

~~intended~~

intended by nature only for European heads and hands are being tried and performed by men and women of African birth with credit to themselves and to the satisfaction of their neighbours - both black and white (loud applause).

Bishop Coppin is the head in South Africa of the African Methodist Episcopal Church - a Church which is conducted entirely by black people. Now a black minister of religion is a very well known figure to us, but a Church, a religious denomination managed exclusively by Coloured people, without European supervision is not only a new thing, but to us a very strange thing indeed (applause).

I believe, Sir, that you have heard it sometimes stated that you Americans are capable of performing some very queer thing, and I hope you will not consider it very foolish of me when I tell you that I have often thought that the managers of this Church must be white Americans who call themselves black after some peculiar brand of American paint that they have applied to their faces (applause), and I was therefore eager to scan the faces of both the Bishop and Mrs Coppin, and have assured myself that they are a genuine black by the operation of nature and not by the hand and art of an American painter (applause).

I have often read ~~and~~ glowing accounts of the work of the AME Church and the activity of its teachers in Cape Town, principally at their Bethel Institute, where hundreds of our young men and ~~many~~ women are receiving courses of intellectual and manual training - education of the head and hand, which is the right kind of education for the Native of South Africa. For this I heartily congratulate Bishop Coppin and wish him and his band of assistants increased success.

In congratulating the Bishop, who has headquarters in Cape Town, I think I would be doing a very wrong thing indeed if I failed to draw his attention

to the existence in Bechuanaland of a very inferior class of black men who masquerade in the regulation as cloth and the round collar and call themselves the ~~px~~ pioneers of the American Methodist Episcopal Church (applause). A short conversation with one of these men will quickly convince you that they are not fit to preach to baboons, and they are doing a considerable amount of harm.

Ladies and Gentlemen, we should never forget, as some people are inclined to do, that it is through the white missionaries that most of us are what we are today (applause), and it is my believe that it is owing to the daring sacrifice of some white missionaries away yonder in America that we see a black bishop before us today in Mafeking in Bechuanaland (applause). I am not making this observation in the interests of the white religious denominations, which I am sure are perfectly capable of looking after themselves. But when I say that the self-styled ~~px~~ pioneers whom I have just referred to are doing a considerable amount of harm, I speak in the interests of the ignorant Natives who reside in this part of the country. They are not able to test the qualifications of these men and are therefore easily misled by them. I think you will agree with me that such people ought to be swept out of the Church (applause). They would be of better service to humanity if they were engaged in sinking wells ~~or~~ or herding cattle or following some other occupation about which they know something, instead of attempting to play an impossible role to the detriment of their Church and the disgrace of our colour (applause).

Finally, I trust that we may all benefit by our attendance here this evening and that the Lord Bishop and Lady Coppin will thoroughly enjoy themselves and carry away pleasant recollections ~~fr~~ of Mafeking, and that on arrival at Cape Town they will always bear in mind the high mission entrusted to them, and remember that they have ~~x~~ come to South Africa to serve us and not to be served by us " (applause).

NEITHER BOUND? Kimberley June, 1931

"On the 31st May South Africans celebrated the 21st birthday anniversary of the coming together in a political Union of the Cape Colony, Natal, Transvaal and the Orange Free State. The Union of the component parts of the subcontinent was heralded as a work of the greatest statesmanship and the consummation of the fairest dreams of our most farsighted political and great public leaders.

□ After twenty-one years - what? Have all those dreams come true? We have indeed a material prosperity the achievement of which would have been highly improbable by the separate provinces before the union. We have learned to think - materially - in the large. We have got accustomed to speaking of the Transvaalers, Free Staters, Natalians and Cape Colonists as 'South Africa.' All this is to the good. But does the welding together, in one people as this would imply, stand the test of a critical examination? I think not.

□ In the widest spiritual sense South Africa today stands divided, nay, even torn asunder in a degree that the framers of the Union have argued as sheerly impossible.

