

food—I was out two hours looking for them. We had a difficult day's journey over a succession of mountains and valleys. Our late disasters have made us use every endeavour to prevent a repetition of them; consequently, wherever the ground is uneven, we hold the cart down with a *riem*. Down steep descents we do the same. This is very fatiguing, as it requires to be done constantly; but I feel it my duty to do it, as any neglect would endanger the life of my driver. We have had to-day constantly to put our shoulders to the wheel to get our cart out of its difficulties, for some of the drifts are so muddy and steep that the horses cannot drag it out of them." . . .

They continued to pass through a wholly uninhabited and very desolate country, often losing a great deal of time in digging a way for the cart through the drifts. The Bishop and Ludwig privately agreed that, once safe over this journey, they would never try to make it again; the former admitting that he had no idea of the extent of its difficulties, though even if he had realised them, he said he would have made the attempt for the work's sake.

"*July 10th*, Another most anxious, fatiguing, wearisome day's journey over a country still uninhabited and burnt up. Our road has, I think, been more difficult than ever, and we consider ourselves as lost among the mountains. The horses are getting sensibly weaker from want of food, and refused several hills. The only way to get them through a difficulty is for me to walk before them and lead them. I pet them a good deal, and they will follow me almost anywhere. Nearly the whole of this day I have been thus employed, or in holding down the cart with a *riem* on ground where it was likely to be upset, or holding it back down steep descents. I am consequently getting as much out of condition as my horses. Towards evening we arrived opposite the highest mountain we have yet ascended. I pronounced it perfect insanity to attempt the ascent. After resting our horses a little while, however, we determined to try if we could get up it, as we saw there was no alternative. I led the way in my shirt-sleeves (for I

have discarded my coat, which is in no better condition than its owner—the days being very warm, though the nights are cold); Ludwig drove, Mr. Fynn held down the cart, and the Kafir carried a great stone on his shoulder to put under the wheel. After great efforts, and frequent restings, we managed to climb the ascent, which was more than I expected, and outspanned for the night on the top of the mountain, close by a forest of yellow wood, where there was a narrow fringe of grass which had escaped burning. We determined to send off the Kafir by daybreak to find out a kraal which we believed could not be far distant, and to procure, if possible, some mealies for our half-starved horses. It was in this neighbourhood, Mr. Fynn tells me, that Captain Gardiner, some few years since, was reduced to live upon sugar for some days; and it was not very far off that Mr. Fynn himself was for five days inclosed between two rivers, with nothing to eat but some *sambok*—strips of the sea-cow or hippopotamus hide. Thank God we are still provided with food, though our stock is getting low. Had it not been for Sophy's forethought in providing me with tins of meat and soup, and a cheese, we should before this have been in want. . . . I laid in a store of 40 lb. of biscuit, which happily has been much burnt, and therefore has lasted us longer than it would have done if it had been more palatable, and 30 lb. of salt beef. It is well that I did this, for I know not what we should have done without it, as I have had to feed Kafirs every night. The patience, endurance, contentment, and thankfulness for kindness on the part of these poor people is touching. I always insist upon our all, in the circumstances in which we are, sharing alike. Our Kafir said this evening that it was very fortunate he was travelling with white men, as they lent him a covering at night! Poor fellow, he would otherwise be out night after night, in frost and wind, quite naked. We cannot be too thankful that amidst all our difficulties the weather has been so fine—we could hardly have chosen any more to our wishes. Had our journey taken place during the rains of summer, we certainly should not have been able to get through the country. The only disadvantage of this

season, and it is a very great one, is the loss of grass. In the spring I can imagine this country looking very beautiful; for although the scenery is not generally bold, there is everywhere a rich clothing of grass, a great abundance of rivers and streams, and a fair proportion of forest. I fear the difficulty of making roads over so very mountainous a district will always impose obstacles in the way of its advancement, otherwise it would be a very tempting field for the English emigrant. We passed to-day a heap of stones on the top of one of the mountains, and Mr. Fynn told me that it is customary for every traveller to add one to the heap, that it may enable him to arrive at some kraal while the pot is boiling. The women, with a similar view, are in the habit of tying the grass in knots.

"*July 11th*, From the top of our mountain, which is the highest ground we have yet passed over, we could see the country for many miles round. Everywhere its features were the same, and everywhere it was burnt-up and black. On retiring into a wood, near to which we outspanned for breakfast (which we seldom get much before two o'clock), to perform my ablutions, I found myself as black as a pitman just come out of a pit. On a windy day the fine ash of the grass penetrates through all one's clothes. We have made a better journey to-day, the country not being so mountainous and rugged, and consequently our difficulties not so appalling as on former days, though we have had quite enough of them. For a mile or two we had unburnt grass. Some of the country through which we have passed would, under other circumstances, appear beautiful; but our anxieties, and the blackness of the whole face of nature, give a gloomy tinge to everything around us. We outspanned for the night in a very bleak spot, exposed to a cutting wind. Mr. Fynn was obliged to leave another of his horses on the road, quite knocked up. I cannot be too thankful that mine hold out so well. One of the wheels of my cart, however, is pronounced to be in a dangerous state; we are to try and mend it to-morrow. We have not yet met with a human being, or the slightest vestige of human habitation. It seems strange to travel over so fine a country,

abounding in wood, clothed with rich grass, wonderfully well watered, with a beautiful climate, and yet find it totally uninhabited. Old footpaths are the only evidences of the country having been once occupied by man; war has left the land without inhabitants."

