

“II. Keep ever before yourselves the life and example of Jesus Christ, as the best way of enabling you to live the life to which you devote yourselves. Remember that He came not to be ministered unto, but to minister, and would have us walk in His Steps.

“III. The object of this household being to undertake active duties in the Vineyard of the Lord, the time for common prayer will be comparatively short; cultivate, therefore, a habit of retiring within yourselves while going from one duty to another. Lift up your hearts to God in earnest ejaculations, unnoticed and unknown. Thus shall ye obtain that spirit of recollectedness and watchfulness so necessary for all; but especially for those who are engaged in directly spiritual work.

“IV. Do not be content with hearing or reading the Daily Lessons, as appointed by the Church, but use and read a portion of Holy Scripture every day for close meditation and devotion, remembering that it is the very voice of God speaking to your soul, and not to be set aside for any devotional books, however conducive they may be to piety.

“V. At the daily hour allotted for prayer and devotional reading be most exact in your use of the time. Strive to make every time of prayer a time of real communion between your soul and God, avoiding all formality and idle wanderings.

“VI. Never go to Holy Communion without having examined yourself with care, and sought for a lively contrition, and determined to correct yourself; and always with an earnest and sincere purpose of heart.

“VII. Remember that the tendency of all human works, and of all associations formed with a view to promote God's highest glory, is to degenerate—that Satan is ever nigh at hand to mar your work, and to defeat the objects of this Association, and that ordinarily he will strive to effect this in and through you—through your faults, shortcomings, infirmities, sins.

“VIII. Aim therefore earnestly and unceasingly to love one another for Christ's Sake, as sisters engaged in one common work for Him Who died for you. Remember Who it is that has said that if we love not one the other, the love of God is

not in us. In proportion as your love one towards another for God's Sake shall grow, so will your love for Him increase. It was said of the first company of the faithful, 'See how these Christians love one another;' and of every community it should be possible to say, 'See how they love one another—they have but one heart and one mind.' Where the opposite spirit reigns, there is the abode of sin—a family under the influence of the Evil One; there then will exist weariness of the work, and hate of the daily life. Strive then to grow in love towards each other; nothing will tend more to your spiritual progress, and the Lord will abundantly reward whatever you do for love's sake.

" IX. Strive to be divested of self-will and selfishness, and to be conformed to the Will of Jesus only. Be ready to make any personal sacrifice for the sake of peace.

" X. ' Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing.' ' Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility.'

" XI. Be not betrayed into speaking of the faults of others, even in confidence.

" XII. Do not make mortifying remarks. Never, I entreat you, say or do anything that may wound another; but if one offends another accidentally, or through want of watchfulness, let the offender make such amends as charity and humility dictate. Let the offended seek to forgive instantly, and to pray at once for the offender. Do not go to one another for sympathy under these trials, but go straight to God, and lay your burden at His Feet.

" XIII. Strive to be full of kindness and tenderness towards each other. Always close your heart to unjust suspicions, malicious interpretations, unkind thoughts, and rash judgments. Put the best and most charitable construction on each other's acts and words.

" XIV. Should you be unjustly accused, directly or indi-

rectly, do not seek hastily to justify yourself, but remember how your Lord bore all manner of false accusations—yea revilings, for your sake, and answer not again.

“ XV. Avoid studiously all partisanships, plottings, and undue distinctions, or favouritisms, as such things are sure sources of discord and loss of charity.

“ XVI. Be very careful to preserve a quiet, calm, sober manner, in all you do or say at home or abroad.

“ XVII. Always support one another’s authority, and never express in the presence of a stranger, or servant, an unfavourable opinion of a Sister’s order, or of her way of doing things.

“ XVIII. If you should be called on, in the performance of your duty, to reprove another, urge the obligation of the Rule, rather than as expressing your own judgment, or wishes, or views, carefully avoiding all self-assertion.

“ XIX. Pray for the Superior constantly, that God will be pleased to give her all needful graces and gifts for the office which she is appointed to fill. Seek to honour her for her office’ sake, and always address her with respect. Never murmur or complain of her, or discuss her actions or motives. Be honestly and truthfully open with her; and yet be very careful that you take no complaint to her of others, unless you are well assured that it is your duty to do so, and that you do it, not from any private feeling of your own, but for the Glory of God and the wellbeing of the Association. Bear in mind that it is her duty to see that the Rules of the House are obeyed. Receive any remarks she may have to make as to neglect on this point with meekness and gentleness, remembering that her office is delegated to her by the Bishop, and that she represents him.

“ XX. Let the Superior guard against any undue assumption of authority—any stretching of her powers beyond the true meaning and spirit of the Rules. Let her strive, for Christ’s Sake, to be the servant of all, to bear the burdens of all, to treat all with equal love and tenderness, to comfort others by her counsels, to encourage them by her example, to be a pattern for them to follow, and in gentleness and

charity to bear with the infirmities of others, not lending a ready ear to complaints as to the faults or shortcomings of those who are ever to be regarded by her as dear Sisters in Christ.

“ XXI. Those working at branch houses must pay due deference to the Sister in charge, bearing in mind that she represents the Superior.

“ XXII. Lastly, ‘ Give diligence to make your calling and election sure ; for, if ye do these things, ye shall never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ ;’ ‘ Whom, having not seen, ye love ; in Whom, though now ye see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith, even the salvation of your souls.’

“ To Him be all the glory, both now and for ever. Amen.”

From this time to the end of his life the care of the Sisters was one of the Bishop's most earnestly fulfilled duties. He superintended all their arrangements and doings, temporal and spiritual, taught them, watched over them individually, helping, checking, restraining, encouraging, praising, rebuking, as need might be—though, in truth, he was always found more ready to bestow commendation than reproof when possible. He was confessor and director to all ; and those who enjoyed this privilege look back with untold gratitude to God for having given them the blessing of such tender wise guidance. The Bishop did not lay down a precise rule for his Sisters as to the frequency of their confessions, leaving it rather to the individual wants of each ; but he was very far from discouraging them from seeking that spiritual help periodically and frequently, and was ever ready to hear them patiently and attentively. Perhaps some few passages from letters to the Sisters may tend to show the power he had of turning his mind to more detailed spiritual dealings, as well as to the wider fields of controversy. Unfortunately the supply of his spiritual counsels in writing is comparatively small, from the fact that as he was continually seeing

the Sisters—(not unfrequently, several times in the week)—there was but little occasion for writing, and his instructions were generally verbal. The few letters he wrote on such subjects are greatly valued by those to whom they were written, and they have kindly allowed the following extracts to be given.

“George, May 3rd, 1869.

“My dear Child—I have only just received your note with a mass of other documents requiring attention, and have only a few moments to reply, as we have very much yet to do in this place, and start on horseback at daybreak to-morrow. I do not think you are bound to know anything of ——’s private opinions on the subject of confession, or if you do know them, to tell her yours. Least of all are you under any obligation to tell her what steps you adopt for the discipline or comfort of your own soul. . . . I am of opinion that if any one were to ask you what your *practice* is with regard to confession, the question would be an impertinent one, and that the questioner would deserve a snub. I see no reason why the question as to the desirableness of confession should not be privately discussed among Christians; but I would rather that what is done in the Home should not be made a subject of discussion. If you *wish* to speak to ——, of course the case is different. I have no objection, nor do I object to your telling her that you come to me. You know my views on the subject. They are precisely those which, I believe, the Prayer-book inculcates. If you speak about it, do not get excited, and decline argument. Speak simply of the comfort and support you find in the practice. . . . I have great faith in the quiet earnest spirit disarming prejudice, by a simple statement as to spiritual good received. . . . Very affectionately yours, R. CAPETOWN.”

To a MEMBER of S. GEORGE’S HOME.

“My dear Child—I have just received your letter giving an account of your disobedience and wrong temper and repentance. There was, of course, a want of watchfulness, or the enemy would not have got an advantage. If the outbreak is

not exaggerated by your vehement self-denunciation, as I half suspect, there ought to have been self-chastisement, and I doubt not that there was. . . . Satisfaction will come through future self-discipline and penitential deeds. I quite think with you that as your sin was self-indulgence, so now to overcome it you must in every way deny yourself. Act this rule out, and you will render satisfaction to God, and recover grace and strength, and altogether defeat Satan, who has got an advantage over you. . . . Remember that what God most looks for is your turning entirely to Him with loathing abhorrence of your sin, and with a lasting repentance. He does not wish to see you suffer more than is needful. The father did not expel the returning prodigal from his home—the son would be as the hired servant; and, doubtless, it will be yours to live as a servant of all, secretly humbling yourself in a thousand little ways, and unworthy of the same privileges and indulgences as others. Much of this must be self-imposed. It *is* one of the heaviest punishments of sin that we often cannot, as you say, ‘undo any part of it.’ . . . It does not follow that to heap severe penances upon you, which would reach others also, would be the right thing. The punishment you must endure must be to a great degree mental, and perhaps that is the best for you. Outward penances are good, but so deceitful is the heart, that sometimes it will find pleasure in substituting these for the finer and deeper sufferings of the spirit. . . . Believe me ever, my dear child, your father in Christ,
R. CAPETOWN.”

To a MEMBER of S. GEORGE'S HOME.

“My dear Child—I did not know that you were out of temper, nor can I quite understand the state of mind which causes you so much trouble and sorrow. One has his trials in this direction, another in a different one. I am very sorry for you, and quite forgive anything you may have said. . . . If you sin greatly in the way of temper, I also do in that and in other worse ways; therefore, instead of being vexed with you, I ought and I trust that I do sympathise.—Ever affectionately yours,
R. CAPETOWN.”

To ———.

“Bishop’s Court, May 16th, 1871.

“My dear Child—You cannot unsay what you have once said. The words spoken remain. But they may be, and I trust are, blotted out of the book of God’s remembrance. If you have repented, they are forgiven. The Blood of Jesus Christ washes clean from every sin. He has borne the punishment. You have gone to your Father, and, I hope, with real contrition pleaded the One Sacrifice. You have done so in private prayer; you have done so at the altar; you have sought and received absolution,—there can be no doubt of complete forgiveness if there has been complete repentance. The only thing I think you need be anxious about is the depth and reality of your godly sorrow. Make sure of that, and you ought to have peace, for the Blood of Christ has been applied to you in His holy Sacraments. . . . I think I should make that day year by year a day of special humiliation and confession before God. I should mention the sin continually in prayer with compunction, say more especially on the day of the week in which it was committed. Try also to dwell upon the thought that God is Love,—that He has sought and found you in spite of all your grievous sins; that He must love you with a deeper love than before, now that you have turned with all your heart to Him; and take heed that you watch very anxiously over yourself. If you do not now lose your hold upon God, if you can feel that you are earnestly striving to bring your whole self into entire conformity with His Will, you must not be cast down. Your Father’s love and care will bring you safe home at last.—Ever truly yours,

“R. CAPETOWN.”

