

accompanied him on the voyage, which was accomplished in twenty days—the island lying 1,500 miles to the west of the Cape, and South of S. Helena. The Bishop found Mr. Taylor living in a most primitive fashion—for a long time having had but one small building, which served as his living room, school, and church. Latterly he had had another room containing a bed and one chair, which he insisted on giving up to the Bishop, he and Captain Nolloth sleeping on the benches in the school-chapel, where the Bishop confirmed thirty-two persons, and held services, and preached each day with a full congregation. After making arrangements for removing the people (two old sailors, one of whom had served under Nelson, excepted, who wished to remain), and undertaking to find employment for their devoted Priest, the Bishop visited each separate family, and went on board the "Frolic" again on Easter Eve, so as to provide the ship's company with their Paschal services, and returned home on April 4th to his usual incessant work.

Of this date is a touching letter to the Bishop of Oxford :—

"May 22nd, 1856.

"My dear Bishop—I have just seen that it has pleased God to take from you your dear boy, in whom you felt so much pride. I need not tell you that I feel with you and for you in all your sorrows and anxieties, and lift up many a prayer for you under the pressure of them. God's dealings with you are very marked. You have had, and, I have no doubt, have needed, many a heavy blow to wrench you from that world in which you are qualified to play so great a part, and of which you might have been the idol. God is drawing you by His own marvellous methods more and more from it, closer to Himself. As He takes from you your earthly stays, may He vouchsafe more and more of His own Blessed Presence. I know very few who have had more domestic trials. The loss of such men as your two brothers and Manning, more lost to you than if called away by death—added to these still closer natural losses, has been, I am sure, a very bitter cup to you. I would that I could comfort you and alleviate your sorrow, but I can only

feel with you and for you, as you have sympathised with me in hours of sickness and depression.”

Another letter, written somewhat later in the same year, is very characteristic of both Bishops.

“My dear Bishop—Your last letter was written in low spirits, and you were evidently poorly, and suffering from overwork. Long ere this you have, I trust, recovered your wonted elasticity and vigour. I wish, however, that you could be persuaded that no frame however strong, no constitution however good, can stand the unceasing strain which you allow your mental and physical powers to be submitted to. From pretty close observation, I am sure that your whole being is overtaken, and that more quiet and repose are necessary, if that, which I stand not alone in thinking the most valuable life to the Church, is to be preserved for any length of time, or if you are not to break down long before you need and ought. But you have heard all this from a thousand others (though from none who love and appreciate you more than I do), therefore I will not weary you. I am sorry to find you cast down under the abuse and misrepresentation of the world. You will never be free from it, and you must make up your mind to it. We all know the more powerful an instrument any one is for the advancement of Christ’s kingdom, the more certain it is that the devil will raise up adversaries against him. It has pleased God to endow you with good gifts and graces, and to choose you to be quite as much as, perhaps more than any other living man, His instrument for restoring the Church of England. It is a glorious mission, and it is eminently yours. But it places you in the forefront of the battle, and you are therefore called, more than any of us, to encounter all the arts and all the weapons of the Evil One. For yourself I really do not feel regret that it should be so. Were your course a smooth one, had you one trial less than those which have befallen you (and my heart has bled for you under some of them), you would have suffered loss, I have not a shadow of doubt, spiritually. Did all love you and speak well of you, your position would be a far more dan-

gerous one than it even now is to yourself, and perhaps, not a healthy one for the Church. Few men, however, have been permitted to do more in their generation for the Church of God than you are suffered to do. Your influence is felt far and wide for good, and you have the confidence and love, I think, of the soundest and holiest portion of the Church. All your trials, losses, disappointments, have been your Merciful Father's dealings with you; checks and chastisements good and needful for you. But I do not know that I have any right to write to you in this strain, only you have often encouraged me to do so, and in your last note you say my sympathy gives you comfort and strength. I can never cease to sympathise with you in all your trials, who sympathised so tenderly with me in mine; and I often pray for you that you may continue to be a blessing to the Church and blessed yourself."

"I am, indeed, a mere writing-machine," he says. In the same letter (May 21st, 1856) the Bishop mentions the dangerous illness of Bishop Armstrong, adding, "The attacks upon him in this Parliament have had something to do with it. He threatened to withdraw his license from a Mr. C——, who has been an utterly careless Clergyman ever since he has been here. I have had, at each Visitation, violent appeals against him from the Congregation. . . . C—— petitions the Parliament in most offensive language—the Bishop feels that he can take no notice of the Parliament or the public in a matter purely ecclesiastical, and the truth does not come out. The Parliament, eager to deal a blow, receives the petition gladly, claims a sort of ecclesiastical jurisdiction; summons me before it. I refuse to acknowledge their jurisdiction in the matter; they talk of the sergent-at-arms, and so we have a very pretty quarrel in hand. I put a case to Porter, the Attorney-General, as to the law of the matter, and he thoroughly concurs with me, says the Parliament is thoroughly wrong. I am very easy about it all. Had I conceded, I should have sacrificed the liberties and independence of the Church, and compromised my own rights and dignity as Metropolitan. L—— and his friends rejoice in it, pat the Parliament on the back. Though a Clergyman's ques-

tion, not another Clergyman of the seventy-five in South Africa lifts up his voice against the Bishop.

"Affairs in Natal are still unsatisfactory. The Bishop has not acted with judgment, but he has the scum of a little Colonial seaport to deal with; and a Bishop's position, alone, without a Synod, and without civil law, or even any clear ecclesiastical law, is very difficult in a Colony, unless he is prepared to throw up the reins and sail with the stream. I have been advised by my Chapter to hold a Synod, as soon as we can prepare for it. I hope to do so in September, if, by that time, I can get Merriman and Newman out. . . . You ask about my health. I am quite well, except that I do not sleep well; excitement knocks me up. The Dean's arrival, however, is a great relief to me. . . . If Newman comes, our work in Cape Town will, I trust, be a vigorous one."

When this letter was written, Bishop Armstrong's short Episcopate was already ended. Mr. Hardie, his friend and Chaplain, wrote to announce the somewhat sudden (at the last) close of his illness on May 16th, and the Metropolitan communicated the great loss sustained by the Church to Mr. Hawkins at once.

"Bishop's Court, May 23rd, 1856.

"My dear Hawkins—It is with the deepest grief that I announce to you that last night's post brought me news of the death of my dear brother, the Bishop of Graham's Town, after a short illness. . . . I think the Bishop's death not only one of the greatest calamities that could have befallen the Church here, but a heavy loss to all South Africa. During the short time that he has been among us, he had endeared himself to very many, and won the respect and confidence of his Diocese. His many gifts, his deep and fervent piety, were producing a great impression around him. Overwork and over-anxiety have, I believe, been the chief causes of his death." . . .

To the Rev. Dr. WILLIAMSON.

"May 23rd, 1856.

"My dear Richard—It is with a bleeding heart that I write to tell you that my dear brother, the Bishop of Graham's

Town, is no more. I believe that L—— and his friends working upon our Dutch and Sectarian Assembly, *in re* Copeman, have had much to do with his death. Of course he was not strong, and might have died anyhow; but his dear wife in all her late letters has dwelt much upon these worries. I only heard last night. To-day I have written a sermon on the occasion, and letters to the Archbishop and Hawkins, and have many more to write, and have been awake nearly all night, so my words must be few. Newman, Welby, Merriman, the new Dean, Piers Claughton, are all being named. What will be done I know not. The Diocese must have a considerable voice. Sir G. Grey feels the Bishop's loss very greatly, especially at this critical moment. I must take the administration of the Diocese. The Bishop of Graham's Town was universally respected—he threw himself heartily into the Mission work, and the general improvement of the people. I think he would have done great things if spared to us. I need not tell you that I am very anxious about his successor—for his piety and mind were of a very high order. Sir G. Grey and I will act cordially together.”

To EDWARD GRAY, Esq.

“ Bishop's Court, July 9th, 1856.

. . . “ I have sent Hawkins the sermons preached on the Bishop of Graham's Town's death, and the Church Magazine containing my vindication of the Bishop in a long letter to Mr. Copeman. . . . I have not yet got Newman's answer about the Archdeaconry, nor can I guess what will be done about the Bishopric of Graham's Town. I shall be satisfied with either Merriman, Welby, or Newman. I do not fret about this matter—it is in God's Hands, and I think I have seen His overruling Providence in very many of these appointments. It will be ordered well, I doubt not. We can only pray that a good and true and able Pastor may be raised up. We need such an one, for ‘ there are many adversaries.’ None but those really filling our posts can form any conception of the unceasing anxieties of them, and the worries and vexations which keep the mind in a continual fever. However, the work goes on, and that ought

to be enough for us. But these things killed the Bishop of Graham's Town. You will rejoice to hear that the new Dean is nearly all that could be wished. He is doing a great deal in Cape Town. He is a man of great ability and activity; his sermons are some of the very best I ever heard,—very quiet, but very thrilling. They are telling upon the congregation. He is equally active as a parish Priest, in his schools, and as a man of business. I hear that the young Dutchmen are many of them hankering after the Church, but are afraid to avow themselves. The very abuse lavished upon it draws many towards it. If people would but let us alone to do our work in peace and quietness, we should really be very happy in our labours. But this is not our rest;—and part of our work is to endure patiently and meekly wrong and opposition and abuse. It would disturb us less if we looked wholly to God, and if the temper of our own minds were quite right."

TO MRS. CHARLES GRAY.

"Bishop's Court, July 10th, 1856.

. . . "I am writing to you, though with my failing sight scarce able to see, because I have just finished up all my necessary work before departing for the east. I am watching late in the evening for my summons to embark. What takes me to sea is the death of my beloved brother, the Bishop of Graham's Town, who has been called to his rest ere he had made full proof of his ministry among us, but who, endowed with great gifts and greater graces, bade fair to have done much for Christ in this land. None but myself can tell how great his loss is. His soundness in the faith, his great devotion, love, and gentleness, combined with great abilities, were only beginning to tell upon his Diocese,—yet it truly mourns his loss. The Governor, who has just returned from the East, tells me that many are still really in mourning for him, and it is intended to raise a Memorial Chapel over his grave. Sophy has been reading a volume of his sermons to me in the midnight watches, when I have been unable to sleep. I go to take up his work, and to spend some time at the new Mission Station among the

Kafirs, which being new requires constant watchfulness. If I could but sleep, I should be fit for anything!" . . .

