

Brede River (Robertson) Irrigation Scheme.

In Accordance with the Provisions of Section 39 of Act 8 of 1877, notice is hereby given to all whom it may concern

THAT it is the intention of the BREDE RIVER (ROBERTSON) IRRIGATION BOARD to construct a Weir across the Brede River at the site on that portion of the Farm "Goree aan de Brede Rivier," in the Division of Robertson, owned by Messrs. P. L. le Roex and P. P. du Toit, and occupied by the said P. P. du Toit, where such work is now being commenced, and thereby to take water out of the said river, and conduct it by means of an artificial water-course or canal for a distance of about 21 miles across the following farms, all situated in the Division of Robertson, in the order named, viz. —

The said farm "Goree aan de Brede Rivier" owned and occupied as aforesaid, "Gorees Hoogte" and "Zand Rivier" owned by W. J. S. Bruwer and the Estate of the late H. J. Bruwer, and occupied by J. S. Bruwer, the public Outspan at Zand Rivier, portions of "Zand Rivier" owned by L. J. le Roex, F. H. van der Vyver, Est. H. J. Bruwer, occupied by J. S. Bruwer, G. J. Marais, J. P. Bruwer, and G. J. Bruwer respectively, "De Uitspanning" owned by J. P. Marais, "Over Het Rooie Zand" forming portion of the Robertson Commonage, "Over Het Rooie Zand" owned by J. P. Marais, J. S. Bruwer and J. J. Bruwer, portions of "Goed-moed" owned respectively by J. J. and B. M. Nothing, H. C. van Zyl, J. W. van Zyl, B. J. and P. G. Viljoen and J. F. Burger, "Kraalbosch Vlakte" owned by J. F. Burger and J. H. van Zyl respectively, "Zandvliet" owned by the Estate of the late J. S. de Wet and occupied by J. S. de Wet, D. J. de Wet, E. J. de Wet & J. S. de Wet respectively, "Zandvliet" owned respectively by G. H. van Zyl, W. S. Viljoen and J. S. Viljoen, H. C. van Zyl, Estate of J. S. de Wet occupied by J. S. de Wet, G. H. van Zyl, J. S. de Wet, H. C. van Zyl, H. C. van Zyl and J. S. Viljoen; J. A. van Zyl, G. S. de Wet, G. H. van Zyl, G. S. de Wet, D. J. de Wet and J. S. de Wet respectively, "Goudmyn" owned respectively by P. A. van Zyl and A. A. Cilliers.

The said watercourse or canal shall have a bed width for the 1st mile of 11 feet, from the 2nd to the 15th mile of 10 feet, and from the 15th mile it shall fall out gradually to a 6 foot bed. It shall approximately take the line as pegged out, with such local deviations as may be found advisable as the work proceeds.

Further particulars as to the weir, canal, aqueducts, and other works may be ascertained at the office of Mr. Basil Jones, Attorney to the Board, at Robertson, where the plans of the proposed undertaking may be seen at all reasonable times. It is the intention of the Board to enter upon and take as much of the ground of the above mentioned farms as shall be covered by the said canal, its banks, and the other proposed works taking such materials as stones, sand and clay required for the purposes of the said undertaking from such spots on the said farms as shall be nearest to or most convenient for which they are required.

Dated at Robertson this 23rd day February, 1900.

A. G. H. TEUBES, Secretary to the Board.

BENOODIGD

EN Geachtwaardige Onderwijzers van getuigedien en bezoldigd, onderwijzen te leven op mijn plaats. Hollands, Engels en Frans zal verlicht worden tegen een Salaris van £35 per jaar, met kost en inoning. Werkzaamheden te beëindigen op den 1den April, aansluitende. Appruiaten zullen ontvangen worden tot op den 20den daz van Maart, 1900.

J. A. KOK, Schoolmeester.

GEVRAAGD.

EN Hofsmid — Voor bijzonderheden, doe aanzoek onmiddellijk bij

DAVID KENNEDY, Malmesbury.

GEVRAAGD.

EN Timmerman — Voor bijzonderheden, doe aanzoek onmiddellijk bij

KOTZE & WEBER, Malmesbury.

Uit de Hand te Koop

5 Eerste klas Stukvaten, (6 en 7 Leggers). 5 Eerste klas Kajatenhouten Kuipen (6 Leggers) met deksels. Doe aanzoek te doen bij den ondergeteekende.

B. LATEGAN, Waterval, Gt. Drakenstein, 26 Februari, 1900.

KAAPSTADSCHE BONDSTAK

FONDS VOOR TRANVAAL- EN VRIJ STAATSCHE GEWONDEN, WEDU. WEN EN WEEZEN.

Table with financial data: Reeds erkend, O. B. per den heer C. P. Schultz, D.H.J. do, £3381 4 10, 1 0 0, £3383 4 10

C. P. SCHULTZ, Theesurier. 28 Februari, 1900.

Publieke Verkoop

Publieke Verkoop

VAN KOSTBARE

Wijn, Graan, Tuin, Struisvogel en Vee Plaatsen.

DE ondergeteekenden daartoe gelast zijnde door den Executour Datief in den Boedel wijlen Jufvrouw Rachel J. Conradie, geboren De Kock en nagebleven echtgenoot Jacob F. Conradie zullen per publieke veiling verkoopen te

RIETVALLIE

OP DINS DAG, 3 APRIL, 1900.

Te 10 ure 's voormiddags:

I. VASTGOED. — 1 Gedeelte van Rietvallei, groot 133 morgen 23 v.k. roeden. 2 Gedeelte van Rietvallei, groot 249 morgen 474 v.k. roeden. 3. Een vierde aandeel van Uitklei, groot in haar geheel 895 morgen.

Deze eigendommen grenzen aan elkaander, zijn bijzonder geschikt voor Wijn, Graan, Tuin en Struisvogel Boerderij ook voor Vee; de Groot Rivier of Kinqua loopt door een groot gedeelte er van zoodat brandhout ook volop is. Deze eigendommen tezamen maken een der fraaiste en kostbaarste plaatsen uit in dit district en zijn slechts een uur rijden van het dorp.

II. LOSSE GOEDEREN. — 60 Schapen, 1 Koe en Kalf, 1 Wagen, 7 Kuipen, 2 Half-leggers, 1 groote Brandwijnsketel en 2 kleine do. en Huisraad zooals Tafels, Bedden, Kasten, Stoelen, enz., enz.

VAN ZIJL & WALKER. Gideon P. Van Zijl, Afslager.

Vendu kantoor, Montagu, 27 Feb., 1900.



Malmesbury Executourskamer en Voogdij- en Brand Assurantie Maatschappij.

VERKOOPING

VAN VAST EN LOSGOED.

DE ondergeteekenden daartoe behoorlijk gelast door den heer Dirk H. J. SMIT, die van woonplaats gaat veranderen, zal publiek doen verkoopen op

Donderdag, 22 Maart, 1900

te 10 ure des Voormiddags,

TER PLAATSE

HARTEBEEST VLEI,

HET VOLGENDE: —

VASTGOED:

De plaats, genaamd "Hartebeestvlei," gelegen in de afdeling Malmesbury, te "Groenekloof," groot 886 morgen en 282 vierkante roeden, voor Vee zooda als Zaaiplaats is dezelve bekend als uitmuntend.

LEVENDE HAVE:

6 Paarden, 1 lot Koeien en Kalvers, 200 Schapen en Bokken, 1 lot Varkens, groot en klein.

BOERDERIJGEREEDSCHAP:

1 Tentwagen met lossen bok, 1 Openkar, 1 span Wagen Tuigen, 1 span Zwingels en Kettingen, Graven, Pikken, Rensen, enz.

HUISRAAD:

Het gewone assortiment Huisraad zooda als Tafels, Stoelen, Kasten, Ledianten, enz., enz., en wat nog verder zal aangeboden worden.

Ruim Crediet.

G. W. KOTZE, Secretaris.

J. W. MOORREES Jr. & Co., Afslagers. Malmesbury, 27 Feb., 1900.

BENOODIGD

EN door en door flinke, sobere, ongetrouwe man als bestuurder en algemeen opzichter van een kleine plaats. Moet een grondige kennis van wijnbouw hebben in al zijn takken, zooda als van vrucht-cultuur, en moet een algemeene ondervinding hebben van boerderij.

Aanvragen te adresseren onder kruis aan het kantoor van dit blad, met overlegging van referenties.

SCHUTBERICHT.

OPGESLOTEN in het Stellenbosche Schat een Zwarte rein Ez-1, bejaard, merk J. F. aan den nek. Indien niet gelast te deesve publiek op den 2sten Maart verkocht worden.

J. DAVIDSE, Schutmeester. Feb. 28, 1900.

PIQUETBERG.

Publieke Verkoop

DE ondergeteekenden daartoe behoorlijk gelast, zullen voor rekening van Mevrouw de Weduwe A. VAN ZYL, van Egels Hoek, publiek te koop aanbieden, OF

Vrijdag, 23 Maart, aadst.

TE 9 UUR V.M.

Op genoemde plaats, de ondervolgende

LEVENDE HAVE, Granaen, en Losse Goederen:

I. LEVENDE HAVE. — 200 Schapen 2 Beesten, 15 Varkens, en 4 Paarden.

II. GRANAEN. — 20 mudden Koren, 30 mudden Rogge.

III. KELDGEREEDSCHAP. — 1 Legger, 1 Half-legger, 2 Halfaamvaten, 4 Halfaam do. Balies, Kuipen, enz., alsook Wijn en Brandwijn Oogst, voor 1900.

IV. BOERDERIJGEREEDSCHAP. — 2 Dubbele-voor Ransom Ploegen, 1 Enkele-voor Ransom Ploegen, 1 Bak kar, 1 Wagen, 1 span Wagentuigen, 1 span Zwingels met Trek, Graven, Pikken, Zweep-stokken, enz., enz.

