltd.,
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Kimberley.

The Shamrock Dairy
and Creameries.

Go lebagana le Post Office.

mo BEAN STREET.

KIMBERLEY.

MOKARO o rehakiso mo

Bean Street, Kimberley,

le kosa

MAIN ROAD, BEACONSFIELD

Mae, Botuto Bolito dia predi: Titi.

le dilu tsu dingos tsu Lekka.

J. F. FLYNN.

J. C. Libate.

O itsise Bantu bothile ba Afrika fa a butse Ntlo ea

Batsamai mo No. 249,
Waikuku, BLOEMFONTEIN.

Dijo tsu methale eothile le
Dino tse di tsididi tsu thobon-

tilon e e kon these.

Ke tloka ke lo baakanyane le marobala.

Adrese: J. C. LIBATE.

Telegrams: Bot 639, Bloemfontein.

"Libate."

Sekolo sa Mokwale.

SEKOLO si basantaa si Mokwale
se thi bulos ka Kgodi ea

Thabekile le 2 ka nganga o otang

1911.

Bothile ba tsenang sekolo se

choenopho go gorgo ka loantsha ka

Kgodi so.

Thabekile ka £12 ka Nganga ka

Ekgosa Lile thataro ka £6.

Dikalo bothile tsu batla simololang

getita ka kosa la.

(Mme) MARTHA DUNSMORE,

Principal,

Kingwill Training School,

Dohne,

Capo Colony.

Abraham Khan

WINDSOR TON

Ge go Wankle epi e rehakiso

Dithoto jaka e mosa Hebenoma.

Dijo, Dinno, Diaparom,

Eng le eng fela.

Matlalo le Thoto

Becsona ke di reka senti

SMOKE

FLAG
CIGARETTES

3.D. PER PACKET OF 10

Fried by JANAVI & CO. LTD., and Published by the Proprietor "TRALA KA BICOANA" Kimberley.

T SALA EA B ECOANA,

C R & R M

THE
Friend of the Bechuana

"Yaka mete a talli mo moeng o
oriloeng, mafoko a a monate a fatahe
le kgakala a ntse fala yalo."

"As cold water is to a thirsty soul,
so is good news from a far country."
—Proverb of Solomon.

Vol. I.—No. 29.]

KIMBERLEY, JANUARY (PHIRIKGONG) 14, 1911.

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H. A. Scott & Co.,

Clothiers & Boot Merchants.

METHALE THALE ea Hempetsa Banna tsa di thata, 2a. 6d., 3. le 3/-
HEMPE le Dierparo tsa Baepi tsa Seitan mo Skoateng 2a. 6d., le 3. 6d.,
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DILHAKO tsa Repi ke one tsa di krosheng bogolo ke Balashki,
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Setoro ea bona se angolo se ka bona mo TOISPAN ROAD tala fa
Trame ea Boxerfield e fasileng lung.

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Romela 12/- jaanong koa go

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U tla amogela "Tsala ea Becoana"
sebaka sa kgoeli lile 12.

J. S. NTSIKO,
58 NEW MAIN STREET,
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ECOANA bottle la itahefa fa le belo
NTLIO, DILHO, 58 New Main
Street go le bagase le 5 Star Bakery.
Mabok a mangalo a khang mosi a hafis
morogo ga Otele aka. Ga grec Ntllo ap
e fang Recona DILJO tse di namang jalo
mono Kimberley.

TLANG LOTLHE!!

J. Klein.

Practical Tailor & Outfitter
27 & 29 Old Main Street
Kimberley.

MOSIGI ea Maanete Pakha
tsa gagoe di simolola ka
£2 10/-, Di fole ka £5 5/-.

Keantle ga tse di sigiloeng,
ehile o nale methale e
mentsintsi en Dithako, Ma-
hutshe, Bo Hampe, Dituku
le Dikommereza tsa meshoroto
le Bothle-lele.

J. J. DOWIE,

'Springbok' Boot & Shoemaker

No. 19 Shannon Street,

Go lebagana le Police Station.

MALAY KAMP,

Dithako tsa methale otolhe roko
in maceous a magoo go feta baroi
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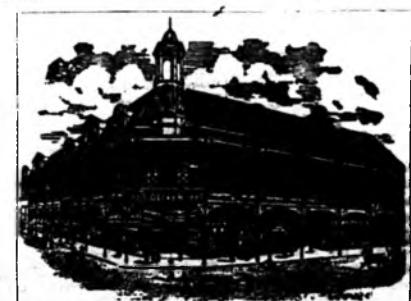
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(The Friend of the Bechuana.)

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THE EDITOR,
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Friend of the Bechuana.

KIMBERLEY, JANUARY 14, 1911.

Sechuana Orthography.

(By Isak T. Makgobi, Tshwa Native.)

Sir.—Please allow me to draw attention to the importance of the above subject. As you know there are conflicting views on this subject, and each religious denomination has its own point of view. The Wesleyans and Church of England were perhaps better off for they shared one orthography between them. The London Missionary Society have their own and so have the Berlin and Hermannsburg Missions. The Sotho equivalent of "Slegard" tells many tales. It is spelt, according to the several orthographies: "Mmohadi, mahlathi, morohari, modyfadi, molysfadi, madyfadi, respectively. We were quietly praying that these good men of God may some day appreciate the justice of agreeing upon the form of spelling and end those confusing anomalies, if only to facilitate their Master's service; but to our surprise the British and Foreign Bible Society delegate one gentleman, representing only one society to "revise" the Sotho Bible without even the necessary injunction to secure all Native assistance as did Gas on Orisp when he wrote for the S.P.C.K. Goddess only knows the reason for this departure on the part of the B. & F.B.S. which is much unlike their action when they revised the Xosa Bible. Then they secured the services of the crew of the Mission Field and the best Native talent to participate in the arrangement of the scripture in their two languages. But following the traditional misfortune of the proverbially illiterate Bechuana the B. & F.B.S. dropped their usual liberality the moment the revision of the Sotho Bible was forced, with the logical result that a Conference was called to re-review this revision within twelve months after its appearance.

During last year there was in circulation what purports to be the Minutes of a Conference held at Johannesburg with the object of agreeing upon one common Sotho orthography. One will naturally expect to find some minutes signed by a Rev. J. Wooley, or a Pethers; but you will find them signed by "Gen. Lowe, Chairman," and "E. Gotschling, Secretary." The first name is that of a Wesleyan Minister, who knows absolutely nothing next to nothing about Sotho; and the second name is that of a Lutheran Missionary who speaks many languages, but strange to say, Sotho is not among his linguistic accomplishments.

The Conference was composed of 16 missionaries, only 4 of whom could be called Sotho scholars—and one or more of the 4 or 5 presumably acted as Interpreter for the benefit of the majority, who sat to lay down a standard orthography for a language which they did not know. If such proceedings are not laughable then goodness knows what is.

The first Sotho phrase will be found on page 2 of the protocol: It is *Hela, kediti*, giving a dialectic idiosyncrasy obtaining only amongst Mohla's Bilinguals. Though the Conference wished to lay down an orthography for a people with whose language a large majority of its members are unacquainted it should certainly have had the courtesy to follow the same course of the hundreds of thousands of Sothos who venerate hammer, the dolter, the hoodoo, the ercolito, the elephant, the buffalo, the spear and other tribal terms respectively, instead of attempting to stonk them on the dialect of a disgruntled chief whose language has lost its original language and tribal terms and whose posts were sentenced, not long ago, to long terms of imprisonment for sedition, but this is by the way.

Coming to the alphabet agreed upon by the Conference (pp. 8-5) you will find that a satisfactory settlement has been arrived at regarding the letters a, b, c, d and e.

The incompleteness of the Conference comes into prominence from the letter f: one reads: "F used principally, in foreign words." Foreign words, my masters! It surely should have occurred to the Conference that there are such things as "darkness," "mother," and "light weight" and the letter "F" occurs twice in the Sotho translation of such! By Sothos I include every dialect spoken by the aboriginal Natives out here and across the Limpopo with the exception of the one tribes above referred to.

I hope that some of them read your paper, in fact they ought to; and I would like to respectfully remind them that they are not above taking advice.

They made one grave omission when they left out the letter "j" entirely and arranged that the "j" should form part of Billingsgate. For instance if I find someone in the act of taking my breakfast without permission I will say to him "Aa njepla!" But the Conference arranged that I should write "Aa njepela!" I am sure, Mr. Editor, you and those members of the Conference who know Sotho will agree with me when I say God help the Bechuana if (in those enlightened days) the Bible now being re-reviewed is still going to contain and including sentiments as that one.

Ethiopian Church.

Address to Governor-General.

Native Laws & Languages.

(Transvaal Leader.)

The Ethiopian Church has presented an address of welcome to His Excellency Lord Gladstone, in which it is stated—

We, the undenominated members and adherents of the Ethiopian Church of South Africa, residing in the various Provinces of United South Africa, take the opportunity of extending to Your Excellency our Vicar Apostolic Gladstone, and his family and friends, a warm welcome to our midst in this country. We venture to express our deepest appreciation of and to tender our warmest congratulations on the signal honour conferred upon Your Excellency on your selection as the first Governor-General of United South Africa. Your Excellency will understand that, owing to the great loss sustained by His Majesty's subjects in the death of our lamented King Edward VII, the Bantu people have refrained from giving outward expression to their rejoicings on your arrival, in proof whereof we beg to refer to the reply received from Their Majesties, King George V. and Queen Mary, Queen Alexandra and the Royal Family. (The reply is here quoted.)

The address continues—Our annual conference desires to assure Your Excellency most sincerely of the undoubted and devoted loyalty to His Gracious Majesty King George V. of all the members and adherents of the churches of this conference. Your Excellency is aware that we represent the aboriginal races of South Africa, and have of all been born and nurtured in this land, some of us as British subjects from 1805, when Cape Colony was captured and the British flag hoisted and have remained as until the feet and majority of our people have now come

under the same flag. From that time the progress of our people has been slow and marked by many conflicts. Christianity, which has been the instrument and means of raising us to civilization and education, was introduced by the Rev. Geo. Schmidt—in 1757, at the Moravian Kloof, now Genadendal. He, however, was charged with offending against the authorities, who at the time would bear of no other Church belief established in South Africa were the Dutch Reformed Church. An account of this he was exiled and returned again to his own home, and Africa for us was left in darkness until as late as 1779, when the Rev. Mr. Keitner and later Dr. Van der Kemp, and later Dr. Moffat, Dr. Livingstone, and others arrived to take up the work which shows its results in to-day. Your Excellency, no doubt, is fully cognizant of the history of Africa in the past. You have, no doubt, followed from year to year the progress of our people and our land—that land which has been so closely bound up with the name and career of your distinguished father, of whom the Right Hon. J. X. Merriman, ex-Prime Minister of the late Cape Colony, in reviewing his life lately, said: "I shall not attempt to say anything of the long, strenuous, and varied life of Gladstone—a life that began when England was in the throes of the Peninsular War, which covered the period during which England rose to the highest pitch of wealth and power. When Mr. Gladstone first drew breath, small indeed were the Colonies of Great Britain, comparatively small was the Empire of India, New Zealand was non-existent, Canada was a very dilapidated dependency, Australia was a knot of convict settlements and as for South Africa, it was a mere military occupation. Mr. Gladstone covered the formation of the British Empire."

"May Your Excellency's selection be the means of repeating history in the sense that you will make a review of your life at the close of Your Excellency's labours in South Africa—showing as was advancement in the welfare and well-being of our land and people. We pray that Your Excellency's interpretation of the Union Act in reference to the natives of South Africa may be a true, honest and liberal one that Your Excellency and your Council will show themselves strong and upright guardians of our people, especially in those provinces where we are taxed and yet have no representation in Parliament, and where laws which deal with us are passed by those who are not aware how they are pinching us, for, Your Excellency, the wear of a shoe alone knows where it pinches. Such are many of the laws which have been passed—laws which are often extended to women and girls of 16 years, squatters and location lands which keep us like fugitives and outcasts, wandering from place to place; as well as the laws preventing us from purchasing land.

"Again, Your Excellency must know that the laws not published in the Native language before being submitted to Parliament and in some Provinces and municipalities are not even published after being passed. Your Excellency, will understand, then, how innocent people are led to violate laws unintentionally and unwittingly since four-fifths of our Native are unable to understand English or Dutch—in which languages the laws are promulgated for the interest of the public in general—and a ignorant of laws have never been accepted as an excuse and the rigor of the law has been enforced on those who have not equally with those who have had the opportunity of reading them in a language they can understand. We trust, therefore, that Your Excellency and his Council will visit this a serious defect in the administration and as a grave danger to the community, and will take the necessary steps to remedy it.

"Finally, we feel in duty bound

to call your attention to our appreciation of Your Excellency's present Council, and to my that Your Excellency has placed the right men in the right places, and we trust that all that concerns us will be dealt with in such manner that the administration may, run through one channel and that the details of Native administration may not be scattered over different departments. So Your Excellency's most humble servants will ever pray for your continued health and happiness.

Given at Cape Town, December 21, 1910.

Sir.—In reply to your letter of November 24. I am directed by the Government House, Cape Town, December 21, 1910.

Governor-General to inform you that His Excellency has, on enquiry from Ministers, that the transmission of his reply to the address from the annual Conference of the Ethiopian Church of United South Africa was, through an unfortunate oversight, for a time overlooked, but that it has now been despatched.—I am, etc.

By Stanley.

Private Secretary.

[A formal reply was also received from the Department of Native Affairs.—Ed.]

Reviews

We wish to congratulate the *Tswana*, a bilingual weekly published at the Head, on its excellent Christmas number. Such beautiful printing is almost too good for South African printing house. The illustrations are living testimony that South Africa is advancing in industries as well as in other things. The articles on farming are very instructive; our people being more or less farmers people should procure it from the Central News Agency's book stalls. The amount of fun and humorous African stories are most enjoyable, such fun and instruction are combined only in a few of our brightest weeklies and the *Tswana* is one of them.

"THE AFRICAN WORLD"—A masterpiece in the printing art reached us in a parcel received by us from Mr. Leo Weinthal, F.R.G.S., Editor of the *African World*, comprising (a) "Fascinating Egypt" (Egypt Revisited) a bilingual guide book to the Nile-Lands and its wonders from the Delta to Uganda and British East Africa; (b) and artistically printed tourist wall map of the Nile Valley with calendar; and (c) "The Egyptian Annual" of the "African World," with highly finished portraits of the Khedive and one of His late Majesty's Memorial Service at Cairo. Their pages show that they richly enjoy the patronage of the Egyptian and Sudan Governments, also that of the world-renowned firms such as Messrs. Thomas Cook & Sons, the Hamburg-American Line Co., and leading companies and hotels from the Delta to the Lake of Central Africa. These books are not only handy as guides to travellers but they will be found invaluable as books of reference by commercial people throughout the world. We cannot conclude without congratulating the "World's" business Manager on succeeding to combine so well the useful information with the artistic illustrations which are a prominent feature throughout the pages of the budge books and review.

NATIVE NURSES

A BITTER letter appeared in a Capetown contemporary the other day, against white nurses for Native Hospitals. It is a delicate question, and one in which sentiment enters largely: and is better left to the nursing sisterhood themselves. Meantime the *Christian Express* deals with the practical aspects of the matter, in a close study of the subject in the following observations:

"We should like to call attention once more to the difficulty which still exists in finding employment for trained Native Hospital nurses. The present position is this. In the Eastern Province and the Transvaal Territories there are a number of Hospitals, a considerable proportion of whose patients are Native. But though applications have been made to everyone of these Hospitals on behalf of Native nurses, the replies in every case have been unfavorable. The chief difficulty seems to be that most of these Hospitals go in for training European nurses, and in small Hospital especially, the European practitioners require to attend all the patient, Native as well as European, in order to qualify themselves. This system, of course, has its advantages and we can understand masters being unwilling to depart from it in order to experiment with Native nurses. For the present, at least, this door is shut."

"In these circumstances the question becomes a serious one. Should the training of Native young women as Hospital

nurses be discontinued? Or look for employment in any other place? We have heard the names—names for children, who would be glad to employ them. Very likely those who raise these funds are girls who fit to receive a nurse's certificate to become teachers; indeed they are certificates teachers believe upon their training, and the teachers the school enjoy a salary of a year, long holidays, and a amount of personal liberty. Aged girls who have had professional training, the end of which is to be non-professional and paid work? Would their parents, some of whom are Native ministers, consider such a course?

"One thing is plain. The place Native nurses is among their own people who greatly need their skill. As we have seen by the issue of the *Central News Agency*, which for several years has employed a Native nurse to among the employees in its houses. Efforts have been made to get other employees of Native labour to follow example but so far without success. Native people themselves, we think, take to the master in. At present however, no organization exists, and in localities where the need is greatest, the people are poorly poor and could hardly be expected to meet the whole cost of nurse upkeep. The case would be if an organization existed like that which Queen Victoria founded in Britain, who supplies towns and villages with district nurses and meets part of the cost, the balance being made up by local committee. We are sure every medical man who has practised during recent years among the poorer classes in Britain will bear us out when we say that the Queen's nurses have been an immeasurable boon to the sick poor and a great help to the doctors. Now, in a South African locality of, say, two thousand inhabitants, there are likely to be at any given time or more people suffering from consumption. In such cases a nurse's frequent visits would not only increase greatly the patient's comfort and chances of recovery, they would very often lead to such like changes in the household arrangements as would suffice to prevent the infection from spreading. Again, in such a location, at any time there would be found babies with discharging ears and others with sore eyes, all of whom would be in need of daily skilled attention. If serious consequences were to be averted. In South Africa a doctor feels very helpless in dealing with cases of this kind. Explored a doctor would simply hand the patient a little note to take to the Queen's nurse, and we would know that from that day onwards his treatment would be carried out with skill, gentleness and unvarying punctuality. And there are many other cases where a nurse can carry out a treatment which would be the best intentions of unskilled mothers.

"It should be understood that district nurses must take their directions from medical men. They are trained to carry out treatments, not to examine patients or prescribe. Therefore, the co-operation of the medical men on the spot is essential to the success of a district nursing scheme. We cannot conceive, however, that any difficulty would be likely to arise from this source. Doctors are only too glad of such help."

"The real difficulty is the financial one. A central fund required under the aegis of a responsible Board of Trustees. Then before a nurse can be located in any place a guarantee must be forthcoming from that source of the expense. The first step is to secure the capital fund. A sum of £5000 would be sufficient to endow one nurse, provided some local body could be found willing to contribute their share of the expense, say £100 a year. Many of our readers would like to subscribe a sum large enough to ageing an endowment, we would suggest that the Honourable Minister for Native Affairs be asked to nominate trustees to administer the fund. The master need not be looked upon as entirely an experiment. We have the best possible evidence of the success of a Native nurse's district work at Indore."

A sensational tragedy is reported from Portia. A married couple named Jackson living at Arcadia, received on Sunday night at 11 p.m. a bullet through the head of his wife and shot himself. The woman was not killed, however, and she crawled to a house in the vicinity. Her condition is critical.

Mafokonyana

PRESIDENT KNOX.—Premier e retalecos ka go dusa diabore ka ntata go thobokfala ga bediri.

KAMERUN.—Ngaka agoe es Engeland e lemongile ntho obile e hodditso bangos ba ba ne ba bolokohe esse.

KOARTA.—E cubufflo koa Urreich es menyia matlo e dikarete dile pedi esba ea boloko Matabele ale mabedi.

MADRAG.—Bolokojo motabogo mo estihakeng es erile ka Kreisgronn joa no be ihassete 900 ca batho, go abule 270.

MOROKA OR LIMKOK.—Egoos leko King Williamstown le ipolite ka thobolo. Leja senna es riana batmedi bone ba lela.

MALAWI.—Jacob Shuy es wankulu ja masea es Driantefan e ihasees ka malawie malobe, a mo laletse dipikolo, a tamaesa ka 214.

NEW YORK.—Kosa e tamaisang direme e thubegile malobe koa Amerika es hupetes es boloko hale, 200, tahanego es diio ke half miliono.

MR. W. CALLIGARAN.—Eujiniri es Koffiyentstein e bolokohe ka mata mothibang cosa a tia coges a amelgares es cosa motholagadi, eoso e nyalos.

MOKABIA BELL.—Miss Dorothy Bell, miroodis eo es es go mabedi Charles G. Bell, C.M.G., o nyesco malobe ka Mr. Hirach eo o tihameka fatusole bobe.

KA THITA EA DITDEU.—Conradie Becker ku Johannesburg e netiso es esa masea mo chakangeng ana are o boloko masedi a ntsa a mo gomela ka thipte e ipeolang ditatu.

DITTELOLA.—Manyessmane es mabedi a choereng malobe a ikodisa dibu mo dikempeng tas ma Jeremias a nelios nyaga diez ana ke dijope ba Dotsche. Ge ba itatola molito es basokane.

DIXON.—Makgoa ale mabedi, John Simpson es William Salisbury, a itatole ku itidi, eseng es godimo aleng es fatabe koa Johannesburg. Dijopeba a nelsi nyaga diez tharo hardi lebore, une a thuba setoro a tsoa.

POOR ORME.—Egoos langos je le ne le mamele dibulo no post ching es tiro es Government es le la la pa goe Magistratea on Woodstock le uowla marifi. Kathole 220 kgoen kgrodi dile uno mno chakangeng.

LIMA.—Go mabedi es segoli les Nukeng es menyia thita. Es boloko Bure langos dinku dile 800. Kom Protoria Beccana ba habedi ba iteso ka Gadi. Koek Krafft Reiset ge mabedi es es fating mase a hoko me pising agoe es boloko hoko ba hoko 100.

GUYANA.—Makgoa mangos e joko \$10 mone, go thoboko a choles mabedi ale mabedi a dibuma. Malesi care are a tia run mabedi a a ntseng joko, mabedi ale mabedi a o mabedi pusto koa di sang tang. Ya go esna kibalo e a ntseng joko, o boloko fala joko mabedi es o boloko joko.

MOMA SHROPSHIRE.—Duke of Connaught es Mohamadagi le Ngana be fithile senti-ntlo ka Bagelane. Ba tsoes ka kamogos es segoli a tsizibeng, sedi kafa temsiang es Manyessmane a smogos mangos bona. O roloka ba boitmedu jo bogolo gure o kognose tiro a ona a tamaestes, obong go gonyaya Kopato es South Africa.

DE BEERS CONSOLIDATED MINES

[Metlolo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TBA
BA LAELOA GO BOTSA AGENTE OA CONE: MR. L. S. GLOVER
LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimberley Beaconsfield.

No. 188, 1910.]

THERO

Ea Tau-e-Tona e Thobologo Thata Vimount Gladstone, Tokololo es Egoila jo le Thobologo Thata e Koging ja Menita es Seule, Komisare go o Godfries es South Africa, Governor-General, le Maledi-Galo or Kupano es South Africa.

Eraha go labanye gure ka fokotse dinku ia dipudi tas di ka coang Botsho di tla Prowessing es Oranche.

Koga jaana ka thata tas ka de nesceng ka temsiyang (2) es lemanas 2 es Molac on Lophal No. 33 es 1900, (Orange River Colony) ke rrang ka boloko ka nifolola ka tutsi jeng ga thero a, mela e a latang a tla lobs ga tsengs go dinku ia dipudi tas di coang Botsho mo Prowessing es Orange Free State, abong:—

Gake go lediklo opa go tsanya kgotso go isela go tsanya mo Prowessing e a bolenges diakre dipudi esla dipudi tas di coang Botsho fa es ka teresa kigono ka ngos es diigoro tse di latang:—

Moto le Pas (Witwatersrand) District Harrismith, Joel's Drift, District Ficksburg, Jackman's Drift, District Lady Brand, Ventersdrift District Weenen, Sepahpa's G. & District Weenen, Meghalies Drift Elopville, Claremont, District Rouxville.

Kgong es tla bokelo gora dihuthame di tihathojes ka malatei a dia bolenges ka Egoila.

2. Disku colthe le dipudi tas di tsenang mo Prowessing es Orange Free State di coang Botsho di chonetsete go di tsina lophalo le gone es P. W. de Wet e bo hooengeng kgungo tsingge e sole eo o tla thongosa te es ka tipi e a thuthengeng kgungo aliadi ka Ditema mo tankeng e a domeseng es mabala, f-e-s, f-difutha:—

3. Pa dinku kgonon dipudi di ka tico kafa tseling es tomara 2 es Therlo, molac di Dinku kgotso momordi ka gogos es tsina lophalo ka gogos e nela mongos dinku kogip es lone lufe si mokgotso ona era kopis e gogos e romels Magistrate on D strote e dihuthame di esog kon go eone mo Prowessing es Free State.

4. Dijego tas diek dinku lele dipidi ka kgotso le go tsanya ka tsenang es tla goe mabedi mokgotso, on dinku tsoe, e di dinku a es a medios lehobek dihuthame dia es of tloko on lophalo kgoro tsabho e sela tsengs di tiana halfe-krono gedim go huthame dia lefekgo kgotso mico es coang.

5. Dinku le Dipudi tas di coang Botsho dia niesof go tsanya mo Prowessing es Free State ka tarena fa di issa tsabho los molac lo shupeng gora dia lophalo.

6. Motlo mongos e o dolang mela e o tsabho ka una le golafotot dia a lefekso tsoe e o tsabeng 222 ers fa e es duele a ka golenges ka tiro e thata kigono kola dia eone sekaba as as tsabeng kgotso dile pedi.

MODIMO BOLOKA KGOSI;

E ntshicce ka Sesale le Sesame mo Capetown ka Testi ja bo 14 j. Sedimthola 1910.

GLADSTONE,
Molac Golo.

Ka tselo es Tau-e-Tona Molac Golo mo kgotso ka Gogos.

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Egoila es Ditema.

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dia die dingos ta Lethabo.

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J. C. Libate.

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Afrika fa a butse Ntlo ea
Batsamai mo No. 249,
Makgolo, BLOEMFONTEIN.

Dijo tsa methale entlo le
Dino tse di tsididi ka thobon
thoba e kosa tse.

Ka kogeo ka le baskuyetsa le marchalo.

Address: J. C. LIBATE.
Telegrams: BX 588, Bloemfontein.
"Libata."

NOTICE.

THE Secretaries of the O.F.S. Native Association Branches, are hereby informed that the Annual Congress of the Native Association will be held in the month of FEBRUARY, 1911.

And any Branches desiring to invite the same should send their invitations to the undersigned not later than the 16th of JANUARY, 1911.

T. M. MAPIKELELA,
General Secretary,
O.F.S. Native Association,
Box 88, Bloemfontein.

KITSHO.

TULANGOE ka O.F.S. Native Association ka itame ka monogos e tla phutengga ka kgogid ka oecu 1911.

Koga agoe e tsabeng go tsanya ka kogeo ka tsoe e kogos e romels invitati ka tsoe go Mokwadi ka mogolo dia es JANUARY 1911.

T. M. MAPIKELELA,
Mokwadi ka Mogolo, O.F.S.
Native Association,
Box 88, Bloemfontein.

Sekolo sa Mokwale.

SEKOLO es basetseesa sa Mokwale
ka tla bulos ka kogodi es
Tihatho ka tla kogos e otlang 1911.

Bolito ba tsesang sekolo es ba
chonetsete go gogos ka tsabona ka kogeo es.

Tihatho dia \$12 ka Ngogo ka
Kogosi Lilo thabato ka E2.

Dikore entlo es tsabone simelolang
geta, ba komise ana.

(Mrs.) MARTHA DUNSMORE,
Principal,
Engwali Training School,
Duthie,
Cooper Colony.

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(LIMITED.)

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okocolocoeng.

Thako tsa Babereki go simolola ka . . .
Thako tsa Banna tsa Mekgabo go simolola ka . . .
Thako tsa Maledi le dishuse go simolola ka . . .
Thako tsa Basimane le Basetana tsa Sekole le Ta
Thihathos tse di okocolocoeng.

Tlang lo Itchabebel ka Losi Be tla lo ilomedus

W. M. Cuthbert & Co., Ltd.

37. DUTOITSPAN ROAD,

Kimberley

Abraham Khan

WINDSOR TON

Ga go Wenkels epi e cebula

heba se bo SENEIRI, e e ratong
ke Bathapong le Bocoma heiba.

Dijo, Dinno, Diaper

Eng le eng fela

Matialo le Thoto

Becocana ke di reka soni

Hadjie Nassiep AMOS

28, ROSS STREET.

MALAY KAMPA



66 FLAG
Cigarettes

Printed by JARAVU & CO., LTD., and Published by the Proprietor "THE
TALL STRANGER" Kimberley.

SALA EA BECOANA.

THE GOV'S STATE DEPT.
Friend of the Bechuana

Takha mete a tali mo moeng o
meng, mafoko a monate a fatahe
kgakala a ntsa fala yalo."

"As cold water is to a thirsty soul,
so is good news from a far country."
—Proverb of Soomes.

Vol. I.—No. 30.]

KIMBERLEY, JANUARY (PHIRIKONG) 21, 1911.

[Tloathloa 3d—Nganga 12/-.

H. A. Scott & Co.,

Clothiers & Boot Merchants.

EMPHALE THALE ea Hempe tsu Banna tse di thete, 2s. 6d., 3s. 1s 3/-
EMPE le Diaparo tsu Beipi tsu Seitan mo Sekoteng 3s. 6d., le 3s. 6d.
TA BANNA mo d'fregiongela jaka tsu bo Senzir 3s. 6d., le 3s. 6d.
UKHOE a shakhle a matalake one tota — Dithlako, le 3s. 6d., le 3s. 6d.
10s. 6d., le 15s. 6d.

