

The visit of Mr. Campbell, and his labours in South Africa, revived the hopes of the missionaries, and stimulated them to fresh exertions; but the causes which led to the disappointment of these hopes, and which have been already partly developed, will be more fully explained in the sequel of this work.

In the year 1818, the directors of the London Missionary Society felt the absolute necessity of again sending a deputation of their society to South Africa, to investigate into the real situation of their missions, and into the nature of the allegations urged against them by the colonial government, as the grounds of the opposition made to them. Mr. Campbell and myself were nominated and appointed as a deputation from the society for this purpose. He was to make a visit, and return to England; and I agreed to remain five years in the country, that I might be able to gain a more thorough knowledge of the actual state of the missions, set them in order, and, if possible, secure the cordial co-operation of the colonial government in their favour. My appointment, and that of Mr. Campbell, for these specific objects, was communicated by a deputation from the society to Lord Bathurst, when his lordship signified his approbation of the measure, and expressed his hope that our mission would be attended with the beneficial results anticipated.

It must be obvious to every impartial person, that our commission was of a mixed nature; that we had more than the simple and well-defined duties of a missionary to the heathen to perform; that we were called upon to investigate the grounds of the complaints urged against our missionaries by the colonial government, and to endeavour to correct what was amiss,

During our first journey into the interior, we were introduced to the local authorities of the districts, and were constantly surrounded with persons, who either could not give correct information, or whose object it was to mislead us. We received the friendly propositions of the government, and their promises to support the missions, in good faith; and in the hope that these promises would be realized, we were willing that all past grievances should be buried in oblivion. Without inquiring minutely into all the causes of the uneasiness which had taken place, between the government and the missionaries, we were chiefly anxious that the people of the missionary stations should be improved; and we were at this time led to suppose that the feelings of the colonial government, on this subject, were in accordance with our own.

On the visit of the deputation to Bethelsdorp, we found that institution in a deplorable condition. The system of oppression, of which Dr. Vanderkemp so bitterly complained, and under which he sunk into his grave with a broken heart, had been carried on for years without a single check. The institution was virtually converted into a slave lodge, and the people were called out to labour at Uitenhage, to work on the public roads, to cultivate the lands of the local authorities, or to serve their friends, or the colonial government, receiving for these labours never more than a trifling remuneration, and very frequently none at all. In addition to the daily oppressions exercised upon the people, we found that seventy of the men had been employed for six months in the Caffer war. For this service they received nothing but rations for themselves: nothing in the shape of wages was allowed to

their families ; and the women, to keep themselves and children from starving, were under the necessity of contracting debts among the farmers, to be liquidated by the personal service of the husbands on their returning from Cafferland. To these circumstances I must refer for the cause of the deplorable condition in which the deputation found the spiritual and temporal affairs of this mission. In such a state of wretchedness, we could neither look for cleanliness nor industry : robbed of the fruits of their industry, the people had no motive to labour, and the place of worship was deserted.

On the arrival of the deputation at the institution, no Hottentot came to bid us welcome : the men were driven to a state of desperation ; the countenances of the women were marked with the deepest dejection. The people generally declared that servitude among the farmers was preferable to their condition at Bethelsdorp, and I was assured that another year of the hopeless wretchedness in which they were plunged would have furnished their enemies with the triumph they now anticipated. To save the institution, immediate measures were necessary : a suitable missionary and a new system were required ; but the ranks of our missionaries had been thinned by the colonial government,\* and we had no one to whom we could confide the important affairs of this institution, with any hope of improvement.

In connexion with the preaching of the gospel, the first thing necessary to elevate the people, and to produce a change for the better, was to provide a person

\* See APPENDIX.

possessing suitable qualifications to preside over the institution. The qualifications requisite in such an individual were good sense, elevated piety, firmness of mind, and a mild, conciliating temper. In Mr. Kit-chingman, Providence at length presented to us a person in whom these qualities were united; but the spiritual and temporal labours of the institution were too much for one person, and, finding it necessary to divide them, we found in Mr. Read an able coadjutor to our worthy brother.

We had by this time been long enough in Africa to remark the great importance of early education, to give an efficient and permanent character to our missionary labours: a suitable teacher was, therefore, to be provided, and an efficient system of education was to be introduced. By much labour and attention, this desideratum has been at last supplied, and the beneficial effects of the operation of our schools have already exceeded our most sanguine expectations. The influence of the system of education adopted at our missionary stations diffuses itself over the whole mass of the population: the parents see and acknowledge the improvement of the children; and the progress made by the young is pushing forward their seniors, from those but one step in years above them, to the grandfathers and grey-headed matrons. When I was at Theopolis, in 1821, education was neglected, the children would not attend the school, and the parents justified the children in their idle habits. On my late visit to that station, on a proposal being made to the parents that the children should be employed two hours in the day, when they were not in the school, in manual labour, under the eye of the schoolmaster, the people

replied, with one consent,—“ We assume no control over our children, when under the care of the teacher ; we know that what you propose will prove a benefit to them, and our authority shall be employed to support the influence of the schoolmaster.”

Savages may be baptized according to the forms of any particular church, and may assume the Christian name, but they will never be any credit to religion, unless they are civilized by their instructions. We may say of idleness, what Solomon says of pride,—it was not made for man. Civilization bears to religion a relation similar to what the foliage bears to the tree. Trees are not planted in our gardens for the sake of their leaves ; but without leaves, in their season, the garden would be without beauty, and the fruit neither well flavoured nor abundant.

Dr. Vanderkemp remarks, that the neighbourhood of Bethelsdorp was covered with the aloe of commerce, but that he despaired of seeing the day when the Hottentots would be induced, by any temporal advantage, to take the trouble to drain and collect the inspissated juice. I had often remarked the indifference with which the Hottentots regarded money. We had no retail shops at our institutions, and the Hottentots had from five to fifteen or sixteen miles to travel, before they could dispose of any trifle they might possess. Reflecting on this subject, it occurred to me that the sight of a shop at each of the institutions might operate as a stimulus to industry. The plan of opening a shop, in connexion with the society, appeared to me accompanied with insuperable difficulties. A business of this nature would have required the whole attention of a man of commercial habits, and we had no indi-

vidual to spare for such an occupation, to whom it could be entrusted. To have done business on such a scale as the institution called for, would have required a stock of at least four thousand pounds ; and I had no authority nor inclination to advance such a sum at the risk of the society. And the last and greatest objection of all, arose from the abuse and evil reports likely to spring out of a shop being carried on in any of the institutions by the missionaries. Anything which has a tendency to impart to missionaries too much of a secular character, to give them a separate interest from that of the people, to produce collision or dissatisfaction, or to throw into their hands a profitable monopoly, which might prove a temptation to induce them to prevent the people from becoming their rivals in business, or even lead them to frown upon them should they go to another market to make their purchases, is carefully to be avoided, when the improvement of those under our charge is the sole object of our labours. It was under the influence of these considerations that I acceded to the proposals of the Messrs. Kemp, who are now settled as merchants at Bethelsdorp. The experiment succeeded. The sight of the goods in their windows and in their shop produced the effect anticipated : the desire of possessing the articles for use and comfort by which they were constantly tempted, acquired additional strength on every fresh renewal of stimulus. Money instantly rose in estimation among them ; and the women and the children, finding that they could obtain what they desired by collecting the juice of the aloe, were, in a short time, seen early and late, engaged in this occupation, or in carrying the produce of their labour to the merchant's shop, to exchange it

for clothing and such other articles as might suit their taste or necessities. While the habits of the people have been eminently improved by the addition of shops to our institutions, this part of the arrangement has been attended with no additional expense or risk to the society; and, instead of being in danger of losing the missionary in the merchant, our merchants are in the habit of co-operating with the missionaries, in giving their gratuitous labours in the various schools on the institution.