“P.S.—Of course you will tell God how you mourn over what you said, and wish you could unsay it, and beseech Him to regard the words as never spoken. If it will be any comfort to you, you may say what you like on the matter at your next confession.”

To a MEMBER of S. GEORGE'S HOME.

"My dear Child—I can see you, D.V., on Friday, and shall be quite ready to receive you. . . . I understand what you say about your difficulties. Your yearnings and longings for those from whom you are separated are not unnatural. If thoughts of them came at Holy Communion between you and your Lord, so as to take your thoughts away from Him, they cannot be right. Whether they be temptations from without, or weaknesses from within, they must be resisted and prayed against as any other thing that is wrong.—I have no time for more at present."

To ——.

"My dear Child . . . I am glad that you can speak of your life at the Home as you do. My impression is that since you have got rid of the great burden upon your conscience you have grown in things spiritual. The deep past sins will haunt you yet, and Satan is ever, as you well know, on the watch to regain lost power. You have, by God's Grace, beat him once, and I hope effectually. Watchfulness and prayer will free you entirely from his toils. . . . I have been reading to-day page 58 of Mr. Carter's *Spiritual Instructions on Holy Communion*. I think that there are passages there which would be a help to you. It is a deeply spiritual book."

To ——.

"My dear ——, You will do much better to refer the question as to how often you should go to confession to your own confessor than to me. I think it is a little bit of pride which makes you ask me rather than him. . . . The person who is dealing with your soul must know best how often you will be the better for the discipline. To some it is a great help to be frequent in confession, especially in conquering a special sin. Only don't leave it to chance, or you are very likely to shirk, and go longer without it than is wise or safe. At least that is what some people would do. I do not say necessarily it would be so with you. . . . I suppose the more

one knows one's own heart, the more pitiful one can be for others; but it is not true kindness to keep them from pain and shame which is to save their souls."

To the Same.

"My dear ——, Don't be misled by that pitiful cry that only great sinners need use confession. It has lost many a soul. My dear ——, are you not, am not I, are not all of us great sinners? Do not we all need to be cleansed in the Precious Blood of Jesus Christ? Satan tries to delude men by telling them that only great sinners need it. It is a lie of his. Seek to use confession meekly and humbly, and not expecting to conquer your faults in a day. Be patient; it is very hard to go on having to tell the same faults so often, but the hardness and shame will help you, and God's Grace always comes in slow measures—at least generally it is so. If I can help you by writing to —— or ——, I will do so, but I think you should go simply and boldly and ask him to hear your confession. No good Priest would refuse, and the more simply all these things are done the better."

To a MEMBER of S. GEORGE'S HOME.

. . . "Check the first thought of anger as the temptation comes in; when once it is in, it is often impossible to stop it. I have realised often myself how necessary it is to stop oneself at once. In the second stage of temptation sin comes in like a flood, and it is impossible to stop it or shut it out. That anger which rises in an instant against a slight shows what pride there is in the heart. Those sins of temper, this impatience, arise in a great measure from a want of humility. If pride could be conquered, you would to a great extent get rid of irritability, for does it not all come from thinking highly of oneself, and resenting being thwarted? You must try to look upon yourself as no one of importance, and then you will cease to be angry when things cross your will."

. . . "Conceit does not always show itself in deliberately

vain conceited thoughts. You would shrink with disgust from an actual vain thought, but your mind is not therefore free from conceit. Asserting your own opinion in everything, and persisting in it, as if you could not be wrong,—all this must have its origin in the thoughts, though it may be they were swift as lightning, and not dwelt upon. The grace of humility is the most beautiful you can possess; but you need not necessarily always think yourself worse than others. It is impossible for you not to know that others do things which you would not do on any account. S. Paul even, who calls himself the chief of sinners, must have known this. To attain humility we should not think of others at all, but should dwell on our own shortcomings; look more deeply into our own hearts, and consider how far we come short of our own great means of grace. So shall you obtain the grace you desire. Try especially to avoid self-complacent thoughts; they are a great snare to those whose work is praised by other people; they, more than others, should strive against self-complacency."

. . . "Take this as your motto—'Watch unto prayer.' Watching alone won't do it. Prayer alone won't do it. We must watch AND pray. Our Lord puts watching before prayer; it is sometimes more needful. Make the most of such occasions as arise in your spiritual reading for ejaculatory prayer. Whenever your soul is at all drawn to God, lift it up in a fervent ejaculation. It is by diligent use of ejaculatory prayer you must win back the lost spirit of devotion. Beseech God with earnest supplication that He will vouchsafe to give back to you the spirit of prayer. This is in some measure a hiding away of His Face. Look upon it as a punishment for that irritability and impatience of temper. Put yourself into our Lord's Hands. Dedicate yourself afresh to Him. Offer yourself anew to Him, and entreat Him that He would save you from yourself. . . . It is only by increased holiness that we come to know ourselves, and be exact in self-examination."

"You are not to think that there is no harm in repeating foolish things others may have done because they are true.

When any one through weakness or want of judgment does a thing which lays him open to ridicule, you are not to spread the evil, though it is his own fault. Every time you repeat it, it becomes a sin in you, and helps to increase the harm done."

"You think that you are too happy? . . . I have before pointed out that what our Father looks for is the turning of the whole heart and soul in true penitence to Him. He will have mercy, and not sacrifice. I could have given you, as you know, far heavier penances had I thought it agreeable to God's will, or likely to do you good. But the returning prodigal, the woman taken in adultery, illustrate how our dear Lord would have penitents dealt with. . . . You ought always to be able to receive Holy Communion, however suddenly. . . . If you are in a state of mind in accordance with the last answer in the Catechism, that is sufficient preparation."

"Do not suppose that the taking vows will in itself change your nature; the old Adam will still be there, and will never be quite rooted out till the end."

. . . "There may be too much of hearty or even boisterous mirth in your hours of relaxation; but I think this is better than a forced and unnatural restraint, and a too demure demeanour. I like myself a cheerful natural manner far better than a subdued and artificial quietness. These outward aspects, however, change with years, and circumstances, and trials."

To a PRIEST.

"You say that you are not fit to be at the head of a Clergy house. Fitness will come, like other things, in time, if there be the single eye and the continual looking up to God for guidance. I would not have you consider your unfitness too much. Admit that you are unfit, and that you want experience and spirituality,—there you are, and you must make the best of it. Seek counsel of God at each step. Watch over your own besetting faults of temper and self-reliance, and do the best you can day by day as circumstances arise. You will feel

your power and your spirituality too grow under a system of self-discipline, and through the experience gained from continued action.”

The Sisters of S. George's Home asked the Bishop to choose a motto for them, and after some consideration he chose “*Adoremus et laboremus,*” saying that it united what must be the two great objects of all religious communities—the Glory of God and the service of man—the two parts of Mary and Martha.

To the Bishop of Oxford the Metropolitan wrote soon after his arrival :

“Bishop's Court, December 3rd, 1868.

“My dear Bishop—I write you a line just to say that we have arrived here well, and find all dear to us well. I am delighted with all my ladies. They are all at work, and, I hope, happy ; and live most lovingly and harmoniously together under Rule. They have received a cordial welcome, not only from Church people but from the community. They are at work at the Hospital, House of Correction, Schools, Mission work among heathen and Malays. We are about to establish a home or refuge, for which, at this moment, Churchmen and Dissenters are all canvassing the town most harmoniously together. They are all cheerful and contented with their temporary house, and say that they will be sorry to leave it. . . . Work is opening out enough for twenty women.

“The Duke of Buckingham has been again hindering our Church here greatly. A few days ago came in the first mail since we left. Not a word about the Mandate from any one ; but a despatch to the Governor instructing him to report from time to time all vacant chaplaincies and grants in aid in *this* Diocese (*not* in Graham's Town) to the Duke, with any recommendations I may make. This little spiteful persecution is (1) In violation of the Royal instructions, which tell the Governor to present at once to me for institution any persons whom I may recommend to him ; (2) In violation of the system which has been acted upon here during the twenty-one years of my

Episcopate; (3) Would make it impossible to work the Diocese through the delays which it would occasion; (4) Is at variance with the privileges of all other religious bodies receiving State aid—Romanists, Dutch, Wesleyans, Presbyterians. These are all entirely free and uncontrolled.

“I have talked freely over the course which I shall pursue with the Governor, to whom the Duke has assigned no reasons for his extraordinary conduct. I will not argue with or complain to the Duke. That seems to be of no avail. I shall send a memorial to the Prime Minister, and furnish Douglas with copies of the same, to be sent with letters from me to the Archbishop, Mr. Gladstone, and Lord Carnarvon, praying them to bring the matter before Parliament if Mr. Disraeli will not do me justice; also, if needful, stir up this country and Parliament, which will not be a party to such gross wrong. You know my friends prevented anything being done about the Natal persecution. Now all religious bodies seem grateful to me, and we were never so harmonious. I have already received formal visits from the Roman Catholic Bishop and his Chaplain, and from the Moderator and Actuary of the Dutch Church. A leading Dutch minister some time since offered to move against the Duke’s proceedings. . . . Poor dear Archdeacon Thomas left before my return. . . . All Rondebosch was in tears when he left. They have been most kind, delicate, and liberal. The parish has unanimously prayed me to appoint Badnall in his stead.” . . .

The next mail brought sorrowful tidings of the venerable Primate’s death, and, among other letters, one from Bishop Wilberforce, telling his friend of a heavy personal grief which had come upon him almost at the same time. The Bishop of Cape Town wrote in reply :

“Bishop’s Court, December 17th, 1868.

