

TO EDWARD GRAY, Esq.

“Bishop’s Court, May 9th, 1865.

“My dear Edward—The *Asia* brought us a letter from Charlie, and the substance of the judgment, but it does not disturb me. The promise is, ‘No weapon formed against thee shall prosper,’ and this dart of Satan shall tend to the furtherance of Christ’s Cause and Kingdom. The freedom of the Church will be secured; even the power of Bishops will be exalted by it; the Church cannot do without them; it must take them now on their own terms. I never felt more sure of my ground than I now do. The judgment has endorsed all my views about our relation to the Mother Church: our proper title; our being wholly without law save as framed by ourselves; the worthlessness of letters patent. The only regret I have is that I was made to appear and plead before those crafty and designing lawyers! My own grounds of action and my views and convictions were not put forward; and yet they are the only grounds left for us to act upon. The judgment, of course, denies our religious liberties and refuses us toleration. We are a voluntary religious association, in the same position as any other; and yet we are the only body who cannot rid ourselves of false teachers! We shall see. I shall of course follow the line long since marked out if Colenso returns. I have had a sharp attack, but am, thank God, well again. I had hoped that my conflicts were over, but it is ordained otherwise. I hope now to have a Provincial Synod, on the Bishop of Graham’s Town’s return, with the Clergy and Laity. Really the upshot of all this is that the Bishops must stand up and say, Here are we, the Bishops of the Church of S. Africa; we are a voluntary religious association; these are our terms; who likes to join us? The Provincial Synod must lay down, as it has already in part done, the laws and regulations of our particular religious association. What can the rest do but accept them or quit the association? Of course I will never have anything to do with Parliaments. God be thanked that we have

escaped almost entirely (and shall soon escape altogether) these fetters forged by States for the bondage of the Church of God. I have long hated the word *Establishment*; I could not endure it as a boy. The chains that hang about us still are light compared with what they were. We shall never rest till we have flung them altogether from us.

"Now you will remember that I have not yet seen, still less weighed, this remarkable document in its entirety. I suppose I must address the Archbishop of Canterbury, but I shall take time. People, I am told, are pitying me very much, and suppose that I shall now leave Africa. Those who opposed Synods, and exalted the supremacy, and charged me with intending to secede from the Church of England, and spoke of ecclesiastical laws, are much confounded, and don't know what to think or say. I trust that God will guide me with His counsel, and strengthen me for His work. Very many people of whom I never heard, I am told, pray for me, and not a few write to say so. I feel, in the words of to-day's Psalm, 'The Lord of Hosts is with us, the God of Jacob is our refuge.' My next anxiety will be as to the effect produced by the sentence of excommunication. It will excite the wrath of many; but it is the only means the Church has left for purging herself. Clarke says that the Bishop of Oxford talks of a Council of Colonial Bishops in England. I fear that they would not do much. Very many have the misfortune to have acts of their local legislature. I believe these are broken reeds which will pierce all who lean upon them. . . . Cannot you stir up — to urge the Colonial Bishops' council to demand of the Crown the restoration of fees for letters patent? They would more than endow the See of Natal over again. An action would, I believe, recover them. These baubles have cost £10,000 at least."

To the Rev. CHARLES NORRIS GRAY.

"May 9th, 1865.

"The judgment in full has not yet arrived. It has overreached itself. Intending to destroy the power of Bishops, the

Lord Chancellor bids fair to exalt it. They really are the masters of the position. The judgment makes the 'ecclesia in episcopo' to be a maxim for the nineteenth century. I had an amusing talk with our worthy Governor, who is in great trouble himself. He is a thorough Church and State man of the old school, and has bothered me a good deal with his notions. But he is alarmed at the overthrow of all his views, and the endorsement of mine as to our true status, by the judgment. He said, 'What are we to do?' I replied, 'Nothing.' He thought we must resolve ourselves into a voluntary religious association, and I gathered that it was to elect me, and, of course, devolve what powers it liked upon me. 'Oh no,' said I; 'we *are* a voluntary religious association; we have been ever since I came here, and those have joined it who liked, and we have been a *visible* association ever since I held my first Synod. It is for me to say whether I will take you into my association, and on what terms.' This was rather a new idea to him, and I think it will be to many others when they find it out."

TO THE BISHOP OF OXFORD.

"Bishop's Court, May 15th, 1865.

"I have very nice encouraging letters from the Archbishop, Keble, Pusey, W. Palmer, and others. All concur in your view as to proceeding to the election of another Bishop. I shall write this week to all the Clergy of Natal. . . . At this crisis I think the Church should say openly before the world that it will hold no communion with Colenso; for what concord hath Christ with Belial, or what part hath he that believeth with an infidel? It must say this sooner or later, but its saying so *now* might be the means of giving victory to the Truth. I believe the American Church will say this in Synod. It will be a great reproach to us if she is the first to say it. . . . I am sure that you and the dear Archbishop, and the Bishops of Salisbury, and, I hope, Llandaff and Lincoln, feel with us; but you will say that, with the Bishops of London and St. David's sure to oppose, and others timid and more than timid,

it would be very difficult to get Convocation to act. I know it is so, but I pour out my heart freely to you, as to a friend who will bear with me. I shall be intensely disappointed if nothing should be done before the dissolution, and I think that in that case the Church will have failed in a plain duty at a very critical time. As to the excommunication, I am ready to hold back as long as possible, and I am most thankful to be advised by you and others to push the consecration, for I have always believed that to be the right course."

To Miss COLE.

"May 19th, 1865.

. . . "I have had very heavy work in the way of writing lately—indeed, my life is one long letter, and the poor wife has quite as much in this line. My belief is that the judgments of Civil Courts in Divine things have done more to shake men's confidence in British justice than anything that has happened in my time; and I see very plainly that we are rapidly approaching the collision state between the temporal and spiritual sword. The Dutch Church here is just putting forward a determined protest against the Supreme Court, and affirming in the strongest and most uncompromising language the spiritual independence of the Church of Christ. I hope that gradually the lay mind may be leavened, and its faith deepened. . . . I am, of course, trying to guide the poor Church of Natal aright at this crisis. It ought to have been encouraged openly by the Archbishop to elect its own Bishop. He has recommended this in a nice letter to me, but I do not feel authorised to publish it. *All* leaders at home who have yet written to me, I am thankful to say, urge this line. . . . The Church will never right herself in England till she has recovered her spiritual judges for spiritual causes."

To the Hon. Mrs. MURRAY.

"May 27th, 1865.

. . . "We have had a very simple duty to perform, and shall, I hope, have grace given (I believe in no small measure

through the prayers of the faithful at home) to witness truly for Christ and His Church. Happen what will, the judgment does not alarm me, and never did for a moment. If *we* are true to ourselves and our Lord, the world and its Courts cannot hurt us. I believe that it is through these Courts that Satan chiefly assails the Faith and the Church in our days, and that a conflict is at hand. The very same line that the Privy Council has taken with regard to us is being adopted now by Judges here as regards the Dutch Communion, and is met by a declaration of principles which is very good. These things may draw Christian men nearer each other."

To the Rev. JOHN KEBLE.

"Bishop's Court, May 23rd, 1865.

"My dear Mr. Keble—Let me thank you and dear Mrs. Keble very heartily for your kind joint letter of April 7th. I feel much joy in hearing from yourself that our gracious God is restoring you, and I will yet hope, for the Church's sake, that you may be again quite what you were before your illness.

"You will be glad to know what I have done. All my letters from leaders in the Church, from the Archbishop downwards, pointed, as the next step, to the election of a Bishop by the Church of Natal, and to its organisation of itself as a voluntary religious association in communion with the Church of England. I have therefore urged this course upon the Church in that Colony, being, I need scarce say, one in entire accordance with my own view; and I have furnished the Dean with extracts from yours, Dr. Pusey's, W. Palmer's, the Bishops of Graham's Town and Oxford, and the Archbishop's letters, to be read privately to any gathering of Clergy and representative laity. I have done this because Colenso has taken great pains to impress upon the public here that I stand alone—that he is the representative Bishop of the Church of England, I the head of a Secession Church; and because at this crisis I felt that other influences besides my own should be brought to bear upon the feeble Church of Natal, and guide it to a right deci-

sion. The Clergy there, though with a single exception hostile to Dr. Colenso, are not a united body, and the laity as a body are untaught as to matters relating to the faith, and have, I fear, in too many instances been misled by the teaching and writings of him who has been their Chief Pastor for nine years. During all that time I have had but little intercourse with them, and knew nothing of the greater number both of Clergy and laity till my Visitation there last year. Under these circumstances, with my own position declared to be *nil*, I felt bound to try and guide the Church aright by the weight of authority placed in my hands for my guidance. I shall look with great anxiety and many prayers for the issue. . . . I regret very much that it has not been possible for the Mother Church, through the Archbishop, openly to announce to us that it will have no communion with the deposed heretic. There would, I suppose, be no violation of law in such an announcement? It would greatly have strengthened our hands, and I venture to think that it would greatly strengthen the Church of England. It must come to this if Natal elects —. As to the excommunication, happily the time has not yet arrived for it. When it does, it will, I trust, appear to be the natural, if not necessary, course. I have myself no scruples as to not acting if driven thereto. It was in Synod, after invoking the Help and Guidance of the Holy Spirit, that we unanimously decided upon it. I do not myself see how it could take place before November. Much may have arisen before then to clear up our path of duty. As to the future, if Natal is guided aright, I am hopeful, though there are innumerable difficulties in the way of our organising ourselves; *e.g.*, I suppose the Bishop of St. Helena has coercive jurisdiction, and that probably I am his legal Metropolitan, through his letters patent. His is an Established Church.

“ One of our greatest difficulties will be as to the extent to which we should adopt Canons as our laws. In principle we should adopt all that the Church of England has received. As a fact many of these would be unsuitable to us. Church lawyers would render good service if they would publish a

Compendium of Church law, which new Churches would do well to adopt as the basis of their laws. But I must not weary you. I am sure I need not say how grateful many of us feel for your kindnesses, extending over many years, to this African Church.—Believe me ever, faithfully and affectionately yours,  
R. CAPETOWN.”

To the LORD BISHOP OF GRAHAM'S TOWN.

“Bishop's Court, May 24th, 1865.