UKHOE a seto a a thete, a a thiotheba of ceng, 4s. 6d., 5s. 6d.,
7s. 6d., le 10s. 6d.

UTSHE, DITHLAKO, MEIKGATLHO, DIKOBOK, DITHLAKO tse
diitlo tsu diipho le tsu dikhuso, 8s. 6d., 10s. 6d., 12s. 6d., le 15s. 6d.

UKHOE Beipi ke cone tse di ka rekoang bogolo ke Babereki,
14s. 6d. le 15s. 6d.

Setoro sa bone se segolo se ka bosca mo TOISPAN ROAD tsa fale
Tremie a mafokaledi a felialang teng.

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The recognised LEADING Music Warehouse in South Africa.

R. MÜLLER,

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HEAD OFFICE AND SHOW ROOMS: 77, STRAND STREET.

ograms: "RELLUM."

ADDITIONAL SHOW ROOMS: 40, STRAND STREET.

telephone: 180.

Box 133.

CAPE TOWN.

KITSISHO.

MANGOE le O.F. State Native Association le itiliso fa Kokrebi
mengonapa a thuthhega ka kgodii
FEBRUARY, 1911.

Kala age a e halang go lalets Kon-
nasi ka ga sona a lona gone a romle
invitati kosa ga Mokolodi a mogolo
lela ga 16, 1911.

T. M. MAPIELA,
Mokolodi, P.O. Box 19,
Native Association,
Box 28, Bloemfontein.

Se Lebaleng!

Se Lebaleng!!

Se Lebaleng!!!

Mosegi so o popota os methas os
tshi se bo SENEIRI, a e rasiang
ka Bathaping le Beconca botha.

Hadjie Nassip Amos

28, ROSS STREET,

MALAY KAMPA

Private : Tuition.

BY CORRESPONDENCE.

LET ME prepare you for your
next Examination? ALL stu-
dents prepared by me for the 1908
and Matriculation, School Higher,
and Pupils Teachers Examinations
were successful.

This is a record for South Africa.

Special attention given to backward
Students.

Moderate fees—Expert work.

Thorough preparations in all sub-
jects.

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P.O. Box 333,

KIMBERLEY.

J. S. NTSIKO.

56 NEW MAIN STREET.
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ECOANA botsha ba tshoza fa bates
BTLO ea DIJO mo New Main
Street go i-lagena le 3 Star Bakery.

Mokoloi a mogolo a khung mosi o kafa
moringa ga Otele sala. Ga gona Ntlo epe
a fang Beconca DIJO tsu di siengeng jalo
moen Kimberley.

TLANG LOTLHE!!

J. Klein.

Practical Tailor & Outfitter
27 & 29 Old Main Street.

Kimberley.

MOSIGI on Maanete Pako
taa gegoe di simolola ka
£2 10/-, Di fele ka £5 5/-.

Koantle ga tse di sigiloeng,
ebile o nale methale e
mentsintsi eo Dithlako, Ma-
hutshe, Bo Hempe, Ditanu
le Dikommerese tsa meshoroto
Etothe-lele.

J. J. DOWIE,

'Springbok' Boot & Shoemaker
No. 19 Shannon Street,
Go i-lagena le Police Station.

MALAY KAMP.

Dithlako tsa methale e tothe
ka masecora a mogolo go feta baroki
bothe ba **KIMBERLEY**.

E. T. Gogle,

111 Jones Street,
(Mo Mokgoetheng ea No. III.)

Selaga sa Nama tse
di Mahura.

Ka Tloatiba tse di
Okocolocoeng.

BECOANA le **BANCHO**
BOTLHE! Thusang 'mala
oa lona, se tihole lo reka go
sele fela fa ee Dijo, Dikong
Maupe le Merogo mo

**Mutual Benefit Trading
Society Ltd.**

(Fa tshimologeng ea Hande Street)

3 SELBY STREET,
KIMBERLEY.

Ea ga ZITTEL & CO.

Fantisi ke e Kgolobogolo,

E Simologile ka weke e e fetileng

Ithagancane lo tie go Itebatebela ka tloathloa tse di
kgaoocoeng thata

MESSESE a MESHOEN ea MASIMNE 3/-

MESSESE a MEGOLO e matlo e tsu beng 6/-, (loathloa 11/-)

HLAURE a MARLINE tsu dikant (chew) 2/-

BAKU tsu di tele ALPAKA Bochle le Buhun 4/-, (loathloa 12/-)

MESSESE a NEWI BLU SECH 1/-, 5/- is 6/-

PARACOLI tsu di thutenganyeng (digleg) 2/-

TSHELEKA TSA DETSPLA LE MEBALA E MENGEO 4/-, 5/6 go 7/6.

MOSHELE BANYANA LE DIHAKU 1/- le telar.

SHISELE PA QOMBO TSU MAHABLA E KAKA 1/-, (loathloa 1/-)

MARLINE TSA PAMBORU TSA MAHABA NRUE 1/-, (loathloa 1/-)

ALPAKA EMALE E THETHELE E ENCHO 1/-, (loathloa 1/-)

TEMPE TRA TENIE TSE DI DUTELA 1/-

MA' KATENG A HANNA A LOGLIOLONG 6d., 9d., 12/-

KEUSIFANE TSE DI THATA TSA BANNA 9d. le shiengeng.

MASALEA OTLHE KA HALOFO.

MATLO a rona ke: 55 60 DUTOISPAK R'DAD KIMBERLEY.

Ga go Ntlo epe e ka lo itumedising jaka enga

ZITTEL.

58—63 Dutoitspan Road, Kimberley.

P. Bredenkamp,

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THE BIG KIMBERLEY STORE.



Where all Classes of—

**DRAPERY, CLOTHING & OUTFITTING,
TRUNKS, BAGS, BOOTS & SHOES,**

Can always be had at lowest prices for Cash, Orders by Post
receive prompt attention (when Money Order is enclosed).

H. A. OLIVER & CO., KIMBERLEY,
BOKSBURG &
GRAHAMSTOWN

TSALA EA BEGOANA

(The Friend of the Bechuanas.)

Published every Saturday morning at Kimberley,
ENGLISH & SECHUANA.
Subscription ... - 12/- p.a.

Advertisements:

2/- per inch Single Col., Repairs 1/- p.m.
6/- " Double Col., "

Stand by Advertisements:

8/- per inch per month Single Col.
6/- " Double Col., "

The only authorized medium for reaching Native consumers in the O.R.C., Transvaal, Griqualand West and Bechuanaland.

A large and constantly increasing circulation.

Write to—
THE EDITOR,
Box 143,
Kimberley.

Friend of the Bechuana.

KIMBERLEY, JANUARY 21, 1911.

Personalia.

THE engagement was announced at Potchefstroom on January 3, 1911, of Mr. Andrew Hendriks to Miss D. R. Tompkins both of the Gardens City.

Mrs. J. A. Motlaping who has been visiting her mother at Bloemfontein passed through Kimberley en route back to Mafeking—Miss V. Skota is spending her vacation here—Mr. H. Moeller is spending his in Bloemfontein—Miss E. B. Samon, of the Mission School, Montsionibane has returned from Queenstown—Mr. Tymanus also passed through from Algoa Bay.

FIRST ORDINATIONS—On the 7th Inst. the Rev. A. J. Wooley of the London Missionary Society attended at the Evangelical Church to ordain Mr. Roger K. Mogadi, who has been an Evangelist in connection with that Society for many years. This being the first Native ordination in the pioneer Society in Bechuanaland Natives came in large numbers from far and near to witness the service. The Rev. Mr. Wooley was assisted by Rev. H. Williams of Karoo and W. C. Willoughby of the Tiger Kloof Institution.

Healdtown Institution.

TO THE EDITOR "TSALA EA BEGOANA".

DEAR SIR—I am not attempting a critical statement; but rather with sympathy and advising or helping one. What the pen of the writer is anxious to point out is, strictly speaking, not on the line of criticism of education, but say just akin to it. It is the question of *dia* in the Healdtown Institution to which I enthusiastically wish to refer. I hope the governing staff of that dear Institution will bear the contents with a spirit of sympathy. I have not seen anything going wrong to say laissez faire, Sir. I am writing as a former pupil of that dear Institution. Having left her buildings with minute equipment sometime back, I hope, perhaps slipped her memory. However, that does not change the fact that my pen is compassionate.

Now, Mr. Editor, what can a human body do in life without proper suitable requisites? Just as oil is essential to the working of a machine, so must the human body, in order to do the work fully and bear the stress of life, be supplied with diet—proper nourishing diet. How to a great extent depends the success of mankind. Sir, there are several students who leave the Institution for health's sake, as they cannot sustain the irreparable loss of that most precious thing—life. They either go back to their homes or to some other Institution for a change, or to towns to be hired as messengers in stores, pubh wheel-bars or as drivers on carts, etc. Of course though changes for health's sake occur in many instances as in other places, yet the fact of the course of reason in this Institution would urge one to suggest improvement. Besides those who quit for health's sake something might be said of those who, perhaps because of former stronger and more vigorous health, have

come to the end of their course of study. A true remark, though said in haster, is that "Holland students long out to be short, considered, poorly-built pigions."

This phrase may not refer to all but it is true with the majority. It calls for sympathy and consideration. There are parents who take great interest in that institution (name of these, as her former students) who wish to send their children there for culture, but they do not believe they rightly exert. "What is the use of one giving education and losing his life or health?" One must be strong and healthy and will still work and do all his required duties. Owing to a bad course of supply of *dia* Healdtown is losing her best quality and gaining her sickly quantity. "Quality rather than quantity" is the best motto for any religious, educational, social or political body. It remains in the hands of the authority to see that things are charged for the better. Consider young men and young women, consider the future fathers and mothers of the African race. Do not let them hear the stern of life with despair.

Him, speaking or writing as such of that dear Institution I hope and expect my fellow-brothers to contribute their sympathy and criticism and cheer up hope for the better. Perhaps there are some points which require to be brought to the notice of the public. But I presume the question of *dia* is of first importance. It needs a thorough investigation. May the Managing Board consider it carefully, and work out an immediate change for the better.

I am yours, etc.,

AN OLD HEALDTOWN BOY.
Alice, C.C.
January 5, 1911.

A New Educational Work.

ENGLISH COMPOSITION AND
ESSAY WRITING.

We have received from Mr. J. W. Miller, M.A., of Kimberley, a copy of his latest work, "English Composition and Essay Writing," published by the well known educational firm of Longmans, Green & Co., London.

The book has been most favourably reviewed by various Professors of English literature in England and South Africa, and, through the medium of the various Departments of Education in South Africa, an extensive circulation is practically assured.

The book has been written mainly for students from the Matriculation to the R.A. (post) standard in English Literature, and it has been strongly recommended for all teachers in South African colleges and schools.

The subject has been treated in a thoroughly practical and up-to-date manner, and the publication of the volume will be welcomed by all who are interested in this important subject.

We understand that copies of the book may be obtained from any educational bookseller, and we congratulate Mr. Miller and the publishers on the issue of a work which forms a valuable addition to the now too ample supply of South African Educational literature.

Here, There and Everywhere.

EDUCATIONAL.

We wish to draw the attention of all teachers, and private students, to the advertisement in another column, in reference to private tuition by correspondence.

Mr. Miller is well known in South Africa as an expert teacher, securing the best results, and is the author of several books on various educational subjects. Teachers and others who purpose studying for the forthcoming University and Departmental Examinations, should look no further in communicating with him direct.

The Secretary Native Affairs Department, Cape Town, will be glad to receive applications from educated Natives, who also speak German, for the post of Interpreter to the British Agent in German South West Africa. We can personally assure intending applicants that while the Interpreter is primarily wanted for the benefit of Native labourers from the Province, the successful applicant will make himself useful to the German authorities after acquiring the Herero, the easiest language in South Africa.

A.M.E. vs. ETHIOPIA.

To the EDITOR "TSALA EA BEGOANA."

Sir,—Kindly insert at your earliest convenience time and place in reference to a continued misgiving in the public mind as to whether, and Commissioners were admitted into membership in June, 1909, by Rev. J. H. Flippo, D.D., and the whole Ethiopian Church, the act of recognition being recognized as having been done in a legal manner by the House of Bishops and the Missionary Board of the African Methodist Episcopal Church; and where, Bishop H. M. Turner, D.D., L.L.D., went to South Africa and organized two Annual Conferences in South Africa, and appointed a General Superintendent of the same; whereas the Conference in South Africa under the laws of the A.M.E. Church, of which they are legal members, elected delegates to this.

Twenty-first General Conference held with delight the extension of our work in South Africa; and, that we welcome with all of our hearts the Delegates thereto from a seat in this General Conference. Resolved, seconded, that this General Conference endorse the action of Bishop Turner in organizing the work in South Africa and appointing a Superintendent over that work. In 1920 Delegates were elected to attend the General Conference of 1909, of which Rev. M. M. Mokone, the founder of the original Ethiopian Church, was one, and the second Minister ordained—Rev. J. G. Tantia was the other; both went to America to confirm the abrogation of their original Ethiopian Society by the African Methodist Episcopal Church.

Their Society then was merely formal work, as it had no guidance of any kind such as Constitution Regulation of Procedure, and form or order of Worship, as it was carried by any form a preacher then had desired.

The final reception was carried in Columbus, Ohio, in May, 1900, a letter that was handed to now Deacon Jaa. M. Dlane in the order of Ethiopia in the Anglican Church. This you will find in the minutes of the Annual Conference of 1909, in Atlanta, G.A. This is a final notice as we even wrote to inform B. J. A. Johnson, at Krugersdorp, to rebuke the same.

Thanking you, dear Editor, in anticipation.

H. B. NGCAYIYA,
Secretary, Ethiopian Church of S.A.
Johannesburg, 6th January, 1911.

May, 1900.

Whereas, the Ethiopian Church sent to the United States Commissioners to the African Methodist Episcopal Church, seeking admission to membership in the same; and whereas, said Commissioners were admitted into membership in June, 1909, by Rev. J. H. Flippo, D.D., and the whole Ethiopian Church, the act of recognition being recognized as having been done in a legal manner by the House of Bishops and the Missionary Board of the African Methodist Episcopal Church; and where, Bishop H. M. Turner, D.D., L.L.D., went to South Africa and organized two Annual Conferences in South Africa, and appointed a General Superintendent of the same; whereas the Conference in South Africa under the laws of the A.M.E. Church, of which they are legal members, elected delegates to this.

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Thanking you, dear Editor, in anticipation.

H. B. NGCAYIYA,
Secretary, Ethiopian Church of S.A.
Johannesburg, 6th January, 1911.

TIGER KLOOF
NATIVE INSTITUTION.

SEKOKE SA, NO NGQENGQOMA,
SA THA BULOKA HA THATOLA (February 4, 1911). GMA LEPHATLA DILE
PEDI MOLO KOLENG SA DILIM. BA
RETANG GO DI TSENA HA BOKHO TAKO-

NA. TATO TA HA ITUTANG GO SA;
NGQGA SA NTHA 12/-, CA BOBED 28, CA BOBARO

24, CA BOBE 28, CA BONE GA DZELOE
SEPA. BA ITUTANG GO RULIA: NGQGA
SA NTHA 12/-, CA BOBED 28, CA BOBARO
24, CA BOBE 28, CA BONE GA DZELOE.

FEA SIE MOLO KOLENG GNA DILIM.
BA RETANG DILEKHA GNA DILIM. BA
RETALE 20, FA TADI TSILA GNA DILIM.
BA THOLO GA AMOLGEGO BAPSO GABUMA

GNO BULOKA MOTSHE BOKHO MOLO
KA TALE. TIKOTLAHE HA TICOTLAHE KA
TICOTLAHE DILE BOKHO MOLO KA TALE.

BA RETANG DILEKHA GNA DILIM.
BA RETANG DILEKHA GNA DILIM.

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BA RETANG DILEKHA GNA DILIM.
BA RETANG DILEKHA GNA DILIM.

Kitsisho

GO Baroti bottle ha Mabu
General Superintendent, Mabu
Catholick, bottle ha
Conference appointment.

Phatiko ga angaga (Mabu)

Synod's old guka koa Boung
Mabu, bottle ha
Okoko in Medina o zebu.

Baroti bottle ha de klo
Reporta le phatiko go
16/- on madzi a dijo, bottle ha
remade mafisa a bone ha
pale ga Leopoldo, January
go bone ga tsena in
Constitution of France.

Tala ea Lomu—Mabu

E. M. SPENCER

Gen. Superintendent's Office,

17th Street,

Government, 10 Nov. 1911.

Matsalo.

MOLERBALOA—Kao Kepa, ha
November 21, 1910. Mabu angular
Mr. M. Molerbaloa, Mabu.

MOTHUMU—Kao Thakolo, ha
January 1, 1911. Molabu angular
Mr. N. N. Molabu, Mabu.

Go nozhi mabu Kao Karo ha
maya a simolito bokholo fe ha
ngaga.

AMAGAGA—Kao Lomu

District Thaka Nabo, ha Decem-

ber 21, 1910. Mohabu angular
M. Amagaga, Mabu.

Lo co vole Haamaga.

Kitsisho e e Boga

Barekisi bottle ha locar
bokholoboko gore ha res
Dittheko tsa kgooed
December kgooed di skat
lhakan.

Koiteleang :

Mofutsaganyi

"Tsala ea Begoana,"

Box 143, Kimberley.

Tsala ea Begoana

KIMBERLEY, PHIRIKONG 21, 1911.

Mafikeng

(Ka Mashejeeshejana.)

Ka sheba sheba, ka sheba sheba
me bonang go bone fala pa a meny
mabu ngaga. Nibijira. Fa tsela
tsela thata mono, esha balimo go
gore ka rong. Fa tsela go
tsela thata mono, esha balimo go
gore ka rong. Bokho tsela go
tsela thata mono, esha balimo go
gore ka rong. Bokho tsela go
tsela thata mono, esha balimo go
gore ka rong.

Na me bonang go bone fala
ngayang dithotsho. Ba tsela go
tsela thata mono, esha balimo go
gore ka rong. Bokho tsela go
tsela thata mono, esha balimo go
gore ka rong.

Na me bonang go bone fala
ngayang dithotsho. Ba tsela go
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gore ka rong.

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ngayang dithotsho. Ba tsela go
tsela thata mono, esha balimo go
gore ka rong.

Abraham Khan.

Dilo tse di Nodang, tse di

Jeoang, tsa Meshoroto

eothie.

Rekang fela mogga gagee,

Box 2 Telegrams: KHAN.

WINDSORTON.

/ Le makilo a ga Sekgomo Lechabisa
mba a 20 a bila a tsidihla se m
maleba boza Passera be nko Egedi
Bediril a chose tamaiano gore schen

b. b

SALA EA BECOANA,

THE STATE DAILY

Friend of the Bechuana

Yaka meta a telli mo moeng o
moeng, mafoko a a monate a fatahe
kgakala a ntese fela yalo."

"As cold water is to a thirsty soul,
so is good news from a far country."

—Proverb of Solomon.

Vol. I.—No. 31.]

KIMBERLEY, JANUARY (PHIRIKGONG) 28, 1911.

[Tloathloa 3d—Ngoaga 12/-

H. A. Scott & Co.,

Footers & Boot Merchants.

THEATRUM in tempore tsa Banna tse di thata, 3a. 6d., 3a. 10/- 6d.
MPE le Diaporo tsa Baapi tsa Seiane mo Sekotang 2a. 6d., 3a. 10/-
TSA BANNA tse di segilong fela jaka tsa bo Saneiri 3a. 6d., 3a. 10/-
KHOE a khakhi le a matula ke one tota a Badiri, 4a. 6d., 6a. 6d.
10a. 6d., 10a. 6d.

KHOE a asto a a thate, a a tloathlosi di olong, 4a. Gd., 5a. 6d.,
7a. 6d., 10a. 6d.

TSHE, DITLHAKO, MEKGATLHO, DIKOBOK, DITLHAKO tse
diotlo le diachlo le tsa dikhuncu, 8a. 6d., 10a. 6d., 12a. 6d., 16a. 6d.

MAKO tsa Baapi ke cone tse di ka rekesy hogolo ke Baberki,
14a. 6d. 16a. 6d.

more a bone sa segolo sa ka bono mo TOISPAN ROAD fela fa
Trams a Beaconsfield a felslang teng.

H. A. Scott & Co.,

4-6 Dutoitspan Road,

KIMBERLEY.

recognised LEADING Music Warehouse in South Africa.

R. MÜLLER,

Pianos, Organs and all other kinds of Musical Instruments.

HAD OFFICE AND SHOW ROOMS: 77, STRAND STREET.

grams: "RELIUM."

ADDITIONAL SHOW ROOMS: 40, STRAND STREET.

phone: 180.

Box 133.

CAPE TOWN.

KITSISHO.

BANGO le O.Y. State Native
Association ba itaibone fe Konkrai
mengroga a Ma phatheng ka kgodoi
in Nonneng 1911.

Na agro a e batlong go latsets Kon-
krai ga sona a locca gore e ronkei
mai kua se Mokoko ro melego
in JANUARY 10, 1911.

T. J. MAPIKELA,
Mohamed se Mogolo, O.P.S.
Box 88, Bloemfontein.

Lebaleng!

Se Lebaleng!!

Se Lebaleng!!!

ngi so o popoza mathale es-
ta se SENIERI, e e ratong
atihaping le Beconia bothile.

dje Massiep Amos

28, ROSS STREET,

ALAY KAMPA

Private Tuition.

BY CORRESPONDENCE.

LET ME prepare you for your
next Examination! All stu-
dents prepared by me for the 1908
and Matriculation, School Higher,
and Peppa Teachers Examinations
were successful.

This is a record for South Africa.
Special attention given to backward
Students.

Moderate fees—Expert work.
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(The Friend of the Bechuana.)

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THE EDITOR,
Box 142,
KIMBERLEY.

Friend of the Bechuana.
KIMBERLEY, JANUARY 28, 1910.

Here, There and Everywhere

For the first time, we see told, the history of Methodism in South Africa, the Synod of Kimberley-Pretoria District, under the chairmanship of the Rev. Mr. Weaver, Principal of Beaconsfield Institution, sat at Thaba Nchu this year. The members speak highly of the excellence of the arrangements made for their comfort by the ministers. Revs. J. W. Housham, J. D. Goronyane, A. P. Pito and Mahgari. The stewards are Messrs. J. W. Nyokong, Jeremiah Magotho and W. Z. Fenyang.

The publication of a Bill by the Rt Hon. Abraham Fischer, Minister of Lands, legalising the transfer of landed property amongst Natives in the Moroka Division has created the liveliest satisfaction; and a message was despatched to the Minister thanking him for this, and congratulating him on his being made a P.C.

We recently set a Sotho-English translation test of words that are rather difficult to translate. Thirty-one of our readers competed, and Miss R. B. Hammie, third Assistant of the Wesleyan Mission School at Montrose's took the prize.

We need hardly tell our readers and agents that those whose remittances are now overdue will help the paper very much by paying up. The Test is not run on wind so please pay up.

Mixed Marriages.

"I have myself heard several white men in this country say that they would rather marry a coloured woman than a white girl, for with the former they could come out cheaper in the household. Must our country, then, have a surplus of girls and women unmarried simply because many of our white men prefer to marry brown skinned women in order to make living more cheap?" This view of the subject of marriage and colour is voiced with insistence by one G. P. Pretorius, in the columns of the Volksblad. He writes from Kalakamatse, Francistown, Bechuanaland Protectorate, and shows that most South African readers are very imperfectly aware of the social conditions which obtain in many outlying regions in his neighbourhood, he says, there are quite a lot of white men married into coloured families. He specifies one instance (out of a very large number). At Tati there lives a Kafir named Maunras, two of whose daughters are married, one to Mr. Robinson, and another to an Ober, while a son is married to a white girl. There are still three unmarried maidens and two youths. "They all say," writes the correspondent, "that they will marry whites, and they will." In conclusion, the writer hints that

he can't say too much, for he is dependent, but the time will come when the Protectors will be abandoned by the Union; and that he will be glad if his letter can reach those in high places. They will open their eyes when they see how things are going in the land.

Segregation.

IDEA RIDICULOUS.

SCRAPPING OFF THE WHITE.

(Transvaal Chronicle)

Some months ago Messrs. F. Tainton instituted a prize competition amongst educated Natives for the best essay on the subject of segregation. The question put was whether it is desirable to encourage the separate development of the Native races socially, commercially, politically and territorially. Mr. Solomon Phatje, the Native editor of the Bechuana newspaper published at Kimberley was the winner of the third prize. He discussed the subject under its various heads, and we give here this portion of his essay, dealing with territorial or geographical segregation. It will be apparent to our readers that Mr. Phatje is an educated man of ability. He hits us hard with solid lumps of truth. Labour men who think that they will prevent the competition of Coloured men by fixing a minimum wage will do well to study the commercial aspect of the case presented by a black man - - -

"Geographical separation is not without its allurements. What a glorious millennium! A city of black folks where, Europeans being excluded, the havoc wrought in the Native territories by attorneys' fees will be things of the past!

With black postmen, black carpenters, black tax collectors, and black shopkeepers, making money! In fact, black everything, with a British Resident reporting to the Governor-General (in the words of a recent Imperial Blue Book on the Gilbert Islands in the South Pacific):

"Wars have ceased, the districts are in perfect order; extreme poverty is almost unknown; every man is secure in the possession of his piece of land; taxes are light and arrears non-existent. The Native police are efficient and the native officials admirably honest; the houses are good; the roads clean; and the hospitals have been established."

RESEMBLANCE BY WHITES.

But all this is visionary. Has it ever occurred to the thousands of white officials that when the segregation idea becomes so accomplished fast they stand three chances to one of being retrenched? I think it has; and I am satisfied that when the natives begin to move the whites will stop them even if they have to use Martini rifles for the purpose.

Go to Kingwilliamstown and see the flood of black peasantry pouring through the streets, walking up and down the thoroughfares, meeting and gossiping with friends, staring at the shop windows, purchasing groceries, farming implements and clothes; then imagine these natives all away in Katanga, and ask yourself the question: "What will become of the merchants of Kingwilliamstown without the Kafirs? The Kafir as a labourer, the Kafir as a transport rider, the Kafir as a customer?" and only one possibility suggests itself, namely, that they will be bankrupt. And what is patent in regard to Kingwilliamstown is equally so in regard to Fort Elizabeth, to Kimberley, Bloemfontein and Johannesburg, in spite of all that has been urged in the latter two cities in favour of "a white man's country."

NATIVE OBJECTIONS.

On the other hand let us imagine the Government succeeding in locating these natives in an area where the whites are prevented from living; that transported to fountains of new justice and law, they dwell in a monitory of lonely looking forests of Kafir corn or measles, wasting time through lack of bicycles and silver watches. Confusion will reign supreme at the native settlement; the educated ones striving to enforce a progressive code for the maintenance of law and order; hereditary princes on the other hand always regarding the action of educated natives with suspicion, will scheme and manoeuvre for their overthrow. Blood and brains will often be at loggerheads, and you know - - -

"When two raring fires meet together they do consume the thing that keeps their fury."

This is not an empty saw. It was exemplified at the close of the last cen-

tury when differences between the Boer and Hollander officials and those of the burghers and uitlanders resulted in the overthrow of the two Republics. However, after taking these drawbacks into consideration, and weighing the possible gains and losses, I find the balance of advantages decidedly in favour of the blacks, provided, of course, their areas are not selected by reason of their un-

suitability.

ECONOMIC DISADVANTAGES.

Living in a place where exotic influences are banished, the Natives will develop a civilization along a separate groove without trading on the white man's loss; intermarriage and criminal conversation between white and black will be next to impossible; the sons of their well-to-do will have no way of squandering their fathers' substance in the bar; and the side-bar will be cleared from containing the relatives' forks which it so ruthlessly inflicts upon native visitors in the territories; but - it is questionable?

They will not pay any taxes unless, like in Bechuanaland, the money is devoted solely for their use. This will result in a net loss to the Union Treasury of £200,000 annually and a large sum to the respective municipalities. Europeans will make the rude discovery that the kaffir was handy not only as a water carrier, but as the goldmine from which local and general exchequers drew heavily and paid the fancy salaries which helped to educate white children and keep white families in comfort. Millions of money now circulating amongst Europeans will be withdrawn to pay black officials and feed black state treasuries. The effect whereof will be the wholesale dismissal of many white men, and then the trouble will begin. Oh, no easier still, for I am sure that when you tell the traders of the Transkei to relinquish their holdings and seek fresh pastures in white areas, they are not the Englishmen I took them for if they do not resist the order at the point of the bayonet. The ideal is sound, but how will you attain it?

Before the war an Imperial officer doubted my loyalty because I predicted that 150,000 soldiers would take over the month to conquer the Republic. He was prepared to wager that 50,000 troops (leaving alone the 100,000) would within six months have made such a complete business of it as to have almost forgotten that there ever was war. I need hardly add that I would have won the bet if gambling was in my line. To-day I venture to predict that if the High Commission started a segregation Department with a vote of £20,000,000 within eighteen months the vote would be overruled, and the work only partly done. By that time the Union Parliament will receive petitions from Europeans praying for the reparation of the segregated Natives.

SOME CONCRETE CASES.

