Sephiri sa Coelelopele.

Kgokaloko ya Millionaire ya America.

Colonel Pope, yo mollirelli ea megolo ea America, ea sitwe'g mo bekamo ya ne ya gapna a galela mo ba ba ba ba i ma go fit bela a ba a ba sitiwe ire, ma po e engwe ga e e ntse, o bolela se o sepelo lea e kone ele shone sabinjo sa ceelelopele ea ntane. Ara: Kere ba lela go batla hanna ba bolanga, ba thokgamo go lira le lima. Ga re ne ke ke ne lela ele bafuti fela bahali mo lekgolong, ba ba lilang ba nkipa go thatosa e fa go ba ne.

Kere ka tle ka tsoke le ne ba ba ba ba

K. C. McMaster,

Morekisi oa Cotlhe

Fa Hekeng ea Springfield.

Ke leboga thusho e ke e Bonyeng mo go Becoana le Bashotho ka baka sa kgoeli tse li 12 tse ke butseng I ewenkele ka corte.

Ke ka litumelo tse thetho e ka eza ea cashela pelo ka botsala yau gale.

Kafa go nna ga ake lo beterla tipe fa ele litye tsa Tshimo.

Tlhoatlhoa tse li Oleng le Liaparo tse li Lintsa.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

F. Y. THRESHER.

ThabaNchu.

Ke Morekisi oa Liloana

Tse li kgolo le tse li potlana, tsa go yeoa le go noea, tsa litshipi le tsa Likhai tse li roaloang le tse liaparoang.

Cotlhe fela tse li ka tlhokoang mo legeang Ya Becoana.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tletseng; ebong:

Liye, Linno Likgong le Tshipi tsa go aga matlo Liaparo tsa Banna le Basali.

Meeke, Likahana le lilo tse lingoe cotlhe tse li tlhokoang ke Raneho mo ga bone.

Tlhoatlhoa li koa Tlase-tlase!!!

F. J. MYBURGH.

(Moroa Isaka oa Mosigi)

Main Street, KIMBERLEY,

O gaufi le ea Lipose, 'me o sega ka selekanyo se se kgatlhang. O pasitse kafa thipeng ea lipaka. A ko lo mo lekeng.

JOHN TAYLOR,

THABA NCHO, O.R.C.

Mothuli oa Makoloi le Litlhako tsa Lipitse, Likara, Lipaetere, Moliri oa Megoma le Lienjeni, Litala tsa Phefo, Lipompo, Liloana cotlhe tsa temo.

Megoma e mesha e e lemang, e e yalang, e e tlhagolang e e robang, yalo yalo, li ka'na tsa rekoa mo go ene

JOHN TAYLOR,

THABA NCHO, O. R. C.

RALICHOANCHO,

(Fa tlase ga Grolose e tona, Aoa Fourmaneng.)

O eletsa go itsise Litsala tsa bo tsa gale fa ebile a eme sentle fela yaka gale mo maemong abo a gale. Marokgoe, Likobo, Bohutshe, Litlhako le Aparo tse mannete li ka nna tse rekoa gone fela yaka gale.

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JOHANNESBURG.

[illegible]

Ka tlase la go ya go ya lipaneng ea [illegible] ea Afrique Church [illegible] ba ba [illegible] "Go re [illegible] go bana ba ba O ntseng," [illegible] Mrs. Meriam Molefe. Ga lirea thupelo ka [illegible] Mrs. Molefe. Mrs. Mary Sesako a [illegible] ka [illegible] "Bommaba ba kalang ba bana ba basha, ka [illegible] ba mang le mang le mabeng a lefa." Morago, Mrs. Molefe a bala Esaia 11. Erile a ikutlhela mofile ea mofimo are, bolesia ka bolokolohoo ka Sabela ralhe re ntse ka bohutsana.

Dis. [illegible] ba [illegible] go [illegible] Molimo o bolele [illegible]. Ka morago, mo Mosimaneng, Mrs. Sesako a eme are, banki gonyenno re nale Morutisi ou ntsu mono mengwelong ia rona, ie seka ra itsaga a re lebeleng go Molimo fela, ke ron o ila re tlotseng, are, re tlaba Mantsu xxv.

"Mono ou Lagolisa o ile ta tsamaia le barutwana ba bonono ba ntseng lilaya ba bana ba randa go tlaalanyetsa morutsi." Erile go ea go a pitlinkolo, are, Kgosana ka lilo lile dintse thata are kana batho ba bancho ara rapelang Molimo gobane le kana ies bone tsatsego ea rona, are, le utlocle Mrs. Molefe are bakoma mabanana a [illegible] thata. Morago pugno gea ena Mrs. Emily Mofokeng, are ona kele mofokoli, nkare, are lebogeng Molimo thata ka le tsatsi le rekoganeng le Morutsi ou nna J. L. Molefe mengwelong ea rona, gore ntle go re ikana mo re lokolang teng, are ke ba ba bata go Jesuse ou ti; "monna e mang ea Bafarisi eleng kha ana na ba Jude ega ale teng; lebaka la gore ele Nikodema a ila go Yesu bosa are go rena. Rabia rea tsebe gobane o Marutsi ea tsamaq golimo; gobane ga go motho ea ka eang mokiko ea o eang go Molimo o ie go [illegible]. Emily Mofokeng, are, re morofoli; re ntse haga monna ea Mofaxisi. Oha, a re nna ka Mokgoa o makatsang, metho ea Molimo! Ka ntlha mabilimola pelo, ka mo bantli ba rotseng lentsae ea Molimo ka teng.

Ke gone erile morago Morutsi Molefe a kgaohaiza lipuli ka matsue a magolo; ba lihatso tsa Haapostolo 12. "Metleng eo Morutsi Herode a gala go lliorisa ba bang ba kereke, ine a bolaiza Jokobo ngwane a Johanne ka mbole." Eare ga a kona gobane gao go kgalile. Ikgoele a ekeiza; a tsamaia le ene Petrose ene ele ka matsatsi a magolo a a tsamang kkemore. Oha, ntsebo ea Molimo a kgaohaiza lipuli ka matsatsi a hoia, gon ses monna tlaka. Essali hare Morutsi a seka ou re tebala. "Ikapelo ea kiria ka J. H. Molefe. Rapelang basali gore ba cotlele-pele.

Go Morolaganyi.—Ke boisa ma babalang gore babali ba thone, eleng lorutsi legolo, ke rapela gore a Barutsi leolhe ba phaahlolelle-batso leuse ya Molimo ka thaolo, ki Molimo o ile palelo ke sepe, go arabe mokoti ka poeyo ea leithe. Go kile ga una kgalgamaneo e kgolo ka letsatsi ya li 18 Fekemary, 1901, mo tlung ea kereke ea St. Mary's Mission School, ne gare ga bongo ka 1 kloka. Erile ke ka ne ke ene ke nne le ntlo kabo ke nbala mo tlung ea Tshipi. Me ga tlu batho tafe babali mono le monab ba feta ka ntsi fanke ba go, fa kgoeng ea ntlo ea kereke ba rola tulhake. Me ka coga ka keme ke lebelesa se ba tla se firang, me erile ka sena go rola litlaka, ba sina 5 menite, gola ngoeli. Erile ka leka go tsena mo tlung ea ena ka ebaba lipone tsa ntlo ea kereke. Batho ba ba sia mosima le monti, ba tshaba ba tlogela lilhako tsa bone le lebgeise e kgolo ea kuana ea pontshulu, e tlema mmole e metoro ea lipotlela tsa metimo ea Sesuna le tsatsiba a lisoga mo tang. Ba tatata erile ke eseka kafa ntle ke fidisela kgetse le lilhako. Ga una kgalgamaneo e kgolo ka mosho ka Tshipi fa batho ba bona lilo tsea.

Ke lumela fa go gale balai. Erile ke rale moimane ere fa ke ile go lea likgomo kua Malibe ke tatale go ikutlesa kua longaneng kere ke ntsala balai ke ithaa ke re laiki gaae batho, ntekane baloi ke monna le monti.

Barutsi pitnhoi-lebang baolo ba Transvaala linka ngae Mabele, le Lipalo kgalo ea 16, go simolela mo temaneng ea ntlha, lo ila ntlea fa Molimo o sa palelo ke go nata motho ka pongo ea leithe. Fa e a batho ba mono Transvaala ba ra gopola ga ba ne ba tshutlolelise ke ope Boka e o ea Lipalo.

Ke tumelelo, ou kua

E. M. SEHEKO.

Potchefstroom.

P.S.—Erile ka bengo too batho ba gakgamala ba bona lipone tsa kereke litaba tsaisi lobe le tlhala.

Dis. Mabetlu e Morolaganyi mo [illegible] John S. Dawes, Esq., Morolaganyi ka mangoe Kuruta ngoe e e bitsang Guardian and Star, Hokitika, New Zealand, are: "ke bore fa CHAMBERLAIN'S COUGH REMEDY e [illegible] go [illegible] tlhaba, ka [illegible] bore moleme o mogolo mo go [illegible] ka go se lirim fa ke ntse ke chwere [illegible], le gone se thiba mo kwa o o choenyang banyana. Mongwe a bona a a moleme, a shupegile [illegible] tlung ea me." Se rekisa ke lirekisi botlhe.

Dis. Kgosana e e Matsue ga e [illegible] fa lilisoa ka bonako. Ke mogwe o e itseng gale CHAMBERLAIN'S COUGH REMEDY go ena mo ekana. O sekisa ke lirekisi botlhe.

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Baagi ba lipolasi lotlhe, fa lo tla Bloemfontein se tlhokeng go eta a wenkele ya rona.

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Mothuli ba [illegible] ke batho ba lona, ba ba thata thata ba; lirileng mo Wenkeling yeno ka [illegible] lile lintsi

Bo Mr. Jeremiah Phel[illegible]

LE DOKOSE

Ba rekisa Meyoma, Liyo, Linoo, Likob[illegible] Licale, Litlhako le Liaparo tsa Bagolo le Banyana; Liaparo tsa Kemo [illegible] le Liloana tse lingoe.

Re reka Mebili le Mabile a Becoana kua tlhoatlhoa tse li [illegible] thata. Fa ti ka ta, o tla kgatlhega u bo u tle gape.

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ALASHOA O NNE O FOLILE.

Monna mongoe oa tsuna ba ba golo mo Kapa ke Mr. O. Van Blommestein. O ka "moma mo mochong ofe le ofe ka Markham's Corner, mo motlakaneng ka mathisiloe fa pele ga Mr. Jones so Adderley Street. Ke mongoe oa tsuna ba ba abe bantse ba le mo tirong fela mo Kapa, 'me le gone o abo a utse a eletsa go ka thaloganyetsa mongoe le mongoe kaba Lihgolokoane tsa go Dean tsa Moketla le Liphio fa mo thatahalitseng ka gone, tse mileina.

O bolela mafoko a mantle, 'me boamarori yoa mo le rarifaloe ka lokolo le lo masisi, lo ohile lo chomileong ke Moohamelisi Mayor oa Kapa, ka Lookobeli ion tshipi ka kgoeli ea Phato 25, 1903.

Polelo ea Mr. Van Blommestein ke e, se kaulilue ka mancoe a gague. E bale, ka e go lebanye.

KAPA 25, 1903.

Ke logisitse ke botlhoko yoa liphio ka nyaga lile 25, 'me erile mo pogong e telele e, ka ikutlwa fa Molimo o o tshaiang o tha mpholisa, 'me ale rari ke folisicoe ke Lihgolokoane tsa go Dean tsa Moketla le Liphio. Mo nyageng tse li masakone a nabeli a a meco metlhano ke logisitse ke litlhabi tse li sa felang mo mokotlong le metlhong tsa liphio ka ba ka tlhoka buitumelo,mo botshelong yea me; botshelo ea ema mokgoleo mo go nna, 'me ka bosholologo ka tantsi leonne le lebogo. Ke gale ke ikutlwe ekete aha tsena thina ka ikgaola mo meco go itlosa anahutsana, ngaka ngoe e a kileng ea nkulafa le eone ea bolela fa go gakgamatsa fa le yaana ke ese ke ikgaole mofuoro.

Ke alafiso ke ngaka li ba mashame a asabeli, le mashale mongoe a a itseng go lebo leha bokotse, le gone ke a tsie makgoleegolo a li pontu go ba latla le go reka meleno, go bonala fa nako ke ba lhetse mahoko a ka utlefela. Ke na le mokoa, ou likoba ka tsele ; O rari, ehile. Ke tsile ka mangwa mo lekaing ka ngle, mokoma mongoe ea eso a ne ale go nabogana fela, tshipi e ba e fele, ka ba ba felelsa ke mano. Le gone ntale ka alafoe mo hospital li ngaba bonale gone, ba bolela ka mahalebhale ta ele lechoenyo yeo, le simoleco ke bothata yo bo mo liphiong, 'me se ntsa mphisiang ele go mosela mo kalahong gore tlhagala e o e ntsie. "Me mo se nihatafelela. Kare nyane, fa le Ka bala kafa batho ba ba begisiroeng ke botlhoko yo bo choanang le yona mo ya liphio ke Lihgolokoane tsa go Dean tsa Moketla le Liphio ka gone. Ke ithaea ka tsei: ke choaetse go leha lipele tse gore ke tla ke bone fa li ka fira kafa li bolekang ka gone, 'me kaea kea le bentleleng ka reka letlonyana ka 3s. 3d. Ka nna ka lira yalo kaha ka lemoga fa li nthuse; yaana ka reka matloyana ale ma ratano ka 17s. ke ne ke ahoelitse mogopelo gore ke tla reka matloyana ale ma ratano ka 17s. ke ne ke ahoelitse mogopelo gore ke tla reka matloyana ka April 5, me ka li lirisa kgoeli lile pele pa ka mase tsa thusa go ba botlanyana; yaana ga amonga mathopo o o tletseng ke masetlela legale go go kake ga ba ba tlhoka botlhoko ka tsela bokete yea masetlela ya. Yaanong ene ke ba ba ba ba ba lirisitseng matlhoyana ale ieshome ye le meru mathlano a ikgulokoane, me ka le ela go lirisa lihgolokoane tsa go Dean tsa Moketla le Liphio ke nale cholofelo ea ra etlare mo bofelong li npholise mo pogong e telele. Ka ipona tshilileg ka yaaki lengoe le lengoe ka ntsa ta moea le le tlhoko, yea me, li fela, ka thatlaea ke nale photogo ea botshelo go bosha. Erile mo malatang ka mangwe ka teena mo tlung ea molemo, ka ba shupetsa masetlela le magoere-gere a a bolang mo tlung ea molemo, 'me ka esale yaka ke lirisa lihgolokoane tsa ga Dean tsa Moketla le Liphio, me ba gakgamala bare ke selo se sa gakgamatsang, bare e ka ana kitlhoko e nolemo ea Lihgolokoane tsa ga Dean tsa Moketla le Liphio. Ngaka e ene e ntse i lebalebe motlhayo ou me ea gakgamalion ke leshre le masetlela a a na ale mo go ene. Ga gona kepe se se ka ahangang ka ya se, ka batho ba bolela fa Lihgolokoane tsa ga Dean tsa Moketla le Liphio li thubogaya, le gore ngaka le ene e rarifaloe golo fog.

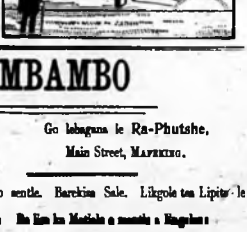
Bokete ga a me bo golo thataya-kipento-ponto, ke ya sentle, ke robala sentle, ga kena litlhaki le gone ga ke ngoe bebe, me ka yabo ke ntse ke le mo tirong ka nako tsa eone, le ka elatlhoko, ke ketle le roale mokina oa lipampiri gompieno. Ke ne ka ela litsebo tlhoko. Ka nna pelo-telele, me ke bonye lieta ino mo.

Fa nke ne ke ba bona Lihgolokoane tsa ga Dean tsa Moketla le Liphio ka nyaga tse li fetileng, gompieno nako ke lebega ka go sele. Ke nyaga li mashome a mane a a metro metlhano, ke tsalesoe kea Colesbrn, Cape Colony, erile ntse e simolega kai o ke le kos Transvaal, 'me ka tla nono kale metshabi. Yaana ka itshenkele tiro ea go reka lipampiri, ka kene ke sena thata ea go lira.

Le gone ohare esala tsame tse li mo Ofising ea *Cape Argus* li ranoeng thata kaga tiro e kgolo e ke e lirreeng ke Lihgolokoane tsa ga Dean tsa Moketla le Liphio. Mongoe ro o itumelisiang ke mafoko ame o ka a thetlhelmana kafa ke boleang ka gone yaanong le ka ntsaka se se fetileng, 'me ntla fillela fa mafoko ame ele tlaete e e fetleng, 'me legone kene le leanqaruri yea ene. Fa o legisega mo botlhokong yea liphio, ka gorosa kare, yaaka ntile ka botelela tsala ea me e e neng e tsoaoa ke botlhoko "latlha mofumo o o o lirisang o leke kgolo-koane tse li molemo tsa Dean." — O. VAN BLOMMESTEIN.

LOKOALO LOA SESHUPO SA MAFOKO A A FA GOLIMO.

Yaaka ke kcalile mafoko a a fa golimo, e ra loeca, Mr. Van Blommestein o tile mo Town House, le pele ga Mocumeelie, Mayor Sir William Thorne, LP., M.L.A. "Me a lira lokoale ka ikano o lo bialang:



Nna, O VAN BLOMMESTEIN, oa Kapa, ke bolela ka masisi gore maloko otlhe a ke baetsg leisa ya me fa ntse ya mo a ka letsatsi ya 24 Phato, 1903, ke bonaarori yo bo tlesang ka ntlha otlhe.

O. VAN BLOMMESTEIN.

O bolela fa mele gamo mo tatseng yoaa ga ya Phato, 1903.

W. THORE, LP. Mayor.
Capetown.

Kgolagano e e tlhoka e e ruritsa polelo ea ga Van Blommestein. Go bolela sentle ke ka thanole boamarori yea molemo, le bolela ka Lihgolokoane tsa ga Dean tsa Moketla le Liphio, yaaka ele gore mono ba ba o folang ka tlhoko ka ntlha otlhe ea Machoeretogo a Liphio, re gatisa mafoko le phatelgaaro e e lirileng ke mongoe oa lingaka tse le Matsangano mo South Africa, mo li chupong ya masetlela le litlhabi tse li sa thiceong mo mokotlong ya go Dean tsa Moketla le Liphio.

No. 2466.

Ga Foster-McClellan Co.
Capetown.

Phato 11, 1903.

LICHUTO TSA MAFOO A A BOTE LANG LA PA MOTLHABI, O NTSENGKA GENE.

1. Se ene ele monti e monhoo, o lokete ya ene elang 2 ounces 61 grains, 'me kogolo onale Ammonium, Magnesium Phosphate, ke gore 56.76 mo lesedong.

2. Se ene ele seshupo se lesbee, ya le bokete ka le 79.2 grains, ba na le 72.2 per cent ea lesbee ya le lesbee.

3. No ene ele seshupo se mathapo o o mitshelang, ele kanya 4 ounces, ona le 62 grains tsa lesbee.

4. Se ene ele seshupo yaaka ya mathapo O o itshelang, se na le kitlhaoli tsa mahoohogo ea lesbee, le masetlela a mangwe.

Kaya lipharagraphe tse 3 fa golimo le Mafoko, kea ba Lihgolokoane tsa ga Dean tsa Moketla le Liphio fa li ba lokoale fa pele ga Major oa Kapa :

Capetown, Phato 25, 1903.

Rona beoro Foster-McClellan Co., ba 91, Loop Street, Capetown, ba re leng bene ba Lihgolokoane tsa ga Dean le Moketla ele rari, re ruritsafaa ka masisi amagelo fa polelo ea mafoko a pharologanyo ea motlhapo a re a neeoong ke Mr. Van Blommestein ele lokoale lea rari le ba otseng yaaka ba o le re neelang pele. Le gone ehile ree ruritsa fa re saitsemetlele go tlhagisa lokoale lea lea pele ka bala sepe, gore le lelaa leyse.

(pocheile) FOSTER-McCLELLAN CO.

Go bolelwa fa pele gamo mo tatseng yoaa ga ya Phato, 1903.

W. THORNE, J. P., Major.
Capetown.

O FOLISICOE KA PHATO 25, 1903.

O SANTSE A FOLILE A ITEKANETSE MOHAGO GA TIRO E E THATA EA KGOELI LILE 8.

Capetown, 25th May, 1903.

Ka 25 August, 1903, ke lirile seshupo se se masisi fa pele ga Moohamelisi Mayor oa Kapa, haga molemo o mogolo o ka o bonyeng go ba firisang Lihgolokoane tsa ga Dean tsa Moketla le Liphio. Gompieno ke nale palafala ea pokea ke rurifaloe lesoeng le lesoeng ya ba ba bolleng. Gompieno ke nale yaka seshupo se se thata se se folileng go ba ka se folhetsane mo South Africa ntlha. Fa ke tlhoke ke choeng ke Moketla, lefa ele motlhapo o ahileng ka hoya mogo-sane. Litsala tsa me bogolo le lona ba lo mo Kapa, itseng fa e kile ere mo kgoeling tse thatsane tse li fetileng ka bega tathegelo e kgolo, ka ocoelon ccthe tse ke tabelang ka eone ke molosieli ea o rekisang lilo tse li tsamaeng. Erile mo fetlhegelong ea ka choenyega leele, yaana erile ke tlaga ka lefa lotshelo ena ke bogolo. Ke nale cholofelo eore ke Lihgolokoane tsa ga Dean tsa Moketla le Liphio tse li rterlitseng thata, e e ithusang go emalana le leontle ya lechoenyo. Batho ba mmalelang ele marui a a fetha ba mpolise kafa ke fahleng ka gone. Eale lantsi ba mpolelotse fa ba logile fela yaka ana, 'me lotlhe ke tsaree fere: "Leka Doan's go reke e ba botlhoko." (Ga chenile)

O. VAN BLOMMESTEIN.

A liphio tsa gagwi siame? Fa go sanna yalo—fa gona le phokolo ya pethanyana—fa o leala, a gago molemo mo go rona "go ema ya gopola?"

Gonne go nale potshego mo tlegong 'me go katla nako e e kareng kgetsa ea gana go fola. Ke Leta gore Lihgolokoane tsa ga Dean tsa Moketla le Liphio li go lirele se li se lirelseng mathoneneng a ba bangee. Li folisa methale eotlhe ea machoeng yego a li hio, 'me lifolisi gere o ano o folile.

MAFIKA.

GO ITSIOE Magaeleo le MAKATATA a a mono le a a seong gore go kulile, go kuecoe tiro ea Moratho. Me co seong a a itse fa borataro ele yoo (6a.) Mali so ga ke a ipatlele lefa elo Kgosi; kea batlela moliri eo o lati iloeng. Itseng fa Tiro e tla buka ka mali e sana go fela.

Lona Barwa ba Basuli thusang ka likaper (liyo)! Mali a isioe kua go George Mothusi.

Ke nna,
Kgosi ea Magaeleo
Tiego J. Taoana.

KEREKE EA WESELE,

E NCHA EA LOTLHAKANE.

O tla bulwa ke Loabore, Phatoe 11, 1904. Tiro ea pulo ea eone e tla simolelwa ka 11 a.m., ke Moohamelisi Mayoro oa Mafika. J. W. DE KOCK, Esq., M.L.A. Thero ea ntlha e tla lirwa ke Rev. AMOS BURNET, Moetelelipele le Mookami oa Mogolo oa setreke seno. Go tla bua-batho ba se kae, yaana go bue Kgosi e kgolo ea Barolong, BADIRITE MONTSHIOA. *Koleke e tla lirwa go thusa tuelo ea lago ea nlo.* Botsala yo bo gaufi le yo bo kgakala bos lalelion.

LENCOE EA MOTHEO,

(FOUNDATION STONE.)

Ya Kerke ea kos ga **Molimola,** (SEANSETAD), lo tla beoa ka 11 a.m., ka Loabothlano 12 Phatoe, 1904, ke Mouti AMOS BURNET le Kgosi BADIRITE MONTSHIOA. Go lalelion botlhe.

E. T. COGLE,

(Go lebagana le Sebatsolo se se mang le Lampa ; Kafa nlong ea Botha banaisi mo beleng ea Meyer.)

UPPER JONES STREET,
KIMBERLEY.

Tlhoatlhoa tse Linama e fokolicoe; yaanong ke 8d. le 9d. Ponto.

Linama tse li siameng le tse li tlamelesegang go tlela tsa matlo otlhe a

KIMBERLEY.

THE
First AND Last
COFFEE STALL.

Batho ba rona ba ba egileng kgakala ba tla itumelisiso fa eleone ere ba goroga mo Kimberley ba ea go batla Kofi ea lephakela, le liyo ka nako ea tlhe, mo ga **First and Last**, ntlaana ea Kofi e e kafa botlhabatsatsi yea ntlo ea marka. Kofi, Liyo ka nako eotlhe motshegare le bosigo.

W. HENRY,
Market-Square,
KIMBERLEY.

W. Lock,
MAGOGONG

A eletsa go itsise **Itsala tse ba** tsa Batlhaping le Beccuana ba bangoe ba Koleng ka Magogong fa a bulugetse mo matuneng ako a-gala mo Magogong. Lithoto tsa mathale eotlhe li ka bosoa mo o gone **ka tlhoatlhoa tse li ekanyeng.**

M. C. Sellner,

THABA NCHO, O R C.

O nale thoto e ntsi ea Lilunta e o e rekisang ka tlhoatlhoa tse li oleng; eleng:—

Diparo,
Ditlhako.
Dikobe,
Dicale.

Ere u se u ee go-sele u tle koano u tla kgatlhoa ke lilo tsa me. Ga nke ke gana sepe se motho o ratang go reka ka shone.

BRAMLEY - - -
AND VAN REIT

MAGENTE A KGOTLA,
ba Tsenyi ba
Mashoa le Bafantisi.

THABA NCHO, O.R.C.

Mrs. R Peach.

O rekisetsa Batlhaping diloana cotlhe-otlhe bela ka choanelo

Mo Bentleleng oa Batlhaping, koa

TAUNG

THE SOUTH AFRICAN SPECTATOR.

Muelelicos lichoanelo tsa Bancho Gase molomo oa Kgolobee, kgono Kenke, kgono Kabalano epe.

E gatisiea kos motsing ea Kgosing oa Koloni ea ntlha ea South Afrika (Cape Town.) E itsioa ke pushe tsa Kapa, Natal, Transvaal le Orangia. Fa u rata go ntlocla se se lirngalang mo lefatsheng yotlha e rekie, Tsala ea Bancho ; le Makgoa a e bala.

Tlhoatlhoa 12s 6d: fela ga ngcoga

F. Z. S. PEREGRINO
Mong le Moralaganyi,
Box 870, Capetown,

Romela litempe lile tharo fa n rata go e bona.

The I. X. O. Compound Syrup of

Tar and Wild Cherry.

MOLEMO o o bonako oa Lobuba le Ligotlhola. Ga ona le lencoe le kabetse. O folisa makgaofo le le methapo ea mali.

O ka rekisoa mo litoroog cotlhe ka 1/9 le 2/9 ; kgono le baliri ba one

CENTRAL PHARMACY,
Mutual Buildings.
Mo Marakeng oa Bloemfonteir, O. R. C.

FRYER & AUSTIN,
KLERKSDORP.

Helang Becoana ba Transvaal!!
Rekang mo ga "Osiene" oa MATLOASANE.

MAYAPAN le yeenong a nnaa a kgoeletsa Marusho pele ga itse opo gore a ntoa ngoe e kile eu bolela ntlha ngoe yaka Le mashoropo ene eare motlhe mongoe e gaile bo liselthane.

CHAMBERLAIN'S PAIN BALM le mo leme mongoe ea molemo e e siameng thusa go silila, go folisa lintsu le tlhabi mo marapong. Mongoe le mongoe o o kile a o lirisa o ka ahuja. O rekisiwa ka baralisi botlhe.

BATHO ba ba choeoeng ke malao oa Masepala mo Johannesburg oa ba lelekela Klip River. Erile ba bon koo ba fitlhela matlo a bone a tholeeoe ke mapelisi aga Fokisi aba ucoela lifloana.

LITLHUTO.—Klaas P. Mokgotha, oa Johannesburg, o ile Dwars River, go ea go batla thuto kea Wilberforce Industrial Institute, Dwaars River North Transvaal. Re mo eletsa phetoyo.

NTOA.—Mophato mongoe oa Rushe o lule koa Vladiostock go ea le lesatle go kgureletsa tsamao ea Mayapan. Gobe ba thulile sekepe engoe sa Engelane, ba choara sengoe sa Mayermane se oletse naupe.

JOHANNESBURG.—Ka Matlhaeng erile teena ea Kapa e ikethetsa go tsamaea eare platfomo e nte a tletse batho motho aba a tlelela morekisi-litekete a mo shupa ka pistolo ere filimala. ola matala, eare mokgosi o lel a tsoa mo gare ga batho nyelela mo bosigong.

PITALE ke tsela e e ilang kaha mono ma ga go molemo tlesetsa tsa Bechuana ba Bela batlolo ea CHAMBERLAIN'S COUGH REMEDY o ikalafe o ese a gelela bolotse yea makgofo Bofe o a nna papali ea mali. O rekisiwa bawlisi botlhe.

MAAFRIKA.—Mr gare ga mo boko e re itumelisa ba thata go bona le go e itse ke ker. Molefe ea ken ke ea Afrika. Mr. W. Makhotlhe, Mokwalo oa kala ea Transvaal ea Ngwaketsa.

MAGOLE—Ke kgoeli lile tlsta yaanong mapolisi a ntse a li tse Makgoa mangoe a go tse a ucoa likgomo, go choeoe ba babeli kua Frederickstad kgomo tse li ntle lile 82. lilo Johannesburg. Ba seka ka Potchefstroom.

MELAO EA GAUTENG—Go tshe balala ba Makgoa ka gobo tla ya boshoa yea lefatshe. ele Bancho ba eseng balala choanetse bare ka Phatoe babo ba lule botlhe mo torepo ba ka nna koa Lokeishene.

Epsilonia e e bolelwang e tallisiwa Chamberlain's Cough Remedy.

MR. CHARLES E. DER, Havana N. Z. Ave—"Ke logo gore ke le loe gore ke eletse polelo ea me ka litirelo tse li itseng tsa Chamberlain's Cough Remedy. Ngwaketse e ona choeoe ke kgotlhelo e e mallelo ke e e rileng a sena go lirisa bolelo ele ngoe fela ea molemo o o sinoeng ea nyelela." O rekisiwa ke baralisi botlhe.

MACHAENA— Thaka e ene e co loferetlhe koa metlhoing mal ba e athoeoe. Li Kung Lo Le Ile Kuan ba bona 3 likgomo Bhun Weng, Yung Loi, Yung Wo, ba bona kgoeli ile peli; Wong Yon le Chan kgoeli ; bale 13 ba omangoa golokoa.

CHOANE— Maamanatela Mabo erile ka lintoa a bolaea mono eo mongoe. O na ale fa pe go lekgotla, a itoka ka gore mongoe oona a mo runotse lebelo bomorafe yea bone. Justice Wessels a mo raea mo itoko a gague a bonala me o mo naea 'yara le halofo" fela.

Koranta ea Becoana,

LOABORARO, PHATOE 3, 1904

KAPA.—Mosali mongoe oa Lekgoa o gatiloe ke treme, a ba a shoa.

MOSHUI.—Go boleloa fa boshoa yo Poulo o bo tlogetseng bo le fa Gare gare ga £400,000 le £500,000.

LIKAMELA.—Koa Boshona liferagai li roea ka likamela. Gatoe ke pholofolo tse li molemo thata.

GAUTA—Mo High Courtong ea Pretoria Makgoa ale mabeli a neiloe nyaga lile peli "hard" a filtheoeo a chotse gauta.

'MAMONE—Kgarebe ea lekgoa e li ema-eme koa Durban. E koentse £440 oa mungoagoe ene ele motshegetsi oa Libuka.

PRETORIA.—Mosali, gatoe Maleta, o neiloe yara hard lebere mono a choeroe ka teemane. Bare o agile gaufi le Premier Mine e ncha.

MOGORONERR—Governor-General oa Koloni tse li ncha (Lord Milner) o bolle koa leotong leo gague koa Ost Transvaal, yaanong o mo Johannesburg.

MAGOGONG.—Mrs. Gabriel Plaatje ea o bobotseng sebaka se se leele, o ile lingakeng koa Kimberley. Re mo eletsa tshilileg.

CAPETOWN—Makgoa a Kapa a bolitse pusho gore go tla toeng ka magolo a a tlioda a thuba litanka le lpokolelo, le ba ba thoba ba kona baasli ba Makgoa ka maabanyane. Ga bolelwa fa go lselicoe maitsemape koa Engelane koa Ofising e kgolo ea bathusi e e bilioang "Scotland yard" go tla go ruta bathusi ba Kapa.

MAYAPAN le yeenong a nnaa a kgoeletsa Marusho pele ga itse opo gore a ntoa ngoe e kile eu bolela ntlha ngoe yaka Le mashoropo ene eare motlhe mongoe e gaile bo liselthane.

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Matsalo.

RAMAILANE.—MRS. E. F. S. RAMAILANE OA Kroonstad, Mokwadi oa g. Rev. S. E. RAMAILANE, Methodi oa Wesele, MATELANA MOSIMANE le MOKGANYANA ba July 6, 1904.

Lincho.

MONTSHIOA.—MRS. SARAH MONTSHIOA OA Kgosetsad, mosali oa e ralegang go go PETRUS MONTSHIOA o tlogetse lefatshe yeno ka July 3, 1904, ale ayaga lile 50.

Kitsisho e

MOLEMO

NNA ea leina lefa thase itsise Bechuana fa amogetse thoto e ntsi ea

LIKOCHEKAR

tse li Molemo, tse li thata, Makolei a kilang a lira. Batlang o ka ananya lefaseng lihutahane.

J. F. FLYNN,
MOFANTE
Phokoane Station.

ngoana oa lekgoa are fa ole morafe oa Koloni oa Kapa yaanong Bashon ke 575,000 Bancho 1,830,000; Makgoana a a mo likoleng 61,000, Banchonyana 93,000. Erile ka 1854 gabo go nale likole ile 120; ka 1880 eabo ele 874; yaanong ka 1904 likole li 1,265; go bonale gore mo bakong ao leahome ya linyaga re tla bo re batla matichere ale 700 go ruta bana. ba morafe o otlanong o oketsoile. Me go utlisa botlhoko go bona gore, mo boemong yoa go oketsoga matichere a okocologa. Mo nyageng tse li fetileng ebile Matichere ana a passa ale mantsi yaanong a ngotlega thata. Ka 1902, ga pasitse bale 57, ngogola bale 47 fela. Mongoe le mongoe eo nang le sekole ga itse gore o tla se bonela kae Baruti.

Molato o kae? Dr. Roberts are ga ba lusoe. U ka fitlhela mo likolenyaneng tsa Transkei motho a lusha £40 ka ngoaga le setshanyana; tlhoatlhoa e e amogeloang ke likepa, ba sa rutoa. Ke bona gore ka botlhabisa litlhong fa motho a ka tlogula kgulolego ea legae, a ea go ipopa nyaga lile tharo mo koleching gore e eoa Tichere; yaanong a fitlhela maluo a gagne a lekana fela le a motho eo o esa a ka a eng gope. Oketsang tlhoatlhoa tsa bone ba tle ba gogoe ke maluo. Kereke e kabo e lusa Tichere ngoe le ngoe £50 ka ngoaga Goromente £50. Yaanong Pusho e senya £10,000 mo Likoleng tsa Bancho. Fa kokoleco eo e ka nna gone Goromento o ka ntsha £40,000. Ekabo ele mali a a seneoeng sentle ka a ruta morafe o oleng one o tla tsalang bana ba ba tlang. A gatelela thata fa thutong are lipalo tsa likole li ahnna fa bontsintsi yoa bana ba likole bo coela liklaseng fa bo sale mo standartong sa boraro, ka thuto nyanyana ea senyemane sa le tlhabego fela (smattering of English) ye le sa kakeng va thusa mongoa yone sepe. Are ba choanetse go ruteloa fa pele aba are ebile Bancho ba batla thuto e sele o e fetang ea Likole tsa mono, e ekabo e agecoe kolechi ka kopano ea Lithuto cotlhe, le Bancho ka bosi ba ka rata go e tuelela.

Gabo go boka go shoelicoe le mongoa pampiri a akarelitse lintlha cotlhe tsa thuto ga tlhokafala le kafa bi bangoe ba ka tseuang ka gone.

Ka Phuku 20, ga amogela mogala o o coeng go Rev. A. Henry Attaway tlhogo ea Kereke ea A.M.E. koa Kapa, a bolela fa ba sa rute sepe fela faese go tlola Pusho enga Moroa Setori le Baruti ba ba shoeu. Konferense ea mo araba ka gore, a kganele tiro ea batho ba gague ba ba tsamaeang ba gapela thuto tse lingoe batho, yaka tiro ea Moruti Mokalapa eo ona a kgoreletsa thuto ea Moshui Rev. Coillard koa Baro.

Konference ea lopa gore Dr. Stewart a arabe pno nece e e gnaa gaisang koa ga Motselekatse ke Makgoa a areng. Ene Dr. Stewart o kile are o "shwabisicoe ke bokoa yoa tiro ea koa Lovedale, kafa go ruta Bancho go senang molemo ka gore ebile o fitlhela gore botshelo yoa gague yo o bo onalelitseng mo go ruteng Bancho koa Lovedale, bo ile lefela." Konferense ea mmutsa gore a ke ka maanete, gontse yaka Makgoa ao a bua?

Ga otlologa molepa, monna mogolo a rola ligalase a emela golimo are: ga nkake ka lia tiro ea Konferense ka gore ke araba lilo tse li ntseng yalo. Le gone ekare fa ke lo bolelola kafa ke itumelesicoeng ke tiro ea Lovedale ka gone bosigo bo ka sa. Ga ke itse gore bare e se senang molemo ke eng ka gobo re simolotse ka barutoana bale 40, gompieno la 700. Gono go sena barutegi gompieno Bakwete e barutegi ba Bancho ba tlotsa-tlotse Mali a re a amogelang teng a feta £5,000 ka ngoaga. Faela kaga, bo helo yoa me go tlikake ka bua, ke tlhalganya fa moruti mongoe le mongoe a lebelelse thusho mo tlong sa gague koa go Yesu Kreste, inme kaga botshelo yoa me ga kuna sepe sa one nkareng se ile lefela (ntlo-ea luma).

Eare morago ga sebakanyana le ketleeco ea litebogo Konferense ya phatlalala. Faele e e tlang gaco e tla nna ka July, 1906 mo Johannesburg gape. Me ekare fa Kimberley a rata go e laetsa ea ea teng.

FA lo ea koa thakeng e e maima a fa thase, e tla lo naea tlhoatlhoa e e lekanyeng ea litala tsa pheto, le bo mashini botlhe ba go nosetsa masimo,

tsa Oli le tsa Molelo

gone ba ka li tlhoma ka ponyo ea leitlho.

Balira, Libaisekele ba li lekanye motho, le tse li onetseng ba li thule sentle.

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TSE li thabiloeng sentle ka kelo tlhoko li rekisioa fano fa Barolong ba li leka gaba kake ba tlhola ba ea go sele.

Re lebopa botsala yoa bone ebile re ba sheloetsa theko e e siameng.

Re rela le Likgomo le Lihutshane ka tlhoatlhoa tse li siameng thata.

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Diyo, Dinno, Ditlhako, tse Banna le Banyana, Dikobo, Diaparo.

Maupe, Mabele, Mebili, Garase tseo cotlhe ka tlhoatlhoa e e okng).

Ke lopa gore lo re leke. Re tla lo romela liloaha le faele ka terena ka bonako yo bo akofileng.

W. R. DICK

O besa magobe le likukusi tse li botsho mo lebenkeleng ye ekile eane ele yaga P. M. Finchamo ye le lebaganeng le Steshene.

Ebile o rekisa liyo le linoo le liloana tsa meteme cotlhe.

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Le liyo tsa methale eothle li teng. Moo gotlhe ga tlhoatlhoa tse li oleng.

Re ruka Boboa le Thoto cotlhe tse li rekisioang ke Becoana, ka tlhoatlhoa tse li golileng.

Tlang lo itebatebele ka losi.

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Bakeetsi ba liloana cotlhe tse li tlhokoang ke Bancho.

Ba anan na ka Mabele, Maboa, Dikgomo Dipitse ka eng le eng.

Mo Wenkeleng oa ga

Ralipere.

Lewenkele

Le etselitsueng Basotho le Barolong,

Ke Sehuabi sa phetseng lemo tse ngata Lesotho,

O li tsela kaofela ntho tse lilokoang ke Basotho. Likobo le Lintho kaofela.

Tyobolo Sea-le-Moca
Mane lin
SEANA-MORENA,
Murray Street,
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Kopano ea Baruti.

Mookanui :—REV. J. STEWART, D.D.
Tlhangoe :—MR. BAKER.
Tlhangane :—FATHER FULLER.

Ka Phuku 14 ga balca koalo le lo coang koa go Rev. A. Coillard koa Lealsi (motse oa Kgosi Lewanika ea Barotsi) are tiro ea gague e rapeleloe e tlhaseoe ke Maitopia a ba tsela balo neli. Are moefangeli se ka eileng nae koa Lesotho, Willie Mokalapa, o ba tsela batho, ebile kgosi e kafa utlheng ea gague. Are Konferenge e rapelele tiro ea gague. Moruti eo ke eo loaho loa gague lo no lo beleloa maloba mo Korsanteng.

MONARE WOOKEY oa Kulumane a bala kaga bothata yo lo choerpeng ke baruti ba ba lekang go isa efangeli mo ba esa ba itlheng teng.

REV. W. S. WILCOX.—A bua thuto kaga tsitlhe ea Bosomopata. Are tsitlhe yo o ke yone legolo bogolo mme baruti ba le tlogetse gela Baruti ba le tlogetse ka ntlha ea boloetse yo bo teng, le Goromente oa ma-Potokisi eo o kgathanong le baruti. Are molato ke go bo Pusho eo ele ea Roma, me ele kgathanong le baruti ba bakenogi [Posho eo ke eone e choereng Rev. R. N. Mashaba ka ea mo isa koa litlhakeng tsa t'ape Verde, ea mo goloia morago ga baka se se telele, go lokiloe, ga ba ga huhuiloa ke baruti ka ntla ea gague. Mr. Mashaba yaanong o konfetsoe tnata koa Johannesburg ka ntlha sa kgolego ea gague e telele-telele koa Setlhakeng.—MOR.]

Bishop ea Lebombo o kile a bala pampiri e e molemo-lemo, a laela gore lithuto li ee mmogo li utloane; le latukisana ea oone e me ngoe fela kafa thutong ea ga Kresete, ba kgaogano fela kafa melaong ea lithuto kafa e beileng ke bo rrabo koa gae ka gono. A bolela le mafoko ale mantsi a Baruti ba biangoe ba mo lebogileng ka one; bare ere lefa Maroma a nyatsa makgoa ea Konk, bona ba se sojo gongoe go tla go fenye bongoefela yoa Bone fela. Are one e lumela gore lefa motho ale mo thutong epo oka nna a balokega; ebile ekete go coa ga motho mo kerekeng engoe go ea mo go engoe go ka lekangoa fela go go coa mo bohaitaneng go ea bolumeling.

Erile fa ba akanya mafoko a Bishopo, ba tlhaga ka leano ye ekareng le liragatse ya tlhonia halira libe thata. Monyoe oa Gereformere aba are Kereke ea gagabo ga eke e kgaolela motho go noa, fa a esa a tagoe; mme ka Kereke tse lingoe li mo kgaolela go hupa fela ka lushoana, ekabo ere motho eo thobisiang ke mmoleo oo koa gagabo, a kganeloa mo takong go tsamaea Moruti oa gague a lumela. Kamogolo oa gague ka Phuku 10, chokologo ea letsatsi ea tlhola e choeroe ko Lovedale. Pelo ga palama Mr. Hunter, Morulaganyi oa *Christian Express*, a bala mafoko aga Dr. McVicar oa Lovedale, a tlhagisa molemo oa thuto ea litlhare mo Banchung. Aba a bolela fa thuto e entseng yalo e rutoa yaanong koa Lovedale le baruti ba itse makaoana kgoo baroetsana ba ekareng fa barutegile ba choaela tiro eo fa ba romeeoe koa Victoria Hospital, Lovedale, o tla ba ruta a ba buelse koa maga bone! Ke shone shosi se ka shoetsang tumelo e Becoana le ba ba tlhabologileng ka e beileng mo boleing.

MONARE CREUX a bolela fa banoba nale tiro e e otseng yalo ngaka ea bone (Phuthego ea Swiss) ea lelekoa ke ma-Potokisi ba chubela atsisa ga thuto eo. Gompieno ba nale Hospitala e ka mokgoa o o thusang Goromento ka one ka go otla baboboll ba bahumanegi ba ba Shoen le ba Bancho, ebile Pusho e ba abela £400 ka ngoaga.

REV. J. SCOTT oa Natal are gompieno fa Mocoana a ea Kantorong a lnela £3 neoa laesense gotoe ke M.D. mme o sa itse litlhare go feta thaka ea gagabo e e mo sekoateng. Are tlhare likabo li rutiloe Bancho ka bonako ha tsamaisa bongaka yoa mmanete eseng yoa lilupe.

Moruti mongoe a bolela betlhabisa litlhong yo bo kileng yoa liroa ke Pusho ea Natal, eare moruti mongoe a rutiloe bongaka koa Amerika le kae kae a batla tshiamo ea go alafa batho ba Phuthego, Pusho ea gana eare ga na laesense mme ngaka tsa ma-Zulu tse li sa rutoang cone li lefa £3 fela li alafe.

Pampiri ea bobeli eae ele eaga Dr. Roberts oa Lovedale ea balca ke Rev. J. Lennox a bolela kaga thuto mo South Afrika. A bua

NGAKA EA BO POPE BALE BABEDI.

DR. GUISEPPE LAPPONI U BAKA

Likgolokoane tse li Khibicoana tsa ga DR. WILLIAMS

Ke Ngeisengi lie nne tsa Anaemia tlrelo ea cone ena ea mo ismerelisa thata ebile are otlhe nna a li lirisa.

Dr. Lapponi o bethile ya pele ho kileng yna bolaka botlhelo yna ga Leoshai Pope Leo XIII, go tlhola a ba ana mocele o magolo ea 22, ea yaanong o alafang Pope go mosha, Motlelleri eo Magolo Pius X., o ikaaya ga o kodile lokoshi, lo lo palganatseng lo lo latelang :—

"Ke a rutlwisa fa ke filile Likgolokoane tse li Khibicoana tsa ga Dr. Williams mo kgetaneng lile nne tsa go Tlookie-mabi ga Pope. Erile fa ke morago ga tshipi li ntse ka ntse ka li lirisa, tlrelo ea cone ea botsalo fela mosele mogoruna. 'Me ka ga se, ga ke ke fosa go bolela coletepele ea tlrn e e tlholegang e eseng fela mo tlrelong ea cone mo bathong le ba bokoa ke tlhe ea kgolo ea Anaemia ga ebe tlhomola, ipe ebile li thosa le mo matlhokong a Neurasthenia le a mang.."