Accordingly, on July 12th, 1856, the Bishop sailed, accompanied by Mrs. Gray, for Algoa Bay, and landed at Port Elizabeth on the 15th, a place greatly increased since his last visit, and rapidly increasing. After some work there, they went on to Graham's Town, where they arrived on the 23rd. "We arrived just in time for evening prayers in the Cathedral," the Bishop says. "I felt very sad on entering my dear brother's late abode, a plain house built by him since his arrival. I had looked forward with much satisfaction to seeing the frontier again, and visiting with him the Missions now being founded, and rejoicing with him over the progress of the Church in this land. But instead of this, I come again to take up his work in addition to my own, and to mourn with a sorrowing people over the early loss of a devoted and highly gifted Chief Pastor of the Church. All whom I have met in Graham's Town speak with deep affection and respect of him, who, too soon for us, but not before he was ready to be gathered in, has been taken from his widowed Church. Had it pleased God to spare him a little longer, many new works would have been undertaken which must now be thrown back, not only until a successor shall arrive, but until he shall have mastered the state of his diocese, and have got through the pressure of the first year's work and business, which the late Bishop had just done. . . . The town is somewhat improved since I was last here, and the Fingo and Kafir location in the suburbs greatly increased. In their state the late Bishop took a deep interest. The chapel about to be erected over his earthly remains will, I trust, serve as a place of worship for them, and a religious teacher be attached to it. The sum required for building this chapel, £700, has nearly all been raised, and my wife has furnished a plan and working drawings."

An address from the parishioners, thanking the Metropolitan for coming to them in their bereavement, and for vindicating their late Diocesan from the imputations lately cast upon him

in consequence of his withdrawing the license from one of his Clergy, was presented, which the Bishop of Cape Town valued specially as indicating the real feelings of Churchmen on points on which Bishop Armstrong had been so bitterly assailed by the world without. On Sunday, August 3rd, the Bishop ordained four Deacons, who were to have been ordained by the late Bishop on Trinity Sunday, the very day after his death. At this time there were serious apprehensions of a fresh outbreak among the Kafirs, and the Bishop felt doubtful as to his proceedings. However, they started on horseback through a country which the Bishop had last traversed just before the Kafir war broke out. There were traces of the war on their road—a little inn at the Koonap where he had slept was burned down, only the blackened walls remaining, and the Bishop moralised as he went on all the changes those six years had seen. He visited Fort Beaufort and Alice, and passed through some of the finest scenery in Kaffraria to the Mission Station near Fort Cox, going on to King William's Town, which had become nearly double the size it was when he last visited it. From here the Bishop went up to Umhalla's Mission Station at the Ikobongo, where Mr. Greenstock, the Priest in charge, was doing a work highly satisfactory to his Chief. The next morning the whole party went up to Umhalla's abode, about a mile from the station. The old Chief, in full uniform—that is, in a corporal's dress, the worse for wear, a battered old hat, and shoes without soles—(the Bishop said that he looked very much like one of the baboons of his own mountains!)—and attended by his Fingo councillors, came out to meet them, and greeted them cordially. They had a long talk, in which the Bishop told him the reports as to war, telling him that if he began it, he would be driven across the Kei, and repent it all the rest of his life. The old man denied any warlike intentions, but the Bishop said he felt him to be a wily old diplomatist, and knew not whether he could be trusted. They went on to Sandilli's Mission Station, escorted by Umhalla's son and nephew. Sandilli had a sick child; and on the Bishop's advising that it should be sent to Dr. Fitzgerald, who was in charge

of a Kafir Hospital in King William's Town, the Chief answered readily, "Yes, if it is the man that skins eyes!"

The Bishop was not sorry to be safe in Graham's Town again, whence he returned to Port Elizabeth, and consecrated the new church of St. Paul's; and then, visiting Schoonberg, George, the Knysna, Mossel Bay, Riversdale, Caledon, etc., he reached home again on October 6th. His forty-seventh birthday (October 3rd, 1856) was spent at Houw Hoek. "What toilsome anxious years, these nine since I came to this Diocese!" the Bishop wrote that night. "Yet during them, how much God has wrought for His Church and Truth amid bitter opposition and discouragements of every kind. I should not have dared eight years ago, in my most sanguine moments, to have hoped to see the Church in its present state in this land. Its advancement has been as rapid, I will not say as we could have wished, but as I think would have been safe. It is that advancement which has caused so much of the hostility which, in quarters affected by its progress, is avowed towards it. Amidst all, however, it marches onward in its course; and it will continue to do so, let whosoever will gainsay, if we prove faithful. One of our greatest temptations at present is to lose our Christian spirit under provocation, to feel irritated and angry with those who oppose and revile us. May God give us grace to be meek, gentle, and loving towards all, even those who hate us. Perhaps the greatest thing I have to fear for myself is the loss of a kind, gentle, loving temper. May God pardon the past and give more grace for the future!"

Returning to Cape Town the Bishop writes to the Bishop of Oxford:—

"I watch your progress in Convocation and in Parliament very carefully. God bless you and preserve you to fight the Church's battles, till she is free to work without the chains which now bind her. I wish you felt less keenly bitter words. If you are on Christ's side the world *will* rise against you; and the greater your power and influence, the greater will be its malice. With you, I think the greatest of our trials is the want of love and sympathy and confidence of our evangelical

brethren, from whom we do not widely differ, and with whom we could work and would work in peace and harmony if they would let us. I think I am abused by the press here in my little world, as much as you in your great one; but I have almost ceased to care for abuse. It really, I think, does the Church very little harm, and I am sure that it does many Churchmen a great deal of good. . . . I am looking anxiously for the appointments to London and Durham. The Metropolitan city is the field for you. I will not believe, till I know the contrary, that even Palmerston will not ask you to occupy a post which there is perhaps not another Bishop on the bench who could adequately fill."

After the Bishop's return to Cape Town, he was for a time in great trouble and annoyance concerning the new appointment to Graham's Town, which was looked upon by some as a party move, and an attempt to send an extreme evangelical among them. This was but a passing care, and it is needless to say how warm the affection between Bishop Gray and Bishop Cotterill became, or how heartily they worked together as with but one mind. This continually appears throughout the future pages of Bishop Gray's life.

"It has been very painful to me to have to remonstrate with the Archbishop," he wrote, November 22nd, 1856, "loving his (Mr. Cotterill's) character as I do, and believing him to be personally very good. . . . But I do feel very strongly that the appointment is a wrong and an injustice to many, and that I am the person who, from my position, am marked out as the proper channel of communicating to his Grace the feelings of others. He has allowed himself to be made the tool of violent partisans. I am deeply grieved to have been compelled to take a step which must alter all my future relations with the Archbishop; but in writing as I have done, I believe I have done my duty to God and to the Church, and feeling this, it would have been mean and faithless to be silent." . . .

In the same letter the Bishop alludes to his Pastoral which

was then printing, concerning the Assembly he proposed to call together of Clergy and Laity, to take counsel with him concerning the affairs of the Church. This document is so important that it seems right to give it *in extenso* :—

“ TO THE REV. THE CLERGY AND TO THE LAY MEMBERS OF THE
CHURCH IN THE DIOCESE OF CAPETOWN.

“ My dear Brethren — The time appears to me to have arrived when it becomes my duty no longer to delay to invite the Clergy and the representatives of the Laity of this Diocese to meet together, and take common counsel with me concerning the affairs of the Church.

“ It is just five years since I first brought the subject officially under your notice in a pastoral letter ; and it will be within your recollection that, at a subsequent period, I requested you to consider in your several parishes—

“ 1. The desirableness of our thus meeting together.

“ 2. The leading principles which were involved in such meetings.

“ The whole subject was at the time discussed with much interest, and the conclusions at which you arrived were forwarded to me in England by the late Dean. From his communication it appears, that though here and there there was more or less of doubt, there was but one parish in *this* Diocese in which a majority of the Laity expressed their desire that the Bishop, Clergy, and Laity, should not meet together from time to time for the better management of their own ecclesiastical affairs, and that three only of the Clergy concurred in that opinion.

“ With such an expression of the views of so considerable a proportion of the Clergy and Laity before me, I should, on my return to this country, have invited you to assemble together, had I not lived in the continual expectation that some Act would have been passed by the Imperial Parliament which should give legal effect and validity to our proceedings and conclusions. Of this, however, there seems now to be but little prospect. The matter has, I understand, been dropped on the following grounds :

"It is alleged, 1st, That there is no necessity for such a measure, there being no reasonable doubts as to the lawfulness of Diocesan Synods.

"2nd, That for the Imperial Parliament to legislate at all for colonies where parliaments exist, would be to interfere with the rights and functions of such parliaments.

"3rd, That to do so, in however small a degree, would give the Church a legal status and position above that of other religious bodies, and thereby interfere with their political equality.

"Certainly the attempt has been made to frame a law to meet the supposed difficulty, which should not invade the province of colonial parliaments, nor give a legal superiority to the Church over other religious bodies, but without success; and there seems to be no probability that the matter will again be brought before Parliament. This appears to be clear, from a despatch by the present Secretary of State for the Colonies to the Governor-General of Canada, dated 15th of February, 1856. After expressing the 'strong feeling which Her Majesty's Government have' that the difficulties attending any attempt at Imperial legislation on this subject should not 'be permitted to interfere with the meeting of Clergy and Laity, by representative bodies, for the purpose of making rules for the management of Church affairs,' he expresses his conviction that, for 'purposes so simple, statutable aid is not necessary;' that, 'if not necessary, it is highly inexpedient;' that it would be 'difficult to frame such a measure, of the merest enabling character, without in some degree compromising the principle which regards legislation on the internal affairs of Canada as belonging to its own legislature, and not that of the empire at large. However guarded the expressions might be, there would be danger of constituting within the province a kind of corporate body, independent in some degree of the provincial legislature itself.' There can be no doubt, therefore, that the idea of Imperial legislation is altogether abandoned. The Colonial Churches are left to act for themselves, as their wants or wishes may impel them. Nor have they been slow to avail themselves of what is now their generally recognised liberty.

Assemblies, at which the laity have been represented by their delegates, have been already held in several Dioceses, both in the North American Provinces and in Australia, and are about to be held elsewhere; the basis upon which they have proceeded being that of the bill prepared by the Archbishop of Canterbury.¹

“The reasons which lead me to think, after consultation with my Chapter, and with both Clergy and Laity in different parts of the country, that the period has arrived for our meeting together for mutual counsel, are many. I will touch only upon a few of them.

“I. The general interests of the Church seem to me to require that we should consider the bearing which the important questions now being mooted elsewhere may have upon its present state and future prospects. Amongst the questions to which I allude, I may name—the Apportionment of Ecclesiastical Grants; the Voluntary Principle; the Subject of Education.