On July 13th the travellers arrived at Palmerston, and it was not too soon, for the day before they finished all their provisions except four biscuits and a little cheese. They were kindly entertained by Mr. and Mrs. Jenkins of the Wesleyan Society, who expressed a great desire to see a Church Mission in the country. The Bishop (who could not help being surprised himself at the way in which he had borne all his recent fatigue, especially as he looked back to early days when for two years he could only move on crutches!) spent Sunday, July 14th, at Palmerston, being present at the Kafir services, after which, at Mr. Jenkins' earnest request, he addressed the people, that gentleman acting as interpreter. Some of the Christian natives came to see the Bishop, and begged for more teachers. He told them that he had undertaken his long journey expressly to see what the spiritual wants of the country were, and that he meant to spare no pains or toil to supply them. The next day the little party started again, this time with a team of eight oxen to draw the cart (which had been patched up), the Bishop riding a horse lent him by Mr. Jenkins, and reached the Umzumvoobo River, where they were the guests of a trader, Mr. Hancock, who took them nine miles down the river to its mouth the next day; and the Kafirs being tired, the Bishop took an oar, thereby awakening many memories of past times, though in Oxford days his boat was not surrounded as now by hippopotami! He went on through Buntingville Station, Morley Station, Beecham Wood, Butterworth—all Wesleyan Missions—at which place he spent Sunday, July 21st, and again preached to the people. "I am thankful," he says, "for the opportunity of doing so, however imperfectly. . . . The people soon understood that a 'Great Teacher' had come among them, and they would not have been easy or satisfied if I had not addressed them. . . . The sight to-day has been a most inter-

esting one. The whole people of this land are ready, at least, to hear the Gospel; they are willing to attend Christian assemblies and schools, to read our books, and be taught by us. The field is white already unto the harvest, but the labourers are few; so far as the Church is concerned, alas! they are none. It is most distressing to think how unfaithful to our trust we have been and are. Thy Kingdom come!"

On July 22nd the Bishop started for King William's Town, having to cross the very difficult drift of the Kei river, where, to begin with, they found two wagons, each drawn by more than twenty oxen, stuck fast, and this caused some delay, and there were also visible the ruins of two other wagons which had come to grief in this dangerous place. Such a journey was not the time for much correspondence, but the Bishop managed to write a letter that evening, which is a good illustration of his energy, mental and bodily.

To JOHN MOWBRAY, Esq., and MRS. MOWBRAY.

"Banks of the Kei, July 22nd, 1850.

"My dear Mowbray—I sit up in a trader's wagon, in which I have taken refuge for the night just previous to my arrival at King William's Town, to reply to your and dear Lizzy's letters of February, which I received at Natal. I know that if I do not write before I get again immersed in the business of the Diocese, I shall have no time. First then, let me say that although my responsibilities, as godfather, to children whom I never see, and to whom I find it difficult for several reasons to write, cause me much anxiety, I cannot refuse the office of sponsor to *yours*, though my poor prayers will, in all human probability, be the chief, perhaps the only, service I can render it. . . . Though I can read but little in my present wanderings, and hear less of the Church at home, I take as deep an interest as ever in all that is passing; and I do not cease to pray that God's Holy Spirit may ever be with her, and guide her into all truth, aiding her in this her hour of trouble and rebuke, and supplying to her what is wanting in her. Earnestly do I hope that no spirit of impatience or distrust of God's Mercy and Love

towards her, may prevent her sounder members from combining heartily, courageously, perseveringly, for a redress of her many grievances. These must be content to witness for God's Truth and Cause, without being over anxious as to results. Let us be satisfied with doing our duty, and leave the rest to God.

"I am just returning from Natal through a very interesting country, which, however, I have found it most difficult to pass through. I have never before suffered so much from fatigue and anxiety. My cart has been twice turned completely over, and is nearly broken in pieces; my horses have been all but knocked up. I have walked the greater part of the way, and had nothing but the hard ground for my bed. For six days I passed through a country burnt with fire, and totally without inhabitants, and I had nothing but a bit of cheese left when I reached human habitations. But, thank God, I have been quite well, though somewhat reduced in size. I am very thankful to have seen the whole country, for I have realised what the actual condition of the Diocese is, which I never could have done without seeing it. There are nearly one million of heathen within this Diocese under British government or influence. We *must* have an extensive Mission amongst them. I do believe that nowhere is there a more important work lying before the Church. I am so impressed with the necessity of our entering upon it *now at once*, that if funds are not forthcoming and men too, I must, if God spare me, and health and strength be given, return to England next year for a whole year's agitation. I shall dread it, for I think it will wear me out; but if I can leave the Diocese, I certainly shall. God helping, we will no longer endure the reproach of being almost the only one of the twenty religious communions in this land that is holding back from the work of the conversion of the heathen. . . . I feel much my long absence from dearest wife and children. But it is for God's work that I leave them, and therefore I am content. I have gone through some strange scenes and some hard work during the last month. . . . I have reason to thank God that I have been preserved hitherto in health and safety. I am now in British Kaffraria, and am sleeping surrounded by several men

much engaged in the late war. One fine fellow is known to have killed some of our officers on a mountain close by. I am now going to the Eastern Province, where many anxieties and much labour await me. I trust I may reach home by Christmas. Probably a few months after my return I may have to sail for England, but this must depend upon circumstances. If I come, it will be to work, and not to be with those I love.—Ever your affectionate uncle, “R. CAPETOWN.”