Ga go kaka ga lirega go ekeisa bo nnete yna polelo e. Manna a ka a kolimo a ga Dr. Lapponi a leksaye thutego ea pagne mo palelong e ea fa golimo, ebile go tsoala fa a ele ruri fa a na kwala mafoko a fa golimo kwa nte go go a lehanya, kgotsa kwa ntle ga thalogangwa e a tlelwang e mogopolo — e ngwe ano e ga gone.

"Lotlhoko lon mali le log lang" o lo bolelang ke Dr. Lapponi legolo ke nnemo a letsapa ye lo mo barwetsweng ba go gola go bone ga bosali go tlang ka bosya, leha bo tebelo yo bone fa ba filha mo matlong, eo lo sho bontse bolo mopatshegong. Eare fa ele naka go ngwanyana go tlogela baruetsana a filha mo bosetlong yaana go gola ga gagwe go bogo ... go gobo ...

Dr. GUISEPPE LAPPONI.

(Faksimile of Signature of Dr. Lapponi).

(Facsimile of Notary's certificate that signature is genuine)

Dr. Lapponi o ne ntsang, fa go bitsa ka pna tsa botlhale tse li lisang ke ena ka ga kgolo ea "go Tlookie-mabi." Likgolokoane tse li, Khibicoana tsa ga Dr. Williams tse li filha ka ba faleng 'Mali li nale thata GOLEKA MALI A MASHA, li folha botlhoko ses sali fela yaaka lirio li ayaaa ka thata. Kwane mokgwa o lo gosa ... Barwetsana 'Mabo, ba kantha ... go thoka Mali a Masha bolo ba nese ba tlhokofatse, kgotsa "go phophothega." (Mogo ... go ... go ... Likgolokoane tse li Khibicoana tsa ga Dr. Williams line tlhe ba baloka.

Molemong li palelwane tse li Khibicoana tsa ga Dr. Williams yaaka Phiphiri ba ... e e bolelang ke Dr. Lapponi o li lira gore li ne mocelwi ... Bolemo go ba ntseng yaaka St. Vitus Dance, setlhabi, go tlhamalala, botseso, go bo simolokang ka thata ne bitlhelang, ba ba thiyo fela yaa folisiwa ke Likgolokoane tse li ka bonsa ba barekisang ba melemo le ba mabentlele botlhe, ne fa go bolelwa go li lisa ... li ntsetlha ka 3s. 9d. botlolo, botlolo lile thatsa lire. ke DR. WILLIAMS MEDICINE CO., Cape Town.

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Likopelo, Lipalo le Buka tsa Sekole le liloana tse lingoe koalo loa puo efe le efe lo ka bonoa ka ponyo ea le tlhe lefa ele ka poste mo go ...

School Supply Co.,

42, MAIN STREET, KIMBERLEY.

Bechuana Gazette.

WEDNESDAY, AUGUST 3, 1904

I AM black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains 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 the vineyards; but my own vineyard have I not kept.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? No, I. (Smith) am "nyaa Barut, ro setse ... go ... ka ... go ... se ... ebo ... ga ... ka ... ka ... ka

K. C. McMaster,

Morekisi oa Cotlhe

Fa Hekeng ea Springfield.

Ke leboga thusho e ke e Bonyeng mo go Becoana le Bashotho ka baka sa kgoeli tse li 12 tse ke butseng Lewenkele ka cone.

Re ka itumela ka tlotlo e ka rea ea cotlele gale ka botsala yea gale.

Kafa go nna ga nke le [illegible] fe ele Liyo tsa Tshimo, Tlhoatlhoa tse li Oleng le Liaparo tse li thata.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

F. Y. THRESHER.

ThabaNchu.

Ke Morekisi oa Liloana

Tse li kgolo le tse li potlana, tsa go yeoa le go noea, tsa litshini le tsa Likhai tse li realoang le tse liaparoang.

Cotlhe fela tse li ka tlhokoang mo legeang ya Secoana.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tletseng; ebong:

Liyo, Linoa [illegible] le Tshipi tsa go aga matlo

Liaparo tsa Banna le Basali.

Mecoko, Likokana le lilo tse lingoe, cotlhe tse li tlhokoang ke Bancho mo ga bone.

Tlhoatlhoa li kea Tlase-tlase!!!

F. J. MYBURGH.

(Moroa Isaka oa Mosigi)

Main Street, KIMBERLEY,

O gaufi le ea Liposo, 'me o sega ka selekanyo se se kgathang. O pasitse kafa thipeng ea lipaka A ko lo mo lekeng.

JOHN TAYLOR,

THABA NCHO, O.R.C.

Mothuli oa Makoloi le Litlhako tsa Lipitse, Likara, Lipactere, Moliri oa Megoma le Lienjeni, Litala tsa Phefo, Lipompo, Liloana cotlhe tsa temo.

Megoma e mesha e e lemang, e e yalang, e e tlhagolang e e robang, yalo yalo, li ka 'na tsa rekoa mo go ene

JOHN TAYLOR,

THABA NCHO, O. R. C.

RALICHOANCHO,

(Fa tlase ga Orolose a-tapa, Rea Tsemanang.)

O eletsa go itsise Litsala tsa bo tsa gale fa ebile a eme sentle fela yaka gale mo maemong abo a gale. Marokgoe, Likobo, Bohutshe, Litlhako le Aparo tse maanete li ka nna tse rekoa gone fela yaka gale.

GOWIE Bros., under the Clock.

Corner of Jones Street and Dutoitspan Road Kimberley.

JOHANNESBURG.

[F. M, K.]

Morulaganyi o goregile mane ka July 17, a tsile Konferetseng. A ta fala ale mo gare ntsatseleng, e ba e ea lingaleng, ga tsalla ka mo nnoa matlho a mane ebile ara a mo itsa go rulaganya, ga bo e sentle. Le Kouteneng ga e tlema seye. O e okometse fela ka gobo ela Morulaganyi: ke tla lo bolela ka se mo kgorelelteng.

Erile ka 1 July 19, thabi ea ga Hlaba ebile e tsene mo Johannesburg, e chana ka motse ea [illegible] Ba kgopaka mo malung ka taba tsa [illegible] ng bame le [illegible] fela yaka magale, ba [illegible] a bone mo [illegible] gatoe ga go [illegible] Bemana mo [illegible] Se se atimang bodiboko ga re [illegible] gore ba [illegible] bare tsamaeng.

Erile ka 1 kloko ya bangu ba nyata baba ba [illegible] ngangoreng, mohama ea kgalaa o tsere pitsa e ka e bokolela mo magetlong a [illegible]. Matlo a [illegible] lobega a ntse are "O Molimo ea Lerale, gatse a re ie-ilse [illegible] Paul [illegible]? A re tlogetsa mamang a rea a re gagaetha!

Fa mole Morulaganyi a ema a go pola gore bogosi yono ke yoa Monosetsane a gagabe-a-Kapa, ara o ngaa ntse a tsena fa mahyeno. Mohoo ntlhe a utlwile bodiboko ffa a [illegible] ka go thusa, are go lirile ngaka. A mo go utaeng yalo babali ba kile ba go utlo? Ba ba tsena ba tsena ka treina ka Klipspruit ba ea go tlhoatlhoa Molimo mo ntsukeng, matlo a bolela a tlense lipu le lanyana ba sitsa, mme matlo a tlense ba matlo a ba rwaelo kanno Johannesburg.

Le mothaka ea gego on bonanyo o ntl fela ka chele yà magolo ; cotlhe fa ke kwala yanna ka thobetse [illegible] ara go sale gangse fela yaleli go ne go sa rese ea Johannesburg. Mogoa ea mono ekare motlhunongoa ea la ea go lesha. Lefa o ntse a lebile lilo tse Molimo o lelelwang Magoa go li lira Bevana, na bala o lumalane le le lo leng Mevana o ein mo lihekeng, *ea hy gaat weer reg uit door notice.* A ntri lore Molimo o ntse o li lebile lilo tse, ke kaka lon re thusa ka meragelo kao logacebo.

Mohoo fa a gana go bala go thuyoa lebati. Fa o gana go roga, ene le moralo ba sheetsebo ba masoo mo lipitseng le lanyana le eng, le eng, ba lallhetha koa; mohoo aba a mo thuba ka molomo ara, "Ene ebile ke?"

Boxa re boxa mo. Le barati ba Church ba rile ba leka ebile paangse ba ntsetse seguno. Ke Transvaal gone ea. Kampo Machaena ke one a da kgomanang ma ga re itse.

Ka Tshipi July 17, mo matsang ga no go rata lecti ba ba tsileng Konferetseng ea li Mirdene. Barati ba ba gale ba tlhobolotseng Beoana ba mo. Ba Dr. Stewart le Rev. J. Lennot ba kea Lesedale, ba Monare Wookey ea Lentoo, ea kotlileng lifela le libaka tsa Secoana lile lintsi. E rara fela ka a tlhoatlhe mongoe ea o mo shupetsang kereke ngoe ea Becoana go ea go rera mo go ene. Monare Grutzner ea na-Lentoo ea a ile go rata kau Potchefstroom ka Tshipi, ale a eega a phekefela Conference mono- e monate koloi ea Malgoe. Moo gotlhe gontle mo re gakgamalisa fela ka gore ke itsile mo Barchang e tlamaisiwe ke barati ba Lenoto: erile go bua Konferenseng ba sale kae?

Morulaganyi ene o gorogo pitse ebile e gaile. A fitla ka Tshipi, fe treine ea Kaya ea lephakela, kafa ga Mrs Rhodokolo. Go ena fon a na go illwetela kau ga Mr. Letsielele kau Tomong. Batho ba gague ba tlhola ba kobaange kau ga Stegtler bare ba tsile go nimoni, ene a seo a ile le metse. Mr. Letsielele are o bojaa fela ka a ruma koli, fa e thoce musiu a bolokane.

Vicenant Milner, Molomi-gola ea Koloni ia go Moral School, o ntse a ntse ba lo Intersai kau Mazeaing. Re ntse fa a kwala se lamalanta pore Koloni ea kaa ga e bolo go ntsiloba, e ebonetse go tsela katlolo ea cone e sale e e simolola ngwaga. O lolela ruri a Komisi ngwaga e ke e khasta.

Maloba ka Matthew felgoa gatoe Rede ene a are o kgalagaya tsela eabo e mo sila kobo ea sefofu, fa gare ga litsiba ba tsa Braamfontein le Paris. A seleo fela ke Lekgosela ka treina ya Kaya e e tlang mono ka bo phokele. E mo kgaulthle fela bada lo itsang e ha sila matlo ka gone.

Erika Ramalanta ana lado go tlaga ganang ebile o mono. Ke gone o ntse o ngwala likgaare la ba lengoe mo Parliamentong ea Transvaal.

Ma-Independent aga Rev. Mr. Philipson a sale ile ile e kwala ka lamalaleli, bare ba ba tsileng Konferenseng ale lang.

Seperintendent oa ma-Tatler Rev. H. Grutzner ke one a ile Konferenseng ea Kaya ka Johannesburg. Mr. Jas. Scott ke one a tsendse ke South African Conference ea ea [illegible] ka [illegible] ka [illegible]

Mr. Kimmerlin [illegible] Mr. a [illegible] Bloemfontein. Rev. P. K. Shilpinse [illegible] Barpfendorp—Pakse ea [illegible] [illegible] Ke [illegible] mono, 1904.

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O eletsa go itsise atamla tsa batsa Batlhaping le Becoana ba bangoe ba Kolong le Magogong fa a bulugetse mo meanong abo a gale mo Magogong. Lithoto tse methale cotlhe li ka bonoa mo o gone

ka tlhoatlhoa tse li ekanyeng

Ga Morulaganyi.

Mr. Legoale! Baruti ba phuthego ea Hermansberg, tse li mo Transvaal ba lekile ka tlhoako e e kgolo go goga batho, tsa ga go ea eo o batlhokoanang. Se nyatsa bona, nyatsa liphuthego tsa bona. Ale uena ka nosi o inyatsa. Ntlhalogelanye santle ga ke ke emele, ke bua ee ke mo pontsheng ea motlho, kampo uena o bona yang! Re tlhoile sekole e kaae ele mo ngogeng ea lo 1874. Se bilioa Seminar; ... (Bahurutse Distreke Rustenburg) ele se bona se go rata makau gore ba coe bathoni ba bona mo banyaneng le mo liphuthegong: mme ele sekole se se ... go tlameloa ke liphuthego hela. baruti bona ba tla thusa ka lithuso. Araba! go ile makau ale kae? A a seng a ile a ba a shueta, a kae? A hitlhile a lira nyaga lile kae? Ba a ratiloe ka mali a ga mang? Ua re a bona baruti ba Makgoa hela. Ba ... go bona ba ratiloe ke phuthego tsa Makgoa, ba romiloe ke oona ba tlamelea ke ona. Ha, Mr. Legoale! ba ele ea phuthego tsa Hermansberg, e e nametseng lataa ea la tlamela, o yaoone a shualang ka go gaoca ka ... ea baruti? Araba, kaitse u gakanetsa. Liphuthego tsa Hermansberg cone li lintsi ebile li likgolo ka lile mo ... e e lekaneng le ea Koloni hela ... ga ... e ahegang bona ya ema. Ha phuthego tsa Hermansberg li ka agea tsa ... go anya, tsa ikapesa le go ya kgosho ... meabi ka gale; li tla bona baruti ba ba ahuan ka kgothaganya tiro ba rata ka tlhoa-lale, o ba go bonala ka bonako Ranca a neabatse lakoba. Me ba lo ca utla lo aaya mofa, ata aya.

Utlaa, gape erile ka 1885 Seminar sa bulegela Baraeba Dist. Rustenburg. Go tsa phuthego e aga atla ea sekola ea pala, ea ba sa agoa ke baruti. Ka yena go tlhokaa baruta tsa. A ba tla ... baruti bale ba isong? Kaga Bishop ea ba bae: Ga pala teacher kana ka go thata yang mo phuthegong tsa li sa ntseng li anya tse li bahang go agangana le bana. Fao ba palel ang ke go aga atlo ea sekole ea baruti ana ba ba aang go bela motlho a babeidra.

Uaaa, ga ba re rata ra tlhalaba yaka bona? Ao! Ao!! Botlhale ... ba hothoala ba ... rekile ka mali me go ba baroa. Utlaa geogoe gakologalon. Erile Seminar, se sa tlhokumeloa, Moruti ... oa bona ba, ba Hermansberg, ... kampo moraba e ga a rata go oaa baruti ba rata go coelela hela. A hitsa are bazaa! baama!! Romelang bana ba ka kaano go ana ke simolola thuto ea bocoolelo-pala. "Ke tla rata gao tsa thuto, ea ntlha kea malaba a ramotlhu Secoana, ea bobeli Holland poo ea puaho ea Z.A.R., ea boraro English poo ea baroki. Tlhoatlhoa ke £8 ka ngoaga lilioka li ntse li loeloa e le ka ona mali a. Bona ga Mr. Legoale. A kgomo ea mofu a e meabi. E bonye banya bela, mme bana sekole ga se rata go le bana bale 6. Moruti eo o itse la gague selon. Rev. E. Penzhorn oa Saron, Dist. Rustenburg. (Phokeng.)

Naa kaga me ga ke nyatse baruti ba nyatsa Banco ba Transvaal ga bare sepe ka thuto ba e kaea ele seloonyana bela ea bumanegi. Lo tla etsa leng Morena Joshua Molema a ba a relalitse ... metsi? O mo itse ke mali a gague ... tlhola a nnetse go ayatsa ba ba mmulileng matlho ba a batile yaanong o bapana nabo oa bona koa ba: eaang teng o ea go lepolola malepa.

Iaanrale ba ke go tlotlea Mr. Legoale.

Ke oa gago,

J. G. LEBELE.

Mafikeng.

Morulaganyi.—Erile ka kgoeli ea Motsheganong ka ea tirong ka ea gare ga nako ea 8 le 9, ka bona kgakgamaco ngoe, ka bona seoke sengoe, ke gore phokholo e kgolo, ebile lile peli, e ngoe ke e itse 'me e ngoe ke sa e itse e ka sa e itseng ele moetse mo serotong le moetse koa morago, le gone e nale serota koa morago ka ema ka botea batho gore selo se ke eng se, eo mongoe are kubu, eo mongoe are Kamele mokha se kana ka Tlou me se beta ene ele Tlou ka bumela eo o reng Kamele, ka gapula ka gotoe mohumi ga a kake a tsena ka kgoro ea Jeruselema Kamele e ka tsena ka lechoba lemao mme mohumi babali ke rata gore lo akarabeng uaa kea gana kare ga go thoe mohumi ea mali le likgomo go thoe khumo ea sebe e e akaralitsang lokatsa yotlhe, ka gakologaloa ba re kile re ganetsanya le mongoe oa baruti ata go thoa khumo ea litoto tsa lehatsa ... , ka go go nale mongoe so o ralong ana kea gana, kare ga goa ana yalo re itsile ka go leba bahumi re re go theoa bone, ba sa ese boamaruri mmali mongoe oa Korante a akarabe kgotsa a akganetse tse ka li gakoloeoa ke go bona sebatana, me gotlhoe ka Kamele, ka ele moruti kgotsa 'mali akarabang koa ba liphuthego Molimo ga oa tlhoea bahumi ka ele one o ba bamisiteng, ga oa tlhoea 'motlana ka ele one o mmeleng mo maemong ao, ba a re go thoa bahumi ba mali le likgomo, akganetse koa ba lo itseng likoala, nthaaololang mchoaaclo aeo bahali bogolo, koa bachoari ba liphuthego. Naa sa a ntlhola nka itaela ke mongoe a ka ntlhaloganyetsa se sa mo lokaang oa Molimo.

Lumelang ke nna,

ANDRIAS MOKGELELI.

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Matsalo.

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Lincho.

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KE itsise fa ke simolotse terata mo Ramatlabama, ka e kbotlisa koa Maiphillhoane, ke nale lanna bale 40 yaka Gorometa a Isatse Kgosi.

Ke nna,

RAMAKOLOI R. TAOANA

Mafikeng.

Koranta ea Becoana.

LOABORARO, PHATOE 10, 1904

LIKEPO.—Maitsanape mongoe are o bonye Gauta e e kana ka ea Johannesburg mo strekeng sa Bloemfontein.

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CHAMBERLAIN'S PAIN BALM ke molemo mongoe oa molemo o e nomeng o thona go nilda, go folisa litalho le litlhabi mo marapong. Mongoe le mongoe eo o kile a o lirisa o ka shupa. O rekisioa ke barekisi botlhe.

LIKOLE—Baruti ba likole tse li kgolo bane ba phuthegetse koa King Williamstown, ba bua kaga mao ... 'me ba iumakuye gore go simolola ka 1905, likole tse li kgolo cotlhe tsa Bancho ga gonko go nna sepe se tla tlhola se lueloa koa tlase ga £12 ka ngoaga.

DURBAN—Ma-Indian ale mabeli a mo chankaneng mono. A choere mosali oa Lekula a mo kubetsa ka sebabole, bare ba mo ntsha Tiabolo. Sefatlhago sa gagoe se shoabile ga o kake oa moitse. Sea mane hard lebere le thupa lile 20 ka katse.

Maloba koa Italia letoleyanerenyana erile la tsena rraayo liyo koa masimo ya rakana le noga e tona Ea le tlhasela ea le loma. Ngoanyana a sia, noga ea mo leleka ea mo loma gabeli gape. Mosetsanyana a siana a ba a ea go tsena koa go rragoe a fitlha a mmolelela. Erile fela a santse a siana ke ene a ea toropong ngoana a robala; eare a ... a tsene mo ga Apothikere ngoana a ilibalela ruri aba a shoa ... longoa ke selelemoli.

Ka kgoeli e e shulang Leduitsere catoe Friederick Krause, Moruti oa Luthere, o tsenye mo kerekeng ngoe ea ma-Roma koa ga gabo koa Barman, e tletse batho a gōa are: "Mo ineng ya Molimo, Bapristeta ba lona ke balireli ba litsheto. Baa lo taietsa shokologelang koa Molimong o o tshilileng." Erile ka mosho a coga a bonala fa pele ga Magoestrata, a latofalioa ka go kgoreletsa Tirelo ea Molimo." Are mooa oa gague o no o tletse a ... eitete Molimo o bua mo teng ga gagoe. Gatoe u itumele ka gobo Tirelo ene e ese e simologe. 'Me u tla ea tronkong *für drei Tagen* (malatsi a mararo).

Maloba koa Engelane loufore ngoe e tlhoka koa e eang teng, e tsenye kafa tlase ga fluru ea ntlo ngoe e santse e agoa. Kafa tloaelong ea magolu, a seloa. Erile ka mosho a cosioa ke thaka ebile e bereka a kokotela lipati. A tshaba go coa a lebiloe, aba a batalala are o tla coa maitaiboa. Erile go nna lefifi a fitlhela lipati li kokotecoe ka ntlha cotlho gu sena kafa o ka coang ka teng. A lika malatsi a mararo go tsamaea Molimo, mo loratong loa one, o mo ntlnisa batho. Mapolisi a tla go phunya flura go tlhola gore go ntse go ragakanya eng kafa tlase. Ba bona motho a betolega ka teng, a sena mooa a nna are, "yo ntshielang metse!"

Maitisho,

Loa bo lo tla nkotloa koa ke tla oang teng. Santlha lomelang baitisi bagarcho. Gompieno re tla itisa ka linyalo. Nyalo ke selo se se gakgamatsang kafa se gakgamatsang ka gone, ke selo se se tsaloang ke boloetse yo bo gakgamatsang. Boloetse yo bo gakgamatsa ka mo poong lile lintsi leina ya yone le simologa ka L. Becoana bare, *Lorato*; Bashotho, *Lerato*; Matabele, *Lutando*; Makgoa, *Love*; Maburu, *Liefde*; Maduistere, *Liebe*; ma-Fora, *L'amour*; yalo fela, go ea go ile ekare fa re ichokile go shoetsa liteme tsa lefatshe bo L ba fela.

Se segolo ke eone eosi e e naeng Matichere tiro. Fa eue ese nyalo go kabo go sena bana, yaanong matichere akabo a epa ka ligurave fela yaka banna ba bangoe. Gompieno ke baea litselanyana tse ka cholofelo ea gore eoe eoe matichere a Koloni, le a Transefala le Orangia ene ere fa nyalo e ema mo kerekeng sa lona, lo tsaea maina a banyali lo a romela koa Koranteng go shupa tebogo ea lona. Kaitse fa lo tlhola lo segile penenyana mo tsebeng banna ba bangoe ba olela likokopane, ga se ka ntata ea botlhale yoa nyena fela, ke nyalo.

Nyalo fa e ntse yalo, e bumisa matichere fela, thaka e ngoe ea choonyega ke nyalo. Lintoa tse lintsi-ntsi, tse lina li loaa ke merafe e mencho, makgoa ese atle ene ele eng? Nyalo. Liphuluoero le litshenyego le komang tse lina li nna mo gare ga batho, molato ene ele eng? Nyalo. Likeleli tse li thologileng, le pelo tsa batsadi tse li robegileng, bana ba tholile ene ele eng? Nyalo. Marosi atle a omanaleng le merafe. Nyalo.

Ebile eare motlhamongoa Kgoa le i.e papaling koa ga Motselekatse, Ra-Lobengula a mo raea are: Monna, ke nyetse basali bale 50, mme bancho fela botlhe yaanong ele ara ba u tla gapa u ntlele eo meshou, ke tle go bona gore a motlho o ka nyala tlhakanchuke Leburu: *Ja, Konstein Sitiate*. Erile ka papali ele meeste shorope eare lele moene ya reka ya olela koloi ya leba ga Moselekatse gape.

A Buru uao u itlhaea are Motselekatse o lebetse kampo aao u ... mo reng tlha eare motlho a tlolile taelo ea gague fela, a kga lo ...) gare itse. Erile fela ba tshela molemane eaga Kgama, se so boelang sa belela, Maburu eare a sa golotse fela a bona mpi e tla go thelegela. "Re tsie go tsena mohumagali oa rona eo maabou, go tuloe re ete re mo neneketsa, re mo isa gae!" Erile ka yaanong rele mo fatshing yaga Motselekatse Kgoe a mooma aba a nna a kgaphaela. Ebile a bona losho ka matlho ebile a ntse a bona gore e tlare le phurima abo a nale bo rragoe mogolo ba ba abuleng ngogola koa bosakhoteng.

Eare ka sboo ... nyalo ele mosali, mme mosali a reteletsa lilo tse li mo lelatshing cotlhe-cotlhe ka molemo, Buru eo mongoe abo a nyetse mo mogatsa a itse se Zulu. Mosali eo fela a kgogoga ka leano are: 'Khumagali e nonoe, re tshabile go e olela mo koloni ea rona ... ga ... ke shane se re mo tlogetseng koa morago o tla a golegecoe koloi ea gague fela yaka ele mogatsa Kgosi A peteketsa Setebele motho oa Noi Matebele aba a lamela. Erile fa a ba tlhobosetsa yaanong are: Ntseng mosimane eo bonako, ke mo neele lokoalo, a ee go mo karusa.

Ka maanete mosimane a neeloa lokoalo gatoe a lo isa Rustenburg. Mo lokoalong ga koaloa yana ka Seburu yana:—Koano re shule. Selkatz are o batla shorope ye le namagali *em te trou*. Re mo reile rare o kong o mabura-bura. Asambliff fela mo shopetseng 'Ma Van Zyl, lo ree Kafore lore e tle gae lo tla mo latela. Kafa are lecaga le fetala Rustenburg bone ba itlhaganela ba ea go tsena goo Bulawane ba fitlha ba bapatsa ka bonako. Poifo le thoromo e ba choere ka ba sa itse gore a leano ya Rustenburg le tla arabe. Ba bolaea papali motlhangoe ka gono go sa lete nako Buru a sabitsa Molimo.

Erile motlhamongoe fela ba bona ba tla go bilioa fela botlhe ba isioa koa kgotla ka lekgatla-kgatla, Kgosi e bulalogile e ntse limpa-mpa mo setuloug. Sechogo gase bolae fa Maburu a seka a shoa ka nako eo. Ko ona a nale moko fela ke Noi, ke ene o na a tsamaisa megopolo a akanya kafa o tla rarabololang ka teng. Gabo gotoe mosimane ke oena, o coang Tlhabane feta u bolele mafoko! Yaanong Maburu a ntse a "choleletsa, matlho a one koa lithabeng, koa thusho eone e coang gone" yaka mo Pesaleme a kile a opela. Ke fa mosimane a ntaba a bolela.

Ewe, Bayeti! Ke eza go 'mona mosali oa gagu. Mosetsana ea boshoana yoa mashi a lobese. Ga nobibilu-bibilu yaka lilo tse u li bonang fa pele ga gagu tse Kgosi tse. Tlhan ya gague le kana ka phiri-ea-gare ea kgotla; tsele ya gague le kana ka tsaga; Segotlo shone ke sa bue. A mpha maabi, borotho, nama eng, le eng, le eng, kaya, Maburu ka ane a gopotse gore a tsile go bolaoa a ponyega ka fela sa boitumelo, motlho a ntse are:

"Juich aarde juich, alom den Heer,
Dient God met blijschap, geef Hem eer."

Erile ba sena go bapatsa eo mongoe a leba ye le phirimang, eo mongoe a leba ye le tlhabang. Gatoe oa morago a tsamaea nna lile 22 pelesa tsa gague li ... ke likgoe mooa, go tsamaea aba a tla go tsena mo Zoutpansberg. Ke eone nyalo eo.

Thuto ea ma-Luthere le ea Gereformere li tamile lobe ka gore li itsa Bancho go ema ka aparo tse li turu. Eseka ... ka Maitisho koa gopola gore Maitisho ke ngoana eo ke mo tseteng. Ke ngoana fela eo ke mogolisang nna ... Agarebe. Mme fa ekare motlhang mongoe ka nyaloa, ke tla ema mo go ngoe ea kereke tse peli tseo, ke lirebang? Gatoe mo kerekeng ngoe ea Zulu-American Mission koa Natal go eme Mr. Paul Zungu le Miss Philippine (ke gakiloe) ke *fane* ea kgarebe) ngogola gatoe bana kgalo ... ba boletse ... fa e kopana le ... tse lintlentle tse li ... Liyo tse li yeloe ... likepe, £20; le ... lile 3. Gotlha fela ...

Gatoe erile ba ... Mestere a fitlhela a ntsha ... nyana a gagoe fela ... polokelong a a seoya ka tlhapi tratsi lele lengoe fele ... sale mdata £34. ... mo gatelela are e nale ... are kare ea gakasa aba a ... simolola leana ye le ana ... basimane lipase tsa go ea go ... boyalea. Eare ka a potlaba ... phutha mashome a mararo, a koala lila lintsi thata aba a ... Katibolo 2 yara, *hard lebere* ... kolo boneng malao a nyala ... toro. ... mo ... fitlhela *bill* tsa £34 ... letile.

Nna, Ma-Maitisho fa ... yane mongoe a ntshela, a ... £27 are ke ee go reka bo ... tla fitlhela nna ke rekile (1) ... e goga namane; (2) lipitse litalo; (3) maobo le likobo; ... ebile ke bolokile chechebe. Fa ... oa gakala fela ke tlare: "A ... kerekeng ea Luthere, gone ga ... batloe lesilika." Ke gone ... re bona koa re fitlhe re nne ... molato, re luetse moruti pontshe ... ka gobo eone ke molao oa ...

Lefa rona basali motlhamongoe rale mekgoa e mashoe fela, ba ... ba chonuetse go re bua. ... fitlhela motho oa *lekhanyana* ... nyetse ngoana batho, mosetsana ... seopeli oa morutegi oa setlhaba ... sitse lilo cotlhe tsa tlhabologo ... mo fetola lekarapa: keba ... ntekane nyalo ngoe e monati ... motho a e tlhokile, ka a tla ... lela koa bo Belgravia le bo Hope Hill, a icoese a ikgabise a ... likereke, a opele mo likoere ... likoranta li mo tumise, lime ... Miss Mangmang. Yana kele E... rulaganyi oa *Maitisho* yana ... mokgalagali eo tla patagana ... nna oa ba a tla tsamaea a ... seinaka sa gore ke kgatilana ... lofafa yaka yane.

Nyalo fa e ntse yalo e kgona ma-Tichere fela a eane ga a buse. Nyalo e choana fela le motho a rekang tekete mo-tereneng ... Transvaal, ka etlare a ... keriche a palame kokopane. ... gantsi eare motho a nyeoe ... monna a fitlhele a nyetse sefafala ... Nkgonone oa ntlha o na a ... ke monna mongoe oa molemi ... bereka hard; mme oa kgora motho oa mohumagali, eare a ntse fa ... mo motsing oa gague a tshe ... botoro kafa ntlheng eoopeli ... borotho, ebe ere a bo natha ... le phololele, a bo tlhanne a iketla ... Oa bobeli o nyecoe ke morutegi ... Oa kgora-kgora, mme eseng yo ... ausi oa rona rotlhe. Eabe ere go ... thata re ee go kopa koa go ... nyecoeng ke molemi, eo o ... toang. Oa boraro o nyecoe; ba ... itseng fa a nyecoe, ke ba ba ... nyalo ea gague. Ba ba ... nang a Ema ba gopola gore ... ba gague ba seoe, ka ba ... mamelana le ausi ke motlhola ... rrabo a ntse a tshela. Oa bone ... ene o nyecoe ke morutegi, ba ... boshelo yo bo bosolo yo bo ... lang lefa ba sa buma botshelo ... bone ke yo kaatle kere bone ... opetse pesalema efa, le ... opele.

Oa botlhano ke tshaba go ... umaka. Erile a ile sekoleng ... Heald Town a ratana le ngoana mohumi, a mo oka-ka mali ... mo nyalela teng. Bagolo bare ... mphere-mphere akgolole a ... gana lengoana oa mohumi ke ... Erile fa ba fitlha koa gae o ... monna eole oa morutegi a ... marukgoe a nna a golokega ... ka tshega.

Khumo eone kgolo, le mali ... kana ka sepe le likgomo le ... mme eare fa ausi a sena go ... ntlo ea gague a coa a ea go ... ka tlhogo, kgono e ea go ga ... o tla fitlhela lialogane li ... bilikana mo phateng tsa gague ebile li tlotsa lecoko mo ... tsa gague tse li choeu. Fa a ... ke pelo a raea monna are: ... batho, ba ntshenyetsa, ebile ... minela mecoko le ligotlhola ... tapeiting ea gague; monna a ... choara a mo itaea. Khumo ... kalo-kalo go ganoa a apaea lipitse ... lo liyo tse li monate ... boyaloa yoa Secoana. Ka itse ... sila ka koa gecho go siloa ka ... kong o apoloa liblase go ... mabele a sile. Ke boa yana ... sone o utloalecoe ebile o thobale ... lo mo rapeleleng kong.

Ao! Molimo, bolokela binyana ... gago mo ayalong ... ntaeng ... Amen!

...ela e tlomcoeng ea maltseo a ...ol.10.

...ELEMO EA LIKGOLOKONE TSE LIKHIBICOANA TSAGA DR. WILLIAMS,

KE E E...NETSENG RURI.

...e ea Grand-Hotel ea e folisitse ka nyaga lile ane tse li fetileng ...ra ea eshe a fola bothoko ga ba ese ba "meli" tape.

...bolelo ea ga Mr. Isaac Marais ...ba a gopolesa, fa go sena sepe ...ele fela, fa ese go bolela ka ...pholisho e e nnetseng ruri ea ...ikhibicoana tse li Khibicoana tsa Dr. Williams. E setse ele lisa ...ile peli Mr. Marais a folile ...bothomyng yo bo boitshegang ...ntl. Ona ...olela mafoko a gagne ka nako ...mane yaanong o bolela gape ...e fiserile go Loga ka nako en go ...a gagne o omotsoba ka tshela ...bolelo yo bo sameng. Mo ko...ng ea rona le ene ka lobaka...a le lo fetileng Mr. Marais are; ...Yaanong ke nyaga lile peli ke ...folisi ka Likgolokone tse li ...khicoana tsa ga Dr. Williams mo ...bokong yoa mali a a neng a na ...ikha ebile a tlaitse sefathogo ...a li peise. Fa ekile yalo ga ...ne ke bodise ke lechoenyo ...me pholo ea ne ke ea ruri." ...Fa es ro go fola ga me go bo...ao likorsinteng" go bua Mr. ...ais "batho b ue bantsi ba tsile go ana go bona gore a se se mo ...ngwina; ka mosie. Me le oena ...ba ga la ke tla ke re ea ...bela yaanong ba a intamelisa, ...ng erile fa mali a ma a santse ...a mashoe fe ka ...ngo sa ina se ...se lipeise, ke ne ke sa elo...koko go e go tshameka krikite, ...ele tsenisa kgotsa me tshameko ...ngoe e ke ne ke e rata.

Mr. Isaac Marais

...nyaga lile nne a felisice ke Li...kolokone tse li Khibicoana tsa ga ...Williams; le yaanong o santse folile fa esale go tloga ka baka ...

...ka nyaga lile nne tse li fetileng ...ane ke choengwa ke boshoata le ...ne li tletse-tletse gotlhe mo ...ling oa me, le gore mala ea se...lhogo ea me o fetogile fela gotlhe ...sogo e, le hintho tse li ne lile ...o sefathogong sa me li ne li lirra ...mali a a mashoe, me ga nkake ...bolela thata ka gore li ne tsa ...ikofatsa botsholo ya me. Ke le...e methale cotlhe ea melemo le ...ama, le tekolo ea lingaka, 'me ...de tse cotlhe ga li ka tsa nthusa, ...ne ka sholofolaga gore fasle ...ntoenyego a me, ga na go ntlo...le, le fa ele seemo sa me ga ...kake ra thola se mpoela. 'Me ...ke ke sena go bala lokoanyana ...gne ka shoetsa mogopolo oa go ...e Likgolokone tse li Khibi...ana tsa Dr. Williams. Ke ne ka ...ne botlole li shupa tsa lipele tse, ...kabo ke setse ke folile fela go...e. Boshoata yo fela, me esa ...ke fola le yaanong ke sa folile."

Likgolokone tse li Khibicoana ...ga Dr. Williams ke come setha...sa mali. Li itshekisa mali a a ...shoe. Polelo ea ga Mr. Marais ...thomamisa se; le lipholisho tsa ...atlhoke a go opa ga marapo a ...a mini-mini a li a folisang, ka gonne ...o opa ga marapo go tlisa ke mali ...leshoe, me go a itshekisa go ...ntlisa setlhabi. Li lira mali a ...ntsha; 'anaemia' ke go tlhoka ...ali; fa o nale mali a masha, ana...ia ga e kake ea nna teng. 'Me ...a gontse yole anaemia e cosa ...a ea oleng sentle ga liye mo ma...ng, setlhabi, lohuba le matlhoko ...ntsogoe ale mantsi. Makgolo a ...atlhoke machoenyego a a folisi...ng Likgolokone tse li Khi...icoana tsa ga Dr. Williams mo ...outh Africa, a bolela fa ele ruri ...ona melemo ope o o chonaneng ...ng machoenyego a. Li folistse ...atlhoke, go thamalala, St. Vitus ...ance, le matlhoko aa a itiileng ...ka ke hasali. Likgolokone tse li ...folisiso ke bereksi ba melemo, ...pelaa tse remelose fala kae go Dr. ...Williams' Medicine Co, Long Street ...Cape Town, eo o romelang botlhoko ...ka thatsana ka 12s. kgotsa ele ngwe ...ka ke 3s. 3d., o na lisele gone go...ng South Africa.

...ELEMO.—Ke o batla moleme ...ng ele go folisang sentle, senka ...Dr. Williams' Pink Pills, seng ke ...ng-nnosi ka gobe cone ga li tolisa

Masepala oa Johannesburg

KITSISHO No. 168, 1904.

Ngwagamoco ea Molao o o Telekelang Bancho Malokishekeng.

GO itsisiea go nna peleio ea pontsha fa Ksonsele ea Municipality on Gauteng erile e phuthegile ka July 20, 1904, en ntlhola go lumalana le Temana 3, ea Litsolo tse li laolang ma Lokasi a Bancho gore ka

LOABORABO, AUGUST 31, 1904.

Ke taatsi ye etlaeng morago ga yone go tlokafile gore Bencho botlhe ba ba agileng mo torogong ba isioe

LOKEISHENG LOA VREDEDORP.

Fasse ba ba agileng mo mafelong a beng ba bone ka Makgoa, ke bone ba tlo tlegelong.

Temana 3 ea Litsolo tsa ma Lokasi, e e boleloang fa golimo ke e :—

'Go tlogo ka tsatsi lingoe go le tlogang le tlhongea ka Kanwele. Mocho mo gore le mosese, eo o aligang kgosa o nateng me ba bong kgotsa me lefetshang ya le mo taolong ea Masepala, kantle ga Bancho ba ba agileng mo mafelong a beng ba bone ka Makgoa, ba ba patalelisa ga nnano ka Lokeisheng. Me morago ga tsatsi ruo. Mocho mongwe le mongwe go lhokafalang gore a ane mo Lokeisheng le a ke ba lonosa a agile mo pusong eaa Masepala, eseng mo Lokeisheng, o tlo ba ale molete ea go ruta mtlaka.

R. FEETHAM,
TOWN CLERK.

Kgotla ea Masepala,
Plein Square, Johannesburg
July 25th, 1904

GO BATLOA.

Bana bale bane (4) go ea go lira,

Koa Polasing (GRIETEFONTEIN) gaufi le Zeerust.

Lefa ele batho ba ba nang le bana. Ba tla lueloa ba be ba nooo liyo ke mongoa bone. Eang koa go

F. ROSENFIELD & CO.,
FA MARAKENG.

Ke eno o tla le thalogmyetseng.

H. M. PUZEY,

(Moliri le Motlhpli oa Libaesekele fa Hukung ea).

President St. le Von Brandia St.
JOHANNESBURG.

O tla thula Baesekele ea gagne fela yaka u e rata. Ikabali ka Koruta ba kos Gauteng ba ina fela lo ene, ba nso lata bo clipji. Le tse lincha oa li rekisa.

Gaufi le setoro sa libuka tsa Seconna le puo tse lingoe tsa Bancho

Go tsala tsecho Barolong.

W. G. KIRKPATRICK

MOREKISI LE MOANANYI

GO LEBAGANA LE STATION.

LITHEKISHO li nga ka Sefarelaga ostlha kafa patileng 22 Marata a kafira.

Nka itumela go rekisa Libutshane, Likgemo le mungo otlhe, yalo; tse li boleloang ke beng fa li siame.

E. T. COGLE,

(Go lebagana le Sebatalo e se nang le Lempa; Kafa nteng ea Botlha bantsi mo tseleng ora Meyer.)

UPPER JONES STREET, KIMBERLEY.

Tlhoathoa ea Lina-ma e fokolicoe; yaanong ke 8d. le 9d. Ponto.

Linama tse li siameng le tse li tlemelesegang go tlisa matlo otlhe a KIMBERLEY.

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LI BEIBELE LE LI TESTAMENTA

Tsa Sexhosa, Secoana, Seshotho le se Zulu go simolola ka tsa 9d. go ea 5s.

Likopelo, Lipalo le Buka tsa Sekole le liloana tse lingoe koalo loa puo efe le efe le ka bonoa ka ponyo ea le tlhalefa ele ka poste mo go

School Supply Co.,
42, BEAN STREET, KIMBERLEY.

MOLEMO OORA COOPER

O liriloeng ka mecoe ea litlhare (Sarsaparilla).

"O itshekisa mali, e utlatsa litukolele mo leshoeng yotlhe.

O POLISA Lipine, Boshoata, Lintho tse li Cheretlane, Lintho, Litlhabi, matlhoko a a coisang ke Makenie le matlhoko a mangoa a "mele le mali, se mo li Bofelong, TEKANYO LI 100 (ka ka go imoa kgosi) 5s. botlole e le ngwelela.

W. N. COOPER & Co., CHEMISTE TSA BANCHO, MAFIKENG LE ZEERUST.

Tso li nang le setlolo sa ga COOPER (PECTORAL BALSAM) le molemo oa Sebuka; Botlolo 1s. 6d. le 2s. 9d.

W. R. DICK

O besa magobe le likukusi tse li botshe mo lebenkeleng ye ekile eane ele yaga P. M. Finchamo ye le lebaganeng le Steshene.

Ebile o rekisa liyo le linoo le liloana tsa meteme cotlhe,

REKANG MO GA

LINAMA TSE LI MAHURA.

TSE li tlhabiloeng sentle ka kelo tlhoko li rekisiea fano fa Barolong ba li leka gaba kake ba tlhola ba ea go sele.

Re leboga botsala yoa bone ebile re ba sholofetsa theko e e siameng.

Re reka le Likgomo le Lihutshane ka tlhoatlhoa tse li siameng thata.

H. NEIMAN & CO.,

(BAREKISELE BAANAFI BA LEBOGO LE LEBUTSHASE,)

THABA NCHU, O. R. C.

Bechuana Gazette.

WEDNESDAY, AUGUST 10, 1904

I AM BLACK, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains 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.

Mr. Abbey on Alcohol.

On the 4th inst., a very large and enthusiastic meeting was held in the Wesleyan Church, in the Stadt, at which Mr. Abbey, the Organizing Secretary of the South African Temperance Alliance, addressed those assembled on the desirability of forming a branch of the Alliance. The Rev. W. G. Barratt introduced the lecturer and commended his work; also stated how pleased he was to see the Chief present.

Mr. Abbey gave a very vivid picture of the evil effects of the liquor traffic in destroying all that is best in man—its demoralizing action on the brain; the person who has taken alcohol being unable to think rationally, the mind becomes diseased, also the heart, the lungs, and other parts of the body. He illustrated by means of burning the liquid alcohol, the substance that is formed in fermentation, whether in Beer or Wine or Whisky or Brandy; the original nourishment in the grain or fruit, which should go towards producing blood, or muscles, or nerves, or sinew, being converted by distillation and fermentation into a product which is of no use as a food or beverage whatever.

He was quite sure that a Christian would wish himself free from the slavery which strong drink brought about, and they could welcome any effort made to stem the dreadful tide of intemperance which was so prevalent, alas! at the present day.

He appealed to them to form a branch of a Society, which would be a help to the Christian Church, also a benefit to themselves. In response to which about forty of those present put up their right hands in assent.

* * *

Tea Meeting, Kimberley.

A Tea-meeting was held on the 1st of August, in St. Paul's School House, in aid of the C.M.S. Society, of which Mr. H. A. Maluka is Secretary. Mr. J. Hartmann was Chairman, being assisted by Mr. Matyalane.

The Tea-meeting was opened by the Chairman at 8.15 p.m. Mr. Matyalane then requested the Choir to sing a song, of they sang the song "Heavenly Father hear our Prayer." After the choir had sung this song, the chairman, Mr. Hartmann, made a short speech. The choir was again called upon by the assistant chairman, to sing; they consequently sang "Come to the Meeting." (loud Cheers.) One of the gentlemen then came forward and placed a shilling on the table, for the repetition of the song. Solos were then sung by several of the choir girls: Miss a Molefe sang "Sweet Bell Malone," she sang it so sweetly that many of the gentlemen came forward and placed something on the table so that she may sing the Solo over—she then sang the Solo over three times. The following ladies and gentlemen sang Solos: Misses B. Eaton, H. Kok, S. Magale, Andrews, and Mr. A. Leeuw; a young boy of 12 years, who is in the 5th Standard, sang very sweetly, being much admired by the audience. Mr. H. Andrews and Mr. P. Mentse, Misses Hartmann, B. Leeuw, Modiia and Z. Leeuw, a little girl of nine years of age. Some of the other gentlemen were also requested to sing, of which Mr. Z. Jumana is one, and Mr. Daniel Louw, whose company sang beautifully. The Chairman's table was decorated with fruit and fancy cakes. It was actually an amusing evening. Mr. Adams said a Recitation in Dutch, called A.B.C. as Rhyme, he recited it very fluently; Mr. A. Andrews and Miss Boyes also made a Dialogue; Mr. H. Andrews made a stump speech. The Rev. Gentleman, R. Brune, was brought by the Secretary of the Society. Mr. Maluka, to give a speech. He commenced and made a fine speech, when he had finished the speech, he asked whether the speech was worth 3s. 6d? The Revd. Gentleman then asked the Chairman to sing, and placed one shilling on the table for him to sing. He, with his three children then sang a Kafir Hymn. The Tea-meeting was closed at 1 p.m.

* * *

The Bancock Case.

While sympathising with our contemporary, the *Volksstem*, in regard to the loss of the services of its managing-director at Bloemfontein, we should like to point out to that journal—which, by the way, has been eminently moderate in its attitude towards the Imperial authorities—that Mr. Bancock has no one but himself to blame for the restrictions that have been placed upon him, and that the attitude taken up by his journal having the first call upon his services—*The Friend*—is one of the excellentory nature likely to induce the authorities to abate the rigour of any disabilities they may have thought fit to place upon him. If young men make the generous influence of the cap that cheers in their fashion you away with them, they must suffer the inevitable consequences of their folly.

A Vendetta.