Look how boldly the Alice Municipality fought the principal of Lovelace last year, when Mr. Henderson wished to segregate the 1,000 students of the famous institution. Could it be contended, in the face of that, that Alice or any other town would tolerate legislation with the object of removing every Native family along the Orange and Gaesberg? I was in Johannesburg in the winter of 1904 when the Rand Military cleared its Natives to Nancesfield 12 miles away. I saw the misery and hardships which attended the enforcement of the measure and heard Native virgines loudly lamenting the downfall of Kruger and cursing the new administration, which they termed "monstrous tyrants" (btians lisithing, lit. cruel beasts of prey). No measure was more popular in white Johannesburg, but before the month's end the result was effectively felt by the townswomen and when I visited Johannesburg I found the town full of black colones, and a movement was on foot to move the location from Nancesfield to Sophiatown much nearer the town. So how can we affect a separation, and how can we cross the troubles between our present conditions and segregation? That is my difficulty. The odds are insurmountable. Commerce will be dislocated; to meet the interest on the segregation loan every conceivable tax will have to be doubled; the labour market will be disorganized and many commercial houses will be ruined, and we will gain very little from such a sacrifice.

It cannot be said that with his 1,000 years' civilization, his heritage of a cultured home, his high school advantages, facilities for employment and superior accomplishments, the white man fears competition on the same ground with the handicapped black son of a black father with scarcely a generation's training; who is transmuted by colour, language, encroachments and low wages. Two things you need to give the native, and two things only you must deny him. Keep away from his liquor and lawyers; give him the franchises, and your confidence, and the problem will solve itself to your mutual advantage.

Native Property In Thaba Nchu.

RT. HON. ABRAHAM FISCHER,
P.O., M.L.A.

A MAN OF HIS WORD.

A Bill to be introduced by the Minister of Lands, is published in the Union Government Gazette Extraordinary, to amend the law relating to the rights of coloured persons to the ownership and disposal of fixed property in the Free State.

According to the draft measure every coloured person owning fixed property at Moroka, Thaba 'Nchu, shall be entitled to dispose of the same to any coloured person (in addition to those mentioned in Chapter 33 of the Law Book of the Province) who, under the provisions of the proclamation issued by the President of the Free State in July, 1884, is authorized to reside in the locations therein provided. The acquirer of such property shall be entitled to registration in his name and to exercise all rights acquired.

Provision is made for the registration of property owned by coloured women married in community of property and for the requirement by colored persons in Moroka of other fixed property, the ownership of which they may not otherwise be entitled to obtain and - - - the provinces of Chapter 34 of the Law Book or the new measure.

It is only last month that Mr. Fischer promised to introduce this Bill when Mr. Schreiner and our Editor saw him about it.

The Bishops of the Province commend to our interest the work of the South African Native and Coloured Health Society as a well considered and much needed effort to promote the welfare of all race in the land. The object of the Society is the promotion of health among the Native and Coloured people. The Central Office of the Society is at the Victoria Hospital, Lovelade, where information is collected and distributed as to the modes of fixation of Tuberculosis and other diseases, as to methods of prevention and upon health matters generally. The Society will distribute its information by means of pamphlets and leaflets in Native languages setting forth the results of investigation on diseases prevalent among the Natives, and upon the promotion of health. The Secretary of the Society is Dr. Neil Maciver, Lovelade, and the subscription for an active member is 7/6 a year. - Church News.

Matsalo.

GOODMAN.—On December 19, 1910, at Johannesburg, Johannesburg, or ga Mr. James Goodman; Mohamadie.

MOLEBALOA.—Koa Kapa, ka November 21, 1910. Mohamadie or ga Mr. M. Molebaloa, Moutshana.

MOTSHUMI.—Koa Thabasho, O.P.B. or ga Mr. Ntshemadi M. Motshumi, Moutshana.

MOCHOKO.—Koa Nancesfield, Johannesburg, or ga Rev. W. Mochoko; Mohamadie.

RAMAGABA.—Koa Lomfontein, District Thaba Nchu, on December 21, 1910. Mohamadie or ga Mr. Ntshemadi M. Ramagaba.

Kitsisho.

EUREKA ele kgodi
jeanong re ma
galisita Bechuana
mme eraka mo kgoding
go ntsa phuthego me
'Nchu, e a shupileng fa
tsa cone dila dikama
imla; mme eraka mo
ding tsa di fitileng, ba
babadi le babekisi ha
tang Koranta ale £121; -
eraka go bonala fa Momb
nyi a as kake a raga
Koranta aba a phutha
mantaintai, ao mo
felong a phathaletseng;
miti ea rona e dumalany;

Mr. W. Z. Fenyang, 14, Thaba 'Nchu, e
ene o tla amogetang dicta
teso cotlike a duela dijega
ene.

Babadi bothile le barehi
itisio ka boikoboco
ba romele, madi a bone
ko go ene, gore a se flop
a batia ka teela e eti
ntuising bothoko rot
Babadi bothile ba lesa
romale ditsofa tsaa bone
ene.

ISRAEL GORONYAN
Secretary.
Thaba 'Nchu,
January 21, 1911.

TIGER KLOOF
Native Institution

SEKOKE za, no engoseng
za ba tulha ka Thabasho (July
uary) 4, 1911. Gona le phatja
pedi koala Koleng as dirin
ba ratang go di tsana ba koala
ba.

Tso tsaa ba phutang go sp
Ntsa osiutha £12, on bobedi 28, on
£4, on bone go doles. Feisa
Teklong as Dilakao gona le phatja
20, tsaa de ti ka tala ga pha
tula go amogelang hapo go tsum
go bulala motse as borobalo o mat
sa July. Thabasho ba be lai
thang dimoko is botshere ka tsi
agget. Madin a akarata disp
dipole, dibuka le dika thuto. Babadi
bothile ba tulha 10/- has ate osi
daling, dinosa le maha, fa i
leola mo apangeng. Ba ha rat
go tsum ba hokole, ba hokole maina
di, hokole, le lobalo tsa matse
di coeng mo morringa tsaa go sa
galos hepa hepa ba coeng koeching
sa le fa ha senuko halo Moekan
pe lo lo shampang fa ha ba ha
beta melas abise ba dasa diiso
ba cohfa.

Koalaeng.

THE PRINCIPAL
Tiger Kloof Institution,
District Vryburg.

Abraham Khan.

Dilo tse di Nooang, tse di
Jeoang, tsaa Meshoroto
etolike.

Rekang felia mogga gagoo

Box 3. Telegrams: KHAN.

WINDSORTON.

Tsala ea Becoana.

KIMBERLEY, PHIBERGONG 28, 1911.

Peo ea Diatla.

EA GA REV. R. K. MOGADI

Mo se le bofane fela lo gakoso, kore gore eka "TRAL" ga e ka ke dipako, motho a e jaka o baka Modimo o kgosi. E gatisio ke diabakosha ka dimashin tsaa bone tsata chelete. Fela jaka tsatas gore era ka diweka e Koranta e gatisio e gore madi a lona a tsipaksa taa one. Ga gona tsapaka molomo sa ka bonangsa ka hahulelos; 'me fa diabakosha "TRAL" itlhobengomomele dija taa eone ka.

Ga re ree babadi boosi a le barkasi. Tiro ea kisi ba bangoe a lebosega; fa ele ba bangoe eare taa go e rekisa ba tholegurusa go romela chelete a thlang pampiri.

Ntadi ba banyana le bone rapelos gore ba bolele tsipaka a bone, 5/- ea 2/- tsipaka a leohoba jaa gagoo mo tsong tse di ntstain tae bangbosha joa kgatisho; batelli le bone ba rapelos jalo thlofalo go itsi dinyalo, ne eseka eane era ba romela tsisho maduo a cone a tile setse. Se ne gakgamataang soama hara re ba gatiseate "TRAL" e ba tihabanele mo kgooeng, re gakgamatalaeng ba hapa naso fela re e gatisie ka madi a kgoooa a hareng re tihabanele.

Mme eoc eoc a loko lone lo lala thlaka tse di baleeng. Fa re riana re lo raa abu le ba koalo taa lona di eng tea gatisio: re di tisitis di re ultisitis boholoko gape di re diile molo taa tsra taa tse di ntstain. Afafoko a kgatisho ka ese se nifri he motho ca ba a reteleng eng go ea koo tsateng gogo e monoana montle are koalela. Ceebo babadi tsa-naiseng tiro taa lona ka tsela eta re berakiesang fela a nae re e taenye mabote.

BACHOMI.

Re itasit babadi ba rona fa nibidisan o telelelele ea go tsotla mafo a Sakgoena ka seccano e fedile. Re amogase diteko dile 31, tsie dingoe di siame-siame, mo kathilong ea rona re fitlhafa dikarabopolo o tanoo ke Miss Rosa Samson, Tichere ea sedisa di Sakola sa Weeles ko Rolong eora Monteiro, Mafikeng. Ke ene a ileng kaa sedisa. Ba gatisita mafo a gagoo eole baaleki ba bangoe le bone fa tsoesata-nyana eo o makgape a boleite dilo. Fa tselelekgabe a tie a tomole sekgele mo gare ga banna ba he dituu ga re jite gore re tla tahabelo diganka tse di etang Ma-Maiitsho kae.

Banchomi.

MORULAGANTI OA "TRALA"

MOTLOHLWE.—Ego gape gore mafoto a Sakgoena o Morulaganti o riling re ika fo a fetoa Becoana a bessudu jaunna ka bongole horshi.

Tshigci taa ka naak sa 220. Tiro esimolokela ka kopelo. Barati ba baneng ha male go dire tira a, ke Monse A. J. Wooley o Vryburg, le Monse W. C. Willoughby o Tigre Kloof, le Monse H. Williams o Kanya. Monse Wooley morogo ga thapelo a balisi bathe mafoto a Modimo a mo go L. Timotie III le IL II. 1-16, a nloga a simpole go leas phuthogte ba mafoto a seka a, ke "Phethro re fano gonitseko ka tiro re ma bolong go e tholohgoloso, re nsesi le leketelo go bona hanan ha ba ka liseyengang thatagore ba nne kgamoqmo manmo a boroti, 'me ro inamelle Modimo, ka go bona banya le basadi ha ba thabedinteng siro ea Modimo ka polo le ka thlofalo le ka boikenya ka bholele. Jaka gontseno re motieng a e agecong Modimo ke kgosi le bathe ba spenceng ke go ikanya Modimo, iegu a siua.

Gonisoek lelekane tse je, ja re sitbetseng le chonchene go tases masmo a boroni. 'Me re itumeli thata go bona ngeca o rona aca lego tase maemo a." Monse Wooley a cocela pola jalo ka masoko a menote thata.

Jaan ga ema Monse Williams o Kanya, are: "Baqachro ka makgape o rona barati gore era re is esie noce se no thomang mo horoting (ecoga) ja kopano le bokanek, re te mo tsoe dipoco taa malikitso a gagoe kage hadireli le bodisa, le kafa eno or ratang go ehorw ka gone."

Dipoco taa simologe, se poco dilo thata. Mr. Mogodi a dirabsa nectle thata.

Jaana barati ba bararo ba emela gagope ba ceeia Mr. Mogodi mabope a bo kopano. Monse Willoughby a simolokela go leas metheongya boruti ka mafoto a a mofata, a a thata a amang polo, a mmalela ikaebalo loc Johnsheba I, 6, 7, 7, le 9. Monse Willoughby a raa metheongya boruti: "Menno o modridi ea Modimo, ona le gatistso mo go sengete le sengoe se o tsaleng ka oce. Fa Karetse ar choma tsaa ka mofata a choro: go tsitiste le go potela, iyal. Gape monna o modridi ea diskha taa Monse Jess Kresta, 'me a modridi onla go le leselotes dinko go ikaela kaa di ratang tenu. Nya. Modisa ona le go hadina dinko gore de none thata. Go di thabeha ga se gagope le oce tihabha fele go saa modulus: modisa ona 18 go boma molo pele. 'Mele cana fala jalo, se dira sepa ka oce, boma Modimo pele. Modisa tsoesata go bala dikarabotlha, se se ka lebala bala dikarabotlha go tsotla. Ga thabedafolo ra co. Mo mophang ra oca Tahipil, thero ea tecaa ke Monse Wooley. I. Kotobirala III le 16 & 23. Metabogalo o matshobiso ra tseiso me Selababao sa Morena, sa be se ncelos ke Monse Roger Khubhi Mogodi, ga fala.

Kitsisho.

GO Barati botla ka African Catholic General Superintendents for Diocese. St. Michael, Pretoria, Diocesis and Catholica.

Buhengwa ea ngoro (Mission Annual Synod) a taa bula ka Krugersdorp ka ntseigwa 20th January, 1911, ka 10 o'clock fa taa 12 o'clock.

Re bitha ka bitha taa tsie di Anandal Reporta tsie phibone taa ba di tsingwa 16: ca medi a diko, bitha ka bitha ka regula mune a bona ka go naa pole ga Laborato, January 11, 1911, ka bitha ka bitha taa tse di.

Karate ba pedi taa di tsibolologo ka nitha ee gobo di gomo tiralo taa me Roma. Desloppe-Tuborg-Modimo.

Grace—Chacar.

Oa gago oo bololokobaco.

E. M. SERKHO, Mission Priest. Gen. Superintendent's Office, 17 Third Street, Dorkensia, 10 Nov., 1911.

Thionthrea taa Nebarka

JOHANNESBURG.

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(a latelang)
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Polana tsu di gogang
8 15 0 - 10 3 0
(me di pilane)

5 0 0 - 7 15 0
Maroba a ma namsagadi
6 0 0 - 8 0 0
Dipole 17 0 0 - 30 0 0
Bomolo 18 0 0 - 30 0 0
Dimiki 6 10 0 - 8 0 0
Dihambol 1 0 0 - 1 3 0
Tsu dilanare 10 0 - 1 5 0
Dikapatere 0 18 0 - 1 2 6
Nama tsu dibile (in porto)

0 0 3 - 0 0 4
Fori 100 lbs - 7 3 - 0 0
" " " 9 - 0 0
Garne 100 lbs - 12 9 - 0 0
Kafa 100 lbs - 4 6 - 0 0
Menedi kgates - 7 0 - 0 0
Mabolo a Recana - 7 0 - 9 3
Dimos - 15 6 - 38 0
Uis - 10 0 - 11 0
Makolo 150 lbs - 7 0 - 14 0
Dimaniliso 100 lbs - 3 0 - 7 6
Lecou - 4 5 - 6 2
Dimanolo 100 - 2 6 - 4 0
Botoro - 1 6 - 0 0
Mass. tesse - 1 6 - 0 0
(me di laatseng)

Egognoka (Duck) 2 5 - 3 3
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Fori 100 lbs - a. d. go ca a. d.
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Bapi, Bales - 3 5 - 3 9
Bassi, kgates - 21 0 - 25 0
" " joa mmidi - 8 6 - 9 6
Menedi, kgates - 6 6 - 9 0
Dimos - 15 6 - 18 0
Uis - 10 4 - 14 0
Makolo, 150 lbs - 5 6 - 5 6
Dimamole, 403 lbs 7 6 - 8 0
Mass. tesse - 1 0 - 1 5
(me di laatseng)

Dikoko - 2 6 - 3 9
Egognoka, Dack 2 - 3 3
Kalakosa - 5 0 - 10 0
Dikong, forage 200 - 40 0
POTCREFSTROOM.
Fars - a. d. go ca a. d.
Fori, 100 dinata 91 0 - 25 0
Kafa, Bale - 6 5 - 9 0
Bapi, kgates - 25 0 - 28 0
" " joa mmidi 10 0 - 0 0
Menedi, kgates - 6 0 - 9 0
Mabeli, Saccana 6 0 - 10 0
" " Sakkaso 22 0 - 25 0
Dimandie, 108 - 6 5 - 7 9
Dimanolo, 100 - 5 0 - 0 0
Mass. tesse - 1 2 - 0 0
(me di laatseng)

Dikoko - 2 0 - 0 0
Egognoka, Dack 2 - 2 8
Kalakosa - 5 0 - 10 0
Dikolelo - 10 0 - 40 0
Dikong, forage 200 - 40 0
KLERKSROOP.
Farm - a. d. go ca a. d.
Fars - 30 0 - 30 0
Kafa, Bale - 5 0 - 0 0
Bapi, kgates - 25 0 - 30 0
Menedi, kgates - 6 0 - 8 8
Mabeli a Recana 6 0 - 8 8
Dimos - 10 0 - 14 0
Uis - 8 0 - 14 6
Dimanolo, 100 - 2 6 - 4 0
Botoro - 1 3 - 2 0
Mass. tesse - 0 9 - 1 0
(me di laatseng)

Dikoko - 1 6 - 2 8
Egognoka - 2 0 - 0 0
Kalakosa - 2 6 - 13 6
Dikolelo - 7 6 - 45 0
Dikong, forage 30 0 - 40 0
KARAS.
Kute Barati ga kaa kaa dedike. A go taa gone mo go nomseng jana. A bogole ga ka kaa baa thabekaa ga ratsa ba gabone gone ba direla ba gabone! Fa die gote Kerekil cuuba ba Babedole di dira barti ca cone jaana die sheba. Kafe ka atios ka tang gatek Sakeetsa se Thaba "Ncho, barati ba buraro ba teemasa kgoed; ne pedi, go abe diteleka le go nomselale, zed sa kaa gore ka namana o cone ea Sakeetsa. Bademedi ba cone ba atansela 2000. Dikabolu ba bone di me ka! Ka at o ka kgabalo, melabagatsejalo, kene ka baela gecobo ka abcabil; bogole thata ka kaa tsu ka thla cholefle ee gore ka dire ka Siliba ka gecobo, ka bolele bantle jo ka ba nyeng. Ntsho bafuo ka bancho ka bone ka bolela tsotla.

Lengweng Bande cogtag, Thabeng, Tsipla, Tsa Gaborone, a tlaa ka, a tlaa ka bone ka se. Ge cat ka bone. A barati ka bone ka naa nge. A ha se bolots ka ditaka. Bo le gondine se dirjines. La see godina ga dipotana.

Barati ba Beoan.

(Ke Matopl.)

MONOGA, ka kgodi se Mopital 1900, kene ka esita koa Thaba "Ncho. Eara kaa kaa gole ka sifisa tama se Thaba "Ncho, gope edde goze ma Dimbeng, taa Karala se Wondie e kana ele cone a di famag ka bogolo la ka khemo, ka gopela ka tla Sabala emgao se na ka haetlang na dingos. Ntala go constating ga gape Barati ka gopi, bogolo ka edde Baroeng ba Thaba "Ncho ele bone sedi ja Modimo le se ja tama mo go bone pole. Ga ka itau gores ka meng. A ke ware ka abochisa, kgotsa ba thababas ditubong.

Bonang taa ka habedi, erile mettha mongos ka ea kaa Setsela, taa ka itluu-ka se go eo ka pheba ea Chofan-majana fa a kaa taa a godile go ko gotos a garelaatsi nthibone, sa Rokonsa ea Thaba "Ncho jaka Mengo. Agie diebi jaka noga se motibone ka rakana le Moroti gone, a pagame pima, noku muntiba se se na raka se kopana le tala ka mattha, ke ditthabera na ditgotse. Fa se ngor go botanya hon ka cone goone, a nupolela fa aco go ka aha ditketa le go cassa acsalalo se Morena kon Brodman. Ka simola ntsu go thola, lobenanya file, obile a rothigile ka tala tsoa, a kogthiegli mowidi o gotseb "Jere", e kamekase ka nitha ngor, monangona o go nongang ngor go one, magarashane, ga nkakate ka kaa le akeudina ka piaa ka mo lotolola. Te gotong ditkale tsu pime cungse motibone ditliling a magola. Ga glo uhole go itau gore galie ditloring mua tsela. Di ntes dire koko! Ga koko gato go koko ka kgotsa a thabekatshabeta ka podi go akgwaka kaa tala, gogos go no go bone krojan a tholhang. Gote abe ngor go ka hananganya. Lafoto, Hepulane ka pime mokolla ka gagots go selep, bobo ka. Na mokolla go ema direbabe, jie ka re ka taa taa kon matting a bane.

Fa janang ka se go bone dila. Lobeta ka Sibela ekete a ole tala tsatson takatka ekane eli araya dii maшибa mabedi—go kgogotse. Fa fatheba ka atobolo dipolaka, nomagadang oorla Moreni mae ka Sibela daga abo a copela go se go se bolo kolo go tie go dia. Ke falo, ke poe go ka bolita, mabibale ditliling obutle. A bokela, Jaga mang! Jos Bocana.

Ntla ka etio mabu gonge baneba: Kute Barati ka dedike. A go taa gone mo go nomseng jana. A bogole ga ka kaa baa thabekaa ga ratsa ba gabone gone ba direla ba gabone! Fa die gote Kerekil cuuba ba Babedole di dira barti ca cone jaana die sheba. Kafe ka atios ka tang gatek Sakeetsa se Thaba "Ncho, barati ba buraro ba teemasa kgoed; ne pedi, go abe diteleka le go nomselale, zed sa kaa gore ka namana o cone ea Sakeetsa. Bademedi ba cone ba atansela 2000. Dikabolu ba bone di me ka! Ka at o ka kgabalo, melabagatsejalo, kene ka baela gecobo ka abcabil; bogole thata ka kaa tsu ka thla cholefle ee gore ka dire ka Siliba ka gecobo, ka bolele bantle jo ka ba nyeng. Ntsho bafuo ka bancho ka bone ka bolela tsotla.

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Mafokonyana

Mafokonyana—Ka wake e a stilleo go sa coe go abo menea mogolo monge ka Engeland aye nyaga die 110.

GENERAL SHUTS o boete koa Kapa.
Mr. L. F. LEARDA, M.P.C., o boote koa diboltsing. O tloga a boete Kapa koa phatsheng en Parlemente en Preseuse.

Mr. BAUME e thimbile Borto a ne tholohlohleng gore terata e diglos en koa Cathcart maloba. Cheremane en cono ka Mr. Adwokate Samson of Grahamstown.

Ka KERSHAW magode a thobetsa koa Kershaw en Roma se Makgosa koa Kapa, ha aco kuleko seelhe en tirolo ka hamabo £12. Le jaenong ha a batlo.

Mr. ADWOKATE.—Ge tseyne phatsheng en di barihet koa Kapa, di chagow ke ho General Hertzog le Mr. Schremer, go akanya kopano ea di baratse tsa Koloni wa aco tso di kopanoeng.

Mr. DOWEN, Secretary of Native Affairs Cape Town, o batlo motho monge eo mocho eo e retsegeng go mu umiau Koed German West Africa go eo go tolakole Bancho ka Koloni mo ofiseng a Gato: Government ceng.

BUDONIA—Makgosa a Matabeleland a eme ka dinas, gatos erile Dijope a treg a athobite Letebelo ka tloka go gatelela mosetana en Lekgoa koa Umtali, Lord Gladstone a fotsa kathlolo eo, a tsene toronko te tabelo jotha.

MAKUJA—Goromente en India o dirile molao na gore ka me India a sa kate a choraro sentle mo South Afrika, ga gona agenta opo e tibola a letela go eo go phutha Makulu koa India a a tloja go bereka mo madinong a dibushele mo Natal.

BABEREKI—Erile maloba Mr. Dalmanay, Magistrate en Jimitione a a tshiba Lakgoa le ragile Moncho mo mleboleng ar, go bendo molao o o itang Makgoatsho go ratha Bancho Gona le malao e berekisan Bancho, ga ha chonela go catshio ka Makgoatsho.

BAHUMI—Mehunapadi monge monge mogatas millionere Sustani koa Amerika o di emene. Gatos erile monna a losla mo oka a nna a mo tseutengs mere. Dingaka tsu moleng a choraro. Mogatas mosadi no ona a naa go ira testamente, a tlogela mosadi half million.

* **CHELIPE**—Babudi ha rona ba lesioa go ikeha thoko. Gona le diponto dinga tsu tloboea ga Kariri tse magoda a rukhang ka cono. Fa o ka reka ka cono o ka choraro. Le oena o iisia go se nne ope o go tseitzaeng ka cono. Gona le lefoko je lereng *Insulation Services* fa dase ga thieba ca ga Paolo. Fa ele ponte a siameang cono e kandidos *Sudrishi mazki surtchi*.

LERTO TOA GA JUKO—Gatos Pasho en Engeland e sa coe go duelo beng a sekepa en seno se palango ke Moro Sezri fa a sabekela Kosno, thobatsiba ke £1,000 ka letestsi. Ke gora erile fa se no letela koa Derban, a todiganya le mafatala ka terena, a es Borotiuba a ca go tenna koa Bobosa, matasi lengos le lengos ja bo le phirima £1,000. Ra bangoo chelte ba, e oia fela ha atue ba rapamo.

JOHANNESBURG—Go cogile lofer-shionyana koa Johannesburg maloba go choraro tololo ea Kanboro en bobedi. Mr. C. E. Dovey eo o tolakoleang Magistrate ka Seburo la Sehobotla Zeteboro. Baso ona a ka koidzeng a fitha a tsesa difakore vole are fa di ka mo nna £2. monna oka monna, oka golola thaka ea bone e e golegoeng. Kitare dile 21 tsu ntha madi es nna £2. Erile go phatsheng batlo ba le gololeeng ba en toronkon, jaengseng ba le chelte ba agnourgo. Ke ja di nanga Dovey a choraro. Ona alef pe ga Magistrate, kgatse ea baso ka morago.

DE BEERS CONSOLIDATED MINES,

[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TSOBA LAELOA GO BOTSA AGENTE OA CONE: MR. L. S. GLOVER LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimberley Beaconsfield.

No. 188, 1910.]

THE RO

Ea Tau-Tona e Tiotlegong Thata Viscount Gladstone, Tokololo ea Kgatse ja la Tiotlegong thata ja Kgatse ja Bantua se Bantua, Komisar go o Godleng en South Africa, Governor-General o Moladi-Golo ea Kopano ea Bantua.

Erile go labanye gore fekete dinku le dipudi tse di ka congo Boabuto di tsa mo Prowesseng en Orange.

Ke goma jauna ka tsetsi tse ka di naengeng ke tamanyana (2) en lamans 2 en Molao ea Lophalo No. 1900, (Orange River Colony) ka rerang ke bolala ka silolola go simolola ka tsetsi jeno ga shero a, mlelo a e latoleng a ta laola go tengso go dinku le dipudi tse di coang Boabuto mo Prowesseng en Orange Free State, sbong:

“Ga ake go letelobs ope go tasya kopta go lasla go tasya mo Prowesseng a go holengeng diuku dipudi tse di coang Boabuto fa ece ha tarsua kgomo ha ngos e diqeng tse di latoleng.”

Mono ja Pam (Winnsheki) District Harrimont, Josie's Drift, District Pickberg, Jackman's Drift, District Lady Brand, Vryheid, Vryheid District District Wepener, cephaapha Gate District Wepener, Magistrate Drift Rouxville, Clearwater District Rouxville.

Kopto go di tla bulos gore dihantaham di thibethojo ka malati a dia bololeng ke Kgosi en Ditemo kgomo mo emdi os gageo mo Koranteng.

2. Dinku cotthe le dipudi tse di tamang en Prowesseng en Orange Free State di coang Boabuto di chonatesha go tla di sens lophalo le gone di tico ka tase a eita itumidang Mookami os dinku en Prowesseng a go holengeng kgomo monge o sele ona o tla thongos ka ece ka tipi e a stiliceng ke mokolaledi os Ditemo mo tankeng e a dumceng ke molo, fa kgatse e dihantaham di tla tseung ka eone mmu ga nie di letiso go tenna go tsema di tico jalo.

3. Fa dinku kgomo dipodi di tico kopta taseeng ka tsema tse 28. En Theror, molao di Dinku kgomo moempi os gageo e dia viha lokolo ia gageo a nne monge dinol kopto en longa lefa sia mokolaledi os eina era kopta e nne romale Magistrate os Distreke di dibuhabane di sang koa go cone mo Prowesseng en Free State.

4. Dijego tse go dia inka lefela dipodi fa kgateng en bo tsema di tla cea mo go mong kgomo mokolaledi os dinku tse, a di dinku a eea a mesio lekalo di dibuhabane di esa deitos go floega kgateng tse a dia leceng e dianna half-kroon godimo ga hutabane offe legateng kgomo moco en cone mo cone.

5. Dinku le Dipudi tse di coang Boabuto ga nie di letiso go tsema mo Prowesseng en Free State ka tsema dia di sens lokalo ia molao le lo shupang go dia lophalo.

6. Motho monge eo o dolang mlelo e o dia bo a ka nna le golafafida a iefischa tefo e s a seteng £22 per se ka duele a ka golengs ka tiro e a thata kgomo koa nna dia go eqose schaka se a seteng kgodii dia pedi.

MODIMO BOLOKA KGOSI.

E stichicke ka Sesilia le Sekano same mo Cetytown ka Tsetsi ja bo 14 ja Sedimothola 1910.

GLADSTONE,
Moladi Golo.

Ka tselo ea Tau-Tona Moladi-Golo mo kgateng ja Gagoe.

LOUIS BOTHA,
Kgosi ea Ditemo.

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Pula e nne jaenong Mokaro le
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Mae, Botero Etobilo dia pedi: Tili.
le dia tse dingoe tsa Lesaka.

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Afrika fa a butse Nilo ea
Batsamai me No. 249,
Bashili BLOEMFONTEIN.

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Dino tse di tsididi ka thobal-
thobal e e koa tlase.

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Maupe le Methale cotthe ea
Dijo tsa Tshime.
Mabele le Melodi, go Diksong
tse di Shagloueng.

NOTICE.