“My dear Bishop—All my letters, from the Archbishop downwards, concurred with yours as to the next step being the election of a Bishop by the Church in Natal, and its organisation of itself as a voluntary religious association in communion with us and with the Church of England. I have therefore urged this course upon them. . . . As to the future, at present we are not called upon to act, but my first thoughts run in this direction. On your return,<sup>1</sup> Bishops representatives of Clergy and laity from each Diocese,—St. Helena, Free State, Natal, Graham's Town, and Cape Town,—meet here in Conference, with an understanding that the Conference would probably end in a Provincial Synod. We agree in Conference upon a line. Then the Bishops meet in Synod, and lay down principles, and agree to invite Clergy and Laity. These form the mixed Synod, and Clergy and laity assent to what Bishops have done. This the centre and basis of our voluntary association. All join us who like upon these terms. The Church of England declares herself to be in communion with this body. I cannot call a Provincial Synod of mixed Clergy and Laity. A future Privy Council would say that it was no Synod at all (as they did say in the Long case), but a concoction of my own brain. It seems to me that we Bishops are the only essential parts of this voluntary association, and that all steps towards organisation must *formally* proceed from us. I hope that you will have many opportunities of talking over this scheme with those able to advise, and of working out some plan for organising a voluntary religious association that will stand the test of P. C.

<sup>1</sup> Bishop Cotterill had gone to England that spring.

enmity. One of the things that the Colonial Church wants now more than ever, is a basis of Ecclesiastical Law. As a branch of the Church, we must, I think, adopt all the Canon Law which the church of England has adopted, so far as applicable to our circumstances. But we want a code for our adoption deduced from the ancient Canons. I wish Phillimore would induce some one to take the subject up. I think that before we hold a Synod we must respectfully send back our letters patent to the Secretary of State. As long as we hold these we shall have the chains which Lord Westbury has wound round us, clinging to us. We must disconnect ourselves entirely from the Crown, and declare that we do not resign the office and trust committed to us by the Church, as Bishops in this land. I trust that you will vehemently resist the idea of any more letters patent. They are clearly of no earthly use to us; but Mr. Cardwell will, I doubt not, for the sake of keeping the Church in bondage, strive to retain them in some form. . . . I pray you very earnestly maintain your independence."

To EDWARD GRAY, Esq.

"Bishop's Court, May 29th, 1865.

"My Clergy meet on Thursday to consider what their duty is. . . . Do not distress yourself about consenting to my appearing by counsel. My own judgment is still against it. I think that I should have stood in a better position if I had never appeared. But men in these days so shrink from taking responsibility upon them at critical times, that I really feel thankful to you and the Bishop of Oxford for acting, under these circumstances, as you thought for the best. Indeed it may have been for the best. The lawyers did not take my line, and yet it is the only line that the judgment has endorsed, and which we must ever hereafter take. I let lawyers draw up my sentence, but I did not like it. My line would not have been the same. It is the weak point in my judgment, and James fell foul of it. Really, however, nevertheless, a Judge and a leading Counsel here were paid by me for drawing it up. . . . I am appalled at the length of time which must elapse



before we can thoroughly right ourselves. It will take two years for the Church here to organise itself thoroughly."

To the BISHOP of OXFORD.

"Bishop's Court, June 11th, 1865.

"My dear Bishop—I inclose you a copy of the Natal Clergy Resolutions, of which I was able to send a copy, with a few hurried lines, to the dear Archbishop, two days ago. You will praise God for them; they are an answer to our prayers. . . . What will the *Times* say to the Clergy claiming Hildebrand, of whom they were relieved, for their Metropolitan, and discarding the Council's Bishop? The extracts from yours and the Archbishop's letters, privately used, have been of great service in showing laymen that I do not stand alone, but have the confidence of the Church at home. . . . I do hope that the Church, *as a Church*, will break silence. Individuals are most kind, and I get many addresses and assurances of many prayers for us. But we want *the Church* to speak.

To the Rev. JOHN KEBLE.

"Bishop's Court, June 11th, 1865.

"My dear Mr. Keble—I must send you a few lines with the enclosed, which will rejoice your heart, as it has done mine. God has given grace to our brethren in Natal to do their duty. Men, formerly disunited, have had but one heart and one mind. It is an answer to the many prayers that have been offered here and at home.

The Dean, whom you know and have helped, has been, under God, the stay of the Church in this hour of trial. The meeting with the Laity is fixed for St. Peter's Day, the anniversary of my consecration. If spared till then, I shall enter on the nineteenth year of my Episcopate. I shall be anxious, because the Laity have been in several, if not many cases, seduced by Colenso, and love the idea of a Queen's Bishop and free discussion. But still I believe our Lord is with us, and will overrule men's hearts, and so guide events that they shall minister to the advancement of His kingdom and the

maintenance of the Faith. If the Laity will take no action about a Bishop, the Clergy will still act alone. They are very determined about the Metropolitan consecrating. The weakest point is asking the whole Home Episcopate to elect. It was done to commit them to a recognition of the deposition; but if we are free to act, it does not follow that they are, and the selecting and gaining consent of all to a man would throw immense and undue labour upon the Archbishop. I have made private use of your letter, to show that I don't stand alone. It was absolutely necessary, for efforts have been made by Colenso and others to mislead people's minds on this point, and make them believe, with the *Times*, that I am a second Hildebrand."

The document inclosed was the report of a meeting of the Clergy of Natal on May 31st, 1865, in which resolutions were passed—

I. To the effect that the spiritual power of the Bishop of Cape Town was in no way affected by the late declaration of the P. C., that the coercive powers conferred by his letters patent were null and void; the subscribers, "in order to give validity in her Majesty's Courts to her pious intention (*i.e.* in the original letters patent now declared null and void), "and for the purpose of testifying to the Right Reverend the Bishop our consent to, and acceptance of, his Metropolitan government, do declare and make known that we have received, and do receive, the most Reverend Father in God, Robert Gray, D.D., commonly called Bishop of Cape Town, as our Metropolitan, and do and will render him obedience in the same degree and after the same manner as the Priests and Deacons of the Church of England in the ecclesiastical province of Canterbury are bound to obey the Archbishop of Canterbury, until such time as in a Provincial Synod the organisation of the Church of South Africa shall have been settled," etc.

II. That the above resolution be communicated by the Dean to the Metropolitan and to the English Archbishops, together with

III. a Declaration of Clerical and Lay Members of the

Church to the effect that they are satisfied of the justice of Dr. Colenso's degradation, and reject him as Bishop.

To this was added a IVth Resolution that the Clergy and Lay delegates should meet June 29th to consider a petition to the English Archbishops and Bishops, stating that they "deeply feel the difficulties under which they labour in consequence of the conduct of Bishop Colenso, and see no means of their speedy removal except the appointment of another Bishop." Should their Lordships agree, the petition begs them to "select for us a man to be our Bishop, whom the Metropolitan may consecrate, and to a Bishop so elected and so consecrated we promise joyfully to pay all due obedience. This course not necessarily to be a precedent for future elections."

Writing of the same meeting and its results to Dr. Williamson, the Bishop says: "It will be a critical day for the South African Church and our whole Communion, but I believe the Holy Ghost is with us, in answer to yours and all our prayers. The Clergy in Natal, a disunited body formerly, see in their harmony and mutual confidence the workings of the Spirit.

"I do not want for this Church sympathy and kind or flattering letters from individuals: I have more than enough of this. But I want *the Church* at home to speak out and say she has communion with us,—she has none with this most wilful and deposed heretical teacher. She owes it to herself to say this, and will suffer more than we shall by silence. I shall probably resign my letters patent, but I shall do nothing hastily. Two of the most important churches in Natal—the Cathedral and the parish church of D'Urban—are vested, as well as all the property in the Diocese of Cape Town, in the See of Cape Town. I must see the bearing of all this before I act. How were Metropolitans made in the Early Church? Did any but Bishops decide who and where they should be? The act of the Bishops in the Upper House of Convocation was as much an act of the Church, as any recognition by the 6th Canon of Nicea, or by the Council of Jerusalem."

While the Church in Natal was petitioning the Fathers in God at home, and the brave Metropolitan was casting himself

and his righteous cause in perfect faith on Him Who is the Judge of judges, the aforesaid Fathers of the Church at home were not indifferent to his trials and claims upon their sympathy and support.

On June 28th, 1865, the Upper House of Convocation was invited by the Bishop of Oxford to express this fully. He proposed to his brethren to agree in an address to the Archbishop as President, to "communicate from this Convocation to the Bishop of Cape Town our expression of sympathy with him under the great trials to which his maintenance of the Faith in his distant part of the Church has subjected him, and our admiration of the courage and loyalty to the truth which has marked the conduct of his whole course with regard to the great invasion of the Faith, as we regard it, which has there been attempted. The position of the Bishop of Cape Town is such that it seems to me to deserve such support at our hands. He has acted under the letters patent of the Crown, which letters patent were drawn out by very high legal authorities and purported to convey to him Metropolitan jurisdiction over the Bishops of the Province which they purported to constitute. A trial has since taken place in England, which, by one of those curious changes of persons, brought forward as chief Judge of the Court the very lawyer who, as Attorney-General, advised and prepared these letters patent, resulted in pronouncing that the letters patent were unlawful, and an extension of the Royal prerogative above the power of the Crown. The head of that Court had therefore the exceedingly painful duty to perform of pronouncing the utter unlawfulness and invalidity of the acts which he had himself solemnly proposed to be submitted for Her Majesty's signature as Her Majesty's Attorney-General. This judgment, which no doubt involved circumstances which were painful to gentlemen learned in the law, also involved great circumstances of pain to those who were the unfortunate subjects of these—as it is now ruled—unlawful stretches of the Royal prerogative. The Bishop of Cape Town, as Metropolitan, supposed that he was acting loyally and dutifully in acting upon the letters patent

granted by the Crown ;—but he had to find afterwards, by this more recent decision, that in depending upon these letters patent he had been led to depend upon what was legally invalid, and did not give him the jurisdiction which, by virtue of those letters patent, he was exercising. I can hardly conceive a more painful position in which to place a man. He was loyally and cordially seconded by the Bishop of Graham's Town and by the other Bishops of the Province, all of whom now find that they had not the power to unite with the Bishop of Cape Town in the act they performed. I think that, considering this act was performed in strict obedience to what at that time the Bishop of Cape Town had every reason to believe to be the law, and that it was performed by him strictly out of love for the truth, and with an earnest desire to discharge rightly the high duties committed to him,—it does well become us to request your Grace to be the medium of communicating from us to him our thankfulness that in such perilous times to the Church there should be found in its highest places in our distant dependencies those who are prepared fearlessly to stand by the Truth of God. I would therefore venture to propose an address to your Grace, praying you to convey our sentiments to the Bishop of Cape Town and the Bishops of the Province, and also to ask the Lower House to concur with us in the address." The Bishop went on to say that the Bishop of Ely, who had been obliged to go in order to read prayers in the House of Lords, had read and expressed his entire assent to the address before going. The address was as follows :—

To the LORD ARCHBISHOP of CANTERBURY.