A strange story from Damaraland, in which the elements of romance and vindictive revenge are apparent, is at the moment receiving a certain amount of credence in Johannesburg, states the *Leader*, and, judging from the nature of the rumour, it seems to be invested with more than a mere semblance of likelihood.

The scene of the tale is a small spot of the veld upon a few miles of grass, principal characters in one of the most audacious robberies that has yet been known in the country. Neither of them were convicted, for one turned King's evidence and the other was acquitted, owing to a flaw in the prosecution.

After the trial they left the neighbourhood of their crime in which, up till that period, they had lived respectable lives, and went to Damaraland, where, with a sum of money which belonged to the one who had turned King's evidence, they started farming, and were, as far as was known, prospering slowly.

Quite recently the man who has been acquitted at the trial returned to the town, and after spending a few days there, went to the police authorities and stated that he had murdered his companion by shooting him. He formed him and continued to live on the farm, but his guilty conscience weighed on his mind, and he felt compelled to return to the town where the two of them had previously lived, and confess everything. He stated that he had to be arrested, but this, it appears, the police could not do in the absence of evidence other than his own separate statement. He, however, indicated on the map the exact spot in which he alleges to have buried his victim.

And there the matter presently rests.—*P. E. Daily Telegraph.*

* * *

Crop Outlook.

Aliwal North, Tuesday.—The crops in the Herschel districts are being burnt up by the drought. The locusts have also made an appearance. The continued drought is severely taxing the farmers.—*Pretoria News.*

* * *

No Colour Bar.

In a letter to the editor of a recent paper in the United States, one writes through Cardinal Merry del Val, says: "His Holiness, as the Vicar of Christ, intends his loving care to every race without exception, and he must necessarily use his good offices to urge all Catholics to be friendly to negroes, who are called no less than other men to share in all the great benefits of the Redemption."

* * *

NIGERIAN CHIEF LIBELLED.—Chief Ogbi, or Ogbie, of Warri, in Southern Nigeria, has been much hurt by a paragraph which he read in a London daily. The report in question was to the effect that when Captain Foote, of the British battalion "Mary Henderg," was creating off the coast of West Africa, Chief Ogbi had a negro killed in order to procure a piece of tanned skin to give the captain as a present. The chief, in a letter to the District Commissioner, denounced the story as a stain upon his character, and the Colonial Office have asked the paper to give it a contradiction. Ogbi is a loyal supporter of the British Administration.—*Express.*

Our Flotation and its Failure

"S. A. JEWISH CHRONICLE."

We regret to announce that the attempt to float the *South African Yiddish Chronicle*, together with its subsidiary printing works was not the success which was anticipated. This must be attributed to depression which is at present evident. Whilst was indeed satisfactory was the way in which a number of Gentile subscribers were willing to invest money, surely we presume, from a commercial standpoint. We regret that our own people were not willing to show their confidence in our aim and purpose, and thus the venture in consequence has fallen through. The paper will endeavour to continue its work, and perhaps at some future date, we may again afford the Jews of South Africa an opportunity to show that their indifference was but the outcome of a temporary depression and not the result of a feeling that the existence of a paper such as ours is unnecessary.....

THE CHEAP MEAT SCHEME

Again we reproduce the prospectus which has been drafted in order to ameliorate the condition of not only the poorer classes, but of every section of the public, save only the vegetarians. The lists are to remain open until September 15th, and in the event of 30,000 shares being applied for, the Directors will proceed to allotment. If this number is not forthcoming, then the public have only themselves and their apathy to blame; and their regrets after they have permitted their opportunity to pass away, will be as unavailing as those of one ones community when the *S. A. Jewish Chronicle* has ceased to exist.

MR. PRESIDENT AND GENTS.—The time wasted in sending for a physician when a child's shows symptoms of croup, often leads to fatal results. A reliable medicine and one that should always be kept in the home ready for immediate use is Chamberlain's Cough Remedy. It never fails and will prevent the attack if given at once at the child becomes hoarse, or even after the croupy cough appears. For sale by all Dealers.

THE A. M. E. CHURCH

BLOEMFONTEIN.

On Sunday, 31st ultimo took place at Bloemfontein, the dedication of a newly-completed Zion, A.M.E. Church, and I beg to be permitted briefly to remark on the proceedings during my presence as the mid Church.

I managed to present myself at the afternoon service conducted by the Revd. A. S. Gabashane, P. E. of the Transvaal. The church was overcrowded with people of various denominations. The Rev. Gentleman preached a very striking sermon from the 15th verse of the 14th chapter of Exodus. The sermon indeed was pure, comprehensible, and spiritually-edifying, and would doubtlessly have influenced the audience to a great extent if it had not been marred in some two or three ways. (1) The text Interpreter (Sesuto and Xhosa respectively) became so circled, probably through the preacher's boundless enthusiasm, that what the text actually set out to be no longer an interpretation of the Holy Word to the audience, but a quarrel between themselves, and more so, they secured like two competitors for a prize in fair competition. It was all to no end, a commotion, and no doubt, most of the hearers got nothing out of it. (2) Immediately after the sermon, the collection began, and what I witnessed then was what I had never witnessed anywhere else all my life. I would have worked out better if the preacher had led the protracted silent sermon, to differentiate between a service and that clamorous and circlesque collection. Take up one in the church, (caused probably by an influx of strangers) and half a dozen are moved from several individuals, one out of a many who would most large and active part in the affair, and then too sensible to stand asking of that sort,—that was a pay!

ENGLISH IN THE CHURCH.

It is indeed most reasonable to see a number of Natives assembled in the church, where no Englishman is to be seen, to listen with undivided attention the reading of the Scripture. If a sermon conducted in the English language, and if, after the service, you attempt to ask one want he heard, he would simply tell you no more about it than what a parrot would. Why? An Ethiopian himself would think it scandalous if he found in an English church, the person preaching to his people in one of the Native languages. This blunder is one of those that injure the piety and influence on the hearers of an Ethiopian minister's sermon.

M. S.

Winburk, Bloemfontein.

(Oh yes; we have nothing very fresh to add to the above facts stated by our correspondent, but we are of one opinion to the English whole of self-conservation attaches to the movement. The writer objects to the "Natives preaching in English, in the Church," but he asks all things to be justified, and it is to be understood, the wrong of Christianizing the Ethiopians in the language he hates. If this law you want to keep up, know yourself, that you may be honoured; write to your own leader (Ethiopian) and tell him willing to English. Surely if English speaking representatives to the ministry is not planted by a Native who communicating in a Native, that is no Native who should it not have the same setting in the church is necessary. We are not welcome to correspondents our humble practice, but we may warn the writer, we always let his person to the right and wrong of any subject.—Ed. "B.")

NEVERSAY ALWAYS DISCLOSE.—To the average man it seems absurd to ask the doctor a cold, and unless its becomes particularly annoying to him, little or no attention is given it. Often a cold contracted in the winter is allowed to run until the opening of spring. This is a great mistake, as even though warm weather may bring relief, the system is thereby weakened and rendered susceptible to disease. A cold should never be neglected, whether it be a child or an adult who is affected, as much and often also is related. A bottle of Chamberlain's Cough Remedy, costing but a small amount will bring speedy relief and by its use all dangerous consequences will be avoided. For sale by all Dealers.

Kitsisho e e

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Na ka tlumela fa thusho e ka nna ea coelela gale ka botsala you gale.

Mafa go nna ga nke le betsala sape fa ele Liyo tsa Tshimo. Tlhoatlhoa tse li fetileng le Liaparo tse li tlhaba.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

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ThabaNchu

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Cotlhe fela tse li ka tlhokoang mo legeang Ya Secoana.

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Re nale liloana lile lintsi tse li tletseng; ebong:

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Mecoko, Lihakana le lilo tse lingoe cotlhe tse li tlhokoang ke Bancho mo ga bone.

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(Fa tlase ga Orelous a tona, koa Fourmanang.)

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‡ ‡ ‡

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‡ ‡ ‡

Erile fa ma Spain a simolola go kolonifatsa Filipino, a fithela go agile morafe e mo khuchoanyane o o motiri o babos, o o musia o mofifitu; lefathogo tsa bone lile maahlo ehile li rona mabele ea bone e mentle.

‡ ‡ ‡

Morafe oo o bilioa ma Negrito a Loatile koa India. Go gola ga bone ke fate lile 4 fela. Lefa morafe oo o felile mahlonyana a ene a santse a sciae, ebile a bilioa Minepies, koa litlhakeng tsa Andaman. Ba rata lifela bobe. U ka fithela ba bina 'me ba moleno ke gogolo mo go tsatsamai. Lefa hale hakhuchoanyane ke thata. Ba hula ka bora yo lekgoa le sa kakeng ya bo oba.

‡ ‡ ‡

Ba gakgamalitse morafe eotlhe ka neosfo ea bone ea go lupelela. Khare la la bona nbi ea notshi ba go bolelela mothale oa Seshebesa se ntsi o ese mokonneng ba se lapeletse ka linko. Se se mashoe ba holaoa ke lohuba mo lo ba bolaea bale bantsintsi ka lipuro-puro.

‡ ‡ ‡

Gompieno lefa go ntse yalo ga go tlhole go nale morafe ope o o ntseng yalo. Fa go fitheleza bangoe ba ntse yalo fela ke ligole. Langaka le batlaeanapo tsare le gole yoo bo lirea ke go goalafala ga (a trophy of the thyroide gland.)

FA GO GOLA

go ka kgorelatsega ngoana o khutsafala mmela le megopolo fela a reteleloe ke go gola; letlalo ya gague le nne le kima-kima fela megopolo ea gagna o nne ea ngoana le litein a li tlhokele ruri.

‡ ‡ ‡

General Tom Thumb, Lekgosanyana yele kile ya amogelea ke Kwine Victoria le Magusi a manyoe arile a sena go tsalosa abo a gala Sekale go feta 9lb, ga li imisi litshes tse li boketo ba kalo. Erile a sena go chwara 15lb. a saka a tlhola a coelele. Megopolo ea gague le litiro ene ele tsa senyana fela le ea sena go nyala mosalinyana eo o bokhuchoanyane bo fa litoteng tse tharo fela yaka ene.

‡ ‡ ‡

Erile fa ma Amerika a loa le Ma Filipino, gabo go nale morofetsi oa nyaga lile 60 a bilioa Pueeto. Aba a chosoa ke mo Amerika a bilioa Stepler a tla a mo tsentse kafa gonfeng.

‡ ‡ ‡

Moogoe ona a nna mo kgotleng ea Logosi yoa Engelane bogologolo gabe ke Jeffrey Hudson. Ele tsebolonyana ere fa motho a rile mo nyenye a gane go utlwa. Motlhamongoe le Duistere yare mokhuchoanyane, eabo e nmeta aba a tsaea tlhabolo a le hula. Esale yalo gotoe bo-mponye-ke-tla-kakae? Ba seka ba tlhola ba nna mo palatsiang tsa Segesi.

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Le thoto e ntsintsi e e senang Palo.

Ehile ka reka liyo tsa tshima tse li ka rekisioang ke Becoana ka tlhoatlhoa tsa O siamoeng yaka Mahan, Mathale, Lisako le Mae.

Re Batliseng Becoana.

Go Tlhokafala Becoana bale 10,000 go ea go bereka mo CORNELIA MINE, VILJOENS DRIFT, O.R.C.

Ke eone eosi Komponi e e ikmoeng gore lefa Machaena a ba tla ga-na sepe le eno: e ipatlela Becoana Thusang Komponi e e sa eng sepe ka Machaena. Terena e tla fulos ke hose go ea go tsena teng.

Agente oa eone ke RUSSELL HARDING.

Agente oa mono: Mr. Tlego Taoana. le Mr. P. Lenkoane. Box 341 KIMBERLEY.

Koa Tlhaping ke: Mr. Louis Abrams (Leu)

KONTRAKA ea teng ke e:

Nna mang-mang, eo ina ya me lefa tsase, ke ikontra mo go Vereeniging Estates Ltd. (Vereeniging go ba bereka mo Metlobong ea CORNELIA MINE (Viljoensdrift) mo MESIMENG ka sebaka sa Kgoeli lile Thataro. Komponi e mpha ina ebang Paleche Stamps [illegible] ke wake, lo [illegible] ya Becoana gararo ka weke, le livo tsa tshimo tse mengo.

Komponi e inela tsela ea me ene e [illegible] fela, ka ke ea hoa Metlobong.

Sekala sa mamo se ntse [illegible]:

Ba Dile	3/- (1 holes)	1/4 (2 holes)	3/- (4 holes)	5/- (10 holes)	1/4 (10 holes)
Basali	1/- 12 tube	1/- 12 tube	2/- 24 tube	3/- 12 tube	3/4 24 tube

Mabo a [illegible] e ba hoka ma hpatlang ngwe le ngwe o e malatsi a a 30 a tiro.

POLELO EA MOTLOTLEGI VAN BLOMMESTEIN

Tulele ea lechoenyo ya liphio ka nyaga lile 25.

ALASHOA O NNE O FOLILE.

Monna mongoe oa banna ba ba golo mo Kapa ke Mr. O. Van Blommestein. O ka 'mona mo mosebong ofe le ofe kafa Markham's Corner, mo motshegareng oa matsatsi fa pele ga Sitishene sa Adderley Street. Ke mongoe oa banna [illegible] ba itsiweng thata mo Kapa, me le gone o abo a [illegible] go ba tibolosetsa mongoe le mongoe kafa Likgolokoane tsa ga Doan tsa Mokotla le Liphio li mo thatataditseng ka gone, tsa mo folisa.

O bolela mafoko a mantle, 'me leamorori yoa one bo rurifaloa ka lokoalo lo lo masisi, lo ebile lo choailoeng ke Moolamelui Mayor oa Kapa, ka Loabobeli loa tshipi ka kgoeli ea Phato 25, 1903.

Polelo ea Mr. Van Blommestein ke e, e kualiloe ka mancoe a gagoe. E bale, ka e go lebanye:

KAPA 25, 1903.

Ke bogisitoe ke botlhoko yoa liphio ka nyaga lile 25, 'me erile mo pogong e telele e, ka ikutloa fa Molemo o o tshelang o tla mpholosa, 'me ele ruri ke folisitoe ke Likgolokoane tsa ga Doan tsa Mokotla le Liphio. Mo nyageng tse li mashome a mabeli a a mecco metlhano ke bogisitoe ke litlhabi tse li sa feleng mo mokotleng le mothitong tsa liphio ka ba ka tlhoka boitumelo, 'me botshelong yoa me; botshelo ea ua mokgoleo mo go nna, 'me ka bosholofologa ka tsatsi lengoe le lengoe. Ka gale ke ikutloe ekete nka tsaea thipa ka ikgaola mo mecco go itlosa mahutsana, ngaka ngoe e e kileng ea nkalafa le eone ea bolela fa go gakgamatsa fa le yanna ke ese ke ikgaola mometo.

Ke alafile ke ngaka li le mashome a mabeli, le metlhale mangoe a a itseng go leba-leba bokete, le gone ke sentse makgolo-kgolo a li ponto go ba loela le go reka melemo, go bonala fa nkoo ke setlhetse mali a o koa ntle fela. Ke na le mokoa, oa likoalo tsa li tselo; O ruri, ebile ekete nka o manega mo lokotong loa mlo, molemo mongoe ea eone o ne ele go ntsbogisa fela, tshipi e be e fele, ka ba ka feleloa ke mmese. Le gone nkile ka alafoa mo bespitalli ngaka koa le gone, tsa bolela ka methaleshele fa ele lechoenyo yeo, le simoloco ka botlhoko yo ba mo liphiong, 'me ea seka mpholoseng ele go 'neela mo kalafong gore tlhogala e o e ntoro. 'Me nna ka nthatafaklela. Kare nyoa, fa ke

Mr. O. Van Blommestein.

e sboa ntetlang ke shoe ka bonako, se mpogiseng. Li ngaka lingoe tsa bolela fa madi ame a tletse mashorle. Erile ka 1898 ka alashoa fa lipoue tse li tirisang lineng yoa motho, erile ka selaka mongoe ka sililoa ka li tshipi tse li molelo gaye ka bona li polelsetere mo mokotleng, tse li neholoeleng, tsa tlogela lipodi tse li seng ke li tle li nyeiela fa ke santse ke tshela. Ere mo lukeng [illegible] a motokoane gore a tlose li tlhala tse li mo liphiong. Kene ke sa bogisoe ke mokotla teia, le motlhapo [illegible] thata. Ere [illegible] ka [illegible] ke tle ke [illegible] ka thoko [illegible] ke ke [illegible] ka [illegible] fela [illegible] ka [illegible] gore [illegible]. Ke [illegible] sa [illegible] leka [illegible] le ba [illegible] gore [illegible] ka [illegible] a ka [illegible] ka [illegible] ke sa keke kula ka [illegible].

Botlhoko yoa [illegible] ke setse go [illegible] ke [illegible] Peter; erile pele [illegible] o ladiseng batho, [illegible] gela yona motlhoko [illegible] a ubatlhologa. [illegible] ke galetsolela li ngaka [illegible] bolela fa setlhabi te [illegible] liphiong fela yaaka [illegible] tlhogela koa tlhogong, [illegible] mali koa golimo gore [illegible] se halale, matsogo ame le [illegible] yaaka eke [illegible] nike mo [illegible].

Ngaka ngoe ea ntbeea ene [illegible] yaoa o kaf. Ibne ga lefatsie [illegible] ishela. Ke ikutla ponto li le [illegible] ke dingodeya ke li ngaka. Ke [illegible] [illegible] ke tsie [illegible] nethale eotlhe mo kalafong ea [illegible] yo.

Ke motho ea o sepelang, le gone ke ikakanyo ka nna: Molemo ola nna [illegible] 'me ke nne, ke akanyetsa [illegible] sentle mo one go le eme o ka lekang. Erile motlhanyegoela sela Alamanaka ea ga Doan, ka n tlha e ben ka ea [illegible] yoa liphio, 'me sa itumela

Ka bala kafa batho ba ba bogisitoeng ke botlhoko yo bo choanang le yoa me ya liphio ke Likgolokoane tsa ga Doan tsa Mokotla le Liphio ka gone. Ka ithaea ka tsosi: ke choanetse go leka lipele tse gore ke tle ke bone fa li ka lira kafa li boleloang ka gone, 'me kaea koa le bentleleng ka reka letlo-yana ka 3s. 3d. Ka nna ka lira yalo kaba ka lemoga fa li nthusa; [illegible] ke reka matloyana ale marataro ka 17s. ke ne ke akoelitse mogopolo gore ke tla reka matloyana alo so. Ke simolotse go ikalafa ka April 5, me ka li lirisa kgoeli lile peli tsa 'somaea tse uthusa go [illegible]; yaanong ga simologa o tlhopo o o tletseng maselele [illegible] bake sa umelerega fa ke botela bokete yoa masetlela ao. Yaanong ene ele ka sebaka sa ke lirisitseng matloyana ale leshome ya le mecco metlhano a likgolokoane, me ka reelela go lirisa Likgolokoane tsa ga Doan tsa Mokotla le Liphio ke nale cholofelo ea fa etlare mo bofelong li mpholose mo pogong e telele. Ka ipona tahililego ka tsatsi lengoe le lengoe ka utloa fa nnoa le botshelo yoa me, li tola, ka ikutloa ke nale puetego ea bo'shelo yo bosha. Erile mo malatsing mangoe ka tsena mo tlung ea mi me, ka ba abupetsa masetlela magore-gore a a luleng mo 'meling oa me fa esale yaka ke lirisa Likgolokoane tsa ga Doan tsa Mokotla le Liphio, me ba gakgamala bare ke selo se se gakgamatsang, bare e ka nna kitsishó e a molemo ea Likgolokoane tsa ga Doan tsa Mokotla le Liphio. Ngaka e ene e ntse e leba-leba motlhapo oa me ea gakgamalica ke leshoa le masetlela a a na ale mo go one. Ga gona sepe se se ke akangoang ka ga se, ke batho ba bolela fa Likgolokoane tsa ga Doan tsa Mokotla le Liphio li thusanya, le gore ngaka le eone e rurifatsa golo feo.

Bokete yoa me bo golo thata, ke lipoute-poate, ke ya sentle, ke robala sentle, ga kena litlhabi le gone ga ke mgoae bobe, me ka robo ke ntse ke le mo tirong ka nako tsa eone, le ka elatlhoko, ka ketle ke roale makóa oa lipampiri gompieno. Ke ne ka ela litaelo tlhoko. Ke nna pelo-telele, me ke bonye tuelo ea moo.

Fa nko ke ne ka bona Likgolokoane tsa ga Doan tsa Mokotla le Liphio ka nyaga tse li fetileng, gompieno nko ke lebega ka go sele.

Kenyaga li mashome a mane a a meco metlhano, ke tsalecoe koa Caledon, Cape Colony, erile ntoa e simologa kabo ke le koa Transvaal, 'mo ka tla mono kale motshabi. Yaana ka itshenkel 'mo ea go rekisa lipampiri, ka kene ke sena thata ea go lira.

Le gone nkare [illegible] tsame tse li mo Offising ea *Cape Argus* li itumela thata kaga tiro e kgolo e ke e liretseng ke Likgolokoane tsa ga Doan tsa Mokotla le Liphio. Mongoe ea o itumelisiong ke mafoko ame o ka a tlhotlhomisa kafa ke a bolelang ka gone yaanong le ka sebaka se se fetileng, 'me otla itlhela fa mafoko ame ale nnete e fetileng, 'me legone kena la boamaruri yoa one. Fa o bogisega mo botlhokong yoa liphio, nka gomaa bare, yaaka nkile ka bolelela tsala ea me e e nang e bogisioa ke botlhoko "lirisa molemo o o o lirsang o leke kgolokoane tse li molemo tsa Doan."—O. VAN BLOMMESTEIN.

LOKOALO LOA SESHUPO SA MAFOKO A A FA GOLIMO.

Yaaka ke koalile mafoko a a fa golimo, ke sa loren, Mr. Van Blommestein o tsile mo Town House, fa pele ga Moolamelui, Major Sir William Thorne, J.P., M.L.A. 'Me a lira lokoalo loa ikano lo lo latelang:

Nna, O VAN BLOMMESTEIN oa Kapa, ke boeta ka masisi gore mafoko otlhe a ke buisang leiba ya me fa tlase ga one a, ka letsatsi ya 25 Phato, 1903, ke boamaruri yo bo tletseng ka nako eotlhe.
O. VAN BLOMMESTEIN.

O boleile fa pele game mo letsatsing 25 ya 25 Phato, 1903.
W. THORNE, J.P. Mayor.
Capetown.

Kgolagano e e tletseng ea rurifatsa polelo ea ga Van Blommestein. Go bolela sentle fa ke tlaoelo boamaruri mo molemo, le bosholu yoa Likgolokoane tsa ga Doan tsa Mokotla le Liphio, yaaka ele eone molemo tota o o folisang motheo eotlhe ea Machoenyego a Liphio, re gatisa mafoko le pharologanyo e e [illegible] loeng ke mongoe oa lingaka tse ba Maitaanape mo South Afrika, mo li chupong tsa masetlela le litlhabi tse li ntshicoeng mo litokololong tsa ga Mr. Van Blommestein ke Likgolokoane tsa ga Doan tsa Mokotla le Liphio.

No. 1676.

Go Foster McClellan Co.
Capetown.

Phato 11, 1903.

LICHUPO TSA MAFOKO A A BOLELANG KAFA MOTLHAPO O NTSENGKA GONE.

1. Se ene ele mosili o monbou, o bokete yoa one eleng 2 ounces 61 grains, 'me bogolo nnale Ammonium, Magnesium Phosphate, ke gore 56.16 mo lekgolong.
2. Se ene ele seshupo sa leshoe, se le bokete bo le 79.2 grams, bo se le 79.2 per cent ea leshoe ya le tletseng.
3. Se ene ele seshupo sa motlhapo e sa itshekileng, selekanyo 4 ounces, ona le 6.2 grams sa leshoe.
4. Se ene ele seshupo yaa sa motlhapo O o itshekileng, se na le litlhaselo tsa itshekoloa ea leshoe, le masetlela a mangoe.

Kaga lipharologanyo tse li fa golimo le Mafoko, bong ba Likgolokoane tsa ga Doan tsa Mokotla le Liphio ba lira lokoalo fa pele ga Major oa Kapa:

Capetown, Phato 25, 1903.

Bona, boora Foster-McClellan Co., ba 91, Loop Street, Capetown, ba e lang beng ba Likgolokoane tsa ga Doan le Mokotla ale ruri, re rurifatsa ka masisi mogolo fa polelo ea mafoko a pharologanyo ea motlhapo a re a neeceng ke Mr. Van Blommestein e le lokoalo loo ruri lo le ntseng yaaka lo o lo re neetseng pele. Le gone ebile rea rurifatsa fa re ntitsemeletse go tlhagisa lokoalo loo loa pele ka baka sepe, gore lo leba-leyoo.
(gechoaile) FOSTER-McCLELLAN CO.

Go boleloa fa pele game mo tsatsing yano ya 25 Phato, 1903.
W. THORNE, J.P., Major,
Capetown.

O FOLIRICOE KA PHATO 25, 1903.

O SANTSE A FOLILE A ITEKANETSE MORAGO GA TIRO E E THATA EA KGOELI LILE 9.

Capetown, 25th May, 1906.

Ka 25 August, 1903, ke lirile boshupo se se masisi fa pele ga Moolamelui Major oa Kapa, kaga molemo o mogolo o ke o bonyeng mo go lirsoeng Likgolokoane tsa ga Doan tsa Mokotla le Liphio. Gompieno ke nale palafalo se gobsa ke rurifatsa lencoe lengoe le lengoe ye ke le builang. Gompieno ke ntse yaka seshupo se se thaga go se folileng se lo ka se fitlheng mo South Afrika eotlhe. Ga ke tlhole ke [illegible] ke Mokotla lefa ele motlhapo o [illegible] ke bogo [illegible]. Litsala tsa me [illegible] le loso ba lo mo Kapa, itseng fa e kile eare ng bgoeling tse [illegible] tse li fetileng ka boga tatlhegelo e kgolo, ka botelas eotlhe tse ke tabelang ka eone ke mokolai ea o rakiang lilo tse li tsamaeng. Erile mo tatlhegelong eo ka choenyega bobe, yaana erile ke tloga ka lela lotshelo yoa me bogolo. Ke nale cholofelo gore ke Likgolokoane tsa ga Doan tsa Mokotla le Liphio tse li lisereliteng thata, e e ntirsang go emelana le [illegible] ga lechoenyo. Batho mo mafelong ale mantsi a Afrika ba ntlaitse [illegible] folileng ka gone. [illegible] letse fa ba bogile fela yaka nna, 'me botlhe ke baree kere: "leka Doan's—ea eoke o [illegible]."

(Ga choaile)
O. VAN BLOMMESTEIN.

A liphio tsa gago li sitoa? Fa go sanna yalo—fa gona le phokolo e potlanyana—fa o kuala, a gago molemo mo go eona "go ema oa gopola!"

Gonne go nale poitsnego mo tiegong 'me go kana nako e e kareng kgotsa oa gana go fela.

Leta gore Likgolokoane tsa ga Doan tsa Mokotla le Liphio li go lirele se li se liretseng mathousente a ba bangoe. Li folisa methale eotlhe ea machoenyego a liphio, 'me lifolisa gore o nne o folile.

You may obtain Doan's Backache Kidney Pills of chemists or stores at 3/3 for one box, or 17/- for 6 boxes, —or you may get them direct by post on receipt of price from the proprietors, Foster-McClellan Co., P.O. Box 1207, Cape Town. Advice will be given free to those writing and describing their symptoms.

J. S. MBAMBO

Go lebagana le Ra-Phutshe,
Main Street, Mafeking.

Ba lira Litlhako sentle. Barekisa Sale. Lilgole tsa Lipita le Litlaaka. Ba lira ba Matlapo smartly [illegible]

M. C. Sellner,

THABA NCHO, O R C.

O nale thoto e ntsi ea Lekoana e [illegible] rekisang ka tlhoatlhoa tse li oleng; ebong:—

Diaparo,
Ditlhako,
Dikobe,
Dicale.

Ere u se u ee gosele u tle koano u tla kgatlhoa ke lilo tsa me. Ga nke ke gana sepe se motho o ratang go reke ka shone.

BRAMLEY AND VAN REIT

MAGENTE A KOOTLA, ba Baanyi ba Mashoa le Bafantisi.

THABA NCHO, O.R.C.

Mrs. R Peach.

O rekisetsa Batlhaping diloana cotlhe-otlhe bela ka choanelo

Mo Bentleleng oa Batlhaping, koa

TAUNG

THE SOUTH AFRICAN SPECTATOR.

Mueleli oa lichoanelo tsa Bancho Gase molomo oa Kgolokoe, kgono Kereke, kgono Kabelano epe.

E gatisioa koa moteng ea Kgosing oa Kolohi ea ntlha ea South Afrika (Cape Town.) E itsioa ke puso tsa Kapa, Natal, Transvaal le Orangia. Fa u rata go utloela se se liragalang mo lefatsheng yotlhe e reke. Tsala ea Bancho: le Makgoa a e bala.

Tlhoatlhoa 12s 6d: fela ga ngoaga.

F. Z. S. PEREGRINO
Mong le Morulaganyi,
Box 870, Capetown.

Romela litempe lile, tharo fa u rata go e bona.

The L. X. O. Compound Syrup of

Tar and Wild Cherry.

MOLEMO o o bonako oa Lohoba le Ligotlhola. Go one le [illegible] makgoatlo le le [illegible] mali.

O sa rekisioa mo lijoroug cotlhe ka 1/9 le 2/9; kgono ke baliei ba one

CENTRAL PHARMACY,
Mutual Buildings.
Mo Marakeng oa
Bloemfontein, O. R. C.

FRYER & AUSTIN,

KLERKSDORP.

Helang Becoana ba Transvaal !!

Rekang mo ga "Ostene" oa MATLOASANE.

Lincho.

MPAMA. Go nyalatsoe koa. Yeale Location, Johannesburg, ka August 1904, July Mpama, ale nyaga li 66. O tlhlaloe ka palo e ntsi ea batho, barutiele Reva. Tasca, J. L. Tanbi and A. S. Galeshana. O ikhutsitse mo Morening.

SEELETSO SEKGOMA, ga sa tlaola a tshele [illegible] ka 20 July ka 4 kloko ea Bosigo. Me [illegible] tlhoko, oa Molebatere. Gone go na le batho la Marala mo Phitlhong ea gagoe. Bakgatla ba Gamosepa le Bakhurutshe ba Sekgong le Makgoa le Basotho. Molimo a gomotse dintla, tsa gagoe. Ke nna.
TIRO SELOMA.

PATLO.

GO BATLEGA Mosimanyana oa Mocoana eo o nyaga li 17, ea o itseng go [illegible], go koa Pitse. A tle mo KORANTA OFFICE, o tla sheplela koa patlisong gore.

UTLOANG BACUMI.—Go rekisoa Noa, e choana ea phefo, e e o tlaloeng sentle. Ke ea segolo e e siameng. Fa o e batla, ea kwaga M. Bugas koa mo Molgoathong oa (3). Mafikeng.

KE itsise fa ke simolotse tarata mo Ramatlabama, ka o khutlisa koa Maiphitlhoane, ke nale banna bale dit yaka Goromente e batse Kgosi.
Ke nna,
RAMAKOLOI E. TAOANA
Mafikeng.

Koranta ea Becoana.

LOABORARO, PHATOE 13, 1904.

Moso Koloni ea Kapa go nale melao ea lipase la 'e mengoe e e gateleng batho ba Bancho. Mo bathong ba ba nang le liwoutu melao eo ea tlhaola, bone ba choaretse fela, yaka Makgoa Lefagentse yalo u ka utloa fa u tsena motho u re a ee go ikoala go coa mo Wouti-a ntse are: "A bana ba me ba tla ya bautu?" Shoo seo ke botlaba yo bogolo, yo bo ka lekangoang le yoa motho eo o ganang go ruta bana. Gompieno le mo Koloning ea Transefala ga go motho o nang le woutu, iefaele Khoe lefa ele moncho; me melao ea Transefala o bogale bobe mo bathing ba ba lotlalo leucho. Fa motho a chotse lokoalo lo gotoong "Exemption Certificate" mo matlhong a melao ea Transefala o lebiloe fela yaka Lekgoa, lefa motho mongoe a sa rate. Fa gotoe u tsee phase ka 9 kloko u itse fa ba sa ree ueua. Fa bare Mocoana a pegologe setupu u itse fa ba sa ree uena. Fa bare Mocoana a seka a lira lebentlele, u itse fa ba sa ree uena. Fa bare Mocoana a bulangele Lokeishene a coe mo tirong, u itse fa ba rata ba bangoe, eseng ba ba chotseng li exemption. Lefa gontse yalo re utloile botlhoko thata go bona yalo e 'potlanyana-podana ea Bancho ba ba chotseng likgalo tse. Re utse re ire gone go batloa kgololego mo Senyemaneng, me re gakgamala thata yaanong ere e tla ele tshenanyane yalo, bagaraua ba e tsee. Fa molao o o gatelang o tla ba tsamaeloa feia, botlhe ga gona ope o ntabang beshuponyane sa kgololego, se sa lireoeng Bancho ke Lord Milner a sena go goroga mo Transefala. Pitsa e bulule oa bone fela ke go chola, me gaba lire yalo. Ba ngoeliela lichoanelo tsa bone fela yaka bana ba 'rabo ba Kapa ba ba ganang woutu. Bothata yo re bo choereng ke golo eare fa Becoana ba ba iphemelang teng, ba rata gore ba nne ba lireloe fela yaka nama. Banna triniyegang, lo iphophothe lithole rea shoa, re bolaoa ke bang-ka-rona.

Ga re itse gore a babali ba rona yaka bogolo yoa bone ele batlhabani ba lemogile fa lintoa li atisa go ngakala fa makgatlhanong a kgoeli. Ea Japan fela le eone e lira filo tsee. Fa bofelong yoa kgoeli go loloe ntoa e a boitsanegang e ese eke e loeng, fa ntoa e sale e simologa ka February. Ma-Rushe le Ma-Japan a motana fela yaka tsie a apoloe. Mo motsing oa, [illegible] e o ngoeseeng tatsanefi ba e ngotlile ka ntlha eotlhe ba ntaba Ma-Rushe mo kampeng cotlhe tse li mo matlhakoug. Fa ele go ea ga motse o o gone go lekeleoa fela ka nako ngoe lengoe. Fa motse o oa yaanong ebo ele gore "e ebaetse" Ma-Rusha. Fa ele koa metseng e e koa golimo le gone go loloe thata. Batlhabani, ba ntlhagoe peli ba shoa ka mo thesoene mo ntoeng eone ea.

Go nale mogopolo mo Transefala oa gore melao eaga Paulo e itsa Bancho go reka lefatshe. Ile tlhotlhomisitse ka botlalo mo melaong ea Transefala le gompieno re tlhokile molao, lefa ele o mongoe fela mo listateng tsa Transvaal, o o itsang Bancho mo reka lefatshe. Oabo 3 oa 1885 ke eone re bonang o itsa Makula le Machoena go reka mafatshe. Ebile eare ka 1892 W. A. Plessis, Lemachorogo ale sa Rustenburg a koalela Pusho gore Bancho ba seka ba rekiseloa Pusho ea araba ka gore Bancho ga bana mafatshe a ba a rekileng fela fa moj ineng ya komishenare. Go bonala yaka okete lekoko ke yone le etsaleloeng pele, ke baba ba ratele pele ea rosa, a ba ditsant go kabo gona go ntse yala. Lord Milner kaesi o latolse molao oo, fa ratele lapa gore o phimaloe, ere Maburu ga ese aka a lire molao o o ntseng yalo, aba are ere fa Mocoana mongoe a paneloa ka li transport a [illegible] go batla tshimane koa keoetleng ye le golo. Mr. Justice Curlewis (Lyuche oa Johannesburg) o kile are ebile eare ka a bona gole mogopolo o o ntseng yalo ke bathong are o phetse melao, a tlhoka molao o o reng kafore e tlugoe go reka lefatshe. Re utloa fa bakgethoa bangoe ba itse Bancho go reka mafatshe bare melao oa ba itsa. Bao rare ba choanetse go tsaea leano yaga Viscount Milner ba ea go leka kgetse ko mo Supreme Court oa Johannesburg.

Mafokenyana.

BLOEMFONTEIN.—Mr. David Pitsaje oa Dethaoa, o fetile kafoao a ea ntlha ea Thaba Ncho ka kara.

MOTSWANA.—Mr. George Keiholame oa Capetown o gorosile mo gagabo, mo Thaba Ncho, [illegible].

A LOABA.—Pelo [illegible] ka [illegible] matshwane ea Mochalegheta koa Gauteng lere o tagiloe ntekane o ngotegile.

THOROÑO.—Koa New Zealand go thoromo e kgolo ea lefatshe, ea tlhaba mafelo ga nna [illegible]. Ke sa teng fela ga gona [illegible].

VISCOUNT MILNER.—Molaoli-golo oa Koloni tsa lincho o bolotsa koa Johannesburg, go etela Ditreke tsa Koloni ea Orangia.

PELONAMAGALI.—Erile a ese a sheia [illegible] Paulo le mogue oa gagoe Eloff, ba romela likoa tsa ma-Rushe, mpho ea £65.

JOHANNESBURG.—Bo Mr. Josiah Mpama oa Kroonstad, le Stephen Mpama oa Potchefstroom, bane ba [illegible] ba [illegible] ka [illegible].

NTOA.—Majapan ere ka nlea yaka mabela ke lihuaneng tsa ma-Rushe a [illegible], a tla fela, ebile a ntse a batlisisa ma-Rushe ka mongo. Se se golo-tsoe lebaleng fela ke go ea ga Port Arthur.

CHAMBERLAIN'S PAIN BALM ke molemo mongoe oa molemo o o siameng o thuso go [illegible], go fodisa [illegible] le [illegible]. Mosuto le [illegible] e kiloa o foloa o ka ahopa. O rekisioa ke barekisi botlhe.

KE TSHOSA, TSINA TEBE!—Makgoa ale [illegible] koa Johannesburg a [illegible] e kgolo [illegible] bane bale mo [illegible] oa St. Mary (Church).

BA BORELI, KE TSOMA [illegible]—Ba mongoe le eoe [illegible] nculle baesekele kafa ntle mo [illegible] eone a sale ko kerekeng e [illegible] ntle ea Roma mo Kerk Street [illegible] tsanye.

JEANSA.—Ma-Dolfere koa [illegible] gakanegele gore [illegible] ea bolelelwe sepe ka Pusho sa bona ma-Duitsi e a tsoa e [illegible] tlhabe [illegible] ga Mora [illegible].

MATLHOTLAPELO.—Koa Colorado America go bolaoa [illegible] e ngomolang pelo. Erile terena e kgobaganya moratho [illegible] oela mo nokeng ka batho [illegible] thule 12. [illegible] nna tsa-[illegible] koa [illegible]-tlase ga molapo.

SELOGARIPANE.—Bolaoa mo ba [illegible] koa Durban, Natal. Bontsi yoa bona Motsolobatse ke Makgoa a a tlhasecoang ke bolaoe yoo.

POTCHEFSTROOM.—Kereke [illegible] Wesele mo Lokeisheneng e tlhaeloe, ea okelioa. Ma-Wesele a ne tichere e ngoe go thusa Mr. T. J. Molamu. Ke mosenyana oa Letebeyana o oa Ladysmith, Natal.

BLOEMFONTEIN POST.—Ra-maake eo ona are Dr. Jameson o akanya go amoga Bancho ba Kapa liwoutu tsa bone. Prime Minister oa Kapa are ke maaka, ga na mokoolelo ape a a ntseng yalo.

PAPALI ka [illegible] e e leng ka khu-

Reselelo kgolokolo koa [illegible] Reka botlolo ea CHAMBERLAIN'S COUGH REMEDY o italafe o ese o golelloe ke bolaoe yoa makgoalo. Botlolo e tla nna papali ea mali. O rekisioa ke barekisi botlhe.

MAGOLI A MASHOU.—Makgoa ga nnoe liberekele koa Gauteng a phunya phefo Baroa. Ebare fa u ea kerekeng oa fitlhela fa e tla go tsena Mintshimi; li farakane kafa ntle. Le mo kerekeng tsa Bancho go ntse fela yalo. Fa ele ka Tshipi ea masbanyane o tla fitlhela mongoe a chotse oa gagu a nenesela ka eone.

BO-TIRALILO.—Mosimane mongoe koa High Courtong ea Choane, e neiloe nyaga lile 5 le rube lile 15, ka baka a gateletse mosetsanyana oa Lekgoa. Eo mongoe a kopana le mosali oa Lekgoa mo tseleng a palame pitse a mo kapa a mo rotla mo pitsing a mo lira tse li sa itseng. Ene a atlholeloa losho. Mogolai ga leleloe.

MARTSOPLA.—Lefa lefatshe le ba pakalatse ka gone mme ba coeleng ka thata. 'Kereke e ntle ea ga Rev. E. T. Mpela, Bloemfontein, e bucoe ka Tshipi e e fetileng. Koa Lydenburg la gone go agoe e ntle, Makgoa are ka rarakanya bone ba choletse fela mo tirong.

DR. KELLNER.—Ngaka ea Bloemfontein o tlhagecoe ke tsietsi maloba. Sepastere ea komoga ka legare, lipitse tsare "aemene re bono!" Tsa ragoga, tsa roba lemolale e tla, tsa tlhanamolola pranale lile peli li tsentse Makgoa-na. Lefa gontse yalo ga goa shoa epe.

SOMALILAND.—Makgoa mangoe a baeti are ga a itse gore [illegible] go batlhoang koa ma-Somaling. Bare fatshe yeo le ka tshelisa 'Malla le fela-fela ba gagoe. Khoe ne o ka bopama ka gu sa lengoe. Ke santa fela, lemo ya teng fela ka lipuli le resi, le *dates* (litatlhe) tse li rekoang ka mattalo.

LIKOPONI.—Goronere oa Transvaal o tlhopile Komisi ea lingaka e e tla tlhotlhomisang gore a [illegible] mabolo a likoponi tsa Johannesburg li a tsoang balioeli ba bone ba bancho, a lekanye go [illegible] go fola ga mebele ea bone.

MOFOROETA OA TSIREO.—Koa Kooreberg go tlhagile Mesiah mongoe ea ntshotsoa. Ke phiri ea lefa o go [illegible] a sparé motlalo a lloko a sa [illegible] gopola gore "gee thalo ya gagoe. [illegible] o rekile motse mongoe ebo a [illegible] lelang kabapl teng. De ka kileng [illegible] ea go-okoetsa bare gaa galalela [illegible] fela ga go [illegible] fela le bakgopele.

KOA BORADI.—Kgosana ea Ma Aoeng e e bilsang Robert Mweji maloba e kgathisitse mosimane ea loelsioa £25 ka Mr. Hook gore gotoe a ee troukong [illegible], a sena go ntsha mali. Mosimana a tsa kgotsa koa Choane. Ba Choane bare Kgosi ga ea kgoathoa [illegible] mane e ntitiletse ga ga na kafa molao oa ga Mr. Hook e kaeleloang ka gone.

MOLOMO OA MOLELE.—Marusia are fa motho a eea a ke a chomele libele o kabo a [illegible] nabo motlhonge ma-Japan a [illegible] a ba tlosa [illegible]. Bare go oa mathatamela a [illegible] shiela motho a gafisoa fela yaka tsie.

TSALA TSA RE LUMELA.

Mofuto wa tsala e ntle e, yo ntsoa ya Dr. Williams' PINK PILLS.

Polelo e e gakgamatsang tse Kruger dorp.—Mapa ke ya ale mo bolaeng kgoeli life bitsi e tshilisiso.

[illegible] e e gakgamatsang e e [illegible] ke Mr. Dirk Cornelius Pienaar, Hartebeestfontein, Krugersdorp, Transvaal:—

*Ke ka ba tsala tsa litsala tse di [illegible] ka ya Dr. Williams' Pink Pills ka ba ba ba [illegible] ka ba ba [illegible] ka ba ba [illegible] ka

K. C. McMaster,

Morekisi oa Cotlhe

Fa Hekeng ea Springfield.

Ke leboga thusho e ke e Bonyeng mo go Becoana le Bashotho ka baka sa kgoeli tse li 12 tse ke baiseng Lewenkele ka cone.

Re ka itumela fa thusho e ka ena ea ccelela pele ka botsalo yoo gale.

Kafa go nna ga nkc lo beleela sepe fa ele Liyo tsa Tshimo. Tlhoatlhoa tse li ijoleng le Liaparo tse li thata.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

F. Y. THRESHER.

Thaba Nchu.

Ke Morekisi oa Liloana

Tse li kgolo le tse li potlana, tsa go yeoa le go nooa, tsa litshipi le tsa Likhai tse li roaloang le tse liaparoang.

Cotlhe fela tse li ka tlhokoang mo legeang Ya Secoana.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tletseng; ebong:

Liyo, Linno Likgong le Tshipi tsa go aga matlo Liaparo tsa Banna le Basali.

Mecoko, Likakana le lilo tse lingoe cotlhe tse li tlhokoang ke Baneho mo go bone.

Tlhoatlhoa li koa i iase-tlase!!!

F. J. MYBURGH.

(Moroa Isaka oa Mosigi)

Main Street, KIMBERLEY,

O gaufi le ca Lipose, 'me o sega ka selekanyo se se kgatlhang. O pastse kafa thipeng ca lipaka. A ko lo mo lekeng.

JOHN TAYLOR,

THABA NCHO, O.R.C.

Mothuli oa Makoloi le Litlhako tsa Lipitse, Likara, Lipactere, Moliri oa Megoma le Lingwai, Litala tsa Phofo, Lipompo, Liloana cotlhe tsa temo.

Megoma e mesha e e lemang, e e yalang, e e tlhagolang e e robang, yalo yalo. Ii ka 'na tse rekoa mo go ene

JOHN TAYLOR,

THABA NCHO, O. R. C.

RALICHOANCHO,

(Fa tlase go Orolese e ccna, Aca Feemaneng.)

O eletsa go itsise Litsala tsa bo tsa gale fa ebile a eme sentle fela yaka gale mo maemong abo a gale. Marokgoe, Likobo, Bohutshe, Litlhako le Aparo tse maanete li ka nna tse rekoa gone fela yaka gale.

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Mokoloi oa Johannesburg.

Ke rata, go itsise batho bagaecho ba ba chotseng lipase tsa ngwaga gaeng so fano go gaare go fetlang a ngwaga a ngwaga. Maloba ke na ka ta go tlisa Pase ea me ea sebele ka July ka 1904. Ba fitlha bare ga go mokoloi opa eo o tla neelang pase ea yara, bare ba a tsaea ka gana ka sone, ka ba ka ea gape ka August 9, ii gone ba gana ka sone, ka fa ke re ke ya kae go Kimberley, Lagos ya tsa yo ntsa ya re ke se go bata gape ke bone fa ba gana, ka gaape ba ba tlogo bara ra ba ene ba ba ba [illegible] Ke re ke ba ba [illegible] tsa [illegible] ntse bare kwa bamo ba ii chotseng pase tsee lo eme sentle tlhatlhego li felang fa li na eme sentle li ii ta ruoa. Lo ikgadile ka gonne [illegible] mokoloi ocha ka [illegible], me le con tlhokoye ga a kake a fela o chosenie go itekela, lo seka ka chosiea ka molomo lo ene sentle nnang bonolo lo ame tlhoneteng.