THE Secretaries of the O.P.S. Native Association Branches, are hereby informed that the Annual Congress of the above Association will sit in the month of FEBRUARY, 1911.

And any Branches desiring to invite the said showmen shall do so not later than the 16th of JANUARY, 1911.

T. M. MAPIKELA,
General Secretary,
O.P.S. Native Association,
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Thako tsa Basimane le Basesana tsa Sekole le Tshipa ka Thoathloha tse di okocoloocoeng.

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Scripture : See following pages

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"Yaka metse a tsillii mo mosing o nyorloeng, maifoko a a monate a fatche ye ya kgakala a ntsce fala yalo."

THE Friend of the Bechuana

"As cold water is to a thirsty soul,
so is good news from a far country."
—Proverb of Solomon.

Vol. I.—No. 31.] 32.

KIMBERLEY, JUNE 1887.

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sole felafa ee Dijo, Dikgong
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Friend of the Bechuana.

KIMBERLEY, FEBRUARY 4, 1911.

THE UMTALI REPRIVE.

His Excellency the Governor-General has issued a statement and cleared the sky which was thick with the fog of anti-Native articles and dearest to him deserved his speech on the above case, love and protection. In the Now that the smoke has presence of the children he it cleared it is difficult to conceive what the pothe was her, kicked her until she was really about. Lord Gladstone dead. This diabolical outrage did not pardon the man; he bears the mild heading: "A Bulawayo Wife Murder" from rapidly relieving him of Partiality was never more his anxieties, and sentenced flagrant and deliberate. Reluctant to suffer imprisonment ferring again to the Umntali for the rest of his natural life, nausea we note that Lord which we are sure is to him Gladstone regrets the delay a much harder punishment in issuing his explanatory than death by hanging. So statement We, however, so why all this how? The South far from regretting anything, African press has always been happy as the delay has caught at the least straws and shown us how bloodthirsty fabricated mountains out of some harmless looking creatures than molehills if only tures really are, and that we they could damage the character of the Natives. One paper records some blood-curdling occurrences, all of which turn out to be concoctions of somebody's diseased mind which however had the probably satisfactory effect of exhibiting the Native through a characteristically approbrious perspective if only for a fortnight. We call:

"If ever a death-sentence for the violation of a white woman were deserved, it was deserved in this case. The best agent and any form of political or financial leverage, would not have been able to restrain me from returning to repeat the act. The preceding Judge could find no circumference to mitigate the pain of death, and solemnly told the court that there was no hope of reprieve."

Well, this judge must be unfit for his post if he told the prisoner that "there was no hope for reprieve" and wrote Lord Gladstone that "if had been a juryman he would have preferred a verdict of assault with intent." They say the pot is mightier than the sword and some South African journals are grossly abusing their might. We have before us a Johannesburg daily. It contains a short article headed in large black block print case in Johannesburg

type: "Native Savagery. Brutal treatment of an erring wife" and what is the "Savage?" We read:

There was a violent scene the other day at the corner of Von Wulff and Albert Streets about 12 o'clock when a Native was accused of having committed an act of cannibalism—he was chewing his wife's ear off and he succeeded before the constable could prevent him.

According to story told to Mr. Gill in "B" Class Lamp Station, the accused found a white man with his wife, and a fight between the accused and the white man ensued, the white man getting the upper hand and driving the accused away. The accused had words and the woman almost mashed accused's forehead with a large stone.

After a long hearing Mr. Gill decided that accused did find a white man in the room with his (accused's) wife, and he considered that the accused had provoked the fight. The accused was then sent to the light sentence of six weeks hard labour.

The heading includes not a word of censure on the "white peril" which was at the bottom of the "Savagery," moreover, the same issue of the same date, of the same paper, contains an account of how a dutiful wife was cruelly done to death without any apparent reason or provocation by a civilised and educated white man, whose culture plus influence and cleared the sky which was thick with the fog of anti-Native articles and dearest to him deserved his speech on the above case, love and protection. In the

Now that the smoke has presence of the children he it cleared it is difficult to conceive what the pothe was her, kicked her until she was really about. Lord Gladstone dead. This diabolical outrage did not pardon the man; he bears the mild heading: "A Bulawayo Wife Murder" from rapidly relieving him of Partiality was never more his anxieties, and sentenced flagrant and deliberate. Reluctant to suffer imprisonment ferring again to the Umntali for the rest of his natural life, nausea we note that Lord which we are sure is to him Gladstone regrets the delay a much harder punishment in issuing his explanatory than death by hanging. So statement We, however, so why all this how? The South far from regretting anything, African press has always been happy as the delay has caught at the least straws and shown us how bloodthirsty fabricated mountains out of some harmless looking creatures than molehills if only tures really are, and that we they could damage the character of the Natives. One paper records some blood-curdling occurrences, all of which turn out to be concoctions of somebody's diseased mind which however had the probably satisfactory effect of exhibiting the Native through a characteristically approbrious perspective if only for a fortnight. We call:

Sub-Rosa.

SOKNE.—A Hollander named Klaassen hanged himself at his house in Church Street, "Vetoria," last week. The world is changing indeed. Dutchmen never used to hang, hang or ram themselves. They were "sons of the soil" in very truth for like the Natives of this country, they lived as long as they could and only died when they must. Recent instances like Klaassen show that they are changing and the Natives are changing with them. Natives started by getting toothache and one Kalashari has actually hanged himself to a tree, by the neck until he died. It would not be funny if the innovation took place in Jiddasburg, but the mere fact that it took place in territories makes the innovation all the stranger.

MAXON THIRY.—Two Dutchmen are in it at Uitshoek. They broke into a store and walked away with £200 in gold and notes and a £50 cheque. Their footmarks after the rain showed that they had no boots to their feet, which satisfied everybody that the thief was committed by Kafirs; thanks to the spurs, however, the right culprits were successfully traced. Some burglary and black mail cases in Johannesburg

were found to be the work of white men whose presumably black faces were only painted for the occasion. The innocent do not suffer of course but when the culprit cannot be found, all black skinned persons get the curse.

Transvaal Native Teachers' Association.

(CONTRIBUTED).

The Half-Annual Conference of the Transvaal Native Teachers' Association was held at Bethanie, Rustenburg District on the 10th of January, 1911. The Rev. W. Behrens presided. After accompanying the chair, the Rev. W. Behrens delivered the Conference opened by the singing of hymns and reading the Word of God. The roll was called. About 33 teachers from different parts attended this Conference, and many more were unavoidably prevented from being present. His Highness, the Chief of the Bakwena was invited to attend.

The first item on the agenda was a discussion on the paper—"Good Shepherd" which is intended to be the organ of the Transvaal Native Teachers' Association the subscription of which will be 6/- per annum. The final decision was that the first number of this paper be out early in February. The second item was that of Railway Concession tickets available to teachers in the Government or mission aided schools. The secretary was instructed to communicate with the Education Department in regard to the same.

The following resolution was unanimously passed:—"That this Association proposes that Messrs. T. J. Molana and T. Malefe be empowered to deposit and withdraw from Savings Bank money in connection with the Transvaal Native Teachers' Association as directed by the secretary of the Association." The meeting adjourned.

In the afternoon session many important matters were fully discussed among which was the question of raising the standard of examination in the mission schools. The favourable and unfavourable replies of the petitioners sent to the Education Department were read by the secretary. The meeting terminated.

At 5 p.m. the members of the Association were entertained by the Chief at his own residence and the Brass Band was in attendance. The musical entertainment was arranged for in the evening. The Brass Band and combined choir rendered a very fine selection of music. A vote of thanks was passed to the Chief and the tribe of Bakwena for their hospitality. The meeting concluded with the singing of the National Anthem.

Native Education in O.P.S.

In obedience to a resolution passed at the Wesleyan Synod (Kimberley-Bloemfontein District) which sat at Thaba 'Nchu last month a deputation waited upon His Hon. the Free State Administrator, at Bloemfontein on Friday last week, Dr. Viljoen the Director of Education being also present.

The object of the deputation was to ask for increased grants for, and the annual inspection of, Native schools in future.

The members of the delegation (the Rev. Messrs. Housham (Thaba 'Nchu), Clow (Heilbron), S. Wright (Witbank), J. D. Goronyane (Thaba 'Nchu), and Mr. T. M. Mapikela (Bloemfontein) were introduced by the Veteran Missionary (Rev. Jas. Scott) who is now leading a quiet life at the Free State capital. Mr. Housham acted as spokesman. He submitted the object of the deputation and the wishes of the Synod in brief but comprehensive speech. Dr. Ramsbottom received the Synod's resolution sympathetically and

promised to forward it to the proper authorities for the government's favorable consideration.

Dr. Viljoen also spoke on the inadequacy of the grant of £25,000 per annum, his being voted by the Free State Government for Native schools. He had, he said, recommended £40,000 for the next financial year which he hoped will be accepted. He further remarked that the new code for Native Education within his Province was being prepared.

Mr. Housham enquired about an Imperial award of £25,000 for the aid and advancement of the O.R.C. Natives during Sir Hamilton Goold-Adams administration. Dr. Ramsbottom knew the receipt of this sum, which, plus interest amounted to £27,000 on Union Day when he last had to do with it. He believed that it was soon augmented to about £30,000. Any representations regarding that money should be forwarded to the Honorable Minister of Native Affairs.

The deputation thanked His Hon. and Dr. Viljoen and withdrew.

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KIMBERLEY.

Kitsisho.

EUREKA ele kgodi dili jaanong re ntse re gatisetsa Becoana Koranta mme erika mo kgooding endo ntsi phuthego mo Thaba 'Nchu, e e shapileng fa dijego tsae one dile dikima chile di e imela; mme erika mo kgooding tse di fitileng, madi a habadi le barekisi ba a kolo tang Koranta ale £121; mme erika go bonsa fa Morulaga nyi a sa kake a rulaganya Koranta abha a phutha madi a mantaintsi aco mo mafelo seleco ke melatolo ga re itsore ka komotsa habadi baona jang fa dinchoncho di re thatlagenda ka tsela e e ntseeng jaana. Kgosi ta sekela sa bogologolo jaanong da fela, koa e teng go tla sibi Egama Tela, eo re rapelang gore a holokego mo sebeceng se a boletoeteeng Becoana a bota ka koa go bo monga bone.

Mosbui ene ele moros kgosi e kgilo Sebele, ebile el ka ea chukudu cabu e kgalo Motselekatse jaka Ra-Lobengula eke ke Maburu a ga kos go eme, gore a se tloge a Portegeze le Barlong ba ga a batla ka tsela e e tla re Montsioa, fa a sena go ca uliusang bothoko rothe, Buluwayo abo are morodie a Babadi bottle ba laeloa ga bekoe, ga retela fela ka Becoana bana le taelanyana ngod ea Sheberua ea go tlhoka ga nyalela dichaba—bogolo fa mothid ele kgosi.

Babadi bottle le barekisi ba leina le ra gaka. Erie Motselekatse a phatlaladioa me romele madi a bone otthe Coenyanke ke Maburu a ga kos go eme, gore a se tloge a Portegeze le Barlong ba ga a batla ka tsela e e tla re Montsioa, fa a sena go ca uliusang bothoko rothe, Buluwayo abo are morodie a Babadi bottle ba laeloa ga bekoe, ga retela fela ka Becoana bana le taelanyana ngod ea Sheberua ea go tlhoka ga nyalela dichaba—bogolo fa mothid ele kgosi.

Erie a sena go mna a ruton ratoe ke "Ngake," (Dr. La-

Tsala ea Becoana

KIMBERLEY, TSHAKOLA.

Matsalo.

GODMAN.—On December 11, 1910, Mohamadzadi son of Mr. James Gamman and Mohamadzadi, Matsalo.

MOTSHUMLI.—On January 21, 1911, Mohamadzadi son of Mr. M. Motshu, Matsalo.

GO NOO MASHI KOGO ka Ngomega na simolito bothoko ka jangane.

MOCCHOKHO.—On December 19, 1910, Mohamadzadi son of Mr. Motshu, Matsalo.

RAMAGAGA.—On December 21, 1910, Mohamadzadi son of Mr. Motshu, Matsalo.

MOSHUI KGOSI SEBELE.

GAESE re tlogele ntsi sethodi, Kiso Ward o ile: e thomile ka en.

BATHROENG o fitile; ga ba leo bo FELTMAN BIKISHA.

MARK TWAIN, le baruti k galampolegile, GRUTZNER ga

saleo; KROPP, mosapotoso

Maxosa, co o ba tlogetso

boshua jo ba sa boleng joa buka tsai di tlhokeng in

segabone, o ile; KRISIBI

tsita shosi se se gratisise

buka tsai Serolong o ikhuthe

pele ga Kresemese. Gamp

eno rena le bohutana jo bego

lo go latolela babadi ba

KGOSI SEBELE SECHELE

Kgosi e kgalo ea Bakoem

kaolepole. O robetsela

Mantaga January 23, 1911,

morago ga pobolo e telele

ngone dle 68. Jaanong re

seleco ke melatolo ga re itsore

gore ka komotsa habadi ba

ona jang fa dinchoncho di re

thatlagenda ka tsela e e

ntseeng jaana. Kgosi ta sekela

sa bogologolo jaanong da

fela, koa e teng go tla sibi

Egama Tela, eo re rapelang

gore a holokego mo sebeceng

se a boletoeteeng Becoana a

ba pota ka koa go bo monga

bone.

Mosbui ene ele moros kgosi

e kgilo Sebele, ebile el ka

ea chukudu cabu e kgalo

Motselekatse jaka Ra-Lobengula

eke ke Maburu a ga

romele madi a bone otthe

Coenyanke ke Maburu a ga

kos go eme, gore a se tloge a

Portegeze le Barlong ba ga

a batla ka tsela e e tla re

Montsioa, fa a sena go ca

uliusang bothoko rothe, Buluwayo abo are morodie a

Babadi bottle ba laeloa ga

bekoe, ga retela fela ka

Becoana bana le taelanyana ngod

ea Sheberua ea go tlhoka ga

nyalela dichaba—bogolo fa

mothid ele kgosi.

Erie a sena go mna a ruton ratoe ke "Ngake," (Dr. La-

Mafokonyana

Tsala tra Boma. — Ko Bloemfontein malobe Egoce le tsala. Springfield le rekhla poe ka...

Galo paka eno ke sene en ea pale; 'ne e bence ke bafingi. fadios fal bontsi ga bo e bone godise.

Mofolal.—Bura lengoe le ipolais kosa Chanc. Mahuru a kile ase a choma le Bocana a sa ipolais-pola fele.

Makolana.—Dionysane tsa ena ka di tabia ka tsie, jasong di ea e ubika, gatso di bolisa dipotana lo tistatoe.

Nifilafa.—Polisi ja Transefala la asilos nyage dile nna hard labore ka Dijochi ko Pretoria, le thubakile ja mona.

Jernash.—Madoaster ale mabedi a thablogic ka bantu maloba a ala rati. Dipopo tsa bone di thooec mo letang.

Rashuk.—Erie sekope sangoe an Kubu se Amerika ho Matroho hale 8 ba thiegeloza ke metse a aletang. ga shone hale 8.

Krugersdorp.—Makgoe mangoe trile a kgaganyan sepeko a thulica ke terene, mona le mosadi bas shoa, kgabre ea falcia.

EAST AFRICA.—Erie mokoreana oca Beira o ca Bartholomew Diaz, se thenamolego go lebagana la Sofia ga betso Bancho hale 15.

POTCHEFSTROM.—Kgoana lengoe le bolaiso ke metse le sapo mo Morari. Ona a lito a kgabistiso ke rrageo are o mo ita metse. Ngana o si uibong.

Itoila.—Kom masfaheng a Bainoki eriti mahole a Fora a sa go terenganya merlo mangoe e sekang maleloane, ba laleka ke Bancho, ba a bolase ale 5 ba koenca 7.

AMERIKA.—Moliba Bancho hale barau ba choero getoe ha betelase monadi o Leagoya ba choeyo eo mangoe. Makgoe ale mantseit a thulasa toronko a ba choera a ba bitalia.

UGANDA.—Bishop Tucker os fataha jeno ona a illo go kolek medi koa Engeland a go aga Kerske e kgolo e ncha os Diocese sa Uganda (Cathedral). O phuthe £6,3000, o sante a bath £41,000 gape.

Macon.—Mabuchana ale mabedi a thuliba lewenkha kom Uitenhage a noca £850. Erie ka mothala pale ono a mroala ditshoko ba ithaa bare in Dikfore. Mothala one o ha-choera le fa ha rocletseng ditshoko gone.

KALIFORNIA.—Parlemente a dirilie molao o o kgaganyang bana mo go bantu. O kile ca dirao nqogotola. Ma Japene a sa koa Amerika a bolesa Pabro sa bone. Makado a com loferstho President Roosevelt abu a o phimola.

PARLEMENTE TRA DI FROWNER.—Tsa Natale le Transefala ga di polo go phuthe koa Pietermaritzburg le Pretoria sa Kapa e kopanye maloba Cape Town; Ea Frei Setata ena e phuthegile ka Leobachela ka Bloemfontein.

Warrona.—Kgoana lengoe le ipolais mono, bare arila a tia ipolais ja ea ngakeng en Mocana alela, ase bchra moremota elana mogane a ga gane. Ka fa a kiedela emmagoe le rrageo le kgabre, a kiedela gote ditsho na gote di tsemo, a sa ngakeng a kiedela.

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Kala tsa rona di rehla Dijo, Dithetho tsa Ntlo, Dilo le Dithiphi tsa go lema, Apero tsu Bubumi le Buhumagadi, Masela, jalo jalo.

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kgakala a ntee fela yalo."

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Vol. I.—No. 33.]

KIMBERLEY, FEBRUARY (TLHAKOLA) 11, 1911.

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KASMIRE BO MOSETLHA. 2a. 6d. 3a. 6d. jarata.	DIKRANGE TSA BANYADI tsa 6d. 6a. 6d. 1a. 6d. ngoco.	Bolocore ba Kemo. 1a. 9d. 10a. 6d. 1a. 6d. ngoco.	Bante taa tala. 1a. 1a. 6d. 1a. 9d. ngoco.	Khakha taa dichou 6a. 6d. 1a. 6d. para	Dikoushu tan di logi- long. 1a. 6d. 1a. 9d. para
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Ka Tloathoa taa di
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oa lona, se tholloe reka go
sele fela fa ese Dijo, Dikgong
Maupe le Merogo mo

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dilo cotlhe taa di ka thlohang mo Matlung.

Batho ba Bancho ba rekela ka thekegelo e Kgolo

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TSALA EA BECOANA

(The Friend of the Bechuana.)

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Write to—
THE EDITOR,
Box 143,
Kimberley.

Friend of the Bechuana.

KIMBERLEY, FEBRUARY 11, 1911.

Sub-Rosa.

Even when they are led to do their duty fairly, South African juries, especially those to the North of the Vaal, will always add something viciously to show that they are white men first and just men afterwards. At the close of the Matlaba trial at Pretoria last week it was shown that the murder was most determined; premeditated, carefully planned and cannily executed. The black prisoner plotted with the white man who procured the poison and the liquor, hired conveyance to Mathibatha (in the absence of the black accomplice) and these administered the fatal draught which took effect in ten minutes in the presence of European and Native witnesses.

The jury found Fourie "Guilty," as also the Native Jacob Matlaba who connived with him, but recommended Fourie to mercy. "On what grounds?" asked the Judge. "Because" explained the foreman, "we consider that he was of weak intellect."

Now the truth is that they found Fourie was helplessly involved. They spent an hour trying to extricate him and discovered that the only way of disentangling him would be to deny that the deceased was ever killed. And as that would be palpably absurd, in the face of clear evidence, they resorted to the recommendation. It was monstrous to suggest weak intellect in the case of Fourie. The foreman wished to speak the truth but he would have told the judge that "we decided on the recommendation because Fourie was white and after all he had only poisoned the Native Chief."

An up-country jury once returned a verdict of "not guilty" in the case of a white man charged with the crime of rape upon a black married woman. For a dusky bearer of the white man's burden to seek redress in a law-court is a dangerous speculation. A white reviser once denied all knowledge of his black victim to say nothing of his deeds. His friends were inclined to doubt the means by which he got his acquittal, their confidence in himself set the law in motion against her and sent her to prison on a charge of perjury. This man deserves a decoration from the white pearl "fraternity." His action has created such a abominable submission among victims of the white pearl and gives the fraternity the satisfaction of knowing that no matter how deeply injured black girls will keep their mouths shut.

So this up-country Native woman came fully bare her suffering in silence through fear of being charged with perjury, and when the Police got him indissolubly from strict scruples here and there and approached her for details, both she and her husband were not disposed to assist the representatives of the law with any information. The police elicited the facts somehow, the usual formalities followed, and a Supreme Court judge informed a foreboding jury that the charge was more than proved and the defense was the shortest that ever wasted the time of a Court.

The jury found him NOT GUILTY to the evident disgust of some whites who considered that their colour had been outraged in the first place, by the white person, who committed the Crime of rape upon a black woman, and secondly by the white Jew who deliberately defated the ends of justice, and the writer personally heard one of the jurors tell his friends afterwards that he did the deed right enough, but it would have been a shame to send him to prison for the sake of a "Kafir woman." So the "white pearl" triumphed over justice.

We need hardly add that had the colours of the principal characters in the drama been reversed, i.e., if she was a "black pearl" one instead of a "white pearl," the leader of the comedy would to day at this very hour of writing, been performing the African republic of picking coconuts provided of course he was fortunate as to escape the attention of the public executioners.

By way of further demonstration that the "white pearl" is a respectable person—and that was beside the unctuous sentimentalists who venture to claim it as a crime in the sense that the black pearl is one—the pardoned rasher instituted an action against his victim for wrongful imprisonment and—"don't faint"—got the day. Fortunately the case came before the same judge for view. He promptly quashed the sentence against the woman and did so in a few words which although not referring to the jury—when read between the lines—showed unmistakably, that there was no doubt in the judge's mind as to the kind of stuff that those jurors were made of.

The reader please to note that we by no means imply that all juries are ungrateful to the jury system we must state that although as fallible as all human beings, especially when called upon to test the respective substances which compose blood and water, Kimberley juries have done much to keep up the reputation of the jury system. Only a few years back a Free State judge found it necessary to compliment a Free State jury, who after hearing a black pearl case discharged the Kafir on the grounds that any omissions in the crime came from the white lady and not from the prisoner.

Through Australian Spectacles.

From the Melbourne Argus.]

WEALTH OF AFRICA.

One of the first concrete illustrations of the wealth of Africa was provided by the Kimberley diamond mines. The more one sees of the country the more the feeling is strengthened that Africa is the home of big things. Every page of its history is filled with the stories of big men and big deeds, that fit in with its great deserts and the masses of boulders and rocks of its mountains. Among the first people to greet Mr. Fisher at Kimberley were the representatives of the De Beers Consolidated Mines Company, a corporation whose output of diamonds is between £2,000,000 and £25,000,000 annually. An inspection of their properties which comprise five separate mines commenced with a visit to the diamond classing room, where £200,000 worth of gems in the rough were spread out on a long table.

KAFIR COMPOUNDS.

The free Kafir labourers in the employ of "De Beers" number over 7,000, and the skilled work and the duties of supervision are carried out by about 2,000 white labourers. At one time there were 4,000 white and 27,000 blacks on the mines, but the company has not completely recovered from the set-back its operations received two or three years ago by the financial depression in America. It is to America that the diamond producer looks for his principal market. To-day 75 per cent of the "De Beers" output goes to America.

The Kafir boy signs on at the mines for a period of three, six, or twelve months—usually three months. Under the existing law he is bound to fulfil his contract, and refusal to work is punishable by a fine of £2, in default of one month's imprisonment. Once he enters the compound—a great yard walled by high iron fences—he may not leave it, except to go to his work, until his term of employment has expired. This proscription has been found necessary to keep him from dealing with the "LD.B.'s" (illegal diamond buyers). According to the company's officials, the wives and crafty members of the "LD.B." class are the Jews from Southern Europe. Despite all precautions there is believed to be a considerable leakage. A favorite trick of the "boy" is to swallow the diamonds, and if you call at the De Beers offices in Kimberley you will be shown a photograph of £2,000 worth of diamonds swallowed by one "boy" alone.

The Kafir earn from half-a-crown per day upwards, not he is not allowed to retain any money in his possession during his residence in compound. This is to prevent him obtaining drink outside. He must take all his money to the compound cashier, who gives him brass tokens in exchange for it. With these tokens he may purchase anything he needs from compound stores. Under an act promulgated by the late Cecil Rhodes, all profits made by compound stores are divided among the local charities. The Kafir find other uses for his brass tokens for he is a born gambler, and this currency changes hands freely at a card game which is a corrupted form of faro. The compound manager keeps a sharp lookout for the appearance of Native "spies" in the compound, for the usually skilful card-players sometimes undertake a period of three months' labor for the sake of rich prospects in prospect. The Kafir in the De Beers compounds buys his own food, and the officials consider that this is one of the principal reasons why they have less difficulty in obtaining labor than mine-owners on the Rand, where money and rates are both included in the wage allowance. If the Kafir falls sick he is treated in the compound hospital. Pneumonia is principally responsible for the filling of the hospitals though of course there is a percentage of accident cases.

The mortality percentage is stated at a low figure, the latest monthly return being given as 1.2 per 1,000 but it is admitted that the return was lighter than usual.

"What will that boy get?" the compound manager was asked, as the visitors passed a Kafir who had lost a leg. "The company will give him a sum of money and he will buy goats or cattle to set him up as a stock-owner. Perhaps he will come back later on, and we will give him light work in the compound."

When the Kafir leaves the compound he is entitled to draw the balance of money due to him. . . .

VISIT TO PAARDEBERG.

This morning a special train trip was made to Paardeberg, and the party walked over the trenched ground above the Modder River where Cronje held out singly to the last gasp. Fragments of shell and used cartridge still lie the ground, and one exploded cartridge was picked up. The trenches are half-filled up, but the lines still show plainly how the British troops pushed and pushed the stubborn Boer General into his final corner. As the motor cars ran across the dusty plain, a single assegai flashed slowly away. A mob of curious black-hatted sheep grazed reluctantly from the road. They were of the old African breed that had been in South Africa since the earliest days, but is being rapidly pushed out by sheep which will grow wool as well as mutton. The goat seemed to linger about the scene of Cronje's last stand, but there are no movements there which mark the change of time. It was for these monuments that the three Dominion delegates carried white-flower wreaths. Mr. Lanigan laid his tribute on the graves of the Canadian soldiers, and Mr. Fisher and Mr. Powles had a like duty while the white crosses marked the trenches that held Australasian and New Zealanders who paid Cronje last reckoning.

FARMING SOUTH AFRICA.

Although the soil is very dry and dusty, Kimberley people tell you that the rains are due, and soon the wild will be carpet of green. Just now it does not tempt one to see a South African farm. Miserable mud houses are pointed out as their dwellings, and the inferior sheep and goats none cheerfully at the dusty scrub. "There are all the plagues of Egypt here for the farmer," said a Kimberley man to-day, "all except the frogs." Yet nearly all the land in the Union provinces has gone from the possession of the Crown. It is held in farms of 10,000 acres and upwards, and the Boer is as reluctant to depart from the lands of his fathers as he is from their methods. The soil between Kimberley and Paardeberg looks as if it would grow anything—a red soil, resembling, at any rate in appearance, the productive country of Northern Victoria. There is no rain, and there'll be the trouble lies. It is to be remembered, however, that the northern railway runs through the most barren portion of the Union, and the fertile lands of Natal must not be judged by the Karoo or the veld to the north of it. In Rhodesia, too, you are promised a land of wealth, but you are warned that its drawbacks are ridepest and Kafir wars. In Rhodesia there is land for settlers, but the authorities want men with some capital. Africans have as little that Australasians should be attracted by it. They think that we have to work too hard."

THE ESSENTIAL KAFIR.

"What do you do without Native?" asked one man. "No respectable person would go to work here without a Native to carry his hammer." "He would get no one to carry his hammer in Australia," interposed Mr. Fisher, and the inquirer's face said plainly that he was going to stay in Africa. So it is everywhere. The ordinarily well-born citizen has his half-breed black servants. The white population of South Africa is under 1,000,000. It has a black population of some 8,000,000 to deal with. There has been no cohesion among the blacks, and therein lies the white man's safety. He does not seek to compass altogether the tribal differences which separate them. Yet the danger is always there, and the man whom many of the white residents think may work mischief is the half-educated Kafir. "The well-educated Kafir," they say, "is all right, but the boy who learns enough to use big words gets very 'wandy,' and is likely to make trouble." No wonder that Union leaders look grave over the Native problem.

International Conference on Africa.

[From "The Bee," Washington.]

Mr. Booker T. Washington, head of the well-known industrial school for Negroes located at this place, has formulated plans and has recently issued invitations for an international conference at Tuskegee of all persons in Europe or America who are directly or indirectly interested in the education and improvement of the Negro peoples of Africa.

The purpose of this conference will be to bring together not only students of colonial and racial questions, but more particularly those who, either as missionaries, teachers or government officials, are actually engaged in any way in practical and constructive work which seeks to build up Africa by educating and improving the character and condition of the native peoples.

This conference will meet at Tuskegee about the middle of January, 1912. Its purpose will be to get from the people who are on the ground a clearer and more definite notion of the actual problems involved in the redemption of the African peoples; to enable those who are engaged in work in Africa to see for themselves what has been done in Tuskegee in the way of educating the black man, and to enable them to decide for themselves to what extent the methods employed at the Tuskegee school can be used to advantage in Africa.