"May it please your Grace—We, the Bishops of the Province of Canterbury, in Convocation under Her Majesty's most royal writ of summons lawfully assembled, pray your, Grace as the President of this Synod, and as Primate of all England and Metropolitan, to convey to the Lord Bishop of Cape Town, appointed by Her Majesty's letters patent Metropolitan of the Province of South Africa, and to the Bishops who assembled with him to try, under the powers purported to be conveyed by

letters patent granted by the Crown, a Bishop of the Province accused before them of heresy, the expression of our hearty admiration of the courage, firmness, and devoted love of the truth of the Gospel as this Church has received the same, which has been manifested by him and them under most difficult and trying circumstances. We thank them for the noble stand they have made against heretical and false doctrine, and we trust that even out of the present difficulties and embarrassments with which they are surrounded, it may please God to provide some safeguards for the maintenance of the Faith once committed unto the Saints. All which we pray your Grace to communicate to the Lord Bishop of Cape Town."

The Bishop of Llandaff seconded the motion, expressing his cordial agreement and belief that it was a duty to express warm sympathy with the Bishop of Cape Town, and admiration for the conduct he had pursued. He thought it the Bishops' duty as members of the Church to do this, and he believed that the sentiments expressed in the address were universally felt not in the House of Convocation only, but throughout the Church generally.

The President said that it was a duty he should discharge with very great satisfaction. He thought, he went on to say, that it did become the Church of this country to express such sentiments, more particularly as she had reason to believe that the Church of America was about to do the like. The motion was then put and agreed to.

The address was communicated on the same day to the Lower House, and Archdeacon Denison moved, the Rev. T. W. Joyce seconding, that it be concurred in. Sir H. Thompson opposed it, on the ground that such matters were not the business of Convocation, though expressly saying that he did not object to the address in itself.

The Dean of Westminster then opposed it, endorsing Sir Henry Thompson's objections as to the general inexpediency of such subjects being brought before the House, and also raising a whole series of objections of his own; one prominent feature

of which seemed to be, that the approval of the Bishop of Cape Town involved the condemnation of another prelate (which it unquestionably did, and was intended to do), who was more fortunate apparently in possessing the Dean's sympathy than his Metropolitan could be. The Dean thought that unless every one present had read and could accurately remember all Dr. Colenso's books upon the Pentateuch and Joshua, as well as every item of the Bishop of Cape Town's elaborate judgment, they could not express agreement with the address. He read a letter from a London Clergyman (who appeared unfortunately to be infected with Dr. Colenso's desire to expurgate the Bible and the Faith) in support of his views, and proceeded to say that one reason why his brethren should refrain from condemning Dr. Colenso was, that they could not prevent such condemnation from falling on the head of Bishop Thirlwall,—a remark perhaps more damaging to the Bishop of S. David's than to the cause against which the Dean was pleading! He went so far as to say that the Bishop of S. David's "has said many of the same things in principle that have been condemned at Cape Town, and therefore we could not avoid condemning him if we agree to this address. *You cannot escape this conclusion*, and it is because I wish that this House should be saved the mortification of condemning such a prelate as the Bishop of S. David's, that I ask you not to agree to this address." After this extraordinary cause shown for not condemning heresy in one Bishop, the Dean went on to say that those present ought to have made up their minds on the doctrines of the Atonement, the Eternity of future punishment, the origin of the Pentateuch, etc., if they meant to agree to such an address; and he seemed surprised on hearing the answer, which one certainly might have looked for from well-trained theologians, that they *had* made up their minds. After some remarks on this subject, which produce a general vague impression that the Dean held Holy Scripture, Origen, Alexander Knox, William Law, Coleridge, and S. Anselm, as tolerably equal authorities; and caustically asking whether, if a Clergyman said he believed that Marcus Aurelius or Socrates might possibly have been saved, that made it un-

justifiable for him to hold office in the Church of England?—the Dean went on to speak with tender solicitude of the Judicial Committee, and the alarm he felt lest, by accepting this address, the Lower House should seem to cast a slight upon the legal opinions of that most august body. When the Dean came to a conclusion, Archdeacon Denison answered Sir H. Thompson by saying that it was “idle and futile to do anything for the Church of England, unless they maintained the Faith of the Church of England.” He believed that many people, who did not understand what Convocation was good for, had learnt, since it had condemned *Essays and Reviews*, and the Bishop of Natal’s book. As to not being up in the documents, a man might as well go up for Ordination and say he did not know the Prayer-book. “In the House of Commons it would not do for a man sent as a representative to get up and say: ‘Mr. Speaker, I do not know what is going on, I do not know about this thing, and therefore it must be put off’ You would be laughed at in the House of Commons if you did that.” The substantial point of the address had been carried, the Archdeacon argued, when Convocation condemned the book, and every one of the principles gone into,—there was nothing new, as the Dean said. Here the Dean of Westminster explained that he had alluded only to the Colonial Bishops.

Archdeacon Denison said that no doubt the Crown was wrongly advised some time ago, but that did not alter the substance of the question. It was a mere technical matter. After recapitulating the position of the South African case in a few graphic sentences, the Archdeacon ended by saying—“The Church of England is asked to sympathise with the Bishop of Cape Town; let us give him God-speed, and let us do what we can to strengthen his hands.”

The Dean of Westminster proposed to move that the address be not considered, but the Prolocutor objected to this as irregular and disrespectful to the Upper House; and at his suggestion the Dean changed his motion into one asking for more time to consider the address.

Dr. Williams seconded the Dean, confessing that *he* “had



the greatest difficulty in accepting this mode of complimenting one Bishop at the expense of another (!), though he might feel that the Bishop of Cape Town had considerable call to do what he did, and not doubting, though he (Dr. Williams) did not know the particulars, that he had acted according to his lights."

Perhaps the Dean may have felt less grateful for this peculiar line of support than did the Archdeacon for Dr. Jelf's outspoken assurance that he did not feel the smallest necessity for any more time to come to a decision. But he did wish to express, in the strongest terms the English language could afford, his deep sense of the love and affection he bore to the Bishop of Cape Town. He thought it an honour in this generation to be one of those who could take a part in publicly expressing the conviction that "that very eminent, learned, pious prelate has done his duty in a most difficult position in a way that very few men in any generation could be found to do it;" and therefore most cordially, and *ex animo*, with only a feeling of the inadequacy of words to express his heart, he gave his full and hearty concurrence to the address.

After a little more discussion the Dean of Westminster withdrew his amendment, and the original motion was carried.

While these movements were going on, the Bishop was working on in Africa, waiting his time calmly, quite resolved to have nothing to do with Queen's Mandate or Privy Council, prepared to carry out that which he felt his duty to God and the Church, and prepared also to bear with whatever might be harshly and unjustly said of himself. He was also working hard in preparation for his next Synod, "deep in Canons, ancient and modern," among which the Scotch were most helpful to him. "*Mutatis mutandis*, they suit our state very well." He wrote concerning this Synod at length to the Bishop of Graham's Town.

"Bishop's Court, July 7th, 1865.

"My dear Bishop—You will be rejoiced to hear by this mail of the safety of your son and daughter.<sup>1</sup> Their escape

<sup>1</sup> "We have had another sad wreck of one of our great steamers through carelessness. Bishop Cotterill's son, with his wife and child, were wrecked on rocks 150 miles off. They are now with us."

has been very merciful, but their losses, I fear, considerable. Many thanks for your account of the Lambeth meeting. I could have told you that the Bishop of London would start every difficulty. †

“I have been working to prepare matter for future deliberation and decision. It appears to me clear that I ought—1st, to summon to meet you here on your return a Provincial Synod of Bishops; 2nd, that I ought to invite each Diocese to send at the same time representatives—Clergy and Laity—to meet us in Conference, with an understanding that the Conference would probably end in a mixed Synod; 3rd, that in Conference we should agree that it is desirable that the Clergy and Laity should be admitted to the Provincial Synod; 4th, that the Bishops in Synod should invite the representatives to attend the present and future Synods, reserving to themselves, however, the right to hold Synods without their presence; *e.g.*, in case of another Colenso.

“Will you let me know whether you agree in this outline, and if so, when you will be back? It will take some months to get so scattered a body together. I am proposing this plan to Welby, Twells, and Natal Clergy. We must be careful *how* we call together our Synod. You remember what P. C. said of my Synod; that it was no Synod, but consisted of sundry Clergy and Laity selected by the Bishop, or elected as he had appointed. . . . If you agree to my plan, will you instruct Merriman to get the Clergy and lay representatives to choose four of each order from among themselves to meet in a Conference which will probably resolve itself into a Synod? All need not attend. It is clear, I think, that if the distant Dioceses are to have their fair weight, we must vote by Dioceses. Natal, Free State, St. Helena, would otherwise be swamped by us. I don't think that we shall ever thoroughly clear the ground, and cut ourselves off from interference on the part of the odious and unjust P. C. till we surrender our letters patent. But we must be cautious. Watermeyer thinks that if we did, the law would still recognise us as a Corporation, and the property be safe, but he does not know

how the other Judges would view the matter . . . If we did resign just now, professing to retain our Sees, it might be that men like —— and —— might say that we had changed our relations with the Church at home, and that they owed us no further allegiance. They might assume the position of the so-called Episcopal Secession Congregations in Edinburgh and Glasgow. . . .

“*July 12th.*—Mail in. I hear Colenso has taken his passage by the next steamer. Also that S. P. G. is likely to increase our grants. The resolution to consecrate Bishops without letters patent greatly clears our way towards restoring ours. If Watermeyer assures me that the Law Courts will still recognise the See as a Corporation, I think that I shall certainly restore mine before I summon a Synod. . . . Your son, with wife and child, have been some days with us, and are quite well.”

The Bishop wrote at some length on the same subject to Dr. Williamson, to whose failing health he alludes :

“*July 13th, 1865.*

“My dear Richard—I am very sorry to hear that instead of an improvement in the throat, new and unpleasant symptoms appear. What a comfort to be able to feel, as well as read, that the very hairs of your head are all numbered. I have been expecting to hear every month that speech came back as suddenly as it had disappeared. Our Father has ordered it otherwise, and you can say with real submission, “Thy Will be done.” Well, if you may not again hope earnestly to plead with men in your own noble church, your prayers for them may be of even more avail. How much there is for hours and days of mental prayer in “Thy Kingdom come!” . . .

