

CHURCH AFFAIRS IN SOUTH AFRICA.

ALL our teachers, from Plato to Bacon, and from Bacon to Mill¹, have shown the worthlessness by itself of the 'study of pottery in the pot.' But there is a work for the reporter of the concrete. We must know 'the pot'; and missions are a part of that great *Datum* from the contemplation of which alone sacred science reaches true and important conclusions. To refuse the gracious invitation of the Editor, might be to suggest that Theology can only regard records, or that the Pastoral life of the Church can be independent of the best Christian thought. It will be fortunate for me if I can do even a small part of their duty who *Naturam rei in ipsa re perscrutantur*, with respect to Christian interests in South Africa and those forces to which no pause for reinforcement will be afforded even by the terrible exhaustion of natural vigour which must follow the present war. The first moment of peace will be the moment of renewed and heavier demands upon every leavening element of Colonial life, and principally upon the Church. Even now it is our duty to consider the conditions under which we may serve in Christ the interests both of the men of our own race or colour, and of the immense native and mixed populations which outnumber them on the whole in the proportion of ten to one, and in some quarters of four hundred to one.

Work, then, among our own near kindred, and work among native tribes to the exclusion of the mixed coloured people, will form the divisions of our present subject. Of both I have seen something in many different quarters of South Africa, and if with less light, yet with more of intimacy than can belong to those who are not tied to the country by the bonds of regular duty.

¹ In a letter to Professor Nichol (1834) J. S. Mill speaks of the feebleness and shallowness of an address upon agricultural interests made to agriculturalists by a landowner, who, presumably, had no better preparation for his speech than a practical and feeling interest in the subject of it.

Impressions gathered in days of constant business are distinguished and diminished into clearness in a time of rest. Some opinions become convictions. Yet nothing takes the place of long experience, and one submits every statement, with a strong sense of its tentative character, to the better judgement of old South Africans. There can be no attempt, either, for any man to put down all that he thinks, or to review ever so scantily all his sources of knowledge. Africa is a stimulating subject, and at every stage a great deal must be left unsaid.

Of the religious life among Europeans we can only touch that of the English Church, the Church of South Africa. The Dutch Bodies, which follow the model of Geneva and Scottish Presbyterianism, form a world by themselves of which we know too little. They are probably not directly concerned in the religious future of the English. And although there is much mutual good feeling between different Denominations of Englishmen, yet every clergyman is so busy with his own organization, that we know little with any measure of exactness of anything which lies beyond the limits of the English Church. Of the Dutch it should be said that, during the time of their unchallenged predominance, they impressed upon the laws and customs of the country, upon the minds of the old colonists and even of the old coloured populations, a genuine recognition of Divine Revelation as a reality which should govern life and shape a polity. The institutions which reflect this belief¹ are not yet out of harmony with the mind and temper of the Colony any more than of the Republics. The Dutch have given us much which is worth keeping, and we have reason to pray that the Cape in becoming more English may not become in certain real though limited respects less godly. If the English Church may claim a better name in respect of her dealings with natives, her record has been shorter, her difficulties less, though the temptations of her people have at times not been less tragic; and perhaps the good done is less due to a national effort, than to the sacrifices of individuals. Among the 'old Kaffrarians' of the Eastern Province (it is the honourable style of those who were concerned in the old Border

¹ For example, the observance of Sunday, Good Friday, Ascension Day, and occasional days of prayer appointed by public authority, has always a large measure of reality.

wars) some of the men who have suffered most from the hostilities of natives are now among their warmest friends.

The English Church in South Africa disappoints some people who are accustomed to the large 'plant,' and the numbers, and the wealth of the Church of England. The disappointment is one which finds a parallel in connexion with the *secular* condition of South Africa. We had heard long before we entered it so much about this country that an over-estimate was inevitable. Twice in twenty years South African affairs have been in the blazing focus of political interest. Great forces are at work there and a great future at stake. And accordingly new comers are unprepared for the unsubstantial roughness of Capetown, and the rare evidences of wealth in the country. As an English country it is still new, or at least still primitive. It has prolonged the period of rawness, and possesses a kind of downy antiquity, an old-established youth. Paedogenesis has happened as in *Axolotl*, and the 'Old Colony' has been too busy creating new ones, to grow mature herself. Most of the inconveniences are, or were before the war, in the course of being remedied. But in aspect our western port still falls behind what an Englishman has pictured as the centre of interests so stirring, and just as men expect more of the State, so they expect of the Church more than they find of the outward equipment of success. In organization, indeed, the Church, as in more famous histories, is here also some stages ahead of the State. She has finished her storms of settlement. Some of the problems which will perhaps arrive at home have here been very successfully solved. But on this very account, and just because we knew so much of the heroic faith which directed her rulers and her faithful people, we could scarcely imagine how slender were her material resources. The Church has bravely marched *pari passu* with the Empire, and spreads on either hand into great regions beyond; her bishops and clergy compose a little army of the hardest material; the native forces of the Church were found in trying times sufficient both in impulse and in directive value. Only the commissariat is in fault, and the ranks by far too thin. British clergymen, like British soldiers, have no chance to fight in column; they are extended over an immense and unmanageable front.

