

CHAPTER XVII.

Gnadenhal. Account of Peter Batje. Hottentots mode of tanning. Appeal in behalf of the poor. Mr. Melville's plan of Gnadenhal. Regulations proposed by the Hottentots for the prevention of disorder. Appointment of overseers. Approval of Mr. Frauenfelder, deputy landdrost of Caledon. Mr. Melville and Schmitt's return to the Cape. Recovery of a long-lost parcel of letters. Statutes of the congregation. Walks about the settlement. Instance of discipline. The Lord's Supper on Whitsunday. Remarks on the Brethren's manner of preaching. Expression of affection by the Hottentots. The Cutlery. Account of Philippus Appell. A Hottentot's attempt to obtain the captaincy of the Hesqua tribe. Conversation with Captain Koopman about Hottentot's Land. Prepare to leave Gnadenhal.

MAY 12th. On our return to Gnadenhal, I found letters from England and from Capetown, which afforded me agreeable information concerning the well-being of my family and friends. A packet of letters from Labrador, which ought to have arrived before I went into the interior, was missing. Being Sunday, the services at church were as usual, and several parties of Hottentots, both men and women, came during the day to bid us welcome.

13th. In the afternoon, Brother Leitner accompanied me on a walk down the west-side of the valley, to see a place, formerly belonging to a Hottentot, Peter Batje. He had planted many fruit and other trees, and made a good garden on the premises. His wife was a woman of superior intellect, and an exemplary Christian, and kept the place in excellent order. After her death, he seemed to lose all his former good qualities, and took to drinking. No admonitions had any effect, and as his house and premises lay at some

distance from the other dwellings, and in a by-path, leading to Robyntjes Kraal, young people of dubious characters, both Hottentots and boors, began to make it a place of rendezvous, and resorted to it at night, taking advantage of a situation, which eluded immediate detection. Thus it became a haunt of disorderly persons, and Peter received warning to quit. He refused to leave the place, and gave the missionaries much trouble. Notice was therefore sent to the Veldcornet, who expelled him. Since that time, the premises have not been occupied, the missionaries fearing, that they might be turned to the same use, if let to improper persons, and the Hottentots being, in general, too poor to keep them in repair. We spent part of this day in conference.

14th. I walked with Brother Schmitt to the Caffre Kraal, and engaged a Caffre, Ernest Apolli, to tan and dress some tyger and other skins I had brought with me from the interior. This is done by spreading them on the grass, covering them with sheep's fat, strewing a species of chalk over them, and with a sand-stone, by a circular motion of the hand, rubbing them, till the skin becomes as soft and pliable as wash-leather. The hair remains undisturbed. Any laceration by shot or other violence, they contrive to mend with great neatness, so as hardly to be perceived.

I wrote to-day to Mr. Von Buissini, the landdrost of Zwellendam, in behalf of the poor, who cannot possibly pay the new poll-tax of five rix-dollars per man. The tax seemed to be levied without any discrimination, or proportionate distribution. I was the more anxious to do away any impression, unfavourable to the present Government, as I have, to my sorrow, perceived in the minds of many people in the interior, considerable alienation from that attachment to the English, which, in the beginning, seemed sincere, but has suffered much, probably from misapprehension, as they are not acquainted with English forms, nor easily turned from their old customs. I have been credibly informed, that there is not much difference as to the amount of their contributions towards the public expenditure; but they have very imperfect ideas of commutation.

15th. and 16th. Mr. Melville had kindly undertaken to make a correct plan of the whole settlement of Gnadenthal, which he executed in the most finished manner, with uncommon accuracy and neatness.

17th. A boor, whose house is not far off, and a sink of every abomination, came to Gnadenthal on business. Father Marsveld addressed him on the diabolical delight he finds, in seducing our unsteady young people to drunkenness, and the commission of all manner of lewdness, when at work at his farm. He is said to live in his cellar, to be near to his idol, the brandy-cask, and seldom sober. He had not a word to say in his own defence, but immediately quitted the place.