V. HUISRAAD. — Eene assortiment Huisraad, zooda als Ledianten, 1 Huis-klok, Stoelen, enz., enz., en wat verder zal worden voorgebracht.

VLOK & LIEBENBERG, Afslagers. Piquetberg, 3 Feb., 1900.

Belangrijke Verkoop

TE RIEBEEK WEST

OP ZATERDAG, 17 MAART,

'S MORGENS OM 10 UUR.

DE ondergeteekenden zullen publiek verkoopen op het dorp RIEBEEK WEST, voor rekening van de Heeren Fouché, du Toit, enz. Op ZATERDAG, 17 MAART, 1900

I. LEVENDE HAVE.

6 Gedresseerde paard-n, i goede conditie. 2 Kersteklas Kar-esels, over de 14 hand. 6 Varkens van de beste soort, waar van twee uitmuntend groot. 2 Kersteklas melk-koeien.

II. LOSSE GOEDEREN:

1 Veer wagen, geheel nieuw, (met rails). 1 Zes-plaats Kapkar, pas van den maker. 1 Vierplaats Kapkar. 1 Afslaan Kapkar. 2 Open Karren, gaaf en goed. 1 Schotsche Kar op veeren. 1 Spider, American Turn-nder, geheel nieuw. 3 Paar Achtertuigen. 1 Paar Kersteklas Kar of Spider (Kutters patent). 1 Een Span Voortuigen. 1 Mans Zadel. 1 Vrouw en Zadel. 1 Prianou. 1 Aanruffatfel. 1 Doz. Bentwoodstoelen. 2 Dubbele Bedden (half-testers). 12 Ijzeren Kattelijes (stretchers). 6 Waschtafels. 2 Stoepbanken. 2 Kleederkasten. 2 Huisloriges in goede orde. 3 Handlampen. 1 Voorkamer Lamp. 1 Voorkamer Tafel. 1 American Roll Top Desk. 1 Bagatel Bord, met alles in orde. 2 Kincerstolen. 2 Vleeschmachines. 1 New Cyclistyle. 1 Een Schroef en Schaafbank. 2 Voer Machines. 2 Doz. Fruit Jar. 2 Half-aumen. 1 Lot Trommels. 2 Dubbele Voor Ploegen. 1 Vleeschcoot en 1 ijzeren Slacht-bank. 1 Lot Doorndraai. 1 Lot Zakken.

GRAAN:

40 Mud Haver. 20 " Koorn. 400 Havergerven, enz., enz.

RUIM KREDIET.

Van der Spuy, Immelman & Co., Afslagers. Vendu Kantoor, Malmesbury.

GEVRAAGD.

EN eerste klas Boerenrecht. Goede Salaris. Werkzaamheden te beëindigen niet later dan April, a.k. Doe aanzoek bij

GEBROEDERS LIEBENBERG, De Hoek, Piquetberg.

EERSTE-KLAS PLAATSEN en ERVEN

PUBLIEKE VERKOOPING VAN Vijf Eerste klas Plaatsen, (in de afdeling CALEDON).

EN Drie Eerste klas Erven, (in het DORP CALEDON), OF

DONDERDAG, 15 MAART, 1900.

TE TEN DORPE

CALEDON.

DE ondergeteekende behoorlijk gelast door den Executour in den boedel van wijlen Mevrouw MAGDALENA GERTRUDA GROENWALD en Vooroverleden ECHTGENOOT JOHANNES GROENWALD zullen publiek verkoopen voor hun kantoren op genoemden datum.

I. De welbekende Plaats Haarweg Rivier, gelegen in het Valkornetschap Caledon, groot omtrent 430 morgen. Deze Plaats is bebouwd met een goed Woonhuis en alle andere noodige buitengebouwen en is bekend als een der beste Zaa- en Vee Plaatsen in deze Afdeling.

II. De alom bekende Plaats POKKIESKRAAL gelegen in het Veldkornetschap van Zwart Rivier, groot omtrent 630 morgen bebouwd met een goed Woonhuis en alle andere noodige buitengebouwen en ook bekend als een eerste klas Zaa- en Vee Plaats.

III. De welbekende Plaats BAKENSKLOOF groot omtrent 400 morgen. Deze Plaats is een deel der Plaats Pokkieskraal en is ook bebouwd met alle noodige gebouwen en is ook eersteklas geschikt voor de Zaa- en Vee Boerderijen.

IV. Een aandeel in de Plaats Zeekoejacht gelegen in de wijk Zwart Rivier groot omtrent 170 morgen. Deze plaats bevat ook de noodige gebouwen en is bekend als zeer vruchtbaar voor den tuin en graan-bouw. De plaats heeft volop water.

V. Een deel der Plaats Oudebosch gelegen in de wijk Rivier Zouder end, groot omtrent 150 mor. enz. Op deze plaats groeien prachtige hout boschen en er bestaan ook prachtige tuinen daar er volop water is en de grond vruchtbaar is.

VI. De twee volle onbebouwde erven gelegen op den hoek van Haw en Cathart-straten in het dorp Caledon. Deze erven zijn prachtig gelegen en vormen een fraaie stand bijzij als woon erven of bezigheids plaatsen.

VII. Huisraad. — Een groot assortiment bestaande uit Tafels, Stoelen, Bedden, Breekwaren, Keutengeredschap, enz., enz., alsook eene groote hoeveelheid wagen-hout en een klompje schapen.

Het is onnoodig de waarde van deze verkooping aan te bevelen daar een ieder weet dat de gronden allen zeer kostbaar zijn en dat zeer weinige plaatsen te bekomen zijn in deze afdeling, en daar de trein binnen kort voltooid zal zijn naar Caledon is het nu de tijd gronden te koopen.

Kam en Koop!

A. P. GROENWALD, Executour.

Dempers, Mooren en Krige, Afslagers.

Caledon, 26 Februari, 1900.

STELLENBOSCH.

PUBLIEKE VERKOOPING

VAN

Kostbare Plaatsen, Levende Have, Gereedschap, Vaatwerk, Karren, Wagens, Enz.

DE ondergeteekende behoorlijk gelast door den heer THOMAS HAYLETT, die ten gevolge van zijn vergevorderden leeftijd zich terugtrekt van de boer-erij, zal verkoopen op de plek bij het Stellenbosch Station op

VRIJDAG, 30 MAART, 1900,

TE 10.30 UUR V.M.

Het volgende LANDEIGENDOM in dichte nabijheid van de plaats NOOITGEDACHT en liggende tusschen de plaatsen van de heer-N. J. X. Wardeman en I. Vigne langs den hoofdweg naar Klapmuts, 15 minuten van het spoorweg station te Stellenbosch:

1. De kostbare plaats PATRIJS VALLEI, groot 275 acres; op deze plaats is een zeer gerieflijk groot en nieuw woonhuis onder golfld ijzer, veranda rond om het geheel, uitgebreide buitengebouwen, melkerij, kralen, enz.

2. Perceel A, groot 75 acres, hierop is een voorman's cottage opgericht geheel nieuw met stal en zolder sochter.

3. De plaats ONRUST EN HARMONIE" groot 725 morgen, vroeger beroemd om de wijnde die erop geteeld werd; hierop is ook een gerieflijk nieuw huis en uitgebreide buitengebouwen.

Deze plaats heeft een uitstekende jacht voor reebokken en fazanten in overvloed.

Deze drie eigendommen zijn goed beplant met dennen en eiken en met een groot aantal vruchtbomen.

Zij bevatten uitstekende besproeiings- en weidelanden en WATER IS ER OVERVLOEDIG. De dichte nabijheid van t Stellenbosch spoorweg station maakt ze bijzonder geschikt voor bezigheidsmenschen van Kaapstad. Er zal gelegenheid gegeven worden aan de koopers om het eigendom te verkriegen in een bod als zij dat verkiezen.

De volgende LOSSE GOEDEREN (ZONDER RESERVE): — LEVENDE HAVE: 5 Muilen, 2 jonge Bullen, 14 Vaarsen, 6 Koeien (5 in melk), 4 Trek-paarden, 2 jonge Paarden, 320 Kapater en and te Bokke, 200 Hoenders, 60 Eenden, 22 Kalkoenen, Makouwen, Gansen, enz. en 8 Vette Varkens.

VAATWERK: — 12 Stukvaten, 6 Gistkuipen, Leggers, enz., enz.

ALGEMEEN: — 3 Wagens op veeren, Schotsche kar, Bedekte-kar, Katsnijder, Cultivator, Ploegen, Egen, Boerderijgereedschap, enz., enz., en een groot aantal tweede hands golfld ijzer, 41 zakken Garst, groote hoeveelheden Kaf en Voer.

De verkooping zal beginnen precies te 10.30.

PAUL D. OLIVER, Afslager.

Stellenbosch, 27 Februari, 1900.

TIJD IS GELD!

MOLL & COMPAGNIE,

Direkte Invoerders,

MARKT PLEIN, PAARL

WENSOHEN het publiek in het algemeen bekend te maken dat hunne Nieuwe Stoomzaag Molens te Lady Grey Brug Station in volle werking zijn, zoodat alle orders voor het zagen en schaven van hout met speed kunnen worden uitgevoerd.

N.B. — Een groote voorraad van Bouw-materialen zooda als Roode en Witte Deelen, Voer-, Plafonds- en Amerikaanse Planken, Dakijzer Cement, enz., enz., altijd voorhanden.

DOODBERICHTEN

AAN de bevestiging van de overlijden van den heer J. A. M. van der Merwe, die op den 27sten daz van Maart, 1900, overleden is, wordt melding gemaakt in de Doodberichten. De overlijden van den heer J. A. M. van der Merwe, die op den 27sten daz van Maart, 1900, overleden is, wordt melding gemaakt in de Doodberichten.

JACOB V. REINEN.

Overlijden op den 27sten Februari, 1900.