For a number of years past missionaries from all parts of the world have been coming in increasing numbers to visit and study the methods of the Tuskegee Institute, and it is believed that this conference will prove a welcome opportunity to many others to do the same. It is expected that a permanent organization of "the Friends of Africa" may be effected as a result of this conference, which will aid in organizing, stimulating and directing the work of education and civilization in the Dark Continent.

Kitsisho.

BATHOT BOTHLER NTHABE
DITHRELO LO UTLOE! Lo
fa Mr. W. Z. Fenyes
Israele Goronyane ba ipa
go phutha madi a "Tala
Coe coe a lo ko lo a romela
kosa go hone ba se ka ba
ba na yema masapo tiro ea
gabedi 44, garabi 5.

Koalo ootho tsaa madlo
romelo Mr. Israel Goronyane
Secretary, Box 20, Thab
Ntho, O. E. S. Koalo ta
gatistio coope di romelo
Lekole, Box 143, Kim
berley. Dikitsisho tsaa kesa
tsoats malato le dincho dia
kona go Morulaganyi. Kish
eo tsaa go ngoe le ngoe e tie le na
Fa e tsena go ngoe fela ta
gabedi 44, garabi 5.

Tseeng tsia lo thabot
Coe coe cohlaang
koalo thaka tag di halogen

M. J. Myburgh.

Mosegi oa Diaparo,
41 Old Main Street.

Gaufi le Ofisi ea Dipa
Kimberley.

GIA loonka lo belacla sep
mo tshegong ea gago
O tla lo segela fela jaka la
ra. Ke morca Isaka ea bo
gologolo eo ona a tumile bote
mo Becoaneng.

Tsala ea Becoana.

KIMBERLEY. TSHAKOLA 11, 1911.

Thuto ea Bancho ba Frei Setati.

Senodwa ma Weela e e nteng ka
Thaba Nthokha January, a domlae
go romela baronga kosa Pathong a
Frei Setati go lopola kokes ea thabi
as Goromente, le gora Bospaterra
le kolo di kolo ea Bancho. Brongga
ba ile ka Losathobisa, Firkengg ZL
Bureti ha ea go bona Goromente
ta topo tar. Kense Rev. James Scott
Bloemfontein, Househam le J. D.
Goronyane, Thaba Ntho (Ntho),
Hebron; Stephen Wright Webber;
le Mr. T. M. Mapikela, Bloemfontein.

Dr. Jamsetjee (Maraga-phela)
a bo sangole kon motaing ea gaga
a bolefa fa la romela topo tar
go Goromente ka Kopano

Dr. Viljoen, Molandi os Dithetho
is ale ooga, a baa fala jaka
eo mo-Kapa. Ara ga bole bonita
£2,000 a e tsabioang ke Pesho ea
Frei Setati ka ngoga e ea lekana
Bancho, ebilo a lastre gore jaanong
go £2,000. Are le mafoko a spela
tar a damela, ko chanelo gora
di kolo di kolo. A ba are jaanong
go kagong melao es thuto ea
Bachoo.

Monero Hosseham a boma kaga
£2,000 a oole, a aboca Bancho ga
asents go busa Kola Thamo, ga tla
ao tla o sia thaa kola sa diiro.
Maraga-phela are erila a tsauts
a tsabioang ka le kolo in Goromente
or Orange River Colony, a boloka madi
a, sia a kigangan na ka May 31,
a okeliso ke matalishele si £27,000.
O shofola gore jaanong ka £20,000.
Poco ngog kaga madi a sambone
go romela kaga go to Mr. Berken, koga
ea Native Affairs.

MATAPITAMA.—Makgona a mafatlana a estea mo sedibong ka
Gauteng (Ophirton) a shibisa a shibisa

Mazare.—Phabo ea Kopano
jaanong e ola milao mo mongotsa fela
o thata, tsaa tsaa tsaa tsaa tsaa tsaa
Maze, Mo. Kolong ea Kapa est
ere fa habetsa, tsaa tsaa tsaa tsaa
molekane. Jaanong leba ea De
Bersa o tsaa tsaa tsaa tsaa tsaa tsaa

Boshotho.

Lega ega namase a bora sa
lebasen moan. Kgosi Jona-
sab a bathe merordia monnac-
tse. Erile dilis otthe di monsa ga-
mo, monra Chief Janalab, so o
Taa, a thabo le ngonyanya
les ko Malind.

monies upehla a eang ga-
ba a e thila qateng a kha-
bolisa boranga. Ra me lers
Loibolhabano ka wokas a ka
ja a notsien ke Magetson,
fa pole ga letkoua li go
thabo, Chief Jonathas. Taa a kati-
nobies kgarabe a e lopile kha-
babi a bora e reboli. Kathole :
a daste kgomo dil s ka go th-
kgobo, ega go kgoreka
moko tiroq ena le go nyats-
eula ka amitisa, banna ba-
nane ha thasiteseng Taa monna
kgomo dict s.

Laqela e le phatlale Kyos
a bolad. fa bana ba gagos
sheoya thata ka go ona ba
tha tagiles. Are fa ha a
mokog o o tia dira nabo ka

TSALA (Palo ea Batho).

Palo Pabu ka Kopano e santer a
segoes go bala hatto ha South
Africa. Mampasi os Johansen
ea con go bala batho bouth le
Gasteng fa tiasa que Mabula
Mabula. Phatholog a palo
shabo a shope fa koa Johannesburg
tsele Madgosa e monna ale 62,761
milid 48,096. Bancho be seen-
na, ka saidi 400; Makuduma a
3737. monsa 3993; Makulu le
3897. banna, basdi 118.
Merleka ha 1906 ba banca "go bonia
gampoen banca ba boshon a
mabog 9430, basdi 7301, Mak-
fotegacie ka 1604.

Senode ea Wesele

BERKLEY-BLOEMFONTEIN,
1911.

Kopano e ntseng ka Thaba 'Nch
Ogedi ea Firkeng. Go uolicia
jele Barlong ba male ba kopano
baruti ka Thaba 'Nchha, 1822, con
ka mabone ba ta nabo mo Mabampi'ste,
ba be na nabo ka Thaba 'Nchha
ta ke los nuba Senode e kopano
merleka. Senode na 1911 eose a faphegi ka
thading. Ehla ka los nuba Senode
Stree e a telala ka Morlamay.
Mabuthe ba Seretse la Districe
a na teke, tselo ka Rev. Z. Mathe
Rekly West mi e con e cladinc
bolides mo Petseteng ka Kimber-
ley. Go hundmed thata ka jaanc
niboga.

Ehla baruti ha sithe ka Steinberg
Thaba 'Nchha ba sithe pabo a ntseng
dikira di title ka go kgatashata di
la mota on Seitsa mo manono
takaling, abie go bonia fa morri
tonge le monroe and the nglest
ca nabo, go sena tapse li thab-
sing kara kgono manno. Amari
tsemeng ba be beleghe ka hri
tsele a shiqibog.

Mabonani ean ka Rev. Geo. Weaver
Kolche ea Benoniava (Ditspaleng)

ekile as President on Konferens ;
thaching ma ean e Rev. W. H. Cliford
a Hartman, Assistant Secretary

shabed Rambalan a Fairhamul-
lentha Senode a Wessele e nna le
ngeng om monro.

Kere ka eri Moraka ba tiala ka
shiqi, gate boldi baile 1,000, ba bangs
ba be rebolsa fa nabo. Ka ba Radi-
kale ba Modipolisa bana hadi mo
bontsan ba ntimino mirele.

Senode gap a etleka hoi basdi ka
reisigulu male 600 ka apare ba di
mameng-meseng e mabon, baki tso di
tshabla e kapi ts di chosu. Ba kgas-
teng ka he moruti Weaver.

Be bodas thata gora e ba raga qe
tsele ka buna ; President on ba
ts Z. Fenyang, ka tsumaiso a basadi
mabuth, a daneli gore Basidi ka Molt
iba ba tseitsei go kgatashata bali boi
thabo go bana. Mr. Weaver aro
ubagis akena e bone konf-
reneng, e tis hoving ka Kimberley.

Barongs ha Senode ba be the ang

hore, Nahimbi Metsho, monna
mabog a nyo qe 30 go o direstng
Mabudu ka nyala dili 80 (pole da mabog
la mabog), a mogra a tmasan mabog
he horeng jo tsateng nyala dili 30)
a mo abole bathopelgo. Topa e gago
da demulala ka mabolo le ditshag-
faco, gome reri o direkt. Modimo le
Kureka ka Wessele ka bokole, abie oca
le agone a Modimanas—Jonathan Ma-
thabumi—eo or ilaga mo horating, ngoma
o mongos e abotsa mo tironq, emo-
ngos ka Tschera ka Kimberley, bethle
fa tiaqo ka Senode.

Ga dimulala gomo molato o e mo
Koekeling a Benoniava o lopalo
mopho ka Konferenseng gora o fotekel
fa a o pimbole. Ga ba gumpo
gore ka Konferense a sate koha pele di
Sorkete otthe di phathe madi di a
romale Mokusai gore ere Konferense
a tshemel ka topo eka e moito o
okolengolop. Le gome Moekant a loboga
Senode mo inmalengang.

Ha shopeeng go Konferenseng
ka nle qe baruti a ho Mr. J. Mokgobi,
Thaba 'Nchha : J. More, Bloemfontein ;
S. Miameli, Bokito ; S. Miameli, Bloem-
fontein. Batisela a ebo J. Kamalo,
Herschel ; T. Bodi, Blekan ; A. Makole,
Benoniava ; J. F. Iwayi, Bloemfontein.

DI-SUPERVISORY gubern batapole—
Rev. N. Mafusa, Ficksburg ; A. Moleko,
Kroonstad ; J. D. Goronyane, Thaba
'Nchha ; N. Motsheni Vrededorf,

Batholagadi — Mrs. Parkie, Thaba
'Nchha ; Mrs. Moifine, Ficksburg ; Mrs.
Lewana, Kimberley ; Mrs. Rupamile
Benoniava.

COMMITTEE DIKOLO TSA O. F. S.
Go shobeng qore dikilo di fone
tsasego Pabu. Go, ake hokoleko
meding a (Grant) tsu Dikolo, jata go
dirka koloning ka Kapela Transvaal,
gome Beconga ba otala letkoue go
le letona thela, go qore dikilo di itaboh-
joe ka Goromonte Komiti na Uthoqo
ia mafoko a ka Pabung.

NATIVE ADVISORY COMMITTEE
Rev. J. Moryati, second Minister o
of Bloemfontein ; Mr. T. M. Majala
o Mr. R. Miameli.

Ha Rajporiong ea Dikolo go bonia fa
Dirke wa ts Dikolo dil 116 ts of
tsasego Paode, matichera a cona e 171
bana ba seholo ka 6117, modi a dusecong
ka bana 42,765.65. mdo ngangos
ba saidi 400; Makuduma a
3737. monsa 3993; Makulu le
3897. banna, basdi 118.

Merleka ha 1906 ba banca "go bonia
gampoen banca ba boshon a
mabog 9430, basdi 7301, Mak-
fotegacie ka 1604.

Re Rajporiong ea Dikolo go bonia fa

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Re Rajporiong ea D

Mafokonyana

TERESA a OLEKO.—Gone go thakola le kgotla ja ba tlobofalo ka ba da opheng gore teresa a libanamo loots eng. Bare ka bona gore mogodisa a filha fa moekhongsa a ka a tsekaetse, tabogas teresa go dilo sekhong. Beng ka teresa tsu go bona ba dirlo botlafale ka go se beebato en gore teresa a tla tabogas jang mo moekhongsa.

REV. THOS. L. PERIN, morati eo o kgatshetseng thata ea Gereformere koa ga Kgafela o filet ka fane a coa loekeng kon thweng tsu gagabao koa Ficksburg, Lindy, Bethlehem is mafisa a mangsa a Frei Setata. O stilisa a tholisa mona mothakhalong. Ona a gorgatse Rev. Mr. Williams is Mr. Phetha mono.



Mathata a Botshelo joa la gare

Dingaya tsa di tsetseeng, Ditrigrado mo Botsheleng joa mosadi di bonoset ka kgolokoana tsa khibicooana tsa Dr. Williams.

Polelo e e latelang ena le leketa thata ma banding bothle ba ba iebetseng ka tlobofalo ka temalo ea dingaya tsa ditirgrado tsa di faga ga 40 le 50. Meruti Wiliam Kok ca Kersko a Lutherus kosa Johannesburg o kosa jaana.—

Mosadi ca me ona a local bolostesa jo bo chosang, tsolo eo ea ithaganelo ea mo kganalo tshika temadi fa nyaga tsa gagoe dile 45. Ka kgodisa dile thano ga gona espse se se kiesra se bona se nyeng le tshuho mo go ena. He iekile molemo mongos le mongos o se o lacengom ra tshuka tshuho, go uba-uba ga pele, ubabi tsa kgololo mo masing le kafa morogo ga magela, di thabhi mo masteng le tsho a e bothoko, eothle tsa oketsa masetlana a gagoe. Mofhamonge o fihale skete setopo. Ka ngogas tsa di tsetseeng dile pedi mosadi na me a sena go cogte mo diphateng. Ngogas tsa thabo tsa di tsetseeng, le ena a retseleka ka go ka nasa mosadi ca me chelofelo en phiso. Mofhamonge ka kopana le mosetlana eo moncho mo ditsreteng tsa Johannesburg, ka lemoga ka a chote bukanyena a patisiose ka Sebachtha, kare a nkhadime, ka bona mo go ena fa toalo tse di nteng jaka tsa mosadi ca me di fidiokiso ka kgolokoana tsa di khibicooana tsa Dr. Williams. ka bonako ka romela madi a se leta-nyeng kosa go Dr. Williams. Cape Town, kare nthomolo bothle dile thitaro la Pink Hill. Erie mosadi a sena go metua kgolokoana sa bothle dile tharo, kgodisa tsa gagoe tsa nimida go tla ka thulangana en cona. Ka ihudimosa ka go bona phiso a gagoe. A coedela pale go nna a metela kgolokoana meo kosa pale a fola ka nako eo, jaanceng ka kgodisa dile 8 a ntsa e fodile. Mosadi ca me e itekanetsa sentla, o ja sentla, o rebala sentla. Dingaya di ntumaseba £24 tsa ka tsu nthusa; me bothle ngana dingoe tsa kgolokoana tsa Dr. Williams tsa di ujeleng matshole nyana fela, di bolomile mosadi okaa mo lobung. Le golobeng is go ka dirisa chuppa a.

Di rekihosa ke tsetchisa ka metemo la mwenwene, fela ka di lasta go gosi by Dr. Williams, Mining Co., London Street, Cape Town. Bothle aisi Edi le sikirkipane ea Stamps dia thitaro le 3/-, co Stamps na Geromante £1 o sa duele sepe post.

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Re raka re ananya dila temo le sengos le sengos se se ka rekiiseng ka barui.

Kala tsa rona dia rakiss Dijo, Dithoto tsa Ntlo, Dilo le Dithiphi tsa go go. Aparo tsa Bahumi le Bahmagadi, Maslo, jalo jalo.

Fa n thoko sangos re kolesla ka poc agoe fela e ea itseng etlare pose e tlang a go leretsa karabo le dipelso cotile.

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BOTLIE! Thsang 'mala
on loma, se tholloe reka go
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KIMBERLEY, FEBRUARY 18, 1911.

Personalia.

Rev. W. B. Rebassa, M.P.C.

When the Transvaal poll was declared, the Dutch contemporary *Huizend Westen* made the pitiful yet suggestive comment: "Now too not." The same journal reporting the proceedings of the Provincial Council says that Dr. Rebassa has made a favourable impression. This shows that a Dutch Editor can be very reasonable when he is brought face to face with true facts. So mote it be then "Alles sal gecht kommen."

General Hartog.

This was a reply to a question of Mr. Madisay, Labour, member for Springs, who asked if the attention of the Minister had been directed to the further outrages on white women by Kafirs, and so, would he take steps to cope with this apparently increasing evil.

General Hartog replied in the following terms:—

"I have received no further information of outrages on white women since my last answer to the hon. member. I wish, however, to assure the hon. member that everything in my power will be done to prevent, through the interminability of the police, any such outrages. I wish at the same time to assure the hon. member that I am deeply conscious of the enormity of these outrages, and equally so of the extreme gravity of the question, which involved not only the safety of the European women, but also that of the innocent natives. For that reason, I cannot but

deplore the tone of exaggerated alarm which has been adopted by the Press, a tone which, if responsible members of Society are not careful, may lead to severe injustice and a feeling of contempt for the authority of the law, which is bound to result in most injurious manner upon the character of the people as a whole."

Mr. J. H. Dioprasem.

The gentleman in our title was also among the Thabo-Nchu landowners who met to discuss Mr. Fischer's Bill but our description of this does not include him. Mr. Dioprasem pointed out that the argument that if this Bill was passed it would later be extended to other districts was a fallacy, as this district is that respect stood quite on its own as in no other district were there any farms owned by Natives, consequently the provisions of the Bill could not be extended. He also stated that the Bill was not going to allow Natives to buy from whites, but only to keep, among themselves, what was theirs already. Further that should it have the effect of lessening the value of the ground in this district, as stated by Mr. van Riel, it will be to the benefit of the Poor White, of whom every one had heard such a lot lately, whereas the proportion before the meeting was only for the benefit of the Rich man, who could afford to pay high prices. He then proposed that this meeting pass a resolution supporting Mr. Fischer's Bill. This was seconded by Mr. O. Lammy and supported by Mr. Balie.

Mr. P. I. Sama, B.A.

A mild sensation was created in Court this afternoon when a young Native lawyer arose to defend a case in which a Native was charged with having assaulted a white man named Kelly. Once the news got abroad the Court became crowded. Members of the legal profession stayed to hear the latest recruit to the Sida Bar conduct his case, and members of the police force were attentive listeners. It appears that P. I. Sama, for that is the name of the Native lawyer, has only recently been admitted by the Transvaal Supreme Court, having been educated at Oxford University and takes the B.A. degree. He is a Zulu. Well groomed and speaking good English, with a slight American accent, he conducted his case logically and obviously created an impression amongst his own countrymen at the back of the Court. This is the first time a Native lawyer has been known to appear in the Johannesburg Courts, though a Native lawyer, residing a Port Elizabeth, has conducted a case in the Port Elizabeth Court.—Johannesburg Star.

P. I. Sama—(The newspapers don't call him "Mr.")—has certainly given the direct to the so-called scientists who have it that the black man's shall forget something which arrests the Native's development at a certain stage. We have heard more than one great white lawyer relating how they conducted their first cases. They hardly knew if they were standing on their pates, they say, or on the soles of their feet. All that they knew was that they were mowing up the poor client's

case; but Mr. Sama appears to have made his mark on the very threshold of his career. As his start has been so different from that of white lawyers we do sincerely trust that he will emulate their good qualities but clear away of their every thing else.

First Coloured B.A.

Harold Orsney, who was successful in passing the University examination for the B.A. degree, and to whom we extend our hearty congratulations, is the first recognised South African Coloured youth who has gained that distinction in South Africa. Mr. Orsney received his primary education at a Roman Catholic Mission school, says the A.P.O. In 1897 he joined the Zonnebloem College, and in 1905 he obtained a third class teacher's certificate.

Early in 1906 young Orsney was sent from Zonnebloem College to take charge of a Mission School in Clarewillow. His duties as a principal and teacher were by no means easy, but being eager to get on he made good use of his spare hours in prosecuting his studies. He tackled algebra, geometry, Latin, etc., all alone without a teacher. In 1908 he entered for the Cape Matric. Few thought that a Coloured youth of eighteen could prepare himself successfully for the Matric, without any assistance. But Orsney did this, and followed up his success by passing the Intermediate the following year.

The manner in which he discharged his duties as teacher pleased not only his manager : the Rev. R. P. Swart, who always took a lively interest in Orsney, and admitted whenever possible, but also the Education Department, who in consequence awarded him a teacher's bursary at the Rhodes University College, Grahamstown, the College authorities readily accepted his written application for admission to the College.

In February, 1909, Orsney proceeded to Grahamstown, but the College authorities on seeing the colour of his skin would have nothing to do with him. Orsney then applied for admission to Victoria College, Stellenbosch, but he was promptly informed that Coloured students had not been admitted to the College. Consequently he applied to the South African College, and just when things seemed bleak for him, Dr. Abdurrahman heard of his situation, and promptly took up his cause. It was mainly through the Doctor's influence, and the determined attitude he took up at the time in the City Council, that Orsney was ultimately accepted by the College by the College Council.

He now has the honour of being our first Coloured B.A. of the Cape University. We wish him well.

Here There and Everywhere.

A country cousin from the back veld paid the Cape Peninsula a visit, and was astonished at the number of people in Adderley Street. What struck him particularly was Van Biebok's statue. A friend, who was with him, pointed it out, and gave a brief account of the man. "Alle weird," said the old chap, "but I didn't know we had a coloured Governor before." A similar story is told about the bronze statue of Queen Victoria in King William's Town. When first erected it was viewed with astonishment by a crowd of natives, who expressed their huge delight at finding that the Great Queen was a black woman!—

Somewhere up-country a man who was bitten by a snake drank half a dozen bottles of brandy, one after the other, and his condition is reported to be "still serious." One would certainly think the antidote worse than the bite; for whereas he saw one snake before, he might have seen a whole army of reptiles afterwards.

Last year 1,780,308 bags of maize were exported overseas from the Provinces Recholand and Basutoland, the figures being: O.P.B., 704,308; Transvaal, 759,430; Natal, 182,050; Basutoland, 7,888; Bechuanaland, 3,445 and the Cape, 2,735. The quantities sent through the various ports were: Durban, 1,328,269 bags; Cape Town, 161,816; Port Elizabeth, 116,700; East London, 120,428.

Thabo 'Nchu Whittemen

UP IN ARMS AGAINST
ET. BOE, A. FISCHER.

BECAUSE MINISTER OF LANDS
WILL INTRODUCE A BILL TO
CHECK THE FREE STATE'S
DISPOSSESSION OF NATIVES.

THEY RESOLVE TO ASK EVERY
MEMBER OF THE UNION
PARLIAMENT TO OPPOSE

THE MINISTER,
MESSRS. DEPREMÉ, RAILIE
AND LARNEY ONLY DISSENTED.

THREE ANGELS AMONGST
DEMONS.

The imbecility of South African Europeanism was in evidence at a meeting of whites, held at Thabo 'Nchu, on a week ago last Saturday night, to censure the Rt. Hon. Abraham Fischer for a short Bill by him affecting the property of Thabo 'Nchu Natives. God only knows what white men have to do with the property of Natives for if ever there was an all-black Bill, it is the consideration of which white men should mind their own business, this is one.

Thabo 'Nchu—still an independent Native state—was annexed by the Free State Government in 1884, much of the land was held by Natives under individual titles, the rest being appropriated by the Government and parcellled out to white Free States. As the Free State laws stopped Natives from dealing in land, or recording titles to it, the white people have rapidly bought them out and there are now very few Native landowners left. This means that the black population of the original Native State have to resort to the holdings of the few remaining Native farmers for refuge. Having regard to this fact, the squatters law is not applicable to Moroka's people and any farmer white or black within the Thabo 'Nchu District may keep any number of Moroka's people on his farm. The hardship which results from the operation of this illiberal chapter was recently brought into prominence when the last will and testament of a deceased Native was read. It provided that his four sons should be given one each to his two sons and two nephews. It was found that under the existing law the sons could receive titles but not the nephews, and a white man, who of course could get title to anything, promptly offered to buy their portion. The inevitable result being that families who have occupied these places for three quarters of a century would have had to quit them forever and ever. Similar hardships have been taking place but the submissive Native suffered them all in patience. In addition to other direct and indirect taxation, every man-jeck of them has been paying a poll-tax of £1 annually to educate the children of white Free States whilst their own children emigrated to the Cape to be educated. Recognising these difficulties of a patient and loyal people, the Rt. Hon. the Minister of Lands published an amending Bill. A Thabo 'Nchu lawyer, however, gave the calling of Convener, called an indignant meeting. When we add that his systematic scoop includes land bought from Natives at 15/- per acre, for which he desires 50/- per acre, our reader will get an inkling of the size of his profit and the reason why he protests. The meeting took place on the 4th instant when the Minister was denounced. There were present at this meeting whites whose sole grievance is their objection to black landowners near them: the reason why they went there, they say, is that there was an understanding that Thabo 'Nchu would eventually become a white man's district. Other people, who, to our knowledge, usually express themselves in the direction that the present injustice to Native landowners needed statutory alteration, were also present; but they held their peace no doubt because they thought it was folly to be wise where ignorance is bliss; a resolution was then moved to memorialise every member of the Union Parliament to protest against Mr. Fischer's Bill. It remains to be seen, however, whether the Union Parliament is prepared to legislate for the common weal or for the convenience of two or three land grabbers.

A tribute is due to three gentlemen who were present at this meeting and stood up for justice in a manly manner, and also again the Standard representative Messrs. J. H. Dioprasem, C. A. Bettison and O. Larney opposed the resolution in a spirit which gives them glory. And these gentlemen who stood up for justice will be handed down to posterity as the three gentlemen who stood up for justice when it was more popular to join the reactionaries' propaganda.

Black and White COMPETITION

WHAT HAS TO BE DONE

Professor Stanley Kidd writes in the *Grahamstown Journal* as follows: "The position between black and white labour in South Africa. This man is still used in Kaffraria, and such simplicity into a Europe of plenitude. The old houses are now common occurrences and the semi-educated Natives and even educated黑白混居 are daily seen there. Kaffraria is now a town, wearing only a striped shirt and a handkerchief, a shield and a bunch of grass. This is a Christian town, and the men and women are very active in their work and war. These Natives engaged in the mining revolution. Their mothers engaged in the same mining revolution. Storkenberg's Testimony.

Trading has increased, especially in the last ten years. We find that the mining business in 1908 was going in both ways. The European goods now: there is a demand for the old Kaffraria trade bonds, wire, etc. We have to export our bottles to sugar and salt.

A magistrate tries witness to the fact that the Native now purchases his meat in the market. When he must buy a horse and a team, he can afford to wear. He wears various hats. And the Indian wears very good food of dressing themselves daily and usually in a very neat and tidy manner.

Furthermore, the Natives having their bicycles and sewing-machines no longer content with the purchase of robes. Men and women, especially the older ones, show a desire to be a house and family, and a home, often wear European dress and trimming. Sometimes a name is to be found.

From these facts it will be evident that an economic revolution is taking place among the Natives of South Africa, especially in Cape Colony.

Industrial Training of Natives.

We may now proceed to the question of their industrial training in its economic bearing.

At the present time only a few boys are receiving training aimed at native industries, and follow various trades such as carpentry, building, etc. But a very large number are picking up a sound knowledge of such work in the way in which European workmen are trained, apprenticeship, apprenticeship, apprenticeship, and initiation. It is generally admitted that very good work is turned out from the Native Industrial Institutions, and as regards those who have not had such training very much is being done to improve according to the methods used in the factories in South Africa.

During the session of the Native Affairs Committee (1903) it was evident that the average European was in much favour of giving the native an industrial training, but when cross-examined is not prepared to face the inevitable difficulties of introducing such training to the native.

The extent to which skilled native labour is already competing with white labour is now apparent. What is the future? Every more and more natives will be turned out by Industrial Institutions, and there will be a still larger increase in the number of those who become skilled labourers by a less thorough process of apprenticeship and initiation. Some of these men will be turned out in the white artisans in South Africa, but more reliable observers maintain that in two or less years an entire white artisan will be except in special cases, superseded out of the country.

There is, of course, certain elements in favour of the native, and these are to be considered. First, the native is more content with the simple life of the ardent labourer. An ardent labourer is a less thorough product of experience and education. Some of these men will be turned out in the white artisans in South Africa, but more reliable observers maintain that in two or less years an entire white artisan will be except in special cases, superseded out of the country.

Secondly, the native is more content with the simple life of the ardent labourer. An ardent labourer is a less thorough product of experience and education. Some of these men will be turned out in the white artisans in South Africa, but more reliable observers maintain that in two or less years an entire white artisan will be except in special cases, superseded out of the country.

In the meantime the white artisan will be forced to compete with the black, better housed, better fed, better furnished to bat in them, etc. The Native is thought to be the better workman, and the best Native artisan will not work well without European supervision. That hardy breed of men, that is, the old slave drivers, who became white labourers, a white contractor will be the master of Native artisans.

In the long run, perhaps, the Native standard of comfort will appear in the European and the rate of wages will become more moderate.

In the meantime the white artisan will be forced to compete with the black, better housed, better fed, and he will demand greater financial remuneration.

The evidence given by the Hon. J. X. Merriman, who is one of the most active students of social and educational conditions in South Africa, is as follows: "I know that present conditions are difficult, but I have to face it.

What the solution will be time alone will show us, but, however, unless we show that the European is to be entirely excluded from the country.

In the meantime the white artisan will be forced to compete with the black, better housed, better fed, better furnished to bat in them, etc. The Native is thought to be the better workman, and the best Native artisan will not work well without European supervision. That hardy breed of men, that is, the old slave drivers, who became white labourers, a white contractor will be the master of Native artisans.

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THE Friend of the Bechuana

"As cold water is to a thirsty soul so is good news from a far country."
—Proverb of Solomon.

Vol. I.—No. 35.]