Here is a Church then, whose canonical structure has borne the

test of rough labour, and which has successfully made the boldest experiment in lay government; where the different claims of Provincial, Diocesan, and Parochial property are capitably managed; and where priesthood holds its rightful place in presence of the constitutional freedom of a genuine laity, and the constitutional leadership of rulers who have made episcopal government a daily reality rather than an occasional burden. This Church will presently, as we trust, have to provide for a fuller development of English life in South Africa. Is it too much to hope that the eternal want of pence, the scarcity of men, the impossibility sometimes of securing the men who offer themselves, will be relieved in the coming years? Something towards this end must still, even in normal times, be done by England. The country which has enriched individuals is far from rich in the sense of possessing rich residents. The parishes do more on the average for themselves than English parishes do. But the small sum which comes from England, if it were doubled, might give to the Episcopal administration all the difference between the free choice of what is best, and the forced acceptance of what is possible. Colonial life, with its free movement and the open texture of its society, hardens and develops character. But the excellence of the clergy is no good reason for making each man do the work of three. The Grand-Duke Constantine of Russia dreaded a war because it would spoil the troops which his incessant drill had brought to an ideal perfection of *tenue*. There is no tendency, and no need, to save up the forces of the Church in a mere regularity. But there is a limit to the spirit of adventure, and men should not be left single-handed in immense 'parishes,' the size of Cumberland. It is even fortunate that, for the present, supplies from England, of money as well as of men, should be necessary for the Church of South Africa. A conscious dependence upon the home country is still of advantage to us in Church matters as well as in politics and trade. The means raised in the Colonies are, it must be understood, very much greater than those contributed by the benevolent in Great Britain¹, but that indispens-

¹ For example in 1896, in the Diocese of Capetown, the sum raised for *ordinary Church purposes* alone in the parishes was £20,700; the sum raised for the Archbishop in England was about £1,500. To both sides of this account an addition

able subsidiary supply has a very large effect in keeping our life open to the wide streams of English life, in guarding us against the rigidity which might otherwise attack a small and heavily burdened community. The Church of England's historical relation to the State, as it is at present understood, prevents of course a closer unity of administration between her and the Colonial Church. But even now, while events are perhaps preparing a more generous association in England of different powers, there is nothing to regret in the observable relaxation of the spirit of Provincial self-defence. The time when Provincial independence was the one thing to be guarded has gone by; and there is no good reason to fear that by maintaining a full representation of the complex life of the English Church, Africa will be led to reproduce those superficial variations which are rather the angles of a constrained position, than the evidence of important tendencies of thought.

But if the financial dependence were at an end to-morrow, we should still need the personal help of men and women from Great Britain; so spare is the whole framework of society, so small the number who, in that world of gallant and necessary material enterprise, can devote themselves to its higher interests. Africa, the breeder of thousands, is the hungry devourer of chosen leaders; and, for a time beyond our largest practical forecast, our cry to England must still be for strong men.

It is perhaps in Rhodesia, more than anywhere else in South Africa, where the need of men is most keenly felt, and where there will always be the warmest welcome to such as are fit to keep in touch with all classes of Englishmen. The development of that country is already rapid, and there is an effort to direct it. The Chartered Company is quite favourable to all solid works of evangelization or education. The new Education Ordinance shows that, though strictly 'undenominational,' the ruling powers of Rhodesia are actively sympathetic in their attitude to Christianity. In Rhodesia it would be doubly deplorable to see an unleavened society grow up. Other great opportunities have been missed. This one surely will not be. The urgency of the situation is keenly, I had almost said bitterly, felt by many of the new colonists. They see a

of many special sums must be made; but the figures given represent the proportion.

bishop full of ardour, but sadly needing reinforcements; and in Rhodesia, in face of the growing volume of intelligent and vigorous English life, it is natural for some to ask whether we can spare any teachers to the natives while the flower of English youth is left unguided, whether it is not a duty to suspend all mission work until the centres of European life are properly equipped.