OVERLEDEN op den 27sten Februari, 1900, van de typhus koorts, na een kort ziekbed van 12 dagen, in den ouderdom van 31 jaren, 1 maand en 21 dagen, mijn liefsde liefste echtgenoot, JOHANNES REINEN, die op den 27sten daz van Maart, 1900, overleden is, wordt melding gemaakt in de Doodberichten.

Terwyl wenschte wij onsen hartelijken dank toe te brengen aan Dr. Heerd, aan ons allen en vrienden, die de overlijden van mijn liefsde liefste echtgenoot hebben begroet en ons steun en troost hebben gegeven.

H. W. FOUKIE, G. D. C. FOURIE, Geb. Botha.

Buffelsloof, 11 Februari, 1900.

ONDERWIJZERS BENOODIGD.

APPLICATIES voor de betrekking voor een Onderwijzeres om onderwijzen te geven in het Engelsch en Hollandsch op een private boerenschool, ongeveer 5 uren van het dorp Calvina, zullen ongevraagd worden tot den 15den Maart, 1900.

Salaris £36 per jaar, logies vrij. Werk te worden aanvaard met het April kwartaal. Men doe aanzoek bij den ondergeteekende.

P. J. WINTERBACH-MÜLLER, Calvina, 30 Januari, 1900.

KENNISGEVING

ALLE overtredingen worden van afgedien ten strengste belet op het eigendom ZOUT PAN, behoorende aan den heer R. BLAAS, onder toezicht van den heer G. DE KOOB, die het recht heeft alle zoodanigen te vervolgen volgens wet.

Somerset Strand, 6 Feb. 1900.

40 Goedgeteelde Paarden.

DE Verkoop van opgemelde Paarden is uitgesteld tot Op Woensdag, 7 Maart, wanneer deselve stellig sal plaats vinden te Klapmuts-Station, zij zijn eerste klasse en de aandscht waardig J. D. LISKI.

J. S. Marais & Co., Afslagers.

£5. BELOONING.

WEGGELOOPEN of gestolen van Mayfield, Newlands, een donkergrise ruin, 184 hand, goedgebouwd. Een wit neusgat. De vindster zal beloning ontvangen op aanvraag bij

J. A. VAN NIEKERK.

MARKTPRIJZEN.

KAAPSTAD. NIEUWS MARKT. 28 Februari 1900.

Table with market prices: Appel, Wassermeloen, Pompoenen, Perziken, Pruizen, Kweperen, Lemmen, Druizen, Kool, Uien, Hondeijen, Benden, Boter, Aardappelen, Kalkoenen, Gansen, Fasette, Haverehoel.

DE ZUID-AFRIKAAN

VERENIGD MET ONS LAND.

DONDERDAG, 1 MAART, 1900.

Met einde van een heldhaftige verdediging.

Na een heldhaftige verdediging, die tien dagen duurde tegen een overweldigende overmacht, in manschappen zooda als in geslacht, heeft generaal CROUXE zich met de manschappen, die hij nog bij zich had Dinsdagmorgen overgegeven, doch niet voordat zijn voedsel en ammunitie, volgens den rapporteur van de Argus, op waren. Het getal der manschappen die zich overgaven is nog niet bekend, doch uit de voorloopige opgaven die gepubliceerd zijn blijkt zekerdijk dat generaal CROUXE in te Koedoesrand slechts een deel van de macht die Magerfontein verdedigde. Vier kanonnen en twee Maximas werden ook buit gemaakt. Waar de rest van die macht met de overige kanonnen is zal wel spoedig bliken als de Britsche macht weder optrekt van Paardoberg.

Lord ROBERTS zegt in zijn officieel verslag dat hij het noodig had gevonden de Arg te laten konnen, waarmede de positie van generaal CROUXE Maandag gubombardeerd werd. Iemand die goed bekend is met Koedoesrand, vertelt ons dat het aftoemen van de rivier na den regen, waarschijnlijk veel er toe heeft bijgedragen om de positie van de Republikeinse onhoudbaar te maken, en ook verhoopde, dat velen zouden ontvluchten langs de bedding van de rivier.

Van de publieke ziele publiceerders wij ons interessent rapport met de Argus, waaruit blijkt dat generaal CROUXE met een sterke horden macht in het veld zou beoogen. Bovendien werd de voorzichtigheid omtrent het gebruik van vuur, blijkbaar opgevoerd door het gebruik van eenige Hollandse Afrikaners, die met het terrein goed bekend zijn, als waggijzers van de kolonnen van generaal FRENCH. Dan blijkt het ook dat de voortgang van generaal CROUXE's macht gestremd werd door de aanwezigheid in het lager van een aantal vrouwen, sommigen waarvan uit Grikwaland had bescherming bij de Republikeinen had den gecoost, anderen wedde die met de beste bedoeling naar 't lager waren gegaan om voor hun echtgenooten en kinderen te zorgen, doch die diensteman gezins was 't weerbaarder en schrijdster van h-er lager bijdroegen.

Er is nog geen afzonderlijke opgave gedaan van het getal strijdare mannen, vrouwen, waggijdrivers, bedienden, die in het lager waren bij de overgave. Generaal CROUXE werd door Lord ROBERTS begroet met de woorden: "Gij hebt u dapper verdedigd, mijnheer!" De generaal zal naar Kaapstad worden gebracht, vergezeld van een officier van den staf van Lord ROBERTS, die zal hebben toe te zien dat hij met behoorlijke achting zal worden behandeld. Een noodig deze voorzigtig is, blijkt o. a. uit de hatelijke en valgelijke aanvallen die de Cape Times en Cape Argus gisteren in den generaal hebben gemaakt. Generaal P. A. CROUXE is niet alleen een dapper ongevraagd worden opvoerder op het veld, doch bekend is een hooge positie in de regering der Z.A.R. Door het kostbare gedrag van de Gecharterde pers worden de mogelijkheden voor de bladen rassen in Zuid Afrika om te den oogen te leven stellig niet verhoed. Dit zijn de organen die met fariseusche valsheid a den durven te beschuldigen van rassenuitruis te werken.

Natal en de oorlog.

Men hoort nog soms het argument de Republieken hebben een ultimatum ge...

uit te wijden en zijn vijandig gevoel tegen de leiders de Afrikaners te lichten.

De voorzitter van het Bloemfonteinse stult de verandering van de voorzitter...

STADSNIJEUWS.

Zaterdagavond werden er twee makkers in de straat door de politie betrap en achter slot gesloten.

En kleuring, genaamd Klaas Adria, drijver van een wagen beladen met pijpen, werd...

GEMENGD NIEUWS

FONDS VOOR TRANSVAALSCHEN EN VRIJSTAATSCHE GEWONDEN, WEDUEN EN WEEZEN.—De heer C. C. de Villiers, wegens gezondheids redenen...

De heer Chamberlain gaf dat gelijk zijn instemming te kennen. Op 17 Juni, toen de conferentie te Bloemfontein was afge-

De minister kunnen de verdediging van de stad en de navigatie steenkolen mijnen...

De Nederduitsch Gereformeerde kerk en de Boeren. Elders verspreid in de Engelse taal een document opgesteld en ondertekend door zekere individuele predikanten...

De kerk en de Boeren. Elders verspreid in de Engelse taal een document opgesteld en ondertekend door zekere individuele predikanten...

De kerk en de Boeren. Elders verspreid in de Engelse taal een document opgesteld en ondertekend door zekere individuele predikanten...

TELEGRAMMEN OVERZEESCH.

De hongerstoep in Indië. Londen, 27 Febr.—(Reuter).—De onderkoning van Indië heeft een beroep gedaan op de Australische Kolonien voor gelden ter hulpe van de hongerlijdenden in Indië.

KAAPKOLONIE.

Regens en een spoorweg-ongeluk. Graaf Reinet, 27 Febr.—(Reuter).—Rapporten van het land melden dat zware regens en hagelstormen verleden Zaterdag en Zondag vielen. Regen was hoog noodig.

Gezondheidsbezoeken te Graaf Reinet.

Graaf Reinet, 27 Febr.—(Reuter).—Dr. Brodie is benoemd tot gezondheidsbezoeker hier, de eerste benoeming in Graaf Reinet onder de nieuwe wet.

HOOGGERECHTSHOF.

CIVIELE ZAKEN. (Voor rechter Buchanan en een Jurij). MAANDAG, 26 FEBRUARI, 1900.

SEARIGHT vs STADSRAAD VAN KAAPSTAD. Als leden van de jury werden ingeworven de heeren Ed. Melick, Andrew Bryson, Daniel F. Bosman, Wm. Hallack, Wm. Honeyman, G. J. Cohen, J. H. Gots, John Yeoman, G. W. Steytler, en H. Gilbert.

DE VERLIES VAN DE KIMBERLEY LICHTERIJ. Gedurende het beleg van die stad was 150 man geneesd en gewond.

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BRITSCHE VERLIEZEN.

OFFICIELE OPGEAVEN. Het volgende is een lijst van overvallers onder de Koloniale troepen:— Verhuizing te Stormberg, op 23 Februari 1900:—

DE BEWAKINGEN VAN MACHERS. DE INNINGEN VAN JOZEBODAL. HET HOOFDLAAGER. DAPPERE VERDEDIGING.

IN NATAL. Opgevalen in Natal van 21 tot 24 Febr., 1900.

OP 22 EN 23 FEBRUARI. Aan vonden overleden:—Luit. F. G. Davidson, 3de Lancer Regiment.—Gewond, kap. B. Upperton, 2de luit. Marsh, 2de luit. J. C. Kelly (gewond).

WOENSDAG. Woensdag rukten de Engelsen met een vrij sterke macht naar Bondersdrift, waar in de nacht slechts 25 man der onvrede...

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The Dutch Reformed Church and the Boers.