KIMBERLEY, FEBRUARY (TLHAKOLA) 25, 1911

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BO KAMISOLE. 1a., 1a 6d. 2a. 6d. ngoe.	MANG EA TENG. 2a. 6d., 3a. 6d. 4a 11d. ngoe.	Khai ea Shelton ea dikhampi. 1a. jarata mchala sethla.	Pla' sletto e thata. 5d., 6d. jarata.	Some e nowteng 1a. 6d. jarata.	Khai e nowteng. 1a., 1a 6d., 1a 2a 6d. jarata.

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Friend of the Friend of the Bechuana.

KIMBERLEY, FEBRUARY 25, 1911.

Dinizulu's Farm.

Sir Percy Fitzpatrick (Pretoria East) moved that all the papers and correspondence relating to the purchase of the farm in the Transvaal for Dinizulu be laid on the table. He said the transaction seemed to show intelligent anticipations of the Government's action, and he hoped the Minister of Finance would make a statement to clear the matter up. There were, however, many people who managed to obtain information as to what Government was going to do in order to trade upon this. Many of them would like to know why, for instance, Dinizulu was so to say, able to choose his own domicile.

The Right Hon. the Prime Minister said there had been a number of misunderstandings on the matter. Dinizulu had never been allowed to choose his own domicile, but he agreed the Government not to send him to the North, where he would suffer from fever. The Government realized the reasonableness of the request, and after months of consideration and discussion this statement had been drawn to the Middelburg farm and he was responsible for the action taken. He pointed to the difficulties of acquiring the farm which belonged to a number of people. They had further noticed that a Mr. Michaelson wished to purchase the farm, and in conversation with the latter the agreement was arrived at, and he had made an offer of £2 10s per morgen, which Michaelson enquired into the owners of the farm and other details. Michaelson subsequently purchased all rights, but did not wish to sell after all, as the coal rights on the farm were very valuable. They, however, insisted on the original agreement, but somehow incorrect information had been spread through the press. He declared that the Government had acted bona fide in the matter. The farm had been purchased far below value, and as a matter of fact the owner of the remaining 1,000 morgens had been offered £4 per morgen and refused. If the farm was placed on the market to-day the Government could get more than £4 per morgen, and owing to the vicinity of coal mines he personally had been surprised to hear the prices asked.

Mr. G. J. W. du Toit (Middelburg) congratulated the Government on having obtained the farm so cheaply.

The motion was subsequently agreed to and the House rose at 6.50.

Here, There and Everywhere.

Mr. W. Allan King, Sub-Native Commissioner, Pratoria district, left this (Thursday) morning for Middelburg to hand over Dinizulu formally to the Resident Magistrate of that district.

John Thompson, a blacksmith in Van der Watt Street, Pratoria, was recently brought before Major Dixon, A.R.M., charged with the theft of three mules at Wonderboom, and further with the theft of a bear barrel.

Major Dixon, the Pratoria R.M., concluded the hearing of the charges against Alfred Herbert Main, Joseph William Daniels, and Herbert W. Atkins, of stealing

a barrel of beer from the Metropole Hotel, Pratoria on the 3rd February. They pleaded not guilty. After hearing the evidence, His Worship discharged W. Atkins. Main, who admitted a previous conviction in September, 1908, at Pofadder, stood for being in receipt of stolen goods, was sentenced to four months, and Daniels to two months, his Worship referring to the thief as a mere one, not one to get food, but merely for indulgence.

Personalia.

Lemakete.

Mr. John Adams, of Warrenton, read a very interesting paper on the above subject, before the Grindalund West Farmers Association, a translation of which will appear in our vernacular column. The figures representing cattle lost through this disease throughout Grindalund and West and Bechuanaland are appalling, and it is well that our readers, who are mainly pastoral, should know of it.

The Friendly "Friend."

Our namesake at Bloemfontein has given expression to some sound ideas lately. It was not in the least affected by the Umtati fever. In reply to "A Woman" (white, of course), our contemporary says: "General Harting is a staunch supporter of the South African woman and her safety anywhere in this country. He is, however, Minister of Justice of the Native as well as the White population. The innocent Native must be protected as faithfully as the guilty one must be punished with severity. We would not fail the opportunity of announcing in a heading, 'While man respects Native woman,' but it is inconven- tientable that hundreds of such outrages do occur."

The O.F.S. Synod of the Berlin Missionary Society.

Bloemfontein, from 11-17 January, 1911.

(Contributed).

All the Ministers of the Synod were present except Rev. J. Maloba, of Keisk, who was prevented by sickness.

The Synod was opened by a Service in the Lutheran Mission Church at Bloemfontein. Rev. A. Schulz delivered a sermon from I Cor. 15:58. "Our Labour in the Land." I. How we are to do it; steadfast, honorable, and always abounding; and II. What promises we are given, that our labour is not in vain in the Lord.

Wednesday night a reception was held in the house of Rev. Arndt, in which Ministers and Missionaries of the Dutch Reformed and of the Anglican Church, as well as the Imperial German Consul of Bloemfontein, Dr. Flockemann, took part. A choice musical and vocal programme was provided by Rev. and Mrs. Arndt, much to the delight of their guests.

On Thursday, 12th January, the General Superintendent and Chairman of the Synod, Rev. G. Kuhn, of Kimberley, opened the proceedings by an Address from 2 Cor. 3, in which he pointed out the legitimization of glory, and the signs (aspects) of our ministration. He then welcomed Rev. C. and Mrs. Sandrock, who had just returned from Germany where they had spent an eight months' holiday, and Rev. G. and Mrs. Kuhn, as additional workers in our district.

The Rev. J. Baumbach was elected Secretary, and Revds. G. E. Westphal, A. Schulz, F. Patrick and Klous were appointed Auditors.

Then followed the inspection of the School. Religious instruction is given every day in both languages—Dutch and Sotho—in different classes. The children were well instructed in Bible History and Catechism. They knew several passages of the Bible by heart, and sang a good number of hymns, solos, and choruses. Their copy books were clean and showed good writing.

In all other subjects the children are taught, according to the Standards in the Government Schools, in English and Dutch, and even Sotho reading is not neglected.

Reading and Arithmetic were fairly good in the sub-Standards. The reading in Standards I and II was good.

Arithmetic was varying; some children did very well while others were weak.

In Standards III. & IV. the Bending was fair, Arithmetical good. When the Synod

resumed its sitting, it heard the Marion work

of Rev. J. Arndt about the Marion work

of Rev. G. Kuhn, M.A., to Final, in the first case to act as substitute for the Rev.

E. Müller, who will go to Germany, but

the service was well attended, so that the church is sometimes too small to hold the congregation, and funds are being raised to build a new one as soon as possible. The Rev. J. Arndt tried to start a translation into the Moravian church as an experiment and was glad to say that the whole edition was sold out so that he was encouraged to have an edition of 1,000 copies printed for the year 1911. He mentioned the Church visitation which was held by the Superintendent in April, who visited and inspected the main Station, as well as the Outstations belonging to Bloemfontein and by which a fresh stimulus was given to the Minister and his fellow-workers. 111 new members were registered, 101 are on trial, and 116 children attend School.

KIMBERLEY.

The Superintendent gave his Report from which it appears that the work carried on at Kimberley is flourishing. There are the Churches at Locations 14 and Nos. I and II, the various Compounds, the Convent Station with its three different outstations, and the care of the German congregation. Besides this work at Kimberley there are the outstations at Modder River, under the care of Mr. Palose Sthagna, and at Taung, Padimo and Sodukong. Rev. H. Brune is very glad to have obtained the assistance of Rev. D. Jurkat who visits the Compound and to hold Services in the German Church whenever required.

Rev. J. Magale does the work of Vicar at Kimberley, and has the special care of the members of our congregation in the district of Taung.

In Kimberley 48 new members were registered, 38 are on trial, and 116 children attend School.

BEACONSFIELD.

Rev. Mr. Klous, who took charge of this work two years ago when Rev. G. Windisch was on leave, reported satisfactory progress. The entstation Wanekan has ceased to exist because the inhabitants of that village have been removed, but the work has been extended in other directions. Besides the ministration of the congregations of St. Peter's and at Green Point he is visiting six various Compounds in which he gathered 225 full members of the Lutheran Church from the various stations in the Transvaal, Orange and Free State, and has to provide for Paardeberg and Bietvlei.

He gladly confesses that the greatest part of this work is done by his faithful and willing helpers, without whom he would not be able to perform it. He mentioned the celebration of the 25th Anniversary of the Station, which took place in November and reported in the "Taie."

In Beaconsfield we rejoice in the addition of 165 new members; there are 101 on trial, and 90 pupils attend the day School.

BETHANIE.

Here the Missionaries had, in the last year, a time of great trouble. Some of the Kroana Tenants refused to acknowledge the authority of Rev. A. Schulz, the Superintendent of the Station. They sued him in the Supreme Court, lost the action, and were themselves ejected from the Station. But we are sorry to say the trouble is not over yet and new measures will have to be resorted to. The work has gone ahead on the Station as well as in Klaarhoek, Drindshoop, Diekbedders, and many other places; and that it was not in vain is evident in the increase of membership by 156. On trial are 55, and 26 day scholars attend the School.

PNIEL.

The work done on and from this Station is very manifold and far-stretching. There are the outstations Gong-Gong, under the care of Rev. M. Mokwe, Gong-Gong, Waterly, Barkly, Riverlon, Klipdam, Windsor, Grootfontein, Fourteen Streams, Manonke and Mayekrao. The congregations of Barkly, Gong-Gong, Waterly, recently vacated by the London Missionary Society, joined the Lutheran Mission when the L.M.S. gave up the work, thus increasing the work considerably. There was in 1910 an increase of 208 members by baptism, while 98 are on trial.

THE PNIEL SCHOOL.

With which a Training School for Teachers is connected, went on very well indeed under the Principalship of Rev. E. Muller. It will supply us with qualified Teachers as necessary for our people and for our congregations. The Committee of the Berlin Missionary Society sent Rev. G. Kuhn, M.A., to Final, in the first case to act as substitute for the Rev. E. Müller, who will go to Germany, but

afterwards, as we hope, to be Principal of the Training Institute, which is growing larger and will require a special Head-master.

ADAMSHOOPI.

This Station, which has been founded by the late Adam Oppenau principally for the benefit of his own family, has extended so far that the work is too much for one Missionary, though Kooyfontein and its outstations are in charge of Rev. L. Thibishi. The Minister of Adamshoopi has visited many outstations with large congregations in order to administer the Holy Sacraments. There is a congregation at Jacobslund with a School under the care of Stephan Meyer; Zoutpans, under the willing helper Johannes Motsepe; Leckhoff under Johannes Molala and Douglas, which is vacant, being cared for by Petrus Kahora.

The increase of the congregation by baptism was 130 members, but as Motsepe was transferred to Kimberley there was a decrease of about 300; 125 are on trial and 126 scholars attend the School. Rev. F. Patrick made some more ordained Ministers in his Circuit in order to do the work thoroughly, but there is nobody available at present.

SPRINGFONTEIN
was under the care of Rev. J. Baumbeck, who, during the absence of Revs. and Mrs. Sandrock, visited the place every month.

The congregation of Springfontein, led by its Elders and Prostodes, behaved well. School and services were held in the usual way; so that the returning Missionary found everything in good order, and was kindly greeted by his congregation on return.

Friday afternoon Rev. Patrick gave a Lecture about "Religion and Religion," which caused a very lively discussion; and Rev. G. Sandrock gave a humorous report of his journey home and back.

On Sunday 15th January, was a day of abundant services. Rev. G. Kuhn held a Schausa service in the morning, Revs. R. Brune and G. E. Westphal spoke to the children of the Sunday School. Rev. G. Sandrock held the service in the afternoon service. The choir sang some Motets, and the Rev. G. Kuhn, M.A., candidate for Ordination, was ordained by Rev. G. Sandrock and Rev. J. Arndt. The old members of the Board invited to partake of the Lord's Supper.

After the hot day there was a quiet cool evening, and the children gathered in the yard, opposite the Church, sitting under the trees and on the rocks, to hear various speeches about the Mission work in this and other countries. Rev. G. Kuhn, Rev. J. Arndt, Rev. E. Müller and G. Magale. The collection of £3 6s 5d was in aid of the funds for the new Church at Bloemfontein.

J. Bradley & Co.

The Potteries,
57-59 James Street,
KIMBERLEY.

Gouloca go go ohone le go ipose
le matlo. Mathamani, a me
thisi thasi le DIPTINA, DIYANA,
DIYALIMA, tsu di kgolo le tsu dipote,
na ka glicilina e ea lausong gape
mo Grigaland West.

Le latela loita lung go itabebela;
Weka agao le agao go garage thots
DIEBELLE.

Se Lebaleng!
Se Lebaleng!!
Se Lebaleng!!!

Mosogi ea o popo ea methalo ea
the se o SENEIRI, e a ratong
le batshing le Beccaus bothie.

Hadje Massilep Amos

28, ROSS STREET.

MALAY KAMPA.

Tsala ea Becoana.

KIMBERLEY, TLMOKOLA 25, 1911.

Polase ea da Dinizulu.

Gutes polase e moros Ketshay
o anang mo go eone, e rebilos ka
Punho ea Kopano ka £11, 000 ec o
thoshi. Jansong ka lemoga gare
wile felo ka weke. Goromente o ia
pakang polase ea ka sona ra kah
ke Kgomo lengos ka £3, 000; ke gare
ka libolisa ka Goromente o rakhang
ka sene. Michelson (Kgoco jec) is
dirile porofle ea £8, 000 mo maltesing
a weka nge fala.

Sir Percy FITZPATRICK o bodiso mo
Parlamentang gare ka eng. Dinizulu a
itabebane nge, te gare polase
Michelson era ubola go gare
Motsepe o bolla polase e ea go e rebilo

General BOTHA a aranoso gare
moro o atlubo thobotha ea polase

ea ka mathai thi. Dinizulu ga se

eka a itabebela, ona e gana polase

e o uenloqo le tsu ka nona

gure o bu rori, gure ka nona rere vare

a saeng gona le fwara bobo. Ke fa

ke bolabolka kaga polase e a mo

Middelburg. Ka thiba ka massete

si siana, se as teng Michelson a gaka

letago reka. Aha e jekwa. Ke

reka kare o rebilo a gafa kabu ka

ba ka mo nasa £2 10s. morgan.

Polase in this area is the disti le

mugala a honyoe tang. Ke thoma

mosi gare go Goromente a ka rebilo

polase go gimpiano, haraki ba ka

tiolola sedimo ka £4 morgan.

Mr. Du Toit (o Middleburg) are

Goromente o tabego go bona polase

so ka £2 10s. morgan. Boatshamo

joss cone ka 4,800 morgan.

Boleke Perile.

Bandi ba Makgoen ka Ganteng
base ba la pico ka Johannesburg
ba dusalana gare go direo molos o
e chionang le on Rhodesia. Ke fa
motlo a betoloko mosadi a pagoo.
Mosadi ea go mo tsu toronkoog o
kinase ga pagoo a tielogo mo diafiseng
tsu di Djoloko kaga bose kgotsa e
motsa ka gane, le gona basidi bare
go se ka giba tshionang mala, getoe
motlo me tge le mogos e o tloba
lewang momadi lefa mosadi ale moncho
kgotsa le maheon. Gape bare ea
ore mo tgeleang tsu di ntsang jalo, go
tlegoloi bizi iri kgotsa a ekosa ka ho
dijsahe. Kathollo ea bone e nsa as

F. J. GEITZMAN,
Froude Street,
Gaufo le goora Schoonraad,
Maupe le Methale eolile ea
Dijo tsu Tshimo,
Mabole le Mebidil, go Dikson
ise di Shagiloeng.

TERENA TSA SOUTH AFRICA.

Bo De Luxe Babararo.

Dikokeco le Diphetolo tsa Terena.

MO TSERENG E EGOLO.

DR LUXE OA BABORO.—Go simolola ka Mathaco March 4, 1911, Zambezi Express (De Luxe) a dia otoe Kimberley ka Mantapa, Leboraro le Mathaco. Ka Mathaco March 4 a dia bolala no Kimberley ka 8 o'clock p.m., mme go malatlo a manggo e dia na a boldala kota 8 se maabanyane. E dia afrikiano go oce mo Mathaco goro e se go sifha kota Bulawayo ka bef-pas-soree go se in Matopo. Tumelo ka boldlang ka Lee borero le Mathaco dia oce Nkopana seetle kota Ga Motselakatsa le Terena dia di sang Salisbury le Moekane Thanya Brokes-Hill (Koneko).

Tumelo se Leboraro a dia taa se difidit I a II fela. Naledi taa Saterdaga le Mantapa dia di taaa Klasse collo.

PRIMOLO.—Go simolola ka Tshipi March 4, 1911. De Luxe es janseng a boldlang momo ka Tshipi ka 8 khoro se maabanyane o tla khasa.

KOKEO RA RODESHIA EXPRESS.—Go simolola ka Leboraro March 8, 1911. De Luxe es oceong ga Motselakatsa o dia bolala se Bulawayo ka kota 10, se matob Leboraro, Freston a la Tshipi a afrikiano goa futha mo Matfing, Worcester a la Kimberley, dia janseng Tumelo dia sang Salisbury le Tumelo dia di sang Salisbury le Sakaha (Koneko).

GO COA GA MOTSELEKATSE GO EA BHAE.—Koa De Ar ha Tshipi, Leborbedi le Leborbano, Kotsie es oceong mo De Ar ka dia 10 se oce mochiso a se Naparto a dia ne e chaka Salves es agoo fela. Bhees ha dia ka be ka dia goce.

PRIMOLO.—Go simolola Leboraro March 8 dia oceong o boldlang kota Bulawayo ka 9.30 a.m. se Leboraro a dia khasina.

Go simolola ka Mathaco March 4, Terena es o boldlang mo Tsumeng ka 10 pas 8 ka Leboraro, le Mathaco a dia chola kisan se bozaro fela. Go dia feta pala. Go oce mo Matfing Terena se o dia afrikiano a se go sifha kota Bulawayo ka kota 6 se Matfingbo.

Go simolola ka Leborbedi March 7, terena ka kola-pea 10 e oceong kota Bulawayo ka mabu a dia ne a boldo ka 20 to 11, dia ka Leborbedi le Mathaco a belvo Klasse es bozaro fela. Ka Leboraro a dia ne e taa Klasse III fela ka Matfing er go oce foeng a chole Klasse ocego go se Borro. Bia akofokoa goe e grogo mo Matfing ka 5 tu 9 se mocho, sbong half-ura ka buonka go feta jaesang.

Go simolola Leboraro March 9, terena es sbolingo mo Matfing ka 8 pas 7 se mabu ka Leboraro fela a dia khasina.

Go simolola Mantapa March 6, terena es janseng a boldlang mo Kimberley a dia oce Dikgoteng dia Khaba le Dithaka ka hot pas 7 se mocho a dia khasina.

Fa o bala go nitoela ka boldalo ika pampiri dia di manegang mo ditshabeng.

W. W. HOY.

Molodi es Diteresa.

Divisional Superintendent, Kimberley, February 21, 1911

Tshipi.

W. M. CUTHBERT & CO., (LIMITED.)

The Great South African Boot Merchants.

Ba ka go naea Thako tee di siameng ka Thosthoia tee di okocolocoeng.

Thako tsa Babereki go simolola ka 7/6
Thako tsa Banna tsa Mekgabo go simolola ka 10/6

Thako tsa Maledi le dishuse go-simolola ka 5/6

Thako tsa Basimane le Basetsana tsa Sekole le Tshipi ka Thoatlhion tse di okocolocoeng.

Tlang lo Itebatebele ka Losi Re lla lo itumedia

W. M. Cuthbert & Co., Ltd.

37. DUTOITSPAN ROAD,

Kimberley.

The Shamrock Dairy
and Creameries.

J. C. Libate.

Oitse Bancho bothla ba Afrika fa a butse Ntlo ea Batsamai mo No. 249, Bulbuk, BLOEMFONTEIN.

Dijo taa methale eothile
Dijo taa di tididi ka thionthlo e o kaa taa.

Elo taa ka leba kanyanya ka marobala,
Adreso: J. C. LIBATE.

Telegrams: Bui 63, Bloemfontein.

"Libate."

"Tsala ea Becoana"
(The "Friend of the Bechuana.")

Erekhosa ka Diweka outhe ka Matfing
mo Kimberley a dia oce Tsala ea Becoana.

Thoko 12/- ngoga-

BAREKISI.

Freelista.

Mr. J. M. Nyokong Maesa.
Rev. J. D. Geronymus Nels.
Mr. J. Lampi Paris.
J. G. Libate Bloemfontein.
J. G. Matlanteng Bloemfontein.
J. G. M. Matlanteng Bloemfontein.
E. M. Letlouwa Phuthi, Morata.
H. J. M. Letlouwa Roderberg.
H. S. Poto Wabers.
Koloti Smaldeel.

Transvaal.

Mr. T. Molana Potchgroen.
Peter Kolome Potchgroen.
Iman Mahan le Rev. E. Kamalo, Krugersdorp.
Philimon Mera Krugersdorp.
Levi T. Mabana Naledi.
James Goodman Johannesburg.
Jernihal Phela Johannesburg.
Rev. M. J. M. Matlanteng Johannesburg.
Rev. H. Matlanteng Johannesburg.
Mr. Alfred Mokalane Poter.
Rev. H. Mocholomie Johannesburg.
Mr. J. B. Majaffi Randfontein.

Bechuanaland.

Mr. Theo Gabonholo le J. Piatzie.
Rev. D. Molana Potchgroen.
Peter Muller Potchgroen.
Ustad Suleman Potchgroen.
Mr. Mohor Berlin West.
Rev. H. Bruse Kimberley, Transvaal.
Mr. Molana Kimberley.
H. H. Maboko Kimberley.
Rev. P. C. Motivara Beaconsfield.
Mr. Motivara, Kladpan a Dister Dippings.
J. Lokoma Cape Town.
J. M. Molana Cape Town.

MAIN ROAD, BEACONSFIELD

Le no DE BEER'S ROAD gand
le dia Disisie di tsahambeling teng.
Fa o nala janseng Moloko le
Mashi mantzi theta.
Mas, Botswa Bothla dia pedi: Tla.
Fa dia disa dingos ka Izak.
J. F. FLYNN.

Mafokonyana

CHARLES FLORIDA a nello kgodi
dile sa mabhe kgone je langos ka
shipa.

KOLLEGE—Baboo bushoo jaa ga
Baboo ka kualoetse go tham Kalochi
ca Bascho ka £1.00.

KOOA langos ja Kracko eile ka
sa tamaase mo setalang ja rugos ka
molo, ja shoo morroga ga xox dia
thara.

TIRA-DILA—Jahopo o nello ngwaga
dile tharo le mpa dile 10 ka katee koo
Johannesburg, a gateketse mosadi ca
Moscosa.

MOTSHWIPPO POPO—Thago ca Dike-
reke ta Katobiki mo tsakating juthie
ca loka ebole o becece matshuk.
Lafagenejole di mo shobofole.

TEBEE monges o itale Lekgoa, o
nello kgodi dile 8 le mba dile 10
ka katee. Ene eko monges ca malosa,
mari thabo a thabogha Lekgoa ha
bangue be no tabahela.

KOGON-XE-NNA—Mr. W. A. King,
Native Commissioner on Chossa ona
a ile koo Middelberg (Transvaal) go
he-ditshata. Kgoyi Ixilimba
sing le gno meele mo thameng ca
Mogatsha.

JOHN THOMSON—Kgoco monges una
di ema-eme fa pelsa go Magistrate ka
weke a se telleng galore a ucale faki
ca birla mo boushi bararo. Magotsha
a mangoe gapa a nello kgodi dile
mne ke Magistrate na Pretoria a ucale
mo hoteleng ca Metropole koo Chossa.

MELLELO—Pekeneneyang nge
koo Johannesburg erile a palane
terens le batandi ca ea ka fonsater
kolo e nitae a laikie. Erile koo go
engang teng be boos ka tulu bare
ca go sela setapo. Ba guakama ba
kopana nac mo tueleng taa a lima
fela a sengs ape, ebole a chete paan
ka leego.



Rev. W. W. Skweyiwa (se choncho
sa gageo)

O BLEGILE PHOLO.

Bothoko joa gageo bo fedisicos
ke dikgolokoane taa di khibidi
taa ga Dr. William, mo e fedile
tala gothie gomponia.

Meruti W. W. Skweyiwa ca Kereke
ca A. M. E. ko Burgerdorp o kosa
jamaa: —Kene ka choraa ke sethabi
se se bothoko mo ncking en theka
lo lo siameng, 'me se akotaha go
fotots pholo same. Ka folsots ke
kaleeo sa dijo, ka ganee ka boroko.
ka ana ka tahla jalo ngwaga otthe ke
shesore ke diihlubi mo maleng, me
pakung taa mageta le mo thogong.

Ka baka shotha kane ka ala-
shoo ke ngalo dile dinti, kene ka
ngalo malomo e mangos e metsi lefa
gonisjeilo ga nka ka ba ka bona
pholo go fithala ke ba kaga dilgo
letron tae di khibidi taa ga Dr.
Williams. Kene ka folidana fela
gethe ke bothole dile padi taa kgol-
hene tae di khibidicane taa ga Dr.
Williams. Jaasong ka folidna fela
gethe, a go lobogee Modimo.

Ka itumalo go rotesla chupu a,
mama ka taa ka bolisa dikgolokoane
tia gageo taa di khibidi of malomo,
e diaxim chupu a.

Di rekitso ka di Komente le bare-
ki bothole kgote di ka bona ko
Komponing ca malomo e ga Dr.
Williams. Long Street, Cape Town,
bothole si agos fees 3/3 le stampo
ga Gorromets 3/3, bothole dile tsatho
27/- 12/- 3/- ca ditampu taa ga Gor-
romets, 20/- koantle ga go daula peso.

DE BEERS CONSOLIDATED MINES,

[Metloba ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TS
BA LAELOA GO BOTSA AGENTE OA CONE : MR. L. S. GLO
LOBATSI.

Babangoe ba ka ea fela koa Dihenkeng tsa Dikomponi mo Kimber
Beaconsfield.

G. A. FICHARDT, Ltd.,

(BETHLEHEMKA 1848.)

No. 28, 1911.]

THERO.

E TA-TSA-E Tiotlegang That Visconti Gladstone, Tokololo ea Kogoro
Tiotlegang thata ja Kgadup ja Santsla ea Santsla, Komisare eo e Gob
or South Africa, Gouvernor-General he Moloko-Golo co Kopano ea
Africa.

E REKA ka he shupedone fa go simego go phimola taelo e nako
E Pasho ka Kopano, No. 149, ea tatala ja 10th ja Nofember 11
a isoleng mokoro go tdiua dikromo taa di dinaka melakosa, go
Prosweneng ee Frei Stat, go na Prosweneng ea Kape; ka gone, ja
tabimolo ca dittha io ket, pala tso ka di noleng ka molos ca Kapa
in 1893, jaka white o mmamelobos ka nellok ca Nov. 15, on 1900 mi
1908, ka moco kaa ret, ke boles, 'me ka lai, gore, go tlopa la molo
tasti ja, ditsho te di raniceng ka Pasho co Kopano No. 149 mi
janeng di phimocca tsu dosia.

MODIMO BOLOKA KGOSI

Go nescce ka Santsla le Sekano sa me koo Johannesburg ka taa
ja ja Januart 1911.

GLADSTONE

Mo Gouvernor-General.

Ka taelo ea Tsa-e-Tsa

Mo Gouvernor-General Kgatleng.

LOUIS BOTH.

Kgosi ea Ditame.

Messrs. G. A. FICHARDT, Ltd.,

BLOEMFONTEIN.

LADY BRAND.

Abraham Khan.

J. S. NTSIKO.

58 NEW MAIN STREET.

KIMBERLEY.

Dilo tse di Noodang, tse di
Jeoang, tsa Meshoroto
eotlhie.

Rekang fela moga gageo.

Box 2. Telegrams: KHAN

WINDSORTON.

TLANG LOTLHE!!



"FLAG"

Cigarettes

ECOANA bothile ba ba agleng koa Buccana ba laeloa gore
ere fa reta di Sekerete taa "Flag" ba batie pakete
tae di manegloeng kapitania e ereng | Maketsepho | Ka tilhaka
tae di khibidi. | Maibakwa | Fa loka
Fa loka | Diabelo

reta pakete taa di nteeng jalo. loa boloka matlojana; otlae
morogo lo neeo di paseia. Tiro eo e tia direlo Buccana ba ba
agleng koa Buccana fela eseng ha bangue.

No. 24, 1910.]

THERO.

E TA-TSA-E Tiotlegang That Visconti Gladstone, Tokololo ea Kogoro
Tiotlegang thata ja Kgadup ja Santsla ea Santsla, Komisare eo e Gob
or South Africa, Gouvernor-General he Moloko-Golo co Kopano ea
Africa.

E REKA ka he shupedone fa go simego go thomamies le go manekilesa
E lo ed ga taaa ga di bokon, mitla a matsele makoporo co eku
thobla tsu dingos taa Kopano ea South Africa, go na Prosweneng
ee Frei Stat, go gona jaseng, ka tabimolo ca dittha taa ka di noleng
ka molos ja boleketse ja di bokon, go tlopa la molo di go
in 1906, (no Orange River Colony), baso ke a vera, ke obela, 'me
tabimolo go thog, ka noleng ka taa tasi ja; go tla idios 'me ka kgatsetse
tasti a etlateng, goqasga ga dikromo taa di dinaka, mitla a a matla, m
gogoro, ogatso na Prosweneng ee Frei Stat, go oza koo di Pro
wenseng tsu Natal le Transval abong.—

(1) Ga tsena go laeloa gora go tsane dikromo tsu di dinaka mo Po
wenseng ee Frei Stat di cito mo di Prosweneng taa Natal le Trans
val, mene kgomo ottha tsu di tsengang, kgatsetse la molos di di go ca
mme ka taelo ea Kogoro ea ditsho kgote taa ga gogos—Kgosi ea ditame
tsu Natal ja taa ja sonce—me di tla nyaledia.