What has happened is that one section of the population has arrogated of itself the power and the right to govern. It is arguable that such a section could have governed satisfactorily, that it could have governed by cherishing the traditions of every other section, guarding jealously their rights and privileges, listening to their wishes, carrying out as far as possible their desires and aspirations. In practice it has governed by negating every principle of democratic government. Hallowed traditions it has ruthlessly trampled under foot, ancient rights and privileges long enjoyed by other sections of the population it has ruthlessly denied. To the wishes or opinions of any section - other than its own - it refuses even to listen, evidently considering it a derogation of its dignity to so to listen.

The result is what we have described as division and disruption - our land torn to pieces, divisions everywhere, suspicions lurking darkly around every corner, and cohesion nowhere.

Our Coloured and Native people are the worst sufferers of all. If the Indians, for example, rightly protest at their rights being trampled upon, at least they can look back to their homeland. If the Jews dissent at the legislation pitted against them should they dare enter the Mother City, from the seas, at any rate they can retreat to their own land and their own Mother City - Jerusalem. For them there is a way of escape.

For the Coloured people and Native people of this country - there at once the tragedy and there the cruelty and tenfold injustice. In their own country the elementary rights of citizenship are denied them. Denied them by an ignorant oligarchy, and they have nowhere to retreat.

So Union has brought us to this, and on the anniversary of its 21st birthday this is the fateful finding. These words are all unstudied. They come tumbling out of my heart and mind that feel the galling bitterness of the situation. They are true words. They are irrefutable, undeniable.

But we asked the question - Whither Bound? There are some of our leaders who say they see "Red" and would counsel us to act "Red", but acting red will only bring us to the abyss. What we want today is real constructive thought and effort. We have looked, appealed to the Government in vain. Shall we then fight the Government? Our reasoned and sober opinion is NO, and for a very sufficient reason. We solemnly believe the Government is not worth fighting, at least in the way that such a challenge would conjure up.

Recently we have been very struck with how the Negro population in America not always too well treated by their Government - have 'fought' their masters. Where education has been denied them, for example, they have educated themselves.

They have built their own schools and institutions, they have been responsible for their own technical education. They have been helped in this way by enlightened white Americans. They have, as a matter of fact, ignored their Government and gone straight to their friends amongst the white people.

In the same way I think the time has come for our Coloured and Bantu people to act here. There are many men amongst the white people and people of all races who are genuinely distressed at the retrogressive outlook of politicians towards our Coloured and aboriginal people. Let enlightened whites then be appealed to. They can be appealed to ~~by~~ beyond the seas even. Many helping hands from England and America will, I am sure, be extended to us. But something else we must do.

~~Our~~ Our Coloured and Native people - their children that is - cannot be forever denied their right to live as full citizens of a civilised country. Educated they must be. To build their own houses and homes, to make their own furniture and clothing, to grow their own food and to produce the necessities of a civilised life - to learn to do and enjoy these things is an elementary right of every child born within the boundaries of a civilised state. The ~~right~~ ~~right~~ right cannot be indefinitely denied to any South African, be he black or brown, but the duration of the Veto will largely depend upon ourselves.

Let us wait no longer on the doorsteps of politicians. Let us ourselves be up and doing. Right and Truth are on our side, God is on our side, and arrayed with Him we will find as many of His True Followers ready and willing to help us. With this great goal before us we will not be depressed, and to the question Whither Bound? we will reply with confidence and hopeful assurance."

KGAGLO IXMAITO LE DIPHUTHOGO TSA BOFELOLoeto lwa Congo

Ka mariga a 1931 go ntse ditshupo tse ditona tsa merafe (International Exhibition) kwa motseng wa Elizabeth-vill^e mo kgaolong ya Katanga kwa Congo, tse di ne di etleediwa ke dipuso tsa Belgium Congo le Kopano ya Souta Aferika le North le South Rhodesia, Ka thuso ya Lekala la Diterena mo Souta Aferika, Plaatje a ya gone go bona le go ithuta ditiro tsa le botshelo jwa Bantsho ba koo. Babusi ba thuto le dikwalo le ditiro e ne e le ~~Set~~Para.