The undersigned, Ministers of the Dutch Reformed Church in South Africa, occupying influential positions within that body consider it their duty to give public expression to their views regarding the present war between Her Majesty's Government and the two Republics, and openly to protest against the many misrepresentations which have tended to increase the bitterness now existing between the two white races in this country.

Before the outbreak of hostilities the Moderamen of our Synod acting on behalf of the whole Church, memorialized Her Majesty's High Commissioner, and urged upon His Excellency to leave nothing undone in order to avert the hostilities. "We shudder to think," the memorial expressed, "of the consequences which are sure to follow from an eventual breach between the Dutch and English races. The race feeling between the two nations of our South African community would become operative, the allegiance of Her Majesty's loyal Dutch subjects would sustain the severest shock it has ever been subjected to, and the hope of a United South Africa would be gone for ever. To us, standing outside the political arena, the difference between the proposals of your Excellency and those of President Kruger would hardly appear to justify the horrors in which active warfare between Her Majesty's troops and the burghers of the Transvaal Republic would engulf the whole of South Africa for many a day."

Our appeal was fruitless; but our predictions are being sadly fulfilled. The horrors of a war between two European races, both of Teutonic extraction, intimately related to each other by kindred traditions, a kindred faith, and in many cases by the still closer bond of bloodrelationship are now upon us. Whatever the issue of this conflict, misdeeds will be felt for years.

MISUNDERSTANDINGS.

It is impossible for us, nor is it expedient, to discuss the many questions raised by the war. Representing a Church, we are in creed, language, membership, and bloodrelationship with the burghers of the two Republics, and knowing what misunderstandings exist in the minds of the Christian public, we will endeavour to remove some of those misunderstandings, and thus contribute to a solution of the racial and national problems which by the present war have been raised into almost phenomenal prominence.

THE WAR WAS PREVENTIBLE.

That the war was preventible is now fortunately clear to many minds. Patience and conciliation might and would have secured what war and bitterness never will achieve. History proves too clearly that reforms can never be forced upon nations, states, or individuals. In every free country political, social, municipal reform has had to proceed slowly from precedent to precedent. Even in the United Kingdom of 1832 was the outcome of protracted struggle, and every legislative enactment for the removal of pressing grievances since that date has been secured by methods of patient negotiation and conciliation, which are characteristics of all good government. To expect from a young Republic in a few months what has cost European nations years of constitutional struggle is certainly unreasonable.

Unfortunately, much has been done to excite distrust and unjust suspicion. We might here refer to the Jameson Raid and the host of evils that sprang from it. We might expound the fact, that the Commission of Inquiry, appointed by the British Parliament, not only failed in its purpose, but also led to the deepest disappointment and disgust. But we refrain. To one subject only we refer, viz.:

THE MASSING OF TROOPS.

The massing of troops on the borders of the Republics was naturally considered by their respective Governments as a menace to their independence and the admitted right of internal self-government. The Orange Free State, whose noble efforts before the outbreak of hostilities to bring about a better understanding between Great Britain and the Transvaal cannot be too highly appreciated, was constrained to make common cause with its sister Republic, considering the downfall of that State as a prelude to its own destruction. We cannot regret that the suggestion made by the Transvaal Government to submit the questions at issue to arbitration in the spirit and on the lines suggested by the Peace Commission recently held at the Hague was rejected; more especially as all parties are now fairly agreed that the proposals of the Bloemfontein Conference had been virtually accepted by the Transvaal.

MR. CHAMBERLAIN'S VIEWS.

The words of Mr. Chamberlain, by which he repudiated war with the Transvaal, have not lost their significance after the outbreak of hostilities. "In the last communication I sent to the press," so Mr. Chamberlain is reported to have said, "I stated what I conceived to be our rights in the matter. I said we did not claim, and never had claimed, the right to interfere in the internal affairs of the Transvaal, but we did claim, both as representing the interests of the British subjects in the Transvaal and as the Paramount Power in South Africa responsible for the security of the whole country, to make friendly representations to him [President Kruger] and to give him friendly advice as much as in our power. And further, 'To go to war with President Kruger in order to force upon him reforms in the internal affairs of his State, with which his Majesty's Government has no right to interfere, that would have been a course of action as immoral as it would have been unwise.' Had those principles been acted upon by the British Government the war would have been prevented."

A great deal more might be said on this point. But the political aspect of the question has been so fully discussed by others that we refrain from pursuing this train of thought. We simply put on record our solemn conviction, that war need not have been prevented by a little more patience or a more full consideration for the rights and privileges of the two free and independent Republics on the part of the British authorities.

II.

ACCUSATIONS.

Multiple accusations have been freely made against the Dutch and Republican Dutch, which in our opinion cannot be sustained by fact.

A.—INTERVIEW.

It is known and that before the outbreak of hostilities a meeting was held between the Dutch-speaking inhabitants of the Queen's Bench.

It is stated for such an assertion has been forthcoming; not only so, but a conspiracy has been found to exist. Knowing that we were automatically coming into daily contact with its members, we maintain, without fear of contradiction, that the paramountcy of Great Britain was being maintained and undisputed by Her Majesty's subjects of the Transvaal before the war.

The £300,000 carried by a Dutch majority in the Colonial Parliament to contribute £30,000 per annum to the strengthening of the British navy met with universal approval, and was considered as an indication of the loyalty of the Dutch to the throne, and the fact, that the Colonial Parliament had met for peace before the outbreak of hostilities

should not be forgotten. Strange, surely, that those who were so eager for peace, are now considered as plotting against Her Majesty's authority in South Africa. To the very last the President of the Free State acted as mediator. Only when every effort had failed, he and his people joined the ranks of their Transvaal brethren.

Truer words were never penned by Sir Alfred Milner than when he wrote after the Jubilee celebration in June, 1897: "I have no doubt the same loyalty has been displayed in other parts of the Empire; but it appears to me to be of peculiar interest under the special circumstances of this Colony and in view of recent events [the Jameson Raid] which, as you are aware, have created a feeling of considerable bitterness amongst the different sections of the community. All that I can say is that, as far as I am able to judge, these racial difficulties have not affected the loyalty of any portion of the population to Her Majesty the Queen." It was impossible to doubt that the feeling of loyalty among all sections is much stronger than has been sometimes believed. This testimony we heartily endorse, because we are convinced that attachment to the British throne has hitherto been a characteristic of the Colonial Dutch.

Moreover, when we consider the patience with which the large and overwhelming majority of the Dutch, even in districts where martial law has been enforced, has borne the trying irritations and annoyances to which they have been subjected since the beginning of the war, to speak of an organized conspiracy against Great Britain as Paramount Power is, in our opinion, the height of absurdity. Sympathy with kith and kin in the Republics is surely no proof of disloyalty. The absence of such sympathy would be unnatural in the highest degree. Condemnation of the policy of Her Majesty's Government which has led to the war we share with hundreds of Her Majesty's loyal subjects in the United Kingdom. But holding this opinion is surely no indication of disaffection, nor can it be honestly regarded as the outcome of an attempt to undermine the influence of Great Britain in South Africa. Freedom of conscience and freedom of speech are considered to be the birthright of free nations. Have British subjects in South Africa no right to their opinions and the free expression of them, without being accused of disloyalty to their Queen and her throne?

As if to emphasize the loyalty of Dutch Colonists Mr. Chamberlain himself at the South African Dinner on May 21st, 1896, quoted with approval the address to Lord Rosemead signed by sixty-five members of the Cape Parliament, in which they stated as their profound conviction, "that there need be no apprehension whatever of the existence of any spirit of hostility in the minds of the Afrikaner people against England if South Africa be left to work out its own destiny." They pleaded strongly for "a policy of moderation and conciliation which alone can secure the real progress and true happiness of South Africa." These words have not yet lost their meaning, and may be pondered by all who have the welfare of South Africa at heart.

To the loyalty of the Colonial Dutch before the outbreak of hostilities we bear willing testimony; and we solemnly declare that we have never met with the slightest trace of a conspiracy to oust the British from South Africa. Whether our people will continue to resist the severe strain upon their loyalty, after the indignities to which many of them have been exposed since the commencement of the war, we cannot undertake to predict. We sometimes fear—and our fears are not altogether unfounded—that, unless wiser and more conciliatory counsels prevail, the Dutch of the Cape Colony, hitherto as loyal as any of Her Majesty's subjects in any part of her empire, may be driven into disaffection. The issues of this war are not in our hands; but we pray that the Almighty may so guide Her Majesty's Government, in the future, that a people hitherto strongly attached to the British throne may not be forced into dislike and distrust of British rule!

B.—THE BARBARIAN BOER.

To aggravate the difficulties of the present situation, the Republican Boers have been represented as "barbarians," "vermin to be exterminated," "slave-drivers," and "slave-owners," or prospective slave-owners, eagerly watching their opportunity to enslave the natives dwelling in their midst. Stories of Boer atrocity, as outrageous as they were imaginary, have been the order of the day. Little generosity towards brave men, fighting as they believe for hearth and home, has been displayed by the Press in general. Perhaps a few facts and considerations coming from ourselves as men well acquainted with the Boer's character and with the Boer's history, may not be out of place:

TREATMENT OF WOUNDED.

1. British soldiers wounded on the battlefield have met with every consideration at the hands of their foes. Prisoners of war at Pretoria have been treated with uniform kindness. War correspondents, like Mr. Winston Churchill, have been profoundly impressed with what they have seen and experienced in the Boer camps and laagers. Travellers and hunters, like Mr. Selous, have given similar testimony. Governors, like Sir George Grey and Lord Rosemead, have spoken in the warmest terms of the Boers. Historians, like Froude and Theal, have given them generous praise. Those who know them and have won their confidence have learnt to respect them.

THEAL'S HISTORY OF THE TRANSVAAL BOERS.