This morning we desired the five Hottentots, who had accompanied us into the interior, to inform us, what reward they expected for their trouble. Their remarks would have done credit to the most disinterested and generous-hearted Europeans. As it was but just, that they should reap the benefit of their labours, and be recompensed for their uniform good behaviour; by which they did honour to their Christian profession, we gave them about as much again as the sum, with which they had declared themselves satisfied, not wishing to take advantage of their willingness to serve a good cause, exerted at the expense of the duties they owed to their families.

In the evening, we met, to confer about a proposal, made by the Hottentots themselves, in consequence of the disorders before alluded to, which in so large a settlement cannot be prevented, without strict attention and watchfulness. It may be supposed, where there are many young people, that not all of them are willing to tread in the steps of their Christian parents, but rather disposed to follow the ways of the world, and to give free vent to their unruly passions. To keep them in order had sometimes proved a very difficult task to the parents, who were unable to defeat the attempts, continually made by unprincipled white people, and others, to entrap the unwary.

NN

During my journey into the interior, several chapel-servants had waited upon Father Marsveld, who, by common consent, acts the part of Justice of the Peace in the settlement, and expressed a wish, that a company of Brethren might be appointed, to maintain order throughout the village. This was particularly necessary during the evening-services, and at night, to prevent slaves and others, who have no business here, from entering the houses, and keeping company with the idle and dissolute.

The Hottentots proposed, that the missionaries should chuse men, approved for their good behaviour, and respected by the people in the village, to be nominated opzieners, (overseers). They should then mention to the chapel-servants the names of those, whom they had chosen, when they would acquaint their teachers with the general opinion, conceived of each. As they had appealed to me, I approved and recommended the measure. A list was then prepared of fifty-four men, chiefly fathers of families, acknowledged to be capable of holding such an office. The Hottentots had also suggested, that the deputy-landdrost of Caledon, Mr. Von Frauenfelder, should be requested to give his sanction to such a regulation of police. Though we always expect tares to grow up with the wheat, yet we may trust, that such exertions may be made, as will, by the Lord's mercy, keep them down, and prevent their choking the good seed.

19th. Brother Schmitt preached, and in the evening, both he and Mr. Melville, with their families, set out on their return to the Cape. A large party accompanied them to the Sonderend.

I was this afternoon present at the baptism of three children, of from one to three years old. It was conducted nearly in the same manner as that of adults. At night I felt unwell with a violent cold, and on the 20th, for the first time, did not rise at the stroke of the bell, nor attended the service in the chapel. The greatest anxiety was shown on the part of the missionaries, that nothing might be neglected for my relief. To Sister Leitner I owe the benefit I received from a decoction

of elder-flowers and bukku-leaves, used here to promote perspiration.

24th. Having made a report of the before-mentioned plan of appointing overseers (opziener) to the deputy-landdrost, Mr. Von Frauenfelder, I received to-day a very satisfactory answer from him, fully approving of the measure, and promising every assistance in his power.

25th. Though I still felt the effects of the cold, yet I persevered in taking my usual walks, and to-day went, with Brother Lemmerz, to the top of the lower hills behind the Caffre Kraal, from whence the chief part of the stones, used in laying the foundation of the new house, had been brought. They are strongly impregnated with iron. Large blocks lie scattered all over these hills, some covered with a lichen of a deep vermilion-colour. We proceeded towards the foot of the great mountain, hoping to reach a stony kloof to the eastward of it, but were obliged to return, for want of time. By the way, we called at some Hottentots' houses, and conversed with the inhabitants. In the afternoon, we rode to the Sonderend, where I made a sketch of the view of the high range, and the approach to Gnadenthal from the ford.

26th. To-day, thirty-two of the fifty-four men appointed to be overseers, met, the remainder being engaged at the farms. They were addressed by Brother Leitner, and the nature of the commission, with its responsibilities, explained to them. They declared themselves willing to accept of it, and several of them spoke, with much good sense, of the necessity of providing for the maintenance of order in so large a place. Father Marsveld represented to them, how careful they ought to be, in accepting of, and holding this office, that their own lives and conversation should exhibit proofs of real conversion of heart, that what they recommended and required of others, might be enforced by good example. The letter addressed to me by the deputy-landdrost of Caledon was then read and explained, and they expressed great thankfulness for the countenance to be given them by the ma-

gistrate. I received, to-day, a letter from the landdrost of Zwelendani, Mr. Von Buissini, in which he generously accedes to my wishes respecting the poor at Gnadenthal, granting them certain exemptions, and directing in what manner the declaration of their disabilities must be made to the collector of taxes.