“We start, D.V., on August 18th on a three months’ Visitation, in order to be ready for a Synod next year, if spared so long, on a Visitation of Natal, from which I unfeignedly shrink. There is now a fierce war raging between the Orange Free State and the Basutos. Bishop Twells is almost shut up in Bloemfontein. Hitherto the advantage has been on the side of

the Basutos. They have swept off an immense number of sheep, cattle, and horses."

The work of the Bishop's son, now a Curate at Kidderminster, was a constant subject of the deepest interest to his father, who, amid all the pressure of his many anxieties, found time to write frequently to him on matters connected with that work.

"May 9th, 1865.

"You ask about reading. I still think that more time should be given to this. It is impossible to work up reading on a sudden. It should be systematic throughout a life; and, if possible, upon a plan. In our day especially, the study of Scripture is essential to every man that would give an answer to any that may ask a reason for the hope that is in him. I would take our Commentaries one by one. I am just beginning Wordsworth's Genesis. Then I would have a course of pure Theology. And I would also have some book on Ecclesiastical History always in hand. You say that you like to keep to one work at a time. So do I, on one subject; but it refreshes my mind to change my subjects, and I don't like to read much on one subject at one time. This, however, depends upon habit and mental constitution. . . Milman's History of Latin Christianity partakes of the laxity of his views; but, taking it altogether, I am disposed to think it the best and most interesting Ecclesiastical History in English. I should be inclined to read one History for a general view, and then work out particular portions. Then I think particular controversies are important. If the Romish Controversy had been studied in the works of our great Divines, men would not have gone over to Rome as they did a few years ago. The study of our seventeenth-century divines convinced me long ago that not only antiquity, as Newman still seems to admit, was on the side of the Church of England, but Catholicity also as regards Articles of Faith.

"I am looking anxiously for the mail with counsels of friends, and for your determination as to the future. If you

had not your sisters here, I should not regret for your own sake, your remaining in England. But I think that the want of a thorough knowledge of each other, which intercourse alone brings, on the part of members of a family, is a very real misfortune. Intimacy among ourselves has been one of the greatest blessings in my own family life. I do not feel that this country has any claims upon my children, and I have no wish that they should remain here after my death."

"May 29th, 1865.

"You ask about dancing and shooting. I should be sorry to hear of you as going to a ball, not because it is a sin to dance, but because a Clergyman being there seems out of place—leaves the impression of light-mindedness and frivolity on others—injures his influence for good. Whether you were to join in a dance in a private house should, I think, depend upon circumstances. In a homely, quiet way, I should see no harm in it; but if these dances are common in a parish, I should see great harm arising from being drawn into attendance at them. I think the safe side is the one which involves self-denial, and that there is always danger in self-indulgence. Insensibly, men who do not adhere to some fixed rule, grow lax. I do not believe that there is any sin in dancing, but the going to dances implies a certain kind of life and society which are better avoided. Where the act is an offence, causes scandal or remark, is a stumblingblock in the way of others, it is wrong. It is the same with regard to shooting. It seems to me that the evil lies in the habit. I think that habitually or frequently to shoot would be very undesirable in a Clergyman. If you were at ——'s, and went out with him and fired, I could see no harm, except that you would have no license."

"July 1st, 1865.

... "You say truly that there is great danger of self forcing itself into all our work, of mistaking natural activity for spiritual zeal and devotion. With you I believe that energy of your character makes you throw yourself into your work

with vigour. The danger would be of zeal flagging after the novelty and freshness have worn off. At first the newness of the field and of the work interests and excites—the trial comes when it is stale and disheartening. Then, if the soul looks up to God, there come support and freshness of spirit. Your real usefulness and your perseverance will depend upon your spiritual state, so cultivate the inner life.”

“February 22nd, 1866.

“My dearest boy—Your letters about yourself and your work always interest me, the latter especially so, because it shows that you do not mean to be satisfied with external work, but are bent upon inward discipline, and longing for spiritual growth. Self-complacent feelings are very apt to grow up amidst a busy and apparently successful career, especially when, as is the case with a Curate, the chief responsibility is with others, and failure and disappointments have not awakened humility. It strikes me that you are attempting too many things. To your temperament the call to active labour may be a snare. You must read; you cannot always be letting out. If you would feed others, you must feed yourself. I have always, through life, endeavoured to adhere to the rule of keeping morning for study, afternoon for parish work. Whenever I could I remained at home till one o’clock.”

“April 13th, 1866.

“Your full and open letters always comfort me. Your last contained some account of little remarks of the Vicar and Mr. K—— about yourself. I have no doubt they were meant for hints, and it would be well for you to attend. You like plain telling of faults, but it is not easy for comparative strangers to do this, and they shrink from it, perhaps not knowing how downright fault-finding would be received. I quite agree with you about the importance of house-to-house visiting, and I am going to meet the Clergy of Cape Town to-day, to try and organise this part of the work more thoroughly; but it is not everything, and if not wisely done,

and with the highest aims, may be useless and even mischievous. I think that you do not attach sufficient importance to Mr. ——'s experience and knowledge of the parish, and that after some more years of experience your own views on certain points will probably be much modified. It is very trying to men who have been long in a position of authority, and have had large experience, to have young fellows urging plans and schemes before them, and arguing them out, and putting them on their defence for not adopting them. They have weighed the matter, and perhaps decided upon their course long before, and it vexes them to have to battle for their own views with those who may think them muffs, but whom they think raw, and perhaps presumptuous. You must guard against the faults hinted at. They are the faults of an earnest, energetic, impatient spirit, and, whatever the Vicar may think about your not being like your father at all, very similar to my own. I have felt just as you feel, and impatience and self-will, and a habit of judging others, and self-confidence, and irritability of temper, have been the evil fruits. You are in many respects very like me, and have the same natural temperament, and therefore the same faults to contend with, so take warning in time. I still think that you are inclined to overdo the physical part of the work, and that you do not reserve sufficient time for reading and for thought. Your work and religious life will be feeble and shallow if you neglect these things. Now you will think that I have dosed you enough!"

To the Rev. the Hon. HENRY DOUGLAS.

"August 16th, 1865.

"My dear Douglas—I see by your letters and some articles in the Church papers that there is a disposition on the part of Churchmen to render pecuniary assistance to the Church in South Africa amid its great difficulties. I therefore write a hurried line to you, who have taken so kind and active a part in helping to relieve me from debts incurred through heavy legal expenses, to say what I think would be the most effectual way of doing so, should the desire exist. The fact that in a few

hours I shall have started on a three months' journey, and have more work to get through than I can accomplish, compels me to be brief.

"I. I do not think that anything should be done for me personally. Thank God, by the kindness of friends in England, I am out of debt, and whatever were given would go to the work.

"II. The desire, I suppose, would be to enable a Church, which is very feeble, to maintain its ground against a legalised opposition to the truth, in a land impoverished beyond all that I could have conceived possible five or six years ago. The Clergy of course must suffer—it is right they should—amid the general distress; but the difficulty of holding on till better times is a very real one, and a body of men who have shown themselves, during these trying times, faithful to their Lord and His revealed truth, are in danger of being starved out. I should be inclined myself to put this forward as our greatest present need. I have great difficulty not merely in meeting the demands on all sides for new Missions to our still heathen population, but in maintaining posts which have been long established, but are greatly weakened in consequence of the diminution of the English population through the hard times.

"III. But we must bear in mind that in all probability the endowment of the See of Natal, which I induced the Church and Societies to give ten years ago, will be taken from us during the remainder of Dr. Colenso's life. If this be so, something must be done to maintain a Bishop for the Church there. Dr. Colenso will have one Clergyman, a Swede whom he ordained, who recognises him as Bishop. Nothing can be done in the Colony to support a Bishop of the true Church there; for first the members of the Church are not sufficiently strong to maintain unaided their own Clergy; and next, the Colony like ours, is in the midst of a financial crisis, and great embarrassments and many failures are the result. That afflicted Diocese must, if it loses its endowment, look to the Mother Church to help it again, and provide Episcopal superintendence for it.

"IV. Were I in a position to do so, I would ask Church-



men to help me to found a Cathedral. I have, however, felt that my office has been to do the rough work of all sorts in this land, and that the erection of a Cathedral must be for another Bishop and another generation; and so I have been content to put up with the old Pagoda, as Davidson used to call it, feeling that while churches, mission chapels, schools, parsonage houses, were still so largely needed, it would be wrong to throw one's efforts into this costly work, however important. The Dean, however, is just now making an effort, under Mr. Butterfield's directions, to do something, if not to beautify and adorn the existing building, yet to cover some of its ugliness; and if the tastes of any led them to help forward such a work, I need scarce say we should be thankful. . . . During the whole of these painful proceedings we have felt the great value of books, and the need of a good library. Mr. Keble's library has been of essential service to us, but in few ways could more useful help be given than by adding to it. I have not a moment more to spare.—Affectionately yours,  
"R. CAPETOWN."

## CHAPTER X.

JULY, 1865, to JUNE, 1867.

VISITATION IN THE KARROO—ADDRESS FROM THE CHURCH PEOPLE IN GEORGE—TRAVELLING ADVENTURES—DEATH OF DR. WILLIAMSON—FAMINE AND DROUGHT IN AFRICA—QUESTIONS OF THE CONFERENCE IN NATAL—BISHOP OF GRAHAM'S TOWN'S REPLY—ARCHBISHOP OF CANTERBURY'S LETTER TO THE DEAN OF MARITZBURG—RETURN OF DR. COLENZO TO NATAL—DISGRACEFUL SCENES—PROTEST OF CHURCHWARDENS—LETTERS PUBLIC AND PRIVATE FROM THE METROPOLITAN TO DR. COLENZO—LETTER FROM THE ARCHBISHOP OF CANTERBURY TO DR. COLENZO—SENTENCE OF EXCOMMUNICATION—PASTORAL TO THE CLERGY AND LAITY OF NATAL—REV. F. H. COX PROPOSED AS BISHOP OF NATAL—LAST LETTER TO MR. KEBLE—MR. KEBLE'S DEATH—VISIT TO NAMAQUA LAND—STRANGE CHURCH VIEWS IN ENGLAND—CONVOCA-TION—DEBATE IN THE UPPER HOUSE ON THE QUESTIONS PROPOSED BY NATAL—BISHOP OF OXFORD—MOTION CARRIED—DEBATE IN THE LOWER HOUSE—ARCHDEACON WORDSWORTH—HOUSE OF LORDS—LETTERS FROM BISHOP GRAY TO HIS SON AND OTHERS—VISITATION—"A STATEMENT"—ELECTION OF REV. W. BUTLER AS BISHOP IN PLACE OF DR. COLENZO—CORRESPONDENCE WITH MR. BUTLER—OPINION OF THE PRIMATE AND BISHOP OF OXFORD ON THE ELECTION—"COLENZO v. GLADSTONE AND OTHERS"—JUDGMENT OF THE MASTER OF THE ROLLS—PUBLISHED LETTER OF THE METRO-POLITAN UPON THE JUDGMENT—CORRESPONDENCE—HINTS ABOUT PREACHING—COPEs IN DURHAM CATHEDRAL—SUMMONS TO THE PAN-ANGLICAN SYNOD—THE BISHOP SAILS FOR ENGLAND, JUNE, 1867.