“My dearest Bishop—I must write one line of deep and loving sympathy with you under this new and sore trial. . . . I know your heart will bleed. I have no comfort to give, for I hold that to forsake our Communion for that of Rome is a

reat sin. When will the Church of England learn that she cannot retain her children if she will not claim her full heritage of the Faith, and act, in the exercise of discipline, whatever Courts may say or do, as the Bride of Christ? I feel sure that the last thing which has slain the —— is the tolerated infidelity of Voysey. If I were his Bishop, I would try and condemn him and place another in his room, and call on the faithful to receive him. If this had been done in Williams' case, we should have broken with the State, and have been persecuted; but thousands of true-hearted men would have rallied round the Church, and many now in Rome would never have left. Men lose all hope and confidence in the Church because of these things. I have had a mournful letter from poor ——. It is this loss of faith in the Church that is killing him.

"I fear that this defection may have cost the Church of England the only man who, as Primate, was fit to guide her amidst the perils which surround her. God forgive them, and preserve you yet to vindicate and uphold the truth. Hereafter, it may be, you will see how all these sorrows were needed by you. Had all been prosperous, you might, in your position, have been wrecked yourself.—Believe me ever, my dear Bishop, your loving sympathising brother, R. CAPETOWN."

The Bishop's letters at this time naturally dwelt on the anxiety felt through the English Communion as to the successor to Archbishop Longley. He was troubled, too, at the continued silence of Government as to the Mandate, and his some cares were considerable, owing to the condition of his Clergy—two dead, one dying; three, including his valuable Dean and Archdeacon Thomas, gone; another leaving, and several absent. The bright spot was his Sisterhood. "I feel," he wrote to Miss Cole (December 16th, 1868), "that they are loyal and dutiful daughters. I am in treaty for a property near the Cathedral, which will give us room for enlargement. If we purchase it, we shall begin a Refuge there at once, and have class-rooms. These are already greatly needed, for the poor claim the Sisters for their own, and come a great deal to them.

Miss Fair makes an excellent Superior. She is very gentle, sensible, and good. Remember that we want more ladies. Any that you can recommend can come at any time. In point of fact, all feel how impossible it is with our present staff to grapple with a quarter of the work in Cape Town, with its 8,000 Mahometans and 8,000 heathen. The poverty just now is very great. I think that the inhabitants have raised near £300 to begin the Refuge. Clearly before long we must do something for female education, and for this I am inclined to look to Clewer." . . .

"We have not got half settled yet," the Bishop wrote, January 1st, 1869, "and the Bishops will be here for the consecration and Provincial Synod within a fortnight." They came as expected; *i.e.* the Bishops of Graham's Town, S. Helena, and Free State; and on January 25th, the Conversion of S. Paul, the consecration took place,—a crowded congregation assisting at a ceremony so long and so greatly desired by the faithful in Africa. It was a bright hearty service:—the Bishop of Graham's Town preached, and a large number of persons communicated with the new Bishop. The Bishop writes to Mr. Douglas, February 3rd, 1869: "It is due to you, both as a dear friend and as one of the secretaries of my Association, that I should announce to you the consecration of Bishop Macrorie. It took place on Sunday last, the Feast of the Conversion of S. Paul, in the Cathedral Church of Cape Town. . . . I need not tell you at what cost and inconvenience the Bishops came together. . . . At least I trust that the world will believe that we are in earnest, and that we will not compromise the Honour or the Truth of our Lord, or the character of this branch of the Church as a true witness for Christ, whatever the consequences may be. The consecration excited the very deepest interest: Churchmen came in from a great distance; the Cathedral was crammed, many had to go away. The communicants were very numerous—offertory, £78. Yesterday, being the Feast of the Purification, we had a parting service before our dear brother departed for his trying field of labour. Though the notice was short, we had a good congregation, and nearly 100 com-

municants. He left us calm, collected, gentle as ever, quietly resolved, conscious that he has a cross to bear. People here took greatly to him during the short time that he was with us; they were especially pleased with his preaching. . . . Very many here believe that what is really at stake is Christianity as a revelation from God; and whatever perplexities may surround this question, they believe that the step we have taken was needed, and that it is a right one in the sight of God. We must follow our Brother with our prayers. He will greatly need and value them. . . . We have all felt exceeding comfort, though sorrowing for Colenso, because we believe, without a shadow of doubt, that we have done what God would have us do."

The Bishop of Oxford wrote, on hearing of the consecration:

"Windsor Castle, March 22nd, 1869.

"My dearest Brother—I have received your most welcome letter, cheering in every way. I cannot help believing that all has been even manifestly overruled for the good of Christ's Church in this matter. If we had with much difficulty and opposition managed the consecration here, there would have remained questions and difficulties which are all solved at once by the manful and unquestioned exercise of your own power out in the Colony. May God bless the great event, and order the future so that truth and peace may be indeed secured." . . .

"Our consecration was most successful," the Metropolitan wrote, February 3rd, 1869. "The service made an impression. We had Processionals and Recessionals for the first time. The opposition of unbelievers, State-and-Church men, and Evangelicals, all of whom club together on these occasions, was of the feeblest kind. The interest excited here has been very great. Bishop Macrorie sailed yesterday in good heart. He is very quiet and gentle, but, I believe, full of faith. Our people took greatly to him, and they liked his preaching. He is greatly calculated to win. He will probably meet with both opposition and insult from Colenso's supporters in Natal, but this

will do no harm. He had a cordial welcome here, and carried off £200 in his pocket, of which nearly £100 was given here. I do not expect that I have done with Natal troubles, but we are all greatly relieved in mind—the deed is done, and we are thankful. Graham's Town is gone, S. Helena returns to-morrow; Free State in his wagon across the Karroo on Monday. He has had 1,800 miles in an African summer over an African desert. I hope the world will believe that we mean what we say, and that we have convictions. All the Dutch ministers and others came to church, to show that they were of one heart with us in the matter. The Church only needs to show a good front to the world to gain a victory. Men believe that we have no convictions. When Bishops come by land and sea, through storms and over deserts, to do a deed like this, at great cost and personal sacrifice, they preach very effectually. I am sure that our people have learnt a great deal by this consecration. Macrorie's preaching is telling; on board ship all seem to have been greatly attached to him. We had a parting service in the Cathedral, on the Feast of the Purification, at which, with scarce any notice, there were near 100 communicants."

The Synod also had been satisfactory:—"We worked at our subjects in Conference or in Synod every day from 10 to 5. We have, I hope, taken a great step towards the more complete organisation of the Church in these parts. Our conclusions were always unanimous.

"Sophy is knocked up by her labours as clerk during our Synod. Louisa's health makes us anxious."

Early in March the Bishop and Mrs. Gray started on a Visitation. From Beaufort the Bishop wrote—

"March 31st.

"We are now at what used to be the Ultima Thule of the Visitation, but this time I go beyond a giro of 350 miles, to Frazerburg, Schiet-fontein, and Victoria, returning here in about three weeks' time. . . . I find the work generally sluggish in the Diocese. The seven years of drought and poverty have

dispirited all. I am afraid that I am getting, myself, too old and worn to throw much new life into the system."

And he wrote to his sister from

"Ondtshoarn, April 24th, 1869.

"Sophy and I have been out nearly seven weeks, during which we have traversed a very rough part of the Diocese, and visited localities which I have never been able to reach before. We have been nearly five weeks in the Karroo. I hope to reach home some time in June, when the rains will have set in. It would occupy full six months to traverse my whole Diocese, and there are still parts of it which, after twenty-two years of incessant travelling, I have never been able to reach. As years creep on (and I am close upon sixty), I feel the fatigue of these somewhat exhausting journeys, and should rejoice to get another Diocese lopped off; but it would take £7,000 to effect this, and whence is the money to come from? . . . You would have been moved to see how the coloured people clustered round me at Frazerburg, a village created within the last twelve years, and whence I had never been before. Several prayed to be prepared for Holy Baptism—all asked for a school. They have undertaken to build a school chapel, I giving them wood and iron and glass. Here, at this place, I am asked to take up three new stations. Work opens out everywhere, and I find it very difficult not to take it up, and yet in doing so, I cripple, and even risk the maintenance of posts already occupied. This year the Voluntary principle will probably be adopted by our Parliament, and S. P. G. threatens me with a further reduction. . . . Sophy is much better, though not yet strong. The long days often knock her up. We have lived half our time of late in the open air, taking most of our meals during outspan, and have had enough of daily picnics!"

To the Right Hon. JOHN MOWBRAY, M.P.

"April 24th, 1869.

The atmosphere of the House of Commons is not a

healthy one for any man. I do not feel it necessary to reply to his Grace of Buckingham. He insinuates untruths, however, if he does not state them, and he implicates Dizzy, for *he* told me that the matter about the mandate was not before him, whereas the Duke says it had been submitted to him, some time before I saw him, in writing. I did receive letters from him, but not upon the point—the mandate—and the simple fact of which I complain, he admits, viz., that in May he invited the Archbishop to apply for a mandate, and that he let me leave in October, and the Archbishop die in November, without either letting him or me know what he meant to do, though we both repeatedly asked for a decision, and the Archbishop told me before I left that he was as much hurt as myself at the treatment of the Duke. Well, they are gone. As to Gladstone, his great sin is proposing a measure involving robbery and sacrilege. I cannot get over that, but I confess that if his proposals as to property were fairer, I should submit to his disestablishment plan (which is admirable) very complacently. I do not believe that the Church of England, in its present relations with the State, can continue long truly to witness to Christ. I have publicly said these fifteen years that if she did not destroy her final Court of Appeal, it would destroy her. It will, I am sure, be a chief element in the overthrow of her as an Establishment, because her most devoted sons feel that it represents not the Church but the world, and as such must be antagonistic to the Faith. Gladstone's scheme simply invites the Church in Ireland to do what the Colonial Churches have already done. I suppose that he has proposed harder terms than he expects to carry, leaving it to Conservatives in the House of Lords to demand better. His proposal to give the Church nothing, but only to respect the vested life interests of her present ministers, while he gives the Romanists fourteen years' purchase, is monstrous, especially as he spoke last year of its retaining three-fifths of its income. Let him give the Church £8,000,000, and content himself with stealing the other eight, and I shall be satisfied. The Irish Church would then only have to carry out into practice the

Reports of the Lambeth Conference as to Synods and Court of Appeal, and it would be safe, and probably a new life would be infused into it, if it did not rush into Protestant extremes. If it would take up true Catholic grounds, it would gain upon Rome daily. If Protestantism is to be its watchword, it will die out in half a century."