In the following days, I was busily engaged at home with writing letters, and business relating to the Mission.

29th. I had been requested to draw up rules or statutes, to be read to the congregation, at stated times, and particularly to new people, that they might know what was required of every one, who desired to become and remain an inhabitant of this place. For this purpose, I had a conversation with all the missionaries, and heard the remarks of each, made on every subject, connected with the internal and external state of the settlement. From these, and from the regulations of the settlements of the Brethren in Europe, as detailed in Loretz's *Ratio Disciplinæ Fratrum*, I compiled a set of rules, suited to the peculiar circumstances of this Mission. Having received the approbation of the missionaries, they were communicated and explained, first to the company of overseers, and afterwards, to the whole congregation, and agreed to with thankfulness. All promised obedience to them, and some, who had not understood every particular instruction, in the following days came to ask explanation, to which they had been invited by the missionaries. I was pleased with the simplicity and confidence many of them showed on this occasion.

30th. I took a walk to the hill behind the Beastkraal, from whence a good view of the church, the missionaries' gardens, the burial-ground, the kloof, and the great mountain, presents itself. While I was making my sketch, clouds came rolling from the north, through the kloof, and enveloped the lower region of the mountain, the different peaks on its summit appearing above them. I wished for a better artist to give a faithful representation of the majestic scene, which, however, I ventured to do, in a correct outline.

31st. For some time the oaks, poplars, and other foreign trees, had exhibited a beautiful variety of the richest autumnal tints, but to-day, the heavy rain and wind caused a great falling of the leaves, and, in a few days more, winter seemed to have assumed its reign.

This afternoon, a young man, Francis H. was brought before us, to answer for his having struck another man's wife. He was expected to be very sulky, but confessed the charge, without an attempt to defend himself, and heard the sentence of exclusion from the meetings of the baptized people, with many tears. He was apparently not able to speak for grief, and it was with great reluctance that he retired, when dismissed. On such occasions, I generally remained a silent hearer, and found much to approve and admire in the manner, in which Father Marsveld administered justice. But after Francis was gone, I took the liberty to observe, that, though he had confessed the charge brought against him, the party offended had not been present, to be examined respecting the occasion given for the offence, when probably some circumstances might have been discovered, which would have caused the sentence to be less rigorous. It is not in the manner of the punishment, that its severity is felt, so much, as in the effect produced in the mind or feelings of the person receiving it. Most of the Christian Hottentots, negroes, or other converts from among the heathen, in our missionary settlements, would rather endure any corporeal chastisement, than be excluded from the meetings of their class or division in the congregation. The missionaries, acknowledging the truth of these remarks, appointed a second hearing in Father Marsveld's room, in presence of two or three of their number, and a summons was sent to the woman, to meet the accused in the morning.

June 1st. They both appeared before us. Here again I was witness to that great influence, which the missionaries will ever possess over the minds of their converts, while the latter are convinced, that all they do and direct, is meant only for their good

and that even the severest reproofs proceed from the sincerest regard for their welfare. We now obtained a true account of the transaction, which, though in itself of small consequence, I relate, as an instance of the manner, in which affairs of this nature are treated in our settlements.

By a rule long established, every inhabitant is bound to make good the damage done by his cattle in his neighbour's grounds. To prevent such mischief, they are continually exhorted to keep their hedges and other fences in repair; the neglect of which operates against the complainant in awarding damages. The husband of this woman had suffered his horse to enter Francis's garden, and do considerable mischief. Francis complained, and the man agreed, that, to compensate for the damage done, he should have twenty or thirty cabbages, with which he was satisfied. On coming to claim them, he found the best of them cut off and carried away. He entered the house, and found only the wife at home, who answered to his remonstrance, in a manner so affronting, that he gave the woman a push, not a blow, according to her own admission, when some high words passed between them. On cross-examination, the woman confessed, that, hearing the bargain made between her husband and Francis, she had thought it no harm, to save as much of her husband's property as she could, and therefore secured the best cabbages. The injustice of such deceitful conduct being represented to her, and that she deserved to be excluded, as well as Francis, she seemed terrified, and offered to make any reparation in her power. They were then, after some further exhortation, asked, whether they could heartily forgive each other. This they did with great sincerity, shaking hands, promising never more to remember the offence given. The sentence, passed on Francis yesterday, was now revoked, and both expressed their thanks with great humility.