The complaint, the advice are natural, but they are not sound. The vigour of missions—and it is the second division of our subject—is not the cause anywhere of weakness in the ‘white’ churches, nor will the neglect of the natives provide better for the English. It will only diminish the total of Evangelical enterprise. The men for the one work are not the men for the other; and however tempting it may be to some, we cannot leave the natives alone. Capetown shows us how little we can afford to leave a non-Christian population untouched; and this even if we set out of account most of the better and truer motives which influence mankind. The Church and society of Rhodesia would be something other than Christian if it could patiently see missionary effort relaxed.

Perhaps there will always be men who, being themselves Christians, talk of the uselessness of Christian missions. In Africa such people generally base their opinion upon some reported saying of an old inhabitant, to the effect that every Kafir Christian is a dishonest man and a good servant spoiled. The old colonist of immense experience, if he ever said a word of the kind, perhaps turns out to be a man who does not know the difference between a Kafir, a Malay¹, and a Cape coloured man of Hottentot blood. He has employed Mohammedans as his porters, and hazards a picture of a Christian Zulu. This is an extreme but not an unknown case. And something approaching this lack of distinction is not uncommon. Now a Kafir is as much like a Malay, as a Swiss guide is like a Jew of Seville. And a coloured man of the Cape may be like anything on the face of the earth. I distrust therefore the judgement of a man who speaks of all

¹ The Malays proper of Capetown are descended from slaves brought from Java by the early Dutch settlers. They are Mohammedans, and all people of any race or colour who have joined their community and adopted their religion are called in Capetown ‘Malays.’ They number some thousands and are good citizens.

these classes together. He is plainly a loose, though an honest, observer. Those who found on his *dictum*, and have never for instance exchanged a word with an experienced magistrate, commonly proceed to say two things; first, that liars are always more numerous than elsewhere in the neighbourhood of a mission station, and secondly, that missionaries have demoralized native society by upsetting the old native customs, and thereby removing the only sanctions of morality which the native mind can apprehend.

This sort of speech is almost composed of fallacy. It is based upon a blind attachment to the method of agreement. The neighbourhood of a mission is a neighbourhood of liars and other undesirable people. Grant the statement, which remains without proof. But the neighbourhood of a mission is the neighbourhood of a village, of a white centre, of a railway station, the neighbourhood of shops, of canteens, of idle questioners and idle answers. And all the natives one meets in such a district are not Christians. They all wear clothes indeed in a measure, if the station is a fairly big one. It is a police regulation. One borrows this European raiment to come into town. But it is rash to assume that clothing is the sole criterion and principal machine of the Catholic faith. A Kafir in a coat, in the environs of a brandy-shop, does not fairly give the character to the mission which is trying to close the brandy-shop, and whose sons incur ecclesiastical censure by entering it. In the territories across the Kei, in Tembuland for example and Griqualand East, where it is illegal and even uncommon to serve natives with drink, and where coats are not *de rigueur*, your tourist, surrounded perhaps by ardent Methodists in blanket robes, rejoices over the morality of an unspoiled heathen country! Coats are not Christianity, the 'school-Kafir' is not always baptized, and the mission is not the only influence existing in a white outpost. And yet respectable men, unacquainted with the superior exactness of the proof by differences, will doubtless go on to the end repeating the same foolish 'arguments.'

The other half of their position, one would think, might answer itself. Missions have destroyed the old sanctions of morality! What were these sanctions? and what would have become of them if missions had never moved? They were the practice

