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TSALE EA BECOANA.

Tsala metsa: a tsalili mo moeng o moeng, mafoko a a monate a fatshe kgakala a ntse fela yala.

THE Friend of the Bechuana

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

Vol. II.—No. 28.]

KIMBERLEY, JANUARY (PHIRIKGONG) 7, 1911.

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oa lona, se thole lo reka go
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ga nke lo bona SELAGA sepe se se rekelang Nama jaha
Nna!! Nama tsa Kgomo le tsa Dinku, le Nama tse di Lecoal
tse di Nonneng.

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TSALA EA BECOANA (The Friend of the Bechuana.)

Published every Saturday morning at Kimberley, ENGLISH & BECHUANA. Subscription ... 12/- PA.

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The only authorized medium for reaching Native consumers to the O.R.C., Transvaal, Griqualand West and Bechuana-land.

A large and constantly increasing circulation. Write to THE EDITOR, Box 143, Kimberley.

Friend of the Bechuana.

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 herds of them, a pin would be picked up by the Natives and reverently handed back. Many of them sympathized with the English during the war, yet Boer families whose fathers were at the front (fighting against what the Bechuana considered as their best interests) were never more safe than when in the care of their Bechuana 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 herds of Bechuana around them. Lately however this is changing. The last Southern Circuit Court of Orange (the Natives of the O.R.C. are Bechuana) sentenced a number of them under peculiar circumstances. Assured of the wellknown 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 describes 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 Bechuana can muster such cold-blooded deeds which in this part of the country were associated only with the followers of Mlilikaal. 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. F. W. BRITZ, 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 without editorial comment. This silence on the part of our white contemporaries speak much louder than six pairs of trowsers, for what President Briza has said he has said, and nothing will come of it.

DR. ANDERMAN wrote the German "Times" at Lederitz Bay, concerning the recent shooting of 14 Cape Natives, and got the same "stint" reply that he need not trouble as the deceased were all only 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 cablegram congratulating the Germans on having shot only Natives and not Coloured people.

INCREASE 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 "joyrid." On your ears and hear, all ye sufferers! Pain is soon going to be a thing of the past. All Chemists will soon get up the shabbers, 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 Matin publishes an enthusiastic article from the pen of M. Jean D'Orsay who claims operational results for a certain kind of electric treatment the invention of Professor D'Arsonval and Dr. Montier. 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," he states, "any reason why we should get sick or even die." There is a treatise on the treatment applied to applicants in a sealed envelope. Now we aren't to 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 Williamson, Mr. William Selig—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. Moor, Hon. W. P. Schreiner, Colonel Stanford and Mr. Kropp, the Hon. the Minister of Lands, Mr. Abraham Fischer read our Editor in his office at the House of Parliament last week. Mr. Platje stated the grievance of the Free State Natives who are deluded by Chapter xxxix of the Free State Laws from purchasing transfer and lease of land. It passed very hardly on the Natives and at the present time two young men are deluded by the Law from taking titles of farms inherited by them from their ancestors under a will. Any relief granted to the Natives of Transkei in this connection could not be regarded as infringing on the susceptibilities of the whites as Transkei is a Native District with a Native name on the borders of Basutoland—a Native territory.

The Barotoga of Transkei 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 as hampered that they cannot even inherit their own property. They wrote General Buller soon after the formation of the Union Government offering their co-operation and the Prime Minister sent in reply a reciprocating telegram accepting their co-operation and if the Government saw its way to grant them this relief they will see that they are not forgotten.

Mr. Fischer mentioned the case of some Barotoga farmers who allow alien Natives to congregate on their farms and crowd over the Natives. Mr. Platje 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 any 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 oxen 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 Sunnyside for Christmas and the New Year, returning to Cape Town towards the end of January.

MR. M. M. TLABAKE, till lately of the Resident Magistrate's Court, Kimberley, and now Pensioner of the Union Civil Service, left Kimberley on the 2nd inst., with his trunk, 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.

MARKING.—We are glad to learn that Chief Lekoko's health was benefited by his treatment at the Victoria Hospital Mafeking and that he is now convalescent. We trust that this gentleman's chief will soon be himself again.—MR. S. J. MOLEMA has returned to be channelled after seven years of study and travelling in the United States. We wish him a cordial welcome home.—MR. JOSEPH GERMAN has returned from a visit down the country.

MR. P. I. SEWE, B.A.—The gentleman in our title came straight out to South Africa after he passed his Roman Dutch and Cape State Law at the Middle Temple last April. He attended a wild Session 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. Sewe 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 Colo-

mal Law with the greatest result. We wish him a happy and useful career. Before coming out Mr. Sewe was called to the English Bar.

GERMAN SOUTH WEST.—The Rev. W. R. HANSEN, D.D., M.P.O., 2nd passenger by the Windhoek, which left the Cape last week for East London also left by the same boat, and we are told that the object of their visit is to acquire into the recent shooting affair, endeavor 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 Mamba, the able member of the Transkeian General Council was also a passenger by the same steamer bound for the same object. He had with him 340 labourers from the Transkei and they desired him to personally accompany and make for them 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 telling 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. Kropp fell 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 parables. He landed at Port Elizabeth, and accompanied by the Rev. Mr. Schlotz, reached Peddie 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, Rev. Mr. SCHOLZ was pierced by an assegai, hurled by one of Kafir'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. Kropp, 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. DINGWORTH, 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. DOHNE resided. There he remained and laboured till his call hence. During the subsequent Kafir war the Mission Station was twice burnt down. On one occasion the reverend gentleman and his family were just released 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 first Gospel they preached. May Grant it.

DR. KROPP followed a brilliant and strenuous life. He mastered the language of the people among whom he labored, and his successors under his obligation by his Xosha Dictionary now deemed the highest authority in that class of South African literature. For many years he was Chairman of the Union of Translators of the Xosha in connection with which he had deep learning in the languages of Scripture was invaluable and was recognised by the best British Universities conferring on him the Doctorate Divinity. Dr. KROPP will live in the hearts of South Africans for the time and the sorrow of his passing is the sorrow of our people.—

Kitsisho e e Bogala.

Barekisi bottle ba loca ba hloko tsa gore ba romela Ditheko tsa kgoedi December kgoedi di seka tshakana.

Koelangan! Mousunganyi "Tsala ea Becoana." Box 143, Kimberley.

Tsala ea Becoana.

KIMBERLEY, PHIRIKONG 7, 1910.

Parlamente.

NYALALANO HA MEBALA.

RE. Hon. J. X. MERRIMAN mona mogolo on dipolotiki tsa Kapa ga ka tshaba go ba sefelo tsa simatsang Bantso fa ana le seba. Mo Biting on dnyalo Mr. GROBLER na Rustenburg on a rila Parliamenta kgaele go nyalana go Bantso le Bantso. Mr. MERRIMAN jaana go Parliamentang ara: Ga ke re go tshabela mafoko jaha motheo eo o thabane go tloga kgotla jaha morik. Ke mo Liberal, seeng eo o ratang go gaelela mongole le mongole, nyana, le rata go bulala mongole le mongole kgomo, lala e kane ale on morole o, on tshala lefela kgomo mmole efa. Bantso mo Liberal re emala dikgobolole di diti ka ntsa on matlotlo a rona. Ke kgakologole sebahe sa re re kgobolole ka re kgaelelatsa ditlala re rona dire di fetola lefathe jeso go nana ja Bantso, mona hle sheofutla ha go lele Meehana mona.

Sir WOOLLS SAMPSON (Braamfontein) ara: Nna hane ke kgaelelano le tiro eo.

MR. MERRIMAN: Ga ke reo tsala eme takolole on Braamfontein, le reo tsala tsa gogo. Eare fa ore o dira gogole mo fatshing jeno obo o tla gogole bothata mo atlong tsa tsala tsa gogo. Moleo o, bogolo mogobolele o tsala eme Morena GROBLER on Rustenburg e rata go baane sephogo mo bathong bala 5,000, 000 ba fatshing jeno. Ke botata mongole eo o setlatsang go tloga go tshala jeno gore a ho tiro eo obo o tshala. Ga go ore o kile a shepho o phatsa tse di iralano matlanelole o, phatsa tse di gono jananng di fotokoga jaha thutago on morike o thabane. Manggo e diana eng fa e re o simolole Parliamenta eo rona re o simolole ka tsala a. Ga re kane rare go re rakaegole fa mela o bane lochoso lon kgoboo mo bathong botha ba be zoho ka tsala eo. Fa ale kile emala e a gome hane e, motheo o kabo a ithamala fa e ga e bone. Etle re tshala ha tshala Mr. GROBLER a baa ha ba hare a motheo mongole o kile are go tshala

Wherefore No Motleng.

KOA GAUTENG.

Thaba ea Magoashaba e kile ea je ... Motho e gatisa e ha a phangoa thlogo fela ...

Erile Mopolosi e Jimistone e fitsha ... Motho go tseba go tseba madi fela ...

KOA KASON MINE.

Kutha ea Bokubung le gona ga ... Motho e gatisa e ha a phangoa thlogo fela ...

KOA GA KRUBO

Go go itse ope gore Maxosa e na ... Motho e gatisa e ha a phangoa thlogo fela ...

Kolobane e Tiger-Kloof.

GO POLA HU. II.

MALOTHEE A MARGOAPPO. (Ka Dr. J. B. Makwena.)

Ma latelano yaeing lona e ntha le ... Motho e gatisa e ha a phangoa thlogo fela ...

Mothelele e tumilang e se Cheche ... Motho e gatisa e ha a phangoa thlogo fela ...

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Mothelele e tumilang e se Cheche

Koleche ea Zonnenbloem.

Raw W. H. Parkhurst, Mookani

Mothelele e tumilang e se Cheche ... Motho e gatisa e ha a phangoa thlogo fela ...

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"Tsala ea Becoana"

(The "Friend of the Bechuana")

Printed at the Press of the Bechuana

English by the Bechuana.

THEKO ... 12-1909.

BAKREKINI.

Mr. J. M. Nkomo ... Mr. J. D. Gonyana ...

Mr. J. R. Mpa ... Mr. J. C. Letlaba ...

Mr. J. G. Ntshong ... Mr. E. M. Letlaba ...

Mr. A. R. Moya ... Mr. H. R. Poto ...

Mr. T. Malama ... Mr. P. M. Mafu ...

Mr. J. C. Letlaba ... Mr. J. G. Ntshong ...

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Mr. T. Malama ... Mr. P. M. Mafu ...

Mr. J. C. Letlaba ... Mr. J. G. Ntshong ...

Mafokosyana

GAMOTYUWA.—Lefatshe la hile ja ...
LEPAPADI.—Ke dinyaganyaga tatali ...
WRITING.—Ke naga ntlo koa New York ...
GAUTENG.—Kheosane bare Jussem ...

DE BEERS CONSOLIDATED MINES,

[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TSA BA LAELOA GO BOTSJA AGENTIE O A CONE: MR. L. S. GLOVELOBATSI.

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

Ditsietsi tse di Kgolo.

Kata Kresomane eno ene ene le diphetse ha gona, shile koa Engeline ...

NOTICE.

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

KITISHO.

TUHLANGOE ba O.F. State Native Association ba itshelisa fa Kombrasi ea monongopaga e tla phatlalatsa ka kgopotse ga FEBRUARY, 1911.

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Thako tsa Banna tsa Mekgabo go simolola ka ...
Thako tsa Maledi le dishuse go simolola ka ...
Thako tsa Basimane le Basetsana tsa Sekole le Thako ka Tihatho...

W. M. Cuthbert & Co., Ltd.,
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CHIEFS OF AMERICA.—Palo ea ba gho e a epe fa morafelo United States ...

DITSOFA.—Boeloste joo dikgofa bo helang ke mo dia 10,000 mo Stre ...

NAZAL.—Ka ntata ea loaho loo ga Sir Henry Bala kgosi ea bo dijobane ...

LEBWA.—Ga gona naga epe monongopaga e a ngongongeng ga leuba. Ka nyaga dipe ditatle lafa pua e ...

JOKANEKOTUNG.—Terapo eno e a tsimile fela jaha gala. Lakgona lengoe ...

PARLAMENT.—Lekgotla ja Morafe le phatlalatsa methaba a ile magae, le ...

MR. TYRO. SCHREINER.—Morena eo ke Mogolosa Mr. Schreiner ea setungodana ...

INSPECTOR PETER STUART.—Kgomana e a Mopolisa e e itsegang thata koa Kimberley le Mafikeng ka nalo ...

DINHO.—Mo bekang "Ei bofelo eno ngowe batho ba shile fela jaha ...

NOTICE.

TUHLANGOE ba O.F. State Native Association ba itshelisa fa Kombrasi ea monongopaga e tla phatlalatsa ka kgopotse ga FEBRUARY, 1911.

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Sekolo sa Mokwale.

SEKOLO sa basetsana ea Mokwale se a tla buloa koa Kgodi ea Tihatho le 2 ka ngowe o otlang 1911. Botlhe ba tsenang sekole se ba shoeratsa go goretse ka loantsha koa Kgodi eo. Tihatho ha e 12 ka Ngoaga ka Kgodi le tshato ke 58. Dikalo eotlhe tse batla simololang gotsi, ba koelisa ana. (Miss) MARTHA DUNSMORE, Principal, Engwali Training School, Dotsa, Cape Colony.

Se Lebalang!
Se Lebalang!!
Se Lebalang!!!

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Matlalo le Thoto ... Becoana ke di reks sentle

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 orloeng, matoko a a monate a fatshe
 le kgakala a ntee fela yalo."

THE
Friend of the Bechuana

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

Vol. I.—No. 29.]

KIMBERLEY, JANUARY (PHIRIKONG) 14, 1911.

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Write to THE EDITOR, Box 143, Kimberley.

Friend of the Bechuana.

KIMBERLEY, JANUARY 14, 1911.

Sochuana Orthography.

(By Isakab T. Makgohl, Tshua Noh.)

Six.—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 adhered to orthography between them. The London Missionary Society have their own and so have the Berlin and Hermanuburg Missions. The Boman equivalent of "Blydgraaf" tells many tales. It is spelt, according to the several orthographies: "Mnodskadi, matokali, morkubari, modyfadi, modyfadi, modyfadi, 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 country in "revising" the Sochuana Bible without even the necessary permission to secure able Native assistance as did Gao on Griap when he wrote for the S.P.O.K. Goodness 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. There they secured the services of the cream of the Mission Field and the best Native talent to participate in the arrangement of the scripture to their own language. But following the traditional misfortune of the proverbially dulle Bechuana the B. & F.B.S. dropped their usual liberality at the moment the revision of the Sochuana Bible was proposed, with the logical result that a Conference was called to revise 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 Sochuana orthography. One will naturally expect to find such minutes signed by a Bevan, a Wooley, or a Porthorn; but you will find them signed by "Gen. Love, Chairman," and "E. Octschilling, Secretary." The first name is that of a Wesleyan Minister, who knows absolutely little than next to nothing about Sochuana; and the second name is that of a Lutheran Missionary who speaks many languages, but strange to say, Sochuana is not among his linguistic accomplishments.

The Conference was composed of 16 missionaries, only 4 or 5 of whom could be called Sochuana 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 Sochuana phrase will be found on page 2 of the protocol: It is *Hria, Adit*—giving a dialectic idiosyncrasy obtaining only amongst Mola's Bathing. Though the Conference wished to lay down an orthography for a people whose language a large majority of its personnel is unacquainted it should certainly have had the courtesy to follow the common language of the hundreds of thousands of Bechuana who venerate hammer, the dicker, the hoodoo, the axcooding, the shephat, the huff-to, the spe and other tribal terms respectively, instead of attempting to foist on them the dialect of a diastrotic offshoot which has lost its original language and tribal terms and whose posts were encircled, not long ago, by 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 system has been arrived at regarding the letters a, b, s, d, a. The incompletion of the Conference comes into prominence from the letter i: one reads: "F used principally, in foreign words." Foreign words, my masters! It rarely should have occurred to the Conference that there are such things as "darkness," "feather," and "light weight" and the letter "F" occurs twice in the Sochuana translation of each! By Sochuana, I include every dialect spoken by the aboriginal Natives on here and across the Limpopo with the exception of the one tribes above referred to.

I think 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 "y" entirely and arranged that the "y" should perform both its own and "j" work. The effect of this omission is to give as a symbol found only in the Sochuana counterpart of Billingsgate. For instance, if I find someone in the act of taking my breakfast without permission I will say to him "A sa yida." But this conference arranged that I should write "A sa nyida!" I am sure, Mr. Editor, you and those members of the Conference who know Sochuana will agree with me when I say God help the Bechuana if (in those enlightened days) the Bible now being re-revised is still going to contain such scolding colloquialisms 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 pastoral 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 and Vice-Chancellor Gladstone our hearty and sincere 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 in 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 us been born and nurtured in this land, some of us as British subjects from 1866, when Cape Colony was captured and the British flag hoisted and have remained so until the great 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 to civilization and education, was introduced by the Rev. Geo. Schmidt—known as the apostle of the Hottentots—in 1770, at the Moravian Kloof, now Genadendal. He, however, was charged with a leading against the authorities, who at the time would bear of no other Church but the Dutch Reformed Church. On account of this he was expelled from his post to his own home, and Africa for as was left in darkness until as late as 1799, when the Rev. Mr. Keitcher and Dr. Van der Kemp, and later Dr. Moffat, Dr. Livingston, 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 whose Right Hon. J. X. Murrain, 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 discontented 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 this country, and may a review of your life at the close of Your Excellency's labours in South Africa—Bismarck's peace advances 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 alone are passed by those who are not aware how they are pinching us, for, Your Excellency, the wiser, such are many of the laws which have been passed—pam laws which are even extended to women and girls of 16 years years, squatters and location laws 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 are 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, understand, then, how innocent people are led to violate laws unintentionally and unwittingly since four-fifths of our Natives are unable to understand English or Dutch—in which languages the laws are promulgated for the interest of the public in general—and ignorant of laws that have never been accepted as an excuse and the rigor of the laws 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 your Council will view this as a serious defect in the administration and will take the necessary steps to remedy it.