During the life of Mr. Pacalt, the excellent missionary who commenced the institution at Pacaltsdorp, his anxiety for the improvement of the people induced him to bind several Hottentot lads apprentices to some colonists in the town of George, who engaged to teach them their trades. The same thing had been done at Bethelsdorp and Theopolis, and with the same results. The masters had kept them for their term of years, but they returned to the institutions without a sufficient knowledge of their trades to enable them to work by themselves, or even to be employed by a master as journeymen. Those apprenticed to a blacksmith had never been allowed to take any thing into their hands in the workshop but the large hammer; and the tailors and shoemakers had never been allowed to lay their hands upon a pair of scissors or a cutting-knife. Two boys who were apprenticed to a saddler had been employed during the whole of their apprenticeship in doing nothing but delivering messages, and in taking care of their master's horses and cattle, &c. Those who have seen the aversion with which the improvement of our people at the missionary stations

has been regarded by the colonists, will not be at a loss to account for the motives of the masters in their conduct in those instances. In order to carry on our designs in reference to the people, it was necessary to have mechanics at the institutions ; and, if the difficulties I had to encounter in their accomplishment were inferior to those which opposed the establishment of shops in connexion with the society, they were sufficiently great to occasion many fears and perplexities. The practice of sending out missionary mechanics from England is attended with great expense, and seldom answers the purpose intended. Whatever their professions may be when they appear as candidates for admission into the service of the society, many of them go abroad with the secret hope of rising to have the name and office of missionaries ; and if they are disappointed in their expectation, they are generally the last people in the world to whom you would think of apprenticing a people emerging from barbarism, to acquire industrious habits. Talking from the pulpit is generally everything with a great proportion of that class of men ; and everything connected with the industry of the people, and their civilization, are considered carnal things, altogether foreign, and even alien to the propagation of the gospel. We have had some mechanics in South Africa, who have furnished exceptions to this rule, and who have seen the importance of the system we have adopted, and have assisted in carrying it into effect ; but we have seen very few, comparatively speaking, who would have been content to confine themselves to the stool or anvil, as tradesmen in Europe are often obliged to do ; and men of this stamp are absolutely necessary, in



training up the natives to become efficient workmen, and rise to be masters in their turn.

These difficulties could only be obviated by finding mechanics in South Africa, who would labour at the station on their own account, unconnected with the Society, and who would agree to teach Hottentot apprentices, and be satisfied with their labours as a remuneration for the expense of their board, and for the trouble of teaching them. On this principle I employed a blacksmith, masons, and carpenters, to teach the people their respective trades; and there are not, perhaps, better workmen in the colony than several of the Hottentot blacksmiths and masons, who have been taught at our missionary stations. On making agreement with the mechanics to be employed at the stations, I always looked for the fear of God as an essential qualification; and I engaged and retained none who did not observe the sabbath in a religious manner, and whose moral conduct would not bear the strictest examination. I had one great advantage with all these men over mechanics sent from Europe. In my agreements with them, when they were to be employed in working for the society, I never failed to inform them that I expected the same work from them, and the same number of hours in the day which they would feel themselves bound to render for the same wages in any other service; and that if they failed in that particular, I should instantly dismiss them. By the blessing of God upon those means, a change has been effected on our missions in South Africa in the course of a few years, which it might have required half a century to achieve, had we been obliged to proceed on the old system. And all those improvements have been

brought about under the most discouraging circumstances, with the number of efficient missionaries we formerly had in Africa greatly reduced, and with scarcely any additional expense to the society.

One of the first steps in attempting the elevation of a savage people, in connexion with religious and moral instruction, is, to endeavour to impart to them a relish for the decencies and comforts of life. Little can be done towards their general improvement, till you can get them to exchange their straw cabins for decent houses. Their miserable reed-huts are unfavourable to health and morals. Great numbers of the Hottentots die of consumptions, partly from this cause. Continually enveloped in smoke, sleeping on their earthen floors, and covered with filth, they are almost always sickly, and are frequently cut off in early life, having the appearance of old age before they arrive at their fortieth year\*.

These huts are as unfavourable to industry, as they are to health. If one visit them in the evening, he will find from five to ten human beings sitting round a fire on the floor, in a place where they want elbow room, and where they must find it difficult to stretch themselves when they sleep. In such circumstances, not being able to employ themselves at anything, they acquire indolent habits which it is very difficult to eradicate. This is one reason, perhaps, why the women, in such a state of things, are more indolent than the men. The work of the men being chiefly out of doors, when they retire to their huts, it is for rest; but the women,

\* You may observe smoky huts in Scotland and Ireland; but fire and smoke in such miserable hovels in our climate are not by any means as pernicious to health as in South Africa.

from the nature of their employment, not requiring rest at the same time, require to be employed at needlework, or other domestic occupations. At our institutions, many of the young girls have been taught to sew; but I have seldom seen any of them with needlework in their hands when I have visited their straw-huts in the evenings, or, indeed, doing anything, but sitting with their hands over each other, or lying sleeping round a few dying embers. In those miserable sheds it is impossible they can follow any industrious employment; and if the women were inclined to sew, and to overcome the difficulty arising from the want of a steady light, the injury their materials would receive lying about in their dirty huts, and the loss of needles and thimbles, would discourage them\*.

While they live in these huts, habits of cleanliness can never be acquired. They may put on new clothes, and the young girls may, out of vanity, or the desire of admiration, appear clean on particular occasions; but they will still remain slovenly in their habits, till they have habitations in which they can preserve their clothes and persons uniformly clean.

The destruction of clothing occasioned by the condition of these huts, has a tendency to prevent the formation of domestic habits, and to generate the opposite vices. The Hottentots at our institutions have acquired a taste for good clothing, particularly the young women at Bethelsdorp. This has given rise to exertions never witnessed among them before, and, like most young women in more civilized countries, the greater part of their earnings is spent in dress. Their appearance

\* Mr. Bartlet has informed me that he has known a Namaqua woman take a journey of two days to borrow a needle.

on the Sabbath is not only respectable, but showy. Such of them, however, as live in those huts, no sooner get a good article than it is soiled. When it has lost its fine appearance, they lose their relish for it, and it is put on for every-day wear ; and having no chests, nor places to preserve their clothes in, they lie about on the earth, or are packed into a filthy skin bag in a corner of their miserable dwellings, and are worn out in one-fourth or fifth of the time they would have lasted under better treatment. The wives of the missionaries at this station have remarked, in my hearing, that some of the young Hottentot females lay out more money for dress in one month, than they themselves do in three. It is no uncommon thing to see them collecting the juice of the aloe, a business which brings them in, at this institution, considerable sums of money, dressed in printed cotton gowns, and expensive shawls,—a degree of extravagance which never could have become general, but from this circumstance, that these clothes are as speedily destroyed in the way in which they are thrown about in their huts, as when they are kept in constant use.

These habitations are also unfavourable to decency. When men and women are huddled together in a place not more than six or eight feet square, delicacy is impossible. Modesty has been defined as the outwork of virtue ; and we can do very little for a people in the scale of morals, if we do not succeed in imparting this virtue to the females.