or supposed practice of putting adulterous wives to death, and so forth. Those who are best acquainted with native traditions have reason to suspect that these savage punishments were very unequally inflicted; that the supposed purity of native manners was largely conventional; and that in the bloodiest times, in Zululand, as in chaster communities, a rich man could do what he chose. A life forfeited could be redeemed with live-stock; and at the best it was only the crime of being found out that was visited. But, supposing for an instant the heathen morality to have been all that is sometimes claimed for it, and the strictness of polygamous marriage guarded by impartial murder, what was to become of it on the advent of a civilized power? Is it imagined that England or Cape Colony would permit every *père de famille* to execute at his will the respondents in his village divorce court? These 'sanctions' of a primitive morality would become in their turn subjects for the police to deal with. No! the ancient discipline, more or less effective as the facts may be, must inevitably disappear before civilization. It is order, police, Imperial sovereignty, the Pax Britannica, which have destroyed the sanctions of the old social system. Missions could do nothing to preserve or to abolish them. They perished when they passed within the frontiers of the Empire; they perished with those perpetual wars which, no doubt, in ages before did much to discipline and decimate the manhood of the tribes, and for which no adequate substitute has yet been provided to occupy their adventurous youth. 'Deprived of warfare,' a bishop said with pathos in my hearing, 'our natives have been forced to turn their attention to beer.'

Shall we have done then with this legend about the missionary's destruction of the patriarchal authority? Can we part with this time-honoured identification of the coat and the creed? There is a line where the coat is common, and the creed rare; whole regions where the creed is conquering and the coat almost unknown. But the sartorial philosophy will probably be too strong for us. There are people who having acquired an opinion will hardly part from it. They dread that they may never get another. Can we, with any face, propose as a substitute for that wear-resisting prejudice, a consideration of the genuine facts of the case; the consideration, namely, of the extraordinary

power of the faith, a power which is daily in evidence, to control and to refine native human nature, to sweeten and pacify and strengthen native common life? The more I see and know of native men, and I know many of them very intimately, the more I am amazed at the self-control which the Christians among them maintain in the midst of the disorganization which appears in the lower levels of city life. In Capetown natives who have never before entered a town naturally see little of its better side, but are confronted by every symptom of depravity. Drink, which is illegal in Kaffraria, is offered them by canteens at every corner, and there are many other circumstances of moral disadvantage. Yet, in spite of all this, the men of the mission remain sober and perfectly well conducted, although they have money to spare, for the whole of six months or a year during which they are separated from their families. They give gladly to the support of their mission, they gladly spend their evenings in school or religious instruction, and are content with rough accommodation, for which they pay, and which they regard as a real home and shelter against that which they fear above all things—namely, sin. I fancy that most South Africans know but little either of the discipline to which native Christians freely submit, or of the way in which native Christians are made. They do not know that men, after patiently listening to instruction for a long period, enter with full consideration into the catechumenate, and passing sometimes from their country missions to Capetown and back again more than once, persevere for two years, maybe, and more, before they are baptized. Baptism, as natives are well aware, involves a life-long dedication to those strict ways of conduct which they have followed since admission to the catechumenate; an abandonment of all that licence which, whatever was once the case, now exists in heathen life, and a constant effort to enter more deeply into the Christian faith. It is a yoke which natives put on with a glad heart at last, though they linger before the sacrifice. There is in them an entire absence of that half-shame which tinges too often an Englishman's esteem of his religion. It is to them a matter inexpressibly solemn, real and precious; fenced by painful sacrifices, but every way honourable and great. Even the heathen or the inquirer who turns away, as very many do, often turns away

somewhat sorrowful; and if, as may happen, with a frank preference for 'heathen custom,' a phrase for a man's freedom to please his lower nature, it is yet absolutely without any contempt for the state which he cannot afford to embrace. I do not think it would be easy to find among heathen Kafirs any beginning of the notion that their Christian neighbours are hypocrites or weaklings. I know that it happens for their wrath and contempt to be directed against the man who, to gain, as he thought, the 'red' or heathen interest in his neighbourhood, has been faithless to the strict rule of practice which he embraced by being baptized. It is wonderful indeed that neither heathen nor Christian natives seem to judge ill of the Church because of the inconsistent lives of some white Christians. These things seem to pass them by, at least in Capetown. I imagine that they hardly conceive that those are Christians whose carelessness they see. They perhaps suppose them to be excommunicate, and fallen into 'wretchlessness.' For themselves the affair of their salvation is real, and grace works in them with a mighty and evident power; not of course in a sudden elimination of every fault, but in a genuine infusion of faith and hope and love, and the prayer and effort and sorrow which are among their effects. It would seem as if these simple natures, with their direct and uncomplicated passions, their physical vigour and unshaken nerves, move towards Christ as towards a food which their whole being requires, and which they receive and hold fast with the force of a normal desire.

