

“To this far nook the Christian exiles fled,
 Each fettering tie of earthly texture breaking ;
 Wealth, country, kindred, cheerfully forsaking
 For that good cause in which their fathers bled.”

To these may be traced some of the most valuable elements of the white race in South Africa; though, for a long time, the illiberal policy of the Home Company was far from giving such scope to the enterprise, industry, and influence they were prepared to exert, as the highest welfare of all parties, both immediate and future, required.

The sturdy Hollanders and Huguenots of those early days, the real Pilgrims and Puritans of South Africa, glorying, as they did, in being “free-born” and “liberty-loving,” were, nevertheless, remarkably patient under the many frivolous and discriminating laws and customs to which they were subject, touching private, social and civil life. Some of the good-hearted rulers, such as “Father Tulbagh,” who lived about the middle of the last century, men of great simplicity of life and never lacking in rigid discipline, evidently failed to see what was really the great opportunity and object of their office, and yet were diligent enough in prescribing such laws and forms of social and official etiquette as they thought the people should observe. They had full faith in ranks and grades of society, and eschewed the doctrine that all men, even the white, were made or designed to be equal. The low vehicles of that age were admirably adapted to the fashion, made imperative by law, that every person should stop his carriage and get out when he should see the Governor approach, and should likewise give the members of the “Court of Policy” a clear pass for their carriages. The exact amount of velvet which gentlemen of different ranks might wear, the amount of ornamentation for their carriages, the number of servants each rank might boast, the particular costume of the footman, the dress of brides and their friends at weddings, the cloth and cut of dresses for the wives of men of different ranks, as the junior merchant or the senior merchant, the wearing of diamonds, mantles, hoops, and dresses with a train, as the chronicles of those days tell us, were all determined by laws made, not by the *modistes* of Paris, but by the Governor and his grave Council in the castle of Good Hope. And yet there was evidently much of good feeling and genuine enjoyment among that people. If they went to one extreme in the respect and deference they paid to age, rank and office, it is worth considering whether the people of this day have not gone to the other.

The religious character and observances of the Boers at that early period were not less marked and molding than their civil code and social life. Their means of education, teachers, ministers, books, except the Bible, outside of official ranks, were few. But the attachment of the scattered people to all the sacred institutions of religion