The sort of kindly watchfulness exercised by the Bishop over his little community at Cape Town may be seen by the following letter, written during this Visitation.

To Miss FAIR.

"Beaufort, March 30th, 1869.

"I must write you a few lines before I plunge deeper into the Karroo, if only to express my satisfaction at hearing that you are all good children, and going on as well as could be expected without the benefit of my snubs. I have, however, a further satisfaction in giving you an extract from a letter lately received from Bishop Tozer. It will tend, I trust, to keep you humble. At all events it will give you an insight into the character of our private communications when we write to each other about our special difficulties. 'I shall watch,' he says, 'with great interest the experiment you are making of a *quasi* Sisterhood. I don't, as you know, pretend to have any deep acquaintance with the lady portion of the world, but if there ever were a project from which I should shrink back with almost instinctive terror, it is that of bringing over the wide Atlantic eight independent ladies, with any sort of hope that they will run comfortably in harness for any given period. If you succeed, as I trust you may, I think this will not be the least among your many and heroic feats, but I confess that your position on the barouche seat, even when I contemplate that dizzy eminence from so great a distance as Zanzibar, well nigh unnerves me.' Now have you quite sunk to the ground? You will not at least be surprised at my self-distrust as to management of ladies. Well, they are some of them not harder to manage than men! Joking apart, I am glad to hear that all is

going on tolerably well. You shall have my house at Kalk Bay, if any of you want a change.' . . . Best love to the dear Sisters. The blessing of the God of Peace be with you all.—
Your affectionate father in Christ, R. CAPE TOWN."

The next letters convey an account of one of those terrible fires from which the African Colonists so often suffer. The Bishop and Mrs. Gray wrote a joint letter to their son :

"Forest Hall, Plett Bay, May 11th, 1869

"My dearest boy—We are shut up here at Mr. Newdegate's by a rainy day. It is the one day of rest which we allowed ourselves during this Visitation, and we had meant to employ it in exploring some part of this beautiful country, but, instead of this, I am reading up and writing up. We came here yesterday through the blackened remains of the noble virgin forest, which was destroyed by the great fire which took place just before we left home. Newdegate had just finished a fine large house. Had his roof been thatched instead of covered with zinc, it would inevitably have been burnt down. So little is this district inhabited, that he is still surrounded by tigers and baboons. We had a very hard and hot week. On Sunday (while unwell) I had three sermons, 120 communicants, and an Ordination at George. On Monday a bustling day, and a great gathering at George, when presents were made to the Archdeacon and Mrs. Badnall on leaving, and an address to me. After a sleepless night we rode off at daybreak to Schoonberg,—horses very restive. We reached Schoonberg only just in time for me to change leather breeches and jack-boots for robes, and to rush into church. Next morning we were off again for Lyons (?), forty-five miles. Very hot, horses very tired, without water. Next day, Ascension Day, communion, confirmation, two services, evening meeting, and looking up of people all rest of day. Friday, over a new mountain pass to Avontown in Longkloof, and from thence over the new noble road to the Knysna and Plett Bay. We slept at the old Convict Station, and had a beautiful ride of eight hours on Saturday to Plett Bay, where I had bought a very nice house and valuable

piece of land for the Mission. Monday, long service, confirmation, and communion in morning. Then six miles' walk for afternoon service; back just in time for evening service at the Mission Chapel. Your mother stands her work well, but she gets rest whenever not actually travelling. We turn back towards the Cape to-morrow, D.V., riding a long day to the Knysna. Our horses have carried us very well. My last morning at George was spent in writing a reply to the Duke of Buckingham's statement and the *Times* article. I am so sick of controversy that I should have left it alone, had not Badnall thought that I should reply. Of course I confined myself to a correction of mis-statements as to certain facts. Luckily I had with me my book containing copies of my letters. It would have been better if I had also had the Colonial Office letters."

(Here Mrs. Gray takes up the letter.) "Knysna, May 14th. . . . Though I stand my work very well when out in the air, I feel very tired when I do sit down, and cannot collect my ideas to write letters. I was not well at George, where it was very hot, but after the first two days' riding it became cool and showery, and I have got on much better. The horses have stood their work better than usual, and are quite fresh and frisky, which makes it much easier. The one day that my horse got so tired I was very near giving in myself. The Knysna looks lovely as ever, though the fire has destroyed so much of it; but where it was only green veldt it is already green again, and there is only one small piece of burnt forest visible from here, and that is a good way off, and only when the light falls on it can one see that it is black. The village had the most wonderfully narrow escape. It was surrounded, all the tops of the hills on fire, and only the narrow flat between them and the lake left, and two miles of it burnt to the water's edge, when the wind suddenly changed and carried it all away. The Barringtons were all but safe, the fire having passed them when this change came, and in five minutes all was gone. We are going up there on Saturday to see them and condole, but it is very sad to see the forest where it is

really burnt out, as it is in many places, and I fear that beautiful Westford is one of the worst. Many people think that it was so hot and crisp that the trees might have taken fire by friction, but I am not disposed to believe that. The wind was a hurricane, and the least spark carried on it would light again, and quantities of bits of burning wood or fern flew for immense distances, so that in many places the burn is all in patches, some left green and surrounded by black patches. Mr. Newdegate lost 1,500 acres of his best forest. The birds dropped down smothered with smoke, and the poor little bucks were found with their little feet burnt off with running about among the hot ashes." . . .

The Bishop completes the account of the forest fire in a letter to Mr. Edward Gray :

"Mossel Bay, May 24th, 1869.

. . . "Having nothing to do on the Queen's birthday, I am able to write letters. We have reached this place in my Visitation, having been out nearly three months. We are not so weary as when we left George. It speaks well for our vigour to say that the 300 miles' ride freshened us up, but it is so. I never saw any more distressing inanimate sight than Darnell's property. Everything except the ground itself on a whole estate is destroyed. His magnificent forest is one black mass; a most beautiful spot has been utterly wasted. The whole country with very fine patches of forest up to Barrington's house has been destroyed. . . . Barrington's calmness is unruffled; he began to rebuild the day after the fire. We rode up to see him. The desolation over a vast region is great. . . .

"I watch the Irish Bill. If the money matter can be settled on fair terms, I shall not break my heart about disestablishment. I am telling the Governor that if our Voluntaries will deal with us as Gladstone does with Maynooth, I will support them. On my return home I must summon both Provincial and Diocesan Synod, then probably make another Visitation up the western coast. This long Visitation has satisfied me that I cannot work this whole Diocese efficiently. New

Missions need to be started in various directions, and it requires another and a fresh man to do this."

To the BISHOP of BOMBAY.

"Riversdale, May 27th, 1869.

"My dear Bishop—Your interesting letter reached me during my Visitation. . . . It is drawing to a close. We have this time been more to the north than on any former occasion—*e.g.*, to Frazerburg and Schiet-fontein—and have had an interesting but somewhat wearisome journey. The temporal condition of the country is very sad; no one has any money; men barter, not buy. Property is almost unsaleable. The Church work is generally prospering, and fresh demands come upon me from many quarters. I have taken up work at Frazerburg, on the sea-coast here and elsewhere. Walter's memory is tenderly cherished at Victoria. Had his life been spared he would have done a considerable work there. . . . Gething (?) is acceptable at Beaufort. . . . The whole Archdeaconry is mourning over the loss of Badnall; at every place they speak of him with the deepest affection. The change in George is very remarkable. . . . You would see dear Rattle's death; I hear of his work from old pupils in the country. . . . Your letter was very interesting to me. I shall always be glad to have information respecting the work to be done among your twelve million, and the prospects before you and your plans. You have a noble field. I fear that societies will do little for you. You must conceive your own designs, and throw yourself largely upon India for support."

The Bishop reached home, June 12th, to be immersed in fresh and pressing occupation, to which the gaps in his ecclesiastical staff added considerably. The health of his eldest daughter, Mrs. Glover, was also an anxiety. "Dearest Louisa does not get better; she seems very feeble," he wrote in his first letters from home. Archdeacon Glover was urged by the doctors to take his wife to England, and the Bishop wrote accordingly

To the Rev. the Hon. HENRY DOUGLAS.

“If I were in England I should be disposed to see whether I could not connect a Brotherhood with the Kafir College which Glover has to leave, who might take up Mission work among Mahometans, and education in Cape Town. I may yet write to Benson of Cowley about this.”

In July 1872 the Bishop wrote again on the same subject. “I am really anxious to found a Brotherhood which might take up the Mahometan work, and train teachers for the Cape Town schools who might live at the Home with the brothers, and if —— resigns, as he proposes, might take charge of S. John’s. The income arising from the church and schools would almost support them, and I think people would give. If I could find one really good man to begin with, I would let the work gradually grow up like the Sisterhood.”

To the BISHOP of OXFORD.

“Bishop’s Court, June 17th, 1869.

“I have just returned from a long Visitation over a portion of the Diocese. I cannot traverse the whole in less than six months, and I hope to live to see it divided. In spite of extreme poverty the Church is taking root in the land;—its position is far stronger than it was a few years ago. My chief reason for writing now is to say that my son-in-law Glover, who has been working in this Diocese most faithfully for sixteen years as Parish Priest, Warden of the Native College, and (by desire of the Archdeaconry of George) Badnall’s successor in the office of Archdeacon, is constrained by the failing health of my child to return to England. I am very anxious to get him some useful post, and I am sure that you will, if you can, assist me. . . . The letters from Macrorie are most cheering. He is evidently winning his way. Palmer’s and Coleridge’s opinion ought to make the Archbishops feel ashamed of their insults to me. York has sent back my letter to him communicating Macrorie’s consecration, and requesting him to communicate the fact to the Bishops of his Province. It has come to

me with 'Refused' on the outside!!! I am deeply grieved to see that the dear Bishop of Salisbury does not rally. I watch the Irish question with very deep interest. I do not care for the disestablishment, but no sophistry can justify spoliation, and this is spoliation. I think that we may live to see the Church of England disestablished. I am sure that our children will. Diamonds still continue to be found on our frontier, or beyond it, but the country does not rise in prosperity."