“II. But the internal condition of the Church presents to my mind a still stronger reason for adopting such a course. We are, and have long been, suffering for want of some authority to lay down rules and regulations for the management of our affairs. Hitherto almost everything in this land has rested unduly upon the Bishop. Upon him, of necessity, has devolved the responsibility of settling all questions which the Assembled Church can alone properly decide. What and how many have arisen, in the adaptation of the laws and system of our Church to the circumstances of this half-heathen land, I do not stop to detail. Sufficient it is to say, that amidst the difficulties and peculiarities of our position, all matters have been referred to him for decision. He is not the Church, nor yet the lawgiver of the Church, but the judge and executor of the Church’s

¹ The Archbishop’s bill was considered at many meetings by the whole English Episcopate, summoned by the Archbishop for that express purpose. When completely matured, after long and anxious consideration, it was submitted to and approved by the Secretary of State. It was carried through the House of Lords; but was rejected by the House of Commons for the reasons stated above. That bill will be reprinted in the Church Magazine for December.

laws ; and yet he has had thrust upon him, to some extent, the office of legislator. At least, he has had to deal with all unforeseen difficulties which have arisen, according to the best of his judgment and discretion. He has been placed in a wrong position. And the whole government and discipline of the Church, and the whole conduct of its affairs, resting as it does upon one, is in danger of being enfeebled. Nor is this all. Upon him has rested the responsibility of maintaining nearly the whole of the work which has been established since the foundation of the See. He has been personally liable for the whole expenditure, and the funds to meet it have been mainly raised by his private appeals to the Church at home. Societies have rendered, comparatively speaking, little help. *This* whole Diocese has never had more than £600 a year from the Society for the Propagation of the Gospel. With such an addition to funds placed at his disposal by private friends, he has borne the cost of bringing out upwards of seventy clergymen, missionaries, or schoolmasters ; has guaranteed them their income for a fixed period of years ; has made up all shortcomings and neglect to fulfil engagements ; has borne all risks of loss or failure. It is in no complaining or boastful spirit that I say this ; nor is it because our financial position affords at present any great cause for anxiety or alarm,—for I am thankful to say that this is not so. I wish simply to put the fact before you, that the maintenance of the work of the Church in its new and extensive fields of labour has hitherto chiefly rested, in this land, upon the life and health of one man. It is not right or safe that it should continue to do so.

“These, then, are the chief reasons which have induced me, after consultation with others, to call you together for counsel and support. For nine years I have cheerfully borne, alone, the burden of providing, maintaining, guiding, and directing the works which have been undertaken, and the affairs of this church ; because, in our existing circumstances, having no legitimate means of ascertaining the wishes, or receiving the concurrence of the Church at large to my measures, none could share it with me. How heavily these duties, which form no

necessary or essential part of my office, have pressed upon me,—in what an unceasing round of secular business they have involved me—few have, I believe, any conception; but what have been the anxieties and distresses which have arisen out of them, all have in some measure been able to judge. They have been enough to break the spirit and wear out the energies of men in every way more fitted to sustain them than myself. Nothing but the conviction that I was called for Christ's Sake to bear them, and the belief that strength would be given to do what He gave me to do, has sustained me. They have, however, before now, brought me to the verge of the grave.

“It is because, then, I am persuaded that no body can exist in a state of efficiency without the power of legislating for the emergencies which may arise; and still more because I am convinced that the Church in this half-heathen land, emerging, as it is, out of its mere missionary state, and assuming a more settled and established position; surrounded, too, as it is, by peculiar difficulties and perplexing questions, needs the counsel and the wisdom of all orders of the Church, in order to its vigorous and healthy expansion; and because it is now clear that it is no longer necessary that I should bear alone the weight of the responsibility and labour which have hitherto been laid upon me,—that I have resolved, without further delay, to invite my brethren of the Laity, as well as the Clergy, to sustain their share of the duties which belong to them in the Church of God.

“That such is the course which I ought to pursue, and indeed the only course which I could pursue, I can have no doubt. It is precisely that which has been adopted by the Bishops of our oldest and most influential Dioceses, which once were surrounded by the same difficulties and perplexities with which we are encompassed, but are now reaping the benefits of duly organised assemblies. It is that which has been marked out for us by the whole English Episcopate, and by the sense of justice of the chief authorities in the State in the mother-

land.¹ There cannot, therefore, be the remotest ground for supposing that, in meeting together, we are running counter to any law, or to the views and opinions of any authorities in Church or State.

“It is right that I should state the course which I shall pursue in summoning our first Assembly, and that I should name at least some of the more important matters which are likely to come under its consideration.

“In calling together the Church by its chosen representatives, I shall take for my guide, as I believe all the other Dioceses to which allusion has been made have done, the bill prepared with great care, at repeated meetings, by the Bishops of the Church in England, under the presidency of the Archbishop of Canterbury.

“The great principles of that bill are the same as those agreed to by the Clergy and Laity at their repeated public meetings in Cape Town, in the year 1852. It provides that nothing can be determined by a Synod except with the concurrence of each of the three orders therein assembled; that none but communicants can be delegates of the Laity; that all *bona fide* members of the Church shall have a voice in their election; that the standards of faith and doctrine contained in the Book of Common Prayer, and the thirty-nine Articles, are not matters that come within the range of a Diocesan Synod's authority. In accordance with these principles, I purpose to invite each parish or congregation to elect a Lay Delegate to represent it in the Assembly which will be held,—the Cathedral Church alone, as being the mother church of the Diocese, and chiefest in influence and numbers, being invited to send two. The delegates must, in all cases, be communicants. The electors must be *bona fide* members of the English Church. Who are such, in a country where the population is continually undergoing a change, it is not always easy to decide, and the settlement of

¹ The Queen in Council has approved of the bill framed by the Melbourne Synod, and passed at their request by the Colonial Legislature. The present Secretary of State points out this as the proper course for the Canadian Church to pursue in its peculiar circumstances, and has instructed the Governor-General to communicate his despatch to the several Bishops of that Church.

this point must be left to the Synod itself when duly organised. Meantime, as the basis of this constituency of this our first Assembly should be as wide as possible, without incurring the risk of the real members of the Church being overwhelmed and outvoted by those who are not her true members, it seems desirable that not only should all communicants, and all confirmed and enrolled male adults of the age of twenty-one, be entitled to vote for delegates, but all who shall at the time of the election declare themselves to be members of the Church of England, and of no other religious denomination.

“ All duly licensed Clergy, being in Priest’s orders, will be summoned. Deacons will be authorised to attend and speak, but not to vote. The Synod will be competent to deal with all matters except those of faith and doctrine, these being already fixed and determined, and not being within the province of such an Assembly.

“ It would be difficult to say what matters can be brought before a body which, previous to discussing subjects of inferior moment, must determine its own exact constitution, as well as its forms of proceedings. The precedents and decisions of other Colonial Dioceses will indeed help considerably in the settlement of these questions; but time will doubtless be taken up most properly and carefully in their discussion. When these shall have been determined, I shall wish to bring before the Synod some, at least, of the following subjects,—while I need scarce say both Clergy and Laity will have opportunities afforded them of bringing forward such other subjects as they deem of importance :—

“ I. The steps to be taken to place the Clergy of this Diocese in the position of Incumbents, instead of that of Licensed Curates.

“ II. The Appointment, Support, and Discipline of the Clergy.

“ III. The Tenure and Management of Church Property.

“ IV. Questions relating to the Formation and Constitution of Parishes.

“ V. Difficulties which have presented themselves with regard to Marriages, Divorces, and Sponsors.

“ VI. The Mission Work of the Diocese.

“ VII. The Subject of Education.

“ VIII. The desirableness, or otherwise, of sanctioning a set of Hymns.

“ IX. The desirableness, or otherwise, of the Bishop, Clergy, and Laity meeting periodically together, and the frequency of such meetings.

“ X. The desirableness, or otherwise, of seeking to obtain the assistance of the Legislature to carry out the objects of the Synod.

“ The elections in each parish will take place on the 22nd of December, the more remote parishes being at liberty, if they see fit, to fix upon an earlier day. The place where we shall assemble will be the Cathedral Church of S. George. On the day previous to opening the Synod, the Holy Communion will be celebrated. Divine service will begin at 11 o'clock. After the Sermon, which will be preached by the Dean, shall be ended, I propose to deliver a charge to the Clergy.

“ I have only now, in conclusion, Brethren, to intreat you to consider that our meeting together in a solemn Assembly will be no ordinary event: that it will be a critical and important period in the history of our Church. Let us pray that we may be of one heart and of one mind; that we may love as brethren; that, putting aside all worldly feelings and affections, all passion and all prejudice, we may gather together with a single eye,—with a sincere and humble desire to be permitted in any degree to minister to the promotion of God's Glory, and the advancement of His Kingdom upon Earth.

“ May God, for His Dear Son's Sake, pardon all our infirmities and sins; bless all our honest endeavours to do Him service; and send down His Holy Spirit upon us, to guide us into all peace and into all truth.—I am, my dear Brethren, your affectionate Friend and Pastor,
R. CAPETOWN.

“ Bishop's Court, Nov. 15, 1856.”

The Synod met January 21st, 1857, and full minutes of the proceedings are published. These, however, are very technical, and the Bishop's own letters convey a more lively, if less formal, account of them.

To the Rev. Dr. WILLIAMSON.

“Bishop's Court, January 25th, 1857.

“My dear Williamson—I avail myself of a spare half-hour to begin a letter to you; when it will be finished I know not, for I am engaged from eight A.M. till ten at night with the Synod and Synod-men. We have had warm work of it, as you will see by the last *Church Magazine*, which Sophy has, I believe, forwarded to you. I must, however, give you a *resumé* for yourself and the family; for it is utterly impossible to write letters amid the incessant occupations of the present time. I think I told you when I last wrote that I had no fears about my Synod, if it could be got together, but that I had some doubts about the scruples and difficulties of parishes. My words have proved true. Upon the appearance of my Pastoral, men began to put forth legal difficulties. These were at length embodied in Mr. Surtees' letters to me, who being beat in law and argument, replied in his last offensive letter (for which, by the by, the Governor called him to account, and, had he not apologised, the Foreign Office would probably have dismissed him). His objections, however, had their weight, and puzzled and disturbed minds. The consequence is that five parishes declined to send delegates, and two were unable. All the rest have elected, though all are not yet arrived. We meet, however, daily, in number about forty. The utmost unanimity prevails. We discuss matters with great freedom, and, on the part of several, with great ability. Resolutions are pulled to pieces with an unmerciful criticism; and we have already passed several important measures, and are likely, I hope, to pass all of any importance. You will have received the papers containing my Charge (Appendix) and Address. It is curious, amid much that is painful and distressing, to see the interest attached to all connected with the Church of England in this

country, which ten years ago was treated as hardly having an existence. The press, which is for the most part in the hands of dissenters, relies upon the discussion of Church subjects for its sale; editors apply to me for my Charge before it is delivered, and drive out here in hired carriages to obtain it afterwards. There is a great deal that is unhealthy in all this, and the fact that a not inconsiderable number of our brethren are afraid of, or opposed to our Synod, of course gives a zest to the whole matter. Our opponents within the Church are—

“I. Those who really think the Synod is in violation of statute law, and the constitutions and laws of the Church.

“II. Those who put forward as their chief plea, but who do not like, the laws and constitutions of the Church, and are afraid that we shall put them in force. Amongst these is the really active opposition. They profess to think that we shall oust them from the Church, and they would rather the Bishop stood alone than backed by his Synod. Lamb is the ostensible leader of these; the only other Clergyman with him is Long. Two other Clergymen are opposed: —, an old naval chaplain, an Establishment man, who has no views about the Church, and — of —, whose scruples are partly conscientious, but much more, unknown to him, the result of the opinions of his Indianised parishioners. All the rest of the Clergy, and all the other parishes, are heartily with me.