Books and literature connected with civilization can never become general, while the people live in such dwellings. When a Hottentot is taught to read, and obtains a house where he can lay up his books upon

shelves, where they will be preserved from damp, from filth, from vermin, or the children and the dogs, he is likely to have his taste improved ; but if he has no means for preserving them from such enemies, he will seldom addict himself to reading. He may attend schools, he may acquire an ability to read, but the talent will soon be neglected if books are wanting, or, what is the same thing, if he has not the means of preserving them. How many are retarded from making progress in knowledge, even in civilized countries, by inconsiderable objections!—and how are we to expect success among savages, where the desire is of course weak, if much greater obstacles are not removed? Many literary men would be ashamed to mention the trifles by which they have been discouraged in their pursuits, or the loss they have sustained by the operation of mere trifles upon their minds.

In an enumeration of the means employed for the improvement of the people at our institutions, I must here advert to one of the first springs attempted to be set in motion for that purpose. It may be advanced as one of the most indisputable maxims in political economy, that despair destroys industry ; and the despair which had seized the hearts of the people had to be removed before they could be induced to make exertions to extricate themselves and their children from what they considered a state of hopeless wretchedness. With this view I had several public meetings with them, when I employed every topic, which the gospel authorizes, to revive their hopes, and to excite them to increased exertion. Among other topics employed on this occasion, to effect the object proposed, I stated to them the interest which the London Missionary Society

felt in them—the pleasure which it would afford the Directors of that Society to use their influence with the British government to ameliorate their condition; and I particularly pointed out to them the advantage which an improvement in their houses, and in their industry and mode of living, would afford to their friends, in pleading their cause. I stated to them, that it was vain to attempt to plead their cause, while their enemies could point to Bethelsdorp in its present state; that the world, and the church of Christ, looked for civilization and industry as proofs of their capacity for improvement, and of the utility of our labours; that the men of the world had no other criterion by which they could judge of the beneficial effects of missions; that results were to them what the external evidences of Christianity are to an unbeliever; that they knew nothing of the internal work of God upon the soul, of which they themselves had had no experience; but that the things I recommended to them were level to their capacities, and might have the same influence on their minds, which the external evidences of divine truth had on the minds of unbelievers, in leading them to a knowledge of the internal evidence of the truth. I added, that they were not to consider what I now recommended as carnal things, and, for that reason, of no importance; that the words of unerring truth said—“By their fruits ye shall know them;” that money was a carnal thing, and yet Paul speaks of the gift he had received from the church at Philippi, as “of a savour of a sweet smell, acceptable to God;” that our food and drink were carnal things, and that we could not live without them; that to feed the hungry, to clothe the naked, to give drink to the thirsty, are carnal

things, and yet our Lord, in the xxvth chapter of Matthew, has taught us that the reality of religion in the heart will be decided by these things in the day of judgment. I admitted that much might be said in their defence, and that, if I had nothing more in view than to defend them against the calumnies cast upon them, I might find abundance of materials for my purpose, in the oppressions they laboured under; but that I had resolved to take higher ground; that it was my wish to obtain an exemption for them from the evils under which they were groaning; and I declared to them publicly, and as in the presence of God, that if they would furnish me with the argument I wanted, an argument absolutely necessary to silence their enemies, and essential to the success of any attempts which might be made in their favour, I should first do every thing for them, in my power, with the colonial government; and, if my efforts in that quarter should fail, I assured them that I should use my utmost endeavour to influence the Directors of the London Missionary Society, whose favourable regards for them they had experienced, to use their influence with the government at home to redress their grievances. And I solemnly pledged myself, (believing, as I did, that their oppressions were illegal, as well as unjust in principle,) that, if these resources failed, I should never cease, while the exercise of my reason was continued to me, and while I could use my pen, to employ every lawful means to procure for them their just rights as subjects of the British government.

I was happy to find that the people had intelligence to comprehend the arguments I employed—to feel the force of the appeals made to them, and to enter into

my views. With much feeling, and in a humble dependence on God, they unanimously declared that they would do their utmost to fill up the plans I might give them; and they have since amply redeemed the pledge then given. The plan of a new village was laid before them, and their subsequent exertions have excited the surprize of every one acquainted with the disadvantages of their situation.

The meaning attached by many of our countrymen to the word "civilization" is often extremely vague, signifying little more than a conformity to their own ideas in dress and manner of living; but, while we had reason to believe that the pretext of deficiency in this point would be urged to justify the destruction of our missions, and to continue the oppressions of the people, I could have no hope of seeing the condition of the people ameliorated, till I could meet the objectors upon their own level, and do away with the grounds on which they had planted all their batteries. This great object has, through the blessing of God, been attained—the physical, the moral, the intellectual capabilities of the people have been tried, and it will be seen by the following facts and documents, that the Hottentots at our missionary stations can be no longer charged as being deficient in intelligence, enterprise, or industry. The following extract is from an official communication addressed to the Reverend George Burder, the secretary of the London Missionary Society, dated Bethelsdorp, July 5, 1825, describing the state of the institution when I visited it at that period, and when I had it in my power to compare it with the condition in which it was seen by the deputation in 1819.



“ Mr. Kitchingman continues to fulfil the expectations I had formed of him on his appointment to this station. We have reaped all that could be hoped for from his prudence, ability, and piety ; and I am happy to say that Mr. Read and he co-operate together with cordiality and zeal. Mr. and Mrs. Helm came here some months ago for their health, and are still in the institution. The attendance on sabbath at divine service is good, and the people feel the necessity of a larger place of worship. The children in the schools are making very satisfactory progress in the English language, and if there is any truth in a remark of Dr. Chalmers, that one of the most sublime spectacles in nature is the wild boy of the woods conning over his letters, it is scarcely possible to conceive anything more gratifying than a sight of the adult school at Bethelsdorp. In this school you may see all the talents and all the energies of the institution brought into exercise. Every sabbath morning and afternoon, the great body of the people, and particularly such as are employed among the farmers during the week, are arranged in different classes, according to the proficiency they may have made ; and you may see both sexes, from fifteen years of age to seventy or eighty, engaged at their lessons, with all the keenness of the most eager competition. The Messrs. Kemp, the merchants of the settlement, take an active part in the school, and are very useful in the institution ; and I believe they have reason to be very well satisfied with the returns they receive from their business. You would see by the comparative view I sent you in 1823, that in 1822 they had sold to the people British manufactures to the amount of 20,000 rix-dollars, and from the increase of their ex-

port in aloes, the amount of British goods they have sold every year since that period must be considerably above that sum.

“ I am happy to say that the spirit of general improvement which has done so much for Bethelsdorp still continues to operate with unabated force. The hope the people entertain that their present exertions will lead to the amelioration of their condition has given rise to the striking advances they have lately made in civilization ; and, if that spirit of industry is not injured by the continuance or accumulation of a pressure too great for its strength to bear, we may look forward with confidence to those results which will recompense all our labours, and justify our most sanguine expectations. The bridge, which was begun since my last visit, is nearly finished, and has proved to be what I may call a great undertaking for the strength of the people. Some buildings have been erected within these twelve months, and the appearance of the place is considerably improved ; though, I am sorry to say, the stone buildings of the people are not so many in number as I could have wished to have seen. This ought not, perhaps, to be a matter of surprise. The people work at their houses as individuals, and under the most favourable circumstances a good stone house is a heavy concern to a labouring man. Even in the agricultural and manufacturing districts of our own highly-favoured country, there are but few of the labourers and mechanics who arrive at the eminence of living in their own houses ; and when, by their industry and their economy, they acquire houses and gardens of their own, they gain a kind of intermediate rank between the labourer and his employer, and are looked up to as persons of some influ-

ence in their respective neighbourhoods. In the manufacturing districts of North Britain, the labourers and artisans look forward to the possession of a house and garden as to the summit of their ambition, and it generally requires many years of hard labour and saving before their hopes are realized. Taking all these circumstances into consideration, every reflecting mind will admit that the exertions of the people, compared with their means, have been great. And as they have now acquired a taste for good houses, particularly the *females*, the improvement of the people in this as well as in many other respects, will, I have no doubt, keep pace with our expectations.