On July 24th the Bishop arrived at King William's Town, where he was received by Colonel Mackinnon, the Chief Commissioner of British Kaffraria; and here again the usual kind of work met him, besides packets of letters and papers. Speaking of these town visits, his wife, in a letter to England, says: “It is wonderful how Robert gets through all he does, especially being so anxious about everything he has in hand. We can scarcely guess at the amount of business of one kind or another which comes before him in each place he visits, and all mixed up with calls and conversation, which break up all his time, and scarce ever leave him alone; but what we send him up every post from this end is almost enough to occupy one man's time and thoughts:—whole budgets of correspondence, many of them of a most annoying and harassing nature. Now several of the Churches begun to be built since his last Visitation are nearly finished, and nearly all of them are in debt, and apply to Robert, as a matter of course, to help them through, and think it very hard if he will not. One is actually stopped half-way up, and they say it is all his fault! Every fault or injudiciousness that any Clergyman is guilty of is laid upon him; and, on the other hand, it is all his fault that Mr. —— has not made his appearance; and there was nearly a rebellion in Graham's Town because the Bishop would not provide for the educational wants of the people.”

From King William's Town the Bishop visited East London, the port of British Kaffraria, with Mr. Fleming, Military Chaplain, confirming, etc.; and on August 1st they made a visit to the Chief Umhalla's kraal. The Bishop gives an account of

their interview: "After getting a little food we walked down in the dark to pay the Chief a visit, but we had hardly left our tent before we met two of his messengers coming to ask for a present. We found him sitting in a large smoky hut in the midst of his counsellors, wives, children, etc. There was a fire in an earthen basin in the middle of the hut, which partially lighted it. Most of the people were smoking, and Mr. Shepstone informed me that they had been drinking beer, but this was discontinued before our arrival. We crept into this crowded reception-hall with some difficulty, and were nearly blinded by the smoke. After I had seated myself on the floor, I bade Mr. Shepstone explain to the Chief who I was. He got up to welcome me and shake hands. I asked him if he remembered ever meeting me before. He perfectly remembered the two occasions on which we had met, and spoke of circumstances connected with them. I explained to him that I was travelling through the country over which I had spiritual charge; that I had been from home four moons, and should be still journeying for five moons more; that in the course of my travels I had arrived at King William's Town, and had come expressly from that place to see him. . . . He thanked me, and said he was very glad to see me. I then told him that I had not yet heard of the teachers whom I had sent for—that they had to come a great way from beyond the sea, but that I hoped they would soon arrive. He said I must send him the Archdeacon, who had been to see him; that he had taken a great fancy to him, and would have him for his teacher. I told him the Archdeacon could not be spared, and enumerated all the places he had to look after, but said I would send him a good man whom he would like, and who would teach him about God. Umhalla then said that 'he was a great chief, and I was a great chief;' that he would be very glad if I would come and teach him, but that he knew this was impossible, for he had heard how many places I had to go to, but that if I could not come myself, I must send him the Archdeacon. Thinking that it was from pride that he desired to have one of our great men to teach a great chief, I told him that the

son of one of our great chiefs in England (Mr. Douglas) was willing to come and teach him. Umhalla said 'Very well, he might come too, but he hoped I would let him have the Arch-deacon.' This he repeated twenty times during the course of our conversation, which lasted two hours. If I felt quite sure that he appreciated in any degree the noble character of my dear friend and brother, and desired to have one so eminently qualified for the work with him for his own sake, I should augur well for the success of our future Mission; but I could not quite satisfy my mind that this was the case, though I think it far from improbable.

"I gave the Chief a blanket with red stripes, and Mr. Fleming gave some beads and knives to his children. He told us he had ten wives and twenty-six children;—some of these had very sweet countenances. I then endeavoured to turn the discourse to religious subjects. Umhalla assented to all I said and told him, but did not seem much interested, although he asked me questions about the soul coming back after death to visit those who are yet in the flesh. Like most of the heathen in this land, he professed to assent to the truth of there being but one God. . . . All his people listened with much interest to what was passing, and he was so much excited that the perspiration ran down his naked body during the greater part of our interview. After taking some sour milk we parted very good friends. I told him I always prayed for him and his people to God, and should continue to do so; that though I was a Chief, yet I was but chief minister or servant; and that if God had not given me other work to do, I would willingly settle down amongst his nation, and teach them the knowledge of the One True God and Jesus Christ His Son. He thanked me, saying he must see me before I went in the morning. Accordingly, before I had washed myself in the river, he came up with most of his wives to introduce them. We waited till we had had some breakfast, and then received him in our tent, and the others at the door. They speedily ate and drank up all that was left, and we had some more friendly talk about the Mission. Whatever may be his motives, I am sure that he