Kwa Congo Plaatje a fithela Bantsho ba teng ba le kwa morago ga Bantsho ba Souta Aferika thata ka thuto ya dikwalo, ka go se ne dikole tse ditona jaaka ~~mm~~ mono, mme ebile le dikole tse dipotlana di le kgakala, gakala le go lekana batho ba ba dimilione tse di ka nhang masome mabedi tsa baagi ba Congo. Lefa go ntse jalo, Bantsho ba dira ditiro tsotlhe tse mono di dirwang ke Basweu fela. Bangwe ba bone ke balaodi ba diterena le dipae-ofisi le mesima ya dikepo tsa gauta, ba bangwe ke bakgweetsi ba diterena le dikepe, ba bangwe gape ke baeteledipele ba ~~siarwa~~, diteisene, ba bangwe ke balaodi ba mapolisi le masole. Lefa Bantsho ba Congo ba kile ba boga mo pusong ya ga Kgosi Leopold wa bobedi wa Belgium ka dinyaga tsa bo 1912, jaanong ba na le kgololesego e e kana ka ya Basweu ba lefatshe leo.

Trile Plaatje a boa kwa Congo a bua le phuthogo e tona mo Bol^owane, Makgga a betagane mo go yone, mme Modulasetulo e le Moatlhodi yo Mogolo wa Souta Aferika Rhodesia, Mr Justice Russell (Chief Justice), yo o ne a itsise Plaatje mo phuthegong ka mafoko a mafatshwana, ka ebile a ne a kile a nna mono Souta Aferika a le tokololo ya Provincial Council, mme ba itsanye le Plaatje ka nako eo.

Boswa jwa Roma: Kopano ya Baidi ba Dipo

'Ke montsho mme ke montle, lona bomerwadia Jerusalema; naka megope ya

Kerada, le ditiro tse di lepaletseng tsa ga Solomon. Lo se ka lwa nteba, ka gobo ke montsho, ka gobo letsatsi le apabotse. Barwa-mme ba ne ba nngaletse, ba ntira molebedi wa masimo a mofina. Mme e e leng tshimo ya me ya mofina ga kea e labela' (Diane tsa ga Solomon).

A ne a simolola jalo mafoko a dikoranta tsa ga Flaatijs tsotlhe, go tswa kwa go Koranta ya Bechuana (1901-1908), go tsena ka Teala ya Batho (1910-1919), go tla go fitlha mo go Boswa jwa Rona (1931-1932). Ke ene fela Flaatijs o ne a itse go re o kayang ka mafoko ao. Eketse e ne e le maitoko a go belafala ka bomorafe jwa gagwe jwa boAferika le go kgana ka mmala wa gagwe o montsho.

E rile Flaatijs a boa kwa Congo ka Seetebosigo 1931, a simolola go gatisa pampiri e nngwe e bidiwa Boswa jwa Rona - Our Heritage, e le lokwalo lo lo tswang gangwe efela ka kgwedi le kgwedi, lo le molomo le mmueledi wa Kopano ya Mokgatlo wa Baidi ba Dino (Independent Order of True Templars) ba Souta Aferika. Koranta e e ne e kwalwa ka ⁴ Pe Ennyelase, Setswana le Seburu, mme e rera Bilo ya dino tse di tagang, lefa legale e ne e na le mafoko a mangwe a lefatshe le kago le puso ya Souta Aferika.

Madi a go thaya kg koranta e a ne a tswa mo go Morena W.J. Mushet, mohumi wa Kapa yo le ene o ne a le moidi wa dino jaaka Flaatijs, mme ebile a le m mookamedi yo mogolo y wa Kopano le Makgotla a Baidi (Right Worthy Templar). O ne a tlhopha Flaatijs go nna moemedi wa gagwe yo o tlhophegileng (Special Deputy) le morongwa yo mogolo wa Kopano ya Baidi, le go gatisa le go rulaganya koranta e.