"Finally, we feel in duty bound to appeal to place on record an expression of our appreciation of Your Excellency's present Council, and to say 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 good 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—Signed on behalf of the I.S.G. and the members of the Ethiopian Church of United South Africa: (1) J. G. Ntshaba, president. (2) J. A. Mpondo, (3) F. B. Mvudza, (4) J. Mshini, (5) H. R. Nkomo, Secretary."

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

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

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

Reviews

We wish to congratulate the *Transvaaler*, a bilingual weekly published at the Rand, on its excellent Christmas number. Such beautiful printing is almost too good for a 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 farming people should procure it from the Central News Agency's book stalls. The amount of fan and humorous African stories are most enjoyable, such fan and instruction are combined only in a few of our brightest weeklies and the *Transvaaler* 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 *World*, comprising (a) "Fascinating Egypt" (Egypte Revisited)—a bilingual guide book to the Nile-Land and its wonders from the Delta to Uganda and British East Africa; (b) and artistically printed tourists' 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 of His late Majesty's Memorial Service at Cairo. Their pages show that they richly enjoy the patronage of the Egyptian and Soudan Governments, also that of the world-renowned firm, the Hamburg-American Nile Co., and leading companies and hotels from the Delta to the Lakes 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 before 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 handy 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. Mentioning the *Christian Express* deals with the practical aspects of the matter under a close study of the subject in the following observations—

"We should like to call attention to 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 Natives. But though applications have been made to everyone of these Hospitals on behalf of Native nurses, the replies in every case have been unfavourable. The chief difficulty seems to be that most of these Hospitals go to for training European nurses, and in small Hospitals especially, the European probationers require to attend all the patients, Native as well as European, in order to qualify themselves. This system, of course, has its disadvantages, as we understand missions being unwilling to depart from it in order to experiment with Native nurses. For the present, at least, this is what it is. In these circumstances the question becomes a serious one. Should the training of Native young women as Hospital

nurses be discontinued? Or can we look for employment in any other direction? We have heard the answer: "These girls would be very good name-marks for children, many would be glad to employ them." Yes, but those who raise them from the girls who are fit to be nurses must first become teachers, indeed must then be certificated to teach and then upon their training, and then to teach the young enjoy a salary of about a year, but long holidays, and a small amount of personal liberty. A person that would any of their girls go to professional training, the end of which would be non-professional and unpaid work. Their parents must be of whom are Native ministers, and must give a course!

"One thing is plain. The plain Native nurses are among their own people who greatly need their skill. An answer has been set by the Inver-Cape Company, which for several years has employed a Native nurse to attend among the employees in its hospitals. Efforts have been made to get other employers of Native labour to follow the example but so far without success. Native people themselves, we think, to take the matter up. At present, there is no organization exists, and in some locations where the need is greatest, the people are mostly poor and could hardly be expected to meet the whole cost of nurses' upkeep. The case would be met if an organization existed like that which Queen Victoria founded in Britain, which supplies towns and villages with district nurses and most part of the cost, the balance being made up by local committees. We are sure every medical man who has practised during recent years among the poorer classes in Britain will agree that when we say that the Queen's nurses have been an unpayable boon to the sick poor and a great help to the doctors. Now, in a South African location of, say, two thousand inhabitants, there are likely to be at any one time 500 or more people suffering from consumption. In such cases a nurse's frequent visits would not only increase greatly the patients' comfort and chance of recovery, they would very often lead to such little 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 several 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. In England a doctor would simply hand the patient a little note to be taken to the Queen's nurse, and he 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 intentioned of unskilled mothers. "It should be understood that district nurses must take their directions from medical men. They are trained to carry out treatment, not to examine patients or prescribe. Therefore, the cooperation 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 charge of a responsible Board of Trustees. There before a nurse can be located in any place, a guarantee must be forthcoming from some source to meet the expenses of training for this class of the expense. The first step is to secure the central fund. A sum of £200 would be sufficient to endow permanently one nurse, provided some local body would be found willing to defray their share of the expense, say £100 a year. Many of our readers would like to enlarge a sum large enough to maintain an endowment, we would suggest that the Honourable the Minister for Native Affairs be asked to nominate trustees to administer the fund. The matter 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 Indwe."

A sensational tragedy is reported from Freetown. A married couple named Dickson living at Arcadia, resolved on suicide, and going out from their house about midnight on the 11th, the husband shot his wife and then killed himself. "The woman was not killed, however, and she crawled to a house in the vicinity. Her condition is critical."

Mafokonyana

PREMIER KROON.—Premier e ratelane ka go duela dihera ka ntsa ea go thokafala ga badiri.

KAKENE.—Ntsha ntshe ea Ege-lane e lenogile ntshe e boditane bangae ba ba na ba bolana ke sane.

KOONYATSE.—E ebutlha koa Utrecht ea senya matlo le dikaraka diis pedi eaba ea bolana Mafabale aia mabedi.

MADRARA.—Botlhoko joo motabogo mo tshabang sa erite ka Kragmeseng joo ho be thasetsa 900 na batho, go shale 270.

MOPOLAI NA LEBEOR.—Kgoana lengoe koa King Williamstown le ipolele ka thobolo. Lefa seana sa riana batadi bone ba lala.

MALATA.—Jacob Skuy oa wanelo ja marena sa Driftenstein o thasetsa ka malata malaba, a mo laletsa dipolelo, a tammisa ka 214.

NEW YORK.—Kese e tammisang ditene e thutagile maloba koa Amerika sa hupete sa bolana bale 200, tshenye go sa dile ko half million.

MR. W. CALLAGHAN.—Eujiniri oa Kofffontein o bololane ka matla motshang ooa a tla ooge a ama-kgarabe oa ooa motshagaladi e seo a nyalo.

MORABATHA BHELE.—Miss Dorothy Bell, meradi e o eri oa ga mabedi Charles G. H. Bell, C.M.G., o nyetse maloba ko Mr. Birch eo o tsham- kang fatshole bobe.

KA THIPA NA DITSEDU.—Conradie Bekker koa Johannesburg a netse sane mane mo chankanang ana ere o bolana moendi a ntsa a mo gomela ka dithelele e ipeleng ditidu.

DITHIOLA.—Mabetsimane a mabedi a chosong maloba a ikhotisa dibi mo dikhampang tsa na Jeremane a netse nyaga dile ntsa ko bo dijocha ba Dotshe. Ga ba itatola moletso oa beshokane.

DIBETHI.—Makgoos ale mabedi, John Simpson le William Salisbury, a itatole ba tladi, eseng ea godimo alog ea fatsho koa Johannesburg. Dijocha o ntsa nyaga dile tharo hard labere, ana a thuba setoro a uoa.

PORT ORRY.—Kgoana lengoe ja le ne le tammisa dikoloo mo post otiang ea tiro oa Geromente le na le fa pale ga Magroestrasa oa Wood-stone le uotile marisi. Katshole 220 kgono kgodi dile ntsa mo chankanang.

LEKALA.—Go ntsa setsho sa segole lona Ntshang sa senya thata. Ba bolana Dura lengoe dinu dile 200, koa Pretoria Becoana bale babedi ba itone ko Gadi. Koa Kraai Elnet go ntsa sa sa setang mase a hote mo pelang ntsa sa bolana besho bale 100.

SEKALOE.—Meroleng mongoe o jale 210 muna, go sitshoane a ohohe moshale ale mabedi a dilgama. Mo- las ore ere e tla rra matlalo e a ntsang jalo, lafa she Sitsho o bo o matlase panto koa di coang tang. Ya go ntsa Sitsho e a ntsang jalo, o bolana fale jaha motho eo o belalang dikoa.

MONOA SIBO.—Duka of Oon-mangh le Molumagadi le Ngona ba sitsho sentle-tle koa Begetane. Ba tanna ka krasogole oa argosi e a taitshoang, fela kafa temalang sa Mabetsimane e a mogole mongoe booa. O bo-ole ka botlamo jo bo-ole gore o kgone tiro e ona e a tammisa, ebang go gonyane Kopate sa South Africa.

DE BEERS CONSOLIDATED MINES
[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TBA BA LAELOA GO BOTSAGENTE OA CONE: MR. L. S. GLOV
LOBATSI.

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

No. 186, 1910]

THERO

Ea Tau e Tona e Tlotlogang Thata Vincent Gladstone, Tokoloo ea Kgodi joo le Tlotlogang thata Kgodi ja Ntshe se Bente, Komare eo o Gofitsoe sa South Africa, Gwenero-Generale le Moladi-Gole oa Kapano ea North Africa.

Keaka go labanya gore ka fokotse dinu le dipodi tsa di ke coang Bo- shotho di tla mo Prowenang sa Oranaha.

Ka gona janna ka thata tsa di ntsang ko temanyana (2) sa lemana 2 sa Molao oa Lophalo No. 32 sa 1900, (Orange River Colony) ke rrrang le bolela ke ntsho sa simolola ka tsani jeno ga thero a, melao e e latelang a tla lo go tsenng ga dinu le dipodi tsa di coang Bo-shotho mo Prowen- ang sa Oranje Frii Setata, ebang—

1. Ga ntsa go letlisa ope go tsenng kgotse go lala go tsenng mo Prowen- ang e a boloseng dinu dipa lefala dipodi tsa di coang Bo-shotho fa aae ka terana kgono ka ngos sa digoro tsa di latelang—

Maro tsa Tau (Wintshab) District Hartismith, Joel's Drift, District Frikshag, Jockman's Drift, District Lady Brand, Venterhook Drift, District Wepener, Sphapa's G.La District Wepener, Maghalea Drift, Ropzville, Clearwater District Ronzville.

Kgoro tsa di tla bntse gore dibuthane di tshatshojane ka matlasi a tla boloseng ka Kgosi sa Ditamo kgono mo smedi oa gageo mo Koranteng.

2. Dinu cothe le dipodi tsa di tsenng mo Prowenang sa Oranje Frii Setata di coa Bo-shotho di choanetse go tla di sena lophalo le gona di toose ka tsela e tla itumedisane Mochami oa dinu oa Prowenang e buechiseng kgotse mongoe o solo eo tla thibogane le ntsa ka tsi e e tshenng ke kgodi- ali oa Ditamo mo tsenng, e a democoga ke tsela fa go tsenng e di fa- tsela: ke tla tsenng ka eone mma ga ntsa di letlo go tsenng go tsanala di tiona jalo.

3. Fa dinu kgono dipodi di ke tione kafa tsenng e tomene 2 sa Thero e, moladi oa Dinu kgona moemodi oa gageo o tla ntsa lokalo ka gage e ntsa mongoa dinu kgosi e lone le fa eone mogotsoi oone ere kopji e ntsa e romela Magistrate oa Ditare e dibuthane di esog koa go eone mo Prowenang sa Frii Setata.

4. Dijogo tsa di tla bntse go tsenng fa kgorong sa ho tsego di tla ooa mo go mong kgono mogotsoi, oa dinu tse, e di dusie e eae a ntsa lokalo le dibuthane di eae di letlo go tsenng kgodi kgono tsho e e tla loosing o tanna bafo kgono godimo ga tsanane di le kgole kgono mase oa cone.

5. Dinu le Dipodi tsa di coang Bo-shotho ga ntsa di letlo go tsenng mo Prowenang sa Frii Setata ka terana fa di sena lokalo lona moletso lo o shang pang gore ga dina lophalo.

6. Motho mongoe eo o dilang melao e o tla bo a ka ntsa le go tsenng di- dia a letlisa tse e a seteng 222 ere fa e a duale a ka golagane ka tiro e thata kgono ka ntsa ga eone setsho sa a seteng kgodi dile pedi.

MODIMO BOLOKA KGOSI

E ntsho koa Seale le Sekano aane mo Capetown ka Tsetai ja bo 14 ja Sedimethola 1910.

GLADSTONE, Moladi Gole.

LOUIS BOTHA, Kgosi sa Ditamo.

The Shamrock Dairy and Creameries.
Go labagana le Post Office,
mo BEAN STREET,
KIMBERLEY.

MOKARO o'roboloo mo
Bean Street, Kimberley,
le koa
MAIN ROAD, BEACONSFIELD

Mae, Roberto Botlolo dile pedi: Titi le dile tsa dingoe tsa Lataka.
J. F. FLYNN.

J. C. Libate.
O itaise Bannho botlho ba Afrika fa butse Ntlo ea Batsamai mo No. 249, Waihu, BLOEMFONTEIN.
Dijo tsa methale cothe le Dino tsa di tsididi ka thob- litho e a koa tsane.
Ke tloga ka le baatanyetse le marobalo.
Adress: **J. C. LIBATE.**
Telegrams: Box 539, Bloemfontein.
"Libite."

NOTICE.
THE Secretaries of the O.F.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 same should send their invitations to the undersigned not later than the 16th of JANUARY 1911.
T. M. MAPIKELA,
General Secretary,
O.F.S. Native Association,
Box 28, Bloemfontein.

KITSISHO.
TILHANGOE ba O.F. State Native Association ba tsenng fa "Centenary" sa monemane a tla tsenng ka kgodi sa FEBRUARY 1911.
Kala ngos e a tsenng go laletsa Kop- rasi lona ga cone e loooa gosi e romela tsenng koa Mookosi go mogole pale ga JANUARY 16, 1911.
T. M. MAPIKELA,
Mokosi sa Mogole, O.F.S. Native Association,
Box 28, Bloemfontein.

Sekolo sa Mokwale.
SEKOLO sa basetsana sa Mokwale sa tla buloa ka Kgodi sa Thobole le 2 ka ngosa o otiang 1911.
Botlho ba tsenng sekole sa ba choanetse go gona ka lona tla ko Kgodi sa.
Thobole koa 212 ka Ngosa ko Kgodi Libe thabaro ke 20.
Dikho e cothe tsa bafo simelang getla, ba kmole ana.
(Miss) MARTHA DUNSMORE,
Principal,
Empress Training School,
Dobna,
Orange Colony.

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

The Great South African Boot Merchants

Ba ka go nae Tlhako tsa di tsenng ka Thotho koa okococoang.

Tlhako tsa Babereki go simolola ka
Tlhako tsa Banna tsa Mekgabo go simolola ka
Tlhako tsa Maledi le dishuse go simolola ka
Tlhako tsa Basimane le Basetsana tsa Sekole le Tsa
Thotho tsa di okococoang.

Tlang lo Melatetele ka Losi Be tla lo ilumedisa
W. M. Cuthbert & Co., Ltd.,
37, DUTOITSPAN ROAD,
Kimberley

Se Lebaleng!
Se Lebaleng!!
Se Lebaleng!!!
Mongoe oa profeta oa methale eo,
Uhe sa bo SENEIRI, e e ratang
ko Bathaping le Becoana botlho.
Hadje Nassiep Amos
28, ROSS STREET,
MALAY KAMPA

Abraham Kha
WINDSORTON
Ga go Wenkale epe a e raba
Dithoto jaha e mono Hebenano
Dijo, Dinno, Diaperu
Eng le eng fela.
Matlalo le Thoto
Becoana ko di reka sentle

"FLAG" Cigarettes

Printed by JAMES & Co. Ltd., and Published by the Proprietors "The Tsala Becoana" Kimberley.

SALA EA BECOANA.

THE GOVT. STATE DEPT.
Friend of the Bechuana

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

Yaka metsa a tatlhli mo moeng o
loeng, mafoko a a monate a fatabe
kgakala a ntshe fela yalo."

Vol. I.—No. 30.]

KIMBERLEY, JANUARY (PHIRIKONG) 21, 1911.

[Thoathoa 3d—Ngoaga 12/-

H. A. Scott & Co.,
Clothiers & Boot Merchants.

WINTHAK THALE ea Hempo tas Banna tas di thata, 2s. 6d., 3s. le 3/ 6
EMPE le Disparo tas Beepi tas Sitaane mo Skoateng 2s. 6d., le 3. 6d.
TSA BANNA tas di segilong fela jake tas bo Seneiri 3s. 6d., le 50s.
URHOE a khahl le a matshabe one tote a Seneiri, le 2s. 6d. 6d.
10s. 6d., le 15s. 6d.
URHOE a setofa a thata, a a thoathoa di oeng, 4s. 6d., 5s. 6d.,
7s. 6d., le 10s. 6d.
UISHE, DITLHORO, MEIKGATLHO, DIKOBHO, DITLHAKO tas
ditsho tas ditsho le tas dikhono, 8s. 6d., 10s. 6d., 12s. 6d., le 15s. 6d.
LWAKO tas Beepi ke cone tas di ka rekoang bogolo ke Baberehi,
14s. 6d. le 16s. 6d.
Setoro tas bone sa segole sa ka bone mo TOISPAN ROAD fela fa
Treme ea segoale a felelang tang.

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O. Box 133.

CAPE TOWN.

KITSISHO.

ANANGOE ba O.P. State Native
Association ba ibisole fa Kontrasi
a monagane a the photho ke agodi
le FEBRUARY, 1911.

Kala nge e e balang go letata
Kontrasi ke go nane loona gote e romele
mritani ke go Mokoledi eo mogolo
fela go JANUARY 16, 1911.

T. M. MAFIKELA,
Mokotledi go Mogolo, O.P.S.
Native Association,
Box 24, Bloemfontein.

Se Lebaleng!

Se Lebaleng!!

Se Lebaleng!!!

Mosepi eo o popota eo methale eo
the eo bo SENEIRI, e o raloang
ke Bathaping le Becoana bothe.