will be thankful to have Clergymen for his tribe. It may be that he thinks they will befriend him with the civil power, or improve his people in worldly knowledge, or give him presents (though I specially impressed upon him that they would be poor men, and could not give presents, and that he must help them), or bring a *winkel* (shop) in their train; but, whatever be his motive, he will be glad, I think, to see a teacher come into his land. God grant that such may be speedily raised up. . . . In my further conversation with Umhalla, I endeavoured to impress upon him that our motives in coming to him were to do him good in this world and in that which is to come; that we were not soldiers, or traders, or Government officers, but men of God, who wished to teach him the things of God. I liked his whole manner, in spite of my mistrust of him . . . and would fain hope that this poor savage is not all hypocrisy, however bad his general character may be. We are apt, I think, to judge too severely of the heathen. What can be expected from these poor Kafirs? They are brought up generation after generation, amidst scenes of depravity and vice, which could hardly be conceived by those unacquainted with heathenism. They have nothing around to raise and improve them; they have been nurtured amid war and rapine, and have been in deadly conflict with us from childhood. The greater number of Europeans with whom they have mixed, and do mix, have not sought to do them good, but have let them see that they despise them, and regard them as no better than dogs; and it is we that have taught them to drink. It is a sad fact, true of this as of all other colonies, that the native population becomes worse and not better for its contact with civilisation and a professedly Christian people. . . . Umhalla, at parting, gave me his assegai as a token of friendship, and that there should be no more wars between us."

On the 3rd of August the Bishop left King William's Town, and re-entered the Colony, going to Fort Peddie, where he found plenty of work—confirming (preparing his candidates himself), churchings, baptisms, sick-visiting, services, sermons and meetings. "I feel," he says in his Journal of that

day, "that no man can bear the wear and tear of the work 'which cometh on me daily' for any great length of time; but I am content to bear it, so long as God enables me, and I can in any way serve Him Whose I am, and to Whom I have pledged my life. The responsibilities and anxieties, however, arising out of the circumstances of this Diocese are very great." After enumerating these, pecuniary, political, local, and moral, including "the agitation which has arisen within the Mother Church in consequence of a recent judgment,¹ which has its reverberation here," he goes on to say: "One great consolation, however, I am permitted to enjoy. There is not one of the Clergy whom I have brought out who is not doing well in his parish, and some have been eminently successful in rearing up infant Churches in fields too long neglected. If God be with us, we need fear nothing."

A ride of some forty-five miles on the 5th took the Bishop to Graham's Town; the Archdeacon and Clergy, Colonel Somerset, and others, meeting him at a fort fifteen miles from that place. He remained there a week, his time fully occupied in making arrangements, receiving and returning parishioners' visits, and discussing matters of deep interest to the Church with the Archdeacon, "besides confirming, preaching, etc." The Churchwardens and Vestry presented him with a warm address of thanks for all he had done among them, and the Bishop replied in his usual hearty way, expressing his strong conviction that a subdivision of the Diocese was the only way by which its needs could be in any way properly supplied,—a point which was daily becoming more urgent to his own mind. The Bishop proceeded to visit Bathurst, the Kowie River, Southwell, Salem, Olifant's Hoek, Quagga's Flat, Commando Kraal on the Sunday River, and arrived at Port Elizabeth on August 24th, whence the following letter was written:—

To the Rev. CHARLES GRAY.

"Port Elizabeth, August 24th, 1850.

. . . "I have now been out nearly five months of my Visitation, and have, thank God, finished half my work. There is,

¹ In the Gorham case.

however, before me still a very anxious journey through this Eastern Province. Not that there are any special causes for anxiety, but there is so much to be done everywhere, such a multitude of things requiring careful consideration, and such a risk of bankruptcy amid it all, that I do not know how I shall get through. Could I but only learn, as I ought to do, to cast all my care upon God, assured that He careth for me, I should have more peace and comfort than I now enjoy. I hope to reach home on Christmas Eve, but this will depend upon my being able to keep my engagements for the four next months, which is scarce to be expected, as this is the rainy season. Hitherto, however, I have never been delayed an hour by a river—which very few can say who have travelled in South Africa so much as I have done.

“ I shall, I hope, shortly send to England a Declaration from the Bishop and Clergy of this Diocese, respecting the necessity of allowing Convocation to deliberate and legislate for the Church.¹ The State now almost assumes to be

¹ This Declaration was as follows : “ We, the Bishop and Clergy of the Diocese of Cape Town, under a deep sense of the duty we owe to God and His Church, and after seeking in earnest prayer for the guidance of His Holy Spirit, do feel that an obligation is laid upon us by the present circumstances of the Church in England, as well for the purpose of exhibiting our sympathy with her, to whom we are bound by so many ties of love and gratitude, as for disabusing the minds and quieting the consciences of the people committed to our care, to make this our solemn declaration.

“ I. That we do most cheerfully and willingly acknowledge to belong to the Queen's Majesty ' that prerogative which we see to have been given always to all godly princes in Holy Scripture by God Himself,—that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers ' (Art. xxxvii.)

“ II. But, whereas to the Church of God alone has been entrusted by Her Divine Head the keeping of the Faith once delivered to the Saints, and consequently ' Authority in controversies of Faith ' (Art. xx.) : and whereas this office of the Church hath been ever allowed so far as we know by all Christian States : And whereas it is most certain that the title of the Church of England in particular, freely and effectually to exercise this office, is bound up with the most ancient rights and liberties of the realm, and is thus part and parcel of the inheritance of Englishmen by Magna Charta ' confirmed to them for ever,' most plainly acknowledged in many legislative enactments since, and never at any time revoked : And whereas it is equally certain that by immemorial usage, confirmed by many Statutes, a National Synod is the true Church of England by representation (Canon

the Church. It will soon begin to frame a creed of its own, which it will require the Church to teach. It seems to me that the very Truth of God, and the very existence of the

cxxxix.) : And whereas it appears that a Court has been recently established as the Supreme Court of Appeal in England, in matters affecting the Faith, by Act of Parliament, without the consent of the Church,—which Court may be composed mainly, if not entirely, of persons alien from, or even positively hostile to, the Church : And whereas the said Court has itself declared its own incompetency directly to decide points of doctrine, though it is currently believed to have done so by implication : We do further declare that we cannot consider this Court as entitled to express the judgment of the Church of England in points of doctrine ; and therefore, while we are ready and anxious to listen dutifully to the acknowledged voice of the Church, we cannot accept from such a Court any interpretations or decisions in a Controversy of Faith.