THE Bishop alluded in one of the above letters to a Visitation he felt it right to make, and for which he was preparing. In a letter to his son, dated August 10th, 1865, he says :

"We leave home this day week, and I have my hands full with all sorts of work, and innumerable letters, and am expecting the English mail hourly. I have, however, seen the address of Convocation in a paper, and feel very thankful for it. It will do great good here, and silence the silly charges about separation from the Church of England which have perplexed and disturbed weak minds. It also draws the Church of

England out and strengthens her for a bolder course in future. . . . We shall be a long time this Visitation in the Karroo, amongst outposts and inspecting new places. I do not look forward to it with much satisfaction."

Accordingly the Bishop and Mrs. Gray started in their cart, August 17th, for the Eastern side of the Diocese, the Bishop having just before opened Archdeacon Thomas's Mission Chapel, and the new chapel at Mowbray. The Bishop's Journal contains many interesting details of his visits to Erste River, Caledon, Bredasdorp, Port Beaufort, &c., where the drought had been most severe. Space does not admit of quoting these, and more or less all Visitations were like one another. At Mossel Bay the Bishop remarks :

"The coloured people contribute £80 a year to their teacher's stipend. A fact like this is as good an answer as one can well give to the sneers of unbelieving lecturers before Anthropological Societies. People do not pay for that which they do not highly value, and sacrifices made for a series of years to maintain the public worship of God among a people are no bad evidence of the progress of religion among that people." At George the Bishop was presented with an address signed by all the Church laymen of the place, expressing their entire conviction of the necessity of the course he had pursued towards Dr. Colenso.

"We esteem it no shame," they said, "to own ourselves incompetent judges of the merits of many of the so-called critical questions raised by Dr. Colenso ;—but we do consider ourselves competent judges of a plain moral obligation, and of the value of an oath ; and measured by these tests, coupled with his own repeated avowals of opinion, we consider that Dr. Colenso has no alternative, as he would deserve the name of an honest man, but to retire from the position of a Bishop of the English Church. We further take this opportunity of declaring our fixed determination, by the help of God, to live and die in the Christian faith, as the Church has already declared the same. We would add that it has been a great encouragement to us to know that we may rely on the sym-

pathy of the Church of England, so far as that sympathy can be assured to us by the vote of the Synod of the Province of Canterbury, and the hearty concurrence of its venerable Primate."

From George the Bishop went on to Schoonberg, where the little church of "S. John in the Wilderness" was the only church within a distance of 150 miles;—to Newhaven, where, among other candidates, the Bishop confirmed the sexton, a coloured man brought up as a Mahometan. A fortnight was spent in the Knysna. Going to Plettenburg Bay, he overtook an old couple of eighty and eighty-two respectively, who had walked four miles to be present at the services held there. Then came the Karroo, which the Bishop used to say was always the most trying part of a Visitation both to man and beast. Mrs. Gray, in a letter to her son, gives a vivid description of its discomforts. Bad slippery roads, and steep hills, much walking and little to eat, are recorded; and then "we got into wretched, ugly, dry Karroo country, and had our hardest work.<sup>1</sup> Between that and Beaufort, eighteen hours, there was only one house, and that of the most wretched description, a very poor barn. We were directed to another, where forage was sent to meet us, but we knew only its name, and did not know that it was off the main road. The only people we could ask all day were 'trek boers,' people living in wagons and tents, leading a nomad life with their sheep and goats, along the banks of a half-dry river, camping wherever there was a hole with water in it. These did not know the house we were to go to, though they knew a 'koppie' of the same name, and told us we should see it from a distance, and that we had only

<sup>1</sup> The Bishop writes, Beaufort, October 3rd, 1865:

"My dearest boy—I must write you a few lines on the day on which I complete my fifty-sixth year. We arrived here on Friday, your mother being very unwell from the fatigues of the journey across the Karroo. . . One night the horses had to stand out, and would have had no forage, had not an old dying Boer told me that there was a sack lying over his head, which had been left there all last year, belonging to a gentleman here whom I know. I pounced upon it as if it had been Elijah's ravens. . . I had laid in two chickens, which turned out to be antediluvians and half raw. We could neither cut them nor tear them, so went without supper!"

to follow the spoor of some carts which were gone to the house. We did so, and thereby missed it, and went on and on with no water, or change from the dreary desert, till eight o'clock at night, luckily moonlight, when we came to the one hovel on the high road, after eleven hours' driving. We then had trouble to get forage,—there was no stable,—and we stood about till after ten, and spent the rest of the night sitting in the cart. I unfortunately caught cold and got a sore throat. . . . After that we went on to Victoria—fifteen hours of Karroo. . . . For three weeks in the Karroo we did not see a blade of grass, hardly any running water, and even the bushes without a leaf or green twig for days together. The air is so dry that everything warps and crackles, and, of course, everything is full of dust."

The Bishop also writes from

"George, October 20th, 1865.

"We have at last got out of the Karroo, where we have had a rough time of it. Your mother is gradually recovering her strength, which was reduced by hard work. We did full 75 miles in one day, with little food for man or beast. The horses are in first-rate condition, and always equal to an unexpected pressure. . . . I am very sorry for Gladstone's ejection, and should have voted for him if I could. I do not agree in his Church line, but I think him both honest and earnest, and in a Colony we learn to wish that the Church were not established, believing that the truth and the cause of our Lord suffer thereby. . . . We start again to-morrow. We are very uneasy and restless about getting on, and we twit each other about getting old!"

For some time past allusions have appeared in letters to Dr. Williamson's failing health; and that Bishop Gray fully realised the parting that was at hand, will be seen from the following letter written to his brother-in-law himself:—

"August 16th, 1865.

"My dear Richard—I write you a few lines after a long day, on the eve of my departure, being much grieved at the

accounts just received of your difficulty in breathing, and great weakness. It may be, my dear brother, that the Master is calling you home, when we had fondly hoped to see you and hear you yet again, holding forth the Word of Life, in that house which you have restored in some measure to its former beauty. If this be so, you will be the first to say, 'It is the Lord, let Him do what seemeth Him good.' And dearest Annie will bow in meek submission, though you will know with a heart how near to breaking. I have clung to the idea of your sudden recovery as long as I dared. I fear that I must give up the hope, though I will yet trust and pray that you may have relief. May God comfort, support, bless you both. It is something to be able to look forward to the future as you can do, with calm confidence, and the blessed assurance of a glorious immortality. May we meet in a brighter and happier world, if we meet no more here. I have yet to struggle in the trenches, or, like the builders of the temple, to fight with one hand, while seeking to lay the foundations of God's house with the other. At times I too feel as if the system was giving way, but then again there comes renewed vigour. When the end comes may my hope be clear and bright as I believe yours is. We start early in the morning, and I have yet much to do.—Believe me ever your affectionate brother,

"R. CAPETOWN."

The same inclosure bore a few loving words to his sister :

"My dearest Annie—Your note just received filled me with much pain, more for you than for dear Richard. The distress of looking upon one so dear drawing each breath with pain, and the thought that the slight disease was daily assuming a more formidable appearance, must have been very trying. But then you have ever lived in the Presence of God, and know that beneath you are the Everlasting Arms. Perfect love casteth out fear and speaks inward peace, and I am much mistaken if you are not feeling sweetest consolation as you look calmly to the future. There is before you both the assurance

that you shall see your Lord's Face in glory, and be made partakers in the fulness of the blessing of the redemption which He hath wrought. How very soon you will both share in the rest that shall never end! My heart and thoughts will be much with you both, and my prayers be offered for you. It may be our Father's purpose to spare your dear one a little longer or to take him away. While spared I trust that his sufferings will not be great. What a marvellous way does God work in! All that we have been mourning over in the silence of the last two years, has been His method of disciplining and training a soul for His Kingdom. My dearest Annie, I trust too that all is being blessed to you, and aiding in perfecting you for the life that shall know no end."

It was on the Bishop's return that he was met first by tidings of increased danger, and then of the earthly close of his brother's life.

On September 11th, 1865, Dr. Williamson died at the age of 62, and in him the Bishop lost not only an affectionate brother-in-law, but an unvaryingly wise and faithful counsellor, whose opinion and judgment had been a stay to him through all his toilsome and troubled episcopate. The final tidings reached him through the newspapers while on his way back to Cape Town. The Bishop writes.

To EDWARD GRAY, Esq.

"George, October 20th, 1865.

"Your account of dear Richard is very sad. Poor dear Annie! . . . Do not make yourself uneasy about me and Colenso. My course is clear. A necessity is laid upon me to defend our Lord's Cause, and purge the Church of all complicity, and woe is me if I shrink! I long for rest, and time for other things, but I must not be like our Boers in the Free State, who have gone back to their farms without taking Moshesh in his mountain, because they are tired of the war! I am sending home to Bullock for publication an appeal for men for Natal. . . . The time of trial for the poor Clergy of Natal is just approaching."

To the Rev. the Hon. HENRY DOUGLAS.

“ Mossel Bay, October 22nd, 1865.