Hadje Nassiep Amos

28, ROSS STREET,

MALAY KAMPA

Private : Tultion.

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 Teacher Examinations
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FRGS, F.S.S., F.S.A.

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KIMBERLEY.

BECOANA bothe ba tsalole fa ke butse
B'NTLO ea DIJO mo New Main
Street go l-begane le 3 Star Bakery.
Mohloli o mogolo o khang moeti o kaha
mosego ga Otsho ota. Ga goa Ruo ope
a fang Becoana DIJO tas di siamang jake
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TLANG LOTLHE !!

J. Klein.

Practical Tailor & Outfitter
27 & 29 Old Main Street.
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MOSIGI oa Maanete Paka
tas gagone di simolola ka
£2 10/-, Di fele ka £5 5/-.

Koantle ga tse di sigiloeng,
ebile o nale methale e
mentshintsi ea Dithlako, Ma-
hutshe, Bo Hempo, Ditnku
le Dikommerese tsa meshoroto
Eothle-lele.

J. J. DOWIE,

'Springbok' Boot & Shoemaker

No. 19 Shannon Street,
Go lebagane le Police Station.

MALAY KAMP,

Dithlako tas methale eothe di rona
ke masecorera a magolo go feta baroki
bothe ba **KIMBERLEY.**

E. T. Cogle,

111 Jones Street,

(Mo Mokgoatheng oa No. 111.)

Selaga sa Nama tse
di Mahura.

Ka Thoathoa tas di
Okokocooeng.

BECOANA le BANCHO
BOTLHE! Thosang 'mala
oa lona, se thole lo reka go
sele fela fa see DiJo, Dikgong
Maupe le Merogo mo

**Mutual Benefit Trading
Society Ltd.,**

(Ke tabimologong oa Hands Street)

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Ea ga **ZITTEL & CO.,**

Fantisi ke e Kgolobogolo,
E Simologile ka weke e e fetileng

Ithaganele lo tle go Itebatebela ka thoathoa tse di
kgacoeng thata

MESESE a MESHOROE ea MASMNE 3/
MESESE a MEGOLO e mathe seth eeng 66, (tho-tho 116
BLAUSK ea MARLINE tas dikante (chamo) 2/
Baki tse di tsalole ALPACA, Bechoho Bohun 2/, (tho-tho 12/
MESESE ea NEVI HLU SECHE 4/, 5/- le 6/
PARABOLO tas di thabanganyeng (dithalole) 2/
TSA SILIKA TSA DITSELA LE MEBALA E MENOHE 4/10, 5/6 go 7/6.
MOSESE EA BANYANA LE DIHAKI 1/1, le tsho.
DEFEINSE MSHOROE LE MABE 2/1, A KGAKA 2d, ditsho.
MARLINE TSA TAMBORO TSA MABALA NKOE 1d, (tho-tho 1/1).
ALPACA ENTE E TSHETHLA LE ENCHO 1/1, (tsho).
HEMPE TSA TENKE TSE DI DITSELA 1/6.
MA' KATENG a BANNA a A LAGILOENG 6d., 9s. le 1/1.
KRUSIPANE TSE DI THATA TSA BANNA 9d. le sh-tsoag.

MASALELA OTLHE KA HALOFO.

MATLO a rona ke: 58 GO DUTOISPAN ROAD KIMBERLEY.

Ga go Ntlo epe e ka lo itumelising jake enge

ZITTEL.

58—63 Dutoitspan Road, Kimberley.

P. Bredenkamp,

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HELANG Babadi ba TSALA! Tsamang lo Toropo eothe
ga nke lo bona SELAGA sepe se se rkelang Nama jake
Nna !! Nama tsa Kzomo le tsa Dinku, le Nama tse di lecoai
tse di Nonneng.

Mo Tlung ea Maraka oa **KIMBERLEY.**

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**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 & GRAHAMSTOWN

May, 1900.

Kitsish

Baruti bottle ba Afrika... General Superintendent's Office... 17 King Street, Durban, 10 Nov., 1910.

Matsalo

MOLEBALOA - Kas. Kapa... MOTHUMLI - Kas. Tshim... RAMAGAGA - Kas. Dlamini...

Kitsisho e e Bogole

Barekisi bottle ba loona... Mosekeng... (Ka Mabejhehejane.)

Tsala ea Begona

KIMBERLEY, PHIRIKONG 21, 1911

Mafikeng

Ka sheba sheba, 'me bonang... Ka sheba-sheba, 'me bonang... Mafikeng...

Abraham Khan... Dilo tse di Noang, tse di Jeoang, tsa Meshoroto... Bekang fela moga gagoe...

A.M.E. VS. ETHIOPIA.

TO THE EDITOR "TSALA EA BEGOANA."

At the end of their course of study... A true reformer, though said to have...

Sir, - Kindly insert at your earliest... 'convenient time' in your issue in reference...

Sir, speaking or writing as one of that... dear Institution I hope and expect my...

I am yours, etc., AN OLD HEALDTOWN BOY. ALICE, C.C. January 6, 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...

The work has been most favorably reviewed by various Professors of English literature in England and South Africa...

The book has been written mainly for students from the Matriculation to the B.A. (pass) standard in English Literature...

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 most 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 propose studying for the forthcoming University and Departmental Examinations, should lose no time 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...

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 received into membership in June, 1896, by Rev. J. S. Phipps, 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 whereas, 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. The Twenty-first General Conference held with first the extension of our work in South Africa; and, that we welcome with all our hearts the Delegates therefrom to a seat in this General Conference. This, resolved, seconded the action of General Conference and ordered the action of Bishop Turner in organizing the work in South Africa and appointing a Superintendent over that work. In 1898 Delegates were elected to attend the General Conference of 1900 of which Rev. M. M. McKone, of the founder of the original Church, was one, and the second Minister ordained - Rev. J. G. Tantal was the other; but want to America to confirm the organization 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 Proceedings, and form or order of Worship, as it was carried by any form a preacher then had desired.

The final reception was carried in Colombia, Ohio, in May, 1900, - a letter that was handed to now Deacon Jas. M. Deane in the order of Ethiopia in the Anglican Church. This you will find in the minutes of the Annual Conference of 1896, in Atlanta, Ga. 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. R. NGCAYIYA, Secy. Ethiopian Church of S.A. Johannesburg, 4th January, 1911.

TIGER KLOOF NATURE INSTITUTION.

SEKOLELA, mo ngopeng o mabe, sa ba baloa ka Tshabala (February) 4, 1911. Gae le phatsh'ela pedi fela mo Koleng sa ditiro. Ba ba ratang go di tsena ba koale babakano.

Telo tse ba ba ithutang go ape: Ngoga o ntha 212, oa bobedi 26, oa beraro 23, oa bone ga go dntsoe sepe.

Be ba ithatang go ralea: Ngoga oa ntha 16, oa bobedi 28, oa boraro 24, oa bone ga go dntsoe. Fa seha mo Koleng sa Dintsoe gona le phatsh'ela pedi 20, fa tsoe di ka tshaba ga go ephola go amogela bane go tsamaga go baloa motsoe go borobalo o motha ka July. Thothotho tse ba ba ithang tang dikotlo le botshere ke 218 ka agaga. Madi sa a skrutas dipetro, dipetro, ditsho mo sekola le ditlo tse bane e tshaba.

Bedimane bottle ba tshaba 10/1 ka ntha se e tshabang diaga ka le-memo fa ba tsale mo ngopeng. Ba ba ratang go tsena bakole ba tsale maina e bone ka botlalo, bogolo joo bone ka ditrago, le tsale ka le po tsang; ba ronele le dikotlo tsu matsoe tse di oang - mo morring ga naga go anagole bepe ba ba cose kolang dikotlo tse fe ba ana kholo los Mookami oa pele lo o tsamaga fa ba se ba iketse melao e tshaba dntsoe ditso tse bone e tshaba.

Koelang, THE PRINCIPAL, Tiger Kloof Institution, District Vryburg.

Abraham Khan.

Dilo tse di Noang, tse di Jeoang, tsa Meshoroto eotlho. Bekang fela moga gagoe. /Le mafoko a ga Sekgona Lechete-ba go a tshaba tshelelele o se mabele boara PABUSA ba naga Bedirile a chese tamalano gore achese

TSALA EA BEGOANA

(The Friend of the Bechuana.) Published every Saturday morning at Kimberley, ENGLISH & SICHUANA. EMANCIPATION... 12-2a.

Advertisements: 2s per inch Single Col., Repeats 1 prin. 0/- Double Col.

Stand ing Advertisements: 2s per inch per month Single Col. 0/- Double Col.

The only authorized medium for reaching Native communities 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 Hendrick to Miss D. S. Tombell both of the Garden City.

Mrs. J. A. MOUTSIAPHO who has been visiting her mother at Bloemfontein passed through Kimberley on her way back to Matieling - Miss V. Steis is spending her vacation here - Mr. H. Blocher is spending his in Bloemfontein - Miss R. H. Ramson, of the Maitland School, Monticaster is returned from Queenstown - Mr. Tzammah also passed through from Algea Bay.

FIRST ORDINATION - On the 7th inst. the Rev. A. J. Wookay of the London Missionary Society attended at the Evangelical Church to ordain Mr. Roger K. Mogodi, 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 and one to witness the services. The Rev. Mr. Wookay was assisted by Rev. H. Williams of Kanya and W. C. Wiloughby 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 advice or helping out. What the pen of the writer is anxious to point out is, strictly speaking, not on the line of curriculum of education, but on the way just akin to it. It is the question of diet 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. It is not wise seeing things 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 some time back, I have, 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 requires? Just as all is essential to the working of a machine, so must the human body, in order to do the work fully and bear the strain of life, be supplied with diet - proper nourishing food. Here 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 irritable 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 store, post, wheel-burgers or as drivers on cart, etc. Of course though changes for health's sake occur in many instances as in other places, yet the fact of the course of the reason in this Institution would argue one to suggest improvements. Besides those who quit for health's sake something might be said of those who, perhaps because of former slanders and more vigorous health, have

... e mone go galetso, Kgodi...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

... Mose, Tolo le Tlhamaisano...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Makomatshebe a Tiger-Kloof.
PHOLO NO III.
TROBOLA.
Ka Dr. Mackenzie.
Jaamong kana le go ba...
... ka letlho la...
... go galetso...

Ka gona go Abong gola...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Gala ka epage...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Kgodi Seta la Moema...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Mo Kromamang...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo go buling...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo go buling...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo go buling...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Tsa Bakoaledi.

Moano Gwating...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Mokgao tse "Tala...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo bo simoleka...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo bo simoleka...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Boletso jo bo simoleka...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

... F. L. SHERB...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

... F. L. SHERB...
... ka letlho la...
... go galetso...
... ka letlho la...
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... F. L. SHERB...
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... F. L. SHERB...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

... F. L. SHERB...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

Maitsho.

... Maitsho...
... ka letlho la...
... go galetso...
... ka letlho la...
... go galetso...

... Maitsho...
... ka letlho la...
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—Proverbs of Solomon.

No. 31.]

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Se Lebaleng!!!

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ee bo SENNEIRI e e ralong
athaping le Bechuana botha.

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mentsinti oa Dithako, Ma-
hutehe, Bo Hempa, Ditaku
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Okooloocang.

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oa lona, se thole lo reka go
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Maupe le Merogo mo

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ga nke lo bona SELAGA sepe se se rekelang Nama jaka
Nna!! Nama tas Kgomo le tas Dinku, le Nama tse di Leocai
tse di Nonneng.

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GRAHNSTOWN.

Mafokonyana

MOCORWA.—Ka waka e a fitleng go na ooa go ahoa monna mogolo mongwe hos Engolane aha nyaga diile 110.

CHERRELA. Ntswa o boetse hos Kapa. Me L. F. LEARD, M.P.C. o bafie hos dibhotleng. O tloga a boela Kapa hos phethogeng sa Parliament sa Prowense.

MR. BAUER e thomile Borto e a tla thlohlomang gore terena e diglase eng hos Cathart maloba. Cherehana ea cone ka Mr. Adwokete Samson of Grahamstown.

KA KESERANE magode a thobetse mo Kerekeg sa Roma e Makgona hos Kapa, ka cone koleke eothle ea sirelo sa kamombo 212. Le jaanong ha sa batloe.

MA ADWOKATE.—Oe taeny phethogo ea di bariter hos Kapa, di okeagoo ke bo General Herzog le Mr. Schreiner, go akanya kopano ea di bara eothle tsa Koloni tse nne tse di kopanong.

MR. DOWSE, Secretary sa Native Affairs Cape Town, o batla metho mongoo go moncho oo o rategileng go na o tshela hos German West Africa go na o tshela Bancho ba Koloni go na o tshela Cape Government tse.

BHONENLA.—Makgona a Matobela land a eme ka dinoo, gatsa erile Diijo go na teng a thobetse Letebele loho ka go tshela moratano oa Legkoo hos Umali, Lord Gladstone a fetola katheho oo, are a tsene toronko ba katheho jothla.

MAKULA.—Goromante oa India o dirile molao oa gore fa ma India a ba lake a choona sentle mo South Africa, go na agente ope o tla thobela a letelole go ee phutha Makula hos India a tlang go bereka mo rasimono a dihatere mo Natal.

BABEREKI.—Eriie maloba Mr. Dalmeida, Magistrate oa Jimiston e a thobela Legkoo le ragile Moncho mo methologeng, go boea molao o itsheng Makgobatho go ratha Bancho Gona le molao e e breekisang Bancho, ga ha choanela go oathioe ka Makgobatho.

BAHUMI.—Mehungadi mongoo mo-ge mogata milione Schenk hos America o di cone eme. Gatsa erile monna a losa a mo oka a nna a mo taenytsa mere. Dingata tsa molomo-ge a choona. Mogata mosadi mo ona a sa ooa go ira taentame, a thogelisa mosadi half-million.

CHELEKE.—Babadi ba rooa ba letelole go itshela thoko. Gona le diponto dingoo tsa thogo ea ga Keriri tse magode a rehang ka cone. Fa o ka reka ka cone o ka choona. Le cone o itise go na ope o go tshatshang ka cone.

Gona le letfoko le leng *Insurrection* Sevwaga fa Uase ga thebe ea ga Paulo. Fa eile ponto e e slameng oone e ka- dihoe *Enbrachi* oantzi swacht.

LETO LOA GA JUNE.—Gatsa Psho ea Engolane e tse cone go duela beng ba e-kepepe cone sa palangoe ka Moros Setori fa a thobela konno, thobetsho ka 21,000 ka letshadi. Ke gore erile fa se mo letsho hos Darban, e tediaga- ssa le mafatsho ka terena, e sa Boro- tle aha a sa go tsena hos Boshona, tsatsi tengoo le lengoo ja bo le phirimu 21,000. Ba bangoo chelete ba e oia fela ba ntee ha rapana.

JOHANNESBURG.—Go cogile letsho- rhonyana hos Johannesburg maloba fa go choona tololo ka Kantoro ea bobedi, Mr. C. E. Dorey oo o tokelakang Magistrate ka Seberu le Sebhoto le Metebeli. Bane ona e sa koa dikoaeng e a fitha a za-za dikafere teng are fa di ka mo nna 22 monna le monna, o ka golotha thabe ea bone e e gologilong. Katsa diile 21 tsa ntaba madi ea nna 242. Eriie go phutholaga batho ba ha gologilong ba ea toronkong, jaanona beng ba chelete ba gogogoroga. K-fa di sngoo Dovey e choora. Oa ale f- pele ga Magistrate, kgatso ea basioa ka morago.

DE BEERS CONSOLIDATED MINES, [Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TSWA BA LAELOA GO BOTSIA 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 Tsa-e Tona e Thologang Thata Viscount Gladstone, Tokololo ea Kgolela jwa le Thologang thaba e Kgolela a Ntshela sa Bana, Katsana oo o Godingeng sa South Africa, Gwena-Gwena le Moladi-Golo oa Kopano sa Buntshi Afrika.

Ereka go lebanyo gore ha fakatse dinku le dipodi tse di cone go Bo- satho di jana mo Prowenseng sa Orange.

Ke gona hana ka thata tse ka di hoocong ke tamanyana (2) sa lemana 2 sa Molao oa Lophalo No. 32 sa 1900, (Orange River Colony) ka rerang ke bohala ka utloatho go simolola ka tsatsi jeno ga thero e, melao e e leteleng a tla laola go tsengoo ga dinku le dipodi tse di cone go Boatho mo Prowen- seng sa Orange Jari Bata, obong:—

Go nke go letelole ope go taeny kgatso go letsa go taeny mo Prowen- seng e e hoocong dinku dipodi tse di cone go Boatho le sa ka tsena kgono ka nge oo dikgore tse di leteleng:—

Mofo tsa Pasa (Winnipeg) District Hartmann, Joel's Drift, District Ficksburg, Jackson's Drift, District Lady Brand, Vercauteren's Drift District T'egener, Stephaan's Gate District Weppers, Maghaleen Drift Bonville, Clearwater District Bonville.

Kgoro tse di tla buloa gore di tshetsho ka malatsi a tla bololong ke Kgosi ea Ditemo kgono mo emedi oo gago mo Koranteng.

2. Dinku eothle le dipodi tse di tsenng mo Prowenseng sa Orange Jari Bata di cone go tsenng di choanetse go tla di sene lophalo le gona di tsoe ka tsela e e tla itumediang Mookami oo dinku mo Prowense e e hoocong kgatso mongoo o sele oo o tla thogoo ke ene ka tipi e e a thlocong ke moko- sedo oa Ditemo mo tsanng e e dumocong ke molao, fa kgorong e diha- tahane di tla tsenng ka cone mme ga nke di letlo go tsena go tsamala di tsoe jalo.