The Bishop watched, as he said, the Irish Church question with the keenest interest—repeatedly expressing himself as "rather thankful than otherwise" for disestablishment; but the matter of disendowment he thought unjust. "I am no more in love with Gladstone than I am with Dizzy," he wrote; "for I think he has simply spoiled the Irish Church, and dealt out great injustice to it." And again: "I hope the Irish Church may be disestablished with as little loss of endowment as possible. I cannot stand Gladstone's wholesale robbery. I should not break my heart if the Church of England were disestablished. If it were, and kept its property, it would soon cover the land."

To Mrs. WILLIAMSON.

"Bishop's Court, July 6th, 1869.

"My dearest Annie—I have not much to say, but I suppose you will be writing bitter things in your heart against me if I do not send you a line. Just now I am uneasy at not being able to get a successor in George Archdeaconry, or Warden at Zonnebloem. You will, I am sure, be pleased to hear that all at Natal is going on very well. In a late letter the Bishop says that all things are going on so smoothly that it makes him tremble; that he does not hear of any work being done by Colenso; that apparently if he had three or four more earnest men, and means to maintain them, he could carry everything before him. The world said 'Consecrate, and you will add immensely to the evils which now afflict Natal,—there will be a vast increase of bitterness, and controversy will be intensified.' The facts are that up to the period of the Bishop going

there all the papers were full of violent letters, that now there seems a perfect lull. The subject is scarcely ever alluded to. The Bishop's work is daily increasing. Colenso seems nowhere. It is, I believe, an answer to prayer, and the reward of faithfulness. Of course Satan is only foiled; he is not yet thoroughly defeated. The Synod of Graham's Town is now sitting; the Bishop of Maritzburg has called his for July 21st; mine is summoned for January 18th; the Provincial for January 31st. I suppose dearest Louisa will leave us in September. I shall feel her departure very much."

To ——.

"I think people ought to guard against the inclination to judge and disparage others: it is the sin of Churchmen in this day. Men give free scope to their opinions with regard to others, and to their tongues in expressing those opinions. It recoils upon those who yield to the temptation by injuring their own moral and spiritual state. —— in a late letter has fallen foul of the Bishop of Oxford; the Bishop of Lincoln (Wordsworth), whom I think one of the noblest men of the day; the Bishop of Lichfield (Selwyn), another really great man; and the Vicar of Leeds, with I know not how many more. . . . Why should we not rather thank God for giving us such very noble men as the Bishop of Lincoln? A Church seldom has many such men at one time in it. It is not a healthy state which leads the mind to dwell disparagingly on the weak points of a good man. In our day there is a tendency to denounce eminent men for points on which they may differ from us (and there ever must be some such points), rather than to be thankful for the marvellous real unity to be found among us in all essential truth. I think that the mind should be constrained to dwell on the good side of those around, especially of the Fathers of the Church, rather than the evil. I think that you wrong the Bishop of Oxford (Wilberforce) in speaking of his view of the Real Presence as *subjective*. He believes, if I mistake him not, in a real objective Presence in the elements, but only during the sacrament. That ended, the presence no

longer abides. That is very different from what I regard as the subjective view. Whether it is right or wrong is another matter." . . .

A most overwhelming sorrow came upon the Metropolitan at this time in connection with the Free State, which tried him almost more than any sorrow he had ever yet known; and Mrs. Gray had a severe illness also, which was in fact the beginning of her last illness, while the Bishop was also looking forward sadly to parting with his eldest daughter, whose health became increasingly frail. "As the time approaches for losing Louisa and Glover, I feel very sorry," he wrote. "I am just sixty, and very probably we shall not meet again. One of the most discouraging things in the Colonial Church is the continually dropping off of the best men, upon whom one has learned to lean. I have lost ten in a year."

In addition to all these troubles the Bishop was worried by the seemingly unfair decisions of the Courts about Church property in Natal. I had paid everything in Natal two years ago," he writes to his brother (September 3rd, 1869). "The utter unfairness of secular judges on all Church questions is wonderful. I, Robert Gray, bought or had given me by private individuals, or by Government in Natal, certain lands which I had vested in Robert Gray, Bishop of Cape Town, and his successors in the said See. Colenso calls upon me to appear before the Natal Courts to show cause why that Court should not declare that that property was vested in T. W. Colenso, Bishop of Natal, and his successors in that See. I appear and say that I know nothing except that it was acquired by me, and vested in myself. The Court by a majority,—Connor dissenting,—adjudge that it is vested in Colenso, and cast me in costs. The case there and here cost me £200 more or less. I appeal, (Connor strongly urged it, disgusted partly at costs being given when the Court was divided, which they had just before refused to give in another case on this ground). On reaching England I consult with many as to my duty. All say, It is your duty to carry out the Appeal. Sir R. Palmer said, It is

a clear case; the Council cannot decide against you. I advise you not to appeal on spiritual questions, for there is a current of opinion in such cases against ecclesiastical assumption of jurisdictions, but fight your battle on questions of property. These are plain cases, and you will have fair play. You see what justice one gets! They cannot say that the property is in Colenso, but they tell the very man who bought it and vested it in himself, that it is not his, and they make me pay the costs in a judgment which they upset! . . . No wonder that Churchmen think the less they have to do with the State and its Courts, the better chance they have of justice! Well, I trust this is the last that I shall ever have to do with them. It will take some time to get me out of debt, but expenses increase upon me. If I have to go to the State, it will cost me £200.

“September 15th.—The whole costs will be £700 more or less. I mean to pay this out of my private purse. . . I have some satisfaction in making this last sacrifice to save the temporalities of the Church, but I am indignant at the meanness and injustice in charging me with Dean Green's proceedings. . . . If I were not a worn-out man, I would tackle these judges, but I should only draw down, I suppose, more abuse, and I am content to let the matter alone. I have £1,000 given by the dear Kebles to be appropriated as I wish, and with reference to Natal, out of which I could pay these expenses, but I wish to keep that intact for some endowment ‘in memoriam.’ I feel that I am justified in giving it to my Diocese; Keble left it wholly to me to decide. I should like to have given it to my Chapter.”

To Mrs. WILLIAMSON.

“September 10th, 1869.

“My ladies are now in their new house, and are charmed with it, as well they may be. It has cost altogether £2,000, and I have been obliged to keep half this on mortgage. I opened the Oratory on Wednesday with Holy Communion, a good number of Clergy being present. We have now six penitents, who are

going on very well. There are ten Sisters' bedrooms, a beautiful dormitory capable of holding twenty, capital penitents' dining and sitting rooms, wash-houses, yards, garden, all in the heart of the town, and within a stone's throw of the Cathedral. I want sadly some more Sisters, but I have hardly spirit or energy left for anything."

Shortly after this the Bishop started again on Visitation, Mrs. Gray as usual accompanying him, though now her health was very seriously failing, and one marvels how she could bear the great fatigue and discomforts of travelling. Nothing but her boundless devotion to her husband and his work, and a patient unselfish courage rarely met with, could have enabled her to go on. The Bishop was not at this time really uneasy about her. He writes to his son :

"Clanwilliam, October 9th, 1869.

"My dearest Charlie . . . We have been out nearly three weeks, travelling over the bays to this place. Your mother is not, I think, much better, and has suffered from the heat here ; and I have not been well, but you know we are growing old. I speak of myself, now, as between sixty and seventy, having reached sixty last Sunday. The coloured work, through the greater part of the Malmesbury parish, is very encouraging. Belson works wonderfully well . . . We go from here, by a great round, to the Cold Bokkeveld, to our Mission Station. Last time we rode the distance from this in a day and a half ; —we shall now spend five days on the journey, because the Eland's Kloof Pass is impassable for a carriage. We are travelling this time in the Governor's *Spider*, an imported American carriage which he has lent us—very light, a mere skeleton. He went up to the Free State in it with two ponies ; over the sands of the country we have traversed it is heavy work for four. . . . Poor Loui is, I am afraid, a frail little body. Glover's departure is universally regretted.

"From a letter of the Archbishop of Canterbury, to some persons in Natal, advising them to keep aloof from both parties, I learn that Colenso has petitioned the Queen against me.

Nothing will induce me again to go to law before the Judicial Committee of Privy Council. There is no justice to be obtained by the Church from secular Courts; they are entirely governed by their prejudices and popular opinion. We shall probably have, in our Provincial Synod, to protest against the act of the Archbishop of Canterbury for—

“I. Interfering uncanonically in the affairs of this Province, with which he has no connection ecclesiastically or legally.

“II. Assuming a *quasi* universal Episcopate over our Communion.

“III. Defying the judgment of his own Provincial Synod, which, he alone dissenting, declared Colenso canonically deposed.

“IV. Apparently encouraging our people not to hold communion with us.

“There seems to be no real end of our troubles and trials.—Ever, my dearest boy, your affectionate father,

“R. CAPETOWN.”

To Mrs. MOWBRAY.

“Clanwilliam, October 9th, 1869.

. . . “I ought to go on to Namaqua Land, 250 miles farther, over a desolate land where in parts there is no water, or houses, or forage, but neither I nor Sophy are quite up to it, nor our horses, and I have to return to prepare for my two Synods, and other anxious work. The Archbishop of Canterbury has been writing one of his wrongheaded letters to some people in Natal, really meant to uphold Colenso and induce people to keep aloof from Bishop Macrorie. . . . He little knows how much these escapades are helping forward the disestablishment of the Church of England. A disestablished Archbishop would know his own position in the Church, which he clearly does not, but, in consequence of his worldly position, esteems himself ‘*alterius orbis Papa*.’ . . . I am glad to see that John is going to speak at the Liverpool Congress. We seem going, in the political world, at a railroad pace into revolution. You will probably live to see the Church of England dis-

established, if at sixty I do not. I do not myself see how, in the present state of things she can continue truly to witness for Christ while established; and as I believe that there is yet a great career before her, and that God has a great work for her, if untrammelled, to do in the world, I look complacently at the progress of events."

A letter written from Clanwilliam at this time gives a very clear account of the Bishop's work.

To the Rev. the Hon. HENRY DOUGLAS.

"October 8th, 1869.