“III. The last class of opponents are the old humdrum, quiet-going, worldly set. I see more and more the importance of having good Clergymen.

“All of us are somewhat fagged at the end of the first week. . . . My anxiety is to a great extent over, and we have now only a difficult and exhausting week before us. Amidst my anxieties, I have had some nice addresses from Cape Town and George. We have our house quite full, and provide a cold dinner every day in Cape Town. The expense is ruinous; but I heartily hope we may get through our work by Saturday. The formation of Ecclesiastical Courts is our most difficult work yet before us. The two Archdeacons, White, and the Dean, are our chief men; they are all, in their

several ways, great guns. Davidson is very clever, especially in picking holes. Captain Rainier, Dr. Bickersteth, Colonel Aston, Frere (Wordsworth's brother-in-law), Tennant, and Davidson, are our chief laymen."

To EDWARD GRAY, Esq.

"Bishop's Court, February 10th, 1857.

"Now that our Synod is over, you will like to hear what we have been doing. . . . We have debated many grave subjects with all the wisdom, learning, and eloquence which became such an Assembly, and are now all of us sleeping up lost nights at our leisure. It has been a hard and anxious time, and I have been all but done up. But God has, I believe, been with us. We have determined many important subjects, and our conclusions cannot fail to have a very important bearing on the future condition and history of the South African Church. We have transplanted the system and organisation of the Church of England to this land—our whole parochial system (which hardly exists in the Colonies), our Ecclesiastical Courts, laws, etc. The Clergy all debated very ably, and all with great freedom, not to say pertinacity. I think, upon the whole, White has been our most useful man. He laid his head on the table and fairly sobbed when I alluded to his years of gratuitous service, and our seeing his face no more in future Assemblies.

"The only point in which we were in danger was that of Ecclesiastical Courts. Some of the Clergy, led by Welby, wanted to make the finding of three assessors, presbyters—in cases even of heresy—binding on the Bishop. None but the Dean and myself saw at first the fatal principle sought to be introduced, and I could not speak without using undue influence. White soon backed up the Dean, and all but one came round. The resolution relating to the future appointment of Bishops was carried by acclamation, and was meant to be the South African Church's reply to the conduct of the Archbishop of Canterbury in the appointment to the See of Graham's Town. If matters go on much longer in this way, Dioceses will refuse to receive the

Bishops sent out to them. On the question of the tenure of Church property, and support of the Clergy, and patronage, you will see that the Synod wishes to leave everything as at present. The burdens and responsibilities now resting on the Bishop are to be retained by him, and with these the rights and privileges. Several of the Clergy, with myself, were prepared, on the question of patronage, to give some voice to parishes; but the laity would not hear of it. I retired during the whole discussion of this subject. The Declaration of Principles was the most difficult document to frame, next to the Ecclesiastical Courts Bill—far more difficult than one not in our situation would imagine. There were many warm expressions towards myself, and entire confidence expressed both as to financial measures, and appointment of Clergy, and general administration of affairs. Very many of the Clergy wished for no Ecclesiastical Court, but to be tried by me alone. You will see that I challenged the Church to take all the property of the Church and the whole arrangement of funds into its own hands, offering to give up all S. P. G. grants and private funds to any Board the Synod might appoint, and that they unani- mously declined, expressing entire confidence in my manage- ment, and requesting me to continue the system which for nine years I have carried on with satisfaction to all. I was really the only reluctant person in the assembly.”

Besides the subjects alluded to in the Bishop's letters, the Synod formed and ruled a fund for sick and aged Clergy, and rules for the Diocesan Library, concerning which they passed a vote of thanks to the Rev. John Keble and other friends in England, who had presented the Diocese with a valuable library. It is evident from the general tone of his letters that the Bishop was very much worn and wearied at this time amid the various pressing cares of his Diocese. He frequently alludes, incidentally, to his continued trial of sleeplessness under any anxiety, and in one letter says that when a succession of sleep- less nights occurs, he fears lest he should entirely break down. Active as he naturally was, the yearning for rest often grew

overpowering. Writing to his sister, who had been seriously ill, he says : " It will make you, dearest, look forward still more steadily to that lasting home for which you are ever ripening. I catch glimpses of it too, and often long to be there, where the wicked cease from troubling, and the weary are at rest. The unceasing bustle of my life, the urgent pressure of never-ending business, the table loaded with unanswered letters, all occupy much of that time I long to give more entirely to God and the things of God. If there is one thing I long for more than other things, it is for leisure to read, and think, and meditate on things unseen. At present it is by only snatches that I can approach these things."

About this time the marriage of the Bishop's eldest daughter to the Rev. Edward Glover, then working as a Missionary in the Lange Kloof, was settled. " Think of Louisa about to be married !" he writes from Malmesbury to Mrs. Mowbray, April 30, 1857. " Glover is an excellent man, one of the very best we have had out here. . . . They will, perhaps, be married by the end of June, shortly after which I hope to start for S. Helena, and from thence I shall probably move on to England. I think that now I must go there, even if S. P. G. should relieve my anxieties about maintaining my work, for I have much to do. I think that I must attempt the foundation of at least one more See. The Governor's plans will render this necessary, if carried out. We are out now on a month's Visitation. I am going over a part of the Diocese that I have never yet seen—where we have been establishing lately some Mission schools for the Hottentots. The foundation of more of these schools is one of the chief works yet to be done in the Diocese. Those that have been established are, I trust, doing a great deal of good. Here we have 300 people, whom, six months ago, nobody cared for. Three miles off is our Mission farm. To-morrow I go fifty miles over sand to a new village, near to which the coloured people want me to found an Institution ; and for eight days I am going to travel over sand. I do not much relish it."

To —, Esq.

“Bishop’s Court, May 30th, 1857.

“My dear — I received your letter a few days ago. The most important point in it is that in which you tell me that you have had doubts within yourself as to whether the Bible was true or not, and that you fancy it was from reading and thinking over the books of Moses. You do not, however, say what your difficulties are; it is, therefore, impossible for me to attempt to remove them by letter, as I may be dwelling on points which have given you no trouble. All that I can, therefore, say is, that there *are* difficulties in Holy Scripture—difficulties which have probably been permitted to be there to try the faith and humility of God’s people, to invite them reverently to examine and inquire—which are chiefly difficulties to the half informed and irreverent. I think that yours are probably only difficulties which require explanation and more reading. I do not think, from the tone of your letter, or your fault-finding spirit as regards yourself, from your remarks about the Holy Communion, and from what I know of the general course of your life, that yours is the result and penalty of a vain, forward, irreverent, presumptuous, scoffing spirit. Were this your state of mind, the loss of faith would be the natural result and penalty. But doubts and difficulties are sometimes the direct temptation of the evil one. He instils these into the mind. When we lay ourselves open to him by unguarded conduct, levity, or any secret sin, he obtains power over us, and suggests to us evil, unbelieving thoughts. If you are allowing yourself in any known sin, if you are not manfully and prayerfully battling with your corruptions.” . . . [Fragment.]

To JOHN MOWBRAY, Esq.

“Bishop’s Court, June 4th, 1857.

“My dear Mowbray . . . The prospects of England are not very cheering. I am no admirer of Lord Palmerston, or his ecclesiastical advisers. Thank you for your efforts to get me £1,400 from S. P. G. It would have been wise to have

granted it, as that might have tempted me to hold on here for some further time. . . . Some special fund is essential, not to the extension, but to the maintenance of my work,—I cannot, therefore, forego a visit to England. . . . If I were to make any great effort in England, it would be for the erection of two new Bishoprics for Africa. I almost fear that I should not succeed for S. Helena, though I really cannot attend to it. I would give something to take that myself.

“ Our affairs here are prospering. The Kafirs are completely crushed and starving. The Parliament, leaving off its attacks upon us, is attending, and attending well, to the business of the country. They have voted £50,000 for emigration; are hot about railroads, and the improvement of Table Bay, and other important works. Their chief act of folly has been to throw out an excellent Government scheme of education, because they thought it was mine, and would work for the Church of England. The Governor is very popular and very ill; they speak of him as the best Governor the Colony has ever had. This is, I think, true. . . . I should be glad to see that the Conservatives were again joined by Gladstone. You have not your proper weight in the country, because your leaders are deficient in character, ability, and statesmanlike qualities. He has more of them than all your leaders put together.”

To Mrs. WILLIAMSON.

“ Bishop’s Court, June 6th, 1857.

. . . “ We have only been at home about ten days from a very interesting but laborious journey, during which I have visited parts of my Diocese where I have never been before, *e.g.* S. Helena, Saldanha Bay, and Clanwilliam. I have written a full account to Hawkins, and will, therefore, not go over the ground again; but I may say that both Sophy and I were very much interested in the condition of the old settlers of Clanwilliam, who have not been visited by a Clergyman of our Church for thirty-three years, and whose offspring have of necessity joined the Dutch Church, whose present minister is a drunkard and bankrupt. They are all very anxious for me to

send them a Clergyman, and told me they would gladly all join their Mother Church. Some poor sick things with whom I prayed were very thankful, and sobbed and kissed my hands, and spoke of the yearning that their parents had on their death-bed for the visits of an English Clergyman. God helping, I shall never leave them again without occasional visits. I cannot afford to send them a Clergyman, but periodically some one shall go to them, once in six months at least, if possible once a quarter. Then I found the poor coloured people there and at Piketburg in a deplorable condition. At the latter place they crowded round me, asking what they were to learn to become Christians, and said it was so good in a *predikant* to talk to them! There is a Dutch Clergyman there, a mere farmer. I was urged by the Dutch villagers to administer the Sacraments to a dying woman, whose home was the very next to his, but whom he neglected. I could not refuse to help a soul passing out of time into eternity. . . . These poor heathen, of whom there are 300, prayed me to send them a teacher, and the few English joined in asking for some one to care for them both, but all that I was able to do was to appoint the Chief Constable to read prayers in the Court House, to give £10 to a Dutch schoolmaster to hold services for the heathen, to send a few books, and promise an occasional visit from a Clergyman. I trust that for both these places God will provide the means, and raise up fit men. I am now burning to found more Mission stations. My last year's one is paying nine per cent on the purchase-money. I have just bought another magnificent farm of 6,000 acres for £3,250, upon which Glover and Louisa will live. I dare not go farther, but I am sorely tempted with several other purchases. I can only pay for my last purchase by mortgaging it. Henceforth, if my life be spared, it will be chiefly devoted to Hottentot Missions. I now begin to find that I must give myself to the Dutch language so as to preach in it. Hitherto I have been quite unable from other more absorbing occupations, and I cannot get any one out here to teach me, unless I exchange Sophy, as I tell her must be the case, for a Dutch *wrow*! . . . I believe Louisa will be married on S.