3. Fa dinku kgono dipodi di ka tsoe kafa tsenng oa temaa 2 sa Thero e, meladi oa Dinku e Drift, District Lady Brand, Vercauteren's Drift District e ntee, mongoo dinku kopel ea lone lefa eile mokoledi oo cone era kopel e nge e romela Magistrate oa Distrake e di tshetshane di sang koo cone mo Prowenseng sa Jari Bata.

4. Diijo tse go ina dinku lefalele dipodi fa kgorong ea bo tseno di tla cone mo go nngoo mokoledi oo dinku tse, a di duole a sene a netole lekolole di tshetshane di cone di letlo go tlogela kgoro tsho e e tla locong e tsana half-krono gidimo ga hothane dile legkoo kgono mmo oo cone.

5. Dinku le Dipodi tse di cone go Boatho ga nke di letlo go tsena mo Prowenseng sa Jari Bata ka tsana fa di sene lokoale loa molao lo lo shu- pang gore ga dina lophalo.

6. Mofo mongoo oo o tloang melao e o tla bo sa ka cone le go letlo- dia a letsho tse e e sa tsenng 222 are fa a tsela a ka gologoo ka tiro e e thata kgono ka nte ga cone tsatsi sa ee sa tsenng kgodi dile pedi.

MODIMO BOLOKA KGORI.

E ntshole ka Satala le Sekano same mo Crispown ka Tsatsi ja bo 14 ja Sedimothola 1910.

GLADSTONE, Motledi Golo.

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Mae, Botoro Botolo dile pedi: 7th, le dile tse dingoo tsa Lenaka.

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O itshise Bancho eothle ba Afrika fa a butse Ntlo ea Batsamai me No. 249, Walahka, BLOEMFONTEIN.

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Ke tloga ke lo baakanyetse le marobalo. Adrese: J. C. LIBATE. Telegrams: Box 630, Bloemfontein. "Libate."

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Gauti le goora Schoonraad.
Maape le Methale eothle ea Diijo tsa Tshina.
Mabele le Mebidi, go Dikgong tse di Shagilong.

NOTICE.

THE Secretaries of the O.F.S. Native Association Branches, are hereby informed that the Annual Congress of the above Association will sit on 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.

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Insiprint: See following pages

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Friend of the Bechyuana
February 4, 1911.

"Yaka metsa a tshili mo moeng o nyoriloeng, mafoko a monate a fatshe ye le kgakala a ntsa fela yalo."

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

Vol. I.—No. 31/ 32 **KIMBERLEY, J. A. S. 1911.** [Thloathoa 3d—Nroaga 12/.

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Be nala thito e nani ea Dilo tsa Kemo ta di ka go itumedisane. Thloathoa tsa cone di chosile sentle gore mongwe le mongwe e di ipalele. Be thomaneise fa le nana di tla ga kgatlha, ebile va ita fa go ana Wen'e a ope o ka go rebselang sentle jaba roana. E tla ere fa u talle go raka u bolale gore a u badile kiziano a mo **TSALENG EA BECOANA**.

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PAKA TSA BANNA tse di sagilong fela jake tsa bo Seneiri, 3s. 6d, le 50s.
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10s. 6d., le 15s. 6.

ARUKHOE a setofa a thata, a a shoshotha di oleng, 4s. 6d., 5s. 6d., 7s. 6d., le 10s. 6d.

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KIMBERLEY, BOKSBURG & GRAHAMSTOWN.

TSALA EA BECOANA

(The Friend of the Bechuana.)

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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, FEBRUARY 4, 1911.

THE UMTALI PREDICIE.

His Excellency the Governor-General has issued a statement and cleared the sky which was thick with the fog of anti-Native articles and speeches on the above case. Now that the smoke has cleared it is difficult to conceive what the pothar was really about. Lord Gladstone did not pardon the man; he only prevented the gallows from rapidly relieving him of his anxieties, and sentenced him to suffer imprisonment for the rest of his natural life, which we are sure is to him a much harder punishment than death by hanging. So why all this howl? The South African press has always ought at the least straws and fabricated mountains out of less than molehills if only 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 brute again and again forced, at point of knife, a lonely invalid woman, and actually restrained to repeat the act. The presiding Judge could find no circumstance to mitigate the pain of death, and solemnly told the convict 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 jurymen he would have preferred a verdict of assault with intent." They say the pen 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

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

There was a violent scene the other day at the corner of V. and W. streets. A white man with a white woman was observed by Police Constable 1233 engaged in a little sort of combat. The white man was shouting and the woman was screaming. The constable could not prevent them.

According to the story told to Mr. Gill in "B" Court, Lamp Mababa, the accused found a white man with his wife, and a fight between the accused and the white man ensued, the white man getting away. Labor on the accused and his wife had words and the woman almost smothered the accused with a large stone. Accused then knocked her down and hit her right ear off.

After a long hearing Mr. Gill decided that accused did not do a white man in the room with his (accused) wife, and he considered that the accused had provoked, and therefore accused would receive the light sentence of six weeks hard labor. The heading included now 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 civilized and educated white man, whose culture plus instinct should have taught him that she being nearest and dearest to him deserved his love and protection. In the presence of the children he, it is said, poured cold oil over her, kicked her until she was dead. This diabolical outrage bears the mild heading: "A Bulawayo Wife Murder." Partiality was never more flagrant and deliberate. Referring again to the Umtali nausea we note that Lord Gladstone regrets the delay in issuing his explanatory statement. We, however, so far from regretting anything, are happy as the delay has shown us how bloodthirsty some harmless looking creatures really are, and that we share this enlightened atmosphere with cannibals.

Sub-Rosa.

SOME.—A Hollander named Klansen banged himself at his home in Church Street, Victoria, last week. The world is changing indeed. Datchmen never used to hang, bang 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 Klansens show that they are changing and the Natives are changing with them. Natives started by getting toothache and one Kalahari has actually hanged himself to a tree, by the neck until he died. It would not be so funny if the innovation took place in Jadeduburg, but the mere fact that it took place in territories makes the innovation all the stranger.

MAKEDD TRIVEL.—Two Dutchmen are in for it at Uitenhage. 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 in their feet, which satisfied everybody that the theft was committed by Kafirs; thanks to the spoons, however, the right culprits were successfully traced. Some burglary and black peril cases in Johannesburg

were found to be the work of white men whose ostensibly 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 cross.

Transvaal Native Teachers' Association

(CONTRIBUTED).

The Half-Annual Conference of the Transvaal Native Teachers' Association was held at Bethanis, Rensburg during Sir Hamilton Gold-Adams' administration. Dr. Rasmabotom acknowledged the receipt of this sum, which, plus interests amounted to £27,000 on Union Day when he last had to do with it. He believed that this sum amounted to about £30,000. Any representations regarding that money should be forwarded to the Honorable the Minister of Native Affairs. The deputation thanked His Hon. and Dr. Viljoen and withdrew.

The first item on the agenda was a discussion on the paper—"Good Shepherds" 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. Molamu and T. Molefe be empowered to deposit and withdraw from Savings Bank, monies 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 favorable and unfavorable 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.F.S.

In obedience to a resolution passed at the Wesleyan Synod (Kimberley-Bloemfontein District) which sat at Thaba 'Ncho 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 deputation (the Rev. Messrs. Hosenham (Thaba 'Ncho), Clow (Hellbro), S. Wright (Wimburg), J. D. Gonyanya (Thaba 'Ncho), and Mr. T. M. Maphela (Bloemfontein) were introduced by the Veteran Missionary (Rev. Jas. Scott) who is now leading a quiet life at the Free State capital. Mr. Hosenham acted as spokesman. He submitted the object of the deputation and the wishes of the Synod in a brief but comprehensive speech. Dr. Rasmabotom 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 £2,000 per annum, hitherto voted by the Free State Government for Native schools. He had, he said, recommended £4,000 for the next financial year which was hoped will be accepted. He further remarked that the new code for Native Education within his Province was being prepared.

Mr. Hosenham enquired about the Imperial award of £25,000 for the aid and advancement of the O.R.C. Native during Sir Hamilton Gold-Adams' administration. Dr. Rasmabotom acknowledged the receipt of this sum, which, plus interests amounted to £27,000 on Union Day when he last had to do with it. He believed that this sum amounted to about £30,000. Any representations regarding that money should be forwarded to the Honorable the Minister of Native Affairs. The deputation thanked His Hon. and Dr. Viljoen and withdrew.

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JAS. W. MILLER, M.A., F.R.G., F.S.S., F.S.A.

P.O. Box 333,

KIMBERLEY.

Kitsisho.

EREKA ele kgodi dile 7 jaanong re ntsa re gatsetsa Beccana Koranta. mme ereka mo kgoeiding eno go ntsa phuthego mo Thaba 'Ncho, e e shupileng fa dijego tsa eone dile dikama chile di e imela; mme ereka mo kgoeiding tse di fitileng, madi a bhabdi le barekisi ba a kolotang Koranta ale £121; mme

ereka go bonala fa Morulaganyi a sa kake a rulaganya Koranta aba a phutha madi mantshintsi so mo mafelo felong a phathalatseng; Komiti e rona e dumalanye gore Mr. W. Z. Fenyang, Box 14, Thaba 'Ncho, e nne ene o tla amogelang dihelele tseo colthe a duela dijego tsa eone.

Bhabdi bothle le barekisi ba itsimoe ka boikokobeco gore ba romele madi a bone bothle ko go ene, gore a se tloge a batla ka tsele e e tla re utluisang bothoko rotthe. Bhabdi bothle ba laeloa go romela ditse tsa bone koa go ene.

ISRAEL GORONYANE, Secretary.

Thaba 'Ncho, January 21, 1911.

Tsala ea Becoana

KIMBERLEY, TLHAKOLA Maitalo.

GOODMAN.—Ka December 21, 1910, ka Jippenzwa, ka M. M. Molefela, M. M. Molefela, M. M. Molefela.

MOTSHUML.—Ka December 21, 1910, ka Jippenzwa, ka M. M. Molefela, M. M. Molefela, M. M. Molefela.

Go nosa mashi ko Kgoro ka Jippenzwa, ka M. M. Molefela, M. M. Molefela, M. M. Molefela.

MOCHOKHO.—Ka December 21, 1910, ka Jippenzwa, ka M. M. Molefela, M. M. Molefela, M. M. Molefela.

RAMAOGA.—Ka December 21, 1910, ka Jippenzwa, ka M. M. Molefela, M. M. Molefela, M. M. Molefela.

La conio lo Ramagaga.

Moshui Kgosi Sebele.

GAESE e re tlogele ntsa es sethobu, KINO WARD o ile: e thomile ka ntsa, BATHONG o fitile; ga baale bo FELTMAN BIKHITSI le MARK TWAIN, le baruti ba galampolegile, GRUTZNER ga saleo; KRÖPF, moasopotolo o Maxosa, oo o ba tlogeletse bohoja go bo sa bolegang ja tse di tlohegang tse segahone, o ile; KRISHI se tsa shosi se se gatisitseng, buka tsa Serolong o ikhuthisa pele ga Kresemesa. Gompi eno rena le bohutesana jo bogolo go latolela bhabdi ba mme KGOSI SEBELE SEBELI Kgosi e kgolo ea Bakomoko koa Molepolelo. O robetse ka Mantaga January 23, 1911, morogo ga pobolo e telele a nyaga dile 69. Jaanong re felelece melatolo ga re ite gore re ka gomotsa bhabdi ba rona jaag fa dinchono di re thatlaganela ka tsele e e ntseng jaana. Kgosi tsa sehohele sa bogologolo jaanong di fela, koa e tang go tsa e Kgama tse, eo re rapelang gore a bolokego mo sebeceng se se bololelaeng Beccana e ba pota ka koa go bo monga bone.

Moshui ene ele moros kgosi e kgolo Sebele, ebile ele kala ea chukudu eabo e kgolo Mtsalekane jaka Ra-Lohegang yena ele Goromote o naga e ncoeng ke Beccana, bhaba colthe di mo kgethela, SEBELE ele ntona ea kgosi, o bile a nyadisisa ngoana ga MTSALEKANE—kgatisadi-e LOBENGULA—e rana ka leina le re gaka. Erile MTSALEKANE a phatlaladia mo Coenyane ga Matheru a ga POTGIETTER le Barolong ba ga MONTSHOIA, fa a sena go Buluwayo abo are moradie a bekoe, ga retela fela ka Beccana bana le tselanyana ngoana Seheberu ea go thotla go nyalela dichaba—bogolo fa motho ele kgosi. Erile a sena go nna a rutana rutoa ke "Ngaka," (Dr. L.

VINGOTONE) koa Sekolong sa ma Louton sa Kundumane, eare rrago e ahoa ka 1893 a tla go tseka estalo sa gagoo e busa morafe o mogolo oa Bakona.

Ka 1893 e se Kapa go e go bona bokgoba koa ga jone, le cootle; ka 1895 e le tshabela bo BKAME le BATHONG gona Kuini SYORI le matona gagoo. Bo Mr. CHAMBERLIN, bo Lord GLADSTONE le MEBORNE o ba bonye kong le UKU o Westminster ee o

elomomi bobe, ee o polase e ntabantseng meelona le barolong koa Thaba 'Ncho, bo bothe o ba bonye koa bojja.

BARBLE ene ele mmoleli oo mogolo mo piong tsa legae le Makgoos. Erile jake go go beoa lenoeo ja tso ja Sekole sa Moeding, ger-Kloof Native Institut-

ion) Koranta es Makgoos ene mmolela eare: "Sebele ele sekai se sentle sa tsho le bogosi." O thibidi- tsego thata le Bagamangato, ngala le Bangontseja sa

elone, lafagontseja sa tsho batho ba gagoo ka mole- a raia coelo-pele: a koranta tsa Beccoana tsa

otho le tsa Sekgoos. Ke o sa coang go agela tshogo es Londone Kereke sentle le morafe es gagoo coang oo mogolo ke KRA-

GA. Rea mo tshediara, re tsa batholagadi, bana le tse othe es Mokoena mo

mong e tona-tona e. Bana naledi e e tla kgo- tshela leng?

ebogo go Ditsala
... koa leboja ditlala tsa rona tse...

Dilo-Dilo.

HOTILE agoo koa Port Brown erile gela ene es phomole le metse e e...

BATHONGKALE—General Pitt Kronj o kha tsho koa polasing es gagoo mo...

Mr. N. M. MOTSHUWI—tshelo koa Klip- dam ene eise e tsho gae koa Thaba...

STANDERTON—Thesgo e e dirileong ka Nobe e Tshelha maloha fa e thare...

NATAL—Muso go choroo Makula aha...

Mr. M. MICHELOU, tshere es Sekole sa...

TIONKO—Egosi e gelooe koa Natal...

TIONKO—Lefata le roromile thata...

PRINSBURG—Kopona e es Binea o...

MOCROFT—Koa Barkly East gona le...

JAPANE—Makgoos ene tshogo e...

BOJIAN—Lekgooa tengoo le ntlou...

REV. KANON OXFORD—Moroti so es...

DINGAKA—Gaeo General Hertzo...

KOA JEBENNAN—Sekepe sa dlo es...

Ms Arabia koa ga one e...

DITSHAKO—Koa Johanneburg a...

REV. G. KUBU, M.A., oo Pitale o...

CHIEF SAMUEL MOKOKA—Ba aha...

TOLONG YA TSHALAYALA—Mr. Glen...

DUTMAN—Go nise namase e tona...

Re rata go shokela badidi ba rona ba Frel Setata mo Kitshong eora Aberdein & Butt koa Bloemfontein.

LOMO—Kgoos tengoo ja metho...

LIEUVA—Mogosi mongoo e thidi...

MACHANA—Koa Chama ntha es...

AUTRALIA—Makgoos a laola beng...

DITSHAKA—Gaeo go phuthagile...

REV. G. KUBU, M.A., oo Pitale o...

South Afrika ke Egepeto.

GO BUA MOENG.

Marna e Australia a ene a tsho...

Labano lelogoo la Afrika le siomo...

Thiothoo es badiri e simolela...

PAARDENBERG.
Fong ra bona madhepotsanyi...

Kimberley e Khabe ebile e se...

GO G. KEOPEE le ja nang le...

MOROTI—Mogosi mongoo e...

... koa Bathoo, ebile ga ba rate go...

Meloo ebile o gelooe mo Koran...

Koa tang ga Dikgao.

Makgoos ale mabedi ene a e go...

... koa batho e ba rate go...

... koa batho e ba rate go...

... koa batho e ba rate go...

... koa batho e ba rate go...

Mafokonyana

TMO TSA BOZLA.—Koa Bhefomfoni maloba Egoos le tsa bofokong-feld le rekile poo ka...

Gale paka eno ke sone sa ea pala; 'ma e bonea ke batlako-fadise fela bontsi ga bo e bone gojole...

MOFOLAI.—Bura leangoe le ipolalle koa Obane. Maburu a hile ana e chomane le Becoana a sa ipolale-polale fela.

MAKOLOANA.—Dironyane tse ene ka di tubela ha tse, jaanong di sa e thoka, gaeo di bojale dipotane le bo tshatane.

FRILANA.—Polisi ja Transafala le salo nyaga dile nas hard labere ke DiJoche koa Pretoria, le thabakile ja nona.

JAMANE.—Maditane ale mabedi a thabakile ka balanu maloba a ala rati. Ditopo tsa bone di thosoe mo letshang.

RAABER.—Erlie sekape sangoe sa Kuba sa ea Amerika ho Matroho bale 8 ba thelegoale ke metse sa a batang, ga aho bale 8.

KRUGERBOR.—Makgoos mangoe erile a kgabaganya sepele a thuloa ke tarane, mona le mosadi bas aho, kgarebe sa falala.

EAT AFRIKA.—Erlie makorana o ooa Beira o ea Bartholomew DIA, ea thabakile go lebaga le Sofala, ga betsa Bancho bale 14.