Potchefstroom.

Go kile ga nna chosiea e kgolo tlhata mo kgoeling tse li fetseng mono Molefefe, ga chosiea banna bale 78, ba chosetsa lipase, me batlhalo ea ba ne ea nna £5, eo seang naco. (6 weeks) bele lile tlataro mo bracknong. Me eo mo ea utlwan batho bedhoko ba bala Agente, me ba pitulega botlhe le Makutsana, Pico eo ea tlopanya le Setatalala so na kgaae kua Pretoria, mme molao ca Pretoria ca bea yano:

Batho ba ba neisiosenag £5 ba e beaatlan, ba ba gokgoleng ba gabiae, eo Setsubla ra se tlaele £20 Ya fela. Me erile ka June 17, ga ama piro e kgolo mo towngang, ka nako ea bosaro Mokgosa Municipalni ba re fa mocoho e ka eshoa gowe a tlaee pase ea ngwaga ba ba nosa Me mo piroong e o Mafeca a runa Baneho ba bopaae [illegible] ene pitobego eo Makgosa eo kgosi gowe go erile mmaa a Baneho ba ba ra tlaeng go ipeelela ka bogabane, Mr. E. M. Schemo le Mr Seloglilee ba tlhola ba tsenye fetatabe ka teng ka tsaea maina le litiro tsa batho ba ba ratang go tlhoenia bit. bone. Me ba tla ka maina a babeel. ngi, baruti, baleni, le lingaka jaale ea bone ele 170 banna ba ba ra reng sepe ka time eagi "Rana, me ele Becuana fela, fa ele Makutsana ona a tshabile go tsenya maina a bone, me erile ka ba itse lilo "mashon manna linlo" ba tlhamamolaga bare le fa le ba shepelea ka bashon hangwe Ba gana go utlwa lisaeho ba ba ba tlhoenana ka tlhogo, ka ba ra Makgosa bare a bopolo ba Pretoria, le gone bare go leriso lichopo tse li oang mo Makgweng. Mr. E. M. Schemo a gana ara motho ga a kake sara a ne la eo mongoe a batla a shupo mo go ene. Me re opa mokgosi mo go jena ba ga rona; gore a ka ba lo ajiea li tshamodolo tsa Makgosa, mme ba ba ba bare go go ipaecho ope o ka itshilimang; yeanong ere ba bona maina ba choga. Thumag lagaecho, kafa re sumolelekang ka gonne ebile gotoa fa re ea lireie Makgosa re ka seoa.

Noto ea Maluther.

Ke arabe ngwana eo "Matlhola-lichena" oa Brandfort. Kare i re utlwile ka ga Maluther ka mo o reng limolo ona bona li mosate, me lihela ka go sepe mo motho a ka se tlhokamolang. Me utlwa mokualengwe ga ena, a motho a ka nafefela ka moro 'mo nama e se nomate? Hape ea re, "ruri a Maluther ea re: a opela a bo a tsaea a ikutlwa a itlhaiogwa gore a tsaea a reng?" Kare: motho ke mang ga rapelang tse a ra tlai eo a se rapelang? A ra ka re ke molumeli, le gona ga se molumeli? Gape ea re: "Lilodo tsa bone ekete moro o tlhakanye le mashi." Ka re: pano ga gago ga kae? Gaya a ko re shupetse noto eo gore ke Nomer e fe mo mokoeng eo re tle ra abelee ka matlo, re tle ra khoese go arabe ka ngwii ka cone?

Sala jala,

(Rev.) W. K. Koko.

Moruti ca Luthere.

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Re reka Boboa le Thoto cotlhe tse li rekisioang ke Becoana, ka tlhoatlhoa tse li golileng.

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O li tseba kaofela ntho tse hlokoang ke Basotho. Likobo le Lintho kaofela.

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Mane ha
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Mosegi oa Apare tsa Banna.

O rata go itsise Litsala tsa gague ta a tsale mo mannong a gague a bogologolo, mo Ross Street, Malay Camp.

MESEGO ea GAGUE o siame thata.

THAKA e e coang METLHA tlhefing

Mosegi oa mamete ke eo!

HADJE NASSIEP.
Ross Street, Kimberley.

PRETORIA—Kgoa lengoe ya Gorumente le mo likgoleng koano. Erile ngogola ngaka ngoe ea Goromente ea coa mo tirong. A tlhoka go bolelela Puaho fa ngaka ngoe e lule, ene ere kgosi e shoa a nna a amogela matala ka ina ya ngaka kgosi le kgosi £30. O chomos fela morago ga yara.

Tsa Bakoaleli.

Go Morutiwanyi.

Ke bontse mathoko a gago Mr. Tiro S. Khama mo Koranteng Phaha 27, ma o bolelela ruri ka nna ka re-tlosiwang ma phuthagang, ka ragwa ke baca ka ma, ka kobaba fba ke se masiame kale molemfhi, ka le motho ea nnang mathana, ma yaka ken-fha gare ga Madimo le ba ba siameng ka kgi gotes ga ke mosiame, kare khadi a a rapeleloe e tsoe mo metsing. Ngaana ea khadi ke ene eo o tapileng letshoba le o tsuileng mo go lona ma a le tapa mo go ana rragte. Ke rogiles ka bana ba ma ba itsiola le dilo tse ka ba di netseng, b[illegible] tiro ewo go nna, ma ke sa itse gore bana ba di tabotse kae ka ana motlotlologi eo o tlotlolotseng k[illegible] lana.

Keite le (Secretary ea mel motsa-ladi ea ma ea oleng ena ditsebe tsa ta[illegible] ka dimonna ea ma, a re gore ma a sena melato, a bidiwa lesoreyana, ma ele motho ea kaika ene Lesaria, a ragwa gobo a dira tiro [illegible] go kabo gobo molemo fba le ene a re [illegible] tsebe—Kafba ba sitsoe ba khadi ba ratang ka tseng Mr. Tiro ana Makgona, ga a bolelelse ene ba itumelelege tsepang ene, go athum:

Ma ka kawa yaka motho,
Lo ne motlhabeng ea lenyora
Ma a rapela Modimo,
Kgo rapalang, rapalang, rapalang!
Khadi e tsoe mo metsing.
Ke tlotlegelose ke bana ka ntata ea Khadi.
Tsoan eena mmadi, ena ke bolaiba,
Rona ba ke ba tsetseng ba intatoloe,
Ma go ke ban ke se o tla yang beshoe
Ba itse fa ba se ana le 'masho,
Ke nna le lebgelegadi
Oho, O! A dithong!

Ke bua yana ka gobe go kabo gole molemo fba ke se ka tlhoka bana. Ana ba ba mo lefhatshing ba sanyehile yang! Re bona methoko ruri e porothetlolong, fba ngwana a tla lwa le rragwa.—Ma, pula, ka lefhatshe yotlhe pula, pula, pula.

Ka tamelelo, ke sala ka pelo e e lelang madi; [illegible]

SEBELE SECHELE,
Kgosi ea Bakwena.

P.S.—Ma molao ona ke o atshitse motho eo fhitlhokong a nca khadi mo motsing oa ma, ka mo lefhisa kgomo, gono £20. Fba tsalo e sa ke mo tsenya mo teronkong kgosi dile 6.

S. S.

Go Morulaganyi,

Moscoto.—Erile ka kgwadi ea Phaku 30, ka bona monna Kgosi e kgolo ea Barolong, eo o bidiwang Morena Seru a sala Marena a mangwe ba lerile dibaana tse di taleng go latela Kgosi e e re tlogetseng Wesele Montshiwa.

Ke rile fba ke di bona ka simolola gapa go utlwa botlhoko thata, ka ele diwana tlh gagne tse o neng a dira ka teane diwana ele ele Tlhobolo le Kokoinyana e e fba ga koloi le kare le kgomo dile pali (?) bolai, rosebanka le dikwyana tse dingwe fbela tse ebang dingai kgotsa dikhai, dile mo letloding. Ka teane fbela tse ka di bonang.

A Modimo e gomotse pelo tse rona Barolong le Bangwakatse.

Ke nna wa lona,
KGOSIMOTSE GASEITSIOE.
Kanye.

EANG GO

J. H. O'CALLAGHAN,

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Dicoalo
Ditlhomesho
Difenstere

Kgomo di thoto cotlhe tsa go aga matla.

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(Fa Lampeng ea bofelo fa motho a coa mo toropeng e e mo Sehataolong se se gaufi le Kereke.)

Diyo, Dinno, Ditlhako, tsa Banna le Banyana, Dikobo, Diaparo.

Maupe, Mabele, Mebili, Garase (tseo cotlhe ka tlhoatlhoa e e oleng).

Ke lopa gore lo re leke. Re tla lo romela liloana lefacle ka tarena ka bonako yo bo akofileng.

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Batho ba rona ba ba agileng kgabala ba tla itumelisiwa fa ekane ere ba goroga mo Kimberley ba ea go batla Kofi ea tephakela, le liyo ka nako cotlhe, mo ga First and Last, ntloana ea Kofi e e kafa botlhabatsatsi yos ntlo ea maraka. Kofi, Liyo ka nako cotlhe motsbegare le bosigo.

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Jeletsa go itsise Litsala tsa bo tsa Batlhaping le Becoana ba bangoe ba Kokong le Magogong fa a hulogetse mo mannong abo a gale mo Magogong. Lithoto tsa methale eotlhe li ka bosoa mo o gone ka tlhoatlhoa tse li ekanyeng.

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Tiro e ntle, tlhoatlhoa li siame, le gone o lira ka bonako.

FA lo ea koa tsaneng e e maima a fa thase, e tla lo naca tlhoatlhos e e lekanyeng ea litala tsa phefo, le bo mashini botlhe ba go nosetsa masimo.

tsa Oli le tsa Molelo

gone ba ka li tlhoma ka ponyo ea leitlho.

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Deale Brothers,

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Koranta ea Becoana.

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[illegible] for the Bechuana speaking People. Published at Mafeking, in ENGLISH & SECHUANA

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(VOL. II.—No. 35 MAFIKENG, LOABORARO. PHATOE 31. 1904 PRICE: THREEPENCE.)

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Ba Drile	3/- (7 holes)	3/6 (8 holes)	4/6 (9 holes)	5/- (10 holes)	5/6 (11 holes)
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Mabo a £3 a ele laelos mo kgoeling ngue le ngue, e e walatsi e a 30 a tiro.

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Likopelo, Lipalo le Buka tsa Sekole le liloana tse lingoe koalo loa puo efe le efe le ka bonoa ka ponyo ea le tlo lefa ele ka poste mo go

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O lirileong ka mecoe ea litlhare (Sarsaparilla).

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O FOLISA Lipeise, Beshesta, Litshe tse li Cheretkeng, Litshe, Lifatshi, matlhoko a a coitoang ke Maketo le matlhoko a mangoe a mele le mali, se mo li Botlolong, TEKANYO LI 100 (se ka go tsaea kgwali) 1s. botlole e le ngwefela.

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O besa magobe le likukusi tse li botshe mo lebenkeleng ye ekile gane ele yaga P. M. Finchamo ye le lebaganeng le Steshene.

Ebile o rekisa liyo le linoo le liloana tsa meteme cotlhe.

REKANG MO GA

LINAMA TSE LI MAHURA.

TSE li tlhabiloeng seatle ka kelo tlhoko li ba rekisiwa fagoo fa Barolong ba li loka geba kake ba tlhola ba ea go sele.

Re lebogo botsala yoa bone eshle re ba sudolefatsa theko e e siameng.

Re reka le Likgomo le Lihutshane ka tlhoatlhoa tse li siameng thata.

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NEELET ALWAYS DANGEROUS—To the average man it means children to dry diseases a child, and unless its becomes particularly annoying to him, little or no attention is given to it. Often a cold contracted in winter is allowed to run until the opening of spring. This is a grave mistake, as even though man is under any bring relief, the system is thereby weakened and rendered susceptible to disease. A cold should never be neglected, whether it be a child or an adult who is afflicted, as health and often life is risked. A bottle of Chamberlain's Cough Remedy, costing but a small amount will bring speedy relief and by its use all dangerous consequences will be avoided. For sale by all Dealers.

Masepala oa Johannesburg

KITSISHO No. 168, 1904.

Ngagamoco ea Molao e e lekelekang Bawho Malekisheneng.

GO itsisoa go nna polelo ea pontsha fa Kaonsele ea Municipality oa Ga-teng erile e phutheglile ka July 20, 1904, ea atlhola go lumalana le Temana 3, ea Litsele tse li lelang mo Lokasi a Bancho gore ka

LOABORABO, AUGUST 31, 1904.

Ke tsatsi ye etlareng morago ga yone go tlhokafala gore Bancho bothe ba ba agileng mo toropong ba isioe

LOKESHENG LOA VREDEDORP.

Fasee ba ba agileng mo mafelong a beng ba bone ba Makgoa, ke bone ba tla tlogeloang.

Temana 3 ea Litsele tsa na Lokasi, e e hololeang fa golimo ke e:—

"Go tlogo ka latsi leagoe ya le tlogang ka tlhaogoo ka Kwanale. Motho ke mongoe le mongoe, ya agileng kgaoo e ntlhoeng kgaoo ano lefatshe ya le ma ka dowe ya Masepala, kotsile go Bancho ba ba agileng mo masetlang a beng ba bone ba Makgoa, ba tla palalelwa go nna mo Lokasheng. Mo morago ga sedi yoo, Masepala mongoe le mongoe ga ke ka ka fasee gore a tune mo Lokasheng fa a ka bonoa a agile mo pathong ooa Masepala, eseng mo Lokasheng, o tla ba ale molelo oa go ntsa molelo e

R. FEETHAM,
TOWN CLERK.

Kgotla ea Masepala,
Plein Square, Johannesburg,
July 26th, 1904.

GO BATLOA,

Bana bale bane (4) go ea go lira,

Kea Palesing (BRIKETFONTEIN) gaufi le Zeerust.

Lefa ele batho ba ba nang le bana. Ba ba lielna ba ba ba neese liyo le mongoe bone. Eang koa go

F. ROSENFIELD & CO.,
FA MARAKENG.

Ke ene o tla lo thalogan yetseng.

Go tsala tsecho Barolong,

W. G. KIRKPATRICK

MOREKISI LE MOANANYI

GO LEBAGANA LE STATION.

LITHUKUSE li nga ka fatsolaya ecile kafa pelong ya Mowatz ea Tlhba.

Nka itumela go rekisa Lihutshane, Likgomo le maungo otlhe, yalo yalo; tse li holelang ke beng fa li siame.

F. T. COGLE,

(Go lebeoeng le Setshaolo se se nang le Lampa: Kafa ntleng ea Botlha bamoo mo imleng oea Meyer.)

UPPER JONES STREET, KIMBERLEY.

Tlhoatlhoa ea Linamu e fokolisoe; yaanong ke 8d. le 9d. Ponto.

Linama tse li siameng le tse li tlamelesegang go tlola tsa mafie ethe a.

KIMBERLEY.

Bechuana Gazette.

WEDNESDAY, AUGUST 31, 1904

I AM BLACK, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains 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 the vineyards; but mine own vineyard have I not kept.

THE BECHUANA INDUSTRIAL EDUCATION.

DURING February of this year, there arrived from England, the Rev. W. C. WILLOUGHBY, of the London Missionary Society, with a staff of artisans, and opened the

MACKENZIE INDUSTRIAL INSTITUTE at Tiger Kloof Siding, near Vryburg, for Bechuana boys. The first dozen of students took part in the construction of the first building erected on the site. A few temporary cottages have since been erected and the students will also build their own dormitories. It is the ambition of the promoters to provide for the Bechuana a second Lovedale; the trades to be taught include building, carpentry, masonry, brickmaking, waggonmaking and tailoring—and, let us hope horticulture, for which the kloof will, with a supply of water, be eminently suited. The present difficulty is to get a lethargic people to readily grasp the benefits of a new scheme undertaken entirely for their benefit; and we commend the noble idea of these good Missionaries, who have spared neither trouble nor expense to lay the foundation for the thorough education of the hands of their children, a form of education heretofore neglected by the majority of Native Educators.

BOTHANO INDUSTRIAL INSTITUTION. ALMOST simultaneous with the Mackenzie Institute, the Wesleyan Methodist Church acquired the farm "Baichoko" in the Mafeking Division, O.R.C., and started a carpentry school at the homestead, after adding a spacious workshop in the construction of which the Bechuana students took part. It is under the able superintendence of the Rev. E. Hearn, than whom they could not have obtained a better instructor. Our representative called at the farm during the month and found it a remarkable success, the boys progressing favourably. They turn out some very good chairs, tables, sofas, and wardrobes. With the extent of arrable land at the disposal of the Institution authorities, there is every prospect of a bright future for Bothaoho.

MOROKA GIRLS INDUSTRIAL SCHOOL. On the 2nd inst., Capt. J. Quayle Dixon (Principal Native Commissioner, of the O. R. C.) with him Miss Wilson (sister of the O.R. Colonial Secretary) attended at a suitable site near the Thaba Nchu Railway Station, on which a fine wood and iron cottage had been erected, to open a Government School for Bechuana girls. Messrs. Goronyane, Molitlane Nyokong, Nicodemus Ramagaga, T. Seipheno and other Native leaders were also in attendance. They placed the school under the superintendence of Miss H. A. Derry from Siam in the far East, who brings to bear upon her work the benefit of a ripe British and Oriental experience. She is ably assisted by Mrs. A. S. Molefane, a Lesseytonian, formerly of Kimberley. Our representative visited this school on two occasions during the last week and found it the abode of busy bees, with whom there is not a dull moment during working hours. Miss Derry has already received more applications than she could possibly entertain, and the girls receive instructions in washing, ironing, sewing and cooking in all its branches. The only drawback is that the girls have but a smattering of the English language, and will for the quantities of the several ingredients for making pastry depend entirely on what they are told, which reminds one of the Mozambique compositor who could neither read nor write. However, we hope that the school will be a boon to the public, a blessing to the race, and a credit to the promoters, and Capt. Dixon especially.

The effect upon the Bechuana of these institutions, cannot fail to be observed before the lapse of many years. They will considerably diminish the present custom of exporting the rising generation to foreign seats of learning, 600 miles outside of their own groove, where they are confronted with an exotic form of civilization; after this they are sent back to their homes like an army invasion immigrants, entranced in part, to the ideas and customs of some of their people, and thus the foundation of their unrest is laid. Hitherto the education of our people commenced on top; an attempt had been made to educate their heads without their hands, which made impossible white men out of possible good black men, and wasted excellent raw material. Industrial education will undo some of these errors, and in starting the Moroka School, Miss Wilson hit on a glorious idea, by educating and civilizing the minds of our future wives and mothers at their very homes, thus rendering an benefit endreamt of even "in the philosophy of Bloemfontein."

OCCASIONAL NOTES.

BLOEMFONTEIN is a very unenviable place. It is subjected to floods, storms, cyclones, breathes of the peace, earthquakes concuclo, and, last but not least, lying writers. There was a time when the local *Friend* was never so happy as when it misrepresented the Native inhabitants of the O.R.C. Latterly, however, when the editorial staff of the *Friend* was overhauled, they swept the dirt from their door into the "Bull" office. When the *Post* adopts a thing, it usually does so with a vengeance; and it has inherited this custom in a manner appreciable only to its editor, who, it appears, is never as happy as when he dresses a card of falsehoods for his dotes of an afternoon. This our readers will remember, is the so-called "Britisher," who recently hailed General Botha over the coals, because the Boer Leader had the manhood to remind a Farmers' Congress over which he presided, that they (the whites) owed a duty to the Native races, of raising them from barbarism to civilized habits.

* * *

STILL later the *Post* was responsible for the sensational announcement that Dr. Jameson was about to disfranchise the Native voters, and what do you think that this principal mobbler said when the Premier gave his statement the lie direct: "We have not based our statement on casual gossip, but on those presumptive and probable evidences which in the political world anywhere would be received "as as conclusive strong as proofs from Holy Writ." A more nasty misrepresentation it has seldom been our lot to meet. Fancy, comparing the Scripture with his untruthful vacillations!

* * *

In the Transvaal Legislative Council there was a discussion about Natives on the sidewalk. The hardship of ostracizing all Natives without discrimination was emphasized by the Attorney-General, a member of the Solomon family of sterling worth. The M.O.H. in an amusing speech, pointed out how, by the behaviour of none of them, Europeans were in need of such a regulation. The Legislature had the good sense to accept the reasoning of these two men, Mr. W. Hosken and Sir George Farrar voting with the majority. This, however, did not go down with the impervious Bloemfontein *Post*, the clown of the ubiquitous Argus Company, who bemoaned the result in the following terms, which, needless to say, are as usual false and self-contradictory:—"The disgraceful scenes witnessed in the streets of towns in the Cape Colony, where coloured people frequently jump in the side-walks and show and bustle Europeans with familiar insolence, have been the subject of reiterated outcry, and this Colony by contrast has always been regarded as a model of Native legislation." It is difficult to comprehend the contrast presented in this Colony, when it is remembered that Native pedestrians runs as freely on the Bloemfontein side-walks as they do in Capetown streets: even on the steeps of the very *Post* office in which the above ingenuity was conceived, there are no restricts on Native movements. That being "a model of Native legislation," one fails to grasp why the Post looks to deny the Cape and Transvaal a similar advantage.

* * *

WHEN people rejoice, because the Bubonique and all its attendant plagues, and the pitiless regulations and their serious administrations, so inseparable from its suppression, has been stamped out. Yes, when the Native especially is prompted by pure relief to burst out in "Thanks for all blessings flow," the sons of the affected are aspersed, and men are menaced with horror and dismay by a certain class of men who hail the advent of the disease as a money-making asset. In 1897 a fire-despot official, who was caught spreading the infection, was prosecuted with by the Republican authorities who sentenced him to death; but this miscreant there are numerous at large a few ethnic counting unregarded animals, who are distracted because we can no longer [illegible] Municipality [illegible] bill of health.

* * *

Dirty cases brought us in contact with the Klip River and other plague subordinate officials during the period that the disease had clothed them with a form of authority, of which they had no mental idea. They were confronted with a medley of Natives from Asia, Africa, Arabs, Dutch, Germans, Indians, Portuguese and Semite races, each with being the scum of his race. We cannot explain this whipsom of this disease, but the county-to Natives of some of these brutes was second only to the plague itself. To this rule we must, however, exclude the Indians, who was a striking exception. All of the Indian Policemen were well dressed and gentlemanly-mannered. When we recall the sets of men of these "men" we are inclined to think God for being slow to organize the Rand Municipalities a being of of the disease, more particularly of the necessity to employ such animals.

* * *

BRAVO, QUEENSTOWN!—The Municipal Council of *Queenstown-cum-Dodo* or "generous Queenstown" as the Tembus call her, has crowned itself with glory by voting an annual grant of £200 for the education of the Natives of the Municipality from that portion of the Municipal Revenue derived from Native sources. The Native Organizations should draw up a copy of this Council resolution, distribute it to purchasers, and forward it to the Transvaal Government with a request that it should adorn the room of the gentleman whose duty it is to take care of our £ a million sterling received exclusively from the Natives of the Transvaal every year. It may probably remind him that we would only be too glad to get a fraction of that the Cape pays every year at Lovedale and elsewhere for the education of the boys whose parents paid the £ a million.

* * *

TRANSVAAL MUNICIPALITIES.—According to a recent resolution of the Transvaal Legislative Council, well-behaved Natives can legally obtain, and are entitled to every walk of life, including the side-walk.

* * *

HIGH MARRIAGE OFFICER.—Yet another feather in the cap of the Rev. Lamplough of Old Father Neal. The Rev. J. H. Gumyanye, of the Wesleyan Methodist Church, has been created Marriage Officer for the O.R.C. This is but the second Native Minister so appointed. The [illegible] Minister is that the administration is anxious to create a cohort like unto Marriage Officers in which the last [illegible] Act No. 25 of 1899, or Ordinance No. 21 of 1903, Mr. Sesoko, the sole native Minister, who sympathized with our present, and personally headed a Native deputation to Government House, which urged the Government to remove our obstacle.

COLOUR FRANCHISE.

Mr. Theo. L. Schreiner, M.L.A., writing from Helmont, gives the editor of the *Bloemfontein Post* a drenching down on a hospital column of his own paper on the above subject, and the Editor goes for his correspondent in his usual manner, adopting society style of loosely handling serious problems, in which is involved the welfare of British subjects, the so-called rights of the liberty of the subject. Says Mr. Schreiner:

"The suggestion put forward by the *Post* that a Disfranchisement League should be formed throughout the country, for the purpose of agitating for the taking away of their political rights from a large class of British subjects in the Cape Colony, which has not deprived them of personal self-security of their lives and property, which the Cape Colony has not deprived them of any civil rights, which all the legislation towards the end of which the late Transvaal Boers were struggling, and which led to the war, and is in astonishing to me that those who were the sufferers, and who invoked the aid of those who suffered under that injustice, should be willing now to inflict the same kind of disfranchisement upon a large and respectable class of their fellow British subjects, numbering I would say at least one-fourth of the entire Cape Colony.

The fear that because the Cape Colony rightly draws a civilisation line and not a colour line, in the issue, therefore federation between the South African Colonies will be impossible, is ridiculous bogey, the mere idea of frightening anyone. Each Colony will be free representative institutions will naturally determine the qualifications for its own political franchise and legislature; but a difference in these, if there great, need not hinder Federation, provided that the latter is based on a certain suitable for the circumstances of South Africa as a whole; and without doing injustice to any class of people, [illegible] that the principle underlying such a system should be this—That the electorate of each Colony as it exists for its own parliamentary purposes should be its electorate for federal purposes, in other words, that there shall be a Colonial franchise, or rather the franchise existing in the various Colonies; or, as a preferable alternative, that the Representatives in the Federal Legislature should be elected by the members of the Legislature of each Colony, either from their own number or otherwise, as may be deemed best.

On a note such have the wishes and opinion of each Colony as to franchise matters would be respected, and no Colony would have any reason to complain or object to federation or to remain outside of it.

[illegible] PREPARATION GROUP.—This time wasted in sending for a physician when a child shows symptoms of the croup, often leads to fatal results. A reliable medicine and one that should always be kept in the house ready for immediate use is Chamberlain's Cough Remedy. It never fails and will prevent the attack if given as soon as the child becomes hoarse, or even after the croupy cough appears. For sale by all Dealers.

A Senseless Proposition.

We have hesitated to reproduce the following article from the *Anglican* at the proper time, as it being clerical comment, was supposed to be branded as "Exeter Hall Claptrap." To-day, however, we do so with perfect freedom as the argument has since been verified by facts. Says the *Anglican*:—

"We were astonished to read in the daily papers that the Pretoria Town Council proposes a bye-law to the effect that the bicycles of coloured people must be painted yellow. If it had been suggested also that the European should have a white and the aborigine a black bicycle it might have appeared amusing, but it would not have been another legislation that must be a great annoyance. The excuse made for the bye-law is that it will prevent bicycle thefts. As a matter of fact, bicycle thieves are so often, if not more often, a lady and a gentleman, when he steals a machine, is so clumsy about it that he hardly escapes detection; but now the Pretoria Town Council makes it easy for him. He has only to provide himself with a pot of yellow paint, quickly disguise a stolen machine and then an opposition will be asked. But not only is this proposition senseless, it seems to us to be almost criminal. It looks like a premeditated attempt to create a feeling of antagonism between the two races, and to do an incalculable and far-reaching mischief. What can people mean by deploring Native discontent and at the same time suggesting such measures as preparations for the making of grievances?"

Now, just read the following from the Transvaal *Leader*, and see how the two will work together:

ALLEGED BICYCLE THEFTS.

FROM CHURCH PORTICO.

Jokingly from a couple of friends officiated yesterday, those in the habit of attending divine worship in Derbyshire should take care to see that their wheels are safe whilst paying their devotions.

Yesterday, Detective Probationer Gleason arrested James Jones, photographer, Fordsburg, aged 20, and William Scott, a messenger, on a charge of having stolen a bicycle from the porch of St. Mary's Church on Sunday, the property of C. J. Crosland. The case will be heard in "A" Court to-day.

Alexander Marine was arrested yesterday by Detective Carlyle on a charge of theft of a bicycle from the Roman Catholic Church, the property of Charles Dawson. He will be charged in "B" Court today. Henry Williams will also be charged with receiving the stolen machine.

These men have since been sentenced to six months imprisonment for the theft. Of course, they are *Natives*—but they are *natives* of their mother countries, and not of this.

FRYER & AUSTIN,

KLERKSDORP.

Helang Becoana ba Transvaal!!

Rekang mo ga "Ostene" oa MATLOASANE.

K. C. McMaster,

Morekisi oa Cotlhe
Fa Hekeng ea Springfield.

Ke leboga thusho e ke e Bonyeng mo go Becoana le Bashotho ka baka sa kgoeli tse li 12 tse ke butseng Lewenkele ka cone.

Re ka tsometa fa thusho e ka nna ea coetela pele ka botsala yaa gale.

Kafa go nna ga nko le tshiela sepe fa ele Liyo tsa Tshimo. Tlhoatlhoa tse li fileng le Liaparo tse li thata.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tietseng ebong:

Liyo, Linno Likgong le Tshipi tsa go age metle
Liaparo tsa Banna le Basali.

Mecoko, Likakana le lilo tse lingoe cotlhe tse li tlhokoang ke Bancho mo ga bone.

Tlhoatlhoa li koa Tlase-tlase!!!

F. J. MYBURGH.

(Moroa Isaka oa Mosigi)
Main Street, KIMBERLEY,

O gaufi le ea Lipose, 'me o sega ka selekanyo se se kgatlhang. O pasitse kafa thipeng ea lipaka A ko lo mo lekeng.

JOHN TAYLOR,

THABA NCHO, O.R.C.

Mothuli oa Makoloi le Litlhako tsa Lipitse, Likara, Lipaetere, Moliri oa Megoma le Lienjeni, Litala tsa Phefo, Lipompo, Liloana cotlhe tsa temo.

Megoma e mesha e e lemang, e e yalang, e e tlhagolang e e robang, yalo yalo, li ka 'na tsa rekoa mo go ene

JOHN TAYLOR,
THABA NCHO, O. R. C.

RALICHOANCHO,

(Na tlase ga Crolose e tona, Koo Fermanagh.)

O eletsa go itsise Litsala tsa bo tsa gale fa ebile a eme sentle fela yaka gale mo maemong abo a gale. Marokgoe, Likobo, Bohutshe, Litlhako le Aparo tse maanete li ka nna tse rekoa gone fela yaka gale.

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Corner of Jones Street and Dutoitspan Road Kimberley.

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RAMOSESANYANE,

KE SHONE! KE SHONE!!

LILO cotlhe li tlhabelea fa tlase ga tisho ea rona, ka kelotlhoko e kgolo gore linama li tlamelesege sentle.

Fa ele kgomo tsa Becoana tse li nonneng sentle go tlhayoa re li reka ka tlhoatlhoa e e koa golimo. Ebile re nale kgomo tse li potlana lile lintsi, tse re tla li amanyang ka tipholo.

Mokgoa oa rona: BONOLO le ITSHEKO.

HENDERSON BROS.,
Beng ba Selaga, THABA NCHO.

Lintoa.

Go bolelwa fa ea ma-Duitsere e kile ea choarogana le boora Mahererro ka hothata. Press Censor oa Mayarmane o eitse ba Proto-Marshele ba ntoa ea Mashoropo. Ga go utloale sepe. Ke gopola motho ebare a tla utlwela mafoko a ntoa en sentle a ea ba lizao kea Namaqualand—boto lea kgoeli lile tharo. Fela gatoe mephato ele mene (4) e thatsetse Matlamina, ba bolaea ma-Herrma ale mautsi ba gapa mathanzante a likgomo. Ke one otlhe mafokonyana a a utloalang kea Rophirimatsatsi.

* *

Faele kea botlhabatsatsi, Maya-panyane a tlhaetse motse o o kganeeroog oa Port Arther ka bogale go bogolo, fa kgoeli e tla go shomotsa. Bafeneti ba bolaea batlhaga li bale bantsi, me fa ele mo teng ke gone re utloang gore go shule ma-Rushe ale 2,000. Re lomela motse gore ma-Japane ana e gatisitse tlonlelo o o thata na likepe lingoe tse likgole tsa Port ebile tsa tlhoba mo metsing; a cone tsa falotela kgalaka-kgalaka kea Vladivostock. Ba tsamaea fela mo sahu, ma-Japane a ba tlhagetla fa ba utsa ba feta yalo gore le sepe se seka sa ea go choara Vladivostock. Tse lingoe tsa thobela mo metsing a ma-Germane tsa fitha tsa apola kobo tsa utsa, ka fa ne li thubegile li sena botlogo. Se se biloseng Rurik sa noela, batho bangoe ba shone ba falotela kea go tse lingoe.

* *

Bara fa ba feta yalo ma-Japane a ba tlhagetla meriri ea bone ebile ele mesboo. Tlhabano e e ntseng mogo cone kaapi lotlhe le setsatsa kea golimo ke leisbo. Me fa o bolokega thali o ka go lapoga yanoong go thubega selo se o se palameng; ere fa o falotse ka mele o o itakanetseng, a ea go shoa losho lea kgosi Paro mo Leoatleng ye le Hitlhi. Eele yaka ba falotela yalo ga gailega palo e ngoe ma-Rushe, Kgosi ea batlhabani ba mo metsing (ba Matrose) ea falalangoa ke shele ea ba ea selosa ecope fela. Kgosi ea bohali e e tsometseng mafoko ao le cone e rile e fitha mo Hospitaleng eabo e shoa.

* *

Koa Petersburg (motse oa mogolo oa Rushe) go selelo le mahutsana; bo lisetlhane, kea Tokio, bone ba ya pene fela ga ba na mafoko. Se se lebelwaeng ka nako ngoe le ngoe ke go oa ga Port Arthur. Mikado (Kgosi oa Yapane o koaletse General Togo gore a fetle basali botlhe le ba rati ba Etangeli go tshabela koa Dalny gore ba coe mo metsing o o kganeleeoeng. Ebele ligoaba le thaba e ngoe e e sa toeng le cone li tla neoa tetlelo eo ea go tshaba.

A shoo se se bolthoko ntoa.

* *

Molodi oa mephato ea Japan ka a nile ya Port Arthur o tsometse "folaga" mo teng a re "Port" e ineele. Ba ba kganeeoe ba sa akanya. General Kuroki oa ma Japan gaise o tsamaisa masole ale 100,000 ba ba kgoeletseng Metsamao ea ga Korupatkin eo ene go teng o mane a fetle ma Rushe ale 180,000 phitlho.

* *

Ka ntata ea go ata ga botoro mo mephatong ea Rushe ebile go agiloe Hospitale ea litsemo kea ntoeng. Mu Bern a a 50 a a lleng go iphitiza go tla nata Ma Rushe bookoane ga ena molemo ope, kea ntoeng, ebile a lomela fa Manchuria ee Transvaal.

A 'MYSA. Maleba kea Johannesburg mosali oa lekgea o loelisioe 10s. erile motho a sa mo luela utlo la bofelong yea kgoeli a mo tlhaatlhatsha ka molamu.

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RE BATLISENG.

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PAULUS TEMBE, leta go ka toe JAS. NGEDEZA. Oaa ale koa Kimberley 1887. Go coa fonga ka a ntlwala atlha ea Bechuanaland. Gatoe o nyetse morafala morenana mongoe mo Secoaneng. Eo o no itseng o rapeloa gore a koalele koano Ofisieng ea "Koranta," lefa e ka paa koa go

REV. R. N. MASHABA,
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Johannesburg.

Lincho.

MPAMA. Go nyeletse koa Vrede Location, Johannesburg, ka August 8, 1904. July Mpama, ale nyaga li 66. O tlthiloe ke palo a ntsi ea batho, baruti ele Rava Tembe, J. Z. Tanisi and A. S. Gabashane. O itkutsupe mo Moreneng.

E. W. LEBELE ... go o tsitsoang oa ga Mr. le Mrs. J. G. Lebole koa Lisheaing (Lacydale). Dist. Mafikeng. O tlogetse lefatshe ale nyaga lila 10, ka September 6, 1904. O shule ale koa Hospital oa Mafikeng.

Koranta ea Becoana.

LOABORARO, LOETSE 7, 1904

MORULAGANYI KOA THABA NCHO.

Erile Mr. Goronyane a sena go kgeathatsa, ga ema Mr. W. Z. Fenyano, a ba bolela, aba a ba lalela nageng. A ba laela thata gore ba tlhatloe *Koranta* ea bona yaka Makgoa esale ere Kgoa lele yosi le simolotse *Cape Argus* koa Kapa, ba tloga ba lira Komponi ka eone gompienokala tsa eone li tletsetletse ka lefatse fela yotlhe go coa leoatleng go ea Bonhoma (ga luma).

Mr. George Kekelana oa Capetown le ene a bolela molemo oa kopano kafa e thusitseng ka gone koa Kapa fa Makgoa a rata go leleka Bancho ka boloetse yoa Bubonike ba tsamaisioa ke Mr. Peregrino.

Rev. D. J. Pululo a tsamaea mo batlhengtse li amiloang ke ba ba boileng pele, are, ebile cere koa Transvaal, gotoe ba metalelise tiro, Kopano ea Bancho e e biliong *Ngoyngqutela* ea bua thata le Puleo; "me fa lo sena kopano, e e lo buelelang yalo, lo t'a Laloga, (ga behoya). Go... re mo poshong ea Engelane, mokgosi ke oo o lelile coang coang lo tsec lithebe. Rekang lishere mo kompanong ea ... jaka lo itse go sena sepe sa molemo se ka bonoang ... mali. ... Kenyeri ea *Koranta* e sena ... phololela e tla rata Becoana go lira tse li choanang naeo, ba lira mabentle yaka Makgoa. (Motho mongoe are: Oai-i-i-i!) Uena mokaulengoe ke uena'u nyatsang, ke rata Molimo oa gu boloka na tla na bona le nena, (ntla ea luma).

Mr. A. S. Molefyane a bua ka bokolotsana kgalemela batho (1) ... Koranta ba sa e lele (2) ba ka e eletsang ba sa a e reka; (3) ba ba e batlang ba sa e tsele; (4) le ba ba ganang go e amogela. O ka fitlhela ba taile mo baruming ba tsile gore *Koranta* ea rona, yaanong a seka a itse gore Efangeli e tla rema e mang fa baruti ba bolioa a likoranta. Fa re na yo amogela *Koranta* ea rona yaka Makgoa a amogela tsa bona re kabo ea e fa lilo li sa ea sentle, tsone a o ilang re betse ka yone ra folesa koa Korantaeng. Lefa motho re retelecoe ka go iphetaa ... kare fa e fitlha koa Kayelane kgono Amerika ea balon ke batho ba ba tla reng, "batho bao ke, ba ba ...?" (ga lunga). Erile Kakenehoe a pagologa, motho ako a mo phamola ka mogatla oa baki are, "ntolaaela."

Mr. R. Shetya (a peteketsa botsile), are ene ke le Fenka, 'me le ene a lebaga mafoko a a mantsenate a a bolloeng. Are: ene care ke bona *Koranta* ke fitlhela pene ea Morulaganyi e ribegetse e kgotla banna ba ba golo, kere kolotale eo mpa li tona, (ga tshegoa). Gompieno erile fa ke mmona ka gakgamala go fitlhela ele Letlhaseloa ya molekane oa rona; kaba ka sipela ka ene, kare, ntekane bo mma-rona Matlhaseloa le bone ba tsala lisatla. Coelelang pele ma-Afrika.

Mr. Z. B. Mahabane le ene a gakala a tiisa mafoko a thuto gore go rutoe bana, aba are le kopano le eone e ntse ele teng ka gotoe "Fifing go choaranoa ka likobo." Ekete kokoano tse li ntseng yana li ka nna gore batho bane ba tla go ipona. A tlalelioa ke Mr. P. W. Seoelmanyane ... ka gore fatshe yaanong le mahile meno. Pele ene eare motho a etile a tsene ka polase ea Leburu a kope Noi karameleke le borotho, gompieno lie tseoli fetile.

Mr. P. Seitshiro oa gakalela batho ba ba sa eleng *Koranta* tlhoko, are, ba bipiloe ke bojorogoro, gone lo nale bangoe ba ba lo lirelang moriri oa bone o bo o nne mmululu ba sale babotlana. Nna Morulaganyi nkabo ke re o maaka fa re ne re sa bone se o se lirang. Ka mo lumela ka tiro tsa gagoe li bonala. Fa re ntse re olelos ka likokopane yaka likgome, a bua le balaoli ba terene gore terene ea Thaba Ncho e nne le likeriche tse li siameng. "Ke ene o buileng gore baruti ba rona ba nne le tshiamo ea go emisa; le koa Gauteng o thusitse thata thata. Ekare fa o bona Kerantanyana ea gagoe care e secoe mo thutobolung. Tse lingoe li talanyana, tse lingoe li khibiconanyana (ga tshegoa). 'Me eare o okomela mo teng oa fitlhela go bnioa ljlo tse li kgolo. Re choanetse go ana le rona re thusa bathi si ba rona (ugoa foo!) a re tla ne re ana re lireloa fela yaka nama? (Ga luma).

Mr. Isaac Sera.—Fa ele mafoko ga re kake ra tlhola re ... lumboela. Se se teng re ntlhuile yaanong a go bonala litiro. Yaka re kile ra kopanela mafoko a lishere, yaanong a gompieno le one a re a ntlhuile a thuto le kopano e choanetse go liragatsa foko ya Moruti eo o rileng lilo tseo cotlhe li liroa ka mali: Barolong,

"Coang lo tsee lithebe!
Mokgosi oa lela;
Lintoa ke tse, tsa Ra-libe,
Li tla go re senya!"

Ntlo ea luloetsa fela cotlhe Erile pululu, o Nthebolang a sena go nna a kgoathatsa, are, bo Ra-tiro ba cheere thata "pou li goelisioa ke magaole," Mr. Ngakamisi le ene a bua. Phuthego ea coa ka 10.30.

Litichere tse li lebegang sentle.

MELAO E E GAKGAMATSANG KA LEKGOTLA YA LE BILIOANG "BOARD OF GUARDIANS."

Lekgotla ye le bilioang Chicago Board of Guardians le laotse gore tarcetsana ba ba eletsang go ka nna litichere mo likoleng tsa kgae mo Chicago ba ... bo ba oopegile sentle ba bile ba nale botshelo yo bo siameng, ba le sesmo se choanetseng ba bile ba le bokete. Dr. Charles Kranskopf, mothusi eo o gakololang Lekgotla ya Balekoli, o itsisitse ka po'elo e ka eone o tlhomamisang gore "go b-noe fa mogopolo o o siameng ka gale oa nno o ee le bontsi yoa batho."

Pampiri ea Chicago le eone e ... 'latsa ka gore litichere fela le ba ba thuntseng 'mala ba mo sechogong ebile ba tsaea litlhuto tsa go iphutholola 'mele le likgolokoane lingoe tse li itsioeng fa li lira kgakgamaco mo 'maleng o o maahoe. Mono South Afrika se se habilmang marama se ebile se lirang 'mala o o mashoe kego tlhoka mali, me ... se folisioe gantsi ke Dr. Williams' Pink Pills, molemo o yaanong litichere tsa Chicago li o lirisang.

"Fa ele kaga 'mala o o siameng le go nonang kgarelatsego le go nna le botshelo yo bo sinang lechoenyo mo bmalitsa bã sokotseng ga go na sepe se se gaisang Likgolokoane tse li Khibiconaa tsa ga Dr. Williams," go bua morontsana oa Montagu, C.C., Mrs Brazier a bua kaga o lemogileng ka gone. Are "ke bogile ka lobaka lo lo leele, ... mo mokotleng, tse li simologileng mo botshelong ... bo no bo sa siama. Ka eloa ke keleco ea liro ke serega bosigo, me ka bonaka ka fela, le mmala oa me oa fetoga. Tiro ea ntlo ea me ea nna mokgoleo oa kebenyo fela mogo ona, me ke ne ke sena butlu. Ka leka ngaka lile lintsi, le gone ka lirisa melemo ele mentsi, me ke seka ka bona phetogo ope, me ka nna ka bugisioa ke go o a ga tlhogo go go-ea-go-ile. Erile motlhamongoe fela ka choga ke cetse fa lo gongoe fa go koalileng kaga li pilisi tse li gakgamatsang tse li liriloeng ke Likgolokoane tse li Khibiconaa tsa ga Dr. Williams ... ke ka li leka. Erile lobaka lo ese lo nna kae ka ikutloa botoka. Tepelelo ea ntlogela, marama a ne a boeloa ke ke 'mala oa doe, litlhabi tse li botlhoko-tlhoko tsa mokotla le tlhogo tsa tloga, me yaanong ele ruri ke simolola go bona fa botshelo bo siametse ... bo ka tsheloa. Erile fa ke ntse ke coeleta go lirisa lipele tse, kgabagare ka fola, me le yaanong ga ke ese nke ke tlhole ke ikutloa ke gepe."

Ntlo ea ga Mrs. Brazier e choanganyo le lebentlele ja ga P. C. Smit koa Montagu, me go batla go sena motho ope eo o sa moitseng mo torupong e o.

Likgolokoane tse li Khibiconaa tsa ga Dr. Williams, ke tsa lilo cotlhe setlhare sa mali, le gone li folisa go opa ga marapo, botlhoko yoa mogote fela yalo. Li lira mali a masisa; anaemia ke go tlhoka mali fela, fa go nale mali a masha, anaemia ga e kake ea nna teng. Lefa gontse yalo anaemia e coa go sa nnang sentle ga liyo mo maleng, le setlhabi mo tlhogong, lohuba le matlhoko a mangoe a mantsi. Makgolo-kgolo a ba bogi a foliisioe ke Dr. Williams' pink pills mo South Afrika, ... molemo ope o o choanetseng machoenyego a sentle yaka one. Le gone li folisitse lotheka, go tlhamalala, St. Vitus' dance, le machoenyego a a cheenyang basali. Lipele tse li rekisioa ke barekisi ba melemo, le gone li ka nna tsa laelioa koa go Dr. Williams' Medicine Co., Long Street, Capetown, o romela botlolo ele thararo ka 17s. kgotsa ele ngoe fela ka 3s. 3d. o sa luela pose, gotlhe mo South Afrika.

Mafokonyana.

Mr. A. R. Mashoko.—Kau ya rona ye le thata-thata ya Kimberley, lena le eteletse koa Capetown.

Boichoko.—Basanare ba ga Mr. Hoare Boichoko ba lirela Morulaganyi sefa gore a tle a ba tolaganetse sentle.

Motertsa.—Koa Prussia (Germany) monali oa Letonistere o khubane bana bale baraharo, gare ba sa itekanetse fela botlhe.

Lo rapeleleng Bancho ba Bloemfontein ba mo tirong e kgolo. Kaoaelo sa Maapale, ebile ba akanya go ... koja tlhabo fela ka tshelo mo Makgotleng.

Bukusike.—Johannesburg yaanong o gololesegile mo boloetseng yo. no felile mo Transvaal ebile Dr. McKenzie o'lule. Tlotlang Modimo golimong!