(2) La le tamaen ea ottha se molos o e riso, fa dikromo dingos
thobla tsu dingos taa Kopano ea Santsla go co mo di Prosweneng tsu Natal
go tsane go bokon dikromo taa koo di osang gona, kgota go di
tla kon ka taela a ka laisong ka Ngaka e kgalo di kgokoma, kgota tsu
ngi gageo.

(3) Ga tsima go ka tsena dikromo mo Prosweneng ee Frei Stat
co mo Prosweneng a ea Kape; go gona korelaope epe, fa tsaa felo
diko taa di con mo fefeng a go bokon, ka molos ka bothoko jaa dikromo
ja bo cheetang hole go one; le gona gipa elole go dikromo tsu
ma tudihi, tsu di con mo Ditrakeng tsu Oapo, Mafesibary, Paar, la Bul-
lebon, di tsamaisina ale fela di taseone Eufkarata ka mokgwa e Pula
a etlateng ka kon ka molos go pegaa go cone ma tarseng gosa die
weke dile thero (6) go tlopa testai, ja Stiflera se uitshoeng ka jom
se tsakoso ka Ngaka e kgalo di kgokoma, kgota go ma tudihi
na dikromo tsu di amogoseng ka Kgosi ea Ditame; 'me legale dikromo
tsu matshabio tsu di cong moesia ga moseti, 'me tsaa Kape, di keliots
ga mirela kon di eseng, 'me abila a tia nela dikromo taa di tshabong
ka Ngaka se Gorromets di kgokoma, 'me fela go fela ka lemoga dia
Tubakaloson di tla nyaledia, 'me mongos cone a se boleng dia
Tubakaloson di tla nyaledia.

(4) Matshabio a metla le msgogoro, di ka etlateng go tsena mo Po
wenseng ee Frei Stat, go co fela ele mi Prosweneng epe co Kopano ea South
Africa, ka gona le lokolo los miskano, a gora matshabio a tloko rnti, mo diplo
aa Arendsi e Uitshoeng ka mokgwa a etlateng abong—Tshakay
ponto (alekyone) ea sedia ea Arendsi, le gallon a metla (a ka tla tshakay
sekretiere se amyenyang sa parafini) a a molos, 'me eren go sunava boleng
o fela ka metla a fediidi; fela go ka simba mo tekanyeng dia dikromo dia
(80) matshome a matshabio a matshabio.

Mongos ee ottha se tla tshakay, lefa e ka nna kalana efe ee Thero
ee, kgota a kgatsetse ka bono, eo o dirising mogoros ca ditame tsu
kon ka bono molos, 'me fela a charobs a tamakos lefa e ka nna go fida
mo (80 di pointo) diplo di matshome a matshabio (madi) era dia
tla tshakay taa tla tshakay harr tshakaya kgota ka gosela, sekaa se ka nam
kgoti tsu thato, fa tsaa ea dia dusia ka bono.

Thero tsu Kopano No. 120 le 148 tsu 1910 ka modi go golafadien
mme tsu busua ka morogo.

MODIMO BOLOKA KGOSI

Go nescce ka Santsla le Sekano sa me koo Kape ka tsaki ja ja 27th Januart
1911.

GLADSTONE

Mo Gouvernor-General.

Ka taelo ea Tsa-e-Tsa

Mo Gouvernor-General Kgatleng.

LOUIS BOTH.

Kgosi ea Ditame.

G.C. & A.M.

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"Yala matse a taliil mo moeng o nyeliong, matoko a monate a fatcha yo le kgabana a ntsa fala yala."

THE
Friend of the Bechuana

"As cold water is to a thirsty soul,
so is good news from a far country."
—Proverb of Solomon.

VOL. I.—No. 36.]

KIMBERLEY, MARCH (MOPITLA) 4, 1911.

[Theathoa 3d—Ngoaga 1/2.

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Re nala tshe a ntsi se Dilo tea Komo ts. di ka go itremadang. Tihothlo. ts. emu di chalou seutie gore mosego le mosego o di ipale. Re ihomotse. Es in ova. ts. emu ga gathha, while za itea fe gressa Wensela ope o ka go rekela seutie jis. a rosa. E ti. era fa u uile ya r-ket a bolale gore a u bidle kitainha a mo TSALENG EA BECOANA.

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TSALA EA BECOANA

(The Friend of the Bapedana.)

Published every Saturday morning at Kimberley,
ENGLISH & SECHUANA.

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The only authorized medium for reaching Native audiences in the O.R.O., Transvaal, Griqualand West and Bechuanaland.

A large and constantly increasing circulation.

Write to - THE EDITOR
Box 143,
KIMBERLEY.

Friend of the Bapedana.

KIMBERLEY, MARCH 4, 1911.

I AM BLACK, but comely, O ye daughters of Africa, come to me and I will make you fairer than your mothers.

Look not upon me because I am black, for the sun hath looked upon me; my mother's children were angry with me: they made me the keeper of their vineyards; but my own

WHILE the atmosphere is thick with the dense fog of "black peril" rumours, some people are likely to think that there is no such a thing as the "white peril". The accused in two cases of outrages, by whites upon blacks, were committed in the Kimberley Court last week. Whilst one of two girls returning from work had a bad fall in Lyndhurst Road last Thursday night as they were running away from a couple of white men, whose purpose can easily be imagined.

Kimberley has for a number of years enjoyed complete immunity from black peril cases; but four months ago a diabolical lie was set afloat that a Kafir, swearing a certain description, had outraged a lady in Kimberley in the broad light of day. This lie was telegraphed throughout South Africa, and as it was never refuted the public is under the impression that Kimberley is also one of the areas infected by the "black peril."

The following case will show the reason for the reticence of victims of white peril outrages, who are very reluctant to give information which will bring their assailants to book. Three white men broke into a Native house in Beaconfield on the night of the 2nd instant. They pulled a girl out and dragged her for nearly 200 yards (her mother following), whose screams attracted the attention of a constable from the Market Square, a quarter of a mile away. They dispersed on the approach of the policeman, who saw the broken window and the girl's night dress, which was torn. The women knew one of their white assailants as PATSY O'BRIEN, and said they could identify the others at sight. The policeman also met three white men in the street, PATSY O'BRIEN among them, who said they were having a stroll—at 3 o'clock in the morning; but to show that the "white peril" is a popular pastime, and by no means a crime in the sense that the "black peril" is one, no arrest was made. On the

7th inst. a summons was tardily issued against "PATSY" alone, and apparently no enquiries were made for his accomplices. On the 10th inst. a trial was gone through just as a matter of form, and PATSY O'BRIEN was—(what do you think?)—discharged. If we did not have the respect which we impose upon the dignity of our Courts, however fallible, we would call this a clumsy prosecution and a barbarous decision. If the colours of the parties concerned were reversed, the above outrages would have been "referred" to every South African newspaper at the time of their perpetration; they would have been telegraphed a second time when the arrests took place; and yet a third time when the "brutes" were brought into Court; and a farewell fourth "leutier" descriptive of each, would have filled the columns of our dailies when the prisoners received their hard labour and lashes or death sentences, so that by to-day we would have been so well posted with them that some might imagine that there were twenty cases instead of four.

Whilst respectable and hard working business men, who have the misfortune to come under the tender mercies of official receivers get full publicity, "white peril" monsters enjoy the protection of society. A reporter was present in Court and took notes during O'BRIEN'S trial but not a line about this trial has appeared in his paper, the *Diamond Fields Advertiser*.

Why were O'BRIEN'S companions not called on a parade and the women given an opportunity to identify them?

Why were no arrests made, and why was only one summons against one man issued five days after the outrage was committed?

Why was a preparatory examination not taken in the case? How is it that the *Diamond Fields Advertiser* did not publish its reporter's notes, and how is it that the usually vigilant and ubiquitous "REUTER" suddenly becomes deaf and dumb when these and similar outrages occur?

Personalia.

—o—

The Very Rev. M. Wild.

The Inspector-General of the Stations and Churches of the Berlin Missionary Society is now due in Kimberley. He spent the week visiting the Lutheran Mission Stations in the O.F.S., and will devote the whole of next week to a similar mission on the Diamond Fields, in and outside of the Compounds.

The D. R. Garch.

The Bethelberg congregation of the Church with the Colour Bar gathered in strong force on the 18th February to attend the opening ceremony of a new and magnificent edifice. Over 1,800 of them, we are told, thronged the new piece of worship. It cost £12,000 to build and will seat 1,400 persons.

Congratulations are due to the members of the Britstown Dutch Reformed Church, for a miraculous escape from a dangerous situation. The asbestos pipe exploded. The walls of the sac room were completely blown away, and some 50 feet of iron railings and stone wall around the church were also wrecked. A portion of the roof was cleared over the church, whilst pieces dropped on the roof of the church. A large number of people were congregated in the building at the time when the lights went out, causing considerable commotion. The crowd ran about in all directions, but fortunately no one was injured. The cause of the explosion is unknown.

Here, There and Everywhere.

In the unusual case of Morris Amonson, charged with breaking into Lewis Boshier's house in Leyds Street and stealing £25 worth of jewellery, Mr. Lionel Hill the other day inflicted a sentence of twelve months' hard labour. Amonson admitted a previous conviction.

A deputation from the Foreign Mission Committee of the Union Free Church of God has sailed for South Africa. The deputation are Rev. Alexander Miller, D.D., Conover, and Mr. G. J. Wildridge. They intend to visit Lesotho and Nyasaland and to meet with the Kafir and Transkei Mission Councils of the U.F.C.

A drawing charge in the lower Courts, and indirect indictment in the criminal section of the Supreme Court on the Witwatersrand, are matters of frequent occurrence. The result of these errors is that prisoners are seriously inaccurate and the valuable time of the Courts is wasted, says the *Sunday Times*. But the *Times* does not mention the equally important fact that the officials who draw up these faulty indictments are in receipt of fancy salaries.

Cruelty to Natives.

A correspondent writes to the *Natal Advertiser*:

Sir.—Whilst we have in our midst the S.P.C.A. we have no society or even by-laws to cope with the growing tendency on the part of some of our "noble" whites to exploit the Natives in our midst with superhuman tasks.

To leave alone one very common practice of half drunken whites who crowd threes in a room and expect the Native to pull them up the long slope of the Horse Bond and other inclines, it would suffice to point out the almost daily occurrence of other people giving Natives or a Native loads heavy enough for horses to drag. One constantly sees Natives during their utmost to drag very heavy loads all over the town, but there was an instance lately when presented by in West Street must have been struck with the efforts of a Native whose "boss" or "mamsa" had attended a furniture sale, and who had piled up such a load for the boy to proceed home with, that from a humanitarian point of view, the efforts made were painful to behold. Had the steed been a dumb animal, every Borough constable would have deemed it his duty to have stopped the cruelty, but no one had any right to do so in the case of a human being. I am an exponent of a pampering policy towards the Native, rather the reverse, but what I contend is that people who treat the Native in the way this one was being treated deserve to be shown up. Unfortunately the hand-borne no name (an infringement of the Borough by-law), otherwise I should have made it public. Might I suggest that as some people treat the Native far worse than they would dare to treat a dumb animal, that the S.P.C.A. form a branch of their Society to extend their scope towards the cruelty practised upon the Native daily by unscrupulous employers.

—o—

Transvaal Methods.

JUGGLING WITH JUSTICE.

White man and his wife committed a crime at the expense of a Native woman.

They are both pardoned and the Native woman is sent to gaol.

A high-handed Verdict.

Theophilus J. van der Schaff, aged 28, of Burgerspoort, was charged before Mr. Henry A.H.M. of Johannesburg, with selling two bottles of dip to a Native woman Minnie. His wife Elizabeth was also charged, but was discharged on the ground of acting under the compulsion of her husband. Evidence was given as to the purchase of the liquor by the girl at the accused's house for £2s. The accused set up the plea of poverty and ill health. He asserted he had been out of work for some time. He had been in receipt of food from the Government, but that had been stopped. He had been driving a cart recently, and could not get light work. If he got hard work he got ill.

Mr. L. J. Phillips presided with the Court for a light sentence, and the accused was sentenced to six months' imprisonment, sentence to be suspended for twelve months, pending good behaviour.

The Native woman was sent to gaol for a month.

F. J. Myburgh.

Mosegi oa Diparo.
41 Old Main Street.Gau! le Ofisi ea Dipase,
Kimberley.GA lo nka lo belela sepa
mo tahengen ea gagoe.
O tla lo negela fela jaka lo
rata. Ke moroe Isaka oba
gogolo eo ona a tumidu bohe
mo Bocoane.

J. Bradley & Co.

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57-59 Jones Street,
KIMBERLEY.GO otiso go choeso go iposha
ke matlo. Mathusana a mosa
thale thale DIPISTA, DUJANA,
DILAMPAKA tsu di kgolo ke tsu diposa
na ka thobotho e e as itsego gape
mo Gungoan West.Re lo laitsa lofule dinge go itebatela!
Weko ngos e agos go goroga photo
DISELF.

Abraham Khan.

Dilo tse di Nooang, tse di
Jeoang, tsa Meshoroto
eotthe.

Rekang fela mogagao.

Box 3. Telegrams: KHAN.

WINDSORTON.

J. C. Libate.

O itsise Bancho botlhe ha
Afrika fa a butse Ntlo ea
Batsamai mo N°. 249,
Washuk, BLOEMFONTEIN.Dijo tsa methale eotthe le
Dino tse di tsididi ka thobotho
tibon e e koa tse.

Ke tloko hlo bokonyetla le morabola.

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and Creameries.Go lebagana le Post Office,
mo BEAN STREET.

KIMBERLEY.

MOKARO o'retsewa mo
Bean Street, Kimberley,
la kaa

MAIN ROAD, BEACONSFIELD

Le uno DE BEERS ROAD gen
la di Diassies d'ebhameleng tang.
Pain e nle jompon Mokaro le
Mashozi manti thati.Mae, Bot r: Botlou dia pedi: Tiki
la illo dia digoos tsu Lekwe.

J. F. FLYNN.

Dikemo.

PLATJIE-DUIKER—Go amase
St. Parti, le Mission Station,
J-nuary 14, 1911. JOHANNES FEDER
RICK, mafoti mafoti wa Siemba le
Curit. Platjie a emas Jona le
Jona le Jona le Prescilla Dulee
Botlou ke ba Finele.

M. C. Schrued.

MOSECI
60 & Mayekels Naledi,22 NDEGUMET, Gobabis
roku en Gobabis.
14 NEW MAIN STREET,
Makgona le Koko e kgab
Makgona en Prephytoria.A u batla Semolo, Semole
' Marase, Belitumna
MafadiO tla go segela fela ka
haf keleconeeng gagoe.Thaka e Coangs mo Dikomo
ing a itumodisa thata ke eca

Dincho.

HAAAH—Ka Isaac ke Rev. P. P.
W. H. Jackson President en Griqualand
West. Na, Lekwe, Lekwe, loko
geleza. Miss VIOLET HAAAH
George e Sarah Haahen ba Bechuanaland
Ditsewa. O hlogetsi lefatshe lewa
February 17, 1911. Thaka e Coangs
A. H. MUSHOKO.
Asst. Secretary.

Tsoau ea Bocoana.

KIMBERLEY, MOPITOLO 4, 1911.

Polane fas Thaba 'Naha
Viljoenskuil 1911.Bokgoanee Frei State to ba
ja bokgoanee jaka thamo e ka kake ba
Thaba 'Naha. Modlotloq; Abraham
Fischer, Kgosi en Matshie mo Pe
shong as Kopane, o shofedioses pu
o tla dire moleo o o tla according
Becaus ba Thaba 'Naha gore is
ba le go reka mafathe ba Boco
ngeng ka bangos ka jacong ba kha
go a reka. Erie molao o o tla
mo Koranteng, as Guromesa oha
ukgala falajaka askedi, ba spa ne
uyas mo toropeng as Thaba 'Naha
bonisa ka a popo mo latheng ka
mase, ka Barlong, ka lato
mafathae a boso abu a shorts, ja
nung Thaba 'Naha eethie a esa aq
as Baobos. Mo picong eo gabu
Masborop a mangos are eria fia
reka dipolosa mo Thaba 'Naha o
shofedioses gore Thaba 'Naha a tla
morago e esa ngl a Baobos. Ba
ba sa ba boleeng ke gore bora
dipolosa ba bateng bese go tulobs
tla toeng.Ga re tla gore Makgoan a horam
iso ba kaa ka eng? Leta go
phudobalo e thame tele gye
teeso mo. Mr. Fischer ga esa a
ba sepe kaga Makgoan, are go a
Becaus thata ke rahakane 'Me
koego a mo thobitho jacone era a
lathing-eed eng.Fatase ja Thaba 'Naha chile ean
ele ja Barlong, Ka Monchou a si
kake a reka polese mo Frei State,
Makgoan a re kabile jitho jacone
go mafati digabeyasas due di se et
Kafe Becaus ba thobitho mafabola
ke gone mafati ba tle go tetene mo
polaseyeng teo di setasev. Na
thobitho fala ke gore molao mo Maf
mase mafabola as Thaba 'Naha
bone monga polosa ka ba ha na
neegeng, as regos fela lale bok
bantsina. Kas tiegat ka goroloi, a
Monch mafogos ka monga mo
mofabola ka tle go tle dingos, ma Fre
State a kgethi ka goroloi, a
Monch mafogos ka monga mo
mofabola ka tle go tle dingos, ma Fre
State a kgethi ka goroloi, aEldon, Diggetsho two Brech
di bebe coltha ka bokgoan lele jaka
ba Israel ka ba ka losa Zibala."Me eraka eure bapanki ba gatol
mogos naa a cosa are: "he bokgoan
ba Mediso ka bareng?" Gom

Maitisho.

Goma le temponyama apes ka Bokelane ea la kareta e tigololwa, mo Karkengko ea tsa December 26, mafetso ea cone e amas batlo he ea dudu sepa. Ka Kraemers e a fetsang o emasice kemo dia si. Mo jaka baruti ba ba pagayana ka lepolola-poda; dijochu le one o kyma ganya ba ba emeng pole ba lekgatla-kgatla.

Johannesburg o dolog a una fela jaka Engeland. Mo kgatlang je Chonan goeo go kgasola nyalis dingos ke Jada Brisbane in January—ea ekete se ka ledies, kamo dia pedi, wa di kgapongceng ka Flirkeng 1911, goeo e emas ka Mai 1909 a ngao le March 1910. Abe ba a komedisse ka bosako reri—matahe-mashik a bencang mo nyolong. Na ka ale ka a liboboga ka le Atsu, karo lo ka amu ion lakaiba bo nkgonoma kamo dia fithosa ka nnele kaledroasa rre go eo o mphimo-teeng mo familiing ea ga name ha ring le foolee.

Banna ke batselei ba' fa Salane als teog no Helsing, o tla boemng moelci o gegoq ca sabole le paradise gore banna ba gadikege mo go one ka tiro ts dimasiboe ka dia di tsiwang di iais ts go toeng basadi. Kos New York mesadi mongos ona a lapa Di-jochi gore a phimole nyalis ea gagos. O nyecod ka monna ea masebi, ba tsala banyanya baile hararo tamogo. Erie testai je lengo. Mesteri Moculi a hira motibhesi ba betli mnogo e telare gamtai fa di ordere di bantafaris ba hala ba betli le boshig jothe mo shoppeng. Matisia a letsei koa gac le banyanya ba gagos.

Erie motibhangos ga fittha monadi mogolo mongos are Mra. Minelli (jeina le seyo nyalis) a o ites ka shekooce le setiogloano malibot? "E." A o imo methobo a ke horyng? "Nya." Erie ke beditse mongos gora a tle go lakanya leiki, ke sanisa ka costes kosa ntilo ka' fitthila ba chourangye le mmetinlyana eo o biriceng ba atsana. Go con fong Mra. baa dia estha ure borsig bongosa ba irela gen a sonakha baile kosa abopong, a en go tica ka labudunyana loncec lo le ka itseng ke monadi fela, a fitthila ba robetse na mona le mesadi. Lebogita ja bittsa dingake tsu ts go thibomisa, ta fitthila ka manente Mesteri eo eli mesadi. Nyalo ea kgaeloa kafa topeng ea ga Minisi.

Fa masfok a ase a a ihombele pelo nkabo kare a tshiegisa thaga. A ngakelola mangos a akile a diragisa koa Kapa. Banna baile babedi Jut le Charlie October ba nna ngaya dia 4 hard lebere lo thupa dia 15 gatce ba galelette mosadi bobbedi, ba mo ira ts dia izeng. Erie ka batbo ba thengang ka kitas ka tla le balabekis ka ngaka pole gore a jana ka nonfetse thupa. Kollegata e ba kelicang gone ba spouse (ebile ba tihancora kamore mo toronkong, ngaka es fitthila Charlie October eis mesadi).

Kos Kauwilliam lo gono gono le moseitanyana mongos gotos ke Emily. Tastai lengo a local a iizua ga Marapata. Misisi eo o mo hirileng, mesadi eo motone-tona se Lebara, a mmatilisa ngaka a nses are: "O mihadi dogtere, Emily ke meite came os botanyo." Erie ngaka e pos kong e tla go bolelate. Misisi a idibala, Resc ase a es go bidisa.

Wat makes my barki toch? Khu-magadi ea lela. A o ites Emily metis ea rona ea losang. Emily eo kena ke ira diai collie nsa. ke soba ditahedo tsu rona tsu mesadi nsa : jka ja ke nsa le nsa; so eare ke ikala ke la coalele kosa ntilo, ke nne ke slamkorn ke golok-kos ke; so eare ke le mo batang fa ke ritshabek, ke go items silogono, ke minites teba meashaka fela ke ka ipaq sepe; a nthipase dikhutsana cooleh tsu mmele fela se latibure ke sa le ipaq; ke tloge le kosa ka dinan a mphimole ka tauo; ere a nna go nkemisa mase abe a nne a nchela mame ka diale—masekora ca verdeudo. Efore—ngaka earo KE MONNA.

Salang balitsi ba gacea.

DE BEERS CONSOLIDATED MINES,

[Metlolo ea Komponi ea ga Mokebisa.]

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Se tumbile ka goro ga go theko epe re e galang kgotsa e re tlaletsang Ba ka go rekitsetseng le sengos go simphola ka Ndale go shooetsa ka Setimela.

Re raka re anacye dilo tsu temo le sengos le sengos se se ka rekitseang ka barui.

Kala tas rona de rekiss Dijo, Dithotho tsa Nitlo, Dijo le Dithiphi tsu go lona, Apura tsu Bhumuni le Bhumangadi, Masaia, jalo jelo.

Fa u thuka sengos re kolesie ka pao ngao fela e ce itseang etlare pose a tlaletsang tsu karebo le dipalole utsho.

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reia pakete tee dia ntseng jalo lea boloka matlojana; etlare morago lo noei dia pasela. Tiro eo e tla direlo Bocana ba ba aglieng koa Bocana fela eseng ba bangos.

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MO TSELENG E EGKOLO.

DE LXJE OA BABORO: Ga simolola ka Mathisco Ntsu 1911, Zambesi-odidi (De Luxe) e tla con mo Kimberley ka Masaiborso le Mathisco. Ka Mathisco March 4 e tla hoela mo Kimba ka 8 o'clock pm, mone ka malasi a mangos e tla ne e bolola ka fela ka mabhenyane. E tla afekosio go co mo M. Sifing kosa fela ka Bulawayo ka bif-pass-ven dia ka Mocho. Terena tsu totolang ka Lopa borso le Mathisco dia ka kopana setiti ka Motseleketse le Terena tsu di sang Salisbury le Modise Thunya Bokwe (Kwakwa).

Terena, ea Laboro, e tla tsu di 11pm e tla 12pm. Saterday le Mantenga dia tla tases Klasse cottha. PHIMOLO.—Go simolola ka Tahipi March 5, 1911. De Lujanamong o bololang mono ka Tahipi a ka klinko on mabhenyane o dalatios.

KOKECO EA RODESIA EXPRES:—Go simolola ka Loma March 8, 1911. De Luxe eo o congo ma Motseleketse go tla dia Bulawayo ka kota pta 10, es mocho Lubzhero, Festivita le ka Tahipio afekosio gora e fithe mo Mafikeng, Warrenton le Kimberley, jakarta Terena tsu di sang le Kimberley Rhodesia, ka Tahipi le Lobster le kopana Septuo le Terena tsu di sang Salisbury le Sakum (Ka Broken Hill le Moni-e Thunya Terena e e totolang ka Tahipio chula klesa I le II, fela mo malatang a mangos Terena e tla ba klesa cottha.

GO COA GA MOTSELEKATE GO EA BEHAE:—Kos De An-

Tahipi, Los-odidi le Lobzethano, Kutsho e e sang mo Da Ar kipan 10 es ka mocho e ea Naupore a dia ne e kaibala Sulu ka tla klesa goebi ba tla ka diego gora.

PHIMOLO:—Go simolola Loshene March 9 De Luxe eo jaatong bolelang ka Bulawayo tsu 8 am, ea Laboro e tla khulisia.

Go simolola ka Mathisco March 4, Terena e ebotoleng tsu Tsoeng ka 10 pta 8 ka Loshene le Mathisco dia chole klesa, es forra tsu Loshene e dia beisa Klasse cottha go ea Mafikeng; Klasse e ba bololo fela go fetela pels. Go con mo M. Steeng Terena tsu e dia klesa go tene ka Bulawayo ka kota to 6 da Mafikeng.

Go simolola ka Lubzhero March 7, terena tsu kota pta 10 e congo ka Bulawayo ka mocho e Ua e loliad ka 20 to 11, e tla ka Lubzhero e dia beisa Klasse go barat fela. Ka Lubzhero e dia no a dia ka Kiesa fela ka Mafikeng era go con fong o chole Klasse cottha go dia Bora tsu atshabek gora e grotso mo Mafikeng dia 3 tu 9 o'clock, ebong ntu ka buloko go fetsa jaangom.

Go simolola ka Lubzhero March 9, terena tsu e ebololeng mo M. Steeng haf pta e dia mabhe ka Lubzhero fela e dia khulisia.

Go simolola ka Matcito March 6, tsoeng e e sangong jaatong tsu Lubzhero e dia Dikotang tsu Khala dia Dikotang dia kipan 10 es ka mabhe dia khulisia tla fetsa goebi ba tla ka tshabek dia 22 dia Tari Bokwe.

Fa e batia go otloisa ka bottile lela pampiri tsu dia manegloeng ditshabek.

W. W. HOY.
Molodi on Diterena.

Divisional Superintendent,
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THE Friend of the Bechuana

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—Proverb of Solomon.

Vol. I.—No. 37.]

KIMBERLEY, MARCH (MOPITLA) 11, 1911.

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Friend of the Bechuanas.

KIMBERLEY, MARCH 11, 1921.

I AM BLACK, but comely. O ye daughters of Zion, I am black, but comely. I am black, and the curtains of Solomon.

Look not upon me because I AM black, for the sun hath looked upon me; my mother's children are angry with me, because I am black; the boughs of their vineyards are not my own vineyard have I not kept.

CUM PARISIENS ARE ODIOUS when they are drawn between two races of two different colours they become infinitely worse than odious. No wonder that champions of the superiority of the white race often find it difficult to open their mouths, when dealing with this subject, without putting their feet into them. The Bloemfontein *Friend* recently compared the Cape electoral system with the Transvaal's, so just look on this picture: —

The policy of the North is not an idealistic one. Neither is its aim to hinder the development of the Native. On the contrary, it will assist in the development. It will help the Native to develop gradually and naturally, but separately. The Cape put the cart before the horse. They gave the Native a vote and a say in the white man's government before he was fit to govern himself. (The Editor of the *Friend* in a leading article)

Now look on that: —

Unquestionably and undoubtedly, the European as a race is superior to the Native as a race, but equally as unquestionable there are many Natives who are much better educated than the average of Europeans. If things continue in their present condition, under which thousands of white children never go to school at all and thousands of Natives do, it will not be so very long before the latter will claim superiority. (Same Editor in a footnote.)

It is remarkable that an Editor of the same paper, writing on the same subject, apparently with ink out of the same bottle could give two such conflicting views. If a lawyer were to argue a case and blow first hot and then cold with two such contradictory statements as the above, the Court would have no hesitation in concluding that he had no case. Speaking for our people, we do not know of any Native claim to superiority. What we do know, however, is that anyone who asserts that the Cape Native is unable to govern himself expresses the unadulterated ignorance, and we advise him to read the annual reports of the Cape Controller and Auditor General; let him

read the Divisional Council's reports. In the report of the Transvaal General Council he will find that Natives in the Territories had for years been taxing themselves to the tune of £80,000 annually, expending the money for the benefit of themselves and the white traders amongst them.