POTHESTANG.—Kgoosana lengoe le bolaloe ke metse le sapa mo Morari. Ona a letse a kgathitsoe ke rragoe are o mo itaa metse. Nyoana o sa ulong.

ITWILA.—Koa mafalabeng a Bainoki erile maabole a Fora a ea go tseraganya merafu mengoe e e sekang meloane, ba laleloa ke Bancho, ba a bolale ale 5 ba kooena 7.

AMERIKA.—Maloba Bancho bale barare ba choere gaeo ba betelele mosadi o. Leagooa ba choena eo mongoe. Makgoos ale mantlanti a thabakile toronko a ba choere a ba bitela.

UGANDA.—Bishop Tucker oa fatabe jano ona a tla go teleka medi koa Engelane a go aga Kerako e kgole e zcha ea Dinesa ea Uganda (Cathedral). O phuthile £6,000, o santse a batla £41,000 gape.

MAOUC.—Mabuchona ale mabedi a thubile lewankale koa Uitenhage a nna £850. Erlie ka mothala pala oco e sa nola ditshako ba itshae bare ke Dikafere. Muthala ona o ba choera le fa ba roletseang ditshako goe.

KALIFENTIA.—Parlamante a dirile malao o o kgasanyang bana mo go ba nuala. O hile oo dirao ngogotela. Ma Japane a a koa Amerika a bolalele Paboo sa bone. Makado a coos lotseho President Roosevelt aba a o phimola.

PARLAMENTE TSA DI PROWENAR.—Tsa Natala le Transafala ga di bole go phuthaga koa Pietermaritzburg le Pretoria ea Kapa e kopanye maloba koa Cape Town. Ea Fri Setata ene e phuthagile koa Leabobedi koa Bloemfontein.

WITENK.—Kgoosana lengoe le ipolalle mogo, bare erile a tla ipolale ja ea ngakeng sa Mocoana ale laala, are haka joare morotoana etlare morago a la gane. Ko fa a kufela mangoe le rragoe le kgarebe, a bolale gaeo ditshako tsa gaeo di tsoane, a sa ngagang a thabakile.

DE BEERS CONSOLIDATED MINES, Ltd.
[Metlobo ea Komponi ea ga Mokebisa.]

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

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

G. A. FICHARDT, Ltd.,
[H THEILOH KA 1848.]

SELEKANE sa Sa gaeo digaba tsa Fri Setata ootlhe ka bogolo—gole, se feta nyaga dile 62.
Sa tumile ka gore ga go thoko epe re a galalang kgotse e re dlatlang
Re ka go rekiseta sengoe le sengoe go simolola ka Ntate go aboata ka Beitemela.
Re raka re ananye dile ba temo le sengoe le sengoe sa sa tsa rekisang le barni
Kala tsa rona di rekisa DiJo, Ditshoto tsa Ntlo, Dilo le Dithipi tsa go temo, Apero tsa Bhumu le Bahumagadi, Masala, jalo jalo.
Pa a thoka sengoe re koatle ka pua tsope fela e oo iteang etlare pona e tlang e go larere karabe le dipolelo ootlhe.

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Mas, Botoro Botole dile pedi: Tla, le dile tse dingoe tsa Lesika.
J. F. FLYNN.

J. C. Libate.
O itseho Bancho botlhe ba Afrika fa a butse Ntlo ea Batsamai mo No. 249, Waihuat, BLOEMFONTEIN.
Dijo tsa methale ootlhe le Dino tse di tsididi ka thoothoo e e koa tsho.

Ke tloga ke le baakanyetse le marobalo.
Adrese: J. C. LIBATE.
Telegrams: Box 539, Bloemfontein. "Libate."

F. J. GETZMAN,
Froude Street,
Gauti le goora Schoonraad.
Maupe le Methale ootlhe ea DiJo tsa Tshimo.
Mabele le Mabitidi, go Dikagong tse di Shagloeng.

J. S. NTSIKO,
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BECOANA botlhe ba itshoale fa ke butse o Ntlo ea Dilo mo New Main Street go lebaga le 3 Star Bakery.
Mokoti o mogolo o kuang mosi o kafa morago ga Dilo oona. Ua gona Ntlo epe e lang Becoana Dilo tse di siamang jalo mo Kimberley.
TLANG LOTLHE!!

Abraham Khan.
Dilo tse di Nooang, tse di Jeoang, tsa Meshoroto ootlhe.
Rekang fela moga gaeo.
Box B. Telegrams: KHAN.
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Tshako tsa Babereki go simolola ka...
Tshako tsa Banna tsa Mekgabo go simolola ka...
Tshako tsa Maledi le dishue go simolola ka...
Tshako tsa Basimane le Basetsana tsa Sekole le Tshako tsa Tshoathoo tse di okococoeng.

Tlang le Atebatebele ka Lona Re tla lo itumetse
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BECOANA botlhe ba ba agileng koa Becoana ba laleloa ere fa ba reta di Sekerete tsa "Flag" ba batla tse di mangilong kapitlana e e reng tse di khididu.
Botoana Mangilong Go tsa Iva bona (Flag) tse di khididu.
reta pavete tse di ntseng jalo, loa boloka matijang morago lo noco di paeala. Tiro eo e tla diraloa Becoana agileng koa Buccoana jala eseng ba bangoe.
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TSALE EA BECOANA.

Yaka metsa a tsilli mo moeng o
loong, mafoko a a monate a fatshe
kgakala a ntsa fela yalo."

THE
Friend of the **Bechuana**

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

Vol. I.—No. 33.]

KIMBERLEY, FEBRUARY (TLHAKOLA) 11, 1911.

[Tlhoathloa 3d—Ngonga 12/.

A U TLOGA U NYALA.

Es nali thro e ntsa se Dilo tse Kemo tse di ke go itemedisang. Tlhoathloa tse e mo di chosile sentle gore moeng le mosoge a di ipalala. E tshemmetse f. le ntsa di tle go kgathala.
E tse are fa o tsile go reba u balela gore a u badile khatsho e mo TSALENG EA BECOANA.

Belika e Tshetha le e Choenu e Malomo. 2s 6d, 3s le 3s 6d jarata.	SELEKA E TSHETHLA ea Japane 1s 3d, 2s 6d le 3s 3d.	Masela a Maanthe a Belika. 1s, 1s 3d, 1s 6d, 1s 9d jarata.	Kanta tse Belika tse di Tshetha. 1s, 1s 3d, 1s 6d, 1s 9d.	Mokgabo ea Selika e me Setlha. 4d, 6d, 9d le 1s 1d.	Furumo eo monetha ea Sateere 6d, 9d, 1s, 1s 3d.
KAMME BO MOSETLHA. 2s, 2s 6d, 3s 6d jarata.	DIKRAMBE TSA BANYADI 1s 6d, 2s 6d le 3s 6d ngoe.	Bolotse ba Kemo. 4s 6d, 10s 6d, 12s 6d ngoe.	Bante tse tala. 1s, 1s 6d, 1s 9d, ngoe.	Khako tse dichou 6s, 6d, 1s 6d, para.	Dikonshu tse di logi- loang. 1s 6d le 9s para.
LENTS E OHORU. 3d, 1s, 1s 3d jarata.	KGELE TSE DI CHOEN. (tse di dikante) 5s 6d, 7s 6d, 9s le 6d, 10s 6d ngoe.	Kaushu tse Mabogo. 1s 6d, 2s le 2s 6d para.	Bostroko tse Choenu. 1s 6d, 2s 3d, 2s 6d.	Hempe tse Basedi. 1s 6d, 2s, 2s 6d, ngoe.	D droese. 1s 6d, 2s, 2s 3d.
BO KAMSOLE. 1s, 1s 6d le 2s ngoe.	MANG KA TENG. 2s 6d, 3s, 6d le 4s 11d ngoe.	Khai ea Shelton ea dibempe. 3s jarata e balela setlha.	Fla-lette e thata. 5d, 6d, jarata.	Sone e nonofang 6d le 9d, jarata.	Khai e e lotaneta. 1s, 1s 6d le 2s jarata.

Dilo Cotle tse di batlegang di mo fa u rata go dira mosese oa Chenche: Khai tse di ntseng jalo 1/3, 2/, 2/6, 1/3 jarata.

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diatle tse diatle le tse dikhannou, 6s, 6d, 10s, 6d, 12s, 6d, le 15s, 6d.

TLHAKO tse Respi ke cone tse di ka rekoang bogolo ka Baberaki,
14s, 6d, le 16s, 6d.

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Selaga sa Nama tse di Mahura.

Ka Tlhoathloa tse di
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BECOANA le BANCHO
BOTLHE: Thosang 'maia
oa lona, se tsholloa reka go
sele fela fese Dijo, Dikgong
Maupe le Merogo mo

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Methale eotlha ea dilo tse di etang Dipite, Dijo, Dunoelo, Dithipa la
dilo cotlha tse di ka tshoang mo Matleng.

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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 Mathiba trial at Pretoria last week it was shown that the murder was most determined; premeditated, carefully planned and cunningly executed. The black prisoner plotted with the white man who procured the poison and the liquor, hired conveyance to Mathibased (in the absence of the black accomplices) 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 Mathiba who conspired 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. If the foreman wished to speak the truth he would have told the judge that "we decided on the recommendation because Fourie was white and after all he had only poisoned a 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 ravisher 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 he 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 peril "fraternity." His action has created such a sheepish submission among victims of the white peril and given the fraternity the satisfaction of knowing that go matter how deeply injured black girls will keep their mouths shut.

So the up-country Native woman carefully bore her suffering in silence through fear of being charged with perjury, and when the Police got hold of her faintly from stray scraps 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 farmindred jury that the charge was more than proved and the defence was the weakest 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 color had been outraged in the first place, by the white prisoner, who committed the Crime of rape upon a black woman, and secondly by the white jury who deliberately defeated 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 "Kaff woman." So the "White peril" triumphed over justice.

We need hardly add that had the colors 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 merry would do it this very hour of writing, being performing the African rite of picking cockles provided of course he was as fortunate as to escape the attention of the public executioner.

By way of further demonstration that the "white peril" is a respectable position—and that was beside the unctuous sentimentality who venture to claim it as a crime in the sense that the black pearl is one—the pardoned character instituted an action against his wife 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 unjust. In fairness to the jury system we must state that although it falls 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, after hearing a black pearl case discharged the Kaffir on the grounds that any overture 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 massed borders 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 in 1909 was £5,000,000 and £5,000,000 annually. An inspection of their properties, which comprise five separate mines, commenced with a visit to the diamond claiming room, where £200,000 worth of gems in the rough were spread out on a long table.

KAFIR COMPOUNDS. The free Kaffir 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 whites and 37,000 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 Kaffir boys sign on at the mine for a period of 12, 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 precaution has been found necessary to keep him from dealings with the "L.D.B.'s" (illicit diamond buyers). According to the company's officials, the worse and craftiest members of the "L.D.B." class are the Jews from Southern Europe. Despite all precautions there is believed to be a considerable leakage. A favorite trick of the "boys" is to swallow the diamonds, and if you call at the De Beers office in Kimberley you will be shown a photograph of £200 worth of diamonds swallowed by one "boy" alone.

The Kaffir earns from half-a-sovereign per day upwards, but he is not allowed to retain any money in his possession during his residence in compound. This is to prevent him obtaining drink from outside. He must take all his money to the compound cashier, who gives him a brass token in exchange for it. With these tokens he may purchase anything he needs from compound stores. Under strict promulgated by the late Cecil Rhodes, all profits made by compound stores are divided among the local charities. The Kaffir finds other uses for his brass token 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 "punks" in the compound, for the audacious skilful card-players sometimes undertake a period of three months' labour for the sake of rich profits in prospect. The Kaffir 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 labour than mine-owners on the Rand, where money and rations are both included in the wage allowance. If the Kaffir 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 12 per 1,000 but it is admitted that the return was lighter than usual.

What will that boy get? The compound manager was asked, at the visitors' passed a Kaffir 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 at a stock-owner. Perhaps he will come back later, and we will give him light work in the compound." When the Kaffir leaves the compound he is entitled to draw the balance of money due to him.

VISIT TO PAARDEBURG.

This morning a special train trip was made to Paardeburg, and the party walked over the trampled ground where the Modder River where Cronje held out solitely to the last gap. Fragments of shell and used cartridge still lie by the ground, and one unexploded cartridge was picked up. The trenches are half-filled, but the lines still show plainly how the British troops pushed and pushed the stubborn Boer General into his hopeless corner. As the motors ran across the dusty plain, a single avonogel flapped slowly away. A mob of corvids black-headed sheep straggled reluctantly from the road. They were of the old African breed that has been in South Africa since the earliest days, but it being rapidly pushed out by sheep which will provide wool as well as mutton. The post seemed to linger about the scene of Cronje's last stand, but there are no monuments there which mark the change of time. It was for these monuments that the three Dominion delegates carried while-flower wreaths, Mr. Laminor laid his tribute on the grave of the Canadian soldiers, and Mr. Fisher and Mr. Forde laid a like duty where the white crosses marked the trenches that held Australians and New Zealanders who paid Cronje's last reckoning.

FARMING SOUTH AFRICA.

Although the yield is now dry and dusty, Kimberley people tell you that the rains are due, and soon the yield will be a 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 nose cheerfully at the dusty scrub. "There are all the

plages of Egypt here for the farmer," said Kimberley man to-day, "all except the tropics." 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 Paardeburg 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 therein all the trouble lies. It is to be remembered, however, that the northern railway runs through the most barren portion of the Union, and that fertile lands of Natal must not be judged by the barren or the wild to the north of it. In Rhodesia, too, you are promised a land of wealth, but you are warned that its drawbacks are rinderpest and Kaffir war. In Rhodesia there is land for settlers, but the authorities want men with some capital. Africans have as little that Australians should be attracted by it. They think that we have to work too hard.

THE ESSENTIAL KAFFIR.

"What do you do without Natives?" asked one man. "No respectable citizen 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-to-do citizen has his half-dozen 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 compose altogether the tribal differences which separate them, and the danger is always there, and the man whom many of the white residents think may work mischief is the half-educated Kaffir. "The white-educated Kaffir," they say, "is all right, but the 'boy' who learns enough to use his words gets very 'swanky,' 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 who 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 direct the work of education and civilization in the Dark Continent.

Kitsisho.

BAYHO BOTTLER NTERA... DITSERR-LO UTOLE! Lo... la Ma. Mr. W. Z. Feenyang... Israele Goronyane ba... go phutha madi a... Coe coe a lo ko lo a... koa go hone ba se ka ba... ba nyema marapo tiro es... es na.

Koalo cothee tsa madi... romelo Mr. Israel Goronyane... Secretary. Box 20, The... 'Noho, O. E. S. Koalo ta... gatisio oona di romelo M... rulanganyi, Box 143, Kimb... ley. Dikitsisho tsa kim... tsa matsalo le dincho di... koa go Morulanganyi. Kim... sho ngoe le ngoe e tie le... Fa e teena ga ngoe fela... gabelo da, gararo 5. Tsaeng tsa lo tlokom... Coe coe koblang... koale thaka tse di balega...

M. J. Myburgh

Mosegi oa Diparao, 41-Old Main Street, Gaufi le Ofisi ea Diparao, Kimberley.

GA o nka lo belaela... mo tshengong ea gape... O tla lo segela fela jaka... rata. Ke moroa Isaaka o... bogologolo o ona a tumile bo... mo Beccoang.

Tsala ea Beccoana.

KIMBERLEY, TLHAKOLA 11, 1911.

Thuto ea Bancho ba Frei Setata.

Senoko-tsa Wessels e ntsing ka... Thaba 'Ncho, January, e domela... go ruela barongos ka Pabong... e Frei Setata go loka koo... e thaba e Gorontse, le gore... e Bopokhele le letole dikole... ba Bancho. Brongos ba... le ka Dikothobotho, Frikong... Bvoti ba go go bona Gorontse... tope tse. Koo e le Mr. J. D. Bloemfontein, Hothaba e le Mr. M. M. Mapikele, Bloemfontein.

Dr. Ramabotom (Marago e phela... a bohloka a ka ruela tope... ko Gorontse o tlokomela... Dr. Viljoen, Moladi o Dihote... ene ale gone, a ba fela jake... mo-oo-Kapa. Ara go boloo... £2,000, e e o tshobong ke... e Frei Setata ka ngoaga o... Bancho, ahilo latshe gore... go oo £4,000. Ara le mafoko... e o danela, ke chanele gore... dikole di kolekole. A ba... go bakago melao o thuto... Bancho.

Monere Hosebam a botse kaga... £25,000 oo kile a shoboo... nates go busa Koo, ga... go tse o tsa thaba kole... Marago-pholet are erile a... bohloka letole le Gorontse... Orange River Colony, a... ac, a tsa a kgogona oo... a, o tshobong ke matalaho... o shobolela gore jaanong... Poo ngoe kaga madi... go ruela ko Mr. Barton, g... e Native Affairs.

MAPATLHANA.—Makgona... mafalana a oona oo... Ganteng (Ophitong) a... Mabanyane.—Pando... jaanong o tsa masele... o tshaba thoto o... Kolobong ea Kapa... e tse le baberebi o... e tshobong ke matalaho... jaanong, tsa ba... e tsa ba tsa ba...

Boshotho.

Rev. Abraham Motobani, mona...

Ke dumanalo gore molato o...

Ke ba thobogeng o se Konferense...

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Boleke Perile.

South Afrika e hodolola thaba...

Gago ope o nang manyala se...

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Babereki.

Geize bathakha ga ba bagilo ma...

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Senode ea Wesele

Kimberley - Bloemfontein, 1911.

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Deklarishen

Goramente ea Engelaane o...