Peter's Day, the tenth anniversary of my consecration. . . . I have no less than three German missionaries, excellent men, strict Lutherans, whose whole sympathies are with us, and wish to join us. I know not whether it will be so arranged, for there are difficulties, but I need the command of money to take such men up. I wish to bring all the German work, if possible, into closer connection with ourselves, but it is the Lutherans chiefly who draw towards us. . . . I could spend £5,000 within the next six months in small school chapels and other mission buildings if I had it. But I must not weary you with these things. We are perhaps moving on quite as fast as is good for us, and certainly too fast for those who view us with no friendly eye. You know not, however, what a comfort it is to get away from the strife of tongues, and the wrangling of Parliaments, and the violence of newspapers, to real work, either among our own people or the poor heathen. You will soon hear that we are voting large sums for emigrants. Now men may safely come, if they keep, as they mostly will, to the towns and villages. Thank God, very few will be beyond the reach of the ministrations of the Church.

"I hope, dearest, that you are now quite well, and that your eyes are not plaguing you. My sight sensibly fails me. I feel the difference from month to month. I look upon this as God's tender call to us both. He is warning us that our poor frail bodies are failing us. You will, dearest, I am sure, be calmly looking on to the end, and I trust that I am learning to do so too. Save for the love of those near and dear, and the need my little ones have of a father's care, I have no wish to remain here. All that I desire is a greater proof that I am prepared for what I yet trust shall be my lasting home. I need, dearest, your prayers, and I know that I have them. I have many trials, great difficulties, and there is far more of evil to be subdued than I thought even a few years ago. Yet my single desire is to serve Christ. I have no thought but how to do this. Would that it were done with fewer infirmities, which have too often been a hindrance to my work. But I am running on, and must cease. My little Florence comes with her

usual cry, 'Papa, do you want me?'—Ever, dearest, your affectionate brother,
R. CAPETOWN."

To Mr. CHARLES R. GRAY.

"Bishop's Court, July 8th, 1857.

"My dearest boy—I send you a line to say that I married Louisa last Thursday, July 2nd, to Mr. Glover, and that all went off well. The Governor gave her away, and we had a large party of friends. They will, I trust, be very happy. They are now on their way to the Mission Station beyond George. . . . I feel the loss of her, and am very sorry to part with her. She has ever been a dutiful and affectionate child. . . . We were all much amused with your letter, lecturing me about my health. Since the worries of the Synod have passed, I have been sleeping well and growing fat. It is mental anxiety only which slays me. . . . You tell me that one school-fellow has not passed his matriculation examination. I should be grievously disappointed if you failed in this; so I trust you are really working and making sure of your ground as you advance. A thorough grammatical knowledge of Latin and Greek is what I am most anxious for in your case. It is the foundation of all future knowledge."

To the Rev. Dr. WILLIAMSON.

"Bishop's Court, July 31st, 1857.

"My dear Richard—I congratulate you on the successful completion of your church and its consecration. I trust that it may greatly tend to the furtherance of God's Glory and the good of souls. Your wife has been mercifully spared, and your gentle sister taken. She is, I doubt not, at rest and peace with God. It will be a blessed day for us all when we go where the wicked cease from troubling, and the weary are at rest, if only we be ripe for the ingathering. As far as I am concerned, though surrounded with more earthly blessings than other men, I should welcome that day, if my faith were somewhat deeper, and love purer, and sin more rooted out. I long for more time for study and contemplation; but the unceasing

demands of business, and the fret of a life so largely secular, both absorb the time and draw off the mind from spiritual things. I find it at least very difficult even to write sermons amidst a press of purely worldly business. Dearest Sophy relieves me more and more, indeed, and is herself absorbed as much as I am. What should I do without her!

“You seem to think it doubtful whether I shall come home. There is no help for it. I do not want to move. It is very inconvenient to me to do so, and my absence throws back my whole work. But what am I to do? I lose £2,400. I gain £1,200, *i.e.* at Christmas. I shall have £1,200 less than last year. England will furnish me with £1,800. I cannot carry on my work as it ought to be done with less than £3,000. It is for pure Mission work that I want funds. In this direction I may say that a great door is opened out to the Church. We must go on. We cannot hold back. . . . I know that I shall help the work in my Diocese more by going home than by staying here; so I shall go. My sincere wish is not to go. It is merely duty that takes me. I would give a very great deal to be free from all this part of my work, and to be permitted to labour during the rest of my life simply in spiritual work; but God has ordained it otherwise.”

According to the plans above mentioned, the Bishop and Mrs. Gray sailed in October, 1857, for S. Helena, where they arrived on the 27th, and where he found Church matters decidedly improved since his last visit. The time spent there seemed quite a holiday, he said. He left S. Helena again early in 1858, and arrived at Southampton, February 8th, having been joined by his children, proceeding immediately to London, where he established his family at Bayswater before beginning another wearying round of begging for his Diocese. Once more the Bishop's Journal gives the best indication of his occupations and aims whilst in England.

“*February 10th*, 1858, Breakfasted with the Bishop of Oxford. Met Wordsworth, Sir George Prevost, Massingberd, Claughton, Archdeacon Harrison, Jebb, Archdeacon Bickersteth,

Archdeacon Randall, Professor Browne, Lord A. Compton, and several others. Long talk about Convocation matters. The two first men who came into the room were men whom I had invited successively to be Bishops of Graham's Town. Went afterwards to Convocation, and spent the whole day there. Debate on Home Missions.

" *February 11th*, Breakfasted again with Bishop of Oxford, and to Convocation. . . . Dined in Jerusalem Chamber with Dean and Chapter. Met Dean Milman, Cureton, etc. Many requests to preach. Engaged to help the Bishop of Oxford in Lent services at Oxford and Henley, and to preach on Whit Sunday in Westminster Abbey.

" *February 12th*, Went to the Commons to hear Lord Palmerston bring in his India Bill; heavy debate. Took Charlie also, who came up on Wednesday, and took us all in, affecting to be a young man wanting employment at the Cape. We none of us knew him!

" *February 13th*, Called upon Labouchere and Sir G. Barrow at the Colonial Office. Received very heartily. Labouchere expressed great interest in Synods, and said that he had done all he could to promote them; asked much about Graham's Town, Sir G. Grey, etc. Talk about S. Helena Bishopric. Hope it is advanced a stage. . . . S. P. G. Hawkins agrees to a special Committee next Thursday to consider the case of the Diocese of Cape Town. When I know what the Society decides, I shall be able to shape my own course. Very many offers of assistance in various quarters, several candidates offering themselves, apparently promising men.

" *February 16th*, Dined at Miss Coutts' to meet Dr. Livingstone. Bishops of Oxford and Exeter there.

" *February 18th*, S. P. G. Standing Committee to consider the case of my Diocese; no great encouragement. *20th*, To Leamington. Sermons and meetings at various places. Arrived in time to hear a very powerful sermon from Mr. Milman on the conversion of S. Peter.

" *February 26th*, Off again to help the Bishop of Oxford in the Mission. Hurried off to preach at Caversham in the even-

ing. Returned in time to hear the end of the Bishop of Oxford's sermon on Judgment. . . . Met Carter, Claughton, Woodford, Laurel, Eland, Burgon, Leighton, etc. Arranged for much work for myself.

" *February 27th*, Addressed communicants at 8 A.M. At 11.30 Carter preached a very powerful and thoughtful sermon. At 1 the Clergy met to consider how to improve the occasion to themselves and to their people. Very interesting meeting. Evening Liddon preached.

" *February 28th*, Preached at Sonning in morning, and Earley in the afternoon, returning in time for the Bishop of Oxford's closing sermon on Perseverance—church crowded in every corner; there could not be less than 2,000 persons present. . . .

" *March 3rd*, Oxford, President of Magdalene. Meeting for India in theatre, Vice-Chancellor in the chair. Duke of Marlborough, Moberly, Provost of Oriel, and myself, spoke. . . .

" *March 5th*, Return to London. Mass of letters come in offering sermons and meetings in answer to my appeal just sent out. To Bishop of Jamaica. . . S. P. G. . . making arrangements for sermons and meetings.

" *March 7th*, Preached at S. George's, Hanover Square. . . .

" *March 11th*, Large Cape Mail;—the Clergy write to me as if I could settle all little details here as I can at home. All press fresh claims upon me. . . .

" *March 12th*, Meeting about spiritual wants of sailors at the Cape and S. Helena.

" *16th*, S. P. G. three dreary hours with a Sub-Committee—told them plainly that their new system could not work. . . .

" *19th*, S. P. G. monthly meeting, afterwards meeting of Colonial Bishop's Council; Archbishops and Bishop of London present—brought before them the recommendation of my Synod about the endowment of the See—assented to. Also the foundation of a See of S. Helena. Assented to, and resolution passed in favour. Also subject of three Missionary Bishops for Africa¹—agreed to the importance,—discussed the

¹ The Bishop had for some time past been taking counsel in this matter with the Bishop of Oxford and others. He wrote (April 5th, 1856) to Bishop Wilberforce: "Will you tell me—

subject — promise to send a copy of the Lord Chancellor and Phillimore's opinion on the law of the case."

Then follows a succession of discussions, meetings, and services, both in and out of London in every direction;—sometimes, as at Sherborne on March 28th, three services and sermons without time to unrobe between,—and then sleepless nights following.

"*March 31st*, Oxford, preached one of the Lent Sermons on the penitent thief.

"*April 2nd*, Preached at S. Barnabas, Pimlico; crowded Church, service very nice and simple—preached at S. Anne's, Soho, in the evening.

"*April 3rd*, Interview with Lord Stanley at Colonial Office about S. Helena Bishopric.

"*18th*, Newbury . . . great religious excitement in the town just now in consequence of the zeal of Mr. Randall and his Curates coming after years of worldliness and lethargy. . . .

"*22nd*, Wantage — great progress here during the last five years—penitentiary built—church beautifully restored, daily choral services, grammar school built, training institutions. . . .

"*26th*, Peasmore to meet Bishop of Oxford, long talk about Missionary Bishops, Kafir College and Metropolitan jurisdiction. . . .

"*May 7th*, Meeting of Bishops at Council room of House of Lords to discuss the question of Missionary Bishops for Africa—full attendance—discussion not unsatisfactory. . . .

"I. Would it be an infringement of my oath to the Archbishop if we, as a Province, consecrate a Missionary Bishop ourselves?

"II. Or of any Canon of the Church?

"III. Or of any law to which the Church of England may be supposed to have given her consent?

"IV. Has the Church at home now the power of consecrating a Bishop for other than British possessions?

"V. What is to be done if she is bound by Acts which Parliament has declined to repeal, and I by the Canons of the Church? Is Africa to remain unevangelised? . . . Will you give me your counsels, and get an opinion from R. Phillimore and others on the case?"

" 8th, With S. Oxon to talk over Natal troubles—interrupted by Archdeacon Randall, who came about the Church Rate Bill . . .