“ My dear Douglas—I need not say how grateful I feel for the interest you take in me. As to the costs of the two trials, my brother has informed me that they are all paid, amounting, I believe, to £2500. The costs in the matter of Colenso out here have been small. My worthy registrar, a solicitor, has declined to receive remuneration for his services, and I have only paid sums which are not worth naming. My expenses at or about Natal have been £200, but I should decline to be repaid these. [Then follow sundry items to be repaid to other persons.] I should be glad to see these paid, and I gather from my brother that there are sufficient funds in hand to do so. . . . As to the address, I do not think it is needed. It lowers the Church to praise one of her sons for simply discharging a plain duty. I *could* not have acted otherwise than I have done. I should have been a traitor if I had. I would rather that all this was taken as a matter of course. What I am really anxious for is an entire repudiation of communion with Dr. Colenso on the part of the Church. The resolution of Convocation almost amounts to this, and is very valuable. It has done great good here. I suppose where Synods are in operation, acts of Synods have a greater weight than people in England generally attach to them. At all events, I feel great encouragement from them. Colenso’s aim is to make what has passed appear to be a mere dispute between himself and us here. He tries to separate me from others, and attributes all to my ambition, and desire to separate this Church from the Church of England. He says that he is a Bishop of the Church of England, and I the self-chosen Pope of the Church of South Africa. For myself I know you at least will believe that I care nothing. Addresses making it out that I have done some great thing are really to me painful and humiliating. . . . Whatever funds over and above *legal* expenses may be placed at my disposal, will be devoted to the work of the Church, chiefly perhaps the Sustentation Fund. This country is in a



miserable condition through successive years of drought. The clergy consequently suffer, for in many places the people have almost nothing to eat. At such a time my ecclesiastical income is stopped by the Colonial Bishops' Council, to make their case the stronger against Colenso; and to my dismay S. P. G. has reduced our grants instead of increasing them as Bullock informed me they intended to do. . . . I have been obliged to take up four new works since I have been out. It is impossible not to do such things. Whenever I have shrunk because I did not see my way clearly, I have always regretted it."

To his sister he wrote in all the warmth of his tender heart (Mossel Bay, October 22nd), earnestly commending her to God's gracious care, and touchingly telling her how he had remembered her in the Litany when offering the prayer for "widows," as also in the Holy Eucharist, and how, while preaching upon the words "O grave, where is thy victory?" he had her and her husband in his mind.

His letters are full of simple, unforced, loving consolations, lingering wistfully as it were over the peaceful thoughts of a holy death, from which he was constrained to turn to the uneasy turmoil of life in which it was God's Will for himself to be yet awhile plunged. He writes to his brother :

To EDWARD GRAY, Esq.

" Bishop's Court, November 18th, 1865.

" I heard of dear Richard's death through the *Times*. I have since had dearest Annie's calm though broken description of his last hours. I hope that she may live near you and dear Essex, and find some little employment among the poor. It would, I think, be the best thing for her. We reached home, thank God, in safety, last week. I cannot be too thankful for God's great mercies and blessings of a temporal kind. The children are good, dutiful, loving. Amidst a troubled life I have had unbounded family blessings.

" I suppose by this time Colenso has landed, and the fight begun. I am told that very few Churchmen will ally them-

selves with him. He is greeted by a knot of Dissenters and Socinians. The Dean tells me that Churchmen are drawing more and more together for resistance; they have their protests ready. . . . I look with great anxiety to the next two months in Natal. Cardwell endeavoured to induce Stephens, Colenso's counsel, to come out here as Attorney-General. . . . The Archbishop's firmness has defeated Cardwell's intended Government Bill, which was to bring us under the Privy Council. I heard of it accidentally, and wrote to protest. It would promote scepticism and do much harm. I meet my Dean and Chapter next week, to consult with them among other things (as, *e.g.*, our standard for examination for Holy Orders), upon the course to be pursued by me in organising the Province, and the act and form of excommunication. The one chief question as to organisation is as to whether we shall admit the laity to our Provincial Synod. There is a wide difference of opinion on the subject, which hampers my action. . . . O that I could have a little breathing time here, to read our great Commentaries on the Word of God, and write sermons; but it may not be. If the Archbishop will approve of a man for Natal, chosen by S Oxon. and the Bishop of Graham's Town, I see no grounds for my leaving Africa."

There was much to keep the Bishop at home,—for Africa had indeed become *Home* to him. The distress, owing to drought, famine, and difficulties in the money market, was very great, to say nothing of ecclesiastical troubles. Hundreds of able-bodied labourers were unemployed, and the lack of good understanding between the Legislative and Executive authorities made it very difficult to apply comprehensive remedies. The present distress was so urgent, that, after consultation with the Roman Catholic Bishop and the Moderator of the Dutch Church, the Metropolitan proposed to the Governor that a day of solemn fasting and humiliation should be appointed, and the 12th January, 1866, was accordingly appointed.

Writing at this time to Mr. Douglas, the Bishop says: "You will remember, my dear fellow, that I want no addresses to myself, no money for myself. Whatever comes, be it much

or little, will all be given to the Church, especially to the Sustainment Fund. There are many works I would undertake, if I had the means. One I have much at heart is the establishment, not of a College, but say a Hall, for the Education of Candidates for Holy Orders. We have a good many young fellows who would be glad to have a training beyond what we can give them in existing institutions. But I must postpone this till I see the Sustainment Fund in a better position. . . . My late Visitation was the saddest one I have ever made. There is a cry of distress from one end of the country to the other. I took the chair last week at a public meeting at Cape Town, in behalf of the unemployed." . . .

But before that, the Natal struggle, to which Bishop Gray had looked forward as inevitable, began. It will be remembered that an important meeting or conference had been held at Natal on S. Peter's Day, from which certain questions were put to the African Bishops as to the present distress. The Metropolitan had replied at once; and on November 4th the Bishop of Graham's Town's answer was published in the *Natal Mercury*. The Bishop of the Free State had not sent a formal reply, but expressed his opinion that to join Dr. Colenso would be to separate from the Communion of the Church of England, and that another Bishop must be elected. The Bishop of S. Helena had gone to Ascension for his health, and his reply had not been received. The Bishop of Graham's Town's letter was as follows:—

"Brighton, September 7th, 1865.

"My dear Lord—In regard to the question respecting which the Clergy and Laity of Natal wish the Bishops of South Africa to be consulted, it appears to me that the following considerations are important:—

"I. It is asked whether the acceptance of a new Bishop would in any way sever the Clergy and Laity from the Mother Church in England. To this question I would reply, first, That it seems to me that it would be a virtual act of separation from the Church for them to admit any Episcopal authority of Bishop Colenso over them. For while his letters patent give

him a certain titular status, from which it appears he cannot be removed, except through a judicial process, of that which these letters patent professed to confer, but which they had no power by law to confer,—authority over his Clergy, as Bishop of the Diocese, he has been deprived, by a process in accordance with the letters patent,—with the principles on which, in the Church of England, a Bishop who should offend the laws of the Church would be deprived,—and with the oath of canonical obedience to the Metropolitan See of Cape Town, which he took at the time of his consecration by the Archbishop of Canterbury. If he were to be allowed to have still Episcopal authority in the diocese of Natal, it would be, as it seems to me, in direct opposition to the conditions under which the Church of England sent him forth as Bishop of Natal. That this view is recognised by the Church of England is sufficiently apparent from the fact, that in England itself he is inhibited from exercising any functions of his office. Again, as Bishop Colenso is not any longer Bishop of the Diocese of Natal, although by law he retains the title, it is perfectly competent for those to whom the duty may belong to appoint a new Bishop to the Diocese; and this Bishop, if appointed in accordance with principles sanctioned by the Church of England, it will be the manifest duty of the Clergy and Laity of the Diocese of Natal to accept as having authority over them.

“ It is not so easy, as it seems to me, to give a conclusive reply to the second question,—viz. What are the proper steps for them to take to obtain a new Bishop? because no principles, universally applicable, as to the appointment to vacant Bishoprics, have been recognised by the Church of England. Any right on the part of the Crown to appoint, in those countries in which the Sovereign cannot confer jurisdiction, will certainly no longer be claimed. Indeed, for some time the Crown has ceased, in some Colonies, to nominate the Bishops. In Canada, appointments made by the Clergy and Laity of a Diocese, and confirmed by the Bishop of the Province, who consecrated the new Bishop without any letters patent from the Crown, have been for the last few years recog-

nised by all authorities both in the Church and State in England.

“I conceive therefore that, if the majority of the Clergy and representatives of the Laity, in the Diocese of Natal, will agree with the Metropolitan and majority of the Bishops of the Province in selecting and nominating some one to be a new Bishop of that Diocese, he will be the Bishop of that Diocese when he is consecrated, on principles already sanctioned by the Church of England.—Believe me, yours very faithfully,

“H. GRAHAMSTOWN.”

A very short time later the Archbishop of Canterbury's answer to the same questions was received by the Dean of Maritzburg, and it was a document of great importance and value at that critical conjuncture, as will be seen.

“Addington Park, Croydon, October 8th, 1865.

“My dear Dean—On my return from a short tour on the Continent, I found your letter of August 1st, accompanied by the Resolutions agreed upon at the meeting of the Clergy and representatives of the lay communicants of the Diocese of Natal in the Cathedral on S. Peter's Day. The Bishop of Cape Town has sent me his answers to the questions put to him by the assembled Clergy and Laity at Maritzburg, and I consider them to be judicious. I do not see how you can accept Dr. Colenso as your Bishop without identifying yourself with his errors. The Bishops of the Church of England, I believe with scarcely an exception, have either publicly prohibited Dr. Colenso from preaching in their Dioceses, or have intimated their unwillingness to permit him to do so. At any rate, he has not, so far as I am aware, preached in any Diocese, except on one occasion, so that the great majority of the Bishops have withdrawn all communication with him. As to the appointment of a Bishop of Natal, the Church in South Africa has been pronounced by the Judicial Committee of the Privy Council to be just as independent as any of the Nonconformist communities, and under this view is, I conclude, competent to elect its own

Bishop without reference to the authorities in England, either civil or ecclesiastical; nor, as I conceive, will such an act separate you from communion with the Church of England. The Scotch Episcopal Church is in communion with us, but elects its own Bishops, and is not obliged to submit to appeals to the Judicial Committee of the Privy Council. May the Lord bless and guide yourself and the Church of Natal under your present trials. Believe me, dear Mr. Dean, yours very faithfully,

C. T. CANTUAR."

The Archbishop's opinion, as well as that of the whole Church, was of course perfectly known to Dr. Colenso, but nevertheless that most unfortunate person returned to the country where nothing was so much desired as his absence. He landed at D'Urban on November 6th, and was received, not indeed by the Clergy or communicants of the place, but by a mixed assembly of the indifferent or godless inhabitants, with a sprinkling of dissenters, of whom, however, the really conscientious were as much revolted against the false teaching of the former Bishop as any. Dr. Colenso put forth his ecclesiastical views, in reply to his meagre train of admirers, in language which, while sufficiently describing his own mind and position, was not likely to win Church people to sympathise with him. His one object of Divine worship and right seemingly was the State and its High Priest—the Privy Council. "We" (did he mean the dissenters and unbelievers in his suite, and if not, who?) "have made choice to be bound by her (the Church of England) laws, to submit to the decisions of her chief tribunals, to the interpretations that may be put upon her formularies by her Supreme Courts of Appeal. We have agreed also to recognise this grand foundation of the Church of England, that the Queen—not the Archbishops and Bishops—the Queen, not of course in her personal capacity, but as representing the whole nation, the State and not the clerical body, is the one only legislator and supreme arbiter of all causes which may arise within her pale, spiritual as well as temporal; that the Archbishops and Bishops in England itself only exer-

cise jurisdiction in the Church as it is delegated to them from the Crown, and hold their Courts in the Queen's name ;<sup>1</sup> that all their authority, except only what comes by force of moral persuasion and convincing argument, by the power of a holy life and the influence of the truth spoken in love, emanates from the common head of the Church and State."