And no wonder. They are—to quote Dr. Theal—"men of our own race, of that sturdy Nether Teuton stock which peopled England and Scotland as well as the delta of the Rhine. Their religion is that of the people of Scotland, of a large proportion of the people of England. There is in truth hardly any difference in sentiment between these men and a body of Englishmen or Scotchmen of equally limited education." This refutes the slander, that the Boers are a semi-barbarian race "with a dash of Hottentot-blood in their veins." Sir Benjamin D'Urban, British Governor at the time of the "Great Trek," said of them: "The Dutch farmers are a brave, patient, industrious, orderly and religious people, the cultivators, the defenders and the tax-contributors of the country."

SLAVERY IN THE TRANSVAAL.

2. Slavery is not tolerated in the Transvaal. It is as contrary to Republican as it is to British law. True, the existence of slavery was one of the pretences for the annexation of the South African Republic in 1877. Sir Theophilus Shepstone maintained that, "for philanthropic reasons, it was urgently necessary that the Transvaal should be brought under British rule." And yet no slaves, supposed to have been made before the Annexation, were emancipated under British rule after that event. The status quo was maintained without alteration, modification, or repeal.

APPRENTICE SYSTEM.

3. Even the so-called "apprentice-system," tolerated in the Colony under the British flag, was shorn of many of its abuses by the moderation and watchfulness of ecclesiastical and political authorities. The Dutch Reformed Church in the Transvaal, as far back as 1869, adopted the following resolution in one of the sittings of its Synod or General Assembly:—"Church discipline will be applied to all members of our denomination found guilty of buying or selling or exchanging or accepting in exchange Kaffir children, contrary to the laws of the State." It is a significant fact that this law was repealed in 1872, because it was found to be unnecessary, inasmuch as the evil against which it was directed was found to be non-existent. (Cachet's "Worstelstrijd der Transvalers").

REV. CACHET'S OPINION.

4. The late Rev. Lion Cachet, for many years a prominent member of the Dutch Reformed Church in the Transvaal, remarked on this subject:—"Sometimes Kaffir children were removed by Boer Commandos after a war, and apprenticed. The Kaffirs do not wage war like civilized nations; women fall as well as men; the weak and the children are left behind in sudden flight. Among the Kaffirs themselves these are

generally killed, and the Boers had frequently to choose between leaving them to die of hunger or else removing them. According to existing laws, such children are apprenticed in the Republic till their majority. This system was certainly liable to abuse. On the borders, in the Zoutpansberg district, Kaffir children were "exchanged" by traders, notably by certain Portuguese traders and a notorious German offender. It is true, also, that a Boer here and there did exchange or accept in exchange such children. But this happened in direct transgression of the law of the land; this was repudiated by the vast majority of the Boers, and condemned by them in the strongest terms; this was resented by the Dutch Reformed Church, and belongs to the past history of the Republic. The Boers themselves have made an end to this practice. It is, therefore, unreasonable and immoral to rake up the past, and bring this accusation against the present generation." In a footnote he draws attention to the fact that in the last Galeska war Kaffir children and Kaffir women were conveyed to the Cape Colony, and "apprenticed" for a period varying from one year to five years in the case of adults, and a much longer period for children. "Mothers and children were separated with little prospect of meeting each other again on earth. The complaints of Kaffir mothers thus deprived of their children must have been heartrending." This did not happen under the Transvaal—but under the British flag. ("Worstelstrijd der Transvalers.")

ABORIGINALS' PROTECTION SOCIETY.

5. More recent still is the testimony borne to the Boers by the "Aboriginals' Protection Society"—an organization by no means prejudiced to favour the Transvaal. Its official journal—the "Aboriginals' Friend"—in its November issue, says:—"The treatment of blacks on Boer farms, and also on the Dutch farms in Cape Colony, contrasts favourably with that of the blacks in the employment of many English and other settlers in South Africa. In the mines and other industrial centres in which effort is made, especially by newcomers, to exact as much service as possible, with most profit to themselves, cases of cruelty are far more frequent than on the farms of easy-going and more or less lethargic 'Dutchmen,' whether in our own Colonies or in the Boer Republics." The journal further alludes to "the spoliation of the Matabele and Mashona in what is now Rhodesia, and the slaughtering and reviving of slavery under the name of enforced labour," and to "a native policy for which in earlier days the Boers were justly commended, but of which the Boers are not now the principal enforcers."

DR. WANGEMANN AND OTHERS.

6. That the wars of the Boers were not wars of extermination, nor mere marauding raids for securing cattle, even men by no means partial to the Boer methods of Government have freely testified. Some of these witnesses may well be heard. Dr. WANGEMANN, "Director" of the Berlin Missionary Society, in his "Süd-Afrika und Seine Bewohner," maintains that in the whole of South Africa no native has been in possession of the land he calls his own for a longer period than 150 years. "Of this land he has possessed himself by murder, fire, and hideous atrocities, by unrighteous conquests based on the might of the strongest. That land, during his term of tenure, he has defiled with every kind of crime. In God's judgments which came upon him deserved retribution has reached him."

The Rev. A. Moresky, for some time superintendent of the same Society in the Transvaal—a missionary by no means partial to the Boers—when requested by the British Government to state his views as to the accusation launched against the emigrant farmers of exterminating the black races of the Transvaal, wrote as follows:

"Before the arrival of the Boers the natives of the Transvaal had been entirely defeated and driven out of their possessions in the northern as well as in the southern districts. Not only the Zulus of Moselekatae, but also the Zulus of Chaka and Mancho, the Amaswasi, and others took part in the raids, whereby the natives of this land became scattered and miserable fugitives, dwelling in holes and caves and in the desert. Even Sekukuni wandered in those days with his father (Sequati) from one place to another, north of the Limpopo. Meanwhile Zulus dwelt in the land of the Bapedi, and the spot where their chief town stood was shown me. If the mightiest of all the Basuto tribes in the northern part of the Transvaal were exterminated in this way by the Zulus, one can easily understand that not one tribe of our natives remained in possession of its original territory."

"After the Boers had defeated Moselekatae—the great and cruel Zulu chieftain—at Mosega (1837) the Basutos and Matabele in the Transvaal recovered somewhat from their losses, more especially as the Boers had broken the power of Dingaan in that year. But even in the year 1844, when the Boers settled in the districts of Waterberg, Lydenburg, and Zoutpansberg, they met with small parties of natives, who were only too glad to see them (the Boers), and to be protected by them against the assaults of the Zulus."

Still more emphatic is the following:—"Although the natives were entirely given over to the mercy of the Boers, and considered themselves in the early years after their arrival as their subjects, yet they increased in numbers, became rich, got possession of guns, and in this way a few tribes were enabled (eventually) to resist the Boers."

DR. THEAL'S TESTIMONY.

7. With the Rev. A. Moresky agrees Dr. Theal, who considers the defeat of Moselekatae by the Boers and the fall of Dingaan a boon to civilization. "It was several years after the fall of Dingaan before the stupendous consequences of that event to the blacks of South Eastern Africa are found recorded in official documents. One would suppose that the missionaries, at any rate, must have appreciated a change which enabled the remnants of broken tribes to emerge from the deserts, and which opened to them vast fields of labour from which they had before been excluded. Their documents for many years display an almost incredible want of power to realise the importance of events that had given life itself to the greater number of the tribes now existing. Who, for instance, would imagine such a sentence as the following could be penned by a missionary more than five years ago, after the expulsion of Moselekatae from the Bechuana country? 'Since the Emigrant Boers commenced their aggressions upon the unoffending tribes beyond the Colonial boundary, they have spilled more than twice as much human blood as was shed in the war which arose out of the Kaffir invasion of the Colony in the year 1835.' Yet that sentence, just as it stands here, may be seen in a memorial to Lord Stanley from the Wesleyan Missionary Society, dated 2nd February, 1843, the information in the document having been derived from agents of that society in South Africa. And, heartless and outrageous as such language appears at the present day, it is mild when compared with expressions used by some of the London Society's agents."

BOER MANIFESTO.

8. These testimonies by men who have a claim to be heard are borne out by Boer traditions. When the emigrant farmers left the Colony and sought a home in the desert, they published a manifesto, of which the following clauses have more than ordinary significance:

"We are resolved, wherever we go, that we will uphold the just principles of liberty; but, whilst we will take care that no one is brought by us into a condition of slavery, we will establish such regulations as may suppress crime and preserve proper relations between master and servant."

"We solemnly declare that we leave this Colony with a desire to enjoy a quieter life than we have hitherto had. We will not molest any people, nor deprive them of the smallest property; but, if attacked, we shall consider ourselves fully justified in defending our persons and effects to the utmost of our ability against every enemy."

"We purpose, in the course of our journey and on arrival at the country in which we shall permanently reside, to make known to the native tribes our intentions, and our desire to live in peace and friendly intercourse with them."

BOERS AND MOSESHE.

9. That this purpose was carried into effect, as far as

possible, is borne out by historical testimony. Moselekatae, the scourge of South Africa, who had nearly exterminated the Bapedi and the Bechuana, was brought to his bearings by the emigrant farmers, who attacked him at Mosega, and rescued the Amaswasi missionaries, Wilson, Lindley, and Venable from his clutches. The Boers brought peace to the races oppressed by the Zulus. Even as far back as 1821, Boer hunters who had penetrated into Basutoland, had made the most favourable impression upon Moseshe, the great Basuto Chief. "These hunters—among whom were Gerrit Kruger and Paul Bester—were eye-witnesses of the terrible sufferings of the Basuto, and had been so affected that they distributed whatever food they could spare, and shot all the game they could reach, for the starving people. Conduct like this, so different to what they had been accustomed to, created a favourable impression regarding Europeans in the mind of Moseshe. From this date onwards white men occasionally visited the country for hunting purposes, and their intercourse with the Basuto was of such a nature as to confirm the first impressions of this chief. (Theal.) Indirectly therefore by their kindness and humanity the Boers were instrumental in introducing the Gospel into Basutoland. At any rate they prepared the barbarians for looking with favour upon the European missionaries who came shortly afterwards to minister in Basutoland."