" 14th, Having talked all yesterday from 10 A.M. to 11 at night, hardly slept at all, pure excitement of brain,—off to London to S. James' Hall—S. P. G. Anniversary meeting;—about 3,000 present—Bishops of London and Calcutta, Rajah of Sarawak. . . . Bishop of Oxford made a great oration about Africa. I brought forward my four objects:—

I. Hottentot Missions.

II. Bishopric of S. Helena.

III. Kafir College.

IV. Missionary Bishops. . . .

" 15th, Court—on Queen's Birthday with Bishop of Oxford. Went with the Bishops to present address in the Queen's Chamber. Archbishop addressed her in a very nice and paternal way—she replied simply and nicely. Met the Bishops at three for our adjourned discussion on the Missionary Bishopric question. All the newly made Low Church Bishops were there to support the Bishop of Winchester in opposition. Spoke my mind freely—deeply grieved to be compelled to leave in the midst of a most interesting discussion—had I not done so I must have travelled all night far into the Sunday morning, and perhaps been unfit for service in the great Church at Yarmouth. Just in time to catch the train, and got to Yarmouth at 10 P.M.

" 16th, Preached twice in the great Church to upwards of 2,000 people; in the afternoon to the Beach Chapel, built for the sailors, which is crowded by them in their jerseys every Sunday, for three services. A good work going on among them and throughout the parish under Hills.

" 17th, To address, as I have done, the same people four times on the same subject is overdoing matters, especially for myself, who have had to rack my brains not to repeat myself, being very dull and low all day; eyes troubling me much.

" 22nd, S. P. G. to hear the results of the Bishops' meeting about Missionary Bishops. Came to no conclusion. Lord

Shaftesbury's Bishops all met to oppose, Archbishop and Bishop of Winchester also. Must consider the next step to be taken. . . .

"*Whitsun Day*, Preached in Westminster Abbey; a great congregation. Dislike such posts for myself. . . .

"*May 28th*, Drew up document about S. Helena and S. P. G. treatment of Colonial Bishops. Cape letters—-anxious ones from Natal;—fatal differences between Clergy and Bishop. . . .

"*29th*, With Twiss to discuss Jurisdiction of Metropolitans and Provincial Synods—did not make much progress."

Then to Bath, Bristol, Bedminster, Radley, Cuddesden (the Theological College Anniversary), Oxford, Westbury, Stapleton, Stinchcombe, where the Bishop rejoiced to meet Mr. Isaac Williams, etc.; until at last, during a sermon, he became so ill from exhaustion that he had to go out, and, as he says, "lie down upon a grave, returning, however, to finish my sermon with some difficulty." This was a few days after receiving harassing letters from Natal, reporting the Dean and Canon Jenkin's presentment of the Bishop of that Diocese for teaching false doctrine.¹

A fresh round began, and in spite of often feeling "quite unequal to talk with people," the Bishop continued preaching three times in one day, and exerting himself in every way. The complication and variety of subjects pressing upon him were extremely exhausting, and the responsibility trying, in spite of the sympathy and valuable counsel he met with.

"*June 14th*.—Dined with R. Palmer,² with whom I desired to take counsel on some nice legal points. Lord and Lady R.

¹ This was on the subject of the Eucharist, which was referred to the Metropolitan, both by the Bishop of Natal and the Clergy. The Metropolitan "thought that the Bishop's language, however unguarded and unsatisfactory, was capable of being construed consistently with the formularies of the Church, and said so, while regretting greatly that he had spoken as he had done. My object throughout," he says, "was to support the Bishop where and so far as I fairly could; to allay the heats that had arisen; to restore harmony and maintain order, and secure the obedience which was due. In my efforts to accomplish this, I know that I made the hearts of faithful men sad; for those who thought they were contending for great principles which were endangered, felt discouraged, and even aggrieved."

² Lord Selborne.

Cecil, A. Gordon, etc. there. Very much struck with the great ability with which Palmer spoke upon the points of law. . . .

"17th.—Went to Bradfield. Very much struck with the progress here since I was last in England. Stevens has gone on in a quiet way, without sounding a trumpet before him, and the result is the gradual upgrowth of a great and very striking institution. . . . Held a meeting for my Diocese in the dining-hall, which was filled with the lads, villagers, and surrounding Clergy. Addressed the lads on the subject of Missions, and about becoming Missionaries. Had a little talk with Bishop Armstrong's boys, of whom I hear a good account; a blessing, I trust, rests upon them.

"24th, S. P. G. to discuss the motion of which I had given notice respecting the alterations in the Society's Rules, and the way in which those alterations have affected the Society's relations with the Bishops of the Colonial Church. My letter was read and discussed. The Bishops of Oxford, Llandaff, and Lincoln, supported me. . . . It was admitted on all hands that the alterations, which have wholly changed the aspect of the Society and destroyed its distinctive character, have been made with a view to obtaining greater popularity with the country. Several of the committee expressed themselves strongly on this point, some regretting it, others approving it as necessary to advance their interest. The Bishop of Oxford and I warned the Society against the course they were pursuing, and I told them very plainly that they would bring on a disruption, that very many of their old friends were ready to abandon them, that I could not act with them if a change did not take place, and had seriously considered whether I could continue to act as one of their vice-presidents. I am not satisfied with the day's proceedings, though I trust it will have given some check to downward tendencies."

A visit to S. Augustine's, Canterbury, was specially interesting to the Bishop, and he partly engaged two students from thence. It is remarkable too, and probably an indication of the confidence with which his vigorous straightforward character inspired people, how numerous the applications to serve under

him became; more numerous, in fact, than the Bishop's means, though scarcely perhaps his needs, allowed him to accept. Meanwhile he went on unflagging, with the one object at heart:—

"*July 6th*, Had a satisfactory interview with Lord Carnarvon at the Colonial Office about Provincial Synods and Missionary Bishops, he entering very heartily into the subject. . . .

"*10th*, Preached in Lichfield Cathedral in the morning, at Mr. Bayham's church in the afternoon. Mr. Pye drove over to take me to his church, and literally galloped with me eleven miles to be in time for evening service, I having been rather long! . . . Glad to make acquaintance with the daughter and son-in-law of my dear friend the Bishop of Oxford." Thence he "rushed" to Stratford-on-Avon, etc., saying pathetically, "Each thing I am called to do is but a little thing, but I feel it all a burden. My life is a continual *go*. There is no cessation from talk,¹ no freedom from the restraints of society, no quiet or repose. I cannot even get an hour to sit alone in my room and write. The exertion of seeing fresh people every day, and keeping up conversation with them, they fresh and you weary, is very great. And then everybody thinks it necessary to invite a party to meet you! and all keep you up late at night, and after all it is difficult to sleep. My head is worn and aching, and my spirit exhausted! . . . My own motto, "Faint, yet pursuing," comes home to me more than ever.

"*July 22nd*, To John Sharp at Horbury—went to the Penitentiary, just begun, spoke to the penitents in the chapel. Went to school; children presented me with about twelve shillings which they had collected that day. Preached at evening service for an hour, then a very crowded meeting; spoke for an hour and a quarter. . . .

"*26th*, To York, Knaresbro', Escrick, Kirkham, Fleetwood,

¹ Writing to his sister, July 17th, 1858, the Bishop speaks of the claims upon "every moment that I can snatch from that horrid and unceasing talk which is the bane of my peace. . . . I am very, very weary, and sigh for solitude and quiet. . . . My bedroom, when I can get to it and write, is a comfort to me, but I am obliged to be with the folks, and talk, talk, till the whole heart is sick!"

Warrington, Lincoln, Ashby-de-la-Zouch, Market Harbro', Nottingham, East Retford, Worksop; and so on, *ad infinitum!*

"August 9th, Wrote to the Bishop of Natal, deploring the result of his conference, and urging him to retrace the false steps that he and the Laity have taken, and assert for his presbyters their due rights."¹ A visit to Mr. Massingberd was refreshing in the sense of congenial society and useful discussion: then followed Peterborough, with sermons in the Cathedral; and then (August 16th) the Bishop joined his wife at Redcar, where he was much touched at finding numbers of his old Stockton parishioners, who had come to meet him and enjoy one more look at him. It was a real rest to be with his family for a day or two at Grinkle, and not on a continued stretch, and it was a pleasure to show Durham, the Cathedral, Castle, etc., to his children, and to meet familiar faces on all sides. But this was a brief rest, and the Bishop was off again for Newcastle, Darlington, Alnwick, Worcester, and various other places, among which he visited Tidenham with tender thoughts of Bishop Armstrong, whose battle with the weary outer world had been so much sooner ended than his own. A round by Bristol, Salisbury, and Portsmouth, brought him to Lavington, where it is quite a rest to find him getting a quiet Sunday with his dear friend

¹ One of the points on which the Bishop of Natal was at war with his Clergy was the formation of his Church Council. The body which he had agreed should be formed for laying down rules for the government of the Church in Natal, was to consist of the Bishop, Clergy, and Laity. The two last were to vote together as one body, but the Laity were always to exceed the Clergy in number. About half the Clergy refused to sit in such an assembly, and the Metropolitan thought they were right in declining. In 1855 the Bishop wrote to Bishop Wilberforce: "The Bishop of Natal's work is advancing, but he is a bold man. I hear that he has inserted another question into the Baptismal Service for adults." And in 1856: "He has got into hot water. He has made great mistakes. Instead of taking his stand upon the Church's written law, the only ground upon which a Colonial Bishop, who has nothing but the moral weight of his position to support him, can stand, he has made changes in the Liturgy, e.g. omission of Psalms, Lessons, Litany, and introduction of a new Offertory, and Prayer for evening service; and then calls upon people to receive the Offertory because the rubric directs it. I have advised him to abandon his changes, which he had no right to introduce, and fall back upon the *lex scripta*. His troubles will not, I hope, last long. His fine, generous, manly, loving spirit will ere long triumph over all difficulties."

the Bishop of Oxford, and hearing sermons from Archdeacon Randall and Bishop Wilberforce instead of preaching.

"I find him (Bishop of Oxford) much distressed about the state of the Church and the way that things are going. He, however, takes a more than usually gloomy view, I think, in consequence of the agitation going on upon the subject of confession, and the lies and slander circulated by the press concerning himself."

In September the Bishop went into Derbyshire, to Tenby, Plam, Ludlow, S. David's (where his comment was that the Cathedral must either soon be restored or cease to be one!), Carmarthen, Llandaff, Ilfracombe, Barnstaple, etc. etc. Amid all this wearying round came his forty-ninth birthday, and with it his wonted self-questioning as to how much his work was the result of a merely natural activity and energy, how much it was genuinely and wholly for God — this while contemplating forty-three sermons and meetings for the month of October alone! Cornwall had to be visited, and Devonshire and Somerset; never a day with a moment to himself, and the penalty paid at night, until one cannot help wondering how even his brain stood the continual tension. Take his Exeter day as an example:—

"*October 17th*, Having a violent cold and hoarseness, I felt but little equal to three services to-day, but, with an effort, got through them in a croaking manner, and preached to large congregations—in the morning, at S. Stephens; afternoon, at Heavitree, where the beautiful church was full from end to end; evening, at S. Sidwell's, where the church was crammed with a devout congregation, and where Mr. Galton received me most affectionately."