Tiro nngwe ya ga Flaatijs e ne e le go etela le go lekola le go kgathatsa le go tlhoma metlaagana (Temples) kgotsa makgotlana, mo metseng le metsana ya Souta Aferika, ebile o ne a tlhoma motlaagana wa ntlha wa thomo ya gagwe kwa Mafikeng ka 1928. Ke phuthogo e jaanong e namileng ya ba ya tsala metlaagana e nngwe e le some.

Ditokololo tsa Kopano ya Baidi e ne e le batho ba le 150,000 mo Souta Aferika ka nako eo, e le Bantsho, Bammala le Basweu. Kwa ntle ga ga Morena M. Mushet, go ne go le Basweu ba bangwe ba bogolo mo Kopanong e, Jaaka Theo. L. Schreiner le mohumagadi wa gagwe, Morena Tom Searle, Mohumagadi Kate Stuart, Mohumagadi Stakesy Lewis le ba bangwe. Ditokololo dingwe tsa Bammala tse di itsegeng e le boMorena Kronenberg, W. B. Bogganpoel, Morena J. Dowling, Morena C. J. Viljoen.

Plaatje o ne a tle a re Kopano ya Baidi ke sekai sa se Souta Aferika o kabong a le sone, ka go tshwaragana ga Bantsho, Basweu le Bammala; banna le basadi; baphuthegi ba dikereke tsotho; le ka kagisano le lorato le boitlamo. A buelela lesomo le lotlhe e ne, 'Re bua ka mphatlalatsane ra re re kgathlanong le mo le thekiso ya bojalwa, lefa e le jwa Sekgoa kgotsa jwa Setswana. Ga re bolo go bo bona kafa bo bolayang morafe wa rona ka gone- bogole le baša le ditshea. Ga re bolo go lela sefelo sa tshenyo a bo e dirang mo magaeng le mo matshelong a Bantsho. Lehuma bothokakitsa, malwetse le dintwa tse di mo gare ga rona gantsi di dirwa ke bojalwa. Go tshaela ga baeteledipele ba rona le go tshaka bagogi ba Bantsho, mo go tsho ke tiro ya bojalwa'.

Kana e fa go ne go na le se Plaatje o se ilang kgotsa go gaisa dilo tsotho le mafatsheng, e ne e le dino (bojalwa). Jaaka rona rotlhe o ne a bonye ditiro tsa jone tse di bothoko mo bathong ba morafe yotlhe mo mafatsheng a o ne a a etetse, mono Souta Aferika le kwa moseja, mo bogolo o ne a bonye tshenyo ya jone mono ga gaufiufi le motlaagana wa gagwe. E mo utlusetse bothoko, ene yo o bonyeng netsi a tsholofelo a tshologa fela mo diatleng tsa gagwe. Tiro ya gagwe ya kutla fela le botshelo jwa gagwe, go se na lesedi kgotsa tsholofelo ya yo o tlaa e tswaledisetsang pele mo sehularong sa gagwe, fela jaaka motho yo o sa tlogelang malešane ope, kgotsa jaaka Batswana ba bua, motho yo o se nang segothola.

Bana ba gagwe

Plaatzje o ne a neilwe bana ba basimane le ba basetsana, bana ba bantle ba basimane ba ne ba gotsitse rraabone le nnaabone ka tihogo e e bofelo, ka boboko kgotso tlhaloganyo e e ntsha. Bapua dipuo tsofane tsa Souta Aferika ka botsweta. Ba papetleditane ka matseseleko mo tiraleng ya morafe. Ba rutilwe boipelafatso le boitlotlomatso jwa semorafe, mme ebile ba rutilwe dikitso tsa botshelo le tsa sekole ka botlalo.

Plaatzje o ne a fetolela mabelelo a mangwe a ga Shakespeare a a bidiwang Love's Labour Lost, Much Ado About Nothing, mme a a bitse Maswabiswabi le M Matswatswapa a Lefela. Ekete epile a dira phetolelo eo a ba a itebagantse le mafoko ao. Ngwana wa mosetsana ke ene o ne a sala a tshatshisa labone lwa gagwe. A lomelediwa fela ke gobo a tsetgwe e le moantshana, a melwa fela ka a le mosadi. Pa e kabo e se ka bomadinatse jo, jwa go tshoka boipelafatso mo baneng ba banna, polelo e e gaisang e go managana bontshintsi jwa batho y jo, e kabo e sa boko go kwalwa ke bone go dira thuto e Plaatzje ka sebele o ne a le yone.