“ And we do moreover fervently hope and pray that Her most gracious Majesty the Queen, in the exercise of her undoubted prerogative, may be moved to protect the ancient liberties of the Church of England, and to remove those obstacles which at present prevent the Church from meeting to deliberate in a free and lawful Synod,—not only upon such questions pertaining to the Faith as have recently been brought into dispute, but also upon such other subjects as affect the vital interests of the Church.”

With this Declaration the Bishop sent a private letter to Archbishop Sumner :—

“ Burghersdorp, October 12th, 1850.

“ My dear Lord—I do not know in what light your Grace may view the document which I have forwarded to you ; but for myself and my brethren who have signed it, I will say that, in transmitting it, we feel we are discharging a very solemn duty at a most critical period of our Church's history.

“ I have for years felt very uneasy at the gradual encroachment of the Civil power upon the Church's liberties. It has long appeared to me quite clear that there is an effort on the part of many to merge the Church in the State. Every fresh circumstance that arises develops this design more and more convincingly to my mind. As whatever tends to injure or destroy the Mother Church has a very direct bearing upon ourselves, we shall not, I trust, be deemed intrusive in giving utterance to our sentiments upon those matters of grave importance which are agitating the Church at home.

“ I am not ignorant of the difficulties which beset the whole question of Convocation. But, be they what they may, I am satisfied that the time has come for the Church to demand for herself the free exercise of her inherent rights. For myself, indeed, I will say that I do not recognise, and by God's Grace I trust I never shall, any Court as entitled to represent the Church of England, except it have the sanction of a free and lawful Synod of that Church.

“ It is my daily prayer that God may guide and bless your Grace in the very anxious and difficult and important office you fill in times of great trial and danger to our branch of the Church of Christ.—I remain, my dear Lord, your Grace's faithful and affectionate servant in Christ,
R. CAPETOWN.”

Church, are in danger of being denied, destroyed, by the world. Convocation is the only remedy for you in England. If it

This was acknowledged by the Archbishop of Canterbury :—

“To the Lord Bishop of Capetown. Addington, January 17th, 1851.

“My dear Lord—I write to acknowledge the Declaration which you have transmitted to me, signed by yourself and your Clergy, respecting the Supreme Court of Appeal now established by law in England, and beg you to be assured, and to assure the Clergy of your Diocese, that their Memorial shall be deposited in the Library at Lambeth, among other documents connected with the Church.

“The subject of the Declaration is one on which opinions (as I hope) may honestly differ. I, for my part, cannot separate *the Church* from the Laity belonging to it; and I should be sorry to see any Synod erected with governing power composed of the ministers of the Church alone. Of the danger of such a system we have sufficient evidence in the Church of Rome.

“I have read with great interest the report of your proceedings in your Diocese, and the benefits which appear to have resulted from them. May strength be granted you to continue your abundant and self-denying labours, and may a blessing be granted to them in great and increasing measure.—I remain, my dear Lord, very faithfully yours,
J. B. CANTUAR.”

This letter drew forth an explanation from the Bishop of Cape Town :—

“Cape Town, April 3rd, 1851.

“My dear Lord—I beg to thank your Grace for your kind note of January 17th. I should not have troubled you so soon with another letter, had not a single expression in your note conveyed the idea that your Grace is under the impression that the Bishop and Clergy of this Diocese meant by their late Declaration to separate the Church from the Laity belonging to it. It is only due to myself and the Clergy to say that this was far from our intention. None of us, I imagine, in the least apprehended that we should be understood to restrict the word Church to the Clergy only; nor is it our desire ‘to see any Synod erected with governing power composed of the ministers of the Church alone.’ But we, in common I believe with all Colonial Churches, feel hampered at every step for want of a ‘governing power’ so constituted that all Churchmen, Clergy and Laity, can, with a safe conscience, submit to its authority; and we think we see our whole Communion suffering from the same cause. But a governing power suited to the present circumstances of our Church throughout the world we are persuaded can only be obtained through means of our existing Convocations. We entreat, therefore, that these, with all their anomalies and defects, may be permitted, in the first instance, to deliberate, even though it were exclusively, on this one subject—the remodelling of their own Constitution. I should hope that all, or nearly all, are agreed that the Laity in full communion with the Church have rights which may not be overlooked. What the exact limits of those rights may be I do not undertake to say. For myself, however, I may observe that I do not gather from Scripture, or from the earliest and purest ages of the Church, that they had any voice in *defining* the doctrines of the Faith, whatever may have been their privileges in the way of assenting to the same. Trusting that your Grace will excuse my troubling you on this subject, which I do in order to remove any misapprehension which might exist, I remain ever your faithful and obedient servant,
R. CAPE TOWN.”