Strange doctrine certainly to proceed from a Bishop, and raising up some odd historical associations and trains of thought which one would have supposed might have also occurred to so well-read a person as the Cambridge Professor. Dr. Colenso did remark that some people called these principles Erastian, and thought them not only objectionable but ungodly ; indeed he does not say that they are not both, but he affirms them to be the "fundamental principles of the Church of England," and on this *petitio principii* he considers that a nation growing (under such new lights) in intelligence and wisdom, will, with the scientific and theological help of Parliament, ere long alter its religious system most advantageously.

Fain would one pass over the disgraceful scenes which followed, but history imperatively requires their record, however briefly and regretfully. On the first Sunday after his arrival in Maritzburg, Dr. Colenso remained passive, and the Dean, after the early celebration, had a special penitential service, in which part of the Communion Service was used. During the week the deposed Bishop announced his intention of preaching in the Cathedral on Sunday, November 17th, and the Churchwardens accordingly sent in their protest, and made arrangements for closing the Cathedral on that day. Acting then on his view of the source whence all spiritual authority emanates, Dr. Colenso obtained an interdict from the Chief Justice (a person of his own views), late on the Saturday night, restraining the Dean and Churchwardens from closing the church ; and, armed with this secular weapon, he presented himself the next morning. He was refused entrance at the vestry, but the north door was thrown open after the Churchwardens had read a protest against the interdict. Dr. Colenso and his train proceeded to the chancel, before entering which a Churchwarden again met

him, and read aloud the protest already sent to him. It was to this effect:—

“ To John William Colenso, D.D., by her Majesty’s letters patent Bishop of Natal. My Lord—Inasmuch as your Lordship has been deposed from the exercise of your office as Bishop of Natal, and as such sentence has been approved of by the Archbishops and Bishops of the United Church of England and Ireland, and of many other Churches throughout the world, we cannot doubt, but must and do rest fully assured, that such sentence is binding in the Sight of Almighty God. And, as the Lord Chancellor, in giving judgment on your Lordship’s petition, stated that the Church of England is not a part of the constitution in any Colonial settlement, nor can its authorities, or those who bear office in it, claim to be recognised by the laws of the Colony otherwise than as members of a voluntary association, the Clergy within this Colony, with one exception, have refused to acknowledge your Lordship as their spiritual head. And as it is within our knowledge that the Congregation ordinarily worshipping in this church generally concurs with the Clergy, we, as Wardens thereof, feel bound to refuse, and hereby do refuse, your Lordship permission to exercise any spiritual function therein. Furthermore, we solemnly warn your Lordship that if, despising the sentence of the Church of Christ and this our prohibition as Wardens of the sacred building, you attempt to stand amongst us as the minister of Christ, such a proceeding can only be looked upon as an act of violence.

“ C. H. DICKENSON, } *Churchwardens*  
 “ SAMUEL WILLIAMS, } *of S. Peter’s.*”

To this protest Dr. Colenso replied—“ I am come to discharge in this church and Diocese the duties committed to me by the Queen.”

The Metropolitan’s Registrar then read the sentence of deprivation, after which the Dean, who with another Priest was within the chancel, solemnly pronounced the words: “ It is written, ‘ That which ye shall bind on earth is bound in heaven.’ That sentence therefore stands ratified before the Throne of the Almighty. Fear God, and depart from evil.”



Setting at nought the profanity of the proceeding, Dr. Colenso then went up the chancel steps, robed himself with the help of his servant, and read the Morning Service, gave out and started a hymn, after saying the Litany, and preached. The *Natal Times* observes: "Of the regular attendants at the Cathedral there were but few present. Of professing Churchmen there were undoubtedly a great number, of dissenters but a sprinkling, while the rest were made up of those who, we are bound to say, never enter a place of worship from one year's end to another. These consisted chiefly of artizans and day labourers, many of them in their fustians and corduroys, and more than one we noticed in his shirt sleeves."

Before the next Sunday, the Dean, whose line throughout was dignified and calm, made an arrangement to prevent indecent scenes while the temporal question of who had a right to the material building was still unsettled, by holding early services for the regular congregation, and leaving the Cathedral later in the day to Dr. Colenso, who happily did not presume to attempt any celebration of Holy Communion, which the true pastor alone provided for the flock.

The Metropolitan was now constrained to take the action he had always intended to take should the deposed Bishop return, and he consequently sent the following letter to Dr. Colenso:—

"Bishop's Court, December 13th, 1865.

"My Lord—The time has, alas! arrived when, in accordance with the following resolution, unanimously adopted by the Synod of Bishops of this Province, I am bound, after due and repeated admonition, to separate you by formal sentence from the Communion of the Church:—

"This Synod is of opinion that should the Bishop of Natal presume to exercise Episcopal functions in the Diocese of Natal, after the sentence of the Metropolitan shall have been notified to him, without an appeal to Canterbury, and without being restored to his office by the Metropolitan, he will be, *ipso facto*, excommunicated; and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence

of excommunication. Before taking this last step thus enjoined upon me, which I am sure you will do me the justice to believe must be on every ground a most painful one, I desire to express my readiness to adopt any of the following courses, which, if assented to by you, may enable me to escape it.

“I will submit both the judgment and the sentence which I have pronounced upon the charges brought against you, and which have been agreed to by the other Bishops of this Province, for final adjudication, either, 1st, To his Grace the Archbishop of Canterbury, to be heard by him with the assistance of such Bishops of his Province as he may see fit to summon. I put this prominently forward, because it seems to have been the course decided on by the Crown and the Church at the foundation of the See, and marked out in the letters patent; or, 2nd, To a Synod, or other gathering of the Bishops of England, or of the United Church; or, 3rd, To a Synod, or other gathering of such of the Bishops of our Communion throughout the Empire as can be assembled in London for the hearing of the case upon the invitation of his Grace the Archbishop of Canterbury; and I will use earnest endeavours to obtain a hearing of the case at the earliest possible period by whichever tribunal you may prefer.

“I cannot consent to submit my sentence to any other body except the Bishops of the Church,—1st, Because I believe that they are the only persons who by the Word of God and the Canons of the Church are competent to set it aside; 2nd, Because it is expressly provided in the letters patent founding the several Sees of the Province, that the gravest spiritual causes in this portion of the Church shall be finally decided by Bishops only; 3rd, Because there is no law, either of the Church or of the State, which empowers Her Majesty, either in person or by deputy, to hear and decide spiritual causes for Colonial Churches, which are declared to be purely voluntary associations.

“Should you within a week from the receipt of this letter signify your readiness to the Dean of Maritzburg to abide by

the decision of any of the parties whom I have named, he will stay the issue of the sentence. But if not, he will, under my instructions, publish without further reference to me the last sad formal document.—I remain, with the deepest pain and sorrow, your faithful servant, R. CAPETOWN, *Metropolitan.*”

Let those who listened for a moment to the most unjust and false imputations of harshness and personal feeling laid against the Metropolitan by Dr. Colenso and his few adherents,<sup>1</sup> read, together with this official document, a private letter sent with it, of so touching a character that one would almost shrink from publishing it, had not Dr. Colenso—seemingly blind to the strong witness it bears against himself—seen fit to do so already.

“As the time draws near,” it says, “in which I feel that I must take the most painful step I have ever taken in my life, my heart yearns over you; and I make this last, I fear ineffectual, attempt to lead you to adopt one or other of the only two courses which can spare us both the pain and distress of a formal severance. My own feeling, since you entered upon the course which you have of late followed—and I think at first your own also—has been that, having conscientiously departed from the Faith of the Church of England, the true line for you, as a religious-minded man, was openly to admit this, and retire from a post which not only implied that you held that Faith, but required you to see that others under you taught it. I think you must be conscious that you do not believe what the Church teaches. If you really held what it holds, you would, I am persuaded, have been shocked and deeply pained at what has been said of your supposed views, and at your having given any

<sup>1</sup> Instances of the consideration and forbearance continually shown to Dr. Colenso might be multiplied from his letters were it desirable,—his sensitive delicacy in avoiding whatever might run the risk of paining one whom he had rejoiced to call his friend, and his characteristic desire to do nothing, as he says in a letter to the Bishop of Oxford, “which, were I in his place, I should feel indignant at.” The Metropolitan carried this watchful consideration so far as to refuse to take measures pressed upon him by the dearest of all his friends, Bishop Wilberforce, fearing that they might in any way annoy the Bishop of Natal.

just ground for the imputations cast upon you ; and you would have at once eagerly pointed out that you had been misunderstood, misrepresented, and have declared what your real convictions were, and given to the world a full confession of your faith. You have not done this, and it leaves the impression on my mind that you know and feel that, on the very gravest subjects and doctrines, you differ from the Church. If so, surely you ought, as a true man, to say so, and save us all the pain, anxiety, and many troubles which your not saying so is entailing. Unless you are very much changed from what you were while we had free, confidential, and loving intercourse with each other, you will not be content to hold on to your position and endowments upon the miserable plea that the measure of the legal is the measure of the moral obligation.