Tsela ea Molelo.—Komisi ngoe e atlhotse gore go aroe tsela e neha koa Gauteng, e e tla lebang Rotlhaba-tsatsi go coa mo Bermaan, e rulela Klipstapel e re ...

Tramera.—Kaisara oa Germany Makoa a ... le lefaleri ... tahabileng ... koa ... Parlamente ... (Reigtag) go ...

Rev. I. D. ...—Moruti oa Thaba ... ye li nnoo, o fulagela koa Parys. Mo ... go tla monare Derry.

Sir Arthur Lawley.—Seatla sa ga LordMilner (Lt.-Governor) oa Transvaal le ... go eta. Ebare ... ile motlhaleli eo o siameng, Sir Richard Solomon, abo a tshegeditse ke Lieut-Governor yoa Transvaal.

U bona gongoe le gongoe gore ke one a siameng.

Messrs. Philpotts & Son, barekisi, Picton, N. Z. bare: "Molemo o o rekegang thata oa sehuba mono tsa faleng ano ke Chamberlain's Cough Remedy. Mongoe le mongoe oa rata go gana a bua kaga tshiamo ea one fa a sena go o lirisa." U rekisioa ke barekisi ba ma bentlele botlhe.

Rev. J. D. Goronyane oa Thaba Ncho ke ene Morutsa... bolelli ... Mafikeng ... go nna "Maronga...". ... ka nnoo ...

Moria Girls Industrial Institute. Go tlhelise sekole sa go rata bantsanyana ba Becoana litiro, tsa go apaea, go roka, go tlhatsoa le go ailla, ke Goromente oa O.R.C. koa Thaba Ncho. Baruti ba sekole se ke Miss H. A. Derry le Mrs A. S. Moletsane. Matiro a rata litiro.

Bloemfontein.—Bishop oa ma-Wesele, Rev. Ezra Nut ... koa Orangia. ... erile a sa mo iketlelelitse ka lesebone gatlhoga moeala ora o ailloa ke teresa. Ba nnyagela ke melaelo ele megolo. Lefa gotse yalo yaanong o ba palotse likelela.

Ke choanelo gore go nka ga nna le ... fela le ... o a abupa ... mamene. Chamberlain's Cough Remedy fela fa e ka neoa naana ka bonako fa e cheoroa ke sehuba, kgotsa sa sena go mochoara ele tlhase tlhatalo e o. Ga e ka e tlhoka, le gone e ... ebile a a itumelisa. E rekisioa ke barekisi ba ma bentlele botlhe.

His Excellency, Viscount Milner, Governor-General oa ... poli tsa lincho o kile a ... kafano. Lefa ane a patlaka go sena sepe se o se liriloeng lefa ele go se lireloa, koa eteng ona a ... lengoe fela le Seatla sa gagoe (Lieut-Governor) Sir Hamilton J. Goold-Adams.

Hon. H. F. Wilson.—Colonial Secretary oa Orangia eo e ntse ele Goronere fa Kolo-ea-Thaba e ntse e loala, yaanong o ya sata. O tla etala koa moseyane ... go ea go ikketsa. E thare ... bocoo yoa gagoe ... ke Mr. J. A. Ashburnham, eo ene ele Magestrata oa Palapye rogologolo.

Bokaneng.—Le Cinisa longoe malola le taenye ma Comet Commeund ya lira pico ya ... a elang gone a thang yare: Rona mono Transvaal re ... mosu. Re ... go ... gore re rekatlhela makgoa ba lo okeletse malau. Gaba lo ... sepa.

Captain Goodyear o batla babereki ba ba lirang mo metlohong, ba ... koa Metlohong ba sa ba'e sepe, ebile ba nona liyo, le gone go nale metlo a a siameng a ba ikhutsang ... longoe hongoe lo hongoe. Koa Metlohong ba nona liyo ka teknayo ka ... elang bapi le merogo le nama ga beli ka tshipi. Ba bobali ba alashoa fela ba sa laele sepe mo Hospitale. Babereki botlhe ba kontrakise ka tshimo fa pele ga Magestrata oa Mafikeng.

Ga gona pontshego ope mo go kitlaneng litlhaba kgotsa mo maling a a sa siameng a a coang mo sthong fa Chamberlain's Pain Balm e lirisioa ka tshimolo. E fenola magole li go cheretla ga lintho ka go li bolaea li sa simologa. Le gone e folisa lintho koa ... ga li cheretlisa pele ebile e tsaea lobakanyana le lo khuchoanyana go feta lefa go lebaneng ka gale. E rekisioa ke barekisi ba ma bentlele botlhe.

Lintoa.

Go utloala fa Ma Tlamma a lira lilo tsa ga De Wet fela koa Damaraland. Erile go ntse gotoe yaanong ba gasagasioe go coa mo lipoeng go ea koa likgoeng, go fitlheloa ba tlhagile sape koa morago, koa mafatshing a yaanong mashole a Magermane ana a a fetile. Goo fong go tlalelitse Makgoa thata ka baba ba bone yaanong ba choenya koa Mafatshing a go ne go sholofecoe fa a fetile tsetsi. Tsa tlhabano cone ga li ntle.

Koa Mayapaneng go Mashoe go makgapha. Ba tlhasetse motse oa Port Arthur, ba o thubaka ka ntlha cotlhe gore gu seka ga sala ntlo epe mo Portong, e e sa phetlokelioang. Maloba ba o atamela la tsaea likampa tsa Ma Rushe lile lintsi. Mo go tse lingoe ba fitlheta erile ma Rushe a tabaha a ba alela litenamaete mo teng, tsa mota ma Japan ka setlhogo se se ebesang. Ka tsatsi lengoe maloba ba thubaka motse tsatsi yotlhe ka mokgoa o o sa itsioeng—ahele lile 800 ka tsatsi ye lengoe fela. Morago Mayapane a tsaea kampa ngoe. Ba choara gana ka mabogo ba kampana ba tlhabakana ka lithipa, ba golefamana. Erile ba sena go kopanela mo makgabaneng mangoe a Ma Rushe, beng ba omoea ma Japana gore aba a tshabe ka lekgatlhagatlha, ba tlogela bontsintsi ... likoa le bashu. Lintho tsa bona tsa ba tsa sala li simeloa ke ... tsa ma-Rushe. Re gopola fa tsala ntoa e simologa, ke koa ntlha ma Japane, a gotelelea ke marumo gore aba a sie.

Ma Saroa, a koa Warmbad a a simolotseng ntoa ea Damaraland le ma Duistere, a tloga a fe... fa ma Tlamma a ene a coge, le one a gaketse. Ba kopaneoe ka letona leagre le talioa Aberingu. Leutenant Kagencik oa tsa Duistere o kopile Makgoa otine gore a tere bana le sarrto a bone mo Warmbad, go tla go bona tshiraleco ea pusho. Makgoa a belaela nonofo ea pusho go ba babalela ka lilo tsa kone, ebile ba tshaba noka e naho, ba tshabela mo Koloning ea Kapa.

TSA MAFIKENG.

Koang ka Boora-Tloe

Erile ka Phalane 30, Morena Unsaba (Mokgothisi), a tla mo motseng oa Morolong, a rata Kgosi are, ke ... koa ka Magestrata gore, oane Kgosi li bacoa ka lekgotla ya gagoe lo tla ... kgotleng ya ga Magestrata. Bana ba tla yaka ba lateoa. Kgosi Hosiri a seka a ea ene; Magestrata are ka li bilelitse banna ba lekgotla ya ga Phoi ke bao, ba ka bua se ba ... Ga bua Kgosi W. Montsiou ... Are, ra kgang ka ga Maretsane, me ga re itse molelonang rona ra re Maretsane ke oa rona. Magestrata are, mme fa ele molelane oa koa le Eathobatho ke efe? William are e mo mologa mo moletsaaeng oa Maretsane, go ea go tsena koa Mabakelwe (Kraaipan). Magestrata are, a molekane o moeba? Ra ga ka itse ke a'rone se ka reng re tlhomamiselioa ka shone.

Kgosi Samuel Mokoto are, ke ona ka rasiloeng ke Kgosi Phoi, are ona o shule, me ka tla go baea ka ga lefatshe ya Maretsane ka ene ele ya gagoe, mo yaanong a atlen a e tlhola ele ya gagoe ka Goromente e kile a ataka molekanyi, mme molekanyi a raea Kgosi Phoi are ... ke oa gagoe, go Kgosi Montshioa ke Molopo. 'Me are ka bokelele Magestrata fa a batla Maretsane ka ga ... fatshe ya gagoe.

Magestrata: "Ka ao koa a atloa ka ga Montshioa koa reng?" Ga ema Morena Josiah R. Motshegare are, koa gakgamala, fa Boora-Tloe ba bua mafoko a re sa a lebolelang. Ka itse lefatshe yeno ya ga Kgosi Montshioa ka mokgoa ele mentsi ka ya rona gale ka se lo le nocha Mabura gore a le roe, ra le tlhabanela mo e ntse ele ya rona gale. Makgoa erile a tla a nega molelonang a ba a o negela Montshioa, ke ene mongoa lefatshe yotlhe, lgaa lo le koa Taung.

Mr. Stephen S. Lefenya are lefatshe yeno yotlhe e ntse ele ya ga Montshioa fela le oona mole ... me le batho ba ba mo Maretsane ga ba bolo go nna teng, Makgoa a ba fitlhela teng, le koa ga Khunoana batho ba ga Montshioa ba ne bale go ... le mo Mabakubang ka ale fatshe ya gagoe.

Morena Silas T. Molema are ... motho a leba mo Mapeng (map) a bone fa Maretsane ale mo ... ea lefatshe ya Setlagole, 'me ... itseng ka ge: erile Makgoa a kgaola lefatshe batho ba gaj Montshioa fela le ho Magestrata ba le gone ba bantsi, gape re itse fa go kile ga lira molelane oa nasimo, Boora-Tloe ba itse a bone, le ba-rona ba itse a bone. Me lefatshe yeo re le kaea e le ya rona le molelane oo re o kaea o tlhomame, le o itsioe ke batho botlhe Boora-Tloe le rona.

Morena Joshua Molema are re ba ... re sa itseng, sa re ne re sa itse fa re ne re ka sa bua. Kaise Boora-Tloe ba itse molemo a bone le rona yalo fela, ga ba kake ba tlisa yaka le rona re sa kake ra tlola, me fa ele kgang e liroa ke bone, gape yaka Kgosi Badirile a seo yaana re le re sa ... mafoko a nang yaana; ke kgang tsa basha fela.

Morena Kgosidintsi Mokoto are, a taile go ... Maretsane ... fela, a re oa rona. Go lirioe molelane ke ... lekanyi a nale rona, ga tsena lijalo tsa Makgoa fa gare ga fa ako ya Molopo, le ya Maretsane, ya ... la ga Setlagole ye eleng ya ga Phoi, ya Molopo ele ga Montshioa; me ... batla Maretsane, ga re re ... go ... gone ba ... re a ba ... mo ... olong ea rona yaka ... keng ka rona ka ... ko ... koano. Eatlatoana o ... Thebotho le ene o bua fela ya ka ... sa ratsa le Segala le ene o ... koetse fela, Mosboria ga itse ... lasang fa a re bacha a con re tlhatsa re cofetse.

Mor. Silas Molema are a o ... lekala lefoko ya eteng ga ... kgotsa ra maaka ka ... ka bile ka lathoco tsa ...?

Kgosidintsi are, ka raea ka ... batho botlhe ba itse fa go nale ... lelane; mme ona ga ke itse.

Mokgothisi (Native Inspector) ... go nale molelane mo o ... molapo oa Morokae; ... sana ngoe oa Mapolisi yaka M. Silas Molema a bua, me erile go ... lela Boora-Tloe go o pota ka ... ka go tlhoka lefatshe ya teno.

Magestrata are, ke atluola ... Maikaelelo a pusho (Goromente) ... lefatshing ya Becoana ke ... bope, pusho e rata ba ... go yone ka bona, le gone, ba ... tsaeloe ke Lekgoa lepa ... pitlaganyeng a ... ka ... ... Kare lo itse ... ... (District), fa Kgosi e ... fela ke bangoe botlhe ele ... Montshioa fela. Phoi oa Motsiaba le ... oa Phitshane ele ... kgosana, ... Pusho ga ... gane fa Kgosi Badirile Montshioa ka ka bitsa likgosi. Me Pusho ... itse eone fela ka bangoe ka bona ka Lekgotla fela. Me molelane a ... oa mo gare ga molapo, oa Morokae ... go sa koa molal aeeng oa Transvaal ... jaaa Mokgothisi a gopotsa. ...

Lisyon.—Koa Capetoen go ... Mr. David Pakwani, eo o bile ... gare ga li River Diggings ka ... eo a ... Kapa. Re ... motlholopali oa ... Sam Madalo oa Barkly West.

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Tse li rang le setlolo se ga COOPER (PECTORAL BALSAM) le molemo oa Sehuba; Botlolo 1s. 6d. le 2s. 9d.

W. R. DICK

O besa magobe le likukusi tse li botshe mo lebenkeleng ye ekile eane ele yaga P. M. Finchamo ye le lebaganeng le Steshene.

Ebile o rekisa liyo le linoo le liloana tsa meteme cotlhe.

REKANG MO GA

LINAMA TSE LI MAHURA.

KE li tlhabiloeng sentle ka kelo tlhoko li rekisioa fano fa Barolong ba li leka gaba kake ba tlhola ba ea go sele.

Re leboga botsala yoa bono ebile re ba sholofetsa theko e e siameng.

Re reka le Likgomo le Lihutshane ka tlhotlhoa tse li siameng thata.

H. NEIMAN & CO.,

(Barekisi le Balnavi ba Likgomo le Lihutshane,)

THABA NCHU, O.R.C.

Go tsaia tseche Barolong.

W. G. KIRKPATRICK

LITSEKISO li [illegible] mo Sabataga cotlhe kale paleleng ea Maraka mo Mafikeng.

Nka itumela go rekisa Lihutshane, Likgomo le maungo otlhe, yalo yalo; tse li boleloang ke beng fa li siame.

FRYER & AUSTIN, KLERKSDORP.

Helang Becoana ba Transvaal!!

Rekang mo ga "Ostene" oa MATLOASANE.

E. T. COGLE,

(Go lebaganeng le Sebataga [illegible] Lampa; Kafa ntlheng ea Botlha baeotsi mo tseleng eoa Meyer.)

UPPER JONES STREET, KIMBERLEY.

Tlhoatlhoa ea Linama e fokolicoe; yaanong ke 8d. le 9d. Ponto.

Linama tse li siameng le tse li tlamelesegang go tlola tsa matlo otlhe a

KIMBERLEY

H. M. PUZEY,

(Moliri le Motholi oa Libaesekele fa Hukung ea).

President St. le Von Brandis St. JOHANNESBURG.

O tla thula Baesekele ea gague fela yaka u e rata. Babali ba Koranta ba koa Gauteng ba ina fela lo cue, lo mo lata bo chipi. Le tse lincha ea li rekisa.

Gaufi le setoro se libuka tsa Secoana le puo tse lingoe tse Bancho

Bechuana Gazette.

WEDNESDAY, SEPTEMBER 7, 1904

I AM BLACK, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains 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.

It is singular, not to say lamentable, that most of the Imperialist newspapers adopt such a hostile tone towards the Native races of South Africa. The Progressive papers in this and the new Colonies have displayed fanatical venom over the announcement that Dr. Jameson is not engaged in a scheme for the disfranchisement of the Cape Natives. Those of them who thought it indiscrete to speak out have acquiesced in silent approval. During the last election we were conclusively convinced by the arguments of [illegible] trumpets and other mouth-pieces [illegible] the South African Party's friendship of the Natives would cease with the closing of the polling booths, and that our next friendly smel from Bond quarters would be after five years, when the next election is on. But what do we find? To-day is just five months after the election, and the accredited organ of the Imperial cause in the Orange Colony suggests the organisation of a [illegible] league in every town and dorp of South Africa, with the aim of purging the voter's lists of every Native name, in spite of the voter's status. The Progressive papers so far from raising their voices in opposition, have to our amazement, supported the diabolical proposition. We do not wish to be misunderstood, nor do we desire to rail without cause. It is simply a case of calling things by their proper names. Last month, the Hon. J. W. Sauer, the leader of the South African Party, delivered a great speech at Capetown on the political outlook, and said *inter alia*:—"Since I first "entered politics, I believed it was in "the interests of the white man to treat "the black man fairly. After my long "experience I am even persuaded than "ever that tyranny, whether applied to "a white man or black man, is hateful, "and I believe that the true prosperity "of this country can only be promoted "and maintained by justice and right "to all classes, and all nationalities, "and all colours, and so long as we "remain true to those principles, our "views will grow, and eventually prevail, and if we do not, they will deserve "to fail, but I am confident in believing "that the truth eventually holds, and I "would say let us hold to those principles which have shown us that in one "spot of the British Empire, white "men and black men cannot only live "under the same flag, but also under the "same law. (Loud cheers)."

The Progressive leaders at this time were without exception too busy with the American Naval Squadron to say a word in defence of their much abused coloured supporters, and their newspapers played the mummy, and offered not a word of rebuke to the rank and file of their party. From this category we must exclude that stalwart champion of righteousness, the *Pretoria News*, and also Mr. Theo. Schreiner, who raised his pen on our behalf as he has always done since we knew him. But the Natives would have been more satisfied if the defence came from someone else, as a Native correspondent recently pointed out in doleful terms that "his unsupported appeal is not sufficient to restore our confidence in the Progressive party, as there is just the probability that his views are due to the influences of his brother, the Bond Ex-Premier, and his Bond Sister Olive."

In the O.R.C. we have two rattling thunderers. *The Post*, which represents the *Argus* group, has everything to gain by Native enfranchisement, and the *Friend*, of the Africander cause, has everything to lose, as (but for the present revolution in Colonial feeling) the Natives would vote with the English party. And yet we have the *Friend* out of sheer regard for justice, defending us against the untoward onslaughts of the "Progressive" *Post*.

There is no election pending at the Cape just now, but *Our Land* vied with the *South African News* in our defence last month, when the Native franchise was assailed; and we cannot close without placing on record our thanks for their ably-reasoned appeal on our behalf, for which, (like those of the smaller Bond organs, notably *het Zuid Westen*) we are heartily thankful.

Town Clerk of [illegible] N. Z., Cured of [illegible]

George Robert Hodkin, Town Clerk, Kumara, N. Z., says: "I have very great pleasure in stating that, having used Chamberlain's Pain Balm in a very [illegible] attack of sciatica, I found immediate relief. Had before tried many other embrocations for the same purpose, but found this the most efficacious. Several of my friends who have been afflicted with rheumatism have on my advice tried Chamberlain's Pain Balm with equally good results. I confidently recommend it to those in need of a good household liniment or embrocation. For sale by all Dealers.—Advt.

No OTHER LINIMENT will heal a cut or bruise so quickly as Chamberlain's Pain Balm. No other affords such prompt relief in rheumatic pains. No other is so valuable for deep seated pains like lame back and pains in the chest. Give this liniment a trial and become acquainted with its remarkable qualities and you will never wish to be without it. For sale by all Dealers.—Advt.

OCCASIONAL NOTES.

DR. W. A. HAYES, for some years Senior Medical Officer in town, and R. M. O., is leaving Mafeking [illegible] on Sunday evening. The doctor proceeds to Grahamstown, where he intends to stay in future, and where Mrs. Hayes is already. Dr. Hayes will take leave of his Barolong friends, at Montsioa's, on Saturday afternoon. U tsamae sentle.

⁂

THE VERY [illegible] in its leading article of the [illegible] August, the *Post*, (the Bloemfontein branch of the ubiquitous [illegible] newspaper) declares in no uncertain tone that Englishmen (?) and Dutchmen (?) are united against the Native; and that it is Mr. Sauer and [illegible] Afrikander Bond only who advocate the enfranchisement of colour. For this reason he plumes himself with glory, and thanks "his Mr. Fischer" for having kept the [illegible] State." Such a declaration, from a so-called organ of [illegible] cannot fail to [illegible] a sense of deep loyalty to English ideals, in the minds of the Natives of the O.R.C.

⁂

Magistrates are all right, but unfortunately we cannot say the same of every one of them. Mr. J. B. Fraser, of Kimberley, is a very bright ornament of the Bench. Now, a Magistrate being an ordinary human being is entitled to a rest after a long spell of labour, particularly when the holiday is well-earned. This Mr. Fraser is now on furlough, and his place is filled by an Acting Assistant Magistrate, who, on his arrival in Kimberley, surprised everybody by innovating the term nigger as a Court reference to Natives. On one occasion he gave a white drunkard a short address, before sentencing him. Says Mr. van Noorden, (for that is the name of the Acting Assistant Resident Magistrate):—"I "am very much surprised to see a "respectable—ye gods!—white man in "that position, for it is bad enough for "a nigger...." Last week he had occasion to discharge a guiltless Native, (who was arrested simply because he was black) and what do you think he said to him? "You seem to forget that you are a Native!" This led us to infer that Mr. Fraser's *Locum tenens* occasionally forgets that he is "an Africander," or in other words, *a Boer*. A man who sometimes mistakes himself for somebody else! His proper place is not on the Bench anyway. We can assure him that a Native is not made that way.

⁂

We refer in the preceding paragraph to a Native who was arrested because he was black. Up till about 10 years ago, the Kimberley Police harrassed the Natives under cover of the administration of the Pass Law. Advantage was taken of the simplicity of hundreds of innocent Natives, who were sentenced to terms of imprisonment *for nothing*, there being no Statute of the Cape Colony which decrees that a man should carry a badge to show that he is a Native. This lawless persecution of guiltless black men, by the Police and Kimberley Magistrates, became so intolerable that the Natives retained Advocate Burton and sought the protection of the Higher Palace of Justice. Two such convictions were "quashed" on one day by the Judge President, who accompanied the "quashing" by a few words not in approval of the Magisterial acumen. An end was at once put to the "roaring trade" in fines, and the sanitary contractors complained to the Municipality of the shortage of removers of night soil; but *Magna Charta* and the liberty of the subject were restored to the Kafirs. The civil establishments have since undergone a complete change and the Kimberley pin pricks are again cropping up. Our advice to the Natives, who are thus interfered with, is to take civil proceedings against the policemen with the tall-man and Acting Assistant Etcetera, who exceed their authorities.

⁂

The administration of that shameful iniquity—the Pass Law—(how horrid the word stinks as we write about it!)—has excited the pity of the Chief Justice of the Orange River Colony. Sir Andries had before him a case, for review:—"After hearing the argument of Mr. Barclay Lloyd for the Crown: "The Chief Justice remarked upon the "way in which the Native pass laws "were being administered. It seemed "that Natives without a pass and "without enquiry were arrested and "brought before a Special J.P., which "invariably meant a conviction. There "must be a great deal of sympathy felt "for these poor people, and the way "they were being harrassed under the "municipal regulations. A Native "could hardly come out of his house "for a private purpose without being "arrested, not by the European Police, "but by Native constables, who seemed "to be taking offices, and to think that "the more fines they were the means of "[illegible] on, the [illegible] "them."

Of course, the Native Constables merely do what they are told, as witness, the "invariable convictions." Fancy, employing Mr. Barclay Lloyd on State money (to which the Native is also a subscriber) to persecute an inherent man just because he is a Native. "God behoede Hoofd Rechter Maasdorp."

NEGRO QUESTION.

Among many important topics of the day there is seemingly none so important as this one. Anyone desirous of discussing the question needs to be thoroughly acquainted with the term "Negro" as to its original meaning.

The ancient Latins, who carried greatly their commerce with Greece in mineral, grain and such, were obliged to be familiar with the African people, who were dark in complexion, thus differing from all the persons that could be seen in the continent of Europe. They addressed him Niger Vir. Vir means a man, Niger (A.S.) means black, sable, dark, dusky, (oft with the idea of beauty or honor associated) Dr. Smith. Therefore may it be understood by the dark man of Africa that "Negro" means a black man.

There have been many articles in most of the South African papers explaining the term by deviating from the truth to false interpretation, deceiving the non-Latin readers. Through their eloquence and cunningness many have been deceived. These great deceivers are still at their mischief making, coming to the unconscious African as a viper to a frog, whose magnetic eyes weakens its power and whose tongue tells it till death. So are some of these Kafir deceivers.

One of these wrote a very strong letter in the "Cape Times" of 29th May, as an adviser of the Kafir of his greatest enemy, THE AMERICAN NEGRO. I suppose he calls himself the "dearest Kafir friend" in his address headed: [illegible] "The influence of Ethiopianism." He declares that there is "no worse companion for the Kafir to be desired than American Negro Preacher fired by anti-white ideals."

Most of the Native Preachers are as a frog under the influence of a viper when such a tongue licks them. Mr. "A White Man," who was reproduced by "Izwi" is a real viper on the act of nibbling its prey. Hear him: "On one occasion I sent one flying into the road." I suppose if it were a viper it would read, "down my belly, where many a frog has perished." There is not much to be said on such, for it is simply the [illegible] of the words of one here when he said: "Kafirs, Fingoes, Butembu and Africans as a whole, keep off this war; it is not for your welfare, but for gold." It was unanimously agreed that he had turned a Boer; (fancy a dark-like them). The man sows and reaps that which he sowed.

The American Negro

From the originality of the term, there is nothing like an American [illegible] the Geographical standpoint. Negro refers to the black inhabitants of the continent of Africa and no other. Negro's home is Africa, Negro's soil is Africa.

When Christopher Columbus discovered America, and as the first fortunes landed in the new country, it was found out that the soil was very rich and could produce much grain, but the heat was too strong for them. This was a puzzle for some time. The Spaniards, though familiar to hotter climes were physically weak, The Germans and Hollanders were not anxious for the work so hard as it was. It was then remembered that Africa possessed the strongest man physically and mostly familiar to rough life, as the Egyptian history indicates. Then a boat was sent to the Western Coast of Africa to entice the African to leave his continent, but none were willing; hence the horrid tales begin when he was haunted as a wild deer, he was chained as a sheep to the slaughter-pole; whipped as the innocent One on Golgotha ascending; landed in America as goods in the Capetown harbour; sold on the markets as horses, cattle, and such, Yea, exchanged from white man to white man; killed by a whip or a gun as the white man so desired. His days were full of sorrow, tears were his water for drink. Yea, such was the price of the African's freedom or Negro as called by the Romans.

In course of time his groaning and blood appealed before the Most High, and as he heard the ancient Israelites, when he said: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows, Exod. 3:7. As He set free His children, the Israelites, so He set free the sable man, the Negro. As He spake unto Moses; so he spoke unto Wilberforce, Abraham Lincoln and others. The Lord God Omnipotent is His Name—the King of Kings and Lord of Lords in His Degree, He who gives life unto whomsoever He wills; setting up a Kingdom and destroying it at his pleasure.

Where is Pharaoh and his mighty army? Where is Nebuchadnezzar with his idols? Where is King David with his harps that pleased the Most High? Where is King Solomon with his knowledge of the law of his God and the wisdom that no man or king has ever since possessed? Where is Cyrus with his Grecian mighty forces? Where is Cæsar and his Roman legions? Where is Napoleon with his fearful and victorious army? Have they not been silenced? Are they not all sleeping under the cool sod? Each with his evil or good works that he did in his few days? (For the days of man are as grass.) But He! He alone, has removed them. What is man? What is the son of man? He might be yellow, red, pink, rose, sable brown, dark, coloured white as snow (if it were possible) he is but dust, nothing else but dust. "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it. Ecc. 12-7.

Negro Free.

Among many striking features in the world's history, there is none so amazing as this statement. The Negro in the United States of America is about [illegible] years old in freedom. When he was set free, the man had no wife, the mother without a child, the child without a mother; not a one with a home. He had to start without a penny or a cent in his pocket. But what is to-day's record? Think ye that the powers, parliaments and [illegible] working in vain, on the Negro Problem in these States and in Africa: What has astonished them? Should the Negro not have made such a rapid growth in such a short period, the Chinaman would not be so numerous in Johannesburg as the locusts in the time of Pharaoh in Egypt? The Negro increase is [illegible] to the number carried from Africa they are estimated to be a [illegible] of the population of the U.S.A. His [illegible] homes, hundreds of acres of land; a Negro school in every country. The immense growing generation of the Negro race has threatened the civilized world. But not; Negro in Africa, in America, in England, in the Isles of the sea, wherever the Omnipotent has placed you. Here lies the question: What can a man do, except he be given the power by the Giver? Why, let him utter his taunting speech, let him brag while he is still able. So did the rest, for sooner or later he is to say, I have no pleasure, no more pleasure in them.

Mr. Booker T. Washington.

A [illegible] of heroism, a Negro among Negroes; (hear is asked a man is spoken of when he is no more), but this Hero, who selected for his home, dwelling place not the best stand in Washington, New York or Chicago, or similar wealthy habitations, but the Southern States where most of his people are located; selected for work not the Bishopric, Priesthood or such like but to be a teacher of the poor and helpless, teaching them to pray and to till the ground. The work which he has [illegible] accomplished speaks great words to these States. The Printing Press calls him "The tiger of the South" the [illegible] "the [illegible]," his eloquence, his [illegible] expression, his vocal power, [illegible] the rich and the poor, [illegible] [illegible] a strange picture to the [illegible] a rock fall upon me, to the [illegible] [illegible] that she to-day [illegible] civilization, invention and agriculture, which is a sign that the Omnipotent is pleased by her struggles. She is thankful too. But for the Southern mob the whole body of her saints [illegible] may perch in smooth check." Instead Mr. A white-man of Cape Town can smell well if he is able to smell two rats.

May it be realised by the African that her mother (Africa) [illegible] for her sons and daughters, may be in the British Isles, in the Isles of the sea, in Europe, and even in the North and South America. She is the mother [illegible] of her bowels.

[illegible] dutch, French and [illegible] of Europe. So is to a Negro wherever he is, he remembers his continent, as the Jew does Jerusalem.

Africans how be no [illegible] Remember the great promise [illegible] last war: remember the great [illegible] during the last [illegible] words of world's sons and their [illegible]

Your best friend, is one [illegible] his name is Love, His mercy [illegible] ever, His promises never fail. The Lord is his name. "The Lord [illegible] the Lord is His name." [illegible]

AFRICA'S TEARS

Come to me, oh, ye [illegible],
For I'm old and out of [illegible],
Bring with you the wisdom
Which [illegible]
Tell me not of Socrates and [illegible]
For their words are old and gray,
But your youngest infant state.

I have worried long without [illegible]
For a thousand years or so
Come and put on [illegible]
I have set in the quiet closet,
My light behind and [illegible],
And I need your kind assistance
In the modern gaze of pearl.

J. I. MSIKINYA,

Lincoln, Un.
[illegible] Co., Pa, U.S.A.

ZION A. M. E. CHURCH

To the editor Koranta ea Becoana.

SIR,—I notice in your issue of August 10th, a certain nameless (or M.S.) correspondent of yours, writing from Bloemfontein, informs you and the public of what he styles "unavoidable competitive interpretation" he has had [illegible] experience at being outlet, on the opening of the "Zion" A. M. E. Church in Bloemfontein.

Among other things, your queer and [illegible] correspondent attempts to make us believe that why he [illegible] character left the Church, before the work was through, they were disturbed by the uproar and the influx of [illegible] and half-sovereigns; and being too [illegible] they could not stand a thing of that sort—that was a pity.

He would as well have said being too foolish and stingy, they could not stand a thing of that sort, and that was why they stepped out before the service was formally closed, and the programme gone through, and thus disturbed the listening [illegible] audience.

I believe that's what your correspondent's letter ought to read, because every one had seen the Opening Programme which was printed and distributed a week beforehand, and had come there fully aware that after that afternoon's sermon—and immediately after it, collection would be taken on behalf of the Building Fund.

The strangest thing to me is, I wonder what time during the services our "critic" takes collection from his congregations, or is the Church attended by him? Our rule, and I believe, the rule of every collection-taking church, is always immediately after the sermon, and then closing Benediction; it being intended, I presume, not to exclude from the blessed pronunciation the offerings of the day.

Our friend depicts a most ridiculous, foolish and pitiable idea in regard to preaching in English, and I hope rather than take your economic space, your brief editorial foot-note has served him and those of his way of thinking, all that is [illegible] and good.

In regard to competitive interpretation, I pity him, and those from whom he enquired what they "heard" and received "what a parrot would." A phrase, I believe, not so nicely suited in.

Oh we have too many idiots who rather than keep peace of their minds, flash the public with opinions of their idiocy, to the discredit of their images. Please come out of the bush and fight like a man!

Yours, etc.,

E. T. MISLA,

Zion A.M.E. Parsonage,
Bloemfontein.

Our local evening contemporary is seriously concerned over the fact that one paragraph, in our issue of last week, had no comma. So serious was the *Mail* about it that he entirely forgot that an apostrophe is necessary to indicate the Possessive Case. He says "this weeks issue," instead of "this week's issue."

K. C. McMaster,

Mmakisi ea Cotlhe
Fa Hekeng ea Springfield.

Ke leboga thusho e ke e Bonyeng mo go Becoana le Bashotho ka baka sa kgoeli tse li 12 tse ke butseng Lewenkele ka cone.

Re ka itumela fa thusho e ke nna ea coeiela pele ka botsalo yen gale.

Kafa go nna ga ake le helaela sepo ka ale Liyo tsa Tshimo.

Tlhoatlhoa tsa li[illegible]long le Liaparo tse li thata.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tletseng; ebong:

Liyo, Linno Likgong le Tshipi tsa go aga matlo
Liaparo tsa Banna le Basali.

Mecoko, Likabana le lilo tse lingoe cotlhe tse li tlhokong ke Banche mo ga bone.

Tlhoatlhoa li koa Tlase-tlase!!!

F. J. MYBURGH.

(Morena Isaka oa Mosigi)
Main Street, KIMBERLEY,

O gaufi le ea Lipose, 'me o sega ka selekanyo se se kgatlhang. O pasitse kala thipeng ea lipaka A ko lo mo lekeng.

JOHN TAYLOR,

THABA NCHO, O.R.C.

Mothuli oa Makoloi le Litlhako tsa Lipitse, Likara, Lipactere, Moliri oa Megoma le Lienjeni, Litala tsa Phefo, Lipompo, Liloana cotlhe tsa temo.

Megoma e mesha e e lemaop, e e yalang, e e tlhagolang e e rohang, yalo yalo, li ka 'na tsa rekoa mo go ene

JOHN TAYLOR,

THABA NCHO, O. R. C.

RALICHOANCHO,

(Fa tlase ga [illegible] e teng, Bo [illegible])

O eletsa go itsise Litsala tsa bo tsa gale fa ebile a eme sentle fela yaka gale mo maemong abo a gale. Marokgoe, Likobo, Bohutshe, Litlhako le Aparo tse maanete li ka nna tse rekoa gone fela vaka gale.

GOWIE Bros., under the Clock.

Corner of [illegible] street and Dutoitspan Road Kimberley.

SELAGA SAGA

RAMOSESANYANE,

KE SHONE! KE SHONE!!

YILE cotlhe li tlhabelsa fa tlase ga tlsho ea rona, ka selotlhoko li e kgolo gore lisama li tlamelesege sentle.

Fa ele kgomo tsa Becoana tse li nonneng sentle go tlhayoa re li reka ka tlhoatlhoa e e kou gollmo. Ebile re nale kgomo tse li potlana lile lintsi, tse re tla li naanyang ka lipholo.

Mokgea oa rona: BONOLO le ITSHEKO.

HENDERSON BROS.,
Beng ba Selaga, THABA NCHO.

Go Morenagaoyi,

Ke gakgamatse kaga tsero e ke kile ka e bona ka sebaka seagoe ka mola mothana, ka Kistos; fanta ka bona likgakgamaso tse di agoeng, ame lalo o tsaka mo khuning, agoeng e tlala Lagulane, lisalali li cele ja fa tlhe ntlha ela ngua fela. Malatsi a tlhalo ale marano mo tlhakuring tsa Lagulane, ngwali le nosa ille tharo li ithaletse yaka mali; ka tlelna ka poiho e kgolo bale fa thaa ga tsaku a kgolo ea molalo, lefatshe le rekatla ka na itse gore ke ka li ang ka cheele ela thata fa ka bona bale ma si fela mothotong ke na bone batho, ke ntlo sele o bna fa ralimo ga tlhogo ne e. Fao na bo[illegible]

bana ga go fela: ma ka na bonll mothu ea o bonng le nna. A ntlhaa are lefa o ya o nna mo fatshing yeno o aka ea lelala tsetsi ye le jhang le tlo nna fela yale Ke dakgamatse ka kosa e sale timotlanal Ke na itse ngwa bana bakha le Kowla Erile fa ka eagu ka ba ka lala, kaatlha ea makaka a se a atinileng ka bane ka a itse ngwa, le gompieno ga bna ka bala, ke popola gore ke kana ke na ka sale ngwe: li 13. Mo gompieno erile kgoeli ano ea Platere a tlhola mabisi ale 3, kabo ke choese nyaga ile 22 Ke popola tsatsi lengwe le atha mafoko a thato, re ile atlha a agoe ae lefatshe ka Afrii, re ile go aga mesame mo polaing ea Lebura ipuel le Mayenashou, gole go bilisa Chapeet, ebile re sale mmo le bo kgotlaetlaka bala babeli, ebile ele ana ya mosalana mo go bona Erile re sale fao, Lebura ya tla go nca ya ipua-puisa. Ka chega ke tlaka ke pele thata, erile lefa kere ke ka bona ka atlhla. Erile kamoho re bona a rometse morenana a a tlile go re bitsa, ave, re ee go mo tlhaeso likhai ka eea ka ea le ami. Erile re ellha nasi ebo a na itse chosi, ra tsaka kgaaf le mosali oa Lebura, are o naea cheleng mo tholong ea lithai. ka gana aha a nlha sheleng ea bobeli, le [illegible] ka iyo ka ra gore [illegible] a li ntshe. A mpotsa are o tsaya kae sekolo? Kare "mo mabelong a ga rona." Are kana o gakgamatsa yang.

Ke kopa *Koranta* leta Becoana bara a nyana ea monetsana o tla a [illegible] Nna kra e bala lefe ke atlon pitse e tla e chela mesho, ebo ene e ntse o tla sha ga go eleona le be-ra-mocolo ba tla ba e t'ogele mohiho ka ea go kopa.

Ke ana,
JUNIA M. PHOKONTSI.

Go Morenagaoyi,

A ko nne molemo go atswyatsa malokonyana a, mo Koranteng. Ke leetu, re bala mo Bokeng e e Rotabetho ea Molimo fa re le baleofi rori. ka lirjro tse rona. Me be bakaulengoe kare a le gore fa o leofile, ene o bona ka pelo ea gago le mora, lefa rori e na o ipona ka neti gore o molato, ne o bona o kopa ichoorelo ine a gana go go ichoorela are o mo leofetse ngolo se tonna. Yaare ng he, chosele ra gago ke go jirang? Le gone o kopa ichoorelo ka ina ya Molimo, mo mokaulengoeng ea gago. Me a gana ee ne mo lemo. Ke poo ke ta itsaela go bona karabo mo bakaulengoeng ba ne ba atsogeli ba pampiri e ea rona e e molemo.

J. J. T.

Bloemfontein, O.R.C.

Morena.—Litaba tsa Silos ke tsena ka yeno Moruti oa moon Silos o re tebelela litsiwane lile 5, rohane tane le le baigata, le gelo litichere tseo o li tsaela ga sekolo-fisi ore sekolo-fisi se tle go ena a tle a lefe litichere ka cheleta ea sekolo-fisi Litichere ka lire cheleta ea 'mono e kae, Moruti a bare a ba tebela ka re tsebe bere na bana ba ea rutsa ka maang. Tsebere co ke ena ea tlhaiseng ipeele ea Silos, litichere li bile teng tse ngata me li ne li thiola li tsaile.

Litaba tse re thikeiang mosa Lenoho ke ea 'mono ea Rabele le Wepenare, ra setoreno re tlhoriesha bakeng ea motsepe, le go re bolaea re sen-rolaiza Ngwaeg ba ea Alival North; ba tla go nwa matsatsa a marano fela. [illegible] a fela ea tsoarwa o lefisa £2 kapa go abee phoko ea kan. Molao ke runa ka bano o kaha eare eka ke rona ka kaaneng le Mofumahagali, molao o tha'a go feta methleng ea Mahoro ka o tsoartse go bala pampe motlhomogo o ea o na tsebe mo mothoo e matao a tsaane. [illegible] go ena teng ba tlola kadiang o na a go agabaka ka li'esi a ba a go lefa. Ha ere o li thabisa kbeela ba go kenya toronkong o tsaeka ke bosiana, molao ea ka yeno e tla ka matsatsa e ka bolaea. Intsala li phela ka la chata sekhong mosa. 'Mono o sesaleng go ena Mahoro hoea ka yeno re phela ka bothlaho, re ne re tshephile gore 'nomo o tlile go re bolaka kaane o tlile go re bolaea.

JOEL MOREMI.

Sovo, Basutoland.

RE BATLISENG.

MOLOTSI.—Re lathegeone ke mosi [illegible] go ngaga tsa gagae ramong li ka anang, ka [illegible] e thaga [illegible] HEKPORT ka 1894; leina ya gagae le JANTJE MOLOTSI (leta go ka tsa [illegible] Lesotho) re ne re ntshetse kua RANKFONTEIN ka 1896. Re feiwa ke tsa gore ona ale kua Kietfontein. Fa e na itseng o ripoka gore a kolele

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Kitsisho ea Goromente.

THEKISO EA LIERFE KOA TLHAPING.

KITSISHO e e latelang e tlhagile mo go *Government Gazette*, ea September 6th, 1904, mme e itsisiwa go mo potelo ea pontsho.

E. GRAHAM GREEN,
Magesetrata oa mali.

Kgotla ya Magesetrata oa mali,
Mafikeng, Sept. 14, 1904.

KITSISHO No. 68, EA 1904.

Kgotla ea Molekanyi eo Mogolo,
Capetown, Phato 6, 1904

KAFA tumaneng 2 ea Molao 15 oa 1887, o o okeletseng ka temana 4. a le tsa Molao 40 oa 1895, kitsisho e litsegela yaa fa etlare ka MATLHACO, PHALANE 15, 1904, koa VRYBURG (Fohuli), ka 10 tloko ea kamoso, go rekisoe lierefe tsa Taung, ka fantisi fa pele ga Kantore ea Fohuli, ele ele ka tumalano le litlhomamisho tse li tla lo-bolaaloang go lieloa tsatsi ya thekisho, le go lumalana le litaelo le litaelo tse li mo molaong o buleng.

Erefe ngoe le ngoe e tla simolotsoa hiti, ka tlhoatlhoa e e kaaliloang go lebagane le ...erefa) mo pineng e e fa tlase; mme eo o hiti e letang ea tsa bangue, [illegible] e eo gagoe e ea tlhaele tlhoatlhoa e e kailoang, ka ene e tla ...ng moreki. Moreki mongoe le mongoe eo o ntseng yaba a tla ona le [illegible] ea go lueleia erefe ea gagoe ka tsatsi ya theko leha ele ka monokela ...inolola ka tsatsi ya fantisi: Ele gore:

(1) Fa moreki a sa ...elelsepe ka tsatsi ya Fantisi, kgaoganyo ea leshome ea tlhoatlhoa ea erefe e tla lueloa morago ga kgoeli lile thataro, ntlha ea leshome ya lengoe e lueloe morago ga kgoeli lile 12 morago ga tsatsi ya fantisi.

(2) Fa moreki a ka ... la go tlhaela ntlha ea leshome ka tsatsi ya leshome ka tsatsi ya fantisi, mali a a tlhaetseng ntlha leshome a tla lueloa go sa a go feta kgoeli tsile 6, ntlha ea leshome e e salang e lueloe go feta kgoeli lile ... ye le mono taeheli.

(3) Fa mali a a lueloang ka tsatsi ya fantisi ele ntlha ea leshome, kgono tlhoatlhoa ngoe e e fa gare ga ntlha ea leshome le ea botlhano, balanse ... ntlha ea leshome, e e setseng e tla lueloa fa go feta kgoeli lile 12, morago ga tsatsi ya fantisi.

(4) Fa tlhoatlhoa ea theko e ka tlhola £25, ebe ele mali ao otlhe a lueloa ka tsatsi ya theko, kgotsa aba a ka kinaoangua go lekana gore a tsebegatlhe mo setseng ea nyaga lile tharo.

Mali a a lueloang ka monokela otlare mong ea one a sa a tsotla abo a ntse a tsalela Goromente ... malekanyong oa 4 per cent ka ngoaga (lekgolo le tsala ponto lile nne ka ngoaga). Seshupo sa thuriso ea mali a mogokela sa tla tlhomamisoa ke bashupi ba ba nonotleng bale babeli, go emela moreki ... se ba ...mamaleng Magesetrata, ea fa moreki a tla lueleia mononela e o e ikafletseng: ele gore bashupi ba babeli bao ba tla ikanela Magesetrata fa ba ipofa go luela mali ao morago ka bobeli yoo bone, kantle ga go iphaolola mo morekiing.

Fa moreki kgono bashupi ba gagoe ba ka retelelos ke go luela mala ba ikanneng ka gone, Goromente abo a nale thata ea go phimola theko ea, mali mangoe a ba lueleng ba a lortse mo go Goromente go reka erefe ea bone, abo yaanong ele a Puso.

Maleo a molekanyi oa erefe ngoe le ngoe a tla lueloa le a transport (shong: 12 3d.) a tla lueloa Magesetrata ka tsatsi ya theko, ke moreki. Fa tlhoatlhoa ea theko e ka sea £25 kgono ea feta, choanelo ea moreki abe ele gore a lire ponto e e tla tsalelang Goromente 4 per cent (ponto tse nne mo lekgolo ...) ka ngoaga mo go 4/5 oa mali a theko, fa ese fa erile ka tsatsi ya theko a luela go feta ntlha ea botlhano ea one: mme yaanong bonto ebe ... ea balanse e e setseng, moreki a bo a ka lueleia mali a bonto kgono ... ngoe ea one e sa tlhaele £50, ka nako ngoe e o a ratang.

Fa moreki a sa go tshegetsa balanse ea mali a theko mo bontong yaka go kailoa, go bo go tlhokafala gore a lire bonto pele ga likgoeli tse sekgoa lile 13 morago ga tsatsi ya fantisi, fa a sa lire yalo, tsatsi lengoe le lengoe ya le phirimang ... a tsee bonto le be le mo tamuea sheleng, go tlhola lobalo yoo kgoeli tse li 18 morago ga fantisi. 'Me fa kgoeli tseo li ntse li feta fela eba ire bonto, abo a choanelos ke go luela mali ao otlhe, a theko, mmogo ... lishelang-sheleng tsa malatsi otlhe, le matsaliaho, moo gotlhe go be go ka choanelos ke go ntshioa ka bonako ka pateleco, Goromente abo a ka ... moreki kgotla koantle ga kitsisho, fa a sa a luela ka bonako. 'Me fa otare lekgotla le sena go atlhola, ga feta kgoeli e e tletseng a ese a lu... theko ea gagoe e tla phimoga ... mali mangoe a a kane a setsoa a loetse, a phimoloe go nna thoto ea Goromente.

Likarta le tumalano ea Fantisi li ka bonoa mo ofising e Molekanyi eo Mogolo, koa Kapa, le mo Ofising ea Magesetra oa Fohuli.