Gloucester, Ross, and Ledbury, came next, and while preaching in Sir Frederick Ouseley's church at Tenbury the Bishop had to stop and leave the church, in spite of which he attended a meeting and spoke for more than an hour. And so it went on, day after day, till sometimes he was too much exhausted even to talk to the old friends who continually came across his path. So long as he could get the work done, and

interest people, and collect funds for his Diocese, what cared he for the cost to himself? It almost makes one smile sorrowfully to find him rejoicing in a quiet (!!) day, spent in travelling, amid many delays, to Cambridge, and refreshing himself with reading and writing at the stations where he was kept waiting. There he was the guest of the Master of Clare Hall, and that evening delivered a lecture on Missions in the Town Hall, at which some 150 undergraduates were present.

On the 31st October he preached twice, in the evening in the University pulpit, to crowded congregations, and, as he says, "could not refrain from going largely into his work." It was on this occasion that he started the idea of his University Mission, at a public meeting held November 1st. "I proposed the formation of a Committee for establishing a Mission along the Zambesi, and offered to co-operate, urging that the Church should do at least as much as the Independents, who have already raised £7,000, and sent forth six Missionaries. Proposed that Cambridge should take the lead in this matter, and send forth six men, presenting one to the African Bishops for consecration. . . . Livingstone made a great impression at Cambridge, and left this work to the special charge of the University—this was my reason for urging it." After visiting Ely (the restored Cathedral of which delighted him), he attended a large meeting, and discussed the question of the S. Helena Bishopric with Mr. Piers Claughton (the first Bishop of S. Helena); went to Godmanchester to visit his brother Charles' grave and memorial window; and, November 4th, got to his temporary home at Bayswater, thankful to enjoy the freedom of home, if but for a few hours.

One of the most important matters awaiting the Bishop in London was an interview with Lord Carnarvon, who told him that no difficulty would be thrown by Government in the way of his Provincial Synod, and that, although the law-officers of the Crown held it to be doubtful whether an English Bishop can legally consecrate another Bishop for a country other than Her Majesty's dominions, no opposition would be offered to his taking such a step, only such Bishops would not be able to

perform *legal* acts of an Episcopal nature within the Queen's dominions. "This is all one wants," the Bishop says. "How the world will laugh at these absurd restrictions in the next generation!"

The rest at home was but brief. On November 6th the Bishop started again on a mission tour, taking in Bridport, Lynn Regis, Charmouth, Axminster, Maiden Newton, Rampsham, etc. etc. This part of the country had especial interest for him, looking back to the time when his father found a rest for his last days on the Dorset coast; when the now toil-worn Metropolitan of Africa—then a young Deacon, devoted to literature, and not looking beyond the cares of a rural parish—used to walk over its cliffs and explore its parish churches. "I walked down to the port," he says, "and remembered every feature of the coast. . . . I find that in these parts," he also observes, "the Church is gradually rising, and absorbing dissent. The Clergy are a nice set of men—much church-restoration going on. The character and exertions of the present and of the late Bishop are producing an effect on the Diocese." The Bishop of Salisbury came over to Beaminster to help him, and he was more than usually warmed and cheered by the sympathy shown by large gatherings of people in the neighbourhood of Bournemouth. Christ Church, Lyndhurst, and Rownhams followed, the latter place being held by his old friend Mr. Charles Harris, afterwards Bishop of Gibraltar. Then came Winchester, where, the Warden having been suddenly called away, "the good old Dean kindly took me in. I found him, at eighty-four, hardly less vigorous than five years ago. He had large parties to dinner and luncheon to meet us. S. Oxon came down to help me, far from well. We had a great meeting, and he made one of his great speeches."

The two Bishops and Mr. Charles Harris went on together to Salisbury, where "the Bishop of Salisbury was ready to receive us with his usual warmth and affection." The Bishop of Oxford was too ill to fulfil his preaching engagements on this occasion, but his African brother preached three times on Sun-

day, November 21st, and all joined in a large meeting at Wilton the next day, when Mr. Sidney Herbert "made an excellent speech, denouncing neutrality in India." From Andover (where the Bishop's late Principal, Mr. White, was now) he went to pay a visit peculiarly interesting to him—to the revered author of the *Christian Year*. "Mr. Keble was at the door in the midst of the rain to greet us" (he writes, November 25th). "I had much interesting conversation with him about the Scotch Church, now torn with its ecclesiastical contentions; and about confession, and Missionary Bishops *in partibus infidelium*, and the principles to guide one in the future expansion of the African Church."

This visit was unfortunately curtailed, for the next day, "just as we were sitting down to breakfast, the post brought me a letter to say that Sir E. Lytton could not see me at 3 o'clock as arranged, there being a Cabinet Council at that hour, and that he would be glad if I could be at the Colonial Office at 2 P.M. So we had to make a rush to catch an earlier train, and leave our breakfast. We were just in time at Winchester. I saw Sir E. Lytton, and had much talk with him about Sir G. Grey, the Kafir College, and Missionary Bishops. Saw the opinion of the law officers of the Crown, in which they admit that there is no legal difficulty in the way of our consecrating Bishops beyond British territory, and a letter from the Archbishop saying he saw no objection to our doing so, if we wished. I told Sir Edward that I should not be satisfied unless I could consecrate in my own Cathedral, and that I believed there was no legal impediment. He invited me to raise the further question, and promised to submit it to the law officers. Went from there to Addington, to obtain the Archbishop's approbation of the nomination of Piers Claughton to the S. Helena Bishopric. He gave his ready assent." On November 28th, after engaging a master for Swellendam Grammar School, the Bishop started for Leeds, quite enjoying the quiet of a six hours' railway journey! While making a tour of meetings, etc., the Bishop and Mrs. Gray were suddenly summoned to the death-bed of Mrs. Myddleton (Mrs. Gray's mother); but before

their arrival she was dead.¹ The remainder of the year was spent in going from place to place, without being marked by any very special event, except that the Bishop preached in his old parish of Stockton, spending Christmas Day at Whitburn, where the aged incumbent, Mr. Baker, had become Rector in the year of the Bishop's birth! and then visiting his old friends at Bishopwearmouth, his own birthplace, where he was much struck with the great new docks and general improvements, but grieved to find the old rectory, where his father lived so long, pulled down, and a new red brick rectory built at a distance from the church. There was a large meeting, and he alluded to Bishopwearmouth being his own birthplace—the scene of his father's and his cousin Robert Gray's labours, and the birthplace of Bishop Armstrong, and touched the hearts of his listeners.

The year closed at Boston, where the Bishop preached. "Thus ends the year," he says: "I am thankful to finish it with doing God's work, what, I believe, He would have me be doing at this time; but I shall be very thankful when I can return to my own proper work, which is suffering from my absence."

The greater part of the following year, 1859, was spent in the same wearisome toil—rushing about from place to place, gathering in funds for and pleading the cause of South Africa and her population, alternating with tedious Government correspondence concerning the various points the Bishop felt most important, and seeing and engaging men for African work—Clergy and Catechists. His correspondence in England and with the Cape was in itself an occupation for one man's time. The question of Missionary Bishops had to be fought hard, and some of those from whom Bishop Gray might have looked for help, hindered him. Thus he writes: "February 4th, 1859, Meeting of Colonial Bishops' Council—full attendance; Bishop of London (Dr. Tait) very vehement against Missionary Bishops; says it is unscriptural, and contrary to the practice of the

¹ "The lamp died out; there was no pain; a perfect consciousness that she was going, a willingness to go, and, I trust, preparation for the great change."—Witney, December 4th, 1858.

Church to begin new Missions with Bishops at the head of them." . . .

"*February 10th*, Had a long discussion at 79, Pall Mall—Bishop of Exeter in the chair. Bishops of Salisbury, Lincoln, Llandaff, S. Asaph, Oxford; Archdeacon Grant, Dr. Wordsworth, and many others, friends and foes, there. Bishop of Salisbury and Wordsworth spoke most warmly and affectionately of the effect produced by my visits on men's minds with respect to Missions. . . .

"*February 19th*, Ashton-under-Lyne. Some nice letters from people who were at last night's meeting, serving to show, I think, that many laity stand aloof from Mission works, because they have no faith in the accounts given, and believe the thing a sham." A long and arduous campaign in the Midland Counties, Liverpool, Manchester, etc., nearly knocked the Bishop up before he got to the North, where his former parish, Whitworth, and the neighbourhood, received him warmly, and he stayed with the Bishop of Durham (his old friend and Diocesan, Dr. Maltby, had gone to his rest), feeling much impressed with the lifelessness of the Church in his old Cathedral town. There were secular changes throughout the familiar country for the better, but not a corresponding advance in higher things.

April 11th, the Bishop visited East Grinstead, "to have a morning with Dr. Neale of Sackville College; went over his Sisterhood . . . had much talk with him about a Liturgy for Congregations newly formed out of the heathen, which he has undertaken to prepare for me; about the Jurisdiction of Metropolitans, upon which he is going to furnish me with information; and the mode of conducting Missions in the Church under Bishops." These three subjects were, as we have seen, occupying Bishop Gray's mind largely at this time, and his Journal is full of allusions to discussions concerning them with all he met who were capable of helping him, especially the Bishop of Oxford, Sir R. Phillimore, etc. May 17th, he was at Oxford, eager about a great meeting on behalf of the Central African Mission, then being founded by the Universities, which cheered

and encouraged him much,¹ and counterbalanced the disheartening of having to fight hard battles for the independence of Colonial Bishops among his old friends of S. P. G. A London Committee was formed to act with Oxford and Cambridge, and the Bishop also took the chair at a meeting at Sir Walter James' (May 25th) to form a Missionary Union intended to bear the name of S. Augustine, and to be a brotherhood or confraternity for the purpose of promoting Missions, of united prayer, and of seeking out fit workers. Another visit to Hursley refreshed the weary Bishop, though there too he could not but talk over the absorbing interest of his work; but two quiet evenings and a long walk with Mr. Keble, made a sort of oasis in the desert of discussion and strife. A visit to Jersey, and a western round, brought the Bishop to June 14th, when he assisted at the consecration of the Bishops of Bangor, S. Helena, and Brisbane (Mr. Piers Claughton and Mr. Tufnell the two last). "Claughton of Kidderminster² preached an excellent sermon; the Bishops of London and Llandaff presented; the oaths were correctly taken to Canterbury, Sydney, and Cape Town, and all was well except as regards the laying on of hands, which was done in a very slovenly manner by the Archbishop—saying the words only once! However three Bishops, at least, laid their hands on the head of each Bishop. Thankful I am to God for the completion of this work, by which a third Suffragan has been added to my Province, and myself relieved from duties I could not properly discharge; while the congregations of South Africa will enjoy the privilege of the complete ministrations of the Church. For this I have had to provide £5,000. After service went to the Colonial Office about the income of the See of S. Helena."

