

THE CHURCH AND SOUTH AFRICA.

THE DIOCESE OF PRETORIA.

PEOPLE have asked, what business had we, so far as the taking up of arms was concerned, in the Orange Free State and the Transvaal? And the answer is: Precisely the same business that we had in North America. We had to protect our own people.

The Cape of Good Hope was discovered by the Portuguese (1486), but they effected no permanent settlement. In 1652 it was occupied by the Dutch East India Company. In 1796 Cape Colony and South Africa were captured by English forces; but in 1803 they were restored to the Dutch. Finally, in 1814 they were ceded to the British Crown in part for a substantial payment. The Dutch inhabitants, who objected to this arrangement, went into the wilderness, becoming the Vortrekker (first emigrants) to the north. Many of them settled in Natal, but left when it was annexed by Great Britain, certainly not because any civil rights were denied to them—they were allowed all the same privileges as the British inhabitants of the province—but chiefly because they were not allowed to do as they liked with the native races. In 1840 the Transvaal was founded by the Boers, in 1852 its independence was recognized by Great Britain, but in 1877 the Boers were defeated by the Kaffirs, and disorder and insolvency reigned in the Transvaal to such an extent that the debt of the republic became £215,000, and the amount in the exchequer was only 12s. 6d. The Transvaal was then annexed on the invitation of the Boers; but after Britain had defeated the natives, and restored tranquility to the country, the Boers revolted.

Then, after certain unsuccessful movements, Great Britain made a convention with the Boers by which certain powers were reserved to the British Crown as suzerain. The discovery of gold and precious stones in the Transvaal led to a great immigration of English-speaking men and British capital; and the revenue of the country was enormously increased. The Boers saw that there was a danger from the immigration of the British and others, and began a deliberate attempt to deprive all Outlanders (as they were called) of any civil rights. It is easy to trace the process. Up to 1882, the franchise was conferred upon all who either held property or were qualified by one year's residence. In 1882 aliens were naturalised and enfranchised after five years' residence. It was necessary for them, however, to register with the Field Cornet; and, as this functionary kept his registers very badly, it was not quite easy for any one to secure his rights.

In 1890 a residence of fourteen years was required, and all petitions of the Outlanders for more generous treatment were received by the Raad with derision. In 1894 the Outlanders and their children were disfranchised for ever, and the country entailed on the Vortekkers and their children. There was now no disguising the fact that the Boers meant to have the Transvaal entirely to themselves, and to shake off every vestige of the suzerainty of the British Crown. The concessions made by Mr. Gladstone only rendered them more insolent, and even he had at one time to threaten war.

Then, the resolution formed years before to govern the Transvaal, without allowing the smallest civil rights to the immigrant population found expression in the development of a great conspiracy to sweep the British out of South Africa; £250,000 was spent on the fortifications of Pretoria, £100,000 on those of Johannesburg, large purchases were made of cannons and maxims, and rifles enough were bought to arm all their fighting men three times over. German and other mercenaries were engaged, as well as German, Dutch, Belgian and French officers, soldiers of fortune. Stores of provisions were laid in, and the drilling went on; and everything was brought into a state of preparation for war. On these subjects we have abundance of evidence from men of the most diverse opinions and positions; and some of these may be quoted. Take, e.g., Dr. Farmer, rector of the Cathedral Church at Pretoria, speaking of the losses and sufferings endured by himself, and others who have been driven from their homes in the Transvaal, says, "On the whole, this was borne patiently, even cheerfully; for all Uitlanders recognize that the struggle is for their own elemental rights, and for the punishment of as iniquitous a gang of conspirators as ever escaped the gallows."

Another writer says: "If there is no case for war here, then there never was one. It is not a question of voting, it is a question of liberty. It is the cause for which our people contended for generations and for centuries with their kings. For this liberty of ordering their own affairs, of protecting themselves in person and in property, the Barons bound over King John to abide by the ancient laws of England." All this is very cogent as regards the diocese of Pretoria.

Then, again, the Rev. J. S. Moffat, son of the celebrated Dr. Moffat, writing from Capetown to the *Mission World*, says: "The war now going on between white men is being watched by the natives with intense concern. As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more