does not soon speak, the Church will merge in the State; and the heterogeneous elements of which the British Government is composed will become a new form of Antichrist, which it is already pronounced to be by the Dutch in this Colony. We shall be cautious in any steps we may take; but you may depend upon it, we do not mean to compromise God's Truth, happen what will. So far as I can see of our work at present in this Eastern Province, it is advancing as rapidly—more rapidly—than we could have hoped. There is much jealousy on the part both of Dutch and English at the progress made, and all point to it. The Methodists will make a great push to get endowments, and threaten to upset Sir Harry Smith's Government if they do not. The new Government begins its deliberations in another fortnight. The elected members consist of two Dutch Churchmen; Fairbairn (the prime agitator, who attends church, but is a bitter Independent); Sir A. Stockenström, a Lutheran; and two Methodists. . . . I contemplate spending a whole year in a home agitation, if my health and energies should prove equal to it. This Diocese *must* be subdivided. I do not know how I shall bear another year and a half absence from my children, and perhaps from dearest Sophy, who is doubtful whether she ought to accompany me or not. But if it is needful for the work, we shall do it, whatever the consequences may be. . . . There must be three Bishops—the work cannot be done with less. My plan is to get Archdeacon Grant, or some very able man, for Cape Town, and the Archdeacon at Graham's Town, and for me to go to Mission work at Natal. This country wants an abler, and in every sense a better man than me. Think of a charge embracing 800,000 souls! If it be not sinful to say so, I would gladly go and take charge of one of my proposed Mission Institutions in Natal. I believe I could work *that*, but I feel (God knows how keenly) quite unequal to the charge now upon me."

TO MRS. CHARLES GRAY.

"Port Elizabeth, August 26th, 1850.

My dear Aggy—I must send you a line, if it be only to

comfort you with the information that I have lately taken to preach in the Methodist Chapels ! I have preached there three times, and am in high favour with that respectable Society in consequence, as you will see by the Methodist newspaper of this Colony. The Archdeacon has been preaching in a Moravian chapel, so you see we are in a fair way of getting rid of our bigotry ! I could not well avoid addressing the poor heathen at the Mission when sharing the hospitality of the Missionary, even if I wished to do so, which was not the case. Indeed I bless God that I have been privileged to call the heathen to the knowledge of Him, and would gladly give myself wholly to that work, if it were His good Will. You would have been interested could you have been with me that night which I spent at Umhalla's Kraal. He pleaded most earnestly for the Archdeacon as his Missionary. But it is impossible to spare him, though he would make a wonderful Missionary. His heroic character is, however, telling powerfully in the Diocese."

To the Rev. Dr. WILLIAMSON.

"Port Elizabeth, August 31st, 1850.

. . . "I have seen quite enough already, since I have been in the Eastern Province, to be satisfied that the Church is in a totally different position to what it was two years ago. There is life everywhere — all are satisfied of this. I know the Roman Bishop speaks of our having done wonders. The Dutch ask their ministers why the head of *their* Church does not go about and see to their spiritual wants being provided for. The Methodists are very jealous. . . . We shall have a storm within a month in the new Legislative Assembly, but I think we shall not be *persecuted* at present. . . . I am spending a fortnight in this town, the most rising, and one of the most important in the whole Colony, but which I have regarded as in a state of spiritual slumber. It has been quite a thorn in the side of our Church. . . . Since I have been here I have been speaking very plainly, and preaching almost daily; and a spirit has been roused. I have consequently addressed to the members of the

Church the inclosed letter, which the Churchwardens have published.¹ We have since had two meetings, and the money will be raised. I now want a Clergyman: God grant he may be an efficient one. No man would be too good; but there is nothing to tempt any one. A new district parish out of a Colonial seaport—with no stipend except what will arise from the Offertory—no church, school, or congregation—plenty of suspicion, jealousy, coldness—are no great baits. Well, if any one comes to this, he will, I think, at least have zeal; but if he is to succeed he must have judgment also. I must not, however, do the people an injustice. I feel assured that if the Pastor *takes* he will experience abundance of kindness, and rally round him a good body of Churchmen before two years are over. But caution and discretion will both be much needed. I pray you send me a man if you can find one. He shall have bread and cheese; I can promise him nothing more. . . . You talk of the possibility of a Methodist coming out for the Mission: I distrust the Methodists—not their sincerity or zeal, but their self-denial and self-discipline. Methodism does not seem at all the system to make a good Missionary. I have not seen one that at all comes up to my idea of a Missionary. . . . I have conversed freely during this Visitation with all religionists: the only fault that I can find urged against the Clergy of the Church is their exclusiveness—not attending the worship of the sects, religious breakfasts, Bible Society meetings, etc. . . . I purpose, D.V., leaving this Diocese soon after July 1st, 1851, for the purpose of an agitation which I shall carry on daily, if God enable me to do so. The points I shall urge will be the College, maintenance of ministry, missions, subdivision of the Diocese into three. I am quite sure the Church is not at all alive to the immensity of the work before her in South Africa. You may expect shortly to receive a 'Solemn Declaration' from the Bishop and Clergy of this Diocese. We refuse to recognise any other body than Convocation as expressing the voice of the

¹ This letter was to explain how matters stood, what part of the expense of church and second Priest at Port Elizabeth could be contributed, and what the inhabitants must do to help themselves.