... "The work in my Diocese is continually growing . . . the poverty of the country very great. The chief difficulty of our work consists in this, that the Dutch own the land, and that our English population is everywhere, but always in small numbers; while over a great part of the country the heathen, who outnumber Europeans, are uncared for. We have at present 45 Clergy, 30 Catechists, about 100 schools, chiefly mission. Nearly everywhere progress is made. Last week, in one parish (Malmesbury), I confirmed full 150 coloured people, and had 250 Communicants at several stations. Scarce a day passes without applications from one quarter or another for extension of the work, while I am paying for that already established, at the rate of £300 a year beyond any known source of income. Nearly the whole country to the north of this, where we are continually engaged in a war of extermination with Corannas and Bushmen, is uncared for. On arriving at this village, which is one of the most desolate and outlying portions of my Diocese, I received by one post three applications for help. . . . I have unceasing applications of a similar character from every part of South Africa."

To the Rev. CHARLES N. GRAY.

"Bishop's Court, November 2nd, 1869.

... "We have just got back from my second Visitation, which occupied just the time that the Glovers' voyage would

consume. Your mother is not the better for her journey, but she is not worse. She is again under Ebden. I hope there is nothing serious, but her complaint has not given way to medicine. This keeps her weak, and in some pain; she cannot ride, or walk much. The Visitation was fairly satisfactory. I am sending an account of it to Bullock, who is publishing part of my last Visitation Journal in the Mission Field. Having had seven years of drought, followed in the beginning of the year by terribly destructive fires, we have last week had fearful floods which have devastated large portions of the country. At Beaufort the damage arising from the bursting of the dam or lake is rated at £60,000. About twenty chief houses are washed away; our church, school, parsonage, safe. The flood came right against the school, a nice stone building; while the mission chapel farther off fell at once, it withstood the shock. In some places the rivers rose and carried off crops, land, persons, horses, oxen, pigs, etc. We are an afflicted country, as regards spiritual and temporal things."

To the Same.

"Bishop's Court, December 1st, 1869.

. . . "What wonderful questions on Church and State are being discussed all over the world! If Rome believed a General Council to be what Constance believed it to be, I should have greater hope of the future, as regards the Church, than I can now have. I cannot understand this rush into Ultramontaniam, and this development of Mariolatry. Rome, such as Ultramontanes would make it, cannot (as it seems to me) be the Church which shall lift up the standard of the Lord against the coming Antichrist. She drives would-be believers into infidelity. Her position and yearnings are to me incomprehensible. In England, clearly and very rapidly the State is throwing off not the Church only but Christianity also. I fear that you will have a purely secular State education, which a few years ago I thought an impossibility; and that this will swallow up gradually our whole existing system. The way in which the mind of the nation seems inclined to

rush into looseness is very alarming. Your mother does not throw off her complaint, and it keeps her weak, so that she cannot take much exercise. She has not, however, lost flesh, and her doctor has not been to her for a week. I am hard at work at Canons. I have hardly done anything else since I came home. I work all the week, and discuss, every Monday, for a day the Canons I have framed with the Dean, Archdeacon Ogilvie, and Chancellor Barrow, delegate from Graham's Town. These, with charges and addresses and matter for the Diocesan Synod, will keep me going till January 18th, when the Diocesan Synod meets."

TO JOHN MOWBRAY, Esq., M.P.

"We are just discussing the very questions the Irish Church is discussing. The real difficulty is the precise position of the laity. If they occupy in our reformed Churches a position in accordance with Scripture and primitive antiquity, we shall, I think, be the centre round which Christianity will gather. If they grasp a power, or are allowed to do so, beyond this, Rome will ride roughshod over prostrate Churches. I rely upon Trench more than upon any other man in Ireland."

Mrs. Gray's health was meanwhile certainly failing more and more, though the Bishop hardly allowed himself to think her worse. "Sophy continues much the same," he wrote November 13th, 1869, to his sister. "She cannot take much exercise, and lies down a good deal. Dr. Ebden does not, however, seem at all anxious about her. . . . I too, thank God, am well, though, as I tell every one now, an old gentleman between sixty and seventy! I think now that if my Synods were over and our posts filled, I should have comparatively easy work; but so one goes on looking for rest here, but it flies before you like the rainbow which you can never reach. I have to preach unceasingly, and very very little time for sermons, or even for reading my Bible. I am always wishing to write to Emily, but my table is always covered, as at this moment, with a pile of unanswered letters, and it is not because I am idle, for I work as hard as most men."

Rest indeed was not to come, or freedom from sorrow. The December mail brought tidings, sudden and unexpected to her parents, who had not realised danger, of their eldest daughter having died on November 4th, 1869.

To the BISHOP of BOMBAY.

. . . "I reserve my great sorrow for the last—my dearest child Louisa is taken from us. She was, you know, an invalid. On the voyage she was remarkably well. Worsley gave up his living to Glover, S. Oxon readily appointing him. She was in London bright and lively, making all her arrangements. Glover had gone out to see Bullock. She went out shopping, but soon came back on foot, apparently feeling ill. She reached my brother's door, knocked, and sank down. With the aid of the servants she walked upstairs, tried to undress, and fell. On Glover's return he found her in this state. She had not spoken, and she died after sixteen hours, without exchanging word or look with him. 'The Lord hath given, and the Lord hath taken away.' You know how precious she was to us."

"Our darling child's departure is the first break in our happy family where all have loved each other," the Bishop wrote to Mr. Edward Gray, December 16th. "The call has been sudden, but it comes from her Father and our Father, and we bow to it. His blessed Will be done, whatever it be. She cannot come back to us; but we shall, I trust, one day join her before the Throne. She was very precious to me. I love my girls all dearly, but, perhaps, she was the nearest to my heart. She used as a child and as a girl, till she married, to tell all her faults to me."

And to his son he wrote, "You will be glad to hear that we are all well, and resigned to God's Will in calling away our sweet child. Our previous accounts of her led us to hope that she would recover health and strength in a colder climate. It was sad for Edward that he could not exchange one parting word or look with her to whom he had been so tender and

devoted; the unconsciousness must have been the greatest trial. How would one word, one look, have been prized! God's will be done. She is, I trust, happier than with us, who loved her very dearly. Agnes and Blanche were, I think, more deferentially attached to her than I remember to have seen in sisters before. Dear children, they are very nice. Your mother just like herself—as you may suppose, tranquil and collected, going about her work as usual. I have offered Edward the Archdeaconry again, or to live with us as Chaplain till something turns up. The news reached me just as I was to have a party of thirty here—Clergy and families—to discuss matters to be brought before the Synod. Only few came, but we went through the work to be done. That day's post brought me forty letters—many of them very anxious:—Merri-man declining, after all, to go as Bishop to the State;—Bishop Welby doubting whether he can come to our Synod. . . . I fear now for the Free State. It will fall to me to take care of it, and as I cannot effectually do this, it will grow weaker and weaker. I have full forty folio sheets of Canons prepared for the Provincial Synod, and written out by your mother. We have still several services to prepare. Take care of yourself, my dearest boy. I try not to love one child more than another, but you, perhaps because you are absent, seem nearest to my heart.”

The shadow of a greater sorrow still was hanging over the Bishop when he wrote the following touching letter to his brother:—

“Bishop's Court, January 13th, 1870.

. . . “Sophy is no better as to her complaint, but a little stronger. When I can, I now put her on her horse for an hour and a half, and walk by her side. But we have seldom more than one day in the week that we can do this. She is now doing too much in the way of preparing accounts and statistics for the Synod. . . . You talk about my going to England. My dear Edward, I would not move a little finger for anything this world has to give. I have far more of God's good gifts

than I deserve. All that I do feel is that from circumstances I have been so overworked that I have never had time to write sermons as I ought, or to read theology, and first of all in this line, my Bible. My work is all badly done, because of necessity hurriedly. All that I wish for, is full forgiveness, and the cleansing from all sin. I want nothing this world can give. Never trouble your head therefore about me. I would go anywhere where God called me: I would go nowhere unless He called me."

The Synod took place as appointed. "We had just enough difference of opinion to prevent dulness," the Bishop wrote (January 30th, 1870). "—— and —— were talkative about the Church of England in South Africa, but they did not carry even the laity with them, and gave in with a good grace. We had a discussion too on the hymn in the Appendix to Hymns Ancient and Modern on the Annunciation.¹ I am not very accurately reported, but all acquiesced after I had spoken, with the exception of three. I said what I did about the Eucharist with reference to a controversy here, and endeavoured to show disputants that they were nearer to each other than they imagined, and to give the subject a general lift. You will be glad to hear that the dearest mother does not seem worse for her great exertions during the last fortnight. She and the girls went in every day to the Synod, and we had seventy-eight each day to luncheon in the Grammar School, and twenty-two to dinner here, and she had with Bessie to arrange everything. The Free State finances are likely to give me much trouble,—I do not, however, think that I shall go there after the Synod, but to Namaqua Land; and to the State, God willing, in September. Then the opening of the Provincial Synod, with my address. The Diocesan Synod did not pass a single bad resolution. I have prepared a large body of Canons for discussion."

"*February 16th*, We are getting towards the close of our

¹ No. 376. "Shall we not love thee, mother dear,
Whom Jesus loves so well?"

fifth week's session in Synods, and are very tired. We are at it all day and every day. The first fortnight was Diocesan, the last three weeks Provincial. I fear we shall complete the month. We have all the work of organising the Province, securing our property, discipline as regards Bishops and Clergy, and much more. We have still fifty mouths daily to feed. Generally at 7.30 I sit with the Bishops till 8.30. Sometimes from 9.30 to 10. Then ride into town, sending the Synod in a van to the station. At 11.30 we begin—stop for luncheon for half-an-hour at 2—break up at 6. I reach home just in time to wash for 7.30 dinner. Then chapel, and bed. This is our daily course. We are going on very well.”

To Mrs. WILLIAMSON.

“February 17th, 1870.

“I snatch a moment while waiting for the dinner-bell, after a long and tiring day, to write you a line. (Bell rung.) Since I wrote the above we have had another hard day ending in a most successful Mission meeting at night, at which the distant Bishops and Clergy spoke very well. To-day ends the fifth week. We get very slowly on, because every clause of every Canon is debated. . . . The work done is, I hope, well done. We have fairly worn out our laity, and not a few take occasional naps. I tell them they are eating up the fat of the land. I keep myself in exercise by riding in and out.”

To EDWARD GRAY, Esq.

“Bishop's Court, February 28th, 1870.