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Ke ba thobogeng o se Konferense...

Ke ba thobogeng o se Konferense...

Tsala ea Becoana

(The "Friend of the Bechuanaland.")

Thoko 12 - mgogana.

HALEKISI.

Mr. J. M. ...

Mr. J. M. ...

Mr. J. M. ...

Mr. J. M. ...

Mr. J. M. ...

Mr. J. M. ...

Mr. J. M. ...

Mafokonyana

TALISA e OLEKO.—Gone go thomi-
lo lekgotla ja ba thothomi ba ba
da opotang gore terana e tibanamo
totoo eng. Bane ba bona gore mo-
kgodi a fihla fa mabotsheng e se ka
a tshabisa, tabogisa terana go tloa
sebakanyo. Bang ba terana le bona
ba dirile bofalele ka go se bona
melao ea gore terana e tla taboga
jang mo monkhateng.

REV. THOS. L. PEARL, moroti eo o
kgotletang thata-thata ea Gweru-
moree ke go Kgafela o fihle ka fano
a con leotong kon thutong tsa gagabo
kon Ficksburg, Lindly, Bethlehem le
mefelo a mangoo a Frei Setata. O
fihla a tholola mono motikatholeng.
Ona a goretse Rev. Mr. Williams
le Mr. Phehla mono.



Mathata a Botshelo joo la gare

Dinyaga tse di tletseng, Ditiraga-
lo mo Botsheleng joo mosadi
di bonosela ke kgokokoane
tse di khhiboana tsa ga Dr.
Williams.

Polelo e a latelang ana le leshete
thata mo bantsheng bothe ba ba
lebelateng ka thotafalo ka temalo ea
dinyaga tsa ditiragalo tse di fa gare
ga 40 le 50. Moruti William Koico
ea Kerako ea Luthera kon Johannes-
burg o kuala jaana:—

Mosadi ea me ona a loala bolotse
jo bo chosang, tsole eo ea thibaganela
ea mo kganelo tabika tsa madi fa
nyaga tsa gagoo dile 45. Ka kgodi
dile thano ga gona sepe se se kile
ra se bona se ntseng le thusho mo
go ana. He leshete molemo mongoo le
mongoo re o laetseng ra thoko
thusho, go uba-uba ga pele, thabi tse
di kgolo mo mateng le kafa morago ga
magetla, di thali mo mateng le
thogo a e botshoko, colthe tsa oketse
maselana a gagoo. Motibamongoe o
fihlele ekete setopo. Ka ngoga tse
di tletseng dile pedi mosadi ea me
a sena go coga mo diphateng. Ngoo
ea ngaka tse thano tse di mo leke-
teng ka thata eare bogolo joo mosadi
ea me bo kgathang le go fola ga
gagoo, aba are ga a hake a thabela
pele. Bane ra ana le ngoo ea ngaka
ngoo ea tse dincho tse di gaisang, le
one a retelolea ke go ka nana mosadi
ea me tholefola ea pholo. Motiba-
mongoo ka kopana le mosimane eo
moncho mo ditrateng tsa Johannes-
burg, ka lemoga fa a chotse bukanya-
na e gatisone ka Seatho, kare a
nkadime ka bona mo go cone fa
tsole tse di ntsheng jaka tsa mosadi
ea me di fodlisoa ke kgokokoane tse
di khhiboana tsa ga Dr. Williams.

Ke bonako ka romela madi a a leka-
nyeng koa go Dr. Williams. Cape
Town, kare nthomela botlolo dile
thataro tsa Pink Pills. Ekie mosadi
a sena go matla kgokokoane ea botlolo
dile tharo, kgodi tsa gagoo tsa
simolola go tla ka thulaganano ea cone.
Ke itumedisio ke go bona pholo ea
gagoo. A coelala pale go nna a
melata dikgokokoane meo koa pale
a fola ka nako eo, jaanong ke kgodi
dile a ntsa e fodile. Mosadi oa me
e itakanente sentle, o ja sentle, o
rebale sentle. Dingaka di ntamutame
£34 tsa se ka tsa nthusa: mo botlolo
nyana dingoo tsa kgokokoane tsa
Dr. Williams tse di ojaeng maboti-
nyana fela, di bolokile mosadi oana
mo loabang. Lo gololeseng le go ka
dirisa chuppo e.

Di rekisio ke terekisi ka melomo le
mwenkhele, lefa o ka di laetisa ka oosi
koa go Dr. Williams' Medicine Co.,
Lime Street, Cape Town. Botlolo ab-
ana 34 lo shikanyisa oa Stempes sa
Gormante, kgono 17; botlolo dile
thataro le 24; oa Stempes sa Gormante
21 o a deule sepe post.

DE BEERS CONSOLIDATED MINES,
[Metlobo ea Komponi ea ga Mokebisa.]

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Re ka go rekisatse sengoo le sengoo go simolola ka Nsalo go shoetsa ka
Setimale.
Ea raka re sanys dile tsa temo le sengoo le sengoo se se ka rekisang
ka haru.
Kala tsa rona di rekisi Dijo, Dithoto tsa Ntlo, Dilo le Ditshipi tsa go
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Jeoang, tsa Meshoroto.
colthe.
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Se Lebaleng!!
Se Lebaleng!!!

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Bo rekha re tshepe dilo tsa tamo le sengoe le sengoe se e e re rekisotang ke barui.

Kala tsa rone di rekisa Dijo, Dithoto tsa Ndo, Dilo le Dithapi tsa go lema, Aparo tsa Bhehmi le Bahumagadi, Masele, jalo jalo.

Fa n thoka sengoe re koala ka puo nge fela e o e itang etlare pose e e tlang e go letsetse karabo le dipolole eotlhe.

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Dilo tse di Noang, tse di Jeoaang, tsa Meshoroto eotlhe.

Rekang fela moga gagoe.

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Ke gone jaanong, ka tshepele le thata se ke e neseceng ka tshepele bone (4) ea Molao oa Kapa No. 16 oa 1908; ke gathang, ke bulela, mo tshepele, gore molao o latelang o tla dira go itlaga tshepele ja e gathang ja jone, mo o tla dira jalo e tshepele o fatisole kgotse o phimolole, shomo—

(1) Go ganece go gathe gothe, gore matlalo a a matse, magogoro, le dilo ka, thaga, bojang, lothaka, lotlholo, le mochelelo oa digompa di ntshepe mo Prowening ea Transvaal go itlaga mo Prowening ea Kgong tse di ntseng jalo tse di ka tshepeleing kgathang le Motho; di tsa tse (ke pucho) mo di chabole ka molao.

(2) Go eoa mo Prowening ea Kapa go eoa Prowening ea Transvaal, go itlaga go itlaga Molao a a omileng, Magogoro le dinaka, mo ebe ebe dina (le lokolelo tsa Tlase) lo lo boelang gore lo phokeke ka bohepe mo lokolelo loo lo ntshepe ke Ntsha ea dritso e kgolo oa Transvaal kgotse mrogong oa sons.

Matlalo a a omileng, magogoro, kgotse dinaka tse di ka tshepeleing ja sena St. Fratsers se se boloseng, go tla dirwa le mogong eone Kafa Mosepele mo Ditshepele e rantsang ka gona.

Me jaana ke bulela gore mogoro le mogoro eo o tla tshepeleing kgotse jalo go tshepele mo Prowening ea Kapa, thaga, bojang, lotlholo, lotlha ka, mochelelo oa digompa, matlalo a matse kgotse magogoro, kgathang le Thero, fa e ka chosana o ka darditsa 225, ebe fa a thalano, e gathang kgodi tsa thero, mothapo ka tiro e o thata, fa eone faone e ke ditshepele bonako.

Ke gone ke moe, Thero tsa Proweni ed Kapa No. 329 le 437 tsa 1908 di tlotse tsa phimolola.
MODIMO BOLOKA KGOSI.

Go neseceng mo itlang se me, le Sekano hos Johannesburg ka tshepele ja ja tshepele a matlalo le boraro a Firilang, 1911.
GLADSTONE,
Gwornoro-Generale,
LOUIS BOTHA,
Kgosi ea Ditshepe.

THERO.

Ma Tse e Tona e Tlotlogang Thata Viscont Gladstone, Tokololo ea Kgolela ka Tlotlogang thata ja Kgong ja Senatse se Senatse, Komisare se o tlotlogang South Africa, Gwornoro-Generale le Moleodi-Golo oa Kopano ea South Africa.

EREKA ke a shupedisoa gore go tshepele ke ka phutha ka mametlelela molao e e latelang go ntshepele dilo ke dipodi mo Kolonging tsa dingoe go di tshepele mo Kgonging ea Kapa.

Ke gone jaana ke thata tse ke di ntshepeleing ka tshepele 49 ea Molao oa Lophalo oa Kapa No. 20 oa 1894, le Thero ea Kapa No. 68 oa 1903, e e mametlelelang ka Thero ea Kopano No. 89 oa 1910, ka dritso ka bulela ke ntshepele gore jaanong dibuthane di tsa tshepele mo Prowening ea molao e e latelang fa di eoa mo Prowening tsa dingoe tsa Kopano, kgata tsa dibuthane tsa Bucoana le Bekeotho. Me eilare fa e aone go gathang gompone ebe oie gore Molao ea pele e phimolole.

Ke isele Magistrate, Felkurgate, Frade register, Moleodi oa dinko le Molegathini mogoro le mogoro go bona gore Thero e e ikhobole, le gore fa motho mongwe a ke e thata ba mo lere tshetshang
MODIMO BOLOKA KGOSI

E ntshepele ka Senatse le Sekano ea me mono Cape Town ka tshepele ja boraroto ja Tshakola 1911.
GLADSTONE,
Moleodi-Golo,
LOUIS BOTHA,
Kgosi ea Ditshepe.

MAMETLELELO I.—Go lere Dibuthane mo Prowening ea Kapa tsa di coang tsa Prowening tsa Dingoe tsa Kopano.

1. Dinko di ke tshepele mo Prowening ea Kapa, tse di coang ke Prowening tsa dingoe tsa Kopano fa dina le kotlelo lo Moleodi oa dibuthane le bolela fa e di tshetshetse, esang wete dilo pedi pele ga di tshetshetse molaoeane oa Kapa a fatisole di ntshepele di be di tshepele di a tse; le fa e dibuthane tse di coang Ntsha lokolelo le bolela gore di tshepele mo tshepele e Arantik.

2. Le fa tshepele e e hlangang e letla jaana, ga e dibuthane di ka coang Natal tsa ea Pondoland. Di ka letlaga go isa Orixaland fela ka kgore tsa Standford's Drit Union Bridge le Ingeli Gate.

TLHOMELELO II.—Go tshepele Dibuthane koa Bantsho.

3. Ga go dinko di coang Bekeotho di tsa letlagaeng go tshepele mo Prowening ea Kapa, fa eone di ditshepele tse di e ga go batle bolulo jaanong di tshetshetse ka tse ka Tshogo ja Tala di nala kotlelo lo Moleodi oa Dibuthane oa Herschel a bolela fa di tshepele di ntshepele tsa ba tsa tseone tse di Tshogong ja Tella.

TLHOMELELO III.—Go tshepele Dibuthane koa Bechuanaand Protectorate.

4. E tse oone kgathang mo molao go tshepele kgathang letla Dibuthane koa tse mo Prowening ea Kapa go eoa tse tshetshetse ea Bucoana di le lokolelo gape lo Moleodi lo Moleodi oa Lophalo le bolela fa di ntshepele tsa tseone tse di Tshogong ja Tella.
Pulse tsa Bantlog, Phanyane, molapo oa ga Remellabane, Polase ea Makhe, Polase tsa Lobane, tsa Tshogong, Besepe ea Gaborone, tsa Tsho le Tshogong ea Tala, kotlelo ga naga e e potlhang tsa ea Molao, kapa Bantsho—tse mo G. oone Ramogogane go ea Basuli Siding go oone Basuli Siding go tshetshetse oone di gathangeng Wotse le tshetshetse.

TSALA EA BECOANA.

"Yaka metse a tshlil mo moeng o nyorloeng, mafoko a a monats a fatshe ya le kgakala a ntshe fela 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.

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KIMBERLEY, FEBRUARY (TLHAKOLA) 25, 1911.

[Thotho 3d—Ngoaga 12/.

A U TLOGA U NYALA.

Re sala thuto e ntshe e Dilo tsa Komo tse di ke go tshamekana. Thotho tse tse di chabane sentle gore mongwe le mongwe a di dipale. Re thomamisela fela e ntshe e nyorloeng, mafoko a a monats a fatshe ya le kgakala a ntshe fela yalo.

Selika e Tshelha le e Chooen e Malomo. 2s 6d, 3s le 3s 6d jarata.	SE'IKA E TSHETHLA ea Japane 1s 9d, 2s 6d le 3s 3d.	Maula a Masetlha a Selika. 1s, 1s 3d, 1s 6d, 1s 9d jarata.	Kanta tsa Selika tse di Tshelha. 1s, 1s 3d, 1s 6d, 1s 9d.	Makgabo ea Selika e me Setlha. 4d, 6d, 9d le 1s.	Furumo ea moesitha ea Sateine 6d, 9d, 1s, 1s 3d.
KASMIRE RO MOSETLHA. 2s, 2s 6d, 3s 6d jarata.	DIKRANSE TSA BANYADI 5s 6d, 6s 6d le 7s 6d ngwe.	Bolompe ba Komo. 1s 6d, 1s 9d, 2s 6d ngwe.	Bante tse di tala. 1s, 1s 3d, 1s 6d ngwe.	Di'hakae tse diehane. 6s 6d le 7s 6d para.	Dikouahu tse di logi- loeng. 1s 6d, 1s 9d para.
LENTE E CHOUU. 9d, 1s, 1s le 1s 3d jarata.	KGELE TSE DI CHOUU. (tse di ditane) 5s 6d, 7s 6d, 9s le 6d, 10s 6d ngwe.	Kanahu tsa Mabogo. 1s 6d, 2s le 2s 6d para.	Bostroko tse Chooen. 1s 6d, 2s 3d, 2s 6d.	Hempe tsa Bua di. 1s, 6d, 2s, 2s 6d ngwe.	D'drose. 1s 6d, 2s, 2s 3d.
BO KAMISOLE 1s, 1s 6d le 2s ngwe.	MANG KA TENG. 2s 6d, 3s, 6d le 4s 11d ngwe.	Khai ea Shelton ea dihempe. 1s jarata e chabane sentle.	Fla: elette e e tshata. 5d, 6d jarata.	Sese e non-fleing 6d le 9d jarata.	Khai e e lotseate. 1s, 1s 6d, 1s 9d jarata.

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Ka Thotho tse di Okokocooeng.

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KIMBERLEY, FEBRUARY 25, 1911.

Dinizulu's Farm.

Mr 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.

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 said the Government would not 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 his attention had been drawn to the Middleburg 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. He had further advised that Mr. Michelson 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 if Michelson acquiesced into the owners of the farm and other details. Michelson 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 morgen 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 price asked.

Mr. G. J. W. de Tolt (Middleburg) complimented the Government on having obtained the farm so cheaply. The motion was subsequently agreed to and the House rose at 6-5.

Here, There and Everywhere.

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

John Thompson, a blacksmith in Van der Walt Street, Pretoria, was recently brought before Major Dixon, A.R.M., charged with the theft of three axes at Wonderboom, and further with the theft of a beer barrel.

Major Dixon, the Pretoria R.M., commended the hearing of the charge against Alfred Herbert Main, Joseph William Daniels, and Herbert Watkins, of stealing

a barrel of beer from the Metropolitan Hotel, Pretoria, on the 2nd February. They pleaded not guilty. After hearing the evidence Mr. Worsley discharged Watkins. Main, who admitted a previous conviction in September, 1908, at Potchefstroom for being in receipt of stolen goods, was sentenced to four months, and Daniels to two months, his Worsley refusing to deal leniently with them, saying that the theft was a sneak or moon one, not one to get food, but merely for indulgence.

Personalia.

Mr. John Adams, of Warrenton, reads a very instructive paper on the above subject before the Griqualand West Farmers Association, a translation of which will appear in our vernacular columns. The farms representing cattle loss through this disease throughout Griqualand West and Bechuanaland are appalling, and it is well that our readers, who are mainly pastoral, should know of it.

The Friendly "Friend." Our remarks at Bloemfontein had been given expression to some sound ideas lately. It was not in the least affected by the Utah fever. In reply to "A Woman" (white, of course), our contemporary says: "General Hartzig is not a staunch supporter of the South African woman and her safety as anyone 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 have the opportunity of announcing in a heading, 'White man outrages Native woman,' but it is inconceivable that hundreds of such outrages do occur."

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

Bloemfontein, from 11-17 January, 1911. (Continued.) All the Ministers of the Synod were present except Rev. J. Malbo, of Kama, who was prevented by sickness. The Synod was opened by a Service in the Lutheran Mission Church at Bloemfontein. Rev. A. Schultze delivered a sermon from I Cor. 15, 58. "Our Labour is the Lord's." I. How we are to do it, steadfast, unmoving, 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. Flockmann, took part. A choice musical and vocal programme was provided by Rev. and Mrs. Arndt, much to the delight of their guests. On Thursday, 13th January, the General Superintendent and Chairman of the Synod, Rev. E. Brone, of Kimberley, opened the proceedings by an Address from 2 Cor. 3, in which he pointed out the legitimization, the glory, and the aim (purpose) of our ministrations. 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. Kahn, as additional workers in our district.

The Rev. J. Baumbach was elected Secretary, and Rev. G. E. Westphal, A. Schultze, F. Petrick and Klone were appointed Auditors. The following the inspection of the School. Religious instruction is given every day in both languages—Dutch and Sothama—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 Sothama reading is not neglected. Reading and Arithmetic were found in Standards I and II was good. Arithmetic was varying; some children did very well while others were weak. In Standards III & IV the Reading was fair, Arithmetic good. When the Synod resumed its sitting it heard the Report of Rev. J. Arndt about the Mission work at Bloemfontein and its outstations.