Church. . . . I shall be glad to hear from you from your new home. . . . The removal from Sutton must have been a trial to you, both beloved as I doubt not you were. 'Here we have no continuing city, we seek one to come. This is not our rest.' The snapping of our earthly ties is a great help to those who wish to live for another world."

The time spent in Port Elizabeth, if satisfactory to the Bishop, was certainly no rest. One day only he took some relaxation, in the shape of a ride to the Retief Lighthouse, just finishing, on the coast. During the twelve days he spent there he spent some time daily, according to a notice given, in the vestry, ready to see any persons who might wish to seek spiritual counsel and help, and he said that the result was most satisfactory, adding that he was "very anxious that the Clergy, wherever it is practicable, should adopt this plan, which I myself followed in England, of sitting at stated periods in the vestry for the purpose of seeing those who wish to seek their spiritual counsel. I am perfectly satisfied that there are some persons in every parish who are most anxious to have close confidential intercourse with God's ministers, but who know not how to approach them. This practice of sitting in the vestry to receive them opens a way for such intercourse, of which I find the people in this Diocese well inclined to avail themselves."

The Bishop left Port Elizabeth on September 5th, consecrated the church at Sidbury on the 7th, and on the 9th returned to Graham's Town, where a "busy and anxious week" followed;—a more than usually heavy press of diocesan business, and the examination of candidates for Holy Orders, which the Bishop shared with Archdeacon Merriman. On Sunday, September 21st, he ordained one Deacon and four Priests, and the next day a Synod of the Archdeaconry met and spent two days in conference. The day that he left Graham's Town, the Bishop writes: "Slept at the neat little inn at the Koonap; I was thankful to have a good night's rest, and a little cessation from exhausting business. I have every reason to be thankful that God preserves me in health amid

incessant and anxious toil. I do not think, during the time I have spent at Graham's Town, I have had more than an hour or two of leisure.

"Indeed, I have been obliged to leave it with much that ought to have been done, left undone; and much more done I fear, in a slovenly way, though I have worked, I may fairly say, night and day. My dear friend and brother the Archdeacon seemed almost worn out when I left." The Bishop went on to Alice, Fort Hare, Fort Beaufort, and on October 1st started to ride through the Winterberg, with several gentlemen as his companions. He confirmed, held services, examined schools, etc., at various small places, arriving at Shiloh,¹ where the Bishop's cart was to meet him, on the 7th. Here he was the guest of the Moravian Missionaries, whose work he always considered greatly superior to that of any other protestant Missions, an opinion confirmed in this case.

Thence he went to Kama's Town, and on the 9th October Kama, the chief, came to visit the Bishop, and he proceeded to Burghersdorp, spending some roughish nights on sofas or chairs, though no longer outspanning; happily, as the weather had become intensely cold, and there was ice of some thickness, with a cutting wind. Burghersdorp proved a peculiarly desolate place, and the Bishop wondered "what local advantage could have tempted any one to fix upon such a spot for a village." However he found spiritual work to do here, and after spending Sunday, October 13th, there, left it, finding that on that side, at all events, his visit had been satisfactory. His next point was Aliwal North, a village situate in a fine plain on the banks of the Orange River, and likely to increase in importance, as being in the direct line from the seaport of East

¹ The Bishop's tenderness for animals was shown again in this journey when one of the horses was taken ill, and the Hottentots in charge not knowing what to do, the Bishop bled him, and having to leave him on the road, "did not sleep much, being anxious about the horse," and at half-past four the next morning started to go back and see after him, taking a bottle of wine, with which he drenched the poor beast, and then sent him gently on to the nearest Kafir police station, returning himself to Shiloh after his three hours' ride "with a lighter heart."

London to Bloemfontein. Returning to Burghersdorp, the Bishop found several people waiting for him who sought spiritual guidance, among them one most anxious to be confirmed (he had already held a Confirmation in the place), and so well prepared, that as he was not likely to be there again for three years, he confirmed her privately at 6 A.M. the next morning before starting for Cradock. At the midway halt, the Bishop met with a rare instance of Dutch inhospitality. He was coldly received because he was an Englishman, and having retired to his cart after a comfortless supper, the Boer drew from Ludwig who his guest was, and said he would not have given him that had he known who he was. Like others of his people, he knew of no Bishops save those of the Roman Church, for whom they entertained a hereditary abhorrence, and would not give them shelter or Godspeed. The next morning the whole family refused to hold any intercourse with him, and the goodwife refused him even a piece of bread to break his fast, though he had just paid her double what she could have expected. Such instances as these, however, were rare.

On S. Luke's Day the Bishop reached Cradock, and became the guest of the parish priest whom he had sent there, Mr. Gray. Here, as usual, he had a meeting of the parishioners, a plan he always adopted, finding that he could speak more easily and familiarly about many things than from the pulpit; as also that it was a means of coming into closer contact with the laity than could otherwise be done, and of drawing them into sympathetic interest with what was moving in the Church. His natural humility made the Bishop anxious that too great a difference should not be made between the Bishop and Priest, except as regarded the office, and he declined having such arrangements made as tended in any way to his own personal dignity.