“We have just concluded our Provincial Synod. . . . It leaves me somewhat poorly. This week will be taken up with finishing the business it has left to be done. . . . The Synod has done a considerable work, and it has done it well. The Bishop of Graham's Town has been of very great service. The toil and labour have been very great. The Bishops will, I believe, return home by the end of this week. We have entertained two Synods for an eighth part of a year! Sophy is a little the worse for her fatigue, but not much. Her complaint is no

better. I am now constrained to think about and prepare for my two long and wearing journeys of this year to Namaqua Land and the Free State. I have no vigour just now left to me.”

The Synod certainly did do some very important work. After certain preliminary resolutions had been carried, a “Declaration of Fundamental Principles” was drawn up in the following words:—

“We, being by representation the Church of the Province of South Africa, do declare that we receive and maintain the Faith of our Lord Jesus Christ as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils. And we do further declare that we receive and maintain the Doctrine, Sacraments, and Discipline of Christ, according as the Church of England has received and set forth the same in its standards of Faith and Doctrine; and we receive the Book of Common Prayer, and of ordering of Bishops, Priests, and Deacons, to be used according to the form therein prescribed, in Public Prayer and administration of the Sacraments and other Holy Offices; and we accept the English version of the Holy Scriptures as appointed to be read in Churches. And further we disclaim for this Church the right of altering any of the Standards of Faith and Doctrine now in use in the Church of England.

“Provided that nothing herein contained shall prevent this Church from accepting, if it shall so determine, any alterations in the Formularies of the Church (other than the Creeds) which may be adopted by the Church of England, or allowed by any General Synod, Council, Congress, or other Assembly of the Churches of the Anglican Communion; or from making at any time such adaptations and abridgments of, and additions to, the services of the Church as may be required by the circumstances of this Province, and shall be consistent with the spirit and teaching of the Book of Common Prayer. Provided that all changes in, or additions to the Services of the Church made by the Church of this Province shall be liable to revision by any Synod

of the Anglican Communion to which the Province shall be invited to send representatives.”

A Constitution was next drawn up in twenty-four articles, and twenty-seven Canons were set forth ruling a wide series of subjects,—the Provincial Synod, Functions of the Metropolitan, the Election and Confirmation of Bishops, and other matters relating to them; the Spiritualities and Temporalities of vacant Bishoprics; the formation of Dioceses; the Presentation and Institution to Benefices; the Services of the Church; Judicial Proceedings and Sentences, Appeals, Vestries, Churchwardens and Sidesmen, Trusts, etc. etc.

The Metropolitan wrote concerning these documents to the Bishop of Oxford: “I sent you the Canons passed in our Provincial Synod. You will see that they are very much the same as those adopted in Canada, New Zealand, etc. The Constitution Deed, which contains all the important points, was forwarded to R. Palmer for his revision. He highly approved of it, and made several important alterations. Judge Connor and the Solicitor-General here both helped to perfect it. I hope that the Secretary of State for the Colonies is not likely to give any trouble. The best thing for him to do is to order that the Duke of Newcastle’s Instructions (Despatches, June 5, 1862; February 4, 1864) shall be carried out. He said that ecclesiastical grants as they fall in should be placed at the disposal of the Synod of the Anglican Communion. The absurd thing is that ecclesiastical grants are not likely to last above a year or two. . . . I am thankful to say that not a voice has been raised in this land against any part of my proceedings. Men have come to understand the need there is for making laws where no laws exist, and the Church is as united as any Church on earth. . . . We are anxiously looking out for a Bishop for the State, and for the Bishop of Madagascar. All going on well in the Church here. Were it not for the bankrupt condition of the Colony, we should be quite at ease. . . . The worry of all these questions takes more out of me than any amount of hard work.”

So much was this the case that when the immediate pres-

sure of the Synod, and necessity for keeping up to its work was over, the Bishop broke down. When recovering (though indeed his constitution never rallied from the effects of over-strain now developed) he wrote in some detail to his son :

“ Bishop’s Court, April 1st, 1870. .

. . . “ This letter will be largely about myself. I have been seriously ill, but am, thank God, now daily recovering strength. I was very weary, and somewhat knocked up, before the Synods began. You know ever since I returned from England I have had a very trying time. . . . All these things took a good deal out of me; and when at home I have been a mere hack, not able to say where I would go on a Sunday, but ‘ tied to be a supply,’ as the Dissenters say. Then the preparation of Canons for the Synod kept me very hard at work, and all this was crowned with six continuous weeks’ riding into town, most days during the heat of summer (though this, I think, kept me up, as it gave me quiet and exercise), and a house full, and a good deal of mental work and anxiety. Though very weary, I stood out till the day when the last guests were leaving. Then I could not get off the sofa from violent headache and fever. As soon as they were gone I went to bed. Next day I was so much better that the doctor left me. The following day I was obliged to send for him again. He said that it was low fever, the consequence of overwork of the brain; and that nothing but entire rest would restore me. I went next day with your mother to Kalk Bay; got worse there, and weaker every day. Came back here; told the doctor that I had other symptoms. . . . I grew weaker, and had a good deal of fever. We came back finally last Tuesday, and since then I have been growing wonderfully stronger each day. Have had most quiet refreshing nights; have recovered my appetite, and lost my fever. . . . I can now walk an hour, and perspire freely to the doctor’s delight; and I ride nearly two hours at a foot’s pace with your mother,—she, poor soul, not being able to canter. When the doctors had a consultation about me on Tuesday, I made them also sit upon her. They examined her thoroughly, and decided

that there was no mischief; they think that returning strength will remove her ailments. I am much more comfortable about her. As to myself, I *feel* better than I have done for a very long time. What the medical men say is that my mind must have rest; that anxiety and overwork have brought on my complaint. One cannot wonder. The last six years have been one unceasing struggle. Few know what anxiety that Colenso matter caused me. The doctors a little time ago said that I must give up Namaqua Land and the Free State. We have a 'Spider' building, however, and my recovery has been so rapid during this week as to show, I think, that I shall be fit ere long for a journey, and that it will probably do us both good, but of course we shall be guided by the counsel of the medical men.

"I am still in great trouble about men. The Dean has resigned; the congregation ask for Merriman. I have heard of no one for the State. We are in great anxiety about poor Glover. This is the fifty-second day since the 'Briton' left England, and we have heard nothing of her. Anyhow he must have suffered a good deal. The succeeding mail is already two days after her time. Every one seems to be pleased, or at least satisfied, with the work of our Synods. I trust that this Church is upon a safe foundation. The extreme poverty, and the mixed and scattered populations, seem to be the chief difficulties to contend with. I shall be glad to hear about your new work."

"*April 5th*, Getting stronger every day; nearly all threatening symptoms gone. Dr. Ebdon consents to my going into town this week for light work."

That winter the Bishop's son had accepted the Vicarage of Helmsley, Yorkshire. It is touching to see the toil-worn, well-nigh spent African Bishop looking back half-longingly to the lowlier sphere which he had all through consistently said he would have preferred for himself, had *preference* ever been admitted as an influence with him where God's call was concerned.

“Curious it is,” he says, writing to the new Vicar, “that there are perhaps few spiritual posts that I should like better than that particular one. Rievaulx and the country would both have charms for me, and the management of a country parish of that size is just what I have thought myself best fitted for. I have always said that, so far as I could see, my happiness and usefulness would be greatest in such a post. . . . Your decision must have been given before this reaches you. . . . You know that I have all through life attached great weight to a call. . . . This wears in my eyes something of the appearance of a call, and the point ought to be carefully weighed.”

Some of the Bishop’s advice to his son on going to his new work was too essentially practical not to be valued by many. “The parish is quite a little Diocese; the difficulty in providing for its spiritual wants arises from the number of small hamlets so near to the parish church. I think that you must weigh carefully all sides of the question before providing all these hamlets with buildings and services. You may in your strength and zeal be able to have for some years a network of services all around you, and shut up meetings; but fifty years hence will the living be able to support a staff of Curates for these? And if not, what then? Our cathedral towns seem to me to teach us a lesson. From the centre there went forth Clergy to serve small churches—*e.g.* York—and these were multiplied. The stipend being small, feeble men fill these unimportant cures, and then one great Methodist Chapel capable of holding 2,000 or 3,000 springs up, and they get their best men for an important post, and the small churches are dull and empty. The same sort of process of carrying religion to the doors of people is going on in Cape Town. It seems necessary or desirable, but what the upshot may be I know not. Anyhow you will endeavour to make all look to the parish church as their mother, and communicate there on the great festivals. Remember that you are now going to pour new wine into old bottles. However cautious and guarded you may be, you will be a great trial to your people. They, I doubt not, are purely

ignorant of much that is as A B C to you. There is a great deal to be learnt from 'ye were not able to bear it, neither yet are ye able.' . . . Do not give your people a *cheap* religion. Let the very poorest give their penny a week, and shilling or half-crown a quarter for the funds of the Church, and have weekly offertory besides, but do not be in a hurry to establish these. Make yourself felt before you move."

The Bishop's recovery continued. "I am getting stronger daily," he wrote, April 29th, 1870, "though I have not returned altogether to my ordinary diet. I feel worries more I think, and I do not sleep as well as I did, but I feel *quite* well."

He wrote, April 26th, 1870, to Mrs. Mowbray: "Do you take any interest in the Roman Council? I do. I think it must weaken the hold of Rome on the English mind. Decide as they will about the infallibility, they must, I think, suffer loss. I have been reading Pusey, and Döllinger, and the Abbé Gratry, and the Bishop of Orleans, and Manning, with much interest. The Infallibilists are, I think, in argument entirely beaten out of the field, but for all this we may have a new dogma. But what then? Who shall say? The next move ought to be a visit from the Patriarch of Constantinople. All this is coming on, and so is disestablishment in England. The Irish Bishops do not appear to me to have been firm enough. I would have had them say, We can do without you, but you cannot do without us. If you drive us to it, we will have nothing to do with you, but begin our Church, if need be, with a dozen faithful members."

To this period we must refer an undated letter to the Bishop's brother, who had apparently expressed a wish that his work were transferred to England.

"Your love leads you to wish me on a throne of thorns in England. I have had, and still have, deep anxieties here, but I believe that there are few posts in the world at this time more surrounded with crosses than an English Bishop's.