I have seen nowhere in South Africa, in Kaffraria, in Bechuanaland, or in the great centres, anything at all resembling those hasty and skin-deep methods of conversion of which one hears. We have neither the palm-tree nor the palm-oil which haunt the imagination of critics at home. We have not the knowledge required to defend the first missionaries, who are, be it remembered, dead and gone, and unable to answer for themselves. Of modern Presbyterian missions I believe one can safely say that they are fully alive to the importance of digging deep by education the foundations of a Christian society. Blantyre and Lovedale (Scottish missions) are not examples of slight and sanguine methods. It is true that the missions of the Free Church and others are at present disturbed by separate movements of various

names¹, which have not yet troubled our churches. But it would very ill become us to congratulate ourselves upon this. We learn from the Presbyterians and Methodists chiefly to grieve over the small scale within which our efforts must be confined. The Jesuits in Rhodesia and Marists in Basutoland, and the Trappists and others near the coast, are probably at least as solid in their methods as any of the ministers we have named. But many things indicate that the Catholic English Church may fit, better than any other, the needs, and weakness, and strength of native character.

Weakness there is as well as strength. Our missionaries are not men working in the dark, or blind to the characteristic faults of their people. Of these faults, no doubt, an imposing chapter may be made. For us who know them these are by no means their most distinguishing features. What need is there to say that rough and uneducated men, bred in bareness, cannot safely be trusted with lengthy accounts or large sums of money? Business capacity and business trustworthiness are matters of long training. What fixes itself in the memory is the gravity, the tenderness, the wholeheartedness, the simplicity, the intelligent grasp of truth, the passionate search for perfection which characterize one Kafir after another. They are singularly without the superstitious temper. Their minds do not turn to symbol or ritual or picturesque fancy. They might have a little more of the enthusiasm of Catholics. But they certainly enter into the meaning and study the proportions of revealed religion. They love the Bible and the Creed, and the Sacraments and the order of the Church: and I am not at all prepared to accept the confident statement of some able men who have never ministered to Africans, that many generations of civilization must pass before they are able to apprehend the simplest ideas of

¹ There have been recently three secessions: the 'Ethiopian,' which has American Methodist connexions; the 'Church of Africa,' which is a secession from the Baptists; and the followers of Mzimba, who was, or is, a Presbyterian minister. All these are national or 'colour' movements. Their object is to dispense with the control of white men. As such, rather than as religious movements, they may have considerable importance. They seem to be in every way much to be regretted. In the *Nineteenth Century* for November an interesting account is given by E. M. Green of the first of these movements, and its leader Dwane.

Christianity. It will be found that in the spiritual apprehensions is found the road of least resistance between man and man.

The case of our natives seems to shake the idea that men ought to be brought gradually to Christ; to Mahomet, for example, as a preparation; to some vague supernaturalism before approaching the concrete mysteries of true religion. Their case, if there be any *Law of von Baer* in the development of religions, any recapitulation of the phylogeny in the growth of the individual, seems to go clean against the popular notions of the origin of spiritism. Here is a people with no dreams and fancies, no hauntings of the dead, no rites of propitiation, not an altar, not a priest, no *produci*ble rudiment even of Theism, and yet they rise to the Christian conceptions as surely as do white men. They ought to require an intermediate system of many stages, if our faith is in reality the flower of an earthly root. We ought to see them first decently superstitious, fearful and fanciful; first they should be attached to grosser propitiations and an easy morality. They ought not to advance from a state as blank and calm as Agnosticism desires to be, to the spiritual conceptions of Evangelical religion, the exercises and the charities and the chastity of conscious communion with God. And yet this is natural enough if 'Christianity' (to use the secular term) is not the last natural upgrowth of human uneasiness, but the gift of God, coming down from on high, and all the better able to engage the desires and satisfy the intellects of men who are natural and free and cool and wide-awake. The state of the Malay, totally impenetrable to any ordinary presentation of the Gospel, satisfied with a system which has made iniquity a law, and rich in the double possession of moral licence and religious pride, with a heart and a face fixed and paralyzed, whereas the Kafir's is only undeveloped and untaught, ought to be a warning to those who, I suppose in ignorance and not in cynicism, advise us to hold back from the plain men of creation the only hope of our poor wandering humanity.