The Cuddesden Festival, Convocation, and S. P. G., brought the Bishop to S. Peter's Day—the twelfth anniversary of his consecration—and the short time remaining to him in England

¹ Writing to his son, the Bishop says: "Did you see in the *Guardian* the very important Oxford meeting about a Mission to the Zambesi, with a Bishop at its head? This united effort of the two Universities is the most cheering thing that has happened since I have been in England."

² Now Bishop of Rochester.

was crowded with work of the usual nature, amid which he found time to go to Germany to confer with the Rhenish Missionary Society, with a view to union between them and the English Church in South Africa. The Bishop had some interesting discussions at Elberfeld with the various authorities there and of the College of Barmen, but nothing definite came of them. It was evident, the Bishop says, that these Lutherans had lost all idea of the duty of Unity, or of the Visible Church, and they were afraid of the English Church, which was too Catholic for them. He left them with a cordial spirit on both sides, telling them that, though he could not himself again take any steps towards union, he should at all times be glad to promote it. Returning by Cologne, Strasburg, and Paris (the Bishop was accompanied by Mrs. Gray, his son, and Dr. Ross), he worked at S. P. G., at sermons and meetings, to the very last moment; during which time he heard that it was the intention of the Bishop of Natal to resign his See, a subject on which Dr. Colenso wrote fully, and which opened new cares and anxieties. A last important meeting in Pall Mall occurred on August 4th concerning this matter, and the proposal of the Bishop of Natal to go to the Mission of Panda, in which Bishop Gray urged that, should he carry out this intention, the Society should pledge itself to give £800 a year, and building funds for the Mission. Important interviews with the Archbishop and Duke of Newcastle concerning a successor took place; and then a series of farewells, among which was a very touching leave-taking between the Bishops of Oxford and Cape Town, who had breakfasted together; and the two friends who had shared, and were yet to share, so many burdens on behalf of the Church their Mother, and who entered into their rest within so short a time of one another, knelt in prayer together, and for each other, before separating.

Just before starting, August 4th, 1859, the Bishop wrote to the Bishop of Oxford: "Everything is now done that it was in my power to do, and I leave in peace, commending all to God, and praying that He will order and dispose events as shall be most to His Glory and the advancement of His

Kingdom. If I have urged anything that will not advance His Glory, may He defeat it. And now, my very dear Brother and most kind friend, may our Heavenly Father ever be with you, and help and keep and bless and sanctify you.—Ever affectionately yours,
R. CAPETOWN.”

On the 5th August the Bishop and his party embarked at Southampton, and sailed once more for his adopted country and its toils.

CHAPTER VII.

AUGUST, 1859, TO NOVEMBER, 1863.

RETURN TO CAPE TOWN—LETTERS TO HIS SON—DEBATING CLUB—WORK IN AFRICA—PURCHASE OF ESTATE FOR KAFIR INSTITUTION—VISITATION OF CLANWILLIAM, ETC.—PASTORAL LETTER—ADVICE AS TO READING AT COLLEGE—BOATING—CALEDON—OBSERVATION OF SUNDAY—PRINCE ALFRED—DR. LIVINGSTONE—ARCHDEACON MACKENZIE—CENTRAL AFRICAN MISSION—QUESTION OF MISSIONARY BISHOPS—ARRIVAL OF THE ZAMBESI PARTY AT BISHOP'S COURT—CONSECRATION OF BISHOP MACKENZIE—CHARGE—BISHOPS' CONFERENCE—SYNOD—LONG CASE—ORIGINAL POSITION OF THE BISHOPRIC OF CAPE TOWN—FRESH LETTERS PATENT—CITATION OF MR. LONG—SUSPENSION—DEPRIVATION—APPEAL TO THE SUPREME COURT—PROCEEDINGS—BISHOP'S SPEECH—COUNSEL'S SPEECH—PRIVATE LETTERS—CASE ON AGAIN BEFORE SUPREME COURT—BISHOP'S SPEECH—JUDGMENT OF THE SUPREME COURT—APPEAL TO THE PRIVY COUNCIL—BISHOP'S RETURN TO ENGLAND—JUDGMENT OF THE PRIVY COUNCIL—BISHOP RETURNS TO CAPE TOWN—LETTER TO THE CHURCHWARDENS OF MOWBRAY—LETTERS TO EDWARD GRAY, ESQ., DR. WILLIAMSON, ETC.—LETTER FROM MR. KEBLE—LETTER FROM BISHOP WILBERFORCE.

THE partings from England and home ties, though no longer new, were not painless, but the Bishop had one only aim before him, and nothing was allowed to interfere with that—his whole-hearted devotion to the cause of Christ and His Church in South Africa. His first letter to his son gives just a glimpse into the inner mind with which he left all that was so precious to him.

To CHARLES N. GRAY, Esq.

“ Bishop's Court, September 17th, 1859.

“ My dearest boy . . . We looked at you as long as we could see you on the pier, Flossy making me hold her up. I thought that we might never meet again below. If we do, it will be when the trials and temptations of the life upon which you are just entering will have been passed through, and you will, I trust, have made up your mind to serve Christ earnestly and faithfully in the ministry of His Church. I never omit to

pray for you morning and evening, privately and in chapel, that God may give you a double measure of His Spirit to keep you from the Evil One. . . I shall be very glad to hear that you are well settled at College, and like it. I am always glad to find you taking an interest in many things, as bird-stuffing, mechanics, etc. But do not let them draw you off from duty work.”¹

To Mrs. WILLIAMSON.

“Bishop's Court, September 14th, 1859.

“My dearest Annie—I write while I have time to let you know that, by the mercy and goodness of God, we have arrived once more at our home, and had a happy meeting with dearest Louisa, who was waiting for us in Cape Town, and with many other kind friends. We had a very fair passage in a not very comfortable ship. . . . We loathe the sea more and more. It was a great disappointment to find that the Greys had left. His recall has caused great excitement and commotion throughout the country. Addresses have been pouring in from all quarters, and are not yet over. Petitions to the Queen; censures upon Lord Derby; 20,000 people drew themselves up from Government House to the wharf, forming a street, through which he passed to the ship. He was quite overcome for the

¹ While in England, the Bishop wrote concerning a projected debating club at Bradfield to his son as follows :—“I quite approve of the two plans of which you speak. With most people, nothing but practice, begun at an early period, enables men to speak and think in public. The danger of a debating society in a school appears to me to be that it has a tendency to set young men up, to make them conceited and forward in expressing very shallow opinions. The set-down, however, which each will in turn get, may serve to rectify this. In your own case, I hope that you will not think it necessary to be always on your legs, and that you will not speak without having both read and *thought* previously on the subject. If you want to get any good, you must guard against being either superficial or forward. . . . I was much amused at your first efforts being directed towards coercing the juniors into becoming an audience! You must have more regard for the liberty of the subject!! They would have served you right if they had hissed or coughed you all down, if you had carried your motion. I doubt whether you have sufficient literary ability amongst you to carry on a quarterly publication, but I shall be glad to see the effort made. Only do not write or speak merely for the sake of writing or speaking. Have something first to say, and then say it as well as you can. You must not sacrifice reality for anything.”

last few days, and could not speak his replies from emotion. I knew before I left (under instructions to be silent until I was at sea) that the Duke of Newcastle had asked him to remain. I fear, however, it is more than doubtful if he will come back. I find everything in the Diocese going on wonderfully well, and great progress made. . . . Lightfoot's Mission work among the Mahometans and heathen in Cape Town is going on very well; his congregation quite fills his hired room; the churches at Greenpoint and Papendorf, both parts of the Dean's parish, are rising up. S. John's church is quite full, and the congregation has just given the last £200 needed for completing it. When finished, — means to tell them that he will not take any money except what the congregation choose to give him. . . . The Cathedral alterations are nearly completed, and a chancel is being added to —'s church—all this in Cape Town alone. The Kafir College is going on very well. . . . I have been this morning with them, and have been much pleased with their progress. . . . The boys now correspond both in Kafir and English with their parents in Kaffraria. . . . At present we have but three girls; Miss Ainger is to have them under her charge. Belson's Chapel at Malmesbury is completed, and is to be opened next Sunday. Our nave at Claremont is now used, and the church is already nearly full. I find that I am still in want of good schoolmasters and catechists . . . there is no limit to the demand. Louisa seems very happy, and takes her share in the work of the College and feels an interest in it. I have had a very nice and affectionate address from the Clergy of this Deanery, a copy of which I shall send to Hawkins, as it shows the state of things in the Diocese. I feel very thankful to God for His Goodness to us. Now that we are back again, I feel that I have seen very little of you all, but I believe if I were to return I should still be at my old work. There is so much to be done everywhere, and so little time to do it in, and such small means, that I feel guilty if idle for a single day."

One can hardly suppose that the opportunity for such a sensation ever had time to occur! Certainly on the present

occasion the Bishop made so immediate and energetic a start to visit part of his Diocese, that he says himself his things were not half unpacked, and even his boots had not arrived.

“October 17th, 1859.—I have had great difficulty about horses, which, like all other things, are very dear. I have, however, bought three, and a cart. We mean to ride ten days. Two, I believe, are not riding horses, and the only real riding horse, which we do not suppose has ever carried a lady, Sophy is to mount. We have been breaking the team in to-day, with my old man leading, whom I dragged away from building the Government Museum. The leader would not start. I don't think they had ever been in harness before, but I went in with all four to call upon the Lieutenant-Governor, who came down yesterday. To-day I have agreed, after anxious consideration and hopeless inquiries in all directions, to purchase an estate near Cape Town for my Kafir Institute for £6,000. It is wonderfully adapted for the purpose, and with buildings capable of holding 100 children. We thought it providentially prepared for us when we went over it. I mortgage it for £3,000, and have written to both Hawkins and Sir G. Grey about it. The work has been very heavy since our return. Dearest Sophy has been worked even harder than I have. We have not had a moment for anything. You must give our love to all. We have no time for writing.”

By the same mail the Bishop wrote to his son: “The pressure of all kinds of work is very great. We have had enough to distract a dozen minds since I landed. . . . I have to-day agreed to buy a very expensive place for our Kafir Institution, and I am not sure that it will not drag me into difficulties, but I have thought it right to take the step. You will not recollect the place;—it is Zonnebloem, just under the mountain on this side of Cape Town, overlooking the Bay. We go to-morrow to Stellenbosch, and so by Paarl, Worcester, and Tulbagh, to Clanwilliam. Then we ride for about ten days over the sands of Clanwilliam, Saldanha and S. Helena Bays, by Malmesbury, home. I hope to be back in time to receive the Bishop of S. Helena. I shall be glad to receive your first impressions of Oxford.”