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 call attention to the fact that the church at the well-known Testbook of the Moravian church at an experiment and was glad to say that the whole edition was sold out so that he was accorged 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 as 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 efficient. There are the Churches at Locations 14 and No. 1 and 11, the various Componds, the Convict Station with its three different outstations, and the care of the German congregation. Realize this work at Kimberley there are the outstations at Modder River, under the care of Mr. Peters Mathams, and at Taungu, Podinone and Sodakong. Rev. B. Brone is very glad to have obtained the assistance of Rev. D. Jurkat who visits the Componds 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 Taungu.

In Kimberley 48 new members were registered, 36 as on trial, and 116 children attend School.

BEACONSFIELD.

Rev. Mr. Klone, who took charge of this work two years ago when Rev. G. Windisch was on leave, reported satisfactory progress. The outstation Wamfontein has ceased to exist because the inhabitants of that village have been removed, but the work has been extended in other directions. Beside the ministrations of the congregations of St. Sylvester and at Green Point he is visiting six various Componds in which he gathered 252 full members of the Lutheran Church from the various stations in the Transvaal, Oupa and Free State, and has to provide for Paardeberg and Bietal. 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 "Tala."

In Beconsfield 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 Korans Tenants refused to acknowledge the authority of Rev. A. Schultze, 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 some measures will have to be resorted to. The work has gone ahead on the Station as well as in Kaidoort, Driekloof, Reddersburg, and many other places; and that it was not in vain is evident in the increase of membership by 165. On trial are 55, and 266 day scholars attend the School.

PNIEL.

The work done on and from this Station is very manifold and far-reaching. There are the outstations Goo-gong, under the care of Rev. M. Mokae, Goo-gong, Waterval, Barkly, Riverton, Klip-dam, Windroort, Grootkop, Fourteen Streams, Mamotte and Malyakoro. The congregations of Barkly, Goo-gong, Waterval, 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 our people and for our congregations. The Committee of the Berlin Missionary Society sent Rev. G. Kahn, M.A., to Pniel, in the first case to act as substitute for the Rev. E. Muller, who went to Germany, but

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

ADAMSHOOP.

This Station, which has been founded by the late Adm. Opperman principally for the benefit of his own family, has extended so far that the work is too much for one Missionary, though Koffyfontein and its outstations are in charge of Rev. E. Thabane. The Minister of Adamshoop has to visit many outstations with large congregations in order to administer the Holy Sacraments. There is a congregation at Jacobdial with a School under the care of Missal Meyer; Zoutpaa, under the willing help Johannes Mokone; Lookhoff under Johannes Molale and Douglas, which is vacant, being cared for by Petrus Kakoro.

The increase of the congregation by baptism was 130 members, but as Modder River was transferred to Kimberley there was a decrease of about 20; 125 are on trial and 126 scholars attend the School. Rev. F. Petrick could soon more ordained Ministers in his Circuit in order to do the work thoroughly, but there is nobody available at present.

SPRINGFOUNTAIN.

was under the care of Rev. J. Baumbach, of Beaufort, who during the absence of leaves of Rev. and Mrs. Sandrock, visited the place every month. The congregation of Springfontein, led by its Elders and Presbytery, behaved well. School and services were held in the usual way, so that the returning Missionary found everything in good order, and was heartily greeted by his congregation on return.

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

On Sunday 15th January, was a day of abundant service. Rev. G. Kahn held a Sothama service in the morning, Rev. B. Brone and G. E. Westphal spoke to the children of the Sunday School. Rev. G. Sandrock held the sermon in the afternoon service. The choir sang some Motets, and the Rev. G. Kahn, M.A., candidate for ordination, was ordained by the Superintendent, assisted by Rev. G. Sandrock and J. Arndt. Then all the members of the Synod united to partake of the Lord's Supper.

After the last day there was a quiet cool evening, and the congregation gathered in the yard in front of the Church, sitting under the trees and on the rocks, to hear various speeches about the Mission work in this and other countries. The speakers were Revs. Brone, Klone, Muller and G. Magale. The collection of £36-5-0 was in aid of the funds for the new Church at Bloemfontein.

F. J. Myburgh.

Mosegi oa Diaparo. 41 Old Main Street, Kimberley. Gaufi le Ofisi oa Dipase, Kimberley.

GA le nka le belaela sepe mo tshabeng ea gaufi. O tla segetla fela jalka lo rata. Ke moroa tsaka oa bogologolo eo ona a tumile bohe mo Beconang.

F. J. GETZMAN, Froude Street, Gaufi le goora Schoonraad.

Wapae le Mathale eotibe ea Wabile le Mabil, go Dikgan tse di Shagloane.

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GO utloa ga go obone le go iponele U ka mathe. Moshomane a mabole thale se DEPTSA, DLANA, DILAMPA tse di kgolo le tse dipotse ka Ghothosa e e na tshoeng gope mo Griqualand West.

Re le lalala lalala tlang go tshobetshe! Waha agae le agae go gora go tshobetshe. DISELE.

So Lebaleng! So Lebaleng!! So Lebaleng!!!

Mosegi oa o popota o methale mo tshobetshe se BENEHLE, e e tshobetshe ka Bathaping le Beconane bothle.

Hadje Kassep Amos 28, ROSS STREET.

MALAY KAMPA.

Tsala ea Becoana.

KIMBERLEY, TLHAKOLA 25, 1911.

Polase ea ga Dinizulu.

Gatso polase e moroa Ketshabetsa o nngang mo go sone, e rekilwe ka Puhle ea Kopano ka £11, 000 eo o thoadi. Jaanong ba lenogae gora eotile fela ka waka o Goromote o tla pakang polase eo ka sone ka rakoo ka Kgono langoo ka £3,000; le gore ka thobalosa o Goromote o rakilang ka sone. Michelson (Kgona gae) le ditse profiletse ea £8,000 mo jalengjale waka alo agae fela.

Mr Percy FITZPATRICK o boditse mo Parliamentang gore ba enj; Dinizulu a tshobetshe naga, le gore ke eng Michelson are a utloea gore Engomote o batla polase e a ga go rekile pale.

General Borna a aratse ba gore morafe o utlile Ghothosa ea polase eo ka matshai thae. Dinizulu ga se oke a tshobetshe, ona a gae polase o e o ntlhoeng-pale le naga ka bone gora o busa rori. gona ke reza reza e a tsheng gona le fwaro bobo. Ka fela ke bolaelano kaga polase e mo Middleburg. Ka fela ba masenete a sime, se ateng Michelson a gakaletse go rekile. Ha a e yaka. Ke tshobetshe o rekise a gafa kaha ka ba ka mo naga £9 10s. morgon. Polase eo naga le ditse ditse le magala a boyone tang. Ka thobalosa gore fa Goromote a ka rekilwe polase eo gompiano, bareki ba ka tloala godimo ka £4 morgon.

Mr. Dr Torr (oa Middleburg) are Goromote o tshabo go bona polase eo ka £2 10s. morgon. Bothamo joo sone ka 4,800 morgon.

Boleke Perile.

Bandi be Makgona ke Ganteng bana bea le ploo ke Johanesburg ba dutalana gore go dirwa moalo o e chosang le go Rhodisia. Re fa moalo a bealaele mosadi a pepelo. Moalo oa go mo le tshobetshe o kwanne ga pego o tlogelwe mo ditlogelwe ga Diyocho kafa o boeseng kgatla e nngang; ka gae, le gore bandi bare go se ka ga thobale masala, gona moalo mo moale le mongose eo o tshobetshe mo moale lefa mosadi alo moncho kgata alo moshomane. Gaps bare are mo kgateng le di ntang jalk, go tlogelwe le jzri kgatse a saka ke mo dijache. Katholo on bone a naga at

Matokonyana

OMANEN FZIKINA - sešone kgodi dle sa a šhabele Kgona ja langwe ka šhapa.

KOLONEL - Baaba bušone joo ga khodhe ba khodhele go thama Kolachi ea Bantso ka \$1,000.

KOOA - Ingone ja Kradoch ešile le sa hamaa mo setateng ja ragoa ka mošole, ja ašea merošo ga vira dle tharu.

TIBA-DINA - Jakopo o nšole ngwaga dle tharo le mpa dle 10 ka katse ka Johannesburg, a rabelele mošadi oa Mocoana.

MOTSHIPI POTPO - Thogo sa Dikereke ta Katoliki mo lašabang jooše oa leala ešile o bešone mathaka. Lafoganešale di mo šhobolelo.

TREBLE - mongwe o itšile Leško, o nšole kgodi dle 8 le mba dle 10 ka katse. Eas ele mongwe oa malatša, care thabo e thagela Leško ga ba langwe ba mo thabala.

KOOŠEK-NKA - Mr. W. A. King, Native Commissioner oa Choane o ašile ke Middleberg (Transvaal) go bešababala Kgodi Dikereke. Šing le go mo nšole mo thamelong sa Magistrate.

JOHN THOMSON - Kgooše mongwe o ašile di eme-eme fa pele ga Magistrate ka wreke a setšeng gae o ešile faki o ašile biri le mošole bale barara. Mašoga a mangwe gaše a nšole kgodi dle nne ke Magistrate oa Pretoria a ešile mo hotelešeng sa Metropole ka Choane.

MVILWLO - Pekenenešyana ngwe ke Johannesburg ešile e palame terena le batšadi ea oš le famere koloi e nšile e lakile. Ešile voo go engang teng ba booa ka tšoli bara ba o go šile setopo. Ba galešala ba kopana nae mo tseleng a tše a šimama ešile fela a šona epe, ešile a choteš paane ka lešoga.



Rev. W. W. Skweyiya (se choroche sa gagwe) O BEGLE PHOLO.

Bothoko joo gagwe bo fodisioše ke dikgolokoane tše di khubidu tše ga Dr. Williams, mo o fodiše dle gošile gompieno.

Moruti W. W. Skweyiya oa Kereke sa A. M. E. ke Burgerderop o kosa jaana: - Kene ke choroche ka setšhabe se se bothoko mo nšong sa theke lo lo šiameng, 'me sa akotšha go šokotše pholo same. Ka felešo ke hakešo ea dijo, ka ganoše ke boroko. Ke nše ka tahala jalo ng'aga ošhe ke ešeroše ke dišhabe mo maleng, mo pakeng tše magetše le mo thogong.

Ka baka se ašhobe kene ka ašabose ka ngaka dle dišiti, kene ka nše malamo ešeng e metšile lefa gontšarjalo ga nka ka ba ka bona pholo go fihlela ke bale kaga dišoge letšane tše di khubidu tše ga Dr. Williams. Kene ka fodisioše fela gošhe ke bošole dle pedi tše kgošobane tše di khubidiana tše ga Dr. Williams. Jašong ke fodiše fela gošhe, a go lešoga Modimo.

Ke itumale go go romela chupo e, mome ke tše na ke bolale dikgolokoane tše gagwe tše di khubidu di molomo, o ka dišira chupo e.

Di rakišoše ke di-Kamešete le barekidi botha kgotše di ka bonoše go Kompieng se malamo eš ga Dr. Williams, Long Street, Cape Town, šhobolele ešile fela 3/3 le štempo sa ga Goremote 3/9, bošolelo dle tharo 3/7 le 3/7 - oš ditampo tše ga Goremote, 30/- kōantše ga go dšala pono.

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[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG Tša BA LAELOA GO BOTSJA AGENTE OA CONE: MR. L. S. GLOVELOBATSJI.

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

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SELEKANE se Ga gaeš digoaba tša Frei Setata ošhe ka bogolo - gošo, sa fete nyaga dle 62.

Se tumile ka gore ga go thako epe re e galalang kgotše e re thalešang. Re ka go rekiašete seengwe le seengwe go šimolole ka Noale go ašobese ka Setimela.

Re raka ra anšyše dle ta tamo le seengwe le seengwe se se ka rekiašong ke barni.

Kala tše rona di rekiaš Dijo, Dišhote tše Nšo, Dišhe di Dišhapi tše go lema, Ašoro tše Bahami le Bahumagadi, Mašala, jalo jalo.

Fa n thokoš seengwe re kōaleše ka pušo fela e oš itšang ešare pote e itšang e go laršete harabo le dišepole ošhe.

Atrese ea rona ke -

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BEOOANA botha se ba agšing koa Bucoana ba laeloa gore ere fa ba reta di Sekerete tša "Flag" ba batše pakete tše di manengšeng kap'itšana e e reng. Ka thabaka Mošimoyana Go tše tše bona Dišhabe. Fa thabaka reba pakete tše di pšeng jalo. Ioa boloko matšojana; ešiare morago lo noše di pašala. Tiro eo e tša diraloš Beooana ba ba agšing koa Bucoana tše ešeng ba bangoe.

Thero.

Ma Tana-Tona e Tšilogaš Tšata Viscont Gladstone, Tokololo sa Kgodi Tšilogaš tšata ja Kgodi ja Šentša se Šentša, Komisare eo e Gōdibōšo sa South Africa, Gwernoro-Generale le Molodi-Godi oa Kopano sa Afrika.

ERREKA ke šhupedioše fa go siame go pšimolole tšole e e šimololešo. Pšuso sa Kopano, No. 148, sa tšatši ja 10th ja Nofembere 1908 e e lašang mokerešo o go thodisa dikgomo tše di dinaka meloša, go šimololeš Prošenšeng sa Frei Setata go sa Prošenšeng sa Kapa; ke gōše lašabang tabiam'lo ka ditšata to keti pšile tše ka di nšolešing ka molalo sa Kapa tše oš 1893, jaša, ešile o mametšioše ka molalo 25. No. 15, oš 1908 tše 1908, ka moo keš vira, ke bolale, 'me ke itšile gore, go šhaga le mōšale tšata ja ditšole tše di rarišong ke Pšuso sa Kopano sa No. 148 sa jašong di pšimcoše tše dšioše.

MODIMO BOLOKA KGOSI
Go nešoše ka Šentša le Šakano sa me koš Johannesburg ka tšatši ja 11 ja JANUARI 1911.

GLADSTONE
Mo Gwernoro-Generala.
Ka tšole sa Tana-Tona
Mo-Gwernoro-Generala Kgōšing.
LOUIS BOTHA.
Kgōši sa Ditamo.

Thero.

Ma Tana-Tona e Tšilogaš Tšata Viscont Gladstone, Tokololo sa Kgodi Tšilogaš tšata ja Kgōšing ja Šentša se Šentša, Komisare eo e Gōdibōšo sa South Africa, Gwernoro-Generale le Molodi-Godi oa Kopano sa Afrika.

ERREKA ke šhupedioše fa go siame go thomam'le le go mametšioše tše lo e go tšona ga dikgomo, mtšilale a metšale mešogoro go ešone tše Prošenšeng tše dingoo tše Kopano sa South Africa, go sa mo Prošenšeng sa Frei Setata; ke gōše jašong, ke tabiam'lo sa ditšata tše ke di nšolešing ke molalo oa bolotšing jaša dišeng oš 1903, o mametšiošing, ke molalo, tše No. 22, 1908 (oa Ošvija River Colony), baco ke sa vira, ke tšole, tše tšata e e lašang, gošile ga dikgomo tše di nšolešing, mtšilale a metše, mešogoro, o go tšona mo Prošenšeng sa Frei Setata go oš koš di Prošenšeng tše Natal le Transvaal ešeng -

- (1) Go go hitše go letšo gore ga tšane dikgomo tše di dinaka mo Prošenšeng sa Frei Setata di ešone mo di Prošenšeng tše Natal le Transvaal, mtšilale ošhe tše di tšengang kgōšing tše molalo oš di tše ga oš, mma ke tšole sa Kgōši eš ditšeng kgōšing tšata ja gōšō - Kgōši sa ditšeng mtšilale thata le tšona ja ešone - mo di tše nyelidiso.
- (2) Lefa tšama e nšile eš molalo e e šile, fa dikgomo dingoo tše thobela mo Prošenšeng sa Frei Setata go oš mo di Prošenšeng tše dingoo tše siame go bōšete dikgomo tše koš di tšona gōše, kgōšing tše dšim, ka oš ka tšata e e lašang ke Ngaka e eš kgōšing sa dikgomo, kgōšing tše ja gōšō.
- (3) Go siame go ka tšane dikgomo mo Prošenšeng sa Frei Setata go oš mo Prošenšeng sa Kapa; ga gōše kōrelešo epe, fa eš fela dikgomo tše di oš mo melošing a go bošilang ka mošo tše bothoko joo dikgomo ja se chorošeng bole go oš, 'me keš vira ešile ešile gošing tše dšim, tše tšatšiditš, tše di ošang mo Dišrešeng tše Cape, Malabary, Pašra le Bāš, lešoboh, di tašamšioše ešile fela di tšesoo Šikharata ka mōšoga oš Pašra e lašang ke oš ka molalo go pšoga ga oš mo tšengeng gōše dišō weke dišatšero (4) go šhaga tšatši ja Šikharata sa tšamšiošing ka jōše, se tšakanoše ke Ngaka eš kgōšing sa Dikgomo sa Gōromanta, kgōšing ke mōšoga on dikgoma tše di amogeng ke Kgōši sa Ditamo; 'me lešaga dikgomo tše mōšadišo tše di ošang mōšoga go mōšadišo, 'me tšona Kapa, di ka lašang mōšala koš di ešeng, 'me ešile a tše tšata dikgomo tšata thobohong sa Ngaka sa Gōromanta sa dikgomo, 'me ešile gore fa go lašengoa dišhe ke Tubakotšika di tše nyelidiso, 'me mongwe ošone sa se bolalo ka sepe.
- (4) Mtšilale a metše le mešogoro, di ka lašiošo go tšona mo Prošenšeng sa Frei Setata, go oš lešaga eš mo Prošenšeng epe sa Kopano sa South Africa, fa gōše le bolalo loš matšano, e gōše mtšilale a tšona rōš; mo dišaga sa Ašentšiki e e thakšong ka mōšoga oš lašang ešeng tšata - Thakšing pono (selešyano) eš ešone eš Ašentšiki le galloš sa metše (a e ka lašang sekerešere sa senyenyane sa pašadi) a molalo, 'me are go ešone rārabololo ošhe ka metše a šididi; lefa go ka šitšho mo tšamšiošing sa dikalono dle (50) mašomo a mathano.