Enough has been said to show that I am no longer of an open mind on the question whether natives ought to or can be made Christians. And for the persuasion of those for whom my witness is thus ruled out, I would appeal with very great confidence to the evidence, not of bishops and priests or professed

philanthropists, but to the governors and magistrates of South Africa; to the administrators of Basutoland and of Zululand; to the patriarchal magistrates of the Transkei, who are, I suppose, among the most laborious of the servants of the State, and are certainly among the warmest friends of the native races. It would be well if they would speak. For in England we are still haunted by this phantom of the 'uselessness of missions,' still interested in what was once no doubt a brilliant paradox, and gave evidence of a bold and detached mind. No courage is required in repeating the statement; and there comes a time when a saying to be important should be *true*. It was once an ingenious and original, though an unfounded, thing to say that foreign missions are a waste of treasure, and that we ought to teach our neighbours in England before we care for the heathen. It was clever and bright to wish that 'Africa was dead.' But all that is quite scandalous now. It is wicked without being in the least smart. For Africa is alive for good or for evil, and we every day stimulate it to more and more prolific exhibitions of vitality. We have not the smallest intention of leaving Africa alone till she has yielded the last diamond from her soil. And if ever her mineral treasures are exhausted, the issue of new shares and the 'creation' of new capital will make some men fortunes out of the flurry of her financial death. Buluwayo is Borriboola-Gha, and we cannot leave the place alone. And as for seeking first the lost sheep of London, the plea for that course is shameful in the only mouths from which it issues, for one does not hear it from the laborious clergymen of our cities; and it is ridiculous when we remember the absurd total in men and in means of the national expenditure upon our whole Evangelical work at home and abroad taken together. If the gallant missionaries of the slums and of the tropics were doubled in numbers to-morrow by a despotic draft upon the educated classes, the number drawn off would not suffice to relieve for long the pressure of overcrowding in a single profession of civil life. It is ridiculous to talk as if the thin ranks of the clergy anywhere were due to an absolute scarcity of human beings. It is due to the immense rarity of Evangelical zeal; and that quality will not be more widely spread by cancelling the various attractions of different parts of Christ's field. We have

continually to be reminded that, by a secular standard, our entire missionary equipment is of a slenderness not to be expressed. It is wonderful that so much is done, where so few are called. 'How fiercely,' says (in effect) a correspondent, 'will some intemperate advocate of Christian missions fling at our heads these 90,000 troops,

'And oh! of each three thousand, three
To make a new Thermopylae.'

Of the splendid sacrifices of patriotism we can only think with profound admiration and gratitude. The soldier's service may well for the moment seem the only service for the country. May it be that, trained to large figures by the necessities of Imperial unselfishness, we may undertake in a new temper of generosity this other part of our country's burden, and send a captain's command into the Clergy List, or build a single score of churches for the price of an armoured train. It is certain that Christians, men who really think that Christ is good for the world, must in future give themselves to *His* direct interests *alone*. No diplomacy could succeed which was carried on in the spirit of genial flexibility which marks our attitude towards the Powers of Darkness.

Let us turn from these immodest laments to speak of the admirable opportunities, the open doors which exist in Africa for a stronger advance. Leaving aside the great groundwork, the work of the country districts, the large stations of Kaffraria, fruit of the loyal offerings of poor natives and the generous endowment of (sometimes heathen) chiefs¹; leaving the districts of the Free State, where the Bechuana, their native system broken up, seem inclined to flock for shelter to the Church; and the stubborn communities of the Lesuto, where native life, preserved by Crown protection, tests the true metal of the Church; leaving also the teeming districts of the old colony, where the steady increase of native populations in numbers and ability makes their conversion a principal hope of future tranquillity; leaving all these, and the memories of delightful days which their mention calls up, we turn to what is at present of more importance, the subject of the great

¹ It is e. g. to a donation of the chief of the Pandomisi that the large mission of St. Cuthbert's owes its origin.

centres which might be centres of the most effective mission work: Capetown, Kimberley, and Johannesburg.

In the great compounds of Kimberley, where many thousands of natives from every part of South Africa, from the Cape eastwards to the Zambesi mouths, live for six months at a time within walls and under netting, one priest, whose name it honours one to write, the Rev. George Mitchell, exercises single-handed, without plant or buildings, and supported by the contributions of his converts, a ministry of the most widespread effect. Everywhere in South Africa are men, taught by this good father, who are the missionaries of their neighbourhoods. It is of the utmost importance to provide such men with coadjutors *cum jure successionis*. Much is left unsaid when the best feature of 'compound' life has this bare mention.