“To our friends in England who are unacquainted with the state of Africa, it may be proper in this place to assign some reasons for the importance I attach to this species of improvement. The first consideration which stimulated me to improve the appearance of our institutions was to meet the objection, ‘You do not civilize the people; they are fit for nothing but slaves to the boors; you can never make them tradesmen, and you can never raise them above their present vitiated state, nor impart to them a taste for the decencies of life.’ Futile as these objections may appear in England, I was satisfied that, while they could be urged against us, we could do nothing to ameliorate the general condition of the Hottentots; and I had but one method of refuting them, and that was the method of the Grecian philosopher, who, when it was asserted in his presence that there was no such thing as motion, instead of entering into a metaphysical discussion in reply, he merely rose up and walked. While I have had the happiness of seeing the ignorance of foolish and interested men put to silence

by this practical argument, I have had the pleasure of seeing our stations increasing in good buildings, and in the number of native mechanics.

“ The circumstances in which I have been placed for two or three years past, have obliged me, in my communications to you, to give a prominence to the externals of religion, which might induce persons unacquainted with my situation to suppose I was in danger of losing sight of its principles ; but if such a suspicion has arisen in the minds of any of my friends, I am happy to say that it is without any just foundation. Vital religion has never been lost sight of in my labours in South Africa ; and though, like the sap which nourishes the tree and gives it all its foliage and fruit, it is not visible to the eye, it is nevertheless the source of all the fruitfulness and beauty which adorn our missionary stations. While I am satisfied, from abundance of incontrovertible facts, that permanent societies of Christians can never be maintained among an uncivilized people without imparting to them the arts and habits of civilized life, I am satisfied, upon grounds no less evident, that if missionaries lose their religion and sink into mere mechanics, the work of civilization and moral improvement will speedily retrograde. I might adduce in this place many melancholy illustrations of this sentiment, but this cannot be done without making reflections, and instituting comparisons which might be deemed invidious, and would therefore be unwise. The church at Bethelsdorp is not, perhaps, more numerous than it was in 1821, but I believe it contains more real Christians than on any former occasion ; and the caution now exercised in the reception of members, if it has kept some back who might have been within the pale of its commu-

nion, has also raised the standard of morals, and increased the lustre of genuine piety.

“ Among a people who have heard the gospel for many years, and whose children have grown up under its stated ministrations, we are not to look for the striking conversions, and the external commotion, often visible when the gospel is first preached among them ; but if the current of their emotions excites less external observation, it is to be hoped, in the present instance, that it is not because the stream is diminished, but because it has deepened its channel.

“ A stranger entering the place of worship at Bethelsdorp does not now observe, what he might have witnessed six or seven years ago, the agitation and cries of the people, so great as for a time to interrupt the preacher ; but he may observe what is not less interesting, a congregation hanging on the lips of the speaker, the intelligent eye, the silent tear, the devotional attitude, the calm of meditative reflection, or the alternations of hope and fear, joy and sorrow, exhibited in the countenance as the speaker awakens the painful recollections of his hearers, pours into the wounded heart the balm of consolation, or agitates or composes them by the grandeur of the world to come, the joys of heaven, or the miseries which await the finally impenitent. Common observers, who have never reflected upon the progress of civil society, have displayed much petulance and ignorance in their remarks on some of these appearances at some of our missionary stations on which we are now commenting. When they are making their caustic and sneering remarks upon the exclamations and groans of an uncivilized congregation, they forget that there is scarcely any medium in such circumstances between not

feeling at all, and giving full vent to the expression of their feelings. Human beings emerging from a savage state are like children much agitated; they can neither suppress nor control their passions under any extraordinary excitement.

“ In the illustration of this sentiment, I might appeal to facts of daily occurrence under the preaching of the gospel in Wales, in many parts of the north of Scotland, and in some places in England. It is in civilized life, where novelty has lost its charm, and where men are the creatures of artificial habits, that they acquire the mastery over their feelings, or that indifference which they often exhibit to the most interesting and affecting subjects. You may still see at Bethelsdorp, in the place of worship, occasionally, individuals who have not yet acquired a perfect command over themselves, but they are persons recently admitted into the institution; the thing itself is also of very rare occurrence, and it is never felt as infectious, nor does it ever rise to excess, so as to interrupt the minister or disturb the congregation.

“ Among such people, and in such an institution as Bethelsdorp, the missionaries must have much to do to extirpate vice, and promote virtuous habits; and considering the strong temptations to which they are exposed, and the corrupting influence of a neighbourhood where you may, generally speaking, see all the vices of civilization, without (except in a very few individual cases) any of its virtues, the morality of the people is to me matter of surprise. Honesty, and a regard to truth, are traits in the Hottentot character which have been generally remarked. A propensity to spirituous liquors is one of their most powerful pas-

sions, and one that is not easily eradicated under any circumstances, after it has gained an entire ascendancy ; yet such is the order of the institution at Bethelsdorp, that the missionaries have not, for years past, seen any individual under their care, on the institution, in a state of intoxication. In the day, all is activity ; you see no lazy Hottentots sleeping in the sun in their carosses ; and after sunset, you hear no brawls in the streets, nor in their dwellings.

“ On visiting Bethelsdorp in 1825, I had the pleasure of observing the spirit of improvement, which had done so much for the institution in 1823, advancing with a steady and accelerated pace. Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheep-skin caross, with its filthy accompaniments, has disappeared, and the great body of the people and of the children are clothed in British manufactures. The people belonging to Bethelsdorp are in the possession of fifty waggons ; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly-improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of almshouses, (the only thing of the kind in the colony,) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spa-

cious school-room, valued at five-thousand rix-dollars, in which the youth are taught to read, both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense, and by the hands, of the Hottentots. A church of larger dimensions has recently been commenced. Bethelsdorp, moreover, possesses the best blacksmith's shop on the frontier, or, indeed, in the colony. Other trades, especially those of the mason, thatcher, sawyer, &c., are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix-dollars, by gratuitous contributions from their hard-earned savings, to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

“ In 1822, the Hottentots became contractors with government to carry military stores from Algoa Bay to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix-dollars, 5 shillings, and 4 stivers. The people of this institution, who were formerly burdensome to the colonial government when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying, in direct taxes, between two and three thousand rix-dollars, and are consumers of British goods to the amount of twenty thousand rix-dollars per annum.

“ It is impossible to give any correct idea of the state of religion at our missionary stations, without a reference to the domestic condition of the people. It has been justly remarked by Dr. Robertson, that the pri-



vate and domestic situation of mankind is the chief circumstance which forms their character, and becomes the great source of their happiness or misery. Any poison in this fountain communicates itself to the manners of men ; any bitterness there affects all the pleasures of life. Domestic society is founded in the union between husband and wife. Among all civilized nations this union has been esteemed sacred and honourable ; and from it are derived those exquisite joys or sorrows, which can embitter all the pleasures, or alleviate all the pains, in human life. At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the gospel ; it is now regarded by the Hottentots at our missionary institutions as an indissoluble alliance ; and young females who have lost their characters have now no chance of being asked in marriage, or even noticed, by respectable young men of their own nation."