CESSION OF NATAL.

10. In this connection it must not be forgotten that Natal and the Transvaal were ceded to the Boers by the Zulu chieftain, Dingaan. The deed of cession must still be in existence. The text of the document may be found in all the larger histories, and, according to Cloete, the British Commissioner, in his "Lectures on the Emigrant Farmers," the document itself "is or ought to be in the archives of the Colony of Natal." We give the whole:—"Umkhunjulove, 4 Febr., 1838.

"Know all men by this,

"That whereas Pieter Retief, Commander of the Dutch Emigrant Farmers, has taken my cattle which Sinkonyella had stolen from me, which cattle, he, said Retief, now delivered unto me:—I, Dingaan, King of the Zulus, do hereby certify and declare, that I thought fit to resign unto him, Retief, and his countrymen, the place called Port Natal, together with all the land annexed; that is to say, from the Tugela to the Umsimmbu River westward, and from the sea to the North as far as the Land may be useful and in my possession."

"Which I did by this, and give unto them for their everlasting property."

"Signed by Dingaan and three of his Counsellors." In like manner the northern districts of the Transvaal were ceded to the Emigrant Farmers for 100 head of cattle. The document may be found in the Lydenburg archives. It is signed by Massous, the King of the Zwasis, and two of his counsellors.

COMPLAINTS OF BOERS.

11. All this proves that the Boers did not leave the Colony—as is so frequently asserted—because they were champions of slavery, and were anxious to escape from the restraints of the law of the land. Their manifesto itself shows this:

"We complain," they say, "of the severe losses which we have been forced to sustain by the emancipation of our slaves, and the vexatious laws which have been enacted respecting them."

"We complain of the continual system of plunder which we have for years endured from the Kaffirs and other coloured classes, and particularly by the last invasion of the Colony, which has desolated the frontier districts, and ruined most of the inhabitants."

"We complain of the unjustifiable odium which has been cast upon us by interested and dishonest persons, under the name of Religion, whose testimony is believed in England to the exclusion of all evidence in our favour; and we can foresee, as the result of this prejudice, nothing but the total ruin of the country."

CAUSES OF GREAT TREK.

12. This speaks for itself, and is enough to put an end to an oft-repeated calumny. But there is more. History has proved that the manifesto of the Emigrant Farmers was no dead letter. The real aims and aspirations of the Boers who left the Colony in 1835-36 may be clearly traced in their private letters and the vast heap of correspondence to be found in the Colonial Archives.

"The theory that the Great Trek," again we quote Theal, "was due to an objection by the Dutch colonists to the freedom of the slaves is incorrect. In the records of the Emigrants there is not a word in favour of slavery, though there is much concerning losses from the manner in which the slaves were emancipated. The best and readiest method of showing how little the slavery question in any of its aspects really had to do with the number of slaves in different parts of the Colony and the number of people who removed from the same area."

"On the 30th November, 1834, there were in the Cape and Stellenbosch districts (i.e., in the far west) 21,667 slaves or 56 per cent. of the whole number owned in the Colony. From these districts there was no emigration worth noticing during the years 1836 to 1839. In the districts of Worcester, Swellendam, and George [farther inland] there were 11,021 slaves, or 28 per cent. of the whole number, and the emigrants from these districts were a little less than 2 per cent. of the whole."

"Finally, in the districts of Beaufort, Graaff-Reinet, Somerset, Albany, and Uitenhage [still further east from Table Bay]—that is the part of the Colony exposed to the marauding hordes—on the 30th November, 1834, there were 6,333 slaves, or 16 per cent. of the entire population, and the people who left these districts were rather over 98 per cent. of those who left the Colony between 1st January, 1836, and the 31st December, 1839. Nothing that can be said or written can be more conclusive than these figures."

"In another volume—now out of print—Dr. Theal writes:—"Concerning the liberation of the slaves there is less in this correspondence than one might reasonably expect to find. Many scores of pages can be examined without any allusion whatever to it. Nowhere is there a single word to be found in favour of slavery as an institution, being fairly represented in the following sentence, taken from a letter of the Volksraad, at Natal, to Sir Geo. Napier:—"A long and sad experience has sufficiently convinced us of the injury, loss, and dearth of slave labour, so that neither slavery nor the slave trade will ever be permitted among us."

SUPPRESSION OF DUTCH LANGUAGE.

13. Among the causes which led to the "Great Trek" must be mentioned the suppression of the Dutch language in the law courts of the country, with the establishment, in 1828, of the new Supreme Court. The lower Courts were abolished; the landdrosts and heemraden had to give place to Resident Magistrates and Civil Commissioners. Whatever of popular representation there had been was now swept away.

The climax was reached when a proclamation was issued on 24th January, 1828, that all memorials or other papers addressed to Government should be written in English, or be accompanied by a translation. The criminal cases were removed for trial from Worcester to Cape Town, on the ground "that a jury all of whom could understand the English language was not obtainable" in that country district, although prisoner and witnesses spoke Dutch only, and every word they said had to be interpreted.

Then—adds the historian—"was heard the first murmuring of a cry that a few years later resounded through the Colony, and men and women began to talk of the regions devastated by the Zulus, if it might not be possible to find there a refuge from British authority."

This was so small matter for the Colonists of Dutch extraction. The use of their mother tongue was guaranteed in the Act of Capitulation by which the Colony became British. In the 8th Article these words occur: "The burghers will continue to enjoy all the rights and privileges which they have hitherto enjoyed." Among these rights and privileges, that

of corresponding with the Government in their mother-tongue, and of using the Dutch language in courts of law and representative assemblies, must certainly be reckoned. When this privilege was withdrawn intense bitterness was felt.

BRITISH WARS.

14. That the Emigrant Farmers did not leave the Colony to escape from law but from lawlessness, is now, we trust, sufficiently evident. Their wars were not wars of extermination, but wars of defence against the aggression of ruthless barbarians whom all along they had tried to conciliate. That some of these wars might have been prevented, that a commando now and again in the far north, in the Zoutpansberg district, did go forth without sufficient reason, no one acquainted with South African history will deny.

But who will dare maintain that all the wars of Great Britain against barbarians in the length and breadth of the Empire can be justified before the bar of equity and righteousness? The history of British South Africa has largely been a history of wars against the native races. If Xosas, Fingoes, Galekas, Zulus, Basutos, Matabele, Mashonas, and Bechuanas could be heard in their own defence, many a native war waged by Great Britain would stand condemned before the civilised world. These wars are condoned; even Christian philanthropists consider them inevitable. The fact remains that, for every engagement with the natives undertaken by the Boer Government, on precisely the same grounds, and frequently for less weighty reasons, England's record of wars with the natives would show a double or even a treble number.

Bearing all this in mind, we, as ministers of the Gospel of Salvation, which knows no distinction between barbarian and Scythian, bond and free, solemnly declare that the fear of slavery and oppression of the natives by the Boers is chimerical. We are devoutly thankful to God that a better spirit is being extensively manifested, and that Boer and Black have been drawn more closely together in the bonds of the Gospel.

III.

BOER AND MISSIONARY.

It has been said that the advancement of God's Kingdom, the salvation of the heathen, the extension of mission work necessitate the prosecution of this war to its bitter end, because the Boers are intensely hostile to the missionary and the Gospel he preaches. This accusation is frequently made in ignorance of the real facts and has its origin in a one-sided view of the relationship between Boer and Black, or is based on events which have happened in a distant and forgotten past. In other cases it rests on flagrant, culpable, and malignant misrepresentation and distortion of facts.

Here is an instance, taken from the leading article of a well-known Christian weekly having a large circulation in Britain. "The Boer Government would be destructive of Christianity as we conceive it. It would put an end to all efforts to Christianise the heathen. It would in all probability revive the institution of slavery, for the Boers are convinced, just as many Christian people in the Confederate States were convinced, that slavery is sanctioned by the Bible. Still more fateful results outside of South Africa may be left to the imagination."

We deny most emphatically that the Boers resist the spread of Christianity among the heathen, or display an indiscriminate hostility to the missionary as such. They have sometimes come into collision with individuals, but not with the cause they represented. A careful examination of all the facts will show that the fault did not always lie with the Boers, but often with the missionaries themselves, some of whom have been described as being "to Christianity what the Jacobin Club in the early days of the French Revolution was to political liberty." "For years," so the historian continues, "the writings of these missionaries teemed with charges against the Colonists similar to those they had brought before the High Court of Justice [and in almost every instance had failed to substantiate]. These writings were circulated widely in Europe, where the voice of the Colonists was never heard, and they created impressions there which no refutation made in South Africa could ever counteract. The acts, the language, even the written petitions of the Colonists were so distorted in accounts sent home, that these written accounts cannot now be read by those who have made themselves acquainted with the truth without the liveliest feelings of indignation being excited."

In order to minimise the trustworthiness of Dr. Theal as a historian, it has been said that his attitude towards missions and missionaries has undergone a serious change since his departure from Lovelade. He himself accounts for that change in the following terms:—"Regarding the acts of various missionaries, there is certainly a difference in the tone of this volume and of my 'Compendium of South African History,' written 16 years ago. I had then not read the mass of missionary correspondence in the Colonial records, nor the comments upon their complaints and the refutations of many of their statements made by officers of the Colonial Government. But no one will find a word in these volumes condemnatory of mission work properly so called, for no one can be more favourably disposed towards it than I am."

KIECHERER, THOM, AND PACALT.

And yet, in spite of all this, instances are by no means rare of missionaries commanding the highest respect of the early Dutch settlers. The names of the Revs. Kiecherer and Dr. Thom—not to speak of others—at once occur to the student of South African history: men who belonged originally to the London Missionary Society, but eventually ministered to large European (Dutch) congregations in the Dutch Reformed Church. Nor can we forget that exemplary servant of God, the Rev. M. Pacalt, who founded a mission station close to the village of George, and whose blameless life caused him to be regarded by black and white alike as a saint. Many others may be mentioned among the Moravians, Wesleyans, Scotch, German, and French, who arrived at a later date, and were on the most friendly terms with the Colonists.