H. VAN REENEN,
Molekanyi-golo eo tshegeditseng.

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9514	„ 3 „	... 300 ...	40	0	0	2	16	9
9515	„ 4 „	... 300 ...	40	0	0	2	16	9
9516	„ 5 „	... 300 ...	40	0	0	2	16	9
9517	„ 6 „	... 300 ...	40	0	0	2	16	9
9518	„ 7 „	... 300 ...	40	0	0	2	16	9
9519	„ 8 „	... 300 ...	40	0	0	2	16	9
9520	„ 9 „	... 300 ...	40	0	0	2	16	9
9523	„ 12 „ B	... 300 ...	40	0	0	2	16	9
9524	„ 13 „	... 300 ...	40	0	0	2	16	9
9525	„ 14 „	... 300 ...	40	0	0	2	16	9
9526	„ 15 „	... 300 ...	40	0	0	2	16	6
9527	„ 16 „	... 300 ...	40	0	0	2	16	9
9528	„ 17 „	... 300 ...	40	0	0	2	16	9
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9530	„ 19 „	... 300 ...	40	0	0	2	16	9
9531	„ 20 „	... 300 ...	40	0	0	2	16	9
	Gaufi le polisi Camp							
9535	Erf No. 4	... 200 ...	40	0	0	3	1	8
9536	„ 5	... 200 ...	40	0	0	3	1	8
9537	„ 6	... 200 ...	40	0	0	3	1	8

FALA EA KAGO EA MAFATSHE.

KITSISHO NO. 80, 1904.

Ofising Molekanyi eo Mogolo,
Capetown, Sept. 5, 1904.

Fa ele ka ga Kitsisho No. 69, ... 1904, go atlotsa ... lierefe lingoe tse li mo lefatsheng ... Taung, mo kgaolong ea Vryburg ... 1887, ... [illegible]

H. VAN REENEN
Molekanyi-Golo eo tshegelitseng.

Linyalo.

MOSIKARE—NKE.—Go nnisitsoe mo Mafikeng, ka Labohali, September 13, 1904, ke Rev. Osborn W Barratt, Mr. Abel Mosikare ea Lotlhakane le Miss Mhali Nke, morwadia ... Kgosiemere Nke ea mono Mafikeng. Litsholoano le mayo ... [illegible]

NKO—MASENG.—Go nnisitsoe mono Mafikeng, ka 13 September, 1904, ke Rev. W. O. Barratt oa Wesele, Martha Nko le Mase Gobusamang, Morwalo Mr. Aaron Maseng, ... Mafikeng... A tlaela ... [illegible]

MOGOALIBA—SETOATOA.—Mono Mafikeng ka tsatsi ya ka 13 ya September 1904; ke Moruti W. O. Barrat, Mr. Jack A. Mogoaliba ... nyalong e a ... le Miss Dorcas Setoatoa.

Matsalo.

MOELETSI—Koa Johannesburg, ka September 1904, mokamagali oa go Mr. E. T. Moeletsi; mosimane.

KE BATLISISENG.

PAULUS TEVHE, lefa ... JAS NGEDEZA. ... Kimberley 1887. Go ... Bechuanaland. ... Seccoaneng. ... "Koranta," ...

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WELLEM PLAATJE,
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O.R.C.

Lincho.

KE W. LEBELE ... ea go Mr. le Mrs. J. G. Lebele koa Lichtning (Lowvdale). Dist. Mafikeng. O tlogetse lefatshe ale nyaga lile 10, ka September 5, 1904. O shole ale koa Hospital ea Mafikeng.

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Kitsisho ea Goromente, No. 1021 ea '04.

Melao ea go Coma.

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Ebile go laeloa morafe gore o kmogele likoatlhao tse li mo temaneng 6 ea "Molao oa go babalela Liphofolofolo" No. 29 oa 1902, tse li tla beteang ba ba hulang liphololofolo fa go santse go coa'eoe.

F. H. L. GORGES,
Mokoaledi oa Puso eo o Tshegelitseng.

Colonial Secretary's Office,
Pretoria, Sept. 15, 1904.

Koranta ea Becoana.

LOABORARO, LOETSE 21, 1904.

Makokonyana.

MAKOBA a Choana a nya fela yaka a Johannesburg.

ROODEVALE....Batlhoko yoa likgomo bo koa Krokodel Rivier.

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BLOEMFONTEIN.—Moelatsoa mongoe o tshoetse tsa tsamkong kgoeli lile tharo baoi lelore, a ... bemakola ea July a ... linaka.

MASHONGORO.—Mabara a Koolsbury, a a iketlelitsoeng go bulugela South Amerika ka baoa ba one a 60. Ba letile karabo fela go coa koa moseya.

LINOKOAKE....Phupu ea tlogolaaoa maa setori koa Choana a katokoeo ke batho bangoe bosigo. Eo ka ba boleleng o tla neoa £200 ke Goromente.

LETLAPA.—Kafare nyoe e setse tsamane eo ...oatla koa Donkerhoek. a litse likgomo. Mongoe goe o itse tsamane eo ea kereta lile 20 koa Choane.

RABOTO COMMITTEE....Komita oa Johannesburg e amogetse tetlelo mo go Mr. Marwick "Motlhe," go ea go ... Potchefstroom.

LITSHOSETSEHO.—Maaboropo a Transefala le Oranje a bolelecoe gore a itse fa Goromente a iketeletse go ba loela litshelyegelo tsa bone. Ga re itse gore a le Maaboropo a mancho le one a nale kabelo mo taelong eo.

AFRICAN SOCIETY....Rev. J. M. Kanyane, Moakagi oa Kereke ea Afrika o bitsa Kereke e ntle e ncha koa Pretoria maloba ka Loetse 11. Maina a baliri le batho ba ba ba bale teng a bonala mo choning, mo kghatiscong eo.

GA gona poitshego epe mo go kitlaneng litlhaba kgotsa mo maling a a sa tsamaeng a a coang mo nthong fa Chamberlain's Pain Balm e lirisioa ka tshiamo. E kganela mogote le go cheresha gadintsho ka eo li bolaoa li ntse li simologa. Le gone e lolisa lurtho koa ntle ga go li choetlisa pele ebile e tsaea lobakanyana lo lo khuchoanyane go feta kafa go lobaneng ka gale. E rekisioa ke barekisa ba sa beatlale botlhe.

Land en Volk. Oom Paul one a tlotlile mohumagali oa gagoe thate, lefa ana a rata go mo rumola baba. Ona atla a tsee tooni ea mocoho ea mosali-mogolo, a e itlhe. Mosali-mogolo a e batla, ere a sena go e tlhoboga ebile a bitile, a a bea ka tonyo fa ene ele teng, are: U cufetse, ga u tlhola o bona: Tooni ke e.

MOGOHI MO CHANSANENG.—Maloba mapolisi a Transvaal a amogetse lokoalo lo loa koa Fora, lo batla Ledointere longoe. O batleloa bosheo o ka tlogelesoa ke tata, ngoe koa gae. Ebile go tlhotlhomisioa go fitlheloa ale mo tauonkeng, erile a batsiloe ke tlala a sena malinyana sa mantsi. Bosheo yoo yoa gagoe ke £200,000.

LITLHAKE....Fa gare ga Madagaskar le India go nale litlhake lile 16,000. Tse li nang le batho li 600 fela. Mo go tse lingoe gatoe fa motho a ka hulugela teng tiro ea gagoe e ka nna go roba fela, liyo lia imelela. Kana liaparo cone o kebo a li lirang fa a katogile litoropo ka mafatshe le litlhaka le lematla.

O bona yaanong fa gongwe gouna ke ene a a siameng.

Messrs. Philpotts & Son, barekisa, Picton, N. Z. bare: "Molemo o o rekegang thata oa seluba mono mo felong ano ke Chamberlain's Cough Remedy. Mongoe le mongoe oa rata le gone o bea kaga tshiamo ea one fa o sena go o lirisa." U rekisioa ke barekisi ba ...ntlele botlhe.

RAND PIONEERS....Ka tshipi e o fetileng Sir George Farrar ona a bua le banna ba Lekgotla. Are o gopola fa lekgotlho le tla tlogo le basa palo e ntsi ea Rancho go tla go batla tiro ea go loela lekgotlho. Are mo bakeng seo motlobo ga e kake ea okeletsa Rancho tlhoatlhoa.

RAMARASTA.—O kaaletse puabo ea Transefala gore Rancho ba seka-ba tlhola ba rua lefatshe ka kokoanyo. Mongoe le mongoe a ane le sebalanyana sa gagoe aba a boleleloe gore a ne a ne go baraka. Fa bale bantsi, kgono bale mo ...

Koranta ea Becoana, ...

Tsoho ea mo-Luthere.

...Kaptsiegoe go le go mono e ...ahelgane ...lehetso phokontoane tsaa mo Koranteng ea gago se Botswana e e ratagang. Boleng ditseho babadi ba *Koranta* koe lo itse fha go nala Kgosi e e ...enaYang ka tlotlo koa Bresfield. Kgosi fha go ... Are o ntse a ... bona. Phala e fbala, o rile ka ... tshola tlhobolo ... e kore ka lobelo ... tshebeketsa a e ... [illegible]

... Ke Matlhala'-dihoe, a itsibe leina gabano a tshabile tlotlo ... o ne ... kun iitlong ... ke bolotla ... Phala ke phadile makau, ... Mo tshabi-tlootlo) 'me batlo ba me be na ba dule botlhe mo gae go ... 'Me o fhithela mashi a tlhakane le ... Ke bouve fha ele ditse ... a magolo! A ke gore dibue poitshego mo go wena? Ke poitsiega. O bonye mang a tlhakantse mashi le mero? Ma-Luthere. 'Me wa ba me wa reng? Ke ba reile kare ba ditsela, ba bamile, ba itse go gama, mokedi wa boea o gaisa wa thaegaba—gama ka maatlameto, mashi a phoka lofhulo lo lo phadisang ngwedi,' mme ba sa tlhatswa dikgamelo, mero e tletse ka dipitsa mme ba tobekanya fhela. 'Me ba go mea ba reng? Ba ntbelle bare a le mo ke tla ke re ke tsotlho eo o ka itseng dibese, bao ga ken tababa tlootlo ba ba ka lusba leina. Photolo ea Kgosi ea boflhela kaga gagoe ke eo Matlhwadihoba: Gomme o'ile o itsa boflhela ele potsolego, o tlogo o tababa tlootlo o bo o itsobe leina wabo o reng? Basimane mo leseng a tsamao, lo metetseng ga go ma tlootlo mo ga eona. Go baneng a ...tshaba ka go itola leina? 'Me ke ntse Ma-Luthere. Gobane ke kgadile kgatolola ea gagwe. Aitswe motlho o sakololwa ke batho ba bangwe, gape motlho ga ipone diwatla o bonwa ke batho 'la tsagwa. A knie a ga Matlhwadihoba.

Baruti ba me ba ka rateang, ebong, Rev. R. Hroue le W. Koko, ke lo araba ka kolokobeco ke lo itsise fa ke tshegetse kgolo ea ... gape fha ke tsaletse eo Lo...ratsalang koa 'Maanwane: ke ngwana wa teng. Ke itsege yaka tsa, ke ntswa yaka tsala rata motlho: me ke goletse mo tumong, ea Luthere, ka weletse tshwanelo tsa mo teotlhe mo Luthere. Malutlhere a Transvaal re opela ka kopelo ea Sethaping, re ntlwana naao, mme fha cle tsa mono tse go tseng dimpheo, ke di ke opela ... theka ... ea matwetwabelo a go tweng wa hoko, gobane ... e tlhaleganyo se elong moo a ... bane. Ke itse go kwala yaka ke ikitse tsenwana, gape mono Kimberley ga go ... o okgaisang mo puong ea Setlhoritahe, Serolo ... Sengwane, Sekwena, Selete, Sengwato, Sekgatla, le Setlokwa, ke ona Motswana wa go ntse lo ruare, ga kea tswawa. Mo nakong eo ke Modhsping, 'me ga ke phadisiwe koo... ka go se kwala. Ke tla ... photolo, ke kwa ina ya me mo ...

Dumelang babadi.
MOTSHWENENG B. MALEKA.
36 Southey Street,
Kimberley.

MELAO EA KGATISHO.

[Mo BAKGALEDISI BA "KORANTA."]

1. Koala lokoalo lo lo balegang.
2. Fa o ... go koalo, ... mokoali mongoe a go koalele.
3. Fa mokoali a seo, bogolo o lese, kana, fa lokoalo lo sa balege, motlamo oa lona ...?
4. Koala ... mo ...
5. Fa u romela (a) Palo, kgono (b) Matsalo, (c) lincho lefatshe (d) Nyalo, u romela mali pele. [Kitsiso a tsamaea gabeli ... go ... pele yalo]
6. Ere o ... lokoalo, lo ... ... mokoali ka mali.
7. ...

Ke o ... lokoalo ... go ... ea kgatiso ...

MEDOA TSA LE TAUNG.

Ke badile kaga ... koa Rasen, ... [illegible]

... Le ... Mabura, barwa Tawana.

A ruri Goromente o ka tsaea morafe ka pelo yaaka Barolong ba tsaana ka dipelo! Naa ga ka sholofela yalo. Ka gopola go re fa motlho a lole le Goromente, mo koa murago a ikoba; e tla bo a le ene motho oa ga Goromente tota; fela yaaka ba ba saleng ba ikoba gale: 'Me ba sholofela ka rona re esa re ke re tlhabane le Goromente oa Kapa. (Capa). Ebile ea ke eoo ke bona kafa re ka tsetlwang lefatshe ka gona; lefa go ntse yalo ke ya rona leta lo kgaoganoe re le koa Taung. Goane ... ea ga Barolong ... kea Taung; barwa Tawana ba bo ba le koa Motsatsing. Gipa mogaganyi ... letatshe o ... ke go itsise, ...

Kgosi S. T. Molema o ... kgang e simogile fa Ramaisho ... ga tla mo Mafukubung. A re eo ... batho ba Goromente le ... Ketalerile: ... S. Molema a a gakaloo ... Ramatisho a fa ... Krampan (Matsaung) ... Kgosi Kebaetsele ... Motlatlegi Mr. S. T. Molema, fa ... Motlatlegi Mr. S. T. Malema ... Goromente. Me lefa gonne yalo, ... a kaea o ... dilelo ... dikgosi, Gape ... Goromente ga a ... Kgosi Montshia "distarb" mo yabee. 'Me ga ke sholofele ... a Goromente go dira ... "distarb" (go mo ...) lefa ese Kgosi.

Utloeng ... Re ... Taung, me ... bona ba loea.

Ke nna,
WM. M. LETSAPA.

MOSHUI THATSI MUL.

KA 3 MAY, 1904, GO NYELETSE.

Kgosi ea Barolong ... Chuklaladoco Mogongatla James Moletsolo ... Dithakong. Ofitlhiloe ke Boetsitsi ... Barolong ... Batlhaping. ... [illegible]

... Moshui ... tsa ... batlo ... Shetlage ... Moshui ... tsa shupa ... batho ... Moshui ... ba Sontage ... South Africa. 'Mele o mo tona me leta ... Moshui ... Mogha ... Mabona ... Listoere. Bare motlho a moshoi ... Thaba Nchoo a shupa ... Mabona ... Moshui ... tshoga ... Litsala le ... Moshui ... "Koranta," ... Matsea a kgomo ...

J. M. MOLEHALOA.

Potchefstroom.

Ke ... tona ea selelo mono Potchefstroom. ... Tichara ea rona ... Mr Thomas ... Kereke ... Gereformeerde. ... Mr. D. P. ... ba Fora, Mr. L. Motle ... Klerksdorp. Ebile ... Chache, Wesele, Luthere ... Mr. motle e ... Potchefstroom ... Babali ... Abraham.

Oa lona,
MARIA SEMOLANA.

Mosali eo tshego ea Beaufort West.

O LELE MO BOTHATENG YO ONE AIR MO GO YONE.

Mrs. P. Vorster oa Beaufort West, o leboga ele motho eo o tshego, ka ele gone ona a tlogelelwe ke boloetse yo bo boitshegang. One a simolola go lirisa Litsegolamoonne-tse li Khibiconaa tse ga Dr. Williams fela mo boloetse mo go ... tshegang thata ma ba bonako a fola. Maloetse a a fokolang ka gantsi a lateloa ke go fokola ga 'mele—li ka biliong lichapo tse poitshego—li ka shopang gore litlhabo le poge e keaneloe fa kgakololo ea mohamagali eo e ne e aloa morago; go sa a aleng mongo ele ruri go kaea pogo. Mrs. Vorster o bolela koameo yoa kgetse ea gago mo lokoaleng lo lo latelang thata babogi ba bangoe:—

"Ke choanetse gore Dr. Williams li lireise maa le mme tshiamo lefatsheng. Roo babeli re ... iphitlhela re fokotse thata ... re bol: batho—ele ruri re ... tlhile mo maemong ao, ... bolela gore, go choanetse gore ... bo go tla boloetse yo bo ... gang thata. Ka ... keleco ea liyo, ene ka ... ke tle ke eletse go ya, ... ne ke fokotse ke bile ke ... lefa ele ... roaa ke sa se ... ene ona a boga fela yaka ... babeli re ... fokotsa thata.

Ka baka seo ra ikaelela go ... Dr. Williams' pink pills, ... nong rea itumela ... leka, ka gonne ka bona ... bona fa li re lirela tshiamo. ... gopola o o tletseng le ... nyatlego mo yaanong ka ... kele botoka le mogopolo ... coga. Keleco ea liyo ... ikatloa ke fitile ... yaka gale. ... tshiamo e kgolo mo go ... pele tse. Roo lumela ... pink pills ele cone ... batho ba ba ... tae re li lasla ... cotlhe."

Fa ele mo melemong Likgolomoane tse li Khibiconaa tse ga Dr. Williams ... molekane. ... iro ea tshelisho ea ngaka ... agileng thata—ga se ... sapisho. Li oketsa mali ... ithuse litshika, me yalo li ... titshiamololo tsa maloetse ale ... itsia a ntseng yaaka ... otlhaka, mochoenyego a ... huba fa lo mmolega, go ... a, mala mochoenyego a ... go nnane, maloetse a ... shoata, le matlhoko a mangoe ... itsoseng ke basali fela go tloga ... ayaneng go-a-bonaling. Lipilisi li rekisioa ke barekisi ba melemo ba mabinile, li fa lika ... coa koa go Dr. Williams' Medicine Co., Long street, Capetown, ... romelang botlolo lile thataro ka 17s., kgotsa ele ... ka 3s. 3d. ... ga a lueloe gotlhe mo South Afrika.

Bloemfontein.

[KE MOKOALELI OA 'ROSA']

Re balile mokoalo ... mosese a ... rulaganyi ... Thaba Nchu ... Go ... [illegible]

... Mr. Mapikela ... Mr. Mo... Mrs. Tl..., ba agile ... Bloemfontein.

LIKGATLANG TLA ... [illegible]

PORT ARTHUR....General ... o Lalang mo Port Arthur, ... [illegible]

Ka choanelo gore ... Chamberlain's Cough Remedy ... [illegible] ... ke barekisi ba bentlele botlhe.

GO TO—

H. A. Oliver & Co.,
KIMBERLEY
THE PEOPLE'S
Drapers and Outfitters.

For Men's Clothing
OF EVERY DESCRIPTION.

MEN'S TWEED TROUSERS, 7s. 6d., 8s. 6d., 9s. 6d., 10s. 6d., 12s. 6d., 15s. Each.
MEN'S TWEED SUITS, 21s., 22s. 6d., 25s., 27s. 6d., 30s., 35s. Each.
MEN'S OVERCOATS, 18s. 6d., 21s., 25s., 27s. 6d., 30s. to 50s. Each.
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STEEL TRUNKS, IN ALL SIZES. LEATHER BAGS, ALL SIZES and PRICES.
WHITE & COLOURED BLANKETS, 3s. 6d., 4s. 6d., 5s., 6s. 6d., 7s. 6p., 9s. 6d., 10s., 12s., 6d. Each.
HEAVY WOOLLEN SHAWLS, 3s. 6d., 4s. 6d., 5s. 6d. 7s. 6d., 8s. 6d., 9s. 6d., to 25s. Each.
GOOD & CHEAP DRESS STUFFS & PRINTS.

H. A. Oliver & Co.,
KIMBERLEY.

LI ESELA,
MO MAFIKENG.

MANAMAGALI LE MATONANYANA.

MR. DENNISON onale LITONKI tse li nonofileng, tse li emeseng golime yaka be Hanlo, tse o li rekisang, ka boatlhoa e e slameng. Li ka ea go bonoa koa gague. Itsaea mali lehele ka kananyo.

DENNISON & CRANSWICK,
Ba Fantisi le Barekisi.

Go tsala tseeho Barolong.

W. G. KIRKPATRICK
(Auctioneer) BAREKISI.

O A rekisa sebile o reka li yalo mae, mabele, yalo, yalo, ka le thoto e e ntse ea lilomaa ka moteme, le Lithako, Likoele, yalo, yalo.

RAILWAY SUPPLY STORE,
go libagana le Stesheni na
MAFIKA.

Faela li thikisho li nea ka metlhaetsothe ka Matlhaco.

The L. L. O. Compound Syrup of
Tar and
Wild-Cherry.

MOLEMO e o bonako on Lotlhaba le Ligotlhoba. Ga ona le lencoe le lahetse. O foitsa mokgosofo le le methapo ea mali.

O ka rekisa mo litorong, setlhe ka 1,9 le 2,9; kgeno ke baliri ba one

CENTRAL PHARMACY,
Mutual Buildings.
Mo Marakeng on
Klerksdorp, O.R.C

E. T. COGLE,
(Go lelegwa le Sabatsolo ee ne mmo le Lempu: Kafa ntleng ea Botha batsisi ino ineng; eona Meyer.)
UPPER JONES STREET,
KIMBERLEY.

Tlhoatlhoa ea Linama e fokolicoe; yaanong ke 8d. le 9d. Ponto.

Linama tse li slameng le tse li tlamelesegang go tlola tsa matlo otlhe a
KIMBERLEY

FRYER & AUSTIN,
KLERKSDORP.
Helang Becoana ba Transvaal!!
Rekang mo ga "Ostene" on MATLOASANE.

H. M. PUZEY,
(Moliri le Mothuli ea Libusetshele fa Hukong ea).
President St. le Von Brandis St.
JOHANNESBURG.

O tla thula Bacsekele ea gague fein yaka ne ra rata. Ikabali ka Koranta ba kon Gauteng ka ira fela le ene, ka ma lata bo chipi. Le tse lincha na li rekisa.

Gaufi le actora sa lihuka tsa Seconna le pao tse lingoe tsa Hancho

HADJE NASSIEP.
Mosegi ea Mmaele tsa Zanna.

O rata go itise Litsala tsa gague la a sale mo maneng a gague a bogologolo, mo Ross Street. Malay Camp.

MESEGO EA GAGUE e tsame thata.
THAKA e e coang METLHA tlhelong
Mosegi oa maapele ke eo!
HADJE NASSIEP.
Ross Street Kimberley.

Bechuana Gazette.

WEDNESDAY, SEPTEMBER 21, 1904

I AM black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains 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 the vineyards; but my own vineyard have I not kept.

FIRST COLOURED COUNCILLOR.

We wish to congratulate our friend ABDULLA ABDURAHMAN, M.D., a Mahomedan Africander of the city of Capetown, on his triumphant return as a Councillor in the corporation of the capital city of the premier Colony of South Africa. The white citizens of the metropolis have laid down a precedent for the rest of South Africa, that has given them an example of real British liberality, by returning a worthy representative to the rocky bed of his strong aversion to "all sorts of wild cat schemes, and extravagancies in municipal administration" and not on the rotten and indefensible ground of colour. This act of the citizens of Capetown will restore the Natives' confidence in the Progressive party a confidence they imposed in that party, and demonstrated in the installation of the JAMESON Ministry in office: but latterly completely shaken by a Progressive paper, suggesting the establishment of a Native Disfranchisement League in every town and dorp. This act shows will go further than Mr. THEO. SCHREINER's single handed battle on behalf of the party. It will not only do that—it will show the white people that our people know and appreciate the value of that priceless little asset, the Franchise, which is just now worth a dew's eye to the South African man of colour. They have a much more intelligent view of it than a newspaper editor for instance. We cannot understand how the South African *Spectator* supported a ticket simply because it was composed of six white men as opposed to a Native, and not even raise its little finger in support of a coloured candidate against whom it could say nothing.. We repeat we do not understand the *Spectator*. For this epoch-making incident to conduce to the South African common-weal, depends on the way in which Dr. ABDURAHMAN will discharge himself in office. SIR M. BROWNLOWRR represents Bethnal Green (a purely white constituency) in the House of Commons, with credit to himself and his race, and there is no reason why Dr. ABDURAHMAN should not successfully represent a mixed community composed of Europeans, Natives, Indians, and Christian Chinese in nearly equal proportions. We bespeak for him a grand career. The following are the figures:—Mellish, 3,035; Dr. Abdurahman, 2,282; Hilliard, 2,231; McKenzie, 2,509; Friedlander, 2,502; Baxter, 2,464. *Unsuccessful*—Clarke, 2,450; Parker, 2,346; Von Witt, 2,220; Robertson, 2,040; Imper, 1,829; Wylie, 1,704.

—:o:—

"A YOUNG ZULU, aged about 14, stained in an Eton jacket, with nicely creased trousers and neat hat, has been haunting the precincts of the local law Courts for the last three or four days, says the *D. F. Advertiser*. Questioned as to his object, he said he wanted the Magistrate to allow him to preach to the Natives, because he did not wish to be molested. The boy, who appears most intelligent, although unable to read or write, when asked how he could preach since he had not been to school, replied. "I can't read and I can't write, I preach from my heart; Christ did not preach from a book, but went about preaching from his heart." The would-be evangelist is apparently still seeking the authorisation he deems desirable before entering upon himself-imposed mission." This young Zulu man may yet turn out to be a future Black Spurgeon, for aught we know; but presently he reminds us of the Negro of a South Carolina plantation, who shortly after the Emancipation of the Slaves found his wife asleep in the field and exclaimed: "O Lord! de cotton sas so strong, the sun am so hot, and de work am so hard that I believe dis Nieger is called to preach.

Town Clerk of Kimberley, Vacancy.

George Robert Rennie, Town Clerk, Kimberley, N.C., [illegible] have very great pleasure in stating that having read Chamberlain's Pain Balm in a very severe attack of sciatica, I found immediate relief. Had before tried many other embrocations for the same purpose, but found this the most efficacious. Several of my friends who have been afflicted with rheumatism have on my advice tried Chamberlain's Pain Balm with equally good results. I confidently recommend it to those in need of a good household liniment or embrocation. For sale by all Dealers.—Advt.

NATIVE AFFAIRS.

The Inter-Colonial Commission on Native Affairs met here last week. They took the evidence of Chief Khama of the Bamangwato, the Chief Bodwin of the Barolong, and also that of our Editor. The Commission met in camera: but there is no long very shocking in Blue-Book, place questions put to the witnesses, or insinuations that would make the ears of any listener, poorer or smarting. Sir Godfrey Lagden presiding, it was the exception to the rule to see, every Native African Chief and headman in attendance, and well represented before Mr. Sidey, under whose administration the Banks are justly restricted, Sir Thomas Scanlen, formerly of the Cape and now of Rhodesia), Capt. J. Quayle Dixon, Principal Native Commissioner of the O.R.C.), &c., &c. The Cape is represented by Colonel Stanford, (Cape Secretary to the Native Affairs Department) and the remarks, get mine the Rev. Mr. Rennie, Matlole Tsimane.

The Commissioners came here unannounced and took us by surprise. The editor was only able to attend at a sacrifice; some of our friends who were prepared to give evidence only heard about them when they were leaving. If the Commissioners wanted useful evidence they surely should have notified the public about their coming. The Commissioners arrived on Wednesday night, took evidence on Thursday, had a good look round the place on Friday, and left Mafeking again on Friday night.

Important visitors to Mafeking always go down to the Stadt, hold a pow-wow and see the homes of the Natives, but the Native Affairs Commission apparently had no time for that. This Office is not far out of the way from Bonnie's Hotel (where they lodged) to the Town Hall (where they assembled). It is just opposite the Standard Bank—a fact perhaps accountable for our impecuniosity—yet a Native Commission did not evince that eagerness always shown by English visitors to this town of visiting to see and encourage a small Band of Bechuana, editing, printing and publishing their own newspaper under their own nose and big tree.

At the request of Chief Bodwin, Col. Stanford met a representative gathering of Chiefs and Headmen at the Court House, on Friday afternoon. The Court House was packed, Chiefs Tshipa and H. Pilo, of the Ba-Thlaro being also present.

With Colonel Stanford on the platform were Col. F. W. Panzera, (Acting President Commissioner), Mesars E. Graham Green, C.C. & R.M., F. Brownlee, Francois of Naauwpoort Railway, and C. S. Pringle, Inspector of Native Reserves. Messrs. J. O. Dixon and F. R. Thompson, of the Native Affairs Commission were interested spectators.

Col. Stanford read out a statement presented to him by the Barolong Chiefs, with a request that some should be laid before the Government for their careful consideration. The statement included copies of the Annexation Act, taking over the Barolong and their territories under certain conditions: also copies of Mr. Chamberlain's speech when the Natives gave him a reception in the Stadt, assuring them that the conditions would "never be altered in the slightest degree, except and until you yourselves ask for any change." "I do not believe" said Mr. Chamberlain on that occasion, "that Sir Gordon Sprigg, or any one who will succeed him, will endeavour to alter them in any respect; but if anyone should do so, you will have your appeal to the British Government." And "we regret that although we have not asked for any change, a change in our laws and customs is being gradually introduced. The statement next referred to the special tax of 2s. per last per annum paid to the Divisional Council, by the Barolong, literally for the purpose of repairing roads; "but when the state of our roads is pointed out to the Council, they say they are not responsible for them." Still later the people have been called upon to pay a tax on their dogs. "We are not at liberty to dispose this matter as it is the subject of an action pending in the Cape Supreme Court; but we would like to add that it has disturbed the very good harmony that existed between us and the Magistrate—a very undesirable state of affairs."

The statement next touched upon the peculiar manner in which compensation was paid. Some heavy losses receiving as much as people with very small claims, and others again (about evidence the sub-Commissioner set aside as seeking, and was satisfactory) having their claims completely disallowed. The next point was a grant of land to the Barolong by Sir Gordon Sprigg—"not as a reward for the valuable services of the tribe during the Siege, defending their homes, with neither any nor salaries [illegible]

This promise we regret to say still remains unfulfilled. Promises were made that the rights of the tribes were taken from them under Martial Law, were not restored in accordance with a promise made by the Government, some time ago. Another complaint was that the Barolong Reserve is often called Native Location as if the people had been located on it by the Government, as in the case in some parts of the colony. They lastly complained of white men being allowed to shoot on the Reserve with the permission of the Magistrate without reference to the Chief, and concluded with a hope that these grievances would be laid before the Government for their careful consideration, and assured them "of our unswerving loyalty to His Majesty's Government; that we consider it our duty to watch unswerving, and see that nothing whatever, outside the values of British Supremacy within our petty borders."

Col. Stanford called on Col. Panzera "to tell us something about Compensation, he having been a member of the first Commission."

The Colonel said that he was Imperial representative on the first Commission that came to Mafeking, appointed by Lord Milner. All claims that came before that Commission were carefully gone into, and adjudicated upon with fairness and no claim was got nothing. There were subsequent intrusions and further losses, for which related by another Commission. Two of the one called away to military duty and didn't know what transpired afterwards. He, however was glad of the opportunity to testify as a high official of the Government of the Cape Colony, from his personal experience, during back from a period of 12 years prior to the annexation and since, as to the loyal devotion, gallantry and high character of the Barolong, especially during the dark days of trouble and suffering when their homes were threatened. As a member of the Staff, he was aware that promises were made to white and black alike by the officer in command of the Garrison, which promises it was afterwards found impossible to carry out, as large tracts of land were not confiscated as was at first expected.

(*To be Continued*)

—:o:—

LORD ROBERTS OF KANDAHAR, &c.

Lord Roberts, Lady Roberts and their daughters, will spend next Tuesday in Mafeking.

—:o:—

Oh, Reuter, Reuter!

The following garbled "news" came from Reuter's representative, at about Mafeking, September 15th:—

The Inter Colonial Commission on Native Affairs arrived here this morning (?) from Bulawayo, and are starting to-day and to-morrow, the President being Mr. (sic) Godfrey Lagden.

Should "Mr." Reuter ever have occasion to go to the Transvaal, he should prepare to dodge hard-hats and other missiles from irate black chiefdoms, if he would so belittle their "Baba" Sir Godfrey Lagden.

"Amongst the witnesses examined to-day" adds Reuter, were:—

1. Chief Khama
2. Chief Bathoela
3. Montsioa
4. Sebonyane
5. Phatsa
6. Editor of the Bechuana Gazette.

Mr. Reuter should be dipped in a tank full of cold tea. He goes on to say:—

When the Barolong Chiefs were asked what they wished to say, they said they would like the Government to establish Native (?) schools throughout the country.

He probably means that they asked for Industrial Schools.

—:o:—

The Servant Question.

Thus P. Molepo, to the *Friend*, in answer to Councillor Lery of Bloemfontein:

I am convinced that not all the town population believe the Kafirs to be "lazy, insolent, impudent, and indecent." Hundreds of masters can testify with me that a good worker makes good servants. I confess with sorrow and regret that there exist unworthy servants—lazy, impudent, and indecent—but in any part of the world you will find evil tempers as well as good.

By education of the coloured population, Mr. Lery means simply simply a blanket education, including an element of intellectual development. Most white people think a Native sufficiently educated if he can a mule cart, drive a Scotch-cart, and all unloaded work. Thank God there are others who sympathise with the Native and wish and work for his elevation.

Before ending, let me say the Native pay rents and custom duties [illegible] own pursuit. Where can we go without paying 6d. for a pass, or 1s. monthly, besides a tax of from 1s. to 15s. in the cases of those with plots of ground? I could further easily prove, if space allowed, that the Natives assist to sustain municipal [illegible] take their share in paying for police, district lighting, and other public services.

KITISHO.

INAMA tse li sutneng tsa likgomo le linki, tse li *mahura*, *Lithaego*, *megolu* le mala li ka bonoa koa goora Notyoda ao lina ea ogologolo.

J. Notyoda.
Green point
Beaconsfield.

A Magical Mokaga.

Yesterday evening two Kafirs of a musical turn of mind, named Sammy Mashoja and Jackson Magusa, parade Pretoria street in a condition thirsty. They held a conversation in the street, Magusa being the spokesman with a concertina, which he assisted with his voice, while Jackson joined in chorus. They made so much noise that two Native constables, who had no eye at all for music, put them in, and Mr. de Villiers fined them a pound each for illegally using the public street as a concert hall with no having a license. *Pretoria News.*

Wandering Children.

Yesterday, while Trooper Reel of the S.A.P. just at Mooi Plaats was on patrol, he saw two strange figures on the veld about half a mile away. At first he thought they were ostriches, but presently the lanky proprietors of the pair blew into the patrolman, and Reel discovered that they were Chinese. After some trouble (they could not understand a word of English), he succeeded in inducing them to accompany him to the Post, and this morning brought them to Pretoria, where they are detained pending further proceedings. They had about tickets from the Glen Deep Mine at Johannesburg.

THE AFRICAN MISSION SOCIETY.

No. 1, SOUTH AFRICA.

The Missionary Society was founded by the Rev. J. T. Kantyne Napo, on the 6th day of September, 1903, at Pretoria. A New Church of the above Mission Society was opened and consecrated by the Rev. J. M. Kantyne Napo, on the 11th September, 1904.

[illegible] Kantyne Napo has with him as Staff and attendants the following Ministers and Lay Readers:—The Rev. J. L. Mabele, of the Mission Society of Johannesburg and District; Rev. Mr. Dube, Assistant in charge of the Pretoria District Mission Society; Rev. [illegible], Assistant [illegible]; Rev. Tlabe, in charge of the Schidpadfontein Mission, and the Rev. S. J. Brander, of the Ethiopian Catholic Church of Zion, Pretoria. Lay Readers: Mesars. J. Hlana, (Germiston), Johannes Make, of Tweefontein, Pretoria District, Johann Dube, of Kleinkopje, Jeremiah Tlhomie, of Springs, Solomon Motubane, of Johannesburg, Joseph Barret Kantyne, of Pretoria, Simon Kuipana, of Zonfontein, and Joseph Mosiapoa, of Sandrek Siad.

The Mission Society Committee wishes heretofore to take the occasion to thank Mr. Lough, the Superintendent of the Johannesburg Location, for the kindness he has always shown towards the above Mission Society, and may God bless him.—*Communicated.*

NATIVE LAW AGENT.

Maytsela vs. R. M. Victoria West.

In the Supreme Court, Capetown, before Mr. Justice Buchanan.

Mr. Close, for the applicant, asked for an order compelling the Resident Magistrate of Victoria West to enrol one applicant as a law agent. The affidavit of Samuel Maytsela set forth that he resided at Aliwal, and in March last was appointed by the Resident under section 5a, Act 40 of 1896, which the Magistrate had refused. He had for much been a Native police constable, and had received a good discharge. The local practitioners had protested against his enrolment on the ground that he was not a fit and proper person to be an officer of the Court, and that the applicant was incompetent to perform the legal duties of the position. The Magistrate's reasons for refusal were (1) that it was not fair or reasonable to discharge the present from the practitioners, (2) that he did not consider the applicant sufficiently educated to carry out the duties, and (3) that there were already sufficient law agents. Counsel stated that the applicant had excellent testimonials, and that the Act only required that the applicant should be a man of good fame and character, and required no educational test.

Mr. Justice Buchanan, in giving judgment, said that the only qualification set out in the Act for enrolment as a [illegible] was that such person must be of good fame and character. No educational test was required. The applicant had been a Native constable and received a good discharge, and the [illegible] of the district had certified to his good character. A standard of education was desirable, but the law did not require any legal fitness in a law agent. The Resident Magistrate would be ordered to enrol the applicant as a law agent.

The applicant being unknown to us, our only hope is that he will not make a mess of things.

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Kafa go nna ga nke le nosetsa seps fa ele Liyo tsa Tshimo. Tlhoatlhoa tse li Oleng le Lisparo tse li thata.

Fa Hekeng ea BLOEMSPRUIT,

Bloemfontein.

James Pulleyn,

KROONSTAD, O.R.C.

Re nale liloana lile lintsi tse li tletseng; ebong:

Liyo, Linno Likgong le Tshipi tsa go aga matlo Lisparo tsa Banna le Basali.

Meceko, Litakana le lilo tse lingoe cotlhe tse li tlhokong ke Banebo mo ga bone.

Tlhoatlhoa li koa Tlase tlase!!!

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KITSISHO e [illegible] thabeng, mo go *Government Gazette*, ea September [illegible], mme e ikaetse go nea poleio ea pontsha.

E. UPARAM GREEN.
Magestrata ea [illegible].

Kgotla ya Magestrata ea mali,
Mahkeng, Sept. 14. 1904.

KITSISHO No. 78, ka 1904.

[illegible] Mahkeng ea Mogolo,
Capetown, Phato 6, 1904.

LAFA tsenatsena [illegible] 1887, o [illegible] kgoleseng ka tsamaea 4, [illegible] ka [illegible] ka [illegible] ka etare ka MATLHAGO, PHALANA [illegible], 1904, ka VRYBURG (Bohali), ka li [illegible] ka [illegible] ka [illegible] ka Taung, ka Taolo, ka pele ga [illegible] ka [illegible] ka [illegible] ka

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KITSISHO.

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KIMBERLEY

Bechuana Gazette.

WEDNESDAY, OCTOBER 5, 1904

I AM BLACK, but comely, O ye daughters of Jerusalem, as the tents of Kedar, and the curtains of Solomon.

Look not upon me because I AM BLACK or the sun has 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.

THERE is a desire on the part of Downing Street to retain a control of Native Affairs when the mooted Representative Government is awarded to the Transvaal. In this matter the Home Cabinet is actuated by nothing, if not by humanistic motives, considering that (with but few exceptions) the Colonists of both the Transvaal and O.R.C. are not sufficiently enlightened to be entrusted with the destinies of an inferior race. They have flatly refused to grant any form of franchise to the very few civilised Natives, and how can they rightly claim an autonomous control over Native Affairs. The Transvaal Government first decided to take the Cape as a basis on which to frame legislation, with the result that they were shortly apprised of the fact that the Government was aware of the serious weaknesses by the *modus operandi* of some of the Native Commissioners of the Transvaal, moulded by popular sentiment. These gentlemen defend the very offices to which they were appointed. Some of them force Natives to take off their hoots, and leave them across the street when they have to enter the Commissioner's Office for any purpose, or be flogged. Under these circumstances how can anyone blame the Native for meaning that the Boer Fieldcornets—however capricious—were not so bad. In the O.R.C. the 1st Governor once advised a male audience to do their best and make this "a white man's country." His assent to the Bradford Town Council Regulations shows that he clearly means what he said. Look how often their juries differ from the judges if Natives are to benefit by the verdict, and when asked why they return with a verdict that is at variance with the evidence, they coolly tell the judge that they consider it their duty (not to do justice), but to protect the white people. The only place where our people can get justice is in the High Commissioner's office and the High Courts, but it is so expensive to reach both these places. If Mr. R. E. WATKINS was not on the Bloemfontein Town Council, it would be impossible to find a more solid band of rank necrophobe legislators on any part of the globe, except the Farmer's Congress of the Colony. Not only are they satisfied to maltreat their own Natives, but they had the nerve to suggest to the Cape Government to disfranchise us. Such then are the people into whose hands the Home Government rightly hesitate to commit the Natives. And we sincerely pray that they will hesitate until the Colonist inaugurate a more enlightened Native policy. Wish us it is different. On this side of the border we have that expensive little asset, the Franchise, which to us, is worth a Jew's eye. We ourselves are too few to do anything with it, but knowing that we possess it, the Colonists treat our people very well.

BLOEMFONTEIN.

KNOWING THE NATIVE.

At the Chamber of Commerce a letter was read from the Secretary of the Native Affairs Commission, asking the Chamber to appoint a representative to give evidence.

The President's name having been mentioned. Mr Gill said he did not wish to pose as an expert on the Native question. He knew nothing about land tenure—one of the heads of reference of the Commission—for Natives were not allowed to hold land in this Colony. Neither did he know anything about the Native marriage laws, and Mr. Ehrlich knew more about the administration of local affairs than he did. With regard to franchise—another head on which evidence was desired—this question would have to remain in abeyance till they got responsible Government—and then (with the Native vote) it would be a fait. With regard to "religion and education as influences on the character and well-being of the Native" Rev Mr. Rose would be able to enlighten the Commission on this (laughter). He did not think they had any member who was able to tackle the question.

Mr. Schweinberg said there were questions such as "had the earning powers of the Native increased within the past 20 years, and did the Native purchase more luxuries than formerly." He thought these were questions which Business men could answer.

The President said the Town Council would be able to give information about the taxation of Natives better than any other body in the Orange River Colony. Business men only knew the Natives as customers. Beyond that they did not study them so keenly as did the Town Council, who regarded them as a vehicle for taxation (laughter).

Mr. Reid said the Town Council had not been asked to send a representative—if they had, Dr. Kellner was the man.

Mr. A. G. Barlow said the Commission required evidence from men who were acquainted with the subject and the members of the Chamber of Commerce knew nothing about it.

Mr. Turner said he would be very sorry if it was thought that the Chamber of Commerce knew nothing about Native affairs and ridiculed the President and Mr. Gill.

The Secretary's report is from the *Post*, but a contributor thereto informs us that Canon Osborne, Messrs. Scott, Mothibane and Kumalo, also Messrs. J. D. Gregorowe and Mokitlana Nyokong of Thaba Nchu gave evidence, so did the Committee of the Vigilance Association. The evidence was taken in camera, but it is understood that they had before the Commission a complete exposure of the reckless manner in which Natives are handled by the powers in the Colony of Orangeia. Mr. Fongwe acted as interpreter for the Commission.

We are pleased to note that the Indians of the O.R.C. have dropped in to see our people from the outset of the agitation against the charged with the administration of the Pass Law. Some of the things done by Government officials in the New Colonies would be laughable if they were not so serious (or, if they were as such they as the Pass Law) are such for publication. Many, however, are beyond the reach of the judges, as only sentences by Special J.P.'s reach the Judges Chambers automatically. Recently the Bloemfontein and Ladybrand Ward are emphatic on this point, and quash every sentence, unless the prisoner was a vagabond. It would therefore appear that similar sentences by full-fledged magistrates remain unreviewed. And as the poor wretches cannot afford a High Court action, their cases appeal to the majesty of the most innocent and unoffending of His Majesty's subjects are at present sharing the company of criminals, just because they are black.

LORD ROBERT'S VISIT.

Being himself a fighting man, and wounded during the war, Chief Badirile's first public reception since his succession to the Barolong Chieftainship was in honour of the Empire's greatest soldier.

Lord Roberts visited Mossouvanel, Mafikeng, on the afternoon of the 27th ultimo. The Native village was decorated with flags and bunting from the house-and tree-tops. Several divisions of young men were detailed to prepare a way with the approach and escort the visitors into the *Kgotla*. The Earl is apparently as great a strategist in times of peace as in times of war, for his Lordship evaded their notice and quietly drove into the Court with his cavalcade, from the opposite direction. The party included Lord Roberts, Countess Roberts and two daughters, His Worship the Mayor, J. W. de Kock, Esq., Col. F. W. Parsons, Acting Resident Commissioner, F. G. Green, Esq., C.C. & R.M. and several other townspeople, including Messrs. Joseph Gertrans, C. Wright, &c., &c. The R. S. A. P. and Bechuanaland Rifles formed the Guard of Honour. The principal Chiefs were presented to the visitors who shook hands with them and also with their Missionary, the Rev. W. O. Barratt. Mr. S. Plaatje then read the address for Chief Badirile, on behalf of the Barolong.

It is singular that this address was the real translation of the Barolong feeling, and it was an almost verbatim repetition of the townspeople's address, showing that materially Natives and Europeans were as separate as the five fingers of one hand; but as the pulse of the same hand is one, their interests are as like as two peas.

Lord Roberts said: I have been very pleased indeed to see the Chiefs and people. I thank them very much for their address. I am also pleased to hear of their expressions of loyalty to the Throne. We know how faithfully the people of Mafeking (with the brave and loyal assistance of the Natives) have resisted the attacks made upon their homes by the enemy, and I trust they will always keep up their good reputation as in the past. And I wish them all success.

Lady Roberts graciously enquired about the manner of life of the people, and was pleased to hear that one-third of the population were Christians. Chief Badirile presented three sheep for the King; Chief Sitlo Motlomi three cheese for Earl Roberts, and Chief Johnn Mokoena "Lady Roberts, three cheese!" Each of those was vociferously responded to.

The distinguished visitors drove out of the Stadt accompanied by the cheers of the people, from both sides of the road, for a considerable distance out.

THE REAL, the Archbishop of Canterbury and Mr. Booker Washington *did* the slums of New York together. Residents of the city were considerably astonished at seeing an Archbishop and the negro leader walking arm in arm.