On the gold-bearing reef of Johannesburg there were said to be, besides all those who were employed in the town, something like 100,000 natives; and this even when the gold industry had begun to be embarrassed by political events. In the better days which we hope to see, no doubt as many will be employed. It is heartbreaking to state that for all this mass of natives no sufficient provision was made by the English Church—the Church which can better address them than any other, meeting them with the regulated discipline and the respect for individual liberty which they need. After the war perhaps this crying want will be supplied; and one can the better name it, because in Johannesburg there would be no financial difficulty.

In Capetown we see nothing like these astonishing numbers, but on this very account are in an unequalled position for giving to natives that steady and practical preparation which is everywhere the aim of the Church, and which makes of men genuine forces for good when they return to their homes.

Of late much larger numbers of Kafirs have come into Capetown than formerly. We speak there of a Kafir invasion, and it really amounts to a great inconvenience and a great opportunity. In a town already crowded with almost every variety of mankind, the untutored Kafir is certainly a troublesome arrival. He does not know, to put it briefly, how to live in a house. He needs special accommodation, and a few special rules. It ought to be impossible for him to get drink; and he

should have schools and churches near him, where he will willingly learn to be a good citizen and a Christian, and take back to his home real gains from the city. He ought not to be allowed to settle in the Peninsula, nor to leave it a worse man; and neither thing is necessary if only we can rise to our opportunity, an opportunity which typifies on a single spot the state of the whole African Church.

For Capetown is, in a very unusual sense, far more than any European capital, the representative centre of the huge country in which it stands. It was eclipsed of late by Johannesburg as a place of wealth and trade; it is less English than Durban and Kimberley, and very likely further in spirit from London than remote Buluwayo; but it remains the mart of life, the central exchange of human nature in the whole sub-continent. It may seem absurd to speak of our poor city in terms which belong either to the civitas or the ecclesia of Imperial Rome. But things have their proportions, and for Africa Capetown is a true metropolis. Hither certainly, though certainly not to the Church, it is necessary, *propter potentioorem principalitatem*, for all Africans, by representation, to convene. Here the Church might gather news of the faith in every tribe and place, and send forth reporters of the Truth into every quarter. A single street in Capetown may sometimes show examples of all the component elements of African life. There are white men of every race; Moslem citizens of the town fresh returned in dazzling raiment from the sacred places of Islam; natives from the Territories, more rarely from Zululand and Matabeleland; a lingering Hottentot or two from the back country dorps, a Bushman even; members of strange black tribes from beyond Zambesi and from Central Africa; Mohammedan natives from Zanzibar; pure-blooded negroes, markedly different from all the Bantu tribes, who have come from the West Coast to serve in the Navy; 'Indian Malays,' as we call them, that is, Mohammedans from India; and a few of the Hindoos who swarm in Natal; and above all the famous C. C. P., the Cape Coloured People, who combine dark blood of every kind, African and Asiatic, and in every degree, with descent from various white stocks—Dutch, Scandinavian, French, and English. Into this concourse of colours and races has come the growing stream of Kafirs, not,

we hope, to stop, for the Peninsula affords no room for the life to which they are fitted, but to labour for a few months and return to their rolling grassy downs, and to the wholesome pastoral life in which they can best rear the next generation. It is their presence, in a continually renewed stream, which makes Capetown, though distant from any native district, yet a strategic centre for native mission work. Something is attempted, and there is a full return for the attempt. A large correspondence with country missions is soon established. Nothing could be more touching than the continual proofs of faithful zeal which meet those who teach in a Home for Natives in Capetown and its surrounding mission. Christian men are glad to give their regular services unpaid to the work of preaching; they attend classes of instruction, and Sunday after Sunday, in the town, and on the mountain, and at stations round both the Bays, native lay evangelists are doing careful work among their kinsmen. This work might be immensely strengthened and extended if men could give an undivided attention to it; the preaching spots would become chapels, and each chapel would have its school. One is tempted to say that much might easily be accomplished if our men and women of the Church, our servants of the idea in Africa, were not so few, so overburdened already with tasks still more urgently, much more evidently, pressed upon the obedience of Christians in that place.

In besieged Kimberley, soon, we pray, to be free, in desolated Johannesburg, one day to be restored, finally in Capetown, lies something like an abstract of the needs and the opportunities of all South Africa. Half unconscious of her need, she yet represents it eloquently to those who love her. Her many hopes lie waiting for deliverance; waiting, above all, for more men and women able to consecrate all their force to the higher interests of our countrymen; more men and women prepared to go beyond the limits of our race, and see what things are done by God among the heathen.

P. N. WAGGETT.