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## CHAPTER XI.

## Testimonies in Favour of Bethelsdorp.

IN the preceding statement of the change which has been effected upon the Hottentots of Bethelsdorp, no attempt has been made to overcharge the picture ; nothing has been advanced but what will bear the most rigid scrutiny, and what must be admitted by all, whether friends or enemies, who have taken pains to inform themselves as to the state of this institution. A few testimonies, extracted from letters of respectable individuals who had visited our missionary stations, and most of them wholly unconnected with the society, may, however, be here subjoined, as unexceptionable evidence in the present case.

The following extract is from a joint letter from W. T. Blair, Esq., of the East India Company's civil service, and Captain Miller, of the Company's military service, dated December, 1824 :—

“ Many of the Hottentots of the missionary institutions which we have visited appear to us fully on an equality, in point of civilization, with a great portion of the labouring class in our own country ; and among those of Bethelsdorp particularly, English habits and English feelings seemed to be rapidly gaining ground. Many of their houses were exceedingly comfortable and clean ; and, in this respect, it is rather remarkable how far they have overcome the proverbial filthiness of

their former habits. Their public spirit and disinterestedness have been shown in the gratuitous contribution of their labour to works of charity and general utility; such as the church, school-house, road, kraal, tank, and poor-house at Bethelsdorp, constructed entirely at their own expense; while the voluntary support of this last-mentioned asylum for the aged and infirm, affords also a strong proof of the benevolence of their dispositions, and the influence of civilizing principles of the best kind on their general conduct.

“We were glad to find that the industry of the people, at the different institutions, was fettered by no restrictions on the part of the missionaries, and that the profits of it were entirely their own. The missionaries assured us, that they strictly avoid interfering with the people in the disposal of themselves, and that they had perfect liberty to go, whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, waggons, &c., afford unquestionable proof of their industry; while the quantity of European articles sold at the stations of Bethelsdorp and Theopolis, also shows that the people in general are far from being insensible to the comforts of civilized life, or unwilling to labour to attain them.”

The following is an extract of a letter from Thomas Pringle, Esq. (now secretary to the Society for the Mitigation and gradual Abolition of Slavery), written from the Caffer frontier, and dated March, 1825:—  
“On my journey from Algoa Bay towards Bavian’s River, I spent several days at Bethelsdorp; and I shall now offer a few remarks on the present situation of that institution, which, from an individual like me, entirely unconnected with your society or your congregation,

may, perhaps, not be unacceptable, at a time when both yourself and your society are assailed on all hands by enemies and calumniators.

“ It is now just about five years since I first visited Bethelsdorp, on arriving at Algoa Bay, with my party of settlers, in 1820. At that time, the outward appearance of the place was far from prepossessing. The country around is naturally bleak and barren, and the want of water for irrigation had prevented the inhabitants from cultivating gardens or planting fruit-trees. The same circumstances, the want of personal and permanent interest in the soil, and, above all, the want of the feelings and habits which such circumstances promote, had prevented the Hottentots of Bethelsdorp from attaining that progress in the comforts and decorums of civilized life, which tend so much both to improve their own character, and to please and prepossess the passing traveller. These defects, which were indeed much more the misfortune than the fault of the Bethelsdorp Hottentots, have been, since that period, to a great degree remedied. Many of the Hottentot families have now substantial, clean, and commodious houses. Some have even reached a degree of comfort and convenience much beyond the average of the frontier boors. The kloof, adjoining the scanty brook, has been cultivated to the utmost extent of its capabilities. The whole of the people, and even the majority of the children, are decently dressed in English manufactures. The sheep-skin caross and its squalid accompaniments have disappeared. Many of the people have waggons and oxen, and earn much money by carrying goods to Graham's Town, &c. There are good masons, carpenters, smiths, and other

tradesmen among them, who execute the greater part of the work in the rising village of Port Elizabeth, as well as the various improvements in progress at Bethelsdorp. The entire aspect of the place and its inhabitants has strikingly improved since I first visited it: there is an air of activity and intelligence about the people, which I did not then perceive; and I have no doubt that they are rising, and that rapidly, in the scale of society.

“ So much for externals. In regard to the progress of piety and morals it is more difficult for me to speak with precision, as the evidences on these points require a more close and cautious investigation than I can profess to have given; but I have little doubt, from all I could observe during my visit, and from my subsequent inquiries in the vicinity, that much has been done, and is now doing, in these most important matters. There is every appearance of seriousness and sincerity among the mass of the people in their religious assemblies. There is no drunkenness, and, so far as I can ascertain, few gross breaches of morality at Bethelsdorp; though it is true, that the Hottentots residing in the neighbouring villages of Uitenhage and Port Elizabeth are exceedingly corrupted. At Graham’s Town, I hear, they are in a still more deplorable condition.

“ But what pleased me more than any thing else on this visit, was the appearance of the schools, both for children and adults. The Sunday-school for adults is efficient and interesting, in a very high degree. The unaffected earnestness and ardour evinced by the whole adult population to learn to read their bibles, was far beyond any thing I could have anticipated; and is, I believe, quite unprecedented in any other institution’

except Theopolis. The Hottentots at these Sunday-schools have forgot altogether their constitutional apathy, and appear to have at once acquired the earnestness and vivacity of the natives of southern Europe.

“ In regard to the other improvements of the place, it is unnecessary for me to speak, as they must be all well known to you. The excellent alms-house, the tanks, the smiths' shops, the store, and missionaries' houses, are all great and obvious improvements since my former visit.

“ I am glad to find my own sentiments respecting Bethelsdorp corroborated by so important an evidence as Sir Richard Plasket. He visited Bethelsdorp about ten days before me, in company with the landdrost, Colonel Cuyler, and expressed himself, as I was informed, highly pleased with the appearance and good order of the institution ; adding that ‘ it was evident, that if any thing had been done for the Hottentot race, it had been done by the missionaries.’ Even Colonel Cuyler bore a reluctant testimony to the improvements at Bethelsdorp, which he had not visited for two years preceding. I hear that Sir Richard expressed his opinion in favour of Bethelsdorp, also, very strongly to the governor at Graham's Town, and urged him to visit the institution. He has not, however, been successful ; for Lord Charles Somerset has passed Bethelsdorp, both in going and returning, within a few miles, without honouring it with a visit, or showing it any token of his favour. On the contrary, it is remarkable that his visit to Uitenhage has been instantly followed up by fresh acts of oppression and persecution towards this institution. The missionaries are now ordered to collect and be responsible for the *opgaaf* of the Hotten-

tots ;—a measure which, in the circumstances of Bethelsdorp, is equally odious and impracticable. In short, it is clear enough that Lord Charles and Colonel Cuyler are equally disposed to annoy and harass this place to the utmost of their power, if not to destroy it utterly. It was long an eye-sore, and is now a reproach to them both ; but it has, I trust, a Protector, who will turn their counsels into foolishness.”