LINDLEY AND HOEMEYER.

Two men, however, must be singled out, because of their labours among black and white alike. Daniel Lindley, of the American Board, will never be forgotten as long as the Transvaal and Orange Free State exist. At a time when mission-work was impossible, owing to the unsettled state of the country, this worthy missionary asked and received permission from his society to minister to the Boers. For months at a time he lived with them in their "lagers," as "teacher of the young, as preacher of the Gospel, as friend of all." The Dutch Reformed Church beyond the Orange River and in Natal was really founded by him. Long journeys were undertaken by him to visit the scattered Boer locations, to preach the Gospel and administer the sacraments. Hundreds of children were baptised by him, seldom in a Church-building, generally in "lager," often in the midst of war and turmoil. In 1847 he resumed his missionary labours among the heathen, beloved alike by white and black. A village in the Free State is named after him.

Stefanus Hofmeyr, a missionary of the Dutch Reformed Church in the Transvaal, is another of those apostolic men, whose labours were not confined to one race, one sect, or one colour. For a time, with full consent of the Mission Board, he acted as minister to the Zoutpansberg Boers, when pastoral help was out of their reach, and was admitted by them to a seat in the Synod of their Church.

MISSIONARY SOCIETIES AT WORK IN THE TRANSVAAL.

These instances are by no means rare. Full liberty to minister to the heathen is granted in both Free State and Transvaal. The Berlin and Hermannsburg Societies are largely represented there. Since 1875 the work of the former in the Transvaal has been entrusted to two Synods, each with a Superintendent to advise and assist in the various departments. At the end of 60 years their stations in South Africa generally numbered fifty-five, half of them in the Transvaal.

The Colonial branch of the Dutch Reformed Church is represented in the Transvaal by several stations and out-

stations: their missionaries are honoured and respected by the neighbouring Dutch farmers. Quite recently, the Transvaal branch of the Church surrendered one of its ablest and most earnest ministers to the mission cause, his old congregation of Transvaal Boers offering to pay his salary as missionary to the heathen.

Among the Natal Dutch the same spirit prevails. Many of them are emigrants from the Colony or descendants of emigrants who had escaped the dreadful assegai of the Zulu. One of their number bequeathed a sum of money to the Natal Church, the interest of which is to be devoted to missions. Not long ago the Natal Boer Mission was started for the evangelisation of the natives in the Umvoti district. A congregation of Kafirs exists as a fruit of the labours of these Dutch Boers.

In the Orange Free State mission-work has been fairly organised. In almost every village or township either the pastor of the Boer congregation, or an ordained missionary with a number of native evangelists, labours among the blacks. Lately that Church has gone further afield, and is now supporting two missionaries in Central Africa.

Certain districts in the Transvaal are characterised by an increasing zeal for the spread of the Gospel. Wakkerstroom and Utrecht are special centres of missionary activity, the Boers cordially co-operating with their pastors to make that work a success.

The history of Missions in South Africa is in many respects a sad one. But for the last sixty or seventy years this country has been in a state of political turmoil. Racial problems are still unsolved among us, prejudice and suspicion are strong forces of disintegration; patience and conciliation are sadly needed. Good and earnest men sit in judgment upon the Boer, ignorant of his history, his language, and his political, social, religious institutions; ready to find fault, and to magnify abuses, which time will and must efface; censuring harshly where the blame is not rightly apportioned. The Boer again, smarting under constant misrepresentation, is equally liable to give way to prejudice, not distinguishing between the cause advocated and the advocate of the cause. In the missionary he sometimes discovered the political pamphleteer, who appealed by his writings to a European court, where the Boer's voice is never heard.

We are thankful to God that Boer and Black have come to understand each other better than ever before. It is sad to think that Boer and Briton are at dreadful feud.

IV.

THE DUTCH REFORMED CHURCH AND MISSIONS.

The attitude of the D. R. Church towards mission work has been strangely misunderstood, and sometimes ignorantly or willfully misrepresented. Statements like the following cannot but raise a smile: "There exists now what is or was called, officially or not, the Ministers' Mission; that is, the Ministers of that Church were the chief founders of it, doing most laudably themselves, and at considerable self-denial, what they found a difficulty in getting their Church members to do." A fragment of our work is here magnified into undue proportions;—we are thankful even for small mercies of consideration, where so much else is withheld—the effect of missionary enthusiasm in the Church is considered as its cause; what is done by one of several committees is described as though it had absorbed the whole.

Perhaps we ourselves are to blame in the matter, inasmuch as we have never courted publication or advertisement in foreign periodicals or religious journals. Our official records and Synodical Reports are printed in our mother tongue; our mission work is carried on by the Church, for the Church, through the Church. We stand alone, receiving no support from any European organisation, and responsible to no religious body across the sea. We have no European treasury to draw from. Our missionaries have to be found within our own domain; have to be trained in our own institutions; are supported by our own Church members. They have to be sought in our own homes, to be gathered from our own farmsteads. With increasing gratitude to God we have found our congregations responding to our call, awaking to their responsibilities; while their sons and daughters are yielding themselves to the work of the Lord among the heathen at our doors, and further away in the heart of this continent. No Church in South Africa can in this respect show a record like ours. Ours is truly a Colonial Mission conducted by Colonials. It has often given us pain to find that brethren in the Lord, who do not know our language, aims, and aspirations, who seldom or never come in contact with our people or enter our places of worship, in their ignorance condemn what they have not fully understood.

WHAT THE CHURCH DOES.

No church in South Africa, we confidently assert, takes a keener interest and is more heartily engaged in mission work than ours. Our Church Clerk reports that the Colonial Branch of our Church, with 98,144 communicant members, and 223,000 souls under its charge, contributed to missions in the past year £110,150, i.e., at the rate of more than two shillings per communicant, and about eleven pence per head—a condition of things far more satisfactory than in Germany, where, according to Prof. Christlieb, writing in 1880, "the large National Churches contribute in some places per head, at something considerably less than one farthing."

The number of missionaries supported by our Church throughout South Africa is about 60, with an equal number of Evangelists and lay helpers. These numbers are taken from the report of the Church Clerk, and do not include the work done by the Transvaal, Free State, and Natal.

Nor do these sums include the local contributions to local mission work. If these were added to the official list, the average would be still higher, for a fairly large number of our congregations receive no support from our General Fund. While they contribute to the Church's larger schemes, they conduct and support their own congregational mission from their own congregational collections. "There are instances," writes our Church Clerk, "where more than £100 are set apart annually in this way by separate congregations." If private contributions to missionary agencies working in our midst in no connection with the Church be added, the average would be still higher.

HOME AND FOREIGN MISSION.

From this it will appear that there is a measure of missionary activity in the Church for which it has hitherto received little credit. We have not gone very far afield—and this is natural. But our work has been carefully organised. The Colonial Church has two Committees, appointed by its Synod: a Foreign and a Home Mission Committee. The Foreign field lies in the Transvaal, in Mashonaland, Bechuanaaland, and the Lake country of Central Africa, with some 35 Missions and lay assistants, and a number of native Evangelists. This work is gradually extending, and Mission includes all that is done by us among the Dutch-speaking coloured natives in the Colony. Thirty-five of these congregations have been formed into a "Mission Church," embracing a number of parishes, having its own Synod, its own Presbytery, administering its own affairs, subject, however, to the control of the Home Mission Committee of the Dutch Reformed Church. Several congregations have not as yet been organised, and therefore are not affiliated to the General Assembly of the Mission Church. Year by year this area also increases, as the Mission Church enlarges its borders.

INTER-COLONIAL CHURCHES.

The example set by the Colony has been followed by the Republics and Natal. There, too, the Church as such undertakes mission work, and there, too, the area of its operations is by no means large, yet the missionary spirit is by no means absent, missionary enthusiasm is by no means lacking. The same process of gradual extension and organi-

zation, so characteristic of our colonial work, is met with in the Transvaal and the Free State; and the day, we hope, is not far distant when the Republics' "Mission Church" will show itself equal to the task of organising and consolidating the work within its own special domain.

AGENCIES AT WORK.

Various agencies within the Church contribute their share towards extending our operations. A "Woman's Mission Bond" was started in 1889, with the special object of supporting lay teachers and native evangelists. The "Theological Students' Missionary Society" has its field in Natal, where a school for training evangelists has been started. The work is beset with difficulties, and its progress is slow. The future is uncertain; for the war now raging will undoubtedly influence a work of this character. Our Young Men's Christian Association—(of which there are some 70 officially connected with the Church) has a mission branch among their various agencies, and support a missionary in our foreign field. A Children's Missionary Society has been organized, whose contributions are not to be despised. The Societies for Christian Endeavour, which have their representatives even in the Transvaal, are actively engaged in Christian work and take their share in building up the missions of the Church. The Christian Students' Union, with its branch of missionary volunteers, has taken strong hold of the hearts of our young men and young-women, with the gladdening result, that more than one department of the work in the foreign field has been strengthened by accessions from their ranks.

BRIEF HISTORY OF THE MISSION.

The history of our Dutch Reformed Mission is an exceedingly interesting one. It dates back to the early days of colonisation, when the sick-comforter, Pieter van der Staal, the brother-in-law of Governor J. A. van Riebeeck, opened a school for the instruction of the newly imported slaves on the 17th of April, 1658. Not long afterwards it was recorded "that the sick-comforter had been zealous in trying to teach the Hottentots and slaves the Dutch language and the principles of Christianity." The lapsed and the degraded were sought out by him with a noble zeal, which has elicited the eulogies of all who have taken note of the work undertaken by him. "Pieter van der Staal exhorted the heathen rangers among their wretched hovels under the Lion's Head, trying to make them comprehend the Christian faith, teaching naked and half-famished savages the A.B.C., he was the forerunner of a band of men as earnest and self-sacrificing as any whose names adorn the pages of European history."