The mere work of an active earnest man is killing, and would soon slay me. Look at Selwyn,—it is purely overwork and anxiety which has knocked him up. . . . No, my dear brother; all matters of this kind had better be dismissed from your mind. No one will ask a man who has made many enemies, and been in the thick of a great fight, to take a high post in England; and I should not be equal to it mentally, physically, or spiritually, and should most unfeignedly shrink from it. It is rest of mind that I yearn for, but that is not to be had here. My office of Metropolitan gives me more work to do, and more anxiety than my Diocese, and this is more than I can properly manage.”

And again, May 29th, 1870 :

“I am, I think, quite well again, though worries tell more upon me. We still adhere to the plan of going to the State about the end of August: your mother is not fit, but she will go. She spends most of her time lying on a sofa, with a hot bottle to her feet. The medical men still say there is nothing serious. You ask if I ever contemplate resignation? Certainly not while I am fit for work. I did not come out here to please myself. If I were to be unfit for work, it might be different. I believe that Bishop Wilkinson is at sea, having taken the oath to Canterbury!!!”

The latter allusion has reference to a difficulty which had been some months in existence. It will be remembered that when in England last the Metropolitan was in communication with Mr. Wilkinson as a future Bishop of Zululand—Miss Mackenzie, having undertaken to raise an endowment in memory of her brother, the first Missionary Bishop in Africa.

The Bishop wrote to Miss Mackenzie, August 17th, 1869 :

“As to the appointment, we (*i.e.* the Bishops of the Province) should be quite prepared to consent to its being made by the Colonial Bishops Council. Every step, however, connected with the appointment will require the most careful attention, if mischief and schism are not to arise. You undertook the raising an endowment in connection with myself as Metro-

politan of South Africa, and your efforts were commended to the Church formally by the Bishops of this Province. The basis upon which the plan was undertaken was that the future Bishop should be a Bishop of this Province. He must, therefore, take the oath of canonical obedience to the Metropolitan of the Province, and pledge himself to submit to the Provincial Synod. If this be not required of him previous to consecration, this Church will not recognise him as a Bishop of the Province, nor will the Clergy in Zululand receive him as their Bishop.

“The Bishops of this Province must, in order to a canonical appointment, confirm the election of any one chosen to the office of Bishop within the Province. I have no doubt that they would authorise a Bishop or Bishops, say the Bishop of Oxford, to do this in their name. There would be the greatest unwillingness on the part of, I believe, every Bishop of the Province to allow the appointment of a Bishop of this Province to be made by the two Archbishops and the Bishop of London. Though opposing all our late proceedings, the Bishop of London (Jackson) was in heart with us, and we respect his single-minded and devoted character. The two Archbishops opposed all we did with bitterness and vehement hostility—the Archbishop of Canterbury (Tait) from the day when I submitted to Archbishop Sumner Colenso’s work on the Romans to this hour; the Archbishop of York from the time of his appointment. We cannot and dare not trust these to select a Bishop for this land. The Archbishop of Canterbury has never acknowledged my communication as to the consecration of Bishop Macrorie, ordered to be made by our Provincial Synod in accordance with the Lambeth reports; the Archbishop of York declined to receive my communication, and it was returned to me with ‘Refused’ written on it.

“We have placed the Clergy in Zululand within the Diocese of Maritzburg. We shall decline to take it out of that Diocese, unless we are satisfied as to the future Bishop. I may add that we should not be inclined to receive any one of whom you, as the foundress of the See, and the sister of him in whose memory it was founded, did not approve.

“Practically the best course would be for you, in communication with Bullock, to agree upon a man, and get Bullock to submit his name to the Colonial Bishops Council. Then for the Bishop of Oxford to consent to the appointment on our behalf. He might then either be consecrated in England, making the declaration or oaths as to the Metropolitan and Provincial Synod, or be sent out for consecration at our Provincial Synod in January next. . . . We want three more Bishops here;—without counting Madagascar;—George, Transvaal, and Independent Kaffraria. What a marvel it is that Christian men, abounding in wealth, do not leap forward to found centres of life and truth, and establish at the small cost of £5,000 permanent works for God, not here only, but in Japan, China, India, etc.—Ever affectionately yours,
R. CAPETOWN.”

To the Same.

“Bishop’s Court, April 13th, 1870.

“My dear Miss Mackenzie—I am very sorry that, now you have succeeded through your unceasing efforts in raising the endowment of £5,000, there should be difficulties as regards the consecration of Mr. Wilkinson. The question which is now raised is one of principle. As I understand you it is this: Can the Bishops of this Province consent to a future Bishop of the Province taking, at his consecration, an oath of canonical obedience to the Archbishop of Canterbury alone, or to the Archbishop and the Metropolitan of South Africa? I answer, without a moment’s hesitation, the thing is impossible. We claim to be a branch (I speak of the Church of England) of the Catholic Church. The Canons of the Church are accepted by us. It would be in utter violation of those Canons for a Bishop of one Province to take the oath of obedience to the Metropolitan of another. It would be equally uncanonical for him to own obedience to *two* Metropolitans.

“The Church of England can of course, if it pleases, consecrate a Bishop and send him out to Africa, without his being in any way connected with this Province. In such case he might reasonably promise obedience to the See of Canterbury, but

this is not the case under discussion. There is a duly constituted Province here with a Metropolitan. The new Diocese forms part of the Province. It is at this moment included in the Diocese of Maritzburg. You have raised an endowment for the new See on the distinct understanding that it should still form part of the Province. The right of Ordination belongs, by the Canons, to the Metropolitan and Bishops of the Province. They have difficulties in consequence of their great distances from each other in performing this act, and they ask, as an act of charity, the Bishops of the Church of England to do it for them. It is monstrous for the Archbishop to reply, 'We will not unless the Bishop takes an oath of canonical obedience to me!!' It really is a very long stride towards the '*alterius orbis Papa!*' Neither of his predecessors thought of claiming in this way Patriarchal Jurisdiction. There have been eight Bishops consecrated for this Province since I have been Metropolitan. Not one of them has ever taken an oath of obedience to Canterbury. I quite agree that it is a fair question whether the Archbishop should be Patriarch of all Churches of our Communion. I have not the strong feeling against this which some have, and I got inserted in our Provincial Canons a clause giving the Metropolitan of this Province a right of appeal to Canterbury under certain circumstances. But if he were Patriarch he could not canonically receive the oaths of obedience from the Suffragans of this Province. His only jurisdiction would be over and through the Metropolitan. I confess that I am astonished that any in these days, when something ought to be known of the first principles of Canon law, should put forward such a claim.

"I have further to observe that if the oath were to be taken to the Archbishop, the Bishop could not by the rules of our Provincial Synod be a Bishop of this Province, nor could we assign him for his Diocese a portion of one of our existing Dioceses. We should be precluded from this by the Canons of our Synod, which are already in your hands.

"I am very sorry for this unexpected difficulty, but I am bound to set facts before you. I am sure that you will set

them before Mr. Wilkinson. Will you tell him that I am sorry I cannot write? I am only just recovering from a very serious illness, brought on, the medical men say, entirely by over-exertion and over-anxiety; and letters like this tax me and do me no good. If the English Bishops cannot or will not help us, you have my full authority to ask the dear good Primus of Scotland to do what he can. If he fails, we must wait till three of us can meet, perhaps in Natal. If you will keep me informed I will do what I can, but it is very wrong to drive us to such straits. . . . We are still longing for a Bishop for the Free State. If he does not come soon, I must go there in spite of the doctors. You know what a journey it is!"

Meanwhile, the Rev. T. G. Wilkinson was consecrated in Westminster Abbey, May 8th, 1870, at the same time with Dr. Durnford, Bishop of Chichester, and the Rev. J. Hughes, Bishop of S. Asaph;—the Bishop of London acting under Commission for the Archbishop of Canterbury,—the Archbishop of York, and the Bishops of Winchester, Lichfield, Llandaff, and S. David's taking part. The Bishop of Winchester wrote on the very day of the consecration to Bishop Gray:

"Beddington House, Croydon, May 8th, 1870.

"My dear Brother—This morning I have laid my hand on the head of Wilkinson to send him out to the Mission. It has been an anxious time and matter many ways. I hope I have acted as you approve. I consulted with Lichfield, as I found him joined with me in the confirming. What, after correspondence and intercourse with the Archbishop was settled, was, that he should in the service take the oath of canonical obedience to him in token of general fealty to the English Church; but that it was to be repeated to you before he did any Episcopal act, and that his mission was to be from you, and his responsibility to you, there being no appeal from you. I had many doubts, arising however, only from your words, for to *me* the case seemed clear. The oath to the Archbishop was the formal acknowledgment of the dormant

Patriarchate,—dormant because there is no mode whatever of promoting appeal to him. This was settled, the day fixed, the passage secured, when the Archbishop of York raised a difficulty from the terms of the Act of Parliament—viz., that the consecration under the wording of the act be by one of the Archbishops *in person*. The law officers thought that there was something in it. But, through Gladstone's kindness, we got a new license out for the Archbishop of York, and he and I and Lichfield consecrated Wilkinson. He took the oath to York, York explaining that it was to be transferred to you by a new oath, like an oath of canonical obedience taken to a new Bishop, before he officiated in your Province. I trust you will approve. . . . Your letter cheered me much in showing how your firm principle is beginning at last thoroughly to reward you in the stedfastness of the Diocese and Province. May our God guide you to the end, beloved Brother. Indeed He has made you a pattern to us all."

BISHOP GRAY to Miss MACKENZIE.

"June 28th, 1870.

"I confess I scarcely see how Bishop Wilkinson can take another oath to me. He has already accepted another Metropolitan, and the Church of England has given him Mission on those terms. I may yet be at home when he arrives, but I ought to start before the middle of August. The wife is no better. If I were not compelled to make this journey, I should take her home for advice."

Though in a measure repeating much of the letter to Miss Mackenzie, the Metropolitan's reply to Bishop Wilberforce on this important subject is too weighty to be omitted.

"Bishop's Court, July 4th, 1870.

"My dear Bishop—Very many thanks for your long and kind letter of May 8th. I am sure that you did all that could be done, considering the Archbishop's views, in the matter of the consecration of the Bishop of Zululand. Nevertheless the question which has now been raised is of such public import-