“But if your own judgment leads you to think that you have not departed from the truths which you have undertaken to teach, ought not the general voice of the Church on this matter to convince you? That voice has been, I need scarce tell you, clearly expressed, not in England only, but by the Synods of many Colonial Churches, and of the Church in Scotland, and, as you will learn by this mail, by the unanimous vote of the first Provincial Synod of Canada, and the equally unanimous vote of the General Convention of the Church in America, which is one in faith with ourselves. These conclusions are in each place the act of the whole Church, consisting of Bishops, Clergy, and Laity. As then, through a great many constitutional organs, the Churches of our Communion throughout the world have spoken with one voice, ought you not to ‘hear the Church,’ and cease to trouble and disturb its peace by withdrawing of your own accord to lay communion ?

“But if you are not prepared for this, and think that it is through misapprehension that the Church has denounced your teaching, a door is still open to you. You can plead your opinions or explain your views, if you so will, before the nearest approach to a National Synod which we can obtain, and after striving to show their conformity with its Faith, leave

yourself in its hands. Such a Synod has been asked for by the Province of Canada and by myself very earnestly. To the decision of such a body I will cheerfully refer everything. To Civil Judges you know that I could not, as a matter of conscience, refer the decision of a spiritual question. Consider, I pray you, what must be the result of your refusing this, and forcing yourself upon the Church.

“First, I shall have no option left but to carry out the decision of the Synod of this Province, and separate you, by open sentence, from the communion of the Church; and that separation will, I have no doubt, be formally recognised by the English Church, and by all the Churches of our Communion throughout the world. I have, indeed, as you will learn by this mail, given conditional instructions on this subject. It is the pain which the contemplation of this step causes me that induces me to write this letter; of which you will not, I believe, misinterpret the motive. Believe me I shall not, without deep distress, do what I seem driven to do.

“Next, the Church will send out and consecrate another pastor. Steps are being taken with a view to this, and funds, I am assured, will not be wanting. Suppose the law were to give you the endowment obtained by me for far other teaching than yours, or that it were even to give you the possession of the churches, I am sure that you know enough to feel well satisfied that, as of old, men would be prepared to worship anywhere, even, if need be, in the dens and caves of the earth, till they could erect other churches, sooner than abandon themselves to the teaching of what they believe to be another Gospel. Think what your position would then be. You know that all earnestness and all deep religious conviction would be against you, and that you could only trouble the flock of Christ around you, and keep up a schism, for a few years.

“I think that your heart must recoil from the strife and confusion you have already occasioned. Build up the Church in Natal in one communion *you* never can. Another may do this; you can only weaken and disturb. With this letter,

intended to be private, you will receive my official letter through the Dean. About my own feelings, and the way in which you have, I hope unintentionally, done me wrong, I say nothing.—With very deep sorrow that we should ever have been brought into the relationship in which we now stand to each other, I am truly yours,  
R. CAPETOWN."

This earnest appeal met with its answer in a pamphlet, of which the less said the better for the writer.

There was no lack of representations and efforts on all sides to induce Dr. Colenso to lay aside his unhappy rebellion against the Church. The Clergy protested anew; and the proceedings of the American Convention (of which the Bishop of Maryland (Dr. Whittingham) was mouthpiece, and of the Provincial Synod of Canada (whose emphatic denunciation of Dr. Colenso's "heretical and false doctrine" was forwarded through the Bishop of Montreal (Dr. Fulford), might have carried some weight.

Dr. Colenso did, apparently, feel the Archbishop's letter to the Dean as a heavy blow, but it roused anger, not repentance, and he wrote a bitter remonstrance, in which he informed the Archbishop that he "had a right to ask him to point out his errors, though he ventured to believe his Grace would not be able to point out any making him amenable to law," and concluding with the assurance that *he* thought it no evil, but a great advantage, to be subject to "the Supreme Court of Appeal, and thereby to be saved from arbitrary and prejudiced proceedings of irresponsible ecclesiastical judges."

All who knew and loved the late gentle, courteous Archbishop Longley will realise that he felt strongly when he wrote the subjoined reply:—

"Lambeth Palace, February 10th, 1866.

"My Lord—I have duly received your letter of November 30th, containing a complaint of a wrong you imagine I have done you by a letter I wrote to the Dean of Maritzburg. In

answer to this charge I have no hesitation in avowing that, according to my belief, you have been duly and canonically deposed from your spiritual office, according to the common law of the Church of Christ as set forth in the concluding paragraph of the 26th Article of the Church of England, and I must decline to hold myself responsible to you for entertaining such a belief. I have never obtruded this opinion on others in my capacity as Primate of the United Church of England and Ireland, but I have not hesitated to avow my private opinion when it has been sought for; nor when my counsel was asked by those who were in doubt and difficulty did I shrink from imparting it. I never expected that my letter would have been given to the public; but as those to whom I addressed it have thought fit to publish a portion of it, I do not disavow the sentiment therein expressed. At any rate I could not have objected to the course they thus took from any apprehension that I might be called one day to sit as a judge in your case, because I have high legal authority for saying that there appears to be no mode of proceeding by which I could be called upon to act in that capacity. The censure, therefore, which you would impute to me on this ground proves to be entirely without foundation. As you ask me to point out the errors to which I have alluded, I have merely to refer you to the reasons for your deposition, as stated in the judgment of deprivation passed upon you, and to state my belief that for such errors in doctrine an English Clergyman would have been ejected from his cure.

“No one can more deeply deplore than I do the present unhappy condition of the Diocese of Natal;—but let God be the Judge with whom rests the responsibility of this lamentable division in a regularly constituted branch of the Church of Christ. May it please Him to guide into the way of truth all such as have erred and are deceived, and to restore peace where there is now, to our great sorrow, discord and dissension. —I am, my Lord, your faithful and obedient servant,

“C. T. CANTUAR.”

The unhappy state of the Diocese and its needs were plainly put forth in the *Anglo-African* of December 7th, where it is said :

“As the case now stands, here is one of the Dioceses of, we will say the English Church, with a Bishop in its midst who has been forbidden to officiate in all the Dioceses of England, because of the unsoundness of his teaching; who has been formally deposed from the exercise of his office by the Metropolitan of the Province to whom he had sworn allegiance, a Bishop whose Clergy, almost to a man, repudiate his authority, and who only claims to be a Bishop *in* the Diocese, for he cannot say Bishop *of* the Diocese after the recent judgment. . . . And yet we have this Bishop claiming to be the representative of the Church which has repudiated his teaching, and seemingly intimating that a refusal to acknowledge him is to be guilty of schism, and that he and his adherents only are to be looked upon as the true representatives of the Church of England in Natal.”

The Metropolitan wrote to the Bishop of Graham's Town :

“Bishop's Court, January 13th, 1866.

. . . . “Colenso has published my private letter to him, and a long reply full of mis-statements and offensive remarks. I have written officially to the Archbishop to repudiate his statements as to myself, but I will not (if I can help it) get into public controversy with him, and reduce this great cause, as he is striving to force me to do, to the level of a personal quarrel. I hope you also will take no notice of his personalities. . . . The Dean writes me word that he should publish the sentence last Sunday. He writes cheerfully about the issue, but he sees chiefly the state of things in the capital. It is worse at D'Urban. But Calloway writes also cheerfully about the laity's resistance to Colenso; only he says they are thoroughly Erastian, and have listened to Colenso's imputations of our intentions being to overthrow Protestant principles. The Dean says the sentence will arouse bad feeling and cause excitement



for a time, but that the Church people have been looking for it, and complaining of hesitation. However, the deed is done, God knows, very reluctantly, and with much sorrow of heart."

In a letter of the same date to her son, Mrs. Gray says: "Dean Green shrinks from hastening on any suit before the unjust lawyers . . . or rather, while flesh and blood get impatient and long to do something, he feels deliberately that 'in quietness and confidence shall be his strength.' . . . Your father wrote Dr. Colenso a private letter last mail, urging him to consider once more before his excommunication. He publishes it and answers it in a pamphlet! I am sorry it was sent, but your father was so unhappy at this last step that he was anxious to try it."

But the last step had to be taken, and on Sunday, January 5th, 1866, the Dean publicly read the sentence of excommunication at the early service in the cathedral of Maritzburg.

"In the name of our LORD JESUS CHRIST, We, Robert, by divine permission, Metropolitan of the Church in the Province of Cape Town, in accordance with the decision of the Bishops of the Province in Synod assembled, do hereby, it being our office and our grief to do so, by the authority of Christ committed unto us, pass upon John William Colenso, D.D., the sentence of the greater excommunication, thereby separating him from the Communion of the Church of Christ, so long as he shall obstinately and impenitently persist in his heresy, and claim to exercise the office of a Bishop within the Province of Cape Town. And we do hereby make known to the faithful in Christ, that, being thus excluded from all communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of the Thirty-third of the Articles of Religion, 'to be taken of the whole multitude of the faithful as a heathen man and a publican' (Matthew xviii. 17, 18). Given under our hand and seal this 16th day of December, 1865.  
R. CAPETOWN."

At the same time the Metropolitan published a pastoral to

the Clergy and Laity of Natal, explaining clearly the reasons which forced this painful measure upon him and his Comprovincials.

“The heresies into which Dr. Colenso has fallen are no light or common errors. They touch the very life and being of the Christian Church, overthrow the faith of Christendom. It is not merely the distinctive teaching of the Church of England that he has impugned. He has assailed those fundamental truths of our common Christianity, which are equally cherished by the Churches of the East and the West, and by every sect and denomination of Protestant Christians. It is with Christianity itself, as a revelation from God, that he is at war.”

After briefly recapitulating the proofs of this, the Metropolitan goes on to say :

“It was for this teaching that, after having been summoned to resign his See by the whole Episcopate of England, as well as by the Clergy of your Diocese, he was deposed from his office by the united voice of all the Bishops of this Province, including the one who could not be present at the trial. . . . And it was for this teaching that it was declared by the Synod of the Province that he must be separated from the communion of the Church if he should venture to assume government over the Church of God without being restored to his office by the Archbishop of Canterbury or the Metropolitan. He has done this in spite of repeated warnings, entreaties, and protests, and no option is left to me but to carry out the resolution of the Synod. The act is of so sad, and, so far as we are concerned, of so novel a character, that it is due to you that I should state in virtue of what authority, and in obedience to what obligations, it is done. Consider what the Church of Christ is. It is a kingdom—our Lord expressly called it such. And it is a spiritual kingdom, of which He is the Head and King. It is in the world, but not of it. He has himself ordained laws for His Kingdom, and has prescribed modes for admission into it, and exclusion from it. As He has appointed the Sacrament of Baptism to be the door of entrance into it, so He has ordained