NOTICE!! LEISHEY will lend a cut or house so quickly as Chamberlain's Pain Balm. Number of cards such prompts to cure from rheumatic pains. No other is so valuable for deep seated pains like back, limb and joints in the chest. Give this immediate trial and be pleasantly surprised with its remarkable qualities and you will never wish to be without it. For sale by all Dealers.—ADVT.

Hall Viscount Milner of St. James and Capetown.

Hats off for Lord Milner!! Hats off ...or the High Commissioner!!

Lord Milner was fortunate with a staff by the Governor-General of the Transvaal and O.R.C. His Majesty's High Commissioner in South Africa. Despite the forces against his policy, has managed to do so much for our people in the new colonies. We greet Lord Milner and Peace as a Sovereign. The supreme representative on this country of our Sovereign Lord the King. And knowing, as we do, that he is a true friend and a sincere well-wisher, we cannot tell you that which is the cause of our people, we congratulate you on the glorious termination of the hostilities that have marked the period since Lord Milner's arrival in South Africa. Mafeking and the people thereof wish to express our gratitude to the unbounded good rendered to South Africa, and the Natives in particular, by the appointment of that tireless champion of British justice, Sir Richard Solomon—as your Excellency's right hand man. We are sure that the Colonists will be unable to find any fault with the selection.

We have not assisted the British forces for the sake of £ s. d., but have sacrificed our all when helped to the Boers. We took no social equality with the white—we have we are desirous to rub shoulders with them in the Railway Compartments, as we are certainly represented to be not desirous. The British Nation who desires to pay court to and marry the white man's daughter is unsane, for he counts the obliteration of our race and colour, both of which are to us very dear. We remain at the spread of British dominion in South Africa, for the sake of the justice which has characterised British administration in our territories, and helped to make us a happy and contented people. We sincerely pray that these should be allowed to continue in the Transvaal. That they also may deserve the King's gracious protection, and that their interests should not be sacrificed to an undue desire to bring about the very desirable state of conciliation between the two white races. And we can assure Your Excellency that they will take a leaf out of our book and lay down their lives and property, the moment British Supremacy is undermined. We hope you will return to harmony refreshed by the country air and invigorated for the complicated problems still waiting a solution in the Transvaal. Welcome the High Commissioner. Hail Governor-General of the New Colonies.

Johannesburg Jottings.

[BY OUR CORRESPONDENT.]

It would be interesting to know exactly how many Chinamen (1) have died of brain-fever; (2) are sick in the hospitals; and (3) have escaped from their Compounds and settled down to carry on business independently.

* * *

The Wesleyans of the Albert Street Chapel had a regular field day on the 24th September. Rev. W. R. Brown of Krugersdorp came to assist the Resident Minister, Rev. R. N. Maule. He presided in a congregation of over 1,100. Two infants and ten adults were baptised; and the Sacrament of the Lord's Supper was administered to 256.

* * *

The Marriage Law Amendment Ordinance has met with general satisfaction. Throughout the Transvaal, people were formerly taxed to the tune of £5 for matrimonial bliss. All they have got to pay now is King Edward's Crown, viz.: Five Silver Shillings. It sounds almost irreducible in the Transvaal of ours.

* * *

It is officially stated that the tax levied upon the Native population of the Transvaal Colony during the financial year ended June last produced the sum of £271,772. This amount showed a shortfall of some £25,000. But, on the other hand, it is a slight increase upon the sum collected during the preceding financial year, namely, £271,363. In spite of the shortfall, the Native Tax forms a considerable contribution to the revenue. The late Government never collected more than £200,000 per annum from the Natives.

* * *

Some white men's loyalty begins and ends in their pockets. At a Pretoria meeting, a certain Mr. Dunting asked, of the expenditure of £200 on demonstrations when Princess Christian visited the capital, if it is "in all in keeping with his own statement as to the state of destitution in this country, and if it is keeping with the paying of £s. s. d. to keep men from starvation for all this money to be spent on one woman coming here, even if she is—

(Tremendous uproar, hoots, hisses, groans, and hoarse cries of "rats," and "get him out!" Meeting which had operiment sat down). Later on it proved for an answer. Councillor Turner said that he considered the expenditure of the money on the demonstrations was quite in keeping with the state of affairs. "Come is gate expiscopated to those who otherwise would not have had work. The questioner: Was it not useless employment? Would it not have been better to have employed the men in laying out West Park; instead of putting on useless decorations?" (Great hallabaloo, groans, etc.) The pot is evidently going to boil when Kruger visits us.

The weekend is a resting from the *Transvaal Leader*:—Before Mr. Leary last week, ex-trooper Ross kept a warrant and refusing duty and desertion, under the contract with the Johannesburg Water-Supply. The men were engaged in the Colony to work on railway work and were transported to Johannesburg were sent to do duty in the Sanitary Department. To everyone acquainted with the habits and customs of the Kaffirs, their refusal to perform duties of such a nature is surprising. No amount of remuneration or bribe will induce them to do anything of this nature, which is peculiarly abhorrent to them. Some kind of work in the Cape Colony is generally executed by other coloured men, and these men are even subject to the lash in preference to the other tasks duty.

The assistant compound manager at the mortuary site, and the boys were engaged on a monthly contract at £2 10s. a month per head. They were brought out from Gwendolin and set to work. They absolutely refused to do it.

Mr. Leary adjourned the Court until the circumstances were investigated. In the afternoon the Public Prosecutor informed that the charge had been withdrawn.

Mr. Leary addressing the boys said he had made enquiries into the case and found that they had been recruited from all round the country in Cape Colony and engaged on contract. At Bloemfontein they signed certain papers before a J.P., and it was not made clear to them that they had to do mortuary work—that was, to carry away nightcart. Therefore they would be discharged. They would be taken back to the Municipal compound and employed on other work.

The boys, with one accord, applied their hats, ejaculating the Native formula for thanks, and departed relieved and pleased.

OBITUARY.

A Transvaal newspaper announces the death of Chief Gopane, which occurred at his home, Gopanstad, District Marico, on the 25th ult. We conclude with the Bahurutshe on the death of an idle leader, who was comparatively speaking, still a young man. Deceased was a Transvaler, but did not enjoy the confidence of the late Government as much as the other Chiefs, all owing to his pro-British proposition, as he was so great of supplying information to Montsioa's people during their troubles with the Boers. A friend with the Molopo led to the separation of the Bahurutshe, and he established his village on a strong fastness in Mantsaite, where he breathe his last. Peace to his ashes.

GIPSY SMITH.

This gifted revivalist has returned to England after a successful five month's campaign through the chief towns of South Africa. The Gipsy Minister informed a "Methodist Times" representative that the mission has surpassed his most sanguine expectations. He would like to come again, and would suggest to his Committee to map out a year's campaign which will take in some of the small towns of South Africa. "If I say I love as a church, we could carry it first with us, and we could get forms and seats from schools and all that. If we came, a short-six work could be accomplished; I feel more and more I have got the ear, not only of the British, but of the Dutch."

* *

Gipsy Smith on Colour.

"Have you find in your itinerary the race question step in?" "I did a little bit at the start at Capetown. There I was approached by the minister of the coloured people, who requested me to give two nights at the end of the Mission to a coloured people only. Well, the moment they came to me I remarked it. I was against my judgment, and I said no. I said to the people of Cape Town, if you make eighteen nights for white people and two nights for coloured, you will at once draw the line and create a feeling which might not be right. I was sent to preach the Gospel. Of course, I was told that I did not know the people of South Africa as they did, and that I must take their judgment on the matter. After some talk, I said to these ministers: 'I will bow to your request if it is the wish of the coloured people.' I was then called to a meeting of coloured people. I said to them: 'Do you want these meetings had been granted specially for the coloured people, as it was the request of their own ministers, but if they liked to come with the rest of the people, I would be glad to see them.' They came in vast numbers. About 400 of the 2,000 who passed through the Inquiry Rooms were coloured people. They killed it so far as I was concerned. There has always been a portion of the coloured people in the Mission, and I have been delighted to have them."

* *

In his *Life and Work* we read that of his first visit to America:—"I saw a congregation of coloured people for the first time in Philadelphia. It was a Conference service, and there were hundreds of my sister brethren were present. In the evening I preached to the dear people, and I saw many passages there terrible, I believe, of the church of God, those knowing that this is a well-ordered congregation, I believe, I remember that when the offerings of the Lord are made, the Lord, from the office of brethren, is made to call the official meeting into fault, and they carried. And, Lord, before this take these official emblems do after me. Lord, they want seven sittings, seven boxes, and do it, Lord, and change, and the Black brethren come to the official leaders, rise out in a rebellious manner. Amen, amen. I have had to do that just before yours had done." And the pastor went on: "Lord, go up into the chancel and enter the organ." The organist, the man sitting just behind, smiled and said, "I guess." He said, "Come on, organ." The organist, the man sitting just behind, smiled and said, "I guess." He said, "Come on, organ." The organ

TLHOMAMISHO E KGOLO EA GA JAMES DOAN.

JAMES DOAN.

James Doan, morekisi wa lithare eo o tumileng ee Kanada [illegible] ga gagwe ka [illegible] fa golimo, ke ene e [illegible] tsela ea setlhare se se [illegible] se o se shele[illegible] coeng—[illegible] Doan's Backache Kidney Pills.

O na a utlwisiwa thata ke lipolelo tse li ntwetse li kileng [illegible] ntse [illegible] ka [illegible] ka [illegible] ka

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MOLEMA.—Ke Moilhabatlhe, ka October 1, 1904, mohumagadi na ga Chief Saje T. Molema: mosimane.

MOGOLETSI.—Ke Johannesburg, ka September 9 1904, mohumagadi na ga Mr. E. T. Mogoletsi: mosimane.

Koranta ea Becoana.

LOABORABO, PHALANA 19, 1904

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KEZEKIEL.—Lord Bishop of Pretoria, St. Rev. C. E. Carter ona a ya geragotse mono. Ga nna tiro e ntle-ntle ewa ya ntsopotsa fanyi ba me bo Ra-Thaba Nchu le Gabariele. A re shokofetsa Moruti le Tichere, a ntse ara " Botsana ba mokokolopo (?) ba ntse ba ikgopa ka mokokolopo (?) ba ntse ba ikgopa ka mokokolopo (?) ba ntse ba ikgopa ka

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(Molori le Motheli oa Libaesekele fa Hukong ea).

President St. le Von Brandin St.

JOHANNESBURG.

O ka thuka Baesekele es ragne fela yaka u e nta. Ikabali ka Koranta ea kae Gauteng ka ira fela le ene, ka mo lata lo chipi. Le tse lincha oa li rekisa. Gaufi le setoro oa libuka tsa Seccana le puo tse lingoe tsa Bancho.

KITSISHO.

LINAMA tse li siameng li tsa likgomo le linku, tse li mahura.

Litlhogo, megolu.

le mala li ka bonoa koa goora Notyoda ao loza ca ogologolo.

J. Notyoda.

Green point

Beaconsfield.

Mrs. R Peach.

O rekisetsa Batlhaping diloana cotlhe-otlhe hela ka choanelo

Mo Bentleleng oa Batlhaping, koa

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Go lebagana le gaora KEKE

Na tlang e ma ele aga Boeha!

J. R. REID.

Tiro e ntle, tlhoatlhoa li siame, le gone o lira ka bonako.

Bechuana Gazette.

WEDNESDAY, OCTOBER 19, 1904

I AM as ma, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains of Solomon.

Look not upon me because I am black, or that the Sun has 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.

HALF A LOAF IS BETTER THAN NO BREAD.

THE Native Affairs Commission, which has been *doing* South Africa now for fully a year, is about to accomplish its mission. They sit very tight over their proposals, but it has leaked out another that they are going to recommend the New Zealand form of separate parliamentary representation for South Africa. So far as good.

Now let us briefly examine the motives underlying this separation. New Zealand has a population of eight hundred thousand whites to forty thousand blacks. The Upper House is composed of 43 white and 2 black members, and the Lower House of 72 European and 4 Native members.

The Transvaal on the other hand, has a white population of 300,000, while the black population number no fewer than a million persons—about 25 times as many as the Maoris. Are they prepared therefore to elect a numerically proportionate number of representatives as white New Zealand, and give the blacks a proportionate number, which will be about 100? We are afraid that they will be in a hurry to "separate" like New Zealand, but will shrink from its attendant obligations.

In New Zealand the Natives are the landowners. They may only lease, but cannot legally sell ground to the whites. The latter have adopted many subterfuges to brow-beat the prohibition, one of these being marriage with Native girls (not so much for love as for the purpose of dispossessing the Natives of their land) regardless of the grave consequences with which the process is fraught, showing as once the level to which a white man is capable of being dragged, by avarice. Then a number of Maori women died, leaving white husbands to inherit their estates, until the practice was countermanded by legislation prohibiting inter-marriage.

In the Transvaal on the other hand, the white are the landowners. Legally they may sell land to the Natives; but the Transvaal Native Affairs Department has strongly opposed every such transaction, for fear that investment in fixed property will make the Native independent. But, why the Natives have not yet availed themselves of Lord Milner's suggestion, of running the Department before the Supreme Court, for thus interfering with a legal transaction, "no fellah can understand.

Again, in New Zealand the loyalty of the Maoris was nurtured by a British population, while the so-called public opinion of the Transvaal is wielded by American and French Republicans, loyal subjects of the Kaiser and Czar respectively, Spanish democrats and Italian Socialists, Belgian Jews and anarchists at heart; in all of whom the Native can give points in real loyalty to the British Throne.

Again, in New Zealand on the one hand, the "separate representation" was introduced in order that black men should sit in Parliament. It was found that if mixed voting was allowed, the Maoris would always be out-voted by the whites and they would perhaps never be able to return a black representative. In the Transvaal on the other hand, it is being introduced because the above-mentioned heterogeneous international-ists (conglomerate) for the sake of convenience under the term white) would not have black voters under any consideration, not to speak of black M's. P.

In New Zealand the "separation" was prompted by humane motives, while in the Transvaal it is a compromise between humanity and its counterpart.

In short, New Zealand's separation is purely British, while that of the Transvaal is trans-atlantic and continental. A quaint success, which has apparently also leaked out, is attributed to the Commissioners. They are going to recommend, so says the Pretoria correspondent of the *D. F. Advertiser*, that the Natives elect their members separately, but *they must be white*. Goodness gracious alive! We cannot believe the report, we have not such a low opinion of the Commissioners, for anyone who thinks that way cannot be credited with any degree of political intelligence. White "Bechuai Green," returns Sir Mancherjee Bhownaggree to the House of Commons, because they consider him the best person, who is best suited to guard their best interests. And if the Transvaal Native is going to get it vote, and that vote is separate from that of the white community, he will naturally be the best judge as to whether his best representative should be white or otherwise. His Franchise will be a boon if it is to be accompanied by official distinction as to whom he should nominate, and you would have to call it by another name, for that is no Franchise.

Now, the Cape's is the only statesmanlike representation, which, (under the peculiar and exceptional circumstances of South Africa), is least likely to wound any side. Here we have a franchise which is unconditional and untrammelled. It protects us from the onslaughts of white exploiters without Downing Street interference. We have not yet elected a black member, but we have the "black peril" and no white legislation, and our labour difficulty is no greater than that of any other country. The fact that on the re-opening of Kimberley last month, the manager could insert a notice in this paper and get more labourers than he required speaks well for our Colony. Here, the Native question is settled and the recommendations of the Commission cannot affect us to any great extent, but we would fain ask our people in the new colonies to accept New Zealand Franchise, as however constitable to this country, it is better than nothing at all.

The Maori Vote in New Zealand.

The above particulars on the status of the Maori are gleaned from several sources. Now writing we saw the following letter in the "D. F. Advertiser" which further widens the difference between conditions here and at the antipodes. It will be seen that, at the latter place, the balance turns decidedly in favour of the blacks, clearly showing that after the free vote has been made of New Zealand and her Constitution, by South African writers and public speakers, our people owe her an apology. Says H. P. Tucker, in the "Diamond Fields Advertiser" :—

"In your excellent article in yesterday's paper, entitled "The Political Status of the Black Man" you have made a slight mistake in your facts, which I beg to point out. Referring to the political status of the Maori, you state, "inter alia" :—"That country (New Zealand), it may be explained, is divided into four Maori electoral districts, each returning a single member." So far you are correct, but you go on :—

"Under this arrangement every adult Maori gets a vote, but his share in the elections is strictly confined to the election of four members. As regards the choice of the 76 European representatives who sit in the popular Chamber, he has no voice whatever." As a matter of fact, any adult Maori (male or woman) can claim to be placed on either the European or the Maori electoral roll. But he (or she) cannot get on both rolls. A Maori adult is eligible to stand for an European constituent, *vide* Hon. James Carroll (Hon. Native, the Colonial Secretary, who is a full-blooded Maori, and represents a European constituency in the Gisborne district. Besides the four elected Maori members in the popular Chamber, the Governor has appointed four Maori members in the Legislative Council. Sir, could it be not regretted the South African Native the same political privileges as are enjoyed by the Maoris? Surely no analogy can be drawn between the present conditions of the Maori and the Kafir. Fancy, for instance, a Kafir boy as a pupil at, say, St. Andrew's College! And yet Maori lads attend the best colleges in New Zealand. Truly the "civilisation" of the Kafir is going to be a very great problem."

Viscount Milner.

Rumours are again in the air that the High Commissioner is about to tender his resignation. God save the Natives from such a contingency just at this juncture. No prophet can predict the probable fate of our people in the New Colonies in the hands of a less capable diplomat. We dread that the constitutional wild dogs of the Transvaal, so long held in the leash by Lord Milner's liberalism of "equal rights for civilized men," will devour them, if His Excellency left them before they are armed with their "Maori Franchise." Should these rumours however prove true, and that Lord Milner is to leave the country, as he is bound to leave some day, the next best course would be to abolish the gubernatorial lieutenancies, and give each of the New Colonies a full-fledged Governor : either giving South Africa an independent High Commissioner, or raising the Cape Governor to that high office.

Native Affairs.

When the Native Affairs Commission reached Mafeking, our editor informed its Secretary that it would have been easy, and very convenient to all concerned, had the Chiefs of the Marico District, (which is just across the border) been advised to come ope and give evidence before the Commission in Mafeking. Some of these tribes include the most prolific agriculturists of which any country could feel proud, and as they were separated from Pretoria by hundreds of miles, of country and East-coast Ferret Fences, it was probable that their evidence before the Commission would be lost to the Commission. The Secretary said that the Commission wanted to keep the records of each Colony separate, and the following correct translation of a communication, received from a very popular Bahurutshe Chief, shows how the records of each Colony had been kept separate:—

TRANSLATION.

To the Editor, Bechuana Gazette!

SIR,—The Bahurutshe would be much obliged to you for space in the Koranta both in English and in the vernacular, for the following two distinct grievances : On the 3rd instant, the Chiefs of the Bahurutshe were notified by the Native Commissioner E. Stubbs, Esq., to attend at Pretoria before a Commission of Native Affairs. It was added that the Chiefs could travel to Pretoria by rail via Mafeking, Kimberley, Ba-Ptar and Bloemfontein, paying their own fares and finding their own provisions. The notice was more than a criminal summons, as it did not even make clear to us what we were wanted to appear before the Commission for. We went to the Commissioner's office to ascertain if the heavy expenses of this long round about journey would be defrayed. Mr. Stubbs telegraphed to Pretoria and as answer came to say :—"If you like to come you would have to pay your railway fares and provide your own food, as we will not pass you with warrants." Now, the Bahurutshe and Matlaka Chiefs had not contemplated taking this long holiday, they found it difficult to find the money for a passport to be undertaken directly at the instance of the Government, for an object unknown to them.

Secondly : His Excellency the Governor-General of the South African Colonies was in Zeerust. We, local subjects of the King, the Bahurutshe residing in the Marico District, which was visited by His Excellency, were not told of his visit by the Department directly over us, nor were we warned to pay our respects to and make the acquaintance of a great man who rules over us, and who we had never seen before. It was a standing custom under the old Government for the supreme head of this State, the late Hon. S. J. P. Kruger, to visit us. Both the Commissioners and the Landdrost were notified us. On those occasions the Bahurutshe of Lichtenburg and Marico used to be in fine form. In addition to this we always had free access to the President in Pretoria, to whom we could personally represent our requirements, and who was always the first of our Chiefs when they were at the capital. The present innovation does not look like an improvement on the old order of things. Our Chiefs were formerly respected by the Government, but now we are kept too far in the back ground, only becoming prominent when our taxes of £2 and £1 per head are due. We can do with a little more considera-tion from the authorities in these matters.

Yours, &c.,

MICHAEL MOILOA.

Lisokana, 11th Oct., 1904.

White Pickaninnies.

The Natives are indebted to the "Transvaler," a Dutch contemporary of Johannesburg, for administering a timely rebuke to the very silly whites by of that city, who make it their business to molest unoffending Natives, who happen to be walking or cycling past them. Says our contemporary : "Six witnesses can attest that these youths often contravene the law in the most shameful manner, assault the Natives with stones or throwing grass and paint and other dirt at their clothes, and even beating them when the blacks did not offer the slightest provocation. The Kafir would now and then report his trouble to a policeman, but instead of believing him, the latter would give him a blow, and invariably order him to "vamose." Evil white" boys were thus encouraged, the Natives disaffected and the law disregarded.

Last week three white boys attacked a Kafir and assaulted him barbarously ; when he called a policeman, he was disbelieved, and the Policeman gave him a kick in addition. What would be the result if the Kafir was to pick up a stick or a stone, and knock one of these offending boys a deadly blow. Some Kafirs declare that they will arrange themselves on the white boys who perform all kind of naughty tricks between 6 and 8 p.m., and on Sunday afternoons, especially in Avenue Road. And we warn the Police that there are people who mind their neglect of duty.

Native Lutheranism in Kimberley

The Auxiliary Conference of the Orangia-Griqualand District of the Mission Mission assembled at Kimberley, at the end of last month. After the termination of the session on the 3rd inst., the Superintendent, the Rt. Rev. H. Grutzner, attended at the Church of St. Paul, Newton, to ordain three Native candidates to the full ministry of the Lutheran Church. Such ordination was the first of its kind, as hitherto all candidates for the ministry were required to complete their courses in Berlin, and Natives were not disposed to avail themselves of over-sea studies. It now appears that the particular regulation had been relaxed, presumably because other Evangelical Denominations did not insist on sending candidates abroad for ordination. Crowds of Natives came from the Diggings and surrounding districts to see for the first time, three of their country men in clerical robes. Some dozen of Missionaries assisted the Superintendent in the ceremony of unusual solemnity, prominent among them being the Rev. Sang. Albert Kroef, D.D. of British Kaffraria, author of the Kafir Dictionary, whose painstaking researches into the intricacies of that language, and accredited benevolence, has made his name a household word among the Natives of the Eastern Province. The new Native ministers have behind them many years of evangelistic experience, and their spotless characters justified their appointment. Rev. Isaac Mashalane assigned to the field on the Fields, Rev. L. Thaliabo to Koffiyplaats and Rev. M. Mokae to Grootgeluk. We wish them well.

Lilywhitism.

At the beginning of the year the Federal Parliament of Australia decided that steamers employing a black labour should no longer be allowed to carry His Majesty's mails. The result was that no company tendered for the mail-contract. A short lesson was thus taught the Federated Parliament which had no alternative but to eat up its former stipulations. To cut the tenderers the July Parliament of the Australian Commonwealth offered wider latitude in many respects, but again excluding the all white labour clause. The result was that they received—not fast—one tender.

* * *

THERE is a shortage in cotton pickers throughout the South at the season of the year, says the New York Tribune, and some of the mills are shut down through the cotton bale are advertisings in the North for 8,000 Negroes to pick cotton. Perhaps the planters will remember at this time the words of Booker Washington at Chicoteau's dinner, spoken in the winter, and have him pick your cotton in the summer."

* * *

READERS of the daily papers will remember that Pietersburg is the birth place of the White Leagues—an association started for the sole purpose of boycotting Asiatics. The Pietersburg Native paper *Ledile le Bahlali* tells us that one night an enthusiastic supporter (presumably an official of the Lilywhite organisation) put a business card to the commercial houses of the town, the reading thereon : "Go to the morning the moment found photo pilaraded with Negro boys leaving Asiatic orders in 2-inch type, NO COOLIES SERVED HERE. The alarming with which they were immediately defaced by those white traders who do large business with Asiatics was simply ludicrous. Had they set their hands on the unregistered traders, it would have been all day for them : mirth would have been turned into grief. Should the proposed Asiatic boycotting be pursued in some of our leading stores would have to close down. Times are bad enough without thinking of such measures.

* * *

BETWEEN 250 Natives were convicted and fined for joining a strike at Kimberley, a Kimberley papers says it is rumoured that in the event of another such movement Chinamen will be imported. It would be interesting to know exactly what the Rand mine owners will import when the Chinese Coolies at Randfontein are at their next strike. If we did not have the respect which we have for the authorities of the Mining Corporation at Kimberley, we would characterise the "threat" as nauseating but a nauseous bit of black-mail.

AS OTHERS SEE US.

Native Politics.

Sept Fonti : The effect of these recent attacks of the subsidized Press upon the Native Franchise Question has been taken advantage of by the other side to undermine confidence in the Progressive Party. A few have succumbed and we regret to observe from the tenour of our contemporary the *Koranta Becoana* that the bombardment of the Rand Press on the one side, and the diplomacy exhibited on the other by the South African Party Press has sent the Editor clean over the fence. The Progressive-cum-Bond fence was always as movable and rickety structure to sit upon, but the fact is more regrettable because it ranges a section of the Native Press on a narrow and exclusive platform, which may have the effect of intensifying those racial propensities which the hitherto liberal attitude of the *Koranta* has helped to avoid.

[We are glad to note that our contemporary does not approve as of firing over the fence voluntarily, but advise that we were "sent clean over the fence by the bombardment of the Rand Press" We claim several syllables of course : but have never claimed to be impervious to bombs.—Ed.]

Offended Native Sensibility.

Says the *African Review* :—The prevalence of European Hiroes cases is strongly exercising the continent behalf of the South Africa Kafir. The Native news paper of Bechuanaland remarks with nerve :—

There are becoming so common of late that the fact of their not being included in the domestic columns of our daily papers is because they claim the best part of the news column under glaring headlines. Our chief dread is that the evil may cast its ramifications into Native Society, as an occasional Native case is sometimes reported.

It is to learn that even in "Native Society" an occasional case is reported. From a Native standpoint, this intrusion of the white man's custom is peculiarly alarming. Imagine six irate injured women suing for divorce from their erring husband—or an injured husband six times over !

[Well, the column says he hates foreign discussions of South African affairs, by English speakers and writers, on the grounds that it is largely characterised by ignorance ; but we have never before thought that the *Review* was guilty of any such ignorance of the most commonplace of Native questions.—Ed.]

Who says that the Zulu is devoid of poetic talent ? The following is an English translation of a love letter sent by a Zulu south whose present calling is that of a kitchen-boy in one of this borough's in Johannesburg :—

"Your letter reaches me coming.

All the world was dressed.
The sun shone brightly from gladness,
And all Johannesburg sang for joy.

I am rejoiced to hear of your arrival.
With me nothing goes wrong.
Because I am for sport inspired.
"Happy the gazelle, you road open!
Happy the stars, you which throw to us
Whose upon you.
Happy the birds which fly above you!
When you pass by the trees in the
these birds.
Because of your beauty.

MERCURY.

THE First AND Last COFFEE STALL.

Batho ba nna ba ba agileng Dikgakala ba tlo itumelisiwa fa ekane ere ba goroga mo Kimberley ba go ja batla Kofi ea lephakela, le kyo ka nako ecotlhe, mo ga First and Last, ntlonna ea Kofi e e kafa bothabatsi ya ntlo ea marika. Kofi, Lipo ka nako ecotlhe motshegare le busiqo.

W. HENRY,

Market-Square,

KIMBERLEY

EANG GO

J. H. O'CALLAGHAN,

MARKET SQUARE,

KIMBERLEY.

Fa le Batla

Dicoalo

Ditlhomesho

Difenstere

Kgone di thata cotlhe tsa go aga matlo.

C. FRISBY,

Morekisi.

Lichtenburg,

Transvaal.

W. Lock,

MAGOGONG

Jeletsa go itise bitsala tse bo tsa Batlhaping le Becuana ba bangwe ba Kolong le Magogong fa a nabogopa mo mangnong abo a gale mo Magogong. Letlhoto ka metlhale cotlhe li ka bonoa mo o gone ka tlhoatlhoa tse li lekanyeng.

Koranta' Becoana

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P. O. Box 11, MAFEKING,
S. AFRICA.

Aunty Rogers oa Makuakere.

Polelo ea Molemo o o tumeleng.

Ke linyaga tse listri tse li fitileng go no go agile mosali mogolo mongoe oa Lehuakara mo metsenengoa Canada, eo o ne a ratoa bobeli a itsico ka lesa ya Aunty Rogers. Gma ana le kico ea go thahanya molemo ka lithito le merogo, a polsho ea cona ena a itsa setle. Molemo o o ligatsang cotlhe ene ele oa matlhoko a liphio, yono botlhoko yo bo no ko gakatlise balemi bale hantsi mo tikologong e o, ba ka nthe en tifo go no go ba lebanye go berekanyo metheleng cotlhe ea li phefo; Bontsi yo bolokega mo lithokwafaong le gone se itsitse hatho bale hantsi mo liphiphing, yanong sa itsieo yaka Aunty Rogers Kidney Cure. Me erile ka berwa bogorometsega yo bo ruang kgalala le gaufi botsile go kopa Aunty Rogers gore a ga a fake a bata molemo oa gagne ca Liphio, ine botumo ya a molemo oa gagne yon fitlha mo litsebeng tsa ga Mr. James Doan, mutsenape es mogolo oa Kingsville a tsa es molemo ocaga Aunty Rogers le kico ea gagne e kgolo ea lithare ea 'molesia fa molemo oa ga Auntry Rogers o thuse. Lefa tiro ea molemo oo ele ntle bobe, 'me Mr. Doan ene ka nthe ea go gopolela a o baakanya ala a o bere mo tshiamong yanong ea tlhelea oea relelelee ke sepe sa matlhoko a liphio le choenyego a setlha,

Yanong o simolotse go nna molemo o nang le polsho mo liphiong, o lifolisa fa golimo le gone o lithatafatse mo teng, o fefera lilo cotlhe tse li sa itshekang mo maleng.

Ka linyaga lile lintsi molemo o ono o litsiso fela matlhologong ea motse o ga James Doan, ke gone ke mokgoa o nteng yalo yanong li itseong faele likgolokoane tsa ga Doan tsa Liphio, yana morago tsa tloga tsa itsieo fa ele *Doan's Back Ache Kidney Pills*. (Likgolokoane tsa ga Doan tsa Mokotla le Lephio. Yana lotumo yon cone yon 'na yon gola ka monokela, gofitlhela gompieno li be li itsieo mo lefatshing yotlhe yaka molemo o gakgamatsang ea liphio; barekisi ba melomo ba li rekisa mo mafelong ofilw ka 3s. 3d. letloyana le le yon ka kgotsa 12s malkyana ale maratany.

Li fetile go ena mo ngakeng go sa mo ngakeng e egoe, kgetsa go con mo hospitaleng go ea go e ngoe me potelo ea cône ke ea phenyo e e senang go lekanyelioa. Molemo oa likgolokoane tsa ga Doan tsa Mokotla le Liphio, ga o kake oa bolelwa go tlola selekanyo, ka go nne liphio ke tshokolo ea 'mele e kgolo, li sekisa 'mele ; setlhare seo, sa liphio se lireeoe batho ba ba fokolang, ba ba felileng, ba ba lapileng, ba ba lubakanyeng, ba ba se nang boikhutso, ba ba chogang, ba ba gakatsegang, ba mabetoe-epelonne, ba ba sitang, ba ba phegelo li khutsoane, selili, segatetsa, bekoe, go seregu, nhanhang, litsebe, methale cotlhe ea li fevere le matloetse a a coang mo go noeng metse a a sa itshekang.

Batho ba ba nteng yalo la na le matlhoko a liphio, me ba ba folisiwa ka go fulisa liphio pele. *Doan's Backache Kidney Pills* o lira yalo. A o male matlhoko mangoe a a nteng yalo, *Doan's Backache Kidney Pills* li ka rekwa mo furwisengbothle ba molemo, le mo litsengbothle ka 3s. 3d. letloyana, kgoso 12s. matlonyana ale maratara lefa o ka li rekoa go beng ba cone

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re tla itumela go lo naea ligakolodo koantle ga tsela

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(Moroa Isaka oa Mosigi)
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O gaufi le ea Lipose, 'me o sega ka selekanyo se se kgatlhang. O pasitse kala thipeng ea lipaka. A ko le mo lekeng.

Yaela ea Konferense e e romelang Lerele tsa Seekwa tsa Phuthego ea Ha-Wesele Method tse ea South Afrika.

BARATLENGOE BA BA RATLANG,

Le lomolume ke Konferense e yanweng e kohunotseng ene Durban ka Natal. eare lomolang Lefakolo le Balati ma kwekeng onlile tsa phutheego tsa Sarwana. Morena o re tshegofatsa ka mokgoa e o gakgamatsang le gore a re ntshetsa yalo, 'me o re tsietse maratlo. Ke gone a re batla Begwa ya Makoma pele le tshiamo ne Ore. Ke go etelaba ebanolo ea rona me Molemong gelpele, le go itse go lana litlhokolo tsa rona mo go Ore, ka gorme Ha re tshiela.

Tiro ea rona e kgale ke go yela botshepe yaa mae go re ba lebing mo litsebeng tse li botshepe mo lefatshong yotlhe. 'me gore mongwe le mongwe a amoele ke ina ka ao go pele, morwa o rwala ka ntlo-e-ngoe go lira molemo. Go seka loa ba ba khutlela thipele ea ma gae. Lotsapa le mo go jose go nae lleng go lahoe ntle le lo botshepho go ilma go repelen, go le kake loa ena le se hoke matshego. Hana ba lempe loo le tsala ngoe e e ka le etelang go e kake ea mo e se hoke molemo ea mo e e; ke kagoo ba kala ba re: "Fa go ana gopa fa gae ntle ea Molimo, le kgaoe ea legolimo." Re tlhokomele go hona tsaiyana ka rona ka lenoe lileiloe tse li botshepho ka gore ba li tsele sentle.

Lo lona kafa pele ea ga Seepumamane e retsang mo tikologong tse mahisi ka gaoo, go emme, mo gore hana ba rona ba pele mo mosong ba chosenyo go bala ka ba rata hlenale tse li botshepho, tse li kutlhwang ka gae ee ba "matsie." Ke gone a re ba nana ka hakwetla ba thlomamale gore lana ba hoee ba baainane le lasetsana ba tsamae Kereke la Sekele ya Sheotiga. Batho ba ba batsi ba rata go ba hoee hanne ba le ba

Koranta ea Becoana.

(BECHUANA GAZETTE.)

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Babereki!

CAPT. C. GOODYEAR, Tsala e e tbata-thata ea BECOANA, o amogetse taolo eotlhe ea BALIRI ba BECHUANALAND TSHIRELECO, GRIQUALAND WEST le Distreke tsa bo-MADIKO le LICOBOTLHA, ba ba eletsang go ikontraka mo go WITWATERSRAND NATIVE LABOUR ASSOCIATION, METLOBO ea koa GAUTENG, JOHANNESBURG. : :

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Yaanong motho o ka ikontraka kgoeli lile NNE [4

BALIRI ba phutheloa mono Mafikeng, ba romeloe koa Krugersdorp. Go agiloe ma tlo a boikhuco mo tseleng, mo mefago e bonoang teng. BABEREKI ba ka ikontraka mo baphuthiug ba :—

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O rekisoa ka botlhe ba molemo, ka 2s. 6d. kgotsa o ka o romela fela koa go DR. BECK, "GOLDEN DROPS," Box 703, Capetown, da. Ba Poss. Romela litempo o tlo o bore bakanyana e e boleang mmile kaga molemo o mogolo o.

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Aunty Rogers oa Makuakere.

Polelo ea Molemo o o tumeleng.

Ka lanyata tse linte itse li fitileng go no go agile moseli mogolo mongoe oa Lekuakara mo motsaneng oa Canada, eo o ne a ntse bohali e [illegible] ka [illegible] Aunty Rogers. Una ana le kico ea go tlhakanya moleno ka lithito le merogo, e polisho ea cone (na a ntse sentle. Molemo o o ligatseng ccathe ene ele oa matlhoko a lighiri, yono bothoko yo bo no bo gahalitse balemi bale bantsi mo litoloong e e, ba ka utlwa se tsro go no go ba lebanye go berekaa mo methaleng eothe ea li phelo; Bontsi yea bolokwa ma lithokofaong le gone se ntsitse batho hale bantsi mo liphuphang, yanong sa se aang boikhoo, ba ba chogang, ba ba gahatsegang, ba 'mabetoa epelonte, ba ba sitang, ba ba phelego li khocone, selili, segatsetsa, bakoa, go seriga, ubantlang, litsele, methale eothe ea li fevere le matloetse a a coang mo go noeng metse a a sa itshekang.

Batho ba ba nseng yalo le na le matlhoko a liphio, 'me ba ka folisiwa ka go folisa liphio pele. *Doan's Backache Kidney Pills* o lira yalo. A o nale matlhoko mangoe a a nseng yalo, *Doan's Backache Kidney Pills* li ka rekoa mo bareksieng betlhe ba molemo, le mo litoreng ka 3s. 3d. letlopana, kgono 17s. matlaopana ale maratare lefa o ka li rekoa go bang ba cone

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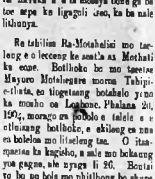

Tsa Mafika

Pula e komakomile, me ka bona fela a ila ta mafoe. E ntse e bonala fanaka sentle, me monongoa e tlhaga ka go re chosa. Koa Letlhabane mare a helele poli lile 14, eare ka lephakela ka Tshipi ea foa batho kua go Nthua, ca phaya phiriagare ea go ea ka setlhoa. Eapere tse li ne li pagama fa mosejeng tse kape ruleto mo ne ntsiga go ea go re ayego. Ra abolofa ellare ka pula e simolotse e ngotle litlali e oketse melopa gore batho ba lome.

Makanyane a lemogile fa batho ba tsoeva lilithobe ka Makgoa, yanong a fita go rata la go bona mo li acoma ang, beng le ntse ba a lelile tsatsi le ntse le jenne. A tlhaetse poli go a Monako kua Tlapeng, a gantshoanya poli lile 17, a felela ga Tshethebona a fira ka batla. Ga re fise gore Makgoa a tla re nesa lupe li letse fa thile ea lemogile le ba Matsoa a nagn gore re iplema ka Yana Lotomo yea cone, ya na 'na yea gola ka monokela, gotlhela gompieno li be li itsieg mo lefatshing yotlhe yaka molemo o gakgamatsang ka go lipiho; lurekisi ba melemo ba li rekisa mo mafelong ottho ka 3s. 3d. letlopana le le yosi ka kgotsa 17s matlhoana ale maratare.

Ga felile go coa na go ba go ba ngakengo e egoe, kgotsa go coa mo hospitaleng go ea go e ngoe mo pelelo ea cone ke ea phenyo e e senang go lekanyelloa. Kelemo ea likgolokoane' tsa ga Dean ka Mokotla le Diphin, ga o kake oa bolelea go tlola selekanyo, ka go ne liphio ke tokololo ea 'mele e kgolo, li ne kisa 'mele; setlhare seo, sa liphio se lineoe batho ba ba fokolang, ba ba felleng, ba ba lapileng, ba ba lubakanyeng, ba ba se aang boikhoo, ba ba chogang, ba ba gahatsegang, ba 'mabetoa epelonte, ba ba sitang, ba ba phelego li khocone, selili, segatsetsa, bakoa, go seriga, ubantlang, litsele, methale eothe ea li fevere le matloetse a a coang mo go noeng metse a a sa itshekang.

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Matsalo.

MOLEMA.—Ka Motlhokabtse, ka October 8, 1904, mohanagadi ea go Chief Saba T. Molema; monamane.

MOKETSI.—Ka Johannesburg, ka September 9 1904, mohanagadi ea go Mr. E. T. Moketsi; monamane.

Koranta ea Becoana.

LOABORARO, PHALANA 26, 1904

EREKA mo bathung go nale mogopolo oa go tshelela koa Transefala ka likgomo go ea go li batlisa tlhoothlo, mafoko a moshotho oa Transefala a chosetse go ba'a babali matlho Monna oa Moshotho o ile koa Tlokoeng a lopa passe ea go ntsha likgomo koa Tshirelecong a li isa Transvaal. Koa Tlokoeng a neoa passe. Erile ka a itse fa mohao o nale libelebeyane a tla kaano Mafikeng, gi la go aketsa thatafaco ca tumeleio ea Gaborone. Yana a tshilisa likgomo go coa Lobatse go feta Lobutshe Fa a fitiha mo Sefatlhane mapolisi a no eta pele. O rile ka a shupa lithata tse o li amogetseng mo bogosing yoa Tshirelecoe le yea mono, bare kgomo tsa gague ka li tlola-tlolile meleoane bobe li choaneoa ke go leleoa ke tlhoholo fela koa ntle ga kgang e telele. A sinela koa bogosing ea ea go shupa li permite tse gague; molemo o o o bonyeng teng fela gatoe ga nke li bulea ka a chotse lipase tsa Gaborone le Mafika 'me fa ele go boea gone ga go eo. Ke fa motho oa Moshotho a flogela likgomo mo Sefatlhane a en go leka koa bogosing yo bo gold yea Choane. Fa a fitiha a shupa lipase tse li mo naeng chounelo ea go isa likgomo Gauteng, a lolela le kafa li kganeoeng ka teng mo Zeerust. Ba gana go utlosa. Bare ke tse li ne li choaneoe ke polao fela eseng go kganelea, morago ga kgang e e utlwiang botlhoko ea una gone la mo nseng teticlo ea gone o ka li kganela fela koa Lobutshe, ca fa a lira sengoe a ira ka cone teng. Ga li na go coelela, go li na go kata ka morago.

Melemo elile ea gahala koa Engelane ea gone Lord Milner o tloga a tlogela taolo ea gague mo Likolongo tsa South Afrika e tseoa ke o ele. Batse ba lekile go tlhoothoma koa Gauteng go botsa High Kourishenara gore a ke on a, gana gore ke kgono nyaa. Ga yana ga go itse ope gore a ke mafoko. Go ka utlwisa batho ohata fa monna oa a ka coa mo fatshing yeno go santse yana. Mo South Afrika go tsamaea Komishene ngoe o go toeng ke eare a ba ba tlhoholeng kafa nonchoo o chosetseng a lirelea ka teng. Ga yana ga re ese re itse gore ba ba re lirela yang, 'me go utlwala fa eliara ba sena go shoboa bare moncho a nese tshimo ea go wooto, me a seka a tlhabaneng wooto le Makgoa yaka mo Kolonieng ea Kapa. Fasle wooto eone ga ena molato lefa baemeli ba Becoana ele ba sele ba Makgoa ele ba sele, se se batleloang wooto ke Bancho fela ke gore re tle re bone tshimo mo Makgotleng a morafe. Wooto ke eone a lirileng gore Bancho ba Kapa ba tlolloe ke Makgoa. Me loayeo lo lo golo le Makgoa a Transefala a nyalisenge Bancho ka lone, a lirea ke gabo ba itse fa Bancho ba sena thebe e ba tla tiphumang ka eone. Mono ga go ba ba ba

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O a rekisa sbile o reka li yalo ... mabele, yalo, yalo. O na le thoto e e ntsi ea lilonna tsa meteme, le Lithaiko, Ikhoele, yalo, yalo.

KAILWAY SUPPLY STORE, go lihugana le Stephens na MAFIKA.

Facle N'thikiaho li nna ka metha-ecthe ka Mathaco.

The I. X. O. Compound Syrup of

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MOLEMO o o bonolo ca Lolluba le Ligolthola. Ga ona le lencoe le kabetse. O folisa malgoafo le le methapo ea mali.

O ka rekisa mo litorong ecthe ka 1/9. le 2/9 ; kgono ke ladiri ba one

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Mutual Buildings.

Mo Marakeng ca Shamfontein, O R C

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O tla thula Baesekele ea gague fela yaka u e rata. Bahali ba Koranta ba koa Gauteng ba fela le ene, ba mo lata ho sebipi. Le tse lincha ca li rekisa.

Gauli le setoro sa libuka tse Secoana le puo tse lingoe tse Bancho.

KITSISHO.

LINAMA tse li slameng tsa likgomo le linku, tse li *mahura*.

Lithcgo, megolu.

le inala li ka bonoa kon goora Notyoda ao lona ca ogologolo.

J. Notyoda.

Green point

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Mrs. R Peach.

O rekisetsa Bathaping diloana ecthe-ecthe hela ka cheamelo

Mo Bentleleng oa Bathaping, koa

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[O can BENSON'S, London,]

MAIN STREET, MAFEKING

Go lohgaza le goora KEMP

Na Gang e me ela sara Hoahi

J. R. HEED.

Ke itsiea gore li Orelosi eculhe, fa bang ka cona ba solang go li tsara ka 21 October, 1904, hala rekisa go bua mali a go thaba ga cona.

Bechuana Gazette.

WEDNESDAY, OCTOBER 26, 1904

I AM black, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains 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 the vineyards; but my own vineyard have I not kept.

OUR views that the new Colonies should each have a separate Governor, and that the High Commissioner should be at Capetown, are shared by others. The S. A. News says the High Commissioner as such has nothing to do, except to exercise a very general control over the affairs of Bamtoland, the Bechuanaland Protectorate and Khodesia. In fact, with the exception of the Transvaal and Free State, the office of High Commissioner demes to be important, and if it were extinguished few people would know the difference or be aware of the change. Very different are the offices of Governor of the Transvaal and Governor of the Orange River Colony. At the present moment these are perhaps the most important offices in South Africa. But it is an anomaly and an evil that these offices should be combined and part of their duties handed over to subordinate Lieutenant-Governors. ... We trust that when Lord Milner leaves South Africa, the two governorships will be separated and the two Lieutenant-governorships abolished. If so, the opinion of the Orange River Colony would, we are convinced, be in favour of the retention of the present Lieutenant-Governor ... and we have little doubt would result from adopting a similar policy in the Transvaal, provided that the Imperial Government is in any case not granting responsible government at once to both new colonies. The High Commissionership naturally belongs to the Governor of the Cape, and we see no reason why our present Governor should not succeed Lord Milner in his under office. Indeed His Excellency has shown himself in more respects better fitted for what the late Colonial Secretary called the impossible office of High Commissioner than for the constitutional position of Lieutenant.

OCCASIONAL NOTES.

S.P.C.A.—A Native man was fined £2 for setting two dogs to fight.

SYNODS.—Everybody pleases mate that the office of the *Volksie ea Lesotho*, (the only newspaper organ of the Basuto) is at Mafeking, Bamtoland. It is the *Bechuana Gazette* which is published at Mafeking, Bechuanaland.

A CHRISTMAS BOX.—We learn that the Native Affairs Commission, having finished its investigations all over the sub-Continent, is proceeding to Cape Town to issue its report, which will be signed somewhere about December 25th.