In pursuance of a plan, which had for its object the education of the sons of the missionaries, and of young natives, to be employed as schoolmasters and teachers, &c., the Rev. William Foster, a gentleman of a cultivated mind, and otherwise well fitted for such an important station, was sent to South Africa by the directors of the London Missionary Society. Mr. Foster was appointed to conduct the proposed seminary, and with this view he arrived at the Cape early in 1825. In the following extracts of two letters from Bethelsdorp, addressed by that gentleman to the directors of the society, dated May 22 and June 19, 1826, the reader will find additional confirmation of the preceding statements, and a pleasing view of the continued prosperity of the institution :—

“ The appearance of Bethelsdorp and Theopolis is a practical refutation of the calumnies circulated against them, particularly against the former ; and these different institutions challenge the applause of the candid, and even of enemies. In the schools, the British system may be seen in a state of perfection equal to almost any thing that can be witnessed in England, and the numbers under instruction, and their proficiency, are truly admirable. The number of schools here at present is six, including two day-schools, and two Sunday-schools

for the children, a large adult school on the Sabbath, and an evening school in the week, besides the seminary which I have commenced with the natives, in which they are proceeding in the more important branches of knowledge. The various societies of a benevolent and religious nature call into exercise those principles which, from the pulpit and other quarters, are enforced upon them, and, as is invariably the case, elsewhere tend to strengthen and bring them to maturity. I am happy in observing, in the deportment of every individual, the utmost quietness and sobriety: there is nothing like a tumultuous or noisy assembling for the purposes of sinful mirth or mischief, so that those who are not the most active members of the community are not, in a contrary manner, injurious.

“The public spirit of the people is remarkable, compared with their limited means: the public buildings on the place, which have resulted from it, being worth many thousand dollars, while others are designed, and some in actual progress.

“Many oppressions, under which the people of this station have laboured, have happily been suspended. The restrictive measures, with respect to the Hottentot nation, however, which are still retained, have a very injurious tendency upon their industry and advancement. A short time ago the missionary stations were in ruins, the missionaries and their people desponding, and the latter scattered: as an inevitable consequence, instruction, both religious and useful, was almost at a stand, the progress that had been made was nearly lost, and the enemies of missions confidently predicted a complete triumph. The timely interposition of Dr.



Philip happily arrested the oppressive system, and, by checking aggression, has given the present scope for the activity and resources of the Hottentots. What is to be seen in their improved and comparatively substantial circumstances, may be dated from that period ; and when the system of contracts, as at present practised, with that of passes, the impossibility of legally holding land, together with the denial of the other rights of free persons, are abolished, there can be no question as to the certainty of their attaining rank and importance in society. Their alleged incapacity for the enjoyment of social rights, in their discharge of any social duties, proves as idle as it is malicious—the convenient pretext for prefacing an act of oppression. These improvements I by no means hold out as the chief objects of missionary attention, though with those who are brought into immediate contact with the natives, and see how intimate is the relation between their temporal and religious improvement—how comfortable circumstances prevent innumerable temptations, they are apt to occupy more attention than, perhaps, is judged right by those who are less minutely acquainted with them.

“ The present state of our Christian society here is more analogous to that of a dissenting church at home ; and though there may have been few additions lately to the number of visible converts, there have been few or no instances of declension : the members have advanced greatly in the stedfastness and consistency of their profession, which, to those who reflect how precarious, in general, is the Christian conduct of those but lately reclaimed from heathenism, will be far from being accounted insignificant. Religion may be said

to have assumed more the character of a principle than formerly, and the circumstance of being affected, under the touching or solemn exhibitions of the gospel, is no longer considered by themselves as an unequivocal proof of their being under its influence. Greater care and discrimination are now exercised in regard to the candidates for communion. No complaint can be made as to the attendance at the public exercises of the sanctuary, and it is pleasing to notice the earnest attention observable in almost all the congregation. To the effects produced by the preaching of the gospel, we may add the numerous other influences of a directly religious nature, which are acting upon them, the effect of which cannot be uncertain, though gradual, and, hitherto, imperceptible."

In his second letter, dated June 19, 1826, Mr. Foster writes as follows :—" I have no hesitation whatever in affirming, that the capacity of the Hottentots for the acquisition of knowledge is equal to that of Europeans. I speak of what I have seen in our schools, and in those of maturer years under my care. The latter at first laboured under the difficulties of having discontinued for some years those habits of recollection, more especially exercised at schools. But they are rapidly acquiring a greater facility in this respect, and prove themselves capable of any degree of advancement.

" Were there no prejudice against their complexion in the community among whom they would have to labour, many would probably be able to discharge any duties the Society might lay upon them. But here the case is such as scarce any can conceive without witnessing it. As the institutions furnish a refuge to the Hottentots from the oppressions of the boors and other

colonists, all of whom consider they have a right to their service, they are looked upon with a very evil eye, and assiduously misrepresented to the government, as furnishing only means and motives to indolence. The slavery that has existed in this colony, and exercised its pernicious influence upon the inhabitants, leading them to regard all of a dark complexion as inferior beings, and a species of property, or deserving only to become such, has greatly aggravated this hostility.

“ Under such circumstances, the only proof of the utility of the stations that is undeniable, is their improvement in industry and civilization—to impress the necessity of which is the burden of the missionary’s daily work; and the peculiar circumstances of the case here, sometimes, perhaps, encroach too much on his attention to their spiritual concerns. This stimulus, however, has been happily not without effect: the mouths of the enemies of missions have been stopped, and those who are strangers and candid, unanimously acknowledge the great superiority of the natives with us to those who are elsewhere. But attention to this object must not for a moment be relaxed. Were the Hottentots found retrograding, there can be little doubt that the clamour raised against the stations through the whole colony would effect their suppression. From the views and prejudices, and temper of the colonists, it will be a considerable time before we can expect to see Hottentots qualified and possessed of sufficient weight of character to fit them to take the charge of our missionary institution; they must, for a time, require protectors as well as teachers. As schoolmasters, however, and assistants in preaching, they would prove unexceptionably

useful, particularly in the latter employment. There are now numerous places in the neighbourhood of the stations where the gospel might be published, and they will soon be greatly increased.

“ I would suggest to the society the desirableness of obtaining missionaries among either the English or Dutch in this country. The extent of the population is such, that a sufficient number might now be obtained for all the funds the society could devote to this part of the world. Dr. Philip procured several persons in Cape Town, who are now usefully employed in the service of the society, besides others who have materially aided its operations. By such an arrangement, all the benefit of European missionaries would, humanly speaking, be secured, while the sacrifice of feeling and the risk of health would be greatly diminished.

“ No commencement has yet been made with the children of the missionaries, owing to the want of a sufficient house, and other engagements, which have devolved upon me. As soon as a building is completed, (which will soon be the case,) where they can be assembled, those on the place will be received who can reside with their parents. I trust, soon to be favoured with the decision of the directors, particularly with respect to the site of the seminary, that I may be able, more regularly and effectively, to commence my operations than I can do at present. The circumstances in which the Hottentots have hitherto been placed as a nation, render the advancement of them, in any respect, most interesting, particularly the qualifying them, by knowledge, for the publication of the gospel. Their progress has never been so rapid as within the last few years ; and from the peculiar circumstances of

the colony, it must continue in an increased ratio. The piety of the colony is chiefly, though not exclusively, to be found amongst them ; and as the rising generation is, for the greatest part, under the influence of a religious education, and the means of religious instruction are to all of them much more abundant than ever they were before, we may hope that the interests of pure and undefiled religion will yet more extensively prosper among them. The providence of God seems emphatically wiping away their reproach, and elevating them, both by spiritual and temporal means, in the scale of nations. It is pleasing to contemplate this revolution, and still more so to be in any way connected with it as an instrument."