2d. Whitsunday. The services usual on this festival-day, were attended by the families of some farmers in the neighbourhood, and a large audience of Hottentots and slaves. In the evening, the

Holy Sacrament was administered to about three hundred and fifty communicants.

This was the last time I was favoured to be present, and to assist at this sacred ordinance, in the church at Gnadenthal. When I entered and took my seat, and beheld the congregation sitting before me, in silent expectation of that great blessing, which attends the celebration of this sacramental feast, instituted by our Lord himself, in remembrance of His sufferings and death, I felt quite overwhelmed, and almost totally lost in contemplation. Nor were my feelings free from pain, when I reflected, that, in a few days, I must leave this place and people, duty requiring, that I should not much longer indulge in the delight my abode at Gnadenthal had afforded to my mind, but proceed to Groenekloof, where I had more business to transact, than at this place.

I could not help drawing a comparison between the condition of these Hottentots, and that of the poor, squalid, and ignorant wretches I had seen, during my late journey. And these had been in the same state, but for the preaching of the Gospel. If this be not a miracle, wrought by the power of God alone, I know not what is!

Effects so striking may prove to all men, that it is not by enticing words of man's wisdom, nor by any human systems and contrivances, but by the preaching of the cross of Christ, in demonstration of the Spirit, that the heart of man is changed, and he is made a new creature. And, as I humbly hope, that, through the mercy of God, I have been taught to believe in Jesus, as my only trust and refuge in life and death, my faith was greatly strengthened, and my mind filled anew with assurance, that we are doing right, in determining "to know nothing amongst men, save Christ Jesus and Him crucified." Yet I do not wonder, that some good men reprove us for dwelling too much on this subject. Its effects are not to be explained by the common rules of reasoning. Experience alone can justify the practice, as consistent with the will and wisdom of God.

Even to these poor Hottentots the words of St. Peter may be addressed: "Ye are come into Mount Zion, and to the city of the living God, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling,"

Though despised by most men, and often liable to err and fail, yet, as received and reconciled by Him, with whom there is no respect of persons, I felt myself unworthy to serve this congregation, whose attentive, devout deportment, and unaffected fervency of spirit is scarcely equalled in any Christian community.

3d. As Whit-Monday is celebrated in this colony, as in most parts of the continent of Europe, the usual service was performed at the church. In the afternoon, two adults, and two children, were baptized.

After this solemnity, the chapel-servants came in a body to pay me a visit. Brother Leitner being interpreter, I had some very agreeable conversation with them. In the evening, the opzieners met, by appointment, in our dining-room, when the rules or statutes mentioned (p. 276,) were again read and explained. The remarks showed much good sense, and confirmed the opinion I have already conceived of the Hottentots, that they are, in general, more sensible, and possess better judgment, than most Europeans equally destitute of the means of instruction.

4th. Having heard, that I intended next week to leave Gnadenthal, the Hottentots, both men and women, alone, or in parties, came to take leave of me, or rather to beg me not to leave them. Some said: "You seem so much at home among us, that you had better go and fetch your wife and children and take up your abode in this place." I replied, that I thought I could do them more service by going to England, and reporting to my Brethren, what I had here seen and heard of the effects of the gospel, which would excite them to send out more teachers, to instruct those of their nation, who were yet in darkness. When they perceived, that nothing would prevail to detain me, many shed tears, saying, that as they must now return to the farms, they should see me no more.

Their behaviour towards me has, indeed, from the beginning, been most kind and affectionate, and if I happened not to be in my place at church, which, however, occurred only two or three times, their inquiries after my health were continued for three or four days successively. I was engaged part of this day with Brother Beinbrech, who has the charge of the cutlery and smithy. Fourteen Hottentots were employed in these branches of business. Their busy hammers, files, and polishing-wheel, made me often fancy myself living in a London street, and forget, that I was in a part of Africa, but lately a horrid and lonely desert. Room being wanted, both for stores and family use, some arrangements were made, which were rendered practicable by the building of the new house, to the satisfaction of all parties.