THE DEPRESSION.—It is comforting to learn from such eminent authorities as Sir Charles Freemantle of the Standard Bank, Ltd., corroborated by such financiers as Mr. J. R. Robinson, Sir Arthur Lawley and Sir George Farrar, that South Africa has probably already seen its worst days.

RAILWAYS.—The Cape Railway earnings for the week ended 15th October were £96,362 as against £125,415 for the same week last year. The N.G.R. receipts for the week ended October 8th were £25,382, and the corresponding week last year £36,918.

SICK CHINAMEN.—Sixty-one berberi sick Chinese of the batch that arrived last week, are to be shipped back to China in the interests of the other men. We cannot understand such an undertaking which must be harrassing to the men, as we are told all a disease is not contagious.

DR. ABBERBRANN.—*Land en Volk* of Pretoria was very angry at the election of the coloured Doctor as Councillor, and sarcastically remarks that they might as well raise Chief Khama to the command of St. Michael and St. George. Why, Bass *L. & L.*, I thought that *gerechtigheid* was part of the Afrikander's virtue?

A. M. ECSM.

To the Editor Koranta ea Becoana.

Declaration of the Council of African Methodist Episcopal Church Bishops in Annual Session assembled at Wilberforce, County of Greene State of Ohio, United States of America, June 16, 1904. The fourth paragraph reads: It is our part of our business in concern ourselves with politics. We shall strictly confine our endeavours to civilization, education and christianization. Education no more a profession and necessity by theory. Our theory in regard to the education of the Natives is—the rudiments of an education for all industrial training, for the many, and a college education for the talented few."

In this declaration there are names of Native ministers, such as Revs. M. M. Mokone, James M. Barnes, L. G. Xalo, T. Z. Tunzi. For my part I was sadder the impression that the Americans will educate us; and the talented few, but the whole of the Basuto man. I am waiting to hear from the ministers if these are the facts that we were to be educated to "the rudiments of an industrial training" only, and nothing more?

I am, etc., etc.,

SOGA MQIKELA.

Nakana Location,

Cofimvaba, 11th Oct. 1904.

OPINIONS OF A GIRL.

To the Editor Koranta ea Becoana.

I was extremely sorry and considerably surprised to learn from the *Koranta* that young Mr. M——had left South Africa, and had arrived in Wilberforce, to study there. We have been expecting him to come and finish his normal course in Lovedale, and it was disappointing to learn that he had gone to the States without a warning. Really, I have always thought that our people in Mafeking were too sensible for that. What on earth will it profit them to send their children to America? What is the American co-ed-ucation going to profit a young man like him? If I was in his place, I would rather have passed the Cape Matriculation than to trouble about the marketable degrees of the United States Universities. I think any sensible being has more sense than to be misled into, especially one who has been in contact with the American students.

It is all very well to require that Repatriation education in the United States; but of what use will it be to the students on their return to Africa? Country, and not people is loved. How could we have French and Latin with our Standard VI, when it is scarcely possible for us to write a correct sentence of English yet, at the age. We would be foolish to dare to compare our education with that of Foreign Universities, forgetting that we are only beginners, and wish we get a good to prepare us for what we may hope to master thereafter.

I am afraid our people are ill-advised to waste so much African money and valuable time only for the distinction of being known as once having crossed the Atlantic.

With the hope that these (my first lines to our dear *Koranta*) will do someone good.

I am, yours very sincerely,

MAUD SIDZUMO.

Ekheni, Oct. 1st, 1904.

Bishop C. S. Smith, D.D.

The A.M.E. Church in America has sent the gentleman in our title to South Africa as successor to Bishop L. J. Coppin. On his arrival in the country he has sent the following autographic declaration:—"We are here," he said, "to strive to do, conscientiously and faithfully, God being our helper, whatever may come to our hands to do that will help to bring the brethren to the knowledge of the true God. We are here to do what we can, and we are here to set up blar against alar: we are not here to compete or wage opposition against existing denominations. We are not here to raise the cry of Africa for the Africans, if thereby is meant the weakening or overthrow of the present regime of Government, law and order. We are not here to manufacture a Race Church. We have never drawn any colour or racial line at the altar of God. All, without distinction of race or colour, are welcome in our communion. We are not here to foster or force a cleavage between black and white. The future of the black race is inseparably bound up with that of the white race, and this applies not only to Africa, but all the regions beyond. To be in harmonious tones with the white race is to the highest interest of the black races. The redemption of Africa is to be the work of both the white and black races. With this view before us, then, let all who have been called to this field of endeavour get together, and work together for the most beneficial results."

* * *

Ravages by Wild Hounds.

The effect of the dismemberment of the people on this side of the Kamaldabana was painfully evidenced last week when a number of wild dogs attacked Mopoko's flock near Tlapeng, killing 17 goats. In the course of this their jolly trip of destruction, the brave hounds fan Mamatlo's. There, in the broad light of day, and in full view of the owners they tore 14 more goats belonging to several people. From there they journeyed South, probably to slaughter more stock belonging to other people. These beasts seemed to be cognisant of the state of affairs, for it is said that they never once crossed into the Protectorate, where the people are armed. They only kept on the side of the line where no one had the means to interfere with their Excellencies.

* * *

Lilywhitism.

It is singular that the most refractory negrophilists can least afford to do without his nigger. Last month, when the Bloemfontein Town Council discussed Dr. Kellner's Ten Commandments, they came to the clause which provided for the banishment, on undesirables of all Natives, thrice convicted on offences against the Masters and Servants Act, within a given period. Of all men present, Councillor Hanson—who should have thought of it?—was the first to jump up in arms against it, and he told us that all the reasons was deleted. He suddenly awoke to the fact that the Natives in his employ "had a few failings, but he could not afford to get rid of them because they were good workers." Considering the source whence it emanates, this is a valuable testimony to my the least of it.

The Law against Cupid.

A Kafir was recently sentenced at Pretoria to 3 months imprisonment for living with a white woman in Sunnyside and wife. An appeal against the sentence is still pending, and last week, the girl Caroline Ayer, was also charged. The papers in her case were sent to the Attorney-General. Readers of this paper are aware that we are very keen on the segregation of the two colours, and would support any movement rendering the social admixture of white and black impossible; believing as we do that the imagination of a mind-twate is detrimental to the two. In fact, we are sure that our reason for not disparaging in the wake of the Red Indians, and other negroid peoples, under the influence of European civilisation, is due to the almost impenetrable barrier erected between the races by the Dutch since the days of Van Riebeck, and adopted so readily, that even the Missionaries and philanthropists have strictly forbidden any intercourse between our people and their children, and vice versa. This has been too sole a bulwark of our security. We wish we had the ship to hoist up our people to strictly reciprocate the distinctive. Tar and feathering is too mild for the lusty sons of both races and both colours, who allow their lewdness and rapidity to get the better of their honour, instead of their social sanctity into a mutual intercommodity, and also that we may patronise the prostitute business—of which we say no ill it. It is bad by itself, but worse in case of the mixture of the colours. But it seems a pity that honest lovers like these, should thus be prosecuted. Surely there are rather things whereby jealous unsuccessful lovers could have facts run, without resorting to criminating well-intentioned people.

Mission Station Natives and Crime.

We are already deaf with the cries of our detractors, who are never so happy as when they are laughing that colour-bar turns a well-behaved Native into a criminal and an impossible servant. We have asked them to prove their allegations with figures. They are trained in all the science of misrepresentation, but they have failed to substantiate their allegations with mathematical demonstration. We have before us a personal letter to our address from a member of the Supreme Court Bar, in which he says: "I have never had as good a servant as your brother." The italics are his own. And below we give a cutting from the *Presbyterian Churchman*, which disposes of the subject in a few words:

A most valuable discussion took place last month in the Witwatersrand Church Council, at which decisive proof was adduced that Natives who had been educated in various churches formed an almost insignificant element in the criminal class. Mr. W. Hosken put the proportions in Natal recently at 4 per cent.; while Mr. H. H. Pritchard, Native Prosecutor of Johannesburg, stated that of 19,000 Natives convicted there during a lengthy period, of offences against the law, ranging from being without passes to the crime of murder, only "four" had been educated in one or other of the Native churches. Let the these ought in silence those who repeat the baseless insinuation that the current labor of so many of the most amiable-minded servants of Christ is not only futile but mischievous.

Mr. Sidey, the Resident Commissioner of Basutoland was approached by the Witwatersrand Church Council for information on the same subject, and his reply from the Residency, Maseru, Basutoland, dated 28th July, 1904, speaks for itself:

With reference to your letter of 4th March, I regret the very considerable delay in my reply—but this has been caused by my prolonged absence from Basutoland on the Native Affairs Commission.

I have had a return prepared showing the numbers of Christians among the Native prisoners in Basutoland gaols. There are at present in Basutoland 111 Native prisoners, of whom 44 are heathens and Christians, belonging to or brought up in the Mission Churches in the country. I have very little doubt but that further enquiry would show that more of all of these 44 so-called Christians had lost their Church membership. Of the 111 prisoners, 41 have received some degree of education. In this connection I attach a cutting from the "Times" quoting from a despatch of Colonel Brutnell in which that officer, in reporting upon the Native Contingent in Germany, states that "a every case where white women were rescued, it was by the agency of Native Christians."

Mr. I. Bud-Mbelle, the gifted author of a "Kafir Scholar's Companion" refers on pp 158 of his valuable work, to *Lovedale Past and Present*.

If the other Native Training School would follow the example of Lovedale and publish a book similar to the above about themselves, it would be an easy matter to refute thousand and one Facts which one often hears about the mischief of crime (!) attributed to the school "or educated" Native.

The author continues Bosaery, without fear of contradiction, that no more than half a dozen Natives, trained at a Missionary Institution, are ever engaged annually before the Superior Courts of Justice in this Colony. The culprits are illiterate Natives and those who have not attained Standard V.

And a few more, if you please.

O.R.C. TEACHERS' ASSOCIATION

A Branch of the O.R.C. Teachers' Association was opened at Parys, on 14th October.

Present were Messrs. J. P. Kampu (Secretary), R. Matsepe, G. Nyabing, Wm. Morake, M. Pakoe, J. Pakoe, J. Nthebe, Miss Olive Pitso, Miss Rebecca Mayaiza (Teachers), also the Rev. Isaac Dumgwe and A. P. Pitso, and Messrs. Petrus Itumpa and Johannes Pakoe.

After prayer by the Rev. A. P. Pitso, the Rev. Isaac Dugmore was voted to the chair, when he rendered a most interesting and useful speech; ultimately calling upon Mr. J. P. Kampu to explain to the Teachers the objects and regulations of the Association. Mr. Kampu complied, Mr. Lutheko interpreting. He gave an exhaustive explanation of the objects, etc., of the O.R.C. Teachers' Association, concluding with a request that all teachers join as active and the rest as honorary members to form a local branch of the Association. This was agreed to. In the course of his remarks, the Rev. A. P. Pitso gave some hints and suggestions of self-improvement to the Teachers. Amongst other things, he said the Teachers should keep themselves up to date, to do that they ought to read the newspapers, and would take that opportunity to recommend to their notice the Basuto paper, *Koranta ea Becoana*, to their readers, as that journal took great interest in all matters affecting the improvement and welfare of Natives of this Colony.

The next meeting was fixed for 6th December this year. After the meeting, tea was served and dancing to dinner, which was partaken of liberally, and thus ended a pleasant day to all present.—A. P. P.

Princess Christian.

As the train which bore Princess Christian northwards on its way Home passed the open ranks on the Castle Hill early at 11 o'clock, its speed wonderfully eased, and H. Royal Highness, standing on the rear landing, saluted the assembly of Natives. Hat-people one side lifted to do honour to the Royal passenger. The Princess's kindly greetings were responded to with lusty cheering and "God Save the King." The clergy and ministers of the various missions were stationed at the edge of the line, and the Vigilance Committee made a presentation to the Princess, who also accepted a pair of photographic groups of children belonging to St. Philip's Mission Schools for coloured people. Great satisfaction was expressed at the Princess's kindness and also with the care and consideration shown by the officer commanding the police.

The Rand Pioneers and Dreams.

Our readers will remember that in March last, this Association attempted a resolution, by demanding a revision of the laws of the country, on the grounds that Natives were the worst criminals, but insufficiently punished. Happily they did not have to deal with one of the official apologists indigenous to the Transvaal, but they had to face Sir Roland Solomon. And it is still fresh in people's memories how the Attorney-General belabouredthem with unfoundable facts and numbers figures, taken from the criminal records of the whole of the Transvaal, which showed (1) that compared with their white masters, the Natives as a class, were law-abiding; that the gaols were filled with innocent black men, some of whom were there because they met the sidewalk with unstarched collars, and others because they had forgotten, at home, their badges of degradation; (2) that proportionately violent criminals were very few among Natives, and (3) that if any changes was required in the laws of the country, it was to restrain white men from violent crime. And the Pioneers were sorry they ever spoke.

Thanks to the Johannesburg dailies, we need find the Pioneers eating their words second dinner at the Victoria Hotel last month. Some afflicted speech-making was indulged in. A recent Leonard grumbled because people talk pessimism till one got the heebie-jeebies, or words to that effect. Dr. Matthews, who was awarded the time worn farce of tracing eighteen two-a-penny men in Kimberley in 1870, (but forgot) Natives used to throw down the shovel and the hoe, and shout "Hurrah, Hurrah" again and again, because a white woman appeared on the diggings.

We will make a few extracts from the speech of the Hon. Kidger Tucker, who toasted "Our Country," says Mr. Tucker:—

"I have been told of the wonderful United States of America, that they are bound on the east by the Gates of Dawn, on the west by the Golden Sea, on the north by the Aurora Borealis, and on the south by the Day of Judgment. (Laughter). Not having had the good fortune to visit that country, I am unable to verify that statement, but in view of my own experience, I am inclined to doubt its accuracy. I can only describe "Our Country" as being bounded on the East by Exeter Hall, on the west by Downing Street, on the north by the Blanket Vote, and on the south by the Alrhander Board. (Laughter).

Admirable environments for any country surely!

The speaker himself does not think so congratulate it on that state of affairs, but very wish, as that it were only true.

OUR INGRATITUDE.

Mr. Tucker proceeds:—

"We have ascertained that quinine is highly recommended in treating cholera, the coming of the Cholera in Cape Town, makes frequent to account. A magnificent natural country, which offers a home and a hard to live for emigrants and other modern barbarians, contains no trace of poisonous population. A country capable of growing every thing that glutton, the lover of ease, but cursed with cholera, drought, locusts and pleurisy; a country that gaily boasts of producing the finest Berries (Grapes) in the world, and of a class highly commended, and we pass that cannot be equalled for excellence and chief outside the Berries Region, on the United States of America. (Laughter)

It is often stated by our detractors, with some gravelled that our indication of speaking the truth, that the Native languages have no equivalent for the word "gratitude." Now we have a common member of the race whose vocabulary includes the word "gratitude." He is one of the chiefs in Kimberley by the name of the black man's friend, who, time he proceeded to Johannesburg recently, the night for the conclusion of his enhancement. Native chiefs has particularly made such an appeal to his people, and it is only proposable he can refer to the ladder by which he climbed to the world—wide, well-known and drunk. Thank God our consciences are not responsible for this Jesus Christ.

(O YOUR RUINS

Every land that has embraced the Bible, and the Christian Church, has come out of ruins, and has come out of ruins under the banner of Jesus's Cross. Every land that member of this Nation, patiently awaits the dawn of the day when a Bear Republic will be proclaimed from Cape Point to the Victoria Falls. An ebonised Bishop gazes across the Atlantic—the heart yearning for the land of his forefathers, which for Ethiopian enthusiasm raise the cry "Africa the home of the black man."

Like the Hebrews, the Bantu race, such as it claims has a prophet, wizard, diviner, the Inghabiso dismal prophetess. It says: Ebo is always a return to our ruins, of the land from where we came; it is only to the wizards here we cannot return. Therefore "an ebonised Bishop came across the Atlantic" is a thing of not necessity.

THE COLOUR LINE

The line that divides "this Nation" from the Negroes is very clearly illustrated by the following missionary anecdote. A president, was back in the states, was addressing a congregation of whites and relied on the sermon. He said he had a most beautiful dream in which he dreamt he had been admitted to the mansion of the skies. He described in metre the marble halls and blazing stars of the place, and the manner of his reception by the angelic messengers, and his departed friends. They seemed bogged down he cannot speaking. At last one inquisitive old Hebrew rose and said "I would like to ask, sir, whether not a single one of our dark people there?" He replied, "I did not look into the kitchen."

Of course, in a gathering of the than likes Land Pioneers, a statement of this nature could only be received with tendered cheers. After all there is nothing genuine about such a dream. Our people are great Afghanistan dreamers, and they should be "called to enjoy the exquisite beauties of the mansions of the skies" with this difference, however, that they enter have a single portion of the mansion unsaphered, but they have never found any white people in it except negrophilists, meaning that whatever they portrayed, similar dreams be white and black are more or less reciprocating. We have been told of a number of such dreams. Whether by Dutch peddlarists or by Hottentots, they have sounded very plausible and seemingly authentic, but their extreme unsoldiness has always caused us to refuse to listen to them. We have only given space to one which we will repeat because it not only does justice to Intonation but it was a visit to heaven's counterpart—Hilbert's mansion planed plans.

Once old Native chiefs thought he had been taken down to see the land place. He described the locations of the place and the architecture of the mansion in a power of people, who heard of his dream and were curious to hear him. They asked all sorts of inquisitive questions. What kind of people did you see there, some there any old naked people there? ... yes, the place is full of naked people! Are the mission people there? Yes, the place is full of white people too! What were they doing? The old Nick said, Nancy every mission man had a hold of a mission man, holding him between a bun and the fire. But there were no cheap, dirty dogs there!

The italics are ours.

C. FRISBY,

Morekisi.

Lichtenburg,

Transvaal.

Maitisho,

Lamelang Baitisi bagrecha. Ke rata go lo mata pelong a lo ebonagtseng go leka ka cone fa lo bona bile ke gamaga, ke e:—

Batlang begoni yea Molimo pele, ka lagabo ka yone.

"Me lilo mao eotlhe ba ba li ikobeleisa.

* *

King Sakeo cone ene ale monna eo ebetsang letlhabe, a ipatlela begoni yea Molimo pele, lotlhabe e ba ikobeleisa: Sekomo ene ele kgosi e e ratang go, amogela banna, a batla begoni yea Molimo pele, eabo ele fa a ikobeleisa banna; ale a ntse a gorogoka ka bahumagrelo fa Sekhu; cone ele monna eo o ratang go amela Molimo ntle, a ipatlela begoni yea Molimo fela ture ntle a e ikobeleisa; cone a rata lekhwa, a batla begoni yea Molimo; e ba ele fa khhumo [illegible] ka ba a batla: ana a rata go ganda thata, aba a batlela pusho ea legelimo fela, ture ikaaba li ikobeleisa. Ke batlile Morenaganyi a ikobeleisa mahala ere bobali bale la ntsi bare Matiabo a tsear, go ba rate kgatlisho li ina li thlabologana li seqa matlhoko; ke se ntse batlang pusho ea Molimo pele, ka kgalelelo ea time, mme le matlhoko otlhe a ikobeleisa.

* *

Gompieno ke ba itira ka leina ye go tseng Christopher,

Erile ka ngwaga ea Resolepetse ka ba ntse ka Europa.

Mo motsetseng mongwe ea Germany o re kile o ntsela gabo gabo ipaisanyana ana ya gaetse ele Christian. Motlhatlogopo ka mmaela gore leina yagl ntle ele ya yeo o le lenye yang, ka ke itsiwa gore "Kwete-fa-go-Mo." Abo a ntsa a ra go bolela ka kgatlho ea ne gotlhar, ea mpitsa ye e a re kwete nke ke bale ka ngwaga tsa go Christosl, kare nya. Bare: Ke itsi go bolela.

* *

Erile mo maelong ka ntsea la ntsha kan likgatlhong tsa noka ya Donau (a Mungtsemane cae areng ke Danube) mo sekgweng sa Bavaria. Fa monsera go mokaoana oo ba nchupetsa lebimo: kare goo fana chile eane ele leshope mme leshope yeo re ela go bolelela a yone. Ehile eare bogolo-golo ka Italia, gabo gele mokaloba ou ptelelo o o bilo ntlhaf Offerm. Mokaloba oo eabo o nana ke batlhaefi ba bagolo, ba, ba pusa eabo ba, re ring ka li "Professor of Philosophy." Erile mokaloba ana ntse o nale banna bana ba itsen ke litshikaraelo. Elira gone mokaloba o epetsang mao lungleg ba ba nadi gore kana fa erile fana kgosi e kgolo e e lactang gaffle, e e ra leifeng epe mo lefatshing ke efe: mabo ara "Kaisara en Roma." Me banang mokaloba oa la mellen lang lagwe ka matlhabe, on balela mo motseng oo ona go bolela kgosi ea ea Roma go e bela.

* *

Me ga lirala ka kgosi e kora seemo ta mokaloba oa itumela thate eare ture ke gone mme ke bonyeng mokaloba ou bokanyo, to mangwe a thata eo na leifeng tsa epe: mokaloba ke eae a itumela segolo go ngwaga ke ele ene kgosi e kgolo e e sa leifeng epe, lefaele mo lefatshing lefaele kan legelimeng.

* *

Me ga lirala ka matsi lengo e ke ya ele ekete ena ke kana, Kgosi ea ya nala le motlhaaba ea e se ra mokaloba. Me banang ka kgosi ea tamaiy yalo ea matefeke ke nala, eabe ee phirimelelo tagegg. Me banang erile mogo ba eng ga lame eare ka billa fa mokgwitlhaneng a litsela kgosi ea ruta motlhaaba eare ka seka ka tsaratsela e lo tsifeng ka eone, ka tsee e ngoe. Motlhaaba: Ka mitha eng? Kgosi: "E mile Sipolo." Lipolo Le eng? "Ke Satane." Mare ga ne ka tlaaba? Kgosi: "E." Fa ka nako bare ke sena kgosi e kgolo e e sa leifeng epe lefaele kan golimo fela ele fa fatshe? "Nya, nya, Satane ene ke na ntlaaba." Mokaloba eare: ke re ke tule go go lirela, Kgosi, ke ke utlwile begolo yea gaga, mme ke bala motho ou na leifeng epe: mme fa a ntlaaba Satane ke begolo ke ka go go batla ere ka go lirela. Mme ga lirala ka mme taka mokaloba ou kgangana le re ena ya lirela tsela tsa eone, tsa pelo.

* *

Erile mo monwe Offerm, a tsenya ka matsie mongwe, ka mmaela gore o batlang, eare: "Ke batla Diabolose." Me ga lirala ka a ba arela ka kgatlho e e kgolo go go kgolo ka ba ikgaya fela bano ba batla ka mmaela go batla. Ara: "E, ke batla mmaela go kantlanyang, eang ana ka." Me ga lirala ka mmaela go ba ba mmaela go ba ba ba go go go

Koranta ea Becoana.

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LIKITSISHO.

GO BATLOA.—Tichere e e ntse e le bokamoso ka ho tlhoeng ha ho tichere (ya Year Certificate) gotsa tichere e ngoe (Principal Teacher) ea Sekolo sa Windsorton. Tse e ngo ba nzaga a ntse le nto. Ere a kwale a tsoele kodo tse ngoe, eshe tsa thuleng le matsoe. O tla simolola tiro ka February 1905.

GO BATLOA.—Tichere e e tlhoeng (Fully Certificated) mo Sekolong sa No. 2 Lecatlou, Kimberley. A simolola tiro ka ya January, 1905. Tsela ya go ngoaya.

GO BATLOA.—Tichere e e tlhoeng (Fully Certificated) e ka thusang mo Sekolong sa Barkly West. Tsela ya go ngoaya. A simolola tiro ka ya January, 1905. Bothe ba ba kwale

REV. D. MSIKINYA,
Newton, Kimberley.

LIKENO.

MALIRANA.—Ke ka moso ke ne ne ke Mafikeng ka Lamatlabe October 22, 1904, ke Rev. W. O. Barratt, sam Mr. Jonas, kaha ke Thomas le Mr. Simonne Sko. Ba ba ba ba ne ne Mr. Jim H. Mathews le Miss Tertiana Kgosi.

MATSALO.

MOTLOA.—Ka Lovedale, District Zoutpansberg, ka Aug. 11, 1904, Mohemagali wa go Chief Michael Motlou; mosetsana.

MOLEMA.—Ka Mothlabatlhe ka October 9, 1904, mohumagali wa go Chief Silas T. Molema; mosetsana.

LINCHO.

TLHOMELANG.—Go ngwalwa, mono Mahikeng ka Lorahone, October 27 ang: Ke Mochego, Mosomanyane ewa go ngwa ka ba Motlogi le Bailing Tlhomelang. O charetse ona Morenana, ka ngwale ale nyaga ka ya. Bothe ba ntseng ba go Abrahamsz.

Koranta ea Becoana.

LOABORARO, NGOANATSELA 2, 1904

THAKA e tshenne e simolola ermalo ea go tshameka ka moleo. Ga re itse gore a go ba bonie a mo ele loshoto lo lelelong ka mmilho. Ehile eare mo simolelong ga ya *Koranta* ya ine le ntshisanyana ya Ikaneng Tlhale-tlhale file lobe, ebile re ne re holofetse file tse li kgolo mo go ene. Erile gole mollaa mongoe re utlwa re bilisa kwa Mankeng ea Standard. Ka tlhoela mosimane ou ntse a choose. Eno ga tlhoa tse ngoe fetsi ka lephakela, a senki kwa ka ntse ea fa lobe fa re lelong ka ya go ya ga tlhoa tse ngoe

MACHUANA.—A santse a hulus. Mholoba ba ganse liyo bare ga ba siama. Ba tsaea thebolo ea Benechere ba mo thubaka. Ba dikhi ba na ea go lerraka ba ba ba ea tirong ka 2 kloko ka lisin fela ka ntsa. Makgoa chile a gaketse hire likompani tse bone li lisine ka Mo. ohela a apaneng libcas. Bare fa Vacinena a khaela Tjopi me a bethla gole kana-kana ebare fa ba na 50,000 gone barn g. Faele Machuana a a gonteng lekgoa letlho a neilon kgoeli tse peli, dangoe tse thare, labanye tse nne hael lebere, e thakanye le lithapa ea li mashongona ka katse ea mogithla-8-9.

* *

MOHLAGANYI MOHOLI OA AMERIKA, Mr. John E. Cook, o kile a gatsa mo kotsong ea gagne. "Banner-Sunshine" ea Clarendon, Texas, U.S.A. haya lokone li le nang le bokela mogoe kaga Chambwiain's Cole Cholera le Diarrhoea Remedy, ere—"Mohlagangi ka go eo ya ka ba bolela bokela yo mo ne ntsa di ka ba ba bolokang go kgo ya ka ba ba chosa ka (cramp colic.) Sefuare ea nale dimbo e kgolo mono matabeng ano fana yaka kon Amerika, me ga seke seba se recelelo se go tlisa mohoi. Se rehisa ka bheki ka bheki.

* *

BEHERONYANA.—Pushong e Hangwa o lachisa Sekolouna tse di tlamang ang mo seporong ea tsona yaba-matlakana. Gore teresa e se tlhole e aoga batho yaangong fela fseta lilonna. Kolai e gatse e tla beoa ano tseleng ea Lady Rosal le mo tseleng e e ruang dagerfont-in Rail e ea Gaberones. Gathe o matebo ga o eshe o palamang lisalisa, e tla palangoa fela ke ba ba bathoi ba eisang yon sefa kabotha. Because ba, tla seukelka kereeli e ochoi ewa Pulle, e ya ka ba e fa morago ga "moto kolui" kgomo fa morago ga katshe, e eang mo go palamang lincoase tse li chocu-chcu.

* *

LOBEDIEHE.—Mono re bone teraka e re e agisang ae Makgoa ka jatelelo. Mme e Twaise tsamaye e ntse ka ba fare thu Nabum a re ntse rere sa fele yaamong reane re bona metho a chobe; teketo ana: "Fa yaane fa" Re sa itse gore o go neilo e mang. Morena Bigaen o nna fela mi ngeng yaba phokoye, ka ntlha es kgang tsen tsa molelonne. Eare Bahurutshe ba sainne ba aga ka molehiane ca karia (map) e bone Balikenyana a ba chi pele fela "fa gome fa." Re chere mathata ao mono le tiro e e kana-kana ea ka gelelo gare ebe gore e tla fela ka.

* *

CAPT. C. GOODYEAR.—Kgosi Badirile, le Morena Josiah Motshegare, Jo. Mfenis, Tiego, Tau le Jonathan Taoana, Lekone Lira, Michael Leshoane le Stephen Matsilli hane ba ile go nos tse kan thing ea Morena Goodyear ka Lesbatlhaba. A ngotogeraa ka gore lesuna geba thuse metlobo ea Johannesburg ka tabogela D. Beers fela nosa iyo tsa kon Tetemung li rekoa, tsa Johannesburg li ea fela. Magosi are basimane ba berekaa tlosta go ena kon Gaiaung-ato go ea Rhaping. Se se teng Makgoa ga nishe usalu a ka tshilisang morafe ke shone se batle ba tlogale litiro batle go kana-kana; mme fa pula e nele batla ba ba ea go bereka, eseng kon De Beers fela, eleng le kon Johannesburg ka papali e se ke e eloa ntha ngoe fela. Erile morago ga mofokotsyana a mangoe ba golunna metsenyana ao ba phatlalala.

* *

TIRO EA ONE E STE FELA FARA SA NORA E E MOLEMAE.—Phokoho e e hakang mo go Chamberlain Pass Balo fa e linsino mo ntong kotsa fa mo e a ngoke ke sengoe, o tlo o se folise sa bonako fela yaba ekete ke one ngaka. Faele ntho tse li nseng yaka ma li holelaang, o folise fela kamile ga go cheetlisa fa o linsino ka chonale, me o seke o tlogele bohali fa ese fa ntlo ese ele kgolo bohali.

* *

KROONSTAD.—Lishakoli ga ketse thata mono, Chief Justice, Sir Andries Maasdorp ona a balo go ntlhola mono. Kon Heilbron o ditlhetse kgetse lise li neng. Fae ele lonntha ngoche a ea tsing. Lekgoa lene le lostwa batho ba lichoke le seng nali a neng se ne ngane. Tebele gatse Mahlanyane a nem kgoeli ile 18 a utile E4. Joseph Dlamini ona ana ese gore ngoko se matseo ke botho yo mothiel; eare gole mabanya ka ntse fa Mr. Mothibi a se mo gae a ngangoela a fitha bahumela kaba likobong tsaga Mrs. Wilhelmina Mothibi ga ciga thatlhalaane e batlhoke, batho baba ba mo thagela thushong. Erile a sia a tlogela hetshe, aba a coga a selon mo likobong yana a tlhoka mahatalo 2 yare, bard lobere. Jafu le Boi ba neon kgoeli ile 4 ba tsele mosimane ka kgoromelo ea pitso.

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GO LEBAGANA LE TSHILO

MO MOKGOATHNEG OAGA

RA-MOTLANA, MO MAFIKENG.

Bechuana Gazette.

WEDNESDAY, NOVEMBER 2, 1904

I AM black, but comely, O ye daughters of Jerusalem, as the tents of Kedar and the curtains of Solomon.

Look not upon me because I am black as the sun hath looked upon me; my mother's child so was angry with me; they made me the keeper of their vineyards but my own vineyard have I not kept.

REV. W. C. WORKUGBY OF TIGERKLOOF.

In our Bechuana columns appears a communication from a Native correspondent, who states that while addressing a meeting at CHIEF KHAMA's court, presumably the claims of his Society to a piece of land on which to build a school, the Rev. gentleman in our title said that Lovedale had only produced drunkards and other things too bad to mention; but as for Morija, she was no better than the poor dog stoned at Sevoye. Not having been privileged with the arboristic education provided for Natives of this country, we will leave this others to answer Mr. WORKUGBY's from personal observations drawn, whilst they were in some other school, if not actually in one of these two Missionary Institutions. But the fact that we have never been within thousands of these two educational establishments will not prevent us from saying authoritatively that Lovedale and Morija are to our people what Oxford and Cambridge had been to the Englishman. We have often had occasion of Native Education tell us that we owe our little success entirely to the fact that schooling or training was not among the forces we have to contend with. We have found the opposition to our work to come from Commercial South Africa is still bred to the several educational establishments in the country, and more particularly to the thin pioneer civilizing agencies—Lovedale and Morija. We have no objection to white men exchanging complimentary shots with their own camp, but we do most strenuously object to a missionary trying to educate our people up to the laudable cause of charity, in the interests of his society, and supporting his appeal—not by slanders on his missionary institutions, without whom our people would drop a 100 years down the progressive ladder, and into the perverse and hearing of a large number of Natives in Kgatlaland. It has often reached our ears that Mr. WILLOUGHBY always induces Natives to send their boys to his school, by a guise that he is going to put old existing institutions in the shade. If the London Missionary Society desire that their project, near Vryburg, should prove a something other than a *Ichabod*, they had best send a President to organize the work. For a layman to cast aspersions on the work of his seniors, (like the present principal of the school) is a sure step towards failure.

YESTERDAY, the 1st inst. Mr. C. SYDNEY PRINGLE, Inspector of Native Reserves, accoded at the Kgotla in Mosetlha Stad, and informed the Chief that all of the Natives who took part in the war, will have their rifles returned to them on application. Lee Metfords and Martinis will not be returned, as these are army weapons. As for those who took no part in the war, Mr. PRINGLE intimated that they will not be permitted to have Martini-Henry rifles. They can only get muzzle-loaders and shot guns. We can only rely that this is a mistake. Considering that our people were never called upon to take up arms during the war, except only when their Stads were threatened, it is scarcely fair to deprive a man of his rifle on the ground. We need hardly add that, but for Government as Friendlies, prohibiting such, every Native in the country would have been found fighting for His Majesty's Government.

MR. JOHN X. MERRIMAN.

The Capetown morning papers of Friday, 21st ult., brought us a really great speech, delivered by the Hon. John X. Merriman, at Capetown the previous evening. Unfortunately the party line is drawn so fine in South Africa, that the best advisers by a Progressive politician are such as to be derided by the opposition press, and vice versa. Mr. Merriman—in our opinion, very appropriately—went for the Commissioner, for raising the railway rates on foodstuffs to these parts. He said, he was very much astonished the other day when he read that Dr. Smartt, in the Eastern Province, stated that he had seen the building stone as he travelled along, and that he was going to allow it absolutely the lowest rate in carrying it on the railway. When he (Smartt) had just raised the rate upon corn, they had, he thought, never heard of a Minister of Agriculture saying "they asked for bread and he gave them stone." When we consider that two members of Kimberley and the Chairman of the Kimberley Chamber of Commerce, are at present in Capetown to interview the Premier on the matter, we cannot but conclude that the speaker's astonishment was justified; but we pay the piper and not the Cape Tune, and in its name of the 22nd, that journal very truly condemns the Ministry for having raised the rates. It appears that the press of each side line made up its mind to oppose the suggestions of their opponents, tooth and nail—even to the stage of asserting that black is white and white is black. We wish that they would take a lesson of Mr. Merriman's book. He did not believe that a black man's savings would disgrace his letters, for he actually sent him a copy of Booker Washington's latest work. *Working with the Hands*, from which he quoted liberally, and recommended the Washingtonian philosophy as a model for the average South African demagogue; and he was not too shy to let those who were in opposition that Washington, as a Politician, as waiting until let other by-day, in order to pay for their own education, and to do justice to the cabinet when he attacked the Progressive policies: Said he:—

The Progressive get labelled on a platform which included "equal rights for civilized men," a very fine sounding phrase. Only the other day, in Johannesburg, the Minister of Progressive politics, an application was made by a one coloured gentleman to the Town Council for the use of a central hall, but the application was opposed by a Progressive member. The applicant hold of the Town Council, however, had to the editor of a vicious paper, appealed to hold up these coloured gentlemen in the hall. (Voices: "Quite right, too," and counter cries of "Shame.")

"My friend there says quite right. What business of the Progressive policy does," asked Mr. Merriman, amidst loud applause. "If you are going to enter upon a policy, see that you never carry out, you are doing something that disgraces the colour of your skin."

After quoting a passage in the same book of a coloured gentleman, who was under Dort time in side politics and political discussion, he said: "I quote that with all the more pleasure because it tells against my own political, but there is a great deal of truth in it which I think we might apply to ourselves.

OCCASIONAL NOTES.

MATTERS HOME.—Lager Simpson arrived at Pretoria with definite orders from Chief Cole for sale of a farm. Appointed for trial. Bail *Expire*.

OUR PRAYER.—God help those white men who believe that this earth is the Lord's and the fulness there of," but as for those who think that we have no right to live—well, we have no prayers to waste on them.

ANTIDOTE.—The Cape passenger train, which among the Natives of Johnsberg is known as "the Chariot from Canaan" had a mid collision near Natal Spruit last week. Several passengers were injured and a Native woman killed.

A SIGNIFICANT DEFINITION.—The Johannesburg Chamber of Trade have decided not to send delegates to the National Convention called to consider the Asiatic question at Pretoria, on the grounds that they could not support a movement having as its object the restriction of Asiatic trade.

A CHAMBERLAIN'S COUGH REMEDY is the mother's favourite. It is pleasant and safe to children to take and always cures croup and whooping cough and is the best medicine made for the diseases. There is not the least danger in giving it to children for it contains no opium or other injurious drug and may be given as confidently to a babe as to an adult. For sale by all dealers.

HE DID.—The Prime Minister has arrived and he assures his people that so long is tight all over the world. He is strongly of opinion that things are getting much better in South Africa, and that as the tide of prosperity has already turned at the Rand, there is a grand future awaiting this Country, early next year.

HIGHER-STEPS.—Messrs Doule Bros. deal in all kind of books, stationery, musical instruments and school requisites. Special reductions to be for teachers wanting large orders. Their beautiful show windows face Maitland Street. Besides the above they have a photographic studio, where Native photographs are tastefully finished.

THE EPISCOPAL ASSURANCE.—The declaration of Bishop Smith of the A.M.E. Church, has been most favourably received. The *Methodist Gazette* says of it: We welcome this deliverance as an authoritative statement of the policy and aim of a Church, which under God, ought to accomplish great things in the most neglected parts of this continent.

THE LATE MR. MOKEVAL.—A message from Bloemfontein announced the intelligence that Mr. Peter Makwena, Native leader and old resident of Port Elizabeth, died last week. We regretted saw him he was busy transferring his effects to Kimberley, and he must have been on the way to his own home as he died suddenly at the Orange capital, on the 24th ult. Our sympathies to the bereaved family.

HOW TO AVOID THE HOT.—Now is the time to provide yourself and family with a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy. It is almost certain will be needed before the rainy season is over, and if proved now may save you a trip to town in the night or in your busiest season. It is every where admitted to be the most successful medicine in use for bowel complaints both for children and adults. No family can afford to be without it. For sale by all Dealers.

NATIVE QUESTIONS.

This question is always in the air. It is at the dinner parts, on farms, in the Legislature and everywhere. At the Anglican Diocesan Synod of the Diocese of Pretoria held at Pretoria last month, Canon Parmer gave us an the number and gravity of the subject to that needed discussion. If these were adequately discussed they a mild among the whole time at the disposal of the Synod. He proposed, thereforc, that they should be left to the Diocesan Board of Missions, and adjourned the discussion also of a Mixed more conference in which the white question could be dealt with.

Father Fuller seconded, and stated the inconvenience that, all aspects of the Native were represented in the Synod in the same basis as the European; he pointed out how impossible it was for them to deal with the general questions affecting the Church, and adjourned the discussion of a conference in which Natives would be able to deal with their own affairs. He wanted to use the opportunity given for Natives to develop on their own lines. The Bishop said, he opposed that nothing should be done hurriedly. The Provincial Synod the question had been dealt with by a committee of missionaries, with the result that a Commission had been appointed, of which he (the Bishop) was the Chairman. Mr. Mann was to report to the Provincial Missionary Conference in June. The Commission was issuing a series of questions, and it was hoped that the matter might be dealt with as a whole, and to see really satisfactory conclusions reached. At the same time he did propose that a conference of all those engaged in missionary work among the Africanders from the various Native congregations in the diocese, should be arranged shortly.

The Rev. J. F. Burrage (St. Mary's Johannesburg) hoped that something would be done for a representation of Natives in this Synod; he deprecated the dividing of these interests into camps, and thought that nothing but incessant difficulty will be the result of such a policy. He disliked exceedingly the use of such a term as the "Native Church, and would be sorry to see anything done that looked like dividing the Body of Christ.

The Rev. H. Mtshali, (a Native priest) said the Natives generally did not understand the position of affairs. If they could hear what the Bishop said, and Mr. Burrage's speech, they would not go astray as they so often did, and it would be a good thing for them to have these things explained to them.

The Side-Walk.

They sometimes do things nicely at Pretoria. For once we must credit them with acting definitely without the customary shilly-shallying at the expense of one race for the benefit of the other. Thus at a Town Council meeting.

NOTICES ON FOOTPATHS.

Sundry complaints having been lodged in regard to Natives congregating on the footpaths, more especially on Sunday afternoons, the General Purposes Committee recommended, and it was agreed, that his Worship the Mayor be asked to communicate with the Commissioner of Police in order that steps may be taken to put a stop to the practice.

EUROPEANS ON FOOTPATHS.

The Mayor reported that severe complaints had been brought to his notice in regard to Europeans congregating on footpaths, especially in front of hotels, and more particularly in Church and Market Streets, and the General Purposes Committee recommended that his Worship the Mayor be asked to communicate with the Commissioner of Police in order that steps may be taken to put a stop to the practice.

Selfishness.

The Sous-white Diggers of the Vaal River have been holding meetings protesting the Cape Government to remove the licences of black diggers. Apparently some people can never sit without wishing ill for their neighbours, especially when their holies are full. The diggers whine of these lilp-lilies can only breed contempt, especially when our rulers remember that only last month the cowardly merchants of Pietersburg the birthplace of the White League—were big pacifismists—so boom Aliens at the expense of their tills.

At a public meeting held at Bigger's House, Vaal River on the 26th inst., by Native and Coloured River Diggers, who are registered voters. The following resolution was proposed, seconded and unanimously passed:—"That the Native and Coloured Diggers, as subjects of His Majesty, the King, protest that they should be debarred from being diggers on the ground of colour—and that, by His Majesty's subjects, the European diggers. And that this meeting humbly pray that you—the Prime Minister of the Cape Colony, should not allow our rights and privileges be taken away from us. Finally this meeting is aware that consecutive meetings have in different places along the Vaal River, Barkly West district, have held by the European diggers, and resolutions have been passed and forwarded to the Colonial Government."

THE TRANSVAAL MESSENGER.—The journal in 400 file is a fresh edition to our Exchange table. It is a weekly, published at Johannesburg by an Mohican clergyman of the Transvaal ern parts—the Rev. C. Arthur Lane, who was an unsuccessful candidate in the municipal election, which came off on Wednesday. The name of the editor guarantees its soundness on the Native question. More power to his right arm.

YET ANOTHER EXCHANGE.—We have before us the first copy of the "Bulawayo News and the South Western Gazette." So little is known of this part of Africa that the intelligence of the region sorely needed something of the kind, and we welcome it with open arms. A fresh some light on the dark corner of our possessions. Unfortunately we cannot say the tone of Native policy as it begins by saying the "European news is of ultimate political power in given." Consider some whose against the Natives.

Correspondence.

To the Editor Koranta ea Becoana,

SIR,—On the 19th October, there was a marriage in Pretoria, between Mr. H. C. Ford said, the Barberton Bachelorship in Johannesburg, and Miss E. Phaldie, the Spinster of Pretoria. The wedding took place in the Lutheran Church in Pretoria, and the wedding was very quiet, if one ever was seen. But though we do not look very much upon the wedding, we were only much interested about the conducts of these two. Mesrs. the Barbeke and the Spinter. Here [illegible] and the Spinter, the [illegible] of Pretoria, and the Spinter of Johannesburg, and it is also clear that they are both of the same age and that is a marvellous coincidence to everybody who will hear it. The bride-groom is 27 years of age and the bride is also 27 years of age, and proposed to Johannesburg in the 2nd inst., coming before the minister of the Church of England in Barberton, the minister being Rev. Father Shaw, of St. Cyprian's, Barberton, and the wedding was as if it never is fare has taken any place, and that it was just beginning to take place there. Are I wish that all the young people, from beyond seas, will take a good example from these two; their parents wipes away their tears on the day when they were married, and they were very pleased to see their children united in a holy matrimony with the consent of their parents, and this is very good for young people to obey their parents, as above mentioned two children.

I beg to remain, etc.,

WILLIAM LEBOGANG,

P. O. Box, 197, Johannesburg.

Fa mono a nale matsalanyana mo ineling e ile ere mathanogae a ngoketse gore a ba a nyagoke ke lilaka ba go lilo, ke ere fa go things nali a a ntlhokang ba lilaka ba bolelaga kgosi a latlhegelo ke Joseph Kgosi ka go Chamberlain Pain Balm—Kgosi ntlo go ba ba Fa Edison's mothe—nagile kosing ke fela a ntlhe lealhoko mo ngaga ngong kgosi a Bone ke sesuno. E fa folisa ka lonako, Lonile ga a fa diseelin le gone o kgaela ka tsa tsogo ka nali a a ngaaga. O ngoko ke lerakisi bodie.

Koranta ea Becoana.

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Chief Segale Pilane (Mochudi).

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TSA BAKOALELI.

Morena Morutsanyi,

Thoto ej bonye mafokonyana a mo Koranteng. Ke rata gore bothle ba thapeng ka kobo ea tsapiri ene mogo ea tpeoele ba tla tsena ao bokeng rari. Ipile mabaka ga tla moimiane mono a ntlha ere ke ene mono Kgosi Lentsoe. "Shoe; yana a ka a nkile bokoki le ke mo-thapeng fa ele ene rari kang mono. Lechane, go bjalo gore ke a ke thaabelwa ana fa ke ahe go lebala kere le ipatlisiso ka mogo a seang kosa? Are ke Morena Mogale, yana a ramela mang nkile a gapo. Me o batlang? Ke tlile jo bantsi; ga tlhoka gore fela yana ke ee go bolela Molodi ea Kompeni ea rona, lere, mosi mangwa e Boer ea Kgosi Lentsoe o ka amatlela tlhogo ka rate fa a ka bokoa ga tlhomang ke bile ke nile Mr. P. Tsapie, yana Molodi ea rona a re ntse, ye ke tlo matlhelo tiro ne tlhaing fa a ne Sa. Sa.

Ke go pele fa re ntse gobe Mr. T. Sitsu ga ba go Morena Lentsoe. o ... Ke re ke bolelelse bada ... Phiri kere o nale ngwana Morena Lentsoe. Erile a bona Mr. Phiri bula, mabe ere: A ngwana ea Kgosi e ... ka ... ga ngwaga ka gae, a ... mongwang, kanpe pna dingo? Ke fa dr. Phiri ere: Ruona mo-ngwe ne ga ... bola go ntlha ka ene: gore ngwana, go sengaki ke ngwalanyana bela ne yaka ya ... ke ngwana ea rona erile ngwana ea ... ale Sekolong kere Zeenkhoen, ga e ... ne ... ke ... ga o ne kompeng. Ke fa Mr. Phiri ... a ... Mr. Phiri erile fela, yana ke ke ... ke ... ka ... ka ... ka

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