(European Councils on the other hand have the advantage of taxing the Natives as well as the Europeans, yet they are often in financial straits, and their officers sometimes run away and take the office with them.) Let such a person read the reports of the South African Conference of the Wesleyan Methodist Church, whose laws are enacted by white and black Methodists sitting together. Old members of this Conference from the early days are still alive and will tell you that their Church has not suffered by admitting Natives into its supreme legislative, administrative, and financial body. Even the Dutch Reformed Church, with its Union Bill and Colour Bar, can show us nothing better. These insinuations of Free Staters and Transvaalers must now cease. We have to qualify for our franchise. It is not thrust upon us in spite of ourselves. If they persist in looking funny at the expense of the Cape we will soon tell them the naked truth. Their franchise qualification, which is but a man's colour (say, the want of it), is rotten and indefensible. We have never yet heard of a Cape Native voter who committed such a flagrant breach of the Ballot Act as to walk about the polling booth, ballot paper in hand, like some all-white voters asking where, on the paper, the candidates name was. Three Natives of our acquaintance were admitted by the late President Kruger into full burgher-hip; even they never evinced the ignorance which characterises some lily-white Transvaal voters to-day.

A PRICELESS ASSET.

HAVE you got a vote? Well stick to it. It is worth to you a Jew's eye. The political heirs — your countrymen of the Orange "Free" State and Transvaal have not got the vote, and would only be too glad to get it. The Prime Minister and the Administrator of this Province have each got only one vote of exactly the same value as yours. The new Bill is in course of preparation, so now is your chance.

Correspondence.

To all Theological Students

By the Rev. HENRY A. JOHN NOCHA, Independent Methodist Church, Mafeking.

6th February, 1921.

The Editor of THE FRIEND OF THE BECHUANA.

SUBJECT

I humbly beg to draw the attention of all Bible Students of this fact, the Greek Religion, Greek Philosophy, the "Unknown God" this is somewhat vague of whom who held the doctrine of Pantheism. The Stoics and Epicureans.

RELIGION.

In the first place let us consider the religion of Athens, as we are told by a certain Latin writer that the ancient Romans, when alarmed by an earthquake, were accustomed to pray, not to any

specified divinity but to a god expressed in various languages "unknown." Be it known that the Athenians acknowledge their ignorance of the True Deity by the altar with this inscription: "To the Unknown God."

What was the origin of these alters? Secondly, what was the true significance of the inscription?

I think the second query the Great Apostle has already pointed out. Again, reverend gentlemen, in the first quarry of ours, in short, the Athenians, were ignorant of the right object of worship, therefore Polytheism began to find its way.

Now let us come to the true account of the Athenian religion, we must go beyond the darkness of these ignorance into the deeper darkness of corruption and sin.

The most shameless profanity was encouraged by the public works of art by popular belief concerning the character of the gods, and by the ceremonial of the established worship, and yet through this dark period a new direction was procured to all philosophical schools, and Societies had the way for the Gospel by leading the Greek mind to the investigation of moral truth because it was the first to call man to the contemplation of himself (ethical science.)

STOICISM.

Stoic, the founder of the Stoic School, was the son of a merchant from Cyprus to Athens at a time when patriotism was decayed and political liberty lost, and when a system, which promised the power of brave and self-sustaining endurance amid the general degradation, found a willing acceptance among the nobler minds, instead of yielding to the prevailing evils of the times, thought they were able to resist it, formed themselves into a school of philosophers. In the high tone of this school, and in some part of its ethical language, Stoicism was an apparent approximation to Christianity; but on the whole it was a hostile system in its physics, its morals, and its theology. Worship of images was condemned by the Stoics as nothing better than the ornaments of art, but they justified the popular Polytheism. The Stoics were Pantheists in their view, God was merely the Spirit or reason of the Universe. The world was itself a rational soul producing all things out of itself. Matter was inseparable from the Deity.

The doctrine of resurrection as revealed in the Gospel must have appeared to the Stoics irrational; they believe in rationalism, all actions contrary to Reason were equally evil. The wise man lives according to Reason, etc, etc.

CONTRAST.

Christianity is the school of humility, Stoicism was the education of pride.

STOICS AND EPICUREAN.

The Stoics were Pantheists, the Epicureans were virtually Atheists. In the strictest sense of the word their philosophy was a system of materialism.

The Gospel preached by the Apostle Paul met with two greatest enemies — the two ruling principles of the Epicureans and Stoics of the time — Pleasure and Pride.

CONTRAST.

Athenians was a town of University, here Christianity was found by St. Basil and St. Gregory and became the scene of the most beautiful episode of primitive Christianity. All Ministers of the Gospel should study this subject of Stoic and Epicureans attentively. It is symbolical and mysterious. Here St. Paul preached his discourse, "To the Unknown God," (Acts 17: 23). *Dominus rebatur.*

New Publications.

The "Good Shepherd."

We have to acknowledge the above new publication as a valuable addition to our Exchange list. It is the organ of the Transvaal Native Teacher's Association. This society was recently formed and promises to leave no stone unturned in the line of usefulness on the other side of the Vaal. The Transvaal Native Teachers were particularly fortunate to get the Rev. W. Hebreus of Rustenburg as their President and the responsible Editor of their organ. Mr. Hebreus is no greenhorn in the field of journalism, having for years edited and published a creditable newspaper the *Moschopatse*, run by the Hermannsburg Mission in the Transvaal, and the columns of the *Good Shepherd* room with evidence of his experience. Much power to his show.

"Maloma no Batho"

This is another new paper — an English-Bantu Weekly, published at Johannesburg every Saturday morning. We

wonder if nobody advised the promoters of the Month of the People, that the Hand atmosphere is good for Orton, Obersteiner, Workers, Transvaal and Brandwacht, but that it is extremely injurious to the life of a Native paper. We know of several ventures of the kind which scarcely survived the first issue. The *Scorpion* did much better because it lasted for three weeks. The third copy of *Maloma* is to hand, and the last. But it has not got a single advertisement yet world appear to show that its days are also numbered. We wish we could gratify our new contemporary cousin appearance. Perhaps it has realized by now that it ain't all bread and butter. We would, however, advise the Month to desist from patronizing whole paragraphs of the *Scorpion* and taking them on to the front page as though they were hot from its own correspondents. In journalism they call that sort of thing plagiarism, which is of as much concern to a newspaper as stock theft is to a Dutchman. Let us hope, however, that our new contemporary will fare better and have a longer lease of life than previous Rand News papers.

—

The Basutos.

Lord Selborne presided at the annual meeting of the Bloemfontein Mission Association, held at the Church House. There was a large attendance, including the Bishop of Bloemfontein and Canon Bate, organizing secretary.

Lord Selborne said that the diocese was not the most noteworthy one. Not only did it contain the Orange River Colony, with a scattered population of farmers, but that colony was flanked on the east and west by two great territories. On the west was a vast country belonging partly to Ciskei Colony and partly to the British Protectorate of Bechuanaland. In this area were a great many Natives, but the whites were sparsely settled, and it was of the utmost importance in these new countries that the clergy and the Bishop himself should as far as possible keep in touch with those white men. On the other side was the land of the Basutos. He thought the Basutos were the most interesting of all the tribes in South Africa, having greater natural powers of adaptability than any other tribes with which he had come in contact. He would not like to leave the impression that the process of civilization among them would be more rapid than, or anything like as rapid as, it was among our own forefathers; but with that qualification he thought they showed greater adaptation to the ways of civilization than all the other races that he had met in South Africa. The tribe had now for the greater part of a century been in contact with civilization and Christianity. The pioneers of the work there were the French Protestant Mission from Paris and most admirable work they had done. Later in the day the Anglicans took their position in Basutoland, and though the French Mission had a long start and naturally more adherents, he had the greatest hope of the Anglican Church in this country, and he could testify to the devotion of the men who were working there. (Hear, hear.) He had heard in South Africa words of disengagement against enterprise in Basutoland on the ground that the Basutos were not to be trusted, and that it was only a question of time when war would break out between them and the white men. He would ask people not to believe that, because it was not true. (Hear, hear.) The Basutos were, in his opinion, thoroughly loyal to the Crown and as long as they were well governed there would never be serious trouble. Of course there might be petty brawls, but of anything like an uprising of the Basutos against the white men, or of disloyalty to the King on their part, he was perfectly certain nothing would be heard unless by the fault of the Government. (Hear, hear.) Then it was also said that economic pressure would drive them into political movement. But there was room for a far larger proportion of Natives than were in Basutoland already. The primary object of the Mission was, of course, the conversion of the heathen to Christianity; but at the same time, there was another field for education under the inspiration and guidance of wise missionaries — namely, the education of the Native in civil-side agriculture. If the education which had in his opinion, been too closely borrowed in the past from the colonial education of Europe were turned in the direction of agriculture the material benefits which would accrue to the former would fully equal those of the spiritual. (Hear, hear.)

—

F. J. Myburgh

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O ities Bancho buthe ba
Afrika fa a butse Ntlo ea
Batsamai mo No 249,
Waibuku, BLOEMFONTEIN.

Dijo ts a methole eothie le
Dino tse di tsididi ka thosa
thoba e koa tase.

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Bean Street, Kimberley,

le ka
MAIN ROAD, BEACONSFIELD

Le mo DE BEER'S ROAD eeb
le t. Disaakeng d. tshamakeng tse.
Po. a nele jaasoo Motsoa le
Mashimantel tsa.

Mrs. Botros Bouleldide pedi : Tsi
le diolo ts a dingoe ts a L-va.

J. F. FLYNN.

Dikemo.

PLAATJE-DIKEMER — Go vesien
has St. Port, Port Elizabeth
Station, le Rev. G. E. Westphal, ka
January 14, 1911. JOHANNES PAA
Chirde Platje; a ema 'e Jutta,
mondoa by Jona le Preesie Daiker.
Botha ke Pinele.

U Batla go Boloka Madi?

BONA FA:

LOSESE le baki mmogo ta ZEFARA le MASLINE
5/2, 7/6 le 10/6.
LOUSE ta di lotatas 1/6, 3/- le 3/6.
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LOSESE le baki ta DITOFO 16/0, 21/-, 25/-.
AKI ta BASADI ta DITOFO 8/3, 12/6 le 15/-.
ALE teo dinchu ta KASIMIR 10/6, 15/- le 17/6.
LIE teo di mebala le dikobo 5/- go ea 21/-.
KOMMERSIE 2/6 go ea go 10/6.
ITUKU teo di siangem 6d, 1d/- go ea 5/6.
AUSHU ta banna 6d, 9d le 1/- para.
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DHEMPE be banna 2/6 le 3/6.
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Wenkele oa Disholo.

C. Schrueder

MOSEC I
e Wenkele Mabedi,

LANDS STREET, Gaard die Es-
prie of Government
NEW MAIN STREET, Go-
bagana le Kerke en kuglo ea
Makgosa as Presbyterian.

batla Semolo, Semapa,
Harase, Bettumata
Mafadu!

go segela fela kafa
kelecong ea gago.

ee coang mo Dikomo-
ntu: adielska thata ke eza.

Dinchu.

HANAN—Ke lacson ka Rev. P. K.
Motsepe, President on Grigeland
Native Law Tenure Union, go
on Nkonge, 18/0, 21/- le 25/-
in Morib Hamon ba Reasonsfield,
die tololo e libha thata ea
O tlogetse lafetsha jens le
17, 1911. "Inhlanu ka kuselo."
A. B. MOSHORE.
As. Secretary.

KALI KA BLOANA.

ERLEY, MOPITLO II, 1911.

Mokgosi ke oo

MORENA THABALIRA
MOLALA.

ke e tale banna banchu ea go
mogose. Bongi jo boncho ba kha-
bi, basi ga fateho jens, ho
ja ba bingoi ba ha ma itseeng
irang.

ng lona barchadi thiqa e sihe-
sa lona. Cogang lo itatello-
kathane le ba kukundu ka
ta kugeloso, ka thopo le lona kha-
bi. Ag lo otlo seletsu ba hanze-
libhalooceng khomo ta bone le
maga.

ga gosa eo otlo botalua eo lamog-
syo and batling go lo ribogetsa le
maga.

tololo di dimalatseng. Ba be
ba faledieng mo merafeng
khamangae ea bone, ga bane
bene kgosi, ga bane legsa. Ma-
nabe bolase ka bane ka no-
tazhang or a necang ka
Naga ta bone of ruulos ke
sile, one bane ba bone ba galas
otlo di ba ha sesung pale.

te se re shupeng fa mormole
eo otlofa lo khrammets lefahle
mo: "one diryga go di se ka ts-
eona le tia bo le khrammets
re oca di ta medusa mabeha a
adithura ts re diajoo ts be

lung mokgosi obot: Dikosi
je."

Magistrata on Fickburg o
lefisitsa mosimane oa Leburn
£300 kgono kgoodi dile 18

mo chankanceng a cheoro a
isa ditlhobolo, le mosidi koa
Boshotho go ea go di rekisa.

Gape go choeroe ba sele,
hne ba isa foraga eotlhe ea
ditlhobolo koa Boshotho. Ma-
polisa a tlhobomisa thata
ebile are go bonala faga le

Komponi ngoe koa Johanne-
burg e hirileng batho ba ha
orang tho: ea bone ea di-
betsha ba hi. Boshotho go ea
go e rekisa, ere lesi barori ba

dithoto ba chorora marenra a
Komponi eo abo a itulets
je."

Jubili ta fa Kgosi Kham.

(With apologies to the D.P.
Advertiser.)

Erike care ngogola ba ga
Mangato ba etlelo molletlo
o mo tonatas ka gobo e le
ngoga de 50 Kgosi ea bone
e le Mokreste. Erike fa, ba
baikanyang teng King Ed-
ward VII. a feta, jana ba
mmelela pole. Erike fa gare
ga kgoodi es January ba ga
Mangato ba etelos ka batih-
thobi ba bagolo ba Phuthetho
ea London shong Charles
Tarring, Rev. William Dower
le Rev. George Cousins;
masabot fala ka ea on mma-
lang morogo a libhagees ke
taefi tsiki Shoshong ba ea ca
mo kgoreletsa go ea Serowe.
Ba rakana fala le molletlo ea
Jubili. Rev. Predr. Williams
ke Moruti eo mogolo oa Ke-
reke en Gabsa koa Fort Eliza-
beth, Rev. Bowd. Rees ea
Matebeleng, Rev. A. J.
Wookey le Edwin Lloyd
on Mabole, Rev. Edward
Reeves on Tshaleko. Mo-
dimono go dia se le batheo
gago.

Ke nna tsala ea gago
es maanete,
F. W. Panzera,
Molodi on Tshaleko.

Erike baruti le beng ba
rabekelé ba sena go bue,
Magestrata ba a latela a khut-
ka kai gore Moruti Jennings
le Miss Sharp ba etlelo
eng angeli. Tsaleng tsala
ba thololoe leshalaka, ba du-
diodio ke morafe otthe ka
megolokone ea puila. Erike
Kogosa ba monnave ba sena
go bue, Kgosi Kham a re:

Ke eata go bue masoko a
manteli le morafe ea ga Mangato.
Lo libhaloengya go dia dirga tiro e
kgalo gonpijeno? A lo redites
ka ditselo teta? A lo libile ka
mathlo? A jasa plo tsu lona
dia akanya? A lo itse fa e le
kelo e e coang mo Modimong?

A lo lepile senggo mu kuelong ts
di nte de balou ba baruti le batih-
thaka ba ga (foromente) Los reng
ba ga Mangato? A pelo tsu lona
dia itumela kgotsa nyaa? Nna ke
itumela se Modimo o se intre-
tseng, ebile ke leboga bareti ba
e coang kgakala bana le rona gom-
jeno. Ba leboleco ke Moruti on
rosa, ba ba ba tla go bona, ba re
ikotsela ka bosi, baumetsa ba
Mangato masoko a lo nte lo a
stion. Lo ntilale le masoko a
badridi ba Gorontalo. Ba lo
boleleetsa masoko a e coang koa
Bogong le a e coang mu poleng
tsa bone. Otthe ke masoko a bot-
tumelo: nna Khame ke ea a itome-
la jaka bareti ba re bolelela gore
re coelala plo mu tiring ea
Modimo ba-morafe ja rona tsu
gola, se se ntliuseng bolbolko ka
re baola koa morogo: batong ba
gana lefoko ja Modimo, ere go
coelala pole bone ba ba koa
morse. Fa re kabo re tholile
Modimo jaka re tholile dilo tsu
lefatsha re bole re le morafe o mo-
gelo. Lo tsa lea go le Kgosi
rona, numata eo setyane tiro tsu
gola dilo tsu ba rea sno megoloko
di chonang morogo. Ke itumela
le tsu dinggo tsu coang kgakala
tsa bone go bona tira ea rona.
Ba lerilox ba botzala go bone
itumela, ke itumela go bona
Monere Lloyd eo na a dire le
rona ko a Shoshong le Monere
Wookey eo lo mo itsen. Marone
le Malumangadi ke leboga go le
bona fa. Ke ultu bolbolko thata
ko Moroti eo mongao a libhagee
ko tsiesi. O na a siedite
go ipmona thata. Fa kona bane
sekaba ka tulamala ko Mhalacoe
ke go goma mon.

Weke collie, ea shodien mo
metlelong. Bocsona ba ubegedii-
te-e keno, Makgosa le one koa ga

Konserte a hanayana le eone
es tsena mo teng. On fela jalo
nielieto ea Jubili ea ga Khamas,
Kgosi e kgolo ea ga Mangato;

ngogeng tsu cotha, ga di
galiso ke tsu kgosi ope mo
mafashang a a laicong ke
Engelane Ehla ka pakal-
otthe a lakkile ka mafashang
tsa puho ea gago go direla
dichobane tsu mafashang ea ga
Mangato ba segratodi se se
siangem. Lefsa utha ngog
ea mafashang e kane e tholeko
go lemoga fung fong, ka thome-
mafa etare, fa nyaga di
feta ba dumale ka n u abu-
pedio ka kaleko ea go bah-
la coelalo-pele ea bone. Ka
game nka bus se ka se builing
ganti, gore mo nyageng tsu
di 17 tsu di fitileng ke go fithe-
tsa tsala ea manante,

F. W. Panzera,

Molodi a Tshaleko.

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rabekelé ba sena go bue,
Magestrata ba a latela a khut-
ka kai gore Moruti Jennings
le Miss Sharp ba etlelo
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sekaba ka tulamala ko Mhalacoe

ke go goma mon.

Woke collie, ea shodien mo

metlelong. Bocsona ba ubegedii-

te-e keno, Makgosa le one koa ga

Konserte a hanayana le eone

es tsena mo teng. On fela jalo

nielieto ea Jubili ea ga Khamas,

Kgosi e kgolo ea ga Mangato;

Dikgong, foraga 9/- 0

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Faro 100 lbs 7 3 = 0 0

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Kafa, Bale 4 6 = 0 0

Basipi, kgote 7 0 = 0 0

Medi, kgote 15 0 = 0 0

Dinoco 15 0 = 16 0

Uie 10 0 = 14 6

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Mase, temesa 1 0 = 1 0

(Ts di namangadi)

Dikoko 2 5 = 3 0

Eggonokwa, Dacks 2 0 = 3 0

Kalakana 5 0 = 10 0

Dikolobe, foraga 10 0 = 4 0

KLERESDORP.

ee d. go ea a. d.

Fara, 100 dinata 20 0 = 30 0

Kafa, Bale 4 5 = 0 0

Basipi, kgote 25 0 = 30 0

Medi, kgote 6 0 = 7 0

Mabesi a Seswana 0 0 = 6 0

" a Selgotso 20 0 = 25 0

Dilamano, 100 = 5 0 = 5 0

Mase, temesa 1 0 = 1 0

(Ts di namangadi)

Dikolobe 2 6 = 2 6

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Kalakana 3 6 = 12 5

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Ke mocho mea tsu re setyane lona
di Jerusalem, jaka ditseka tsu

Ke lailelo da dilapelo tsu go Golom-

on. Se tsabeng goas ka the mochae,
goone letatso ka nphatlaihene, tana
ba go mea tsu go tsabeng ka nphatl-

aihene. Ke nphatlaihene saa tsu
motso ba thola malehi

(Selgotso on Golom-
on, t, 1, 2, 3)



Rev. F. Scheepers, (sechachno sa gagoe.)

MALA A A THATA.

Moruti na Uitenhage o kaena
Rejala se phodisho kafa mala
a ka nonofisaoing ka gona le
Bothokho jo bo ka fofisioang
ka gona.

Moruti F. Scheepers, Scan-
les Street, Uitenhage o koala
jana: —Ke ne ke thiorisosa ke
mala, ke choengos thata ke
dithibabi mo maleng le kaia
teng ga magetia: —Ka metiba
sefutba same se ne se la bokeh
'me ka ne fegele sentile ka ha
ka boifa gore makgoaso ame
na kgopama, gonne ke ne ka
fokola ga ha ga tihokafala
gore ka senke ngaka, ea ntih-
thoba ka kethotloko. Ngaka
ea ntih ea re bothokho joame
ke jaa mala a a thata. Ka
kgakoloko es ngaka, ka nos
melemo es gagoe nyaga di le
tharokgotsa nne, lefagontse-
jalo ka nna ka tihokafala fela
ka fokola. Ka go nna ke bala
kaga phodisho ea mathokho a
a choenang le joanne ka shee-
tan mogopolo go leka dikgolo-
koana tsa ga Dr. Williams.
Ka itumela ka ke ne ka dira
jalo goanne ke ne ka ikutloa
pholo fa ke sens go sheeta
botilo di le pedi, 'me ka nna
ka coelala go di tsaea. Ke
rekiile botilo di le thataro,
mme lafa ka se gopole gore ke
ne ke di tihoka cotile lefa-
gontsejalo ke ne ka di tsaea
gore ke thiomaniise pholo
eame. Breka ke sale ke fodi-
sion ke di kgolokosha tsa ga
Dr. Williams eo ke imo lebo-
gang ga ke ise nke ke tihoke
molemo gape.
U ka dirisa chupao e.

Advokate Seme.

Mr. P. I. SEME, B.A.
—Agente o mosha oa Lenu-
sula a ira goha go sheeta.
Bile mothango o simololang
nao Kantorong dinonyane tsa
duma doma le toropo ea
Gauteng gore Agente eo Mon-
cho o mo Kantorong. Di-
kote tsa Magente a bogolo-
golo tsa garagatshagela teng,
di ile go utloa le go ota
mokaulengoe eo oa bone eo
masha. Thaka ea mopolias
eo fa gaufi es tiogelo dibiti
are es ea go tahega ka ene. Ba
choga a ema meron. Seme a
tihuanza Englishie le gone a
tsamsea felo mo ditigatong taa
molso jaka gase mokatisoana.
Be ultime ka Magente a ma-
toma a re bolalede gore erile
mothango a simololang a
tihakathakanya diilo ba tia
ba tlosao morago. Kafore
cone e ipuela fela jaka maga-
santu. Eketie Mr. Seme o ka
mokone bothale joa bo gente
ba ha sheen; se se teng fela
a tia bonoga joa bone.

DE BEERS CONSOLIDATED MINES,

[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTHE BA BA BATLANG TIRO MO DIKEPONG TSO
BA LAELOA GO BOTSA AGENTIE OA CONE: MR. L. S. GLOVER
LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimberley
Beaconsfield.

G. A. FICHARDT, Ltd.,
ESTABLISHED 1848.

SELKANE se Se galas digobas tsa Frei Stata cotile ka bogolo-galo,
se feta nyaga dile 62.

Se tumbila ka gona go thako ope ra e galalang kgotsa e re tlaletang
ka go rekiile seenges le seenges go simolola ka Hnala go sheeta ka
Setimela.

Re reka ra enanyi dile tsa temo le seenges le seenges se ne ka rekiileng
ke bard.

Kala tsa rona de rekiile Dijo, Dithoko tsa Nitro, Dilo is Dithipi tsa go
Lemba, Aparo tsa Bemuni le Bahamagudi, Mmala, jalo jalo.

Fa u tihoka seenges re kodiles ka pao agos fala e os. Itseeng etlare pos-
e etlang e go leetwa karabo le dipolelo cotile.

Atress es rona ka e —

MOSSES, G. A. FICHARDT, Ltd.,

BLOEMFONTEIN.

LADY BRAND.

Se Lebaleng!

Se Lebaleng!!!
Se Lebaleng!!!

Mongi eo o popa os methala eo
se ea SENEIRI, e e raiwang
in Bathapeng le Beacons botile.

Hadjie Hasslep Amos

29, ROSS STREET.

MALAY KAMPA

J. S. NTSIKO.

58 NEW MAIN STREET.

KIMBERLEY.

BEKOANA bothile ba itisitso ka kohute
BENTLO & DUO new New Main
Street go lebagana le 2 Star Bakery.

Recaus le malelo a MANTLE ka baberski
ba ka coeng Dikomponing se bolokang
Dithoko gona dimuencio. Photo di bolok-
ang felo go mu duseb. Se rekuong
fela ka DLSO.



**“FLAG”
Cigarettes**

BEKOANA bothile ba ba aglieng koa Bucoana ha lafosa gore
ere fa ba rela di Sekerete tsa “Flag” ba batlo pakate
tee di maneglioeng kapatiana e reng | Holikan
Matshayana | Ka tihak
Go tse iwa bona | Fa lo ka
Dikatelo
reva pakate tae di ntseng jalo loa boloko matlojana; etlare
morago lo noco di passia. Tiro eo e tia direloko Bucoana ba be
aglieng koa Bucoana fela eseng ba bangoe

TERENA TSA SOUTH AFRIKA

Bo De Luxe Babararo.

Dikokecô le Diphetolo tsa Terena

MO TERLENG E KIGOLO.

DE LUKE OA BARBO: Go simolola ka Mathiaco March 1911, Zambezi Express (De Luxe) e tia mo Kimberley, ka Matsho Labborero le Mathiaco. Ka Mathiaco March 4 e dia bolola mo Kimberley ka 8 o'clock p.m., name ka thalatla e maqase e tia mo e holelo hlu-
tu e sambayana. E tia akfesina go eos mo De Luxe firing gora e
stuba koa Bulawayo ka hel-passeur ca ka Monk. Terena tae
bololang ka Lobborero le Mathiaco tsa kopaana sentile ka
Motelakate le Terena tae di sang Sababoro le Mm-ka-Thanya Hrela-
na Sakakini (Kombo).

Terena ea Lobborero e tia na diakasi I e II fela. Yudu
Saterda le Mantaga di tsa tsa Klase cotile.

PHIMOLO: Go simolola ka Tahipi March 6, 1911. De Luxe
jansoon o boldang mono ka Tahipi e 8 kloks matshayana o tia
Motelakate.

KOKEO EA RODESIA EXPRESS: Go simolola ka Lobborero
March 8, 1911. De Luxe eo o congo ka Motshakate o dia bolola
Bulawayo ka kota pas 10, es meho Lobborero, Pretoria le tia Tahipi
akfesina gora e stuba koa Mafeking. Le Kimberley, ja kajam
Terena tae di sang le Kimberley Rhodesia, ka Tahipi le Lobborero di
kopaana sentile le Terena tae di sang Salisbury le Sakakini (Kom-
bi Hill le Moi-za Thunya).

GO COA GA MOTSHAKATE GO BRAHAE: —Koa De Luxe
Tahipi, Lobborero le Matsho, Kutaha e e orang mo De Luxe ka
pas 10 es ka meho se na Neptuno, se ne e hata Salumu ala rego in,
gore basti ha nea la go oka ka Rodesia ka Terena tae phololida ka
Bulawayo ka tae ka diega gona.

PHIMOLO: Go simolola ka Lobborero March 9, tereba ka kota pas 10 e o congo
ka Lobborero le Matsho March 4, Terena e o boldang e. Tereba
ang 10 pas 6 ka Lobborero le Matsho e dia chala kota ka tereba tia
ka Lobborero e dia bolang. Ka Lobborero e tia ne e dia di Klase III
fela koa Mafeking ere go feng e chala Klase cotile go se Boras. I
dia akfesina gora e garage mo Mafeking ka 5 to 9 mesho, ebong half na
ka bonako go fata jasseng.

Go simolola ka Lobborero March 9, tereba e o boldang mo Mafeking
hes pas 7 oia mesho es ka Lobborero fela e dia khuluisia.

Go simolola ka Mantaga March 6, tereba se jasseng e jansoon e
bololang ka Kimberley e dia Dikatelon tsa Khaba le Dithaka ka hel-passeur
mesho e dia khuluisia. Idigontseko basti ha ka tamae. Koone ka
na es 22 es Tari Buku.

Co-chata go atloka ka bolale leha pampiri tae di mierengong
ditebaseng.

W. W. HOY.
Melaodi os Diterena.
Divisional Superintendent,
Kimberley, February 21, 1911

W. M. CUTHBERT & CO.

(LIMITED.)

The Great South African Boot Merchants.

Ba ka go nasa Thako tae di siameng ka Thoatloha tae di
okocoloceeng.

Thako tsa Babereki go simolola ka 7/
Thako tsa Banna tsa Mekgabo go simolola ka 10/
Thako tsa Maledi le dishuse go-simolola ka 5/
Thako tsa Basimane le Basetsana tsa Sekole le Tshipi
ka Thoatloha tae di okocoloceeng.

Tlang lo Itebatebele ka Losi Re tla lo itsemadi

W. M. Cuthbert & Co., Ltd.,

37. DUTOITSPAN ROAD,

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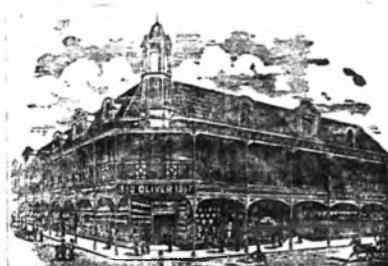
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