Koronopo a Dipuo le Mekwalo ya ga Plaatzje (e le mantsewete tota a a duleng ka molomo wa gagwe kgotso go kwala ga gagwe ka sebele)

Mekwalo

KGAMA LE MGOGQRO

Mo go Koranta ya Bechuana ya Phalane 1902, Puso ya Kapa e supeditse Batswana seatla sa yone se se pelonagadi ka go tshuisa morafe mo ditshenyegelong tsa bone tsa ntwa. Kana ntwa ya maabane ga se yone ya ntsha e e tlhabanwang ke morafe. Dintwa di ntae di tlhabanwa mme ga go na epe e e kileng yare lefa e fentse kgotso e alotswe, batho ba sala ba ~~matshuisa~~ matshuisa. Selo seo se simolola go se bona mo ntsweng ya gompieno. Batho ba le bantsi ba amogela ditshuiso lefa bangwe ba galala, seo ke ^{se} tlhologileng le lotso lwa batho ntswa ba ne ba tlhobogile.

'Pe utiwa botlhoko go bona ekete morafa oara Tshidi o tlaa letlelela gore o digelwe ka lamana ke ditangwana tse di boletswa tse maropane a a tsamayang a

gokolola batho go rona le maletshale ya dikwalo tsa ditshenyegelo kwa masong. Goromente o diritse batho babalonami jo bo se itsiweng le ke batlhapani ba diniwa tsa bogologolo. Babadi ba koranta e ba itse fa le rona re buile thata mo kgatisong ya rona ka BeEnnālese go kgwetse banna ba ba nang le thata go re buelela ditshenyegelo tsa Palamenteng. Ditoto tsa rona tsotlhe di utlulwe, mme jaanong ope Goromente e sena go colofetsa tshuiso, go tshagile bonahutapatane botlhebotlhe ka dikwalo tsa maaka tsa go lopa ditshenyegelo tse di tlhwatlhwa e fetang ya thoto ya magosi a le rona re itse fa e senyegetswe e le ruri.

Le se utluzang botlhoko ke ka morafe o sa re sepe fa go nna jalo, le magosi obile a sa leke go kganela batsiatsi le maropane go tihole ba tsenye legae gare ba tihotlhelatsa batho go ikokeletsa ditshenyegelo. Keitse fa lo letla gore mongwe le mongwe a nna a ake a re o ne a na le thoto e e kankana, e tlaa re fa palo e tawa mo ~~mathe~~ batlhotlhomising, e fitlha fa pele ga bathati, go tse diix ditshenyegelo dintsi bohe, mme di kgaele tlhwatlhwa. Fa moaki mongwe a ka senoga mme a tsilwa, torokang, go tlaa tse Batswana ba akile botlhe, mme go tse tshuiso tsa bone di phimolwe, mme jaana re be re a saletewe ke eng? Banna, re senyegetswe thata. Fuso e pelo, mme bonang ke gore re se leke botlhajana jwa go tsietse ra tloga ra lelala kgama le go mogogoro'.

MAEMO A BANTSHEO MO FUBONE YA KOPANO

Mo go Borwa jwa Rona, Mopitlo 1951

'Mahuru ke bone batho ba ba tsileng pele mo lefatsheng leno la Souta Aferika. Ba ne ba thibelala kwa Raga ka 1652. Ba fitlhetse Barwa le Bakgo'hu mme ba ba fanya, ba ba balaya ka botlhogo jo bo sisimang mmele, ba gapa dikgomo tsa bone la mafatshe, ba ba dira batlhanka le ditshwarwa le makgobe, ba ba pateletsa mo ditirong. Ba tloga ba lere ditshwarwa tsa Bantshe go tswa Camonnamotapa (Portuguese East Africa) le t Madagascor, le Maselamose go tswa Malaya, go tla go dira ka bone.

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