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## CHAPTER XII.

**Mr. Campbell's First Visit to South Africa.—Pacaltsdorp.—The Missionary Pacalt—His Death and Character.—Mr. Campbell's Description of this Institution.—Other Testimonies in regard to it.**

THE visit of my friend, the Rev. John Campbell, to South Africa, in 1812, by the appointment of the directors of the London Missionary Society, (which was occasioned by the death of Dr. Vanderkemp,) together with the favourable dispositions of Sir John Cradock, allowed the missions already planted a breathing time at that period, and was the means of increasing the number of our stations. As the details of Mr. Campbell's journey are before the public, it is unnecessary for me to repeat what he has already narrated. I shall, therefore, proceed to give a brief sketch of the progress of the new institutions founded under his directions, and of the difficulties they have had to contend with. The chief of these stations within the colony are Pacaltsdorp and Theopolis.

Pacaltsdorp is situated in the district of George, on an extensive plain, which lies between the sea and the great mountain range which terminates towards the Knysna and Plettenberg's Bay. The village is between three and four miles distant from the town of George, and two miles from the sea; and commands a view of the extensive plain on which it is situated, of the sea, and of the town. The ground around it is

too flat for a lover of the picturesque ; but the noble ridge of mountains which bounds the prospect in one direction, forms a line of very fine objects, and relieves the scene from anything like monotony.

At the time when Mr. Campbell first visited this place, it was called Hooge Kraal, and was occupied by the Hottentot Captain, Dikkop, and the remains of his people. These people had occasionally heard the missionaries on their journies, when passing through the district, and had expressed an earnest desire for one to come and instruct them. Mr. Campbell accordingly visited their kraal, and gives the following account of his visit :—

“ In the forenoon, I accompanied a few of them on a visit to their kraal : when almost within a quarter of a mile of it, I could hardly distinguish the town, when pointed to by the Hottentots, on account of the lowness of the wretched huts which composed it. I found the hut of the chief rather larger than the rest, so that in the centre of it I could stand upright ; it was constructed of branches of trees, covered with reeds. I observed no other furniture than two low roughly-made stools, and two or three wooden pails for containing water. One of the stools was placed for me in the middle of the hut, surrounded by the Hottentots, who were closely seated on the floor, all anxious to learn the result of the conference.

“ I then inquired whether they were all desirous of having a missionary to settle amongst them ?—which was answered unanimously in the affirmative ; but, like their chief, they could not assign any reason, except to be taught the same things which were taught to the white people.

“ A very aged, miserable-looking man, coming into the hut during the conference, with scarcely a rag to cover him, excited my attention ; he came and took a seat by my side, kissed my hands and legs, and, by most significant gestures, expressed his extreme joy in the prospect of a missionary coming amongst them. His conduct having deeply interested me, I asked him whether he knew anything about Jesus Christ? His answer was truly affecting—he said, ‘ I know no more about anything than a beast.’

“ Every eye and ear was directed towards me, to learn whether a missionary would be sent to the kraal ; and when I told them that an excellent missionary, I had no doubt, would be soon with them, they expressed, by signs, a degree of joy and delight which I cannot possibly describe.”

The Rev. Charles Pacalt, a missionary in the service of the London Missionary Society, was then employed preaching among the farmers, in the district of Swelendam, and being at the time without any positive engagements, he consented, at the invitation of Mr. Campbell, to settle among this people, as their instructor.

When Mr. Pacalt first came to reside among them, he found them without inclosures, without cultivated ground, without gardens, and without any dwellings, with the exception of a few small huts, made of reeds, in the form of bee-hives. All their clothing consisted of the filthy caross, which served them for a covering by day, and for a bed and bed-clothes by night. Sunk in indolence, they seldom waked but at the calls of appetite ; and when the cravings of nature were satisfied, they went to sleep again.



Mr. Pacalt was a very remarkable man ; he seems to have lived constantly as in the presence of God, and under realizing views of eternity. He sought the salvation of the people, and aiming at this, he elevated their minds and multiplied their comforts. He felt and acted towards them as a wise father acts towards his children ; he was gentle, disinterested, always employed ; possessed a happy talent in conversation, and a great command over his own temper. He had been employed upwards of a year itinerating over the district of Swellendam, and had commanded the respect and affection of many of the farmers who knew him. In his journies, he used to lodge at the farm-houses : *on these occasions*, he never lost sight of his ministerial character, and his zeal was marked with such a degree of prudence, that the family which received him as a stranger felt as if they had entertained an angel unawares.

His first business on arriving at Hooge Kraal was to erect a temporary habitation for himself. In doing this he was assisted by the Hottentots ; but for whatever labour they gave him at his own house or garden, he obliged them to take payment. This generosity and disinterestedness endeared him to the people, established his authority among them, and enabled him to bend them to the accomplishment of his plans. After raising a small hut of only one apartment, which was merely designed to answer his purpose till he could build a more substantial house, he drew' out a ground-plan of his intended village, which he laid out in two open streets parallel to each other ; marked out the site of the houses, and got the people to build more decent habitations for themselves. He surrounded each

house with a large garden, which he persuaded the people to inclose; provided them with seed to plant it, and taught them how to cultivate it. He succeeded so far in overcoming their indolent habits, that previous to his death, and within five years after his settlement among them, in addition to their own houses, gardens, and corn-fields, they had built a church, capable of containing two hundred and fifty people, which was used as a school-house during the week; had inclosed the greater part of the village with a substantial turf wall, four feet thick at the bottom, and two at the top, and six feet high; had made inclosures for their cattle; and, as water was scarce in the summer, had formed, with great labour, two artificial tanks or reservoirs of considerable dimensions. He showed much prudence by the methods he adopted to overcome the aversion to labour common to people in a savage state. It was his practice always to work along with them, and gradually to increase the time devoted each day to manual labour; by this means he stimulated them to persevering exertion, and led them from those habits in which one hour's labour in the day was a burden, to work with cheerfulness six or eight. Being accustomed to labour for themselves, they did not feel the same objections as formerly, to work for the farmers; and finding that, by thus exerting themselves, they could obtain European articles of clothing, they gradually renounced the sheep-skin caross, and clothed themselves in British manufactures. While teaching them to build their houses and cultivate their grounds, he enlivened the hours of labour by instructing them, in the most easy and familiar manner, in the principles and duties of religion. Their exercise, by this means, was rendered a pleasure

to them; and the methods he employed on those occasions, to instruct them, gave him an intimate acquaintance with the state of their minds, and enabled him on the sabbath to adapt his discourses to their different situations. The style of his preaching was conversational, and he kept the attention of his audience constantly alive by addressing them by name from the pulpit, and abruptly asking them questions to ascertain whether they understood the subject of his discourse.

He paid particular attention to the rising generation. To assist him in the school, he had taken great pains to instruct a remarkably clever Hottentot boy, who, at the age of fourteen, was able to conduct the school with those qualifications which are necessary to command the respect and obedience of those placed under his care.

The death of such a man as Mr. Pacalt is a public calamity, and as such, it was felt by all who were acquainted with his worth; but to himself it was a release from labour, and the joyful consummation of his fervent prayers. He was conscious of his approaching end, and assured his friend Van Kerval, the landdrost of George, in the most placid manner, that his death was at hand; and that he was about to enter into his rest and receive his crown.

He bequeathed all his property, amounting to four thousand rix-dollars, to the Society with which he was connected, and left Van Kerval, the landdrost, and Mr. Herold, clergyman of the district, executors of his will. Many of the neighbouring colonists, and all the Hottentots, felt as if they had lost their father. His funeral was attended by the local authorities, the clergyman of the district, and many colonists.