This being the birth-day of our venerable sovereign, we remembered him in our prayers, according to the direction given by the apostle, 1. Tim. ii. 2, with thanksgiving, that under him, and a Government, disposed to promote the interests of religion and virtue, we may lead a quiet and peaceable life, in all godliness and honesty.

5th. A Hottentot, Philip Appell, who had returned from the interior, was summoned before Father Marsveld and three other Brethren, to be informed, that he could not be permitted to live at Gnadenthal. This was a new case, which involved a difficult question.

Philip had formerly belonged to the congregation, and, for some time after his baptism, conducted himself with propriety. His wife was a woman of a very turbulent spirit, and had held her former husband in complete subjection. When she married Philip, she made several attempts to treat him in the same manner; but after long patience, he at length sought his remedy in his superior strength, and every now and then their house was a scene of confusion and uproar. Added to this, they both began to indulge in liquor, and exhortations being fruitless, he was ordered to quit the settlement. His first expulsion seemed to produce within him,

a show of sincere repentance, and he was so earnest in his entreaties for admission, and promises of amendment, that he was permitted to return. This happened twice. But when he fell a third time into the same transgression, he refused to depart, and became a terror to the peaceable inhabitants. The missionaries had now no means of ridding themselves of such disturbers of the public peace, but by an application to the landdrost. That magistrate was very ready to lend his aid, and ordered Philip instantly to leave Gnadenthal, and not to enter the settlement within a twelvemonth, on pain of imprisonment. But this was not the intention of the missionaries and their congregation, who dreaded his return. Whenever the subject occurred in conversation, Father Marsveld, knowing the character of the man, assured us, that on the very day, on which the year of his banishment was completed, he would make his appearance; which he did accordingly, furnished with a handsome testimonial from the farmer, by whom he had been employed.

Though I had heard much to his disadvantage, I could not help admiring the address of this Hottentot. He was a man of superior intellect, great bodily strength, six feet high, and had an imposing appearance. To Father Marsveld's just and severe representation of the wicked conduct both of himself and his wife, disgraceful to the Christian name given him in baptism, hurtful to the youth in the congregation, annoying in the extreme to all the inhabitants, he made a reply, full of confession and contrition, not pretending to defend himself, but only craving mercy, patience, and another trial, with so much eloquence, that to us, who were novices in these things, he appeared truly sincere, and deserving of attention. We were rather surprised to hear Father Marsveld answer, with unrelenting severity, to the following effect: " This speech we have now
" heard a third time, not one word of which we can admit to be true.
" Do you mean a third time to deceive us with hypocritical pretences
" and professions, which proceed not from your heart, but are made
" for your own convenience; because you feel the effect of the dis-

“ grace you have incurred with your own people, and throughout
“ the whole country, by your abominable practices, which you now
“ seek to wipe off, by being again received as an inhabitant of
“ Gnadenthal? But your contrivances are vain. You are dreaded
“ by the whole congregation, and there are few, who would for-
“ give *us*, if we were to admit so dangerous a man to dwell in this
“ place; out of which, drunkenness, lewdness, brawling and fighting,
“ shall, by God’s blessing upon our present regulations, be totally
“ expelled, together with every one, who does not chuse to lead
“ a life, consistent with Christian principles.” I thought it was
all over with Philip, whose countenance showed the deepest con-
viction and humility. But I was mistaken. He granted every
word the venerable missionary had spoken, to be true, and that he
deserved to be suspected of falsehood and pretence, but proceeded
to make such protestations of his sincerity, and the remorse he felt,
on account of his former transgressions, that Father Marsveld, per-
ceiving by our looks, that we were disposed to relent, ordered
Philip to withdraw, that we might consult together in private.
He then observed, that he did not wonder at our being moved by
the Hottentot’s speech, since we were yet unacquainted with that
particular character, but that, if a real change was wrought in the
man’s heart, it would appear to him one of the greatest miracles he
had ever heard of, or seen. The result was, that Philip was per-
mitted to stay till Monday, when we should inform him of our
decision. Meanwhile, the opzieners were convened, and the case
laid before them. The missionaries supposed, that they would un-
animously protest against his re-admission, when, to our surpris-
e, they all pleaded for a third trial. We afterwards discovered, that
Philip had informed himself of their appointment, and waited
upon each, when, by his penitential declarations, he had quieted
their minds and moved their compassion.

