

John philip, his life and influence

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In eighteen nineteen Dr. John Philip, a tall and strongly built Scottish congregationalist pastor, started his excursion as resident director of the London Evangelist Society (LMS) in South Africa. This is because the LMS was being undermined with conclusion by the English leaders. John Campbell and John Philip were sent down as executives of the LMS to research completely and propose changes, and Philip was selected to remain on as director this was a career that would characterize his life as a preacher or missionary. He moved toward becoming related with enormous missionary names like David Livingstone and he was one of the men that where present when Victoria Falls was found. Yet, to completely comprehend who John Philip was, one must once more look into his past where he was conceived, how he grew up to be such a notable figure ever of South African history. The essay will likewise look how he came to fruition moving from Scotland to South Africa and how he inspired and influenced people with the life he lived.

Life in Scotland

John Philip was born in Kirkaldy, Scotland, on 14 April 1775, he was the son of a common handloom weaver. At that time Scotland was going through an era of far reaching economic and social change, as it was on the process of urbanization moving away from the rural ways of life. His father was lucky enough to been literate at the time, so he taught John how to read and write as well. John's Father earned enough that he was able to sustain his family. Although his parents were part of the ministry of Scotland church, when John Philip was converted as a young man, he became a member of an independent chapel, he was converted during the time of the evangelistic campaigns of the brothers Robert and James Haldane whose effort created

so many independent chapels. After the revival church, in 1805 he began a very successful ministry in Belmont Congregational Church, Aberdeen.

Then in 1809 he married a beautiful young lady called Jane Ross who only became a loving mother and powerful influence and bore him four sons and three daughters. Three of his sons where born in South Africa and would become Congregationalist ministers in South Africa, one daughter returned to Great Britain and another, Elizabeth, married John Fairbairn, the radical necrophile editor of the Cape Commercial Advertiser. Jane also became the de facto administrative secretary of the LMS in South Africa, sometimes, during many of her husband's long treks, she had to act on her own initiative.

Calling in South Africa

The South Africa to which Philip came was separated into two. First there was the settlement. It had been governed by the Netherlands East India Organization until the point that the Napoleonic Wars, at that point by the Batavian Republic, and in 1815, by the English, whose reign was made changeless by the treaty of Vienna. Ninety percent of the white tenants were what the English have customarily alluded to as the Dutch or the Boers, individuals who preferred to be considered Afrikaners . The main sizable deluge of British pioneers landed in a mass displacement conspire in 1820, which brought the white populace to around forty thousand people. The indigenous populace of the province were the Khoi, alluded to by Afrikaner and Briton as Hottentots and some as Bastaards, since many were of blended Khoi-white parentage. The province likewise contained slaves,

whose number, at around twenty four thousand, was generally equivalent to that of the Khoi. They were essentially from Madagascar, Angola, and Mozambique, however there was an unmistakable group from Indonesia referred to locally as Malays. The other division of South Africa was the region toward the north and east of the colonial outskirts. Toward the east were the Xhosa people, who, by 1819, had adequately stopped what once had gave off an impression of being the unyielding development of the Afrikaner cattle herders. Toward the north were numerous Tswana and Sotho groupings, with a noteworthy focus of intensity at the court of Moshweshwe of the Sotho. There was additionally a little Griqua express that, by 1819, was at that point while in transit to turning into a “ Christian” state. The Griqua were individuals drawn from numerous clans, including runaway slaves and white Dutch armed force miscreants, who had come to acknowledge the administration of two Christian Bastaard families. They had been welded into one network, with the congregation and school as its middle.

Arrival in South Africa

Upon his entry in the Cape, Philip quickly began to get the affairs of the LMS all together and cemented better relations with the English representatives and their staff. So effective that the governor selected him to head the alleviation council set up to help the 1820 English settlers who were in grave distress after two progressive awful harvest. These great relations before long finished, be that as it may, when Philip remained by his kindred Scots, John Fairbairn and Thomas Pringle in their battle for the flexibility of the media or newspapers in South Africa. More awful was to take after. In any

event in the matter of the media, English pilgrims and a few Afrikaners were his ally. However, this was not to be so when he started to take up the issue of the status of the Khoi and other “ free people of color.” Philip was substance to leave the issue of servitude to Buxton and the Counter — Bondage Society in London, where alone annulment could be accomplished. In any case, he had come before long to see that cancelation was of little utilize if the slaves were to be liberated just to join the Coloreds in their true subjugation. In 1811 and 1812 the English had passed laws that gave the Khoi and other “ free people of color” legitimate acknowledgment as individuals. (They had positively no existence in law under the Netherlands East India Organization.) Be that as it may, the English laws as a result put upon each “ free ethnic minority” the need be the worker or dependent of some white. Of these laws Philip expressed “ There is no oppression so pitiless (says Montesquieu) “ 7 The Coloreds were subject to many impositions that did not apply to whites, impositions that, as Philip came to believe, were deliberately created to provide a cheap labor pool for white farmers and traders. Such an imposition was the corvee. Philip complained of its effects in checking the attempts of some of the Christians at the mission stations to improve themselves. “ If a Hottentot, possessing one wagon by which he is able to earn 76 dollars by one journey to Grahamstown, is liable to be dragged from his employment to serve for 4/- a day, the people liable to such exactions, labor under oppression. “ 8 Having campaigned vigorously but unsuccessfully for change, in 1826 he returned to the United Kingdom determined to enlist evangelical political groups in his cause — in particular, the Anti — Slavery Society.

He and Thomas Fowell Buxton became close friends, and Buxton encouraged him to write a book about the situation happening in South Africa. This was published in 1828, the passionately Christian and radically egalitarian *Researches in South Africa*. In the campaign they waged together, Buxton and Philip gained a tremendous victory in Parliament. 9 In a series of complicated maneuvers in Parliament and at the Cape, it became mandatory in the colony for all His Majesty's subjects to share the same civil rights. This, in effect, meant that Coloreds (as well as Xhosa and Tswana people when some were incorporated into the colony later) could buy land anywhere, buy a house in any part of town, and, when the vote came (in 1852), qualify for it in exactly the same way as whites. It meant equal pay for equal work, at least some integrated schools, and many other things peculiar to the colony, all of which began to disappear once the Union of South Africa of 1910 was consummated.