Since that day mission work within the D. R. Church made but slow progress, for two reasons: (1) constant political unrest; (2) great lack of ministers for the white Dutch-speaking population.

The real history of the Church began in 1824, when its first Synod or General Assembly was held. In one of its early sittings a Committee was appointed to organize the mission work of the Church. Nothing definite could be done until the supply of ministers for the white congregations had taken place on a surer footing. This occurred with the establishment of the Theological Seminary at Stellenbosch, in 1858.

But all through the century earnest men and women within the Church lived and laboured for the spread of the Gospel among the heathen.

A graphic account of a Sunday spent on a Dutch farm by the poet Pringle is worthy of reproduction. The picture is about 70 or 80 years old, and is to be found in the poet's "African Sketches." The traveller describes his experiences on a Sneeuberg farm, in the Graaf-Reinet district:—

"After breakfast we were invited to attend the religious service in the hall, round which the whole company were silently seated, and I was glad to see, what I had never witnessed on the frontier, that the slaves and the Hottentots belonging to the household were also freely admitted. After singing some hymns and reading some portions of Scripture, our landlord addressed the company in an exhortation, apparently extempore, of about half-an-hour in length. It appeared to me very sensible and appropriate, and was listened to with every appearance of devout attention."

These instances are by no means rare. In the same district, and about the same time, there lived a Boer of the name of Burger, who was distinguished by the title of "Barend Predikant," from his zeal as an exhorter of his neighbours and their coloured dependents. Before his death he secured, by a legal document, the free use of a house on his farm to the widow of a missionary who had itinerated among the blacks and whites of the district.

A third instance, in the Piquetteburg district there is a Moravian Mission Station, called "Goedverwachting," containing a coloured population of about six hundred souls. Its history is the following:—A wealthy farmer bequeathed one of his farms to his slaves. When the last survivor died, the property had to be sold, according to the will of the testator, and the proceeds divided among the descendants of his slaves.

Still more remarkable is the following instance, which gave rise to our mission among the Korannas. A number of Dutch farmers in the Kareebergen from time to time met together for prayer. During one of these meetings it became clear to them that prayer and work should go together. Though they had suffered a good deal from the depredations of the heathen in the neighbourhood, the desire arose to bring them under the influence of the Gospel. The farmers subscribed for the greater part of a missionary's salary and guaranteed their contributions for six years. The Rev. Mr. Schröder was appointed, and is still labouring among the remnant of the tribe.

Slavery in South Africa was more of a patriarchal character, and many a God-fearing farmer realised his responsibility to his dependents. Hence the instruction given to slaves on many of the farms, and the strong affection which for years existed between the landowners and their domestics. A writer in the "S. A. News" thus speaks of those days: "My grandfather owned certain slaves, and there is still preserved in the family a manuscript volume of his slaves, and a minute account of the sayings of this old man during the last days of his illness. It reads more like the account of the last days of a dear brother than that of a master describing the deathbed sayings of his slave." This is borne out by Mr. Pringle, (Ossendyke) who says:—"Slavery at the Cape had been rather domestic, than predial. The scandals of West Indian plantations were unknown among them. The slaves were part of their families, and had always been treated with care and kindness. They submitted (to emancipation) because they could not help themselves; but when the compensation came to be distributed, the terms offered them were so much less favourable than had allowed to the planters of Jamaica and Barbadoes, were so unequal in themselves and so embarrassed with technical conditions, that many of the Dutch farmers refused to accept them; they dismissed their slaves freely, and to this day have never applied for the moderate sums which they might with difficulty have obtained."

The work among the slaves may be said to be the early beginning of mission-work by the Dutch in South Africa. It had the sanction and support of the Dutch East India Company, which in this respect differed materially from its English namesake in British India. While Van Riebeeck, as representing the Dutch Company at the Cape, showed laudable zeal in upholding the Reformed religion, the English Company actually became the most intolerant enemy of Christianity in India. In the Charter of 1793 it was proposed, but without success, to insert the following clause: "That it is the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral comfort." This clause excited strong opposition, and was not adopted before 1813, but was carried out only in 1833.

How different the attitude of the Dutch Company in South Africa! From the first founding of the colony the Dutch Reformed Church was established by law, and for a long time

no other church was tolerated beside it. This naturally gave rise to friction when the Moravians settled here and began to baptise their converts from heathendom. It was considered an infringement upon the rights and privileges of the national church, and led to a temporary withdrawal of the Moravians from the mission field.

To show the temper of the early settlers, we may refer to the prayer of Van Riebeeck, the first Dutch Commander, offered up by him after landing in Table Bay. It is still preserved in the Archives of the colony. In that prayer God is asked for strength to enable the new settlers "to plant and propagate the true reformed Christian doctrine among the wild and savage native people for the praise and honour of God's holy name." That prayer was no meaningless utterance. We have already alluded to the labours of Pieter van der Staal, the brother-in-law of Van Riebeeck, and to the opening of a school for the instruction of Hottentots and slave children, and their instruction in religion.

The baptismal and church registers of the Congregation of Cape Town contain the names of many slaves admitted into the Church. From 1665 to 1694, 262 slave children and 46 adults were admitted; from 1696 to 1711, 286 slave children were baptised; from 1711 to 1731, 543 children were thus introduced into the church. When we bear in mind that, as far back as 1688, it was decreed that every baptised slave was *ipso facto* free, it throws additional light on the attitude of the Dutch settlers towards their slaves. This process of baptism was continued for many years, and emancipation was the result in several cases. The law, however, was subsequently repealed, on account of the abuse to which it led.

The great revival which led to the establishment of the different Missionary Societies in Europe in the first years of our century, and the last of the eighteenth, left its mark on South Africa. Godly men took the lead. Missionary associations arose among the Dutch in several districts of the country, Cape Town, Stellenbosch, Worcester, Tulbagh, the Paarl, and Graaf-Reinet had their societies for the spread of the Gospel among the heathen. The local clergymen, assisted by laymen, did what they could in the matter. "The labourers were few" was their constant complaint. The pulpits of many white congregations were unoccupied; the parishes were large; missionaries were not to be found. Stellenbosch and Tulbagh had with delight the arrival of the first missionaries of the Rhenish Society, and at once gave place to them, giving them the heartiest support, and placing at their disposal whatever local buildings for the purpose there were. They were amply repaid, for the sons of several Rhenish missionaries now occupy pulpits of the Dutch Reformed Church.

The soil was thus carefully prepared for receiving the good seed. As long as the Dutch Reformed Church was unable to fill her own pulpits she had to co-operate with European societies in their labours among the natives beyond the borders of the colony. Up to 1852 her own mission work had been confined to the coloured classes in the colony. Attention was now turned to the heathen world beyond. But how to obtain labourers for that field was the perplexing question; for the supply had to be obtained from Holland, where Dutch colonists had to be prepared for the ministry of the Word. Hence, when in 1857 the committee entrusted with the mission work of the Church reported that the time had not yet come for extending our missionary operations beyond the boundaries of the colony, the Synod appointed a new committee to take the matter in hand, and determined upon establishing its own Theological College at Stellenbosch. The College was opened in 1858, and not long after the Rev. Dr. Robertson was sent to Holland and Scotland, to obtain ministers and missionaries for our church.

Thus it came about that two missionaries arrived in South Africa, to inaugurate the new departure undertaken by the Church. The Rev. H. Gonin, from Switzerland, was sent to the Rustenburg district in the Transvaal, where he still labours with great acceptance; and the Rev. McKidd, from Scotland, who had married a Dutch lady, went north to the Zoutpansberg district, where he died not long afterwards, and was succeeded by the Rev. S. Hofmeyr, whose labours have been eminently blessed to white and black alike.

This was the beginning of a work which has since extended in all directions.

Prejudice against mission work still exists; but it is not confined to the Republics, nor to the Dutch Boer. As to our own sons and daughters entering the mission field that prejudice dies away. Outside of the Dutch Church the number of Colonial-born missionaries is small; within our Church the number of such missionaries is increasing year by year.

We need not pursue this subject any further. Enough has been said. Our object will have been attained if Christians in Europe will exercise a little more of that charity which the great missionary Apostle described as "suffering long and being kind, as thinking no evil, not easily provoked, bearing all things, believing all things, hoping all things." Some of the statements which have appeared in religious Weeklies have filled us with amazement and sorrow. May the day come, and come soon, when Christians in Britain will give their fellow-Christians in South Africa a little more credit for common honesty, common morality, common humanity. We shall be amply repaid, if those who have written against the Boers will try to understand them and the strange eventful history through which this distracted country has passed since the beginning of the century. All we ask for the Boer is fair play, which is supposed to be a special cherished virtue of the English people.

These are dark days for South Africa: the century close in deepest gloom. There are ruined homes, shattered lives, and broken hearts amongst us. Our sons, our brothers, our relatives have settled down in the Republics; many of them have been called to the front. Some have already laid down their lives in fighting for their adopted country. How long is this to last! It rests with the Christians of England to make themselves heard. If they persist in fanning the flames of race-hatred and national pride, if they echo the cry for vengeance which is heard everywhere, the war will be pursued to its bitter end. But it will leave behind a long track of woe and of sorrow which will not efface.

J. H. HOFMEYER.

A. MOORREES.

A. MURRAY.

J. H. NEETHLING.

N. J. HOFMEYER.

J. I. MARAIS.

P. G. J. DE VOS.

C. F. J. MULLER.

A. I. STEYTLER.

J. P. VAN HEERDEN.

As representing the Moderamen of the Church, its Foreign Missions Committee and the senior congregation of Cape Town.