On Monday morning, he appeared before us, to hear our determi-
nation, being directed to bring his wife with him. She was addressed
by Father Marsveld in a suitable manner, but looked very sulky, and

made no reply. Philip then spoke to her in our presence, confessing his own sins, and that he had often provoked her bad behaviour, by his conduct, asked her pardon, and exhorted her to take warning, and to pray to God to convert her heart, that they might in future avoid giving such offence to a Christian people, and such pain to their teachers. She seemed to relent, and promised obedience and submission to the rules of the place. They now obtained leave to erect a hut, and cultivate some garden-ground, to be appointed for them by Brother Leitner, but were told, that for the first breaking out of their former warfare, or the first symptoms of drunkenness and disorder, they would be expelled by the landdrost, never more to return. As long as I remained in Africa, no complaint was made against them, nor have I heard any since my return, and we may hope, that the professions of Philip Appell have been sincere, and, by the grace of God, evinced their reality. He seemed particularly thankful to *me*, though I had not interfered much in pleading his cause, and he accompanied me for several miles, when I left Gnadenthal.

On this occasion, I could not but again notice that easy flow of speech so natural to many Hottentots, and which is indeed increased by Christian instruction; but, if not directed by the Spirit of truth, may make a Hottentot, even without genuine conversion of heart, appear qualified to preach to, and teach others. Great caution ought therefore to be applied, if it be thought proper, consistent with convenience or other considerations, to appoint any of them to that office. Hitherto the Brethren have not employed either Hottentots or negroes as assistants in the ministry, but only as visitors and chapel-servants.

6th. Having discovered the man who was the chief instigator of the uneasiness of the Hesqua people, in wishing to appoint a Captain of that tribe, in opposition to Captain Koopman, who is regularly appointed by Government, he was summoned and examined as to his late proceedings at Capetown, where he had waited on some members of the Government, and endeavoured to obtain the Cap-

tain's staff for his tribe. We told him, that, had he obtained it, he should immediately have quitted the settlement, and might have exercised his authority among the wolves and jackals, the only inhabitants at present in the Hesqua Kloof, where formerly that tribe had its residence. That, also, the first disturbance he should occasion, would be punished with expulsion. After much prevarication, he was brought to confession, and promises of his future peaceable demeanor.

7th. I visited the girls' school, and heard some of them read very well. Dr. Bell's plan is followed as much as possible, but not in all its parts. Some have made tolerable progress in writing.

In the afternoon, I rode with Brother Lemmerz, across the Sonderend, to a hill beyond Badenhorst's farm; where I made a drawing of the approach to the Gnadenthal valley. The river was so much swollen, that it was impossible to ford it, without being wet.

As the time of my departure drew near, the farewell-visits of the Hottentots became more frequent, and many parties of men, women, and children, followed each other during the day.

In the evening, captain Koopman and two other Hottentots paid me a formal visit. They began the conversation, by expressing the regard and affection they felt for me, and their sorrow for my departure. Having made portraits of the two venerable Fathers, Marsveld and Schwinn, which lay on my table, they immediately knew them, and seemed delighted to see them "written down on paper." Captain Koopman then said, that he had still something to observe about the land belonging to the Hottentots, in consequence of my having lately asserted, "that the land was given by Government to *the Brethren*, for the Hottentots, and that, if it had not been for the Mission, the Hottentots would have lost it all." He entered into a long demonstration to prove, that not only this land, but two neighbouring farms, which he named, had, in old times, been Hottentots' land, being secured to one of his ancestors, by some Dutch Governor, but to which ancestor, and by what

Governor, he could not tell. He added, that there was now not land enough for pasture, and that if, according to my recommendation, still more were to be brought under tillage for fields and gardens, they must keep fewer cattle, and that, if those spots, which appeared fit for the rearing of corn, were ploughed and sown, they would be surrounded by pasture-ground, and the produce trodden down by beasts.