Mongwe le mongwe eo oš dšang, lefa e ka nše kalana ešile eš tharo e, kgōšing a kgōšitšale ke bono, eo oš dšimšing mešoga eo ditšama tše oš, o ka bešo molalo, 'me ešare fa eš choroše a tšamšiošing lefa eš ka nše go šitšho go (50 di pono) dipato dišhe mašomo a mathano (madi) ešare fa a thoboleš a tšona kgōšing lešere lešaga ke gōše, ešabaka se sa ka nšang kgōšing dišatšero, fa ešone eške dšiošo ka bonako.

Thero tše Kopano No. 120 le 148 tše 1910 ka mo di golafaditšing mme fetš bušine ka merošo.

MODIMO BOLOKA KGOSI.
Go nešoše ka Šentša le Šakano sa me loš Kapa ka tšatši ja 27th JANUARI 1911.
GLADSTONE,
Mo-Gwernoro-Generala
Ka tšole sa Tana-Tona,
Mo-Gwernoro-Generala - Kgōšing,
LOUIS BOTHA,
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"As cold water is to a thirsty soul, so is good news from a far country."
—Proverbs of Solomon.

Vol. I.—No. 36.]

KIMBERLEY, MARCH (MOPITLA) 4, 1911.

[Tlhoathoa 3d—Nngoga 12/.

A U TLOGA U NYALA.

Re sale thaba e ntsa e Dilo tsa Kamo tse di ka go itumetsegang. Tlhoatho tse e tse di e tshoetse gore moeng le moeng a di ipalele. Re tshomamisetsa moeng di tse go kgatla, mme ga itse fa go ntsa Wenkele o ka go rekoteng sentle ja a rosa. E tse e fa u tsale go rekota bolele gore u si badile kitsho o mo TSALENG EA BECOANA

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KAMIRE BO MOSETLHA. 2s, 2s 6d, 3s 6d jarata.	DIKRAE TBA BANYADI 5s 6d, 6s 6d le 7s 6d ngwe.	Bolosire ba Kema. 2s 6d, 3s 6d, 4s 6d ngwe.	Bante tse di tala. 1s, 1s 6d, 1s 9d ngwe.	Ditshak tse di chobu. 6s 6d, le 7s 6d para.	Dikouahu tse di loetloeng. 1s 6d, le 9d para.
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BO KAMISOLE. 1s, 1s 6d le 2s ngwe.	MANG KA TENG. 2s 6d, 3s 6d le 4s 11d ngwe.	Khai oa Shelton ea dihampe. 1s jarata mabala ootlha.	Pla-eletle e e thata. 5d, 6d, jarata.	Boee e nonofleng 6d le 9d jarata.	Khai e a loastae. 1s, 1s 6d le 2s jarata.

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PETRUS TSAMAREI

Society Steward. February 21, 1911.

Senode ea Ma Wesela.

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(Ka Rev. Z. Mors).

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Rev. P. Spoor, Secretary oa Diabolo... Rev. P. Spoor, Secretary...

BA RATANO GO TSEBA BOROVI.

Re thabisaetho ba ba boro... Re thabisaetho ba ba boro...

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Rev. J. A. Muthaping oa Mafikeng... Rev. J. A. Muthaping...

Hahokanyana. Mofane gae... Hahokanyana. Mofane gae...

Di boloto dihalo, erile fa go... Di boloto dihalo, erile fa go...

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gape ho chesane ka Rev. Father... gape ho chesane ka Rev. Father...

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Poco.

MORUAGANTSI OA "TALA."

... ka le 16 January 1910...

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Mafokonyana

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... ka le 16 January 1910...

Dikgang tsa Kapa.

Re sa le gae mo tshaba ga le... Re sa le gae mo tshaba...

Re sa le gae mo tshaba ga le... Re sa le gae mo tshaba...

Re sa le gae mo tshaba ga le... Re sa le gae mo tshaba...

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Re sa le gae mo tshaba ga le... Re sa le gae mo tshaba...

Re sa le gae mo tshaba ga le... Re sa le gae mo tshaba...

TALA.

Thabana na Lovedale e mono e... Thabana na Lovedale e mono...

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MORUAGANTSI OA "TALA."

... ka le 16 January 1910...

... ka le 16 January 1910...

MORUAGANTSI OA LONA.

... ka le 16 January 1910...

... ka le 16 January 1910...

Maitsho.

Gona le kompanyana ngwe le...

Johannesburg o tloga a nna fela...

Banna ke batsetati ba fa Salane...

Erie motlhamogwe ga fitlha mosadi...

Fa mafoko a nne a sa tlhomlelo...

Kos Kianwilliam le gone gone...

Wat makeer my herki soch?...

DE BEERS CONSOLIDATED MINES

[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIROMO DIKEPONG TSA BA LAELOA GO BOTSJA AGENTE OA CONE: MR. L. S. GLOVELOBATSI.

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

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SELEKANE se Se gaisa digoba...

Se temile ka gore ga go thoko...

Se reka re ananyo dilo...

Kala tas rone di rekisi...

Para tas Bhumli le Bhumagadi...

Apu u thoko sengwe...

Atrose ea rona ke...

Messrs. G. A. FICHARDT, Ltd., BLOEMFONTEIN. LADY BRAND.

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

Mongwe go o popota...

Hadje Nassiep Amos 28, ROSS STREET. MALAY KAMPA.

J. S. NTSIKO, 58 NEW MAIN STREET. KIMBERLEY.

BECOANA botlha ba...



"FLAG" Cigarettes

BECOANA botlha ba ba agleng...

TERENA TSA SOUTH AFRIKA.

Bo De Luxe Babararo.

Dikoceko le Diphetolo tsa Terena

MO TSELENG E KGOLO.

DE LUXE OA BARORO: Go simolola...

TERENA, ea Loabor-so...

KOKEKO KA ROBESIA EXPRESS...

GO COA GA MOTSELEKATSE GO EA BHAE...

PHIMOLO: Go simolola...

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TSALE EA BECOANA.

"Yaka mose a tatlili mo moeng o yorieng, ma'oko a a monate a fatshe le kgakala a ntee fela yalo."

THE Friend of the Bechuana

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

Vol. I.—No. 37.]

KIMBERLEY, MARCH (MOPITLA) 11, 1911.

[Tiboathoa 3d—Ngoaga 12/.

A U TLOGA U NYALA.

Re nala thaba e ntl e Dilo tsa Komo tsa di ka itamediana. Tiboat hae tse e me di chaloa sentle gore moeng le moenge a di ipela. Re the ntl e fela moeng le e a agatsha, e ntl e fela go tse go reka a botele gore a a badile khatsho e mo TSALENG EA BECOANA.

Salika e Tshetha le e Ochoen e Malomo. 2s 6d, 3s le 3s 6d jarata.	SMLEKA e TSHETHLA ea Japane 1s 3d, 2s 6d le 3s 3d.	Vanala e Masetha a Salla. 1s, 1s 3d, 1s 6d, 1s 9d jarata.	Kanta tsa Salika tsa di Tshetha. 1s, 1s 3d, 1s 6d, 1s 9d.	Mekgabo ea Salika a me Betha. 4d, 6d, 9d le 1s.	Purumo eo moestha ea Sateine 6d, 9d, 1s, 1s 3d.
KASHIBO MO MOSETLHA. 2s, 2s 6d, 3s 6d jarata.	DIKRANSE TSA BANYADI 5s 6d, 6s 6d le 7s 6d ngoo.	Boloare ba Komo. 1s 6d, 1s 10d, 1s 12d ngoo.	Banta tse di tala. 1s, 1s 6d, 1s 9d ngoo.	Ditshako tsa diebon. 6s 6d le 7s 6d para.	Dikoubo tse di logi- loeng. 1s 6d, 1s 9d para.
LENTHE e OCHOU. 9d, 1s, 1s le 1s 3d jarata.	KOHLA TSE DI OCHOU. (tse di dikante) 5s 6d, 7s 6d, 9s le 6d, 10s 6d ngoo.	Kaushu tsa Mahogo. 1s 6d, 2s le 2s 6d para.	Bostroko tsa Ochoen. 1s 6d, 2s 3d, 2s 6d.	Hempe tsa Basedi. 1s 6d, 2s, 2s 6d para.	Ditsoe. 1s 6d, 2s para.
BO KAMISOLE. 1s, 1s 6d le 2s ngoo.	MANG KA TENG. 2s 6d, 3s 6d le 4s 11d ngoo.	Khai ea Shelton 1s jarata mabala senthe.	Fla-lette e tshata. 5d, 6d jarata.	Rose e nonnfieng 6d le 9d jarata.	Khai e e lotseta. 1s, 1s 6d le 2s jarata.

Dilo Cofha tse di ba tlegang di mo fa u rata go dira mose e oa Chenche: Khai tse di ntseng jalo 1/3, 2/-, 2/6, le 3/- jarata.

ABERDEIN & BUTT,

Wenkele eo Fenstore di tona
Go leba gana la Town Molo
Bloemfontein.

SILSON BROS.

Lewenkele ja Dijo,
LOWER JONES STREET, KIMBERLEY.

DIKOFI, DITSE, DISHUKERE, DLOO TSA TSHIMO

Mechala eouhe e di tse di e seng Dipits, Dijana, Ditsoelo, Dithipa le eouhe tse di ka tshokoeng mo Moting.

tho ba Bancho ba rekeloa ka thekegelo e Kgolo

H. A. Scott & Co.,

Clothiers & Boot Merchants.

MEYALE THALE e Hempe tsa Banna tse di tshata, 2s, 6d, 3s, le 3/6
BEMPE le Diapari tsa Basipi tsa Seizane mo Sekoteng 2s, 6d, 1s 3d.
KA TSA BAKKA tse di sagilong fela jake tsa bo Senetri 3s, 6d, le 5s.
BRUKHOE e khakhi le a mabala ba one tota a Bidiri, 4s, 6d., 6s 6d.
10s, 6d., le 15s. 6.

BRUKHOE a setsofa a tshata, a a tshoathoa di oleng, 4s 6d, 5s, 6d.,
7s, 6d., 1s 10s, 6d.

HUTSHE, DITLHORO, MEKGATLHO, DIKOB, DITLHAKO tse
ditse tsa dimcho le tse dikhunan, 8s, 6d., 10s, 6d., 12s, 6d., le 15s. 6.
TLHAKO tsa B epi ka one tsa di ka rekoang bogolo ka Baberaki,
14s. 6. le 16s. 6d.

Retoro sa bone sa segole sa ka bone mo TOISPAN ROAD fela fa
Tromo ea Basosfield e fela lang tsng.

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(Mo Mekgatheng ea No. 111.)

Selaga sa Nama tse di Mahura.

Ka Tiboathoa tse di Okokocoleeng.

BECOANA le BANCHO BOTLHE! Thusang 'mala
oa lona, se tsholloe reka go sele fela fa ese Dijo, Dikgong
Maupe le Merogo mb

Mutual Benefit Trading Society Ltd.,

((Fa tabimo ngong ea Jende Street,

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BY CORRESPONDENCE.

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TSALA RA BECOANA

(The Friend of the Bechuana.)

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

Advertisements:
 2/- per inch Single Col. 1/- per inch Double Col.

Standing Advertisements:
 6/- per inch per month Single Col. 12/- per inch per month Double Col.

The only authorized medium for reaching Native owners in the O.R.C. Transvaal, Griqualand West and Bechuana-land.

A large and constantly increasing circulation.

Write to -
THE EDITOR,
 Box 143,
 Kimberley.

Friend of the Bechuana.

KIMBERLEY, MARCH 11, 1911.

I AM BLACK, but comely, O ye daughters of Jerusalem as the Jews of Kedar and the certain of Solomon.
 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 vineyard have I not kept.

COMPARISONS 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, as 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 national development. It will help the Native to develop gradually and naturally, but separately. The Cape put the cart before the horse. They gave the white 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 unquestionably 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 £50,000 annually, expending the money for the benefit of themselves and the white trader amongst them. (European Council 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 candidate's name was. Three Natives of our acquaintance were admitted by the late President Kruger into full burgher-ship; even they never evinced the ignorance which characterises some lily-white Transvaal voters to-day.

STOICISM.
 Stoic, the founder of the Stoic School, was the son of a merchant from Oprus to Athens as 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 parts of its ethical language, Stoicism was apparently approximated to Christianity, but on the whole it was a hostile system in its physics, its morals, and its theology. The 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 essence 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.

A PRICELESS ASSET.

HAVE you got a vote? Well stick to it. It is worth to you a Jew's eye. The political helots—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 Roll is in course of preparation, so now is your chance.

Correspondence.

To all Theological Students
 By the Rev. HENRY A. JOHN NEDEA,
 Independent Methodist Church,
 Matieling.
 6th February, 1911.

I humbly beg to draw the attention of all Bible Students of this fact, the Greek Religion, Greek Philosophy: the "Known God" this is somewhat vague of them 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 certain Latin writers that the ancient Romans, when alarmed by an earthquake, were accustomed to pray, not to any

specified divinity but to a god expressed in verse language "unknown." So 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 altars? 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 query of mine, 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 mere ignorance into the deeper darkness of corruption and sin. The most shameful profligacy was encouraged by the public works of art by popular belief concerning the character of the gods, and by the ornaments of established worship, and yet through this dark period a new direction was prepared to all philosophical schools, and the Gospel, preparing the way for the investigation of moral truth because he 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 Oprus to Athens as 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 parts of its ethical language, Stoicism was apparently approximated to Christianity, but on the whole it was a hostile system in its physics, its morals, and its theology. The 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 essence 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 EPICUREANS.
 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 and the two ruling principles of the Epicureans and Stoics of the time—Pleasure and Pride.

CONTRAST.
 Athens was a town of University, here Christianity was found by St. Paul and St. Gregory and became the scene of the most beautiful episodes of primitive Christianity. All Ministers of the Gospel should study this subject of Stoics and Epicureans attentively. It is symbolic and mysterious. Here St. Paul preached his discourse, "To the Unknown God," (Acts 17: 23). *Deus in rebus.*

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. Hebrons of Rustenburg as their President and the responsible Editor of their organ. Mr. Hebrons is no greenhorn in the field of journalism, he having for years edited and published in creditable manner the *Mutshoana*, run by the Transvaal Mission to the Transvaal, and the columns of the *Good Shepherd* teem with evidence of his experience. More power to his elbow.
"Molomo oa Ratilo"
 This is another new paper—"an English-Bantu Weekly," published at Johannesburg every Saturday morning." It was

wonder if nobody advised the promoters of the *Month of the People*, that the Band atmosphere is good in the Orange, Orange, Workers, Transvaal and Brandwag, but that it is a dangerous injurious to the life of a Native paper. We know of several ventures of the kind which scarcely survived the first issue. The *Seipol* did much better because it lasted for three weeks. The third copy of *Melone* is in hand, and the fact that it has not got a single advertisement yet would appear to show that its days are also numbered. We wish we could congratulate our new contemporary *ovis* appearance. Perhaps it has realized by now that it ain't all bread and butter. We would, however, advise the *Month* to desist from perceiving whole paragraphs of the *Trata* and taking them on to the front page as though they were not 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 to a Deaconsman. Let us hope, however, that our new contemporary will fare better and have a longer lease of life than previous Rand Native papers.

The Basutos.

Lord Selborne presided at the annual meeting of the Bloemfontein Mission Association, held at the Church House, where there was a large attendance, including the Bishop of Bloemfontein and Canon Esler, organising secretary.

Lord Selborne said that the doctrine was of the most unwieldy size. Not only did it contain the Orange River Colony, with its scattered population of farmers, but that colony was flanked on the east and west by two great tracts belonging partly to Cape 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 almost 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 adaptation than any other tribes with which he had come in contact. He would not like to leave the impression that the process of civilisation among them would be more rapid than anything else as rapid as it was among our own forefathers; but with that qualification he thought they showed greater adaptation to the ways of civilisation 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 civilisation and Christianity. The pioneers of the tribe there were the French Protestant Mission from Paris, and most admirable work he had done. Later in the day the Anglicans took their position in Basuto-land, and though the French Mission had a long start and naturally more adherents, he had the greatest hope of the Anglican Church in that 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 discouragement against enterprise in Basuto-land on the ground that the Basutos were not to be trusted, and that it was only a question of time when they would break out between them and the white man. 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 fact of the Government. (Hear, hear). There 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 Basuto-land 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 Statesmen—namely, the education of the Native in a scientific agriculture. If the education which had in his opinion, been too closely borrowed in the past from the clerical education of Europe was turned in the direction of agriculture the material benefits which would accrue therefrom would fully equal those of the spiritual. (Hear, hear).

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Abraham Khan

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Dikemo.

PLAATJE-DUIKER—Go wetsone koa St. Petri, Post Mission Station, ke Rev. G. E. Westphal, ke January 14, 1911. JOHANNESBURG, mokoero a'ratilone koa Simon le Christe Plaetje, a'ona le JIJIA, mokoero le Jona le Prerulle Duiker. Bothe ke ba Pinea.



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

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