Contrary to the usual practice of the Dutch Church, the Rev. Mr. Herold attempted to deliver an address at his funeral; but his feelings, together with the feelings of his audience, prevented his proceeding, and with one accord they lifted up their voices and wept: "My father, my father!" exclaimed the venerable Van Kerval, and he could utter no more. When the coffin was laid in the grave, the Hottentots quite unexpectedly began, as if by concert, to sing a Dutch hymn, taught them by Pacalt, in which he seems to have anticipated his own funeral, and to have suggested that they might sing it on that occasion. The hymn commences with an address to the grave, as the quiet resting-place of the believer; as the place where his dust is deposited to refine; as the place where Christ was laid, and from whence he arose; and where, like Christ, we shall rest, till, by the Power which raised him, we shall rise also to everlasting life. The memory of the just is blessed, and Mr. Pacalt will be remembered with affection for many years to come. The landdrost requested the colonial government to name the place Pacaltsdorp, after its founder, which request the government acceded to.

His place was supplied by Mr. Messer, whom the deputation of the London Missionary Society found labouring among the people in the year 1819.

At the period Mr. Pacalt began his mission, he had many circumstances in his favour to accelerate his success. The part of the country in which these people were existing, and living according to their ancient manners, was a new district, thinly peopled, and most of the farmers were then in the possession of slaves and Hottentots, and did not find it their interest to

force the Hottentots into their service ; but in 1819, when the deputation visited the station, a considerable alteration had taken place. The abolition of the slave-trade began to be felt ; the population and trade of the district had increased ; the colonists began to feel a scarcity of servants ; and as they found the people of Pacaltsdorp made good servants, they began to grudge them the liberty and independence they enjoyed. In 1821, a proposal was made to the author as agent of the London Missionary Society, that they should be dispersed among the farmers, and their houses, their gardens, and corn-lands, given to a few English settlers. The land belonging to this ancient kraal of Hottentots, not being so much as is generally possessed by one of the lowest class of African farmers, *that* could not be the motive which suggested this proposal ; and on a full representation of its cruelty and injustice, it was abandoned, and the people were preserved from the slavery designed for them \*.

My worthy friend and fellow-traveller, the Rev. John Campbell, who has laboured so zealously and efficiently in behalf of the aborigines of South Africa, has given, in a letter to the Rev. George Burder, a description of Pacaltsdorp, as it appeared on his second visit, in so graphic and lively a manner, that I cannot better complete my account of this institution than in the words of my amiable and excellent colleague :—

“ In the month of April 1819, we left Cape Town, for the purpose of visiting the stations eastward of that place. As we advanced towards Hooge Kraal, the boors (or Dutch farmers) who had known me on my former journey in that part of Africa, would frequently

\* See APPENDIX.

assure me that such a change had been produced on the place and people of Hooge Kraal since I had left it, that I should not know it again, and that all had been effected by the labours of a single missionary,—Mr. Pacalt, who had died only six months before.

“The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2d.

“Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from each other, so as to allow sufficient extent of ground to each house, for a good garden. A well-built wall, six feet high, was in front of each row of houses, with a gate to each house. On approaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a cheerful smile. ‘This house is mine!’ said he, ‘and also that garden!’ in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig trees, cabbages, potatoes, pumpkins, water-melons, &c.

“I then went across the street to the house of a person, known by the name of Old Simeon—the very man who sat in such a wretched plight, at my side, in the hut, when I first visited the place, and who then said he knew no more about anything than a brute. I was informed that he had become a Christian, had been baptized, and named ‘Simeon;’ and, because of his great age, they called him ‘Old Simeon.’ I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced

me with both hands, while two streams of tears ran down his sable cheeks. ‘ I have done (said he) with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!’

“The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion; he relates it thus—

“ ‘On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about 90 years of age, engaged in prayer. He expressed great gratitude to God for sending His gospel to his nation, and that in *his* days; and particularly for making it efficacious to his own conversion.

“ In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo-hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but through a kind providence he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, (as is the custom in hot climates,) but while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered.

“ The second time our missionary, Mr. Pacalt, preached at Hooge Kraal, he went from the meeting rejoicing, and saying, that the Lord had raised him from the dead three times, that he might hear the word of

God, and believe in Jesus Christ, before he *died the fourth time.*

“ He was baptized last new-year's day, and was named Simeon. Mr. Pacalt told us, it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said—‘ Now I am willing to die ! Yes, I would rather die than live, that I may go and live for ever and ever, with my precious Saviour. Before, I was afraid to die ; O yes, the thoughts of it made my very heart to tremble ; but I did not know God, and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do any thing here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire ; but though a black Hottentot, through infinite mercy, I shall go to everlasting happiness— Wonderful love ! Wonderful grace ! Astonishing mercy !’

“ No human being I ever saw, seemed to have been sunk into a lower state of degradation than Simeon was when I first saw him, both as to mind and body. The change effected by means of the glorious gospel of Christ was truly marvellous. He was indeed ‘ a new man,’ in every sense ; ‘ old things were done away, and all things were become new.’ In *his* case, the importance and advantages of sending the gospel to savage tribes of men most distinctly appears, for it is, in truth, the power of God unto salvation to *every* one that believeth, whether he be Jew or heathen, barbarian or Scythian, bondman or freeman ; it dispels his ignorance,



destroys his prejudices, subdues his corruptions ; in short, it changes the lion into a lamb, and humanizes the most brutal character.

“ The next thing which attracted my attention, was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusion of their cattle and of the wild beasts. It was substantially built of excellent sods, cut into the shape of large bricks, which soon become hard by exposure to the sun. This wall was six feet high, four feet wide at the bottom, and two feet at the top. The extent of it was eleven thousand, one hundred, and one feet, when we had it measured ; but several thousand feet were added to it before I finally left the settlement. They had formed three extensive inclosures, of the same kind of wall, for keeping their oxen, cows, horses, and sheep in the night time. They had also formed two large tanks, or ponds, for preserving a stock of water for the cattle in the dry season.

“ A place of worship had also been erected, capable of seating two hundred persons. On the Lord’s day, I was delighted to see the females coming into it, clothed neatly in white and printed cottons, and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms, sitting upon benches, instead of the ground as formerly, and singing the praises of God, with solemnity and harmony, from their psalm-books ; turning in their Bibles to the text that was given out, and listening to the sermon with serious attention. I also found a church of Christ, consisting of about five and forty believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

“On the week-days, I found a school, consisting of seventy children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed word in his life. When I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose. This action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed.

“On entering the school, I first visited a row of classes composed of little Hottentot girls, arranged along the right-hand wall, each class having a printed sheet of paper hanging on the wall before them, and each class furnished with a monitor to instruct them. The little monitors seemed to feel a degree of confidence by finding that they knew more than any in the classes they taught. It was delightful to me to see them pointing to letters with their rod, and requiring of each scholar their several names.

“Along the opposite wall were arranged classes of little Hottentot boys, drawn up and employed in a similar manner. The master was hearing the elder boys and girls read the New Testament in the Dutch language. These read very well. Some were writing in paper books, while others, less advanced, were writing on sand or slates.

“Such employments must tend greatly to promote civilized habits among the children, to improve their mental powers, and to render them more industrious; for in their former state they had nothing to do but to play and to sleep, the latter of which must have occupied the greater portion of their existence.