He therefore wished me to apply to the English Government, to restore to the Hottentots the two farms in question. Brother Leitner being interpreter, I explained to him, that the English Government must and would act justly; that they had already greatly favoured the Christian Hottentots; that what I said about the land being given "to the Brethren," for the Hottentots, was strictly true, for they had the right granted them of giving it to, or withholding it from, any Hottentot, at their discretion; and that the occupation of it by the Brethren, as landlords, was the only sure way of preserving it for the use of the Hottentots; for he must know, that but for the English Government, not only the two farms he mentioned, but Bavians-kloof itself, would have been seized upon by some white landholder. Moreover, that the English Government could not in justice dispossess the farmers of their property, unless by purchase, which could not be expected. Brother Leitner then showed, that the Brethren had spent above a thousand rix-dollars, in securing land for the Hottentots, and could do no more, since they received no interest or benefit whatever from it.

With these explanations they appeared quite satisfied, but added some very sensible remarks on the present degraded state of their countrymen, who lived with the boors, since all the country had been taken from them, and was possessed by intruders, I endeavoured to make them understand, "that though I by no means meant to justify such encroachment and robbery, yet they might, as Christian people, find some consolation in the reflection, that, had it not been for the occupation of their country by Europeans, they would have remained in gross ignorance and darkness, and been 'led cap-

tive by Satan at his will,' in the service of sin; the consequence of which, even to the richest and most powerful nation, was misery both here and hereafter. We then explained to them the state of the negroes in the West Indies, who had not only lost their land and liberty, but were carried as slaves into a foreign country; and yet many of those, who had received the gospel, now rejoiced in that, which, to man, seemed the greatest misfortune, because it had been the means of preparing them, by faith in Jesus, for the possession of an inheritance incorruptible and eternal." They heard us with great attention, and, during the latter part of the address, tears filled their eyes, and they declared their thankfulness to God for their present privileges; adding, that in conversation among themselves, they frequently reminded each other of these benefits.

It was to me a most interesting discovery, showing, that these poor people likewise reason about the rights of man, though with rather more coolness and good sense, than some among our English demagogues have done.

8th. To-day I was much engaged in making preparations for my departure, and finished a farewell-address to the congregation, in Dutch, which I meant to read to them on Sunday. For though I had learnt to read and pronounce this language tolerably well, I could not venture to speak *extempore* in a public assembly. I read it on the

9th, in the afternoon, to a crowded audience, and was glad to hear, that it was well understood by the Hottentots. When I had finished, and left the desk, Father Marsveld addressed the congregation, and offered up a prayer in my behalf.

The pain felt at parting was, I believe, mutual; nor would my feelings have suffered me to read my speech, had I not been obliged to pay as much attention to reading and right pronunciation, as to the subject itself.

During the whole day, parties of Hottentots came into my room, to express their affection, thanks, and good wishes.

10th. The weather being rainy, and every prospect of the rivers

in the high mountains being impassable, I gave up my intention of going to Groenekloof by Rodesand and Tulbach.

The missionaries Clemens and Leitner, with Sister Leitner, having resolved to accompany me to Groenekloof, our departure was fixed for the following morning. But hearing that it was no longer possible to pass the ford of the Sonderend, I confess I felt pleased with the prospect of delay; for my regret at leaving Gnadenthal and its worthy inhabitants, was hourly on the increase.

In the evening, the family met to take leave of me. I endeavoured, as well as I was able, to express to all, and each of them, the grateful sense I had, and shall ever retain, of the undissembled brotherly love and confidence which I enjoyed during my abode in this place, as likewise my view of the present state of the Mission, and my heartfelt, fervent, and never-ceasing desire and prayer, that a special blessing might rest upon the labours of each of the Brethren and Sisters employed in it, both now and in succession. Brother Clemens, the warden, in the name of all the missionaries, answered me in a most affectionate address. Of this last evening at Gnadenthal, I spent part with Father Schwinn, and part with Father Marsveld, in pleasant and profitable conversation.

The state of Father Schwinn's health was very precarious. It did not appear, as if we should much longer enjoy the services of this faithful labourer in the Lord's vineyard. Father Marsveld was above seventy years old, and begins, in various ways, to feel the infirmities of age, but his spirit is lively, and both his fellow-labourers, and the Hottentots, prayed that he might be preserved in health and activity many years longer.