His travelling adventures were not quite over. On the 23rd he lost his way, while going to Graaf Reinet, and the next day the iron axle of his cart (which had just been fully repaired, as it was supposed) broke. The Bishop's first feeling was thankfulness that this had not happened between Natal and

Graham's Town, when he must have left cart and luggage to their fate. As it was, there was some difficulty, and a loss of three days, during which he was detained at a hospitable farm; and after all, the Bishop had to go to Graaf Reinet in a borrowed cart, his own being taken there on the top of an ox-wagon! Somerset was the next point, whence he wrote—November 4th, 1850—"We are at this time in some degree of anxiety about the Kafirs. They are undoubtedly suffering much from a drought which has continued nearly nine months. While in this distress a prophet has risen up amongst them who promises great things, but who is probably a mere tool in the hands of the Chiefs, who see that their power is gradually diminishing away. It is still doubtful whether we shall have another war, but I trust not.¹ Sir Harry Smith is now in King William's Town in the midst of them. In this village there are one or two families who have left their houses, unthatching their roof, and driving away their stock, fearing an irruption. The whole of this Eastern Province is in a distressed state, both from the drought and from loss of stock by theft. Men lose as many as 600 sheep in a year, eaten up by the Kafirs, who live freely upon them, and whom it is very difficult to detect. Our political agitations too are very violent, but the English are beginning to feel that under a representative government they will be mere bondservants to the Dutch Boers.

"In the midst of all my troubles and confusions, however, it is pleasing God, I trust, to bless our work very abundantly. We shall indeed have a hard struggle to maintain ourselves if, as I expect, our ecclesiastical grants are withdrawn; but we shall, I trust, do it. The Clergy everywhere are being thrown more and more for their support upon the weekly offertory, which is working very well."

November 6th the Bishop started for Uitenhage, sleeping at the foot of the Zuurberg in a shop full of goods of all sorts, and the next day they began the ascent of the mountains at dawn. It was a hard one; and the Bishop says: "I took my usual

¹ This hope, unhappily, proved a false one.

post at the head of the leaders, but when we got well off could not keep up with them, and was trod upon. By our joint efforts we afterwards brought the luggage up. On these occasions I am sometimes much amused at thinking how people would stare in England at seeing a Bishop in his shirt-sleeves, with a box or bag on his back, ascending an African mountain! We arrived about ten o'clock, by a very difficult road, at the first convict station. . . . There are three stations on this mountain, and 350 convicts. Of these about forty are English, sixty Kafirs, the remainder Hottentots and people of Dutch extraction. . . . I spoke on religious subjects with some of the Englishmen whom I found in confinement." Thence the Bishop returned to Port Elizabeth, whence he writes: "November 18th.—It is with much satisfaction that I turn my face homewards again. I have still a journey of about 700 miles before me, but I shall be shortening the distance daily. My energies, after eight months' incessant labours, are beginning to flag. . . . I am sleeping this evening on the banks of the Gamtoos River. Part of our journey lay along the sea-coast. The sight of the sea always gives me pleasure, though in this land it is not unmixed with sadness, for it recalls recollections of the past. There is a satisfaction, however, in merely watching the *κυμάτων ἀνήριθμον γέλασμα*,¹ and this satisfaction I have enjoyed to-day."

Cold and wet weather, more suitable to English ideas of the month of November than those common to that season in South Africa, attended the Bishop to Schoonberg, whence his cart was sent on to George, while he made a detour, riding over the Devil's Kop with Mr. Welby, through the beautiful Knysna to Belvidere; thence to Plettenberg Bay, where he confirmed a number of coloured people prepared by Mr. Bull, the catechist resident there. One of these candidates was a woman of ninety, the history of whose conversion greatly interested the Bishop. "She was a slave, and being out with her mistress one fine night, the latter asked whether she knew who made the stars and moon. She replied, 'Yes, the white man.' Upon her mistress telling her that it was a far greater Being than man,

¹ Keble's "many-twinkling smile of ocean," taken from *Æschylus*.

Who lived in the Heavens, and was called God, she was deeply impressed, and from that hour believed in Him. Some time after her instructor had great difficulty in making her understand the nature of the Crucifixion, and the doctrine of the Atonement. She understood, however, and realised the whole on being shown a picture of the Saviour on the Cross. This happened some years ago. Upon these two great truths of natural and revealed religion she had fed, until she had an opportunity of being farther instructed in the Christian faith. She was one of those baptized a few months since. Her case seems to show that pictures, carefully and cautiously used, may be of much service in the instruction of the heathen."

Returning to Melville, the Bishop (after personally examining and instructing them) baptized fifteen Hottentot, Fingo, and Mozambique adults, besides confirming, etc. December 2nd found him at George, where the most interesting event was an application from Mr. Niepoth, a Dutch teacher and missionary, to be admitted into the English Church, on the ground of his belief in the necessity of an Episcopate, and the neglect for and scorn of the coloured people shown by his own sect. Mr. Niepoth was received after due examination, and a hundred baptized members of his congregation followed his steps. The Bishop consecrated the new church at George on December 7th, and the same day instituted Mr. Welby to the Archdeaconry of George, which, as he says, is in extent equal to several European dioceses; and the next day he ordained one Deacon (Mr. Henery) and two Priests (Mr. Andrews and Mr. Baker). "The Deacon," he says, "will have no license to preach, but will read Homilies. It is my intention to have a non-preaching body of Deacons in this Diocese, and to keep the Order as much as possible to the duties prescribed for it in the Ordinal."

Mr. Badnall joined the Bishop at George, much to his satisfaction, and he expressed himself as altogether much pleased with his Visitation in that town. "There is evidently a good work going on in this parish in the souls of the people; and, indeed, it could scarcely be otherwise under the ministry

of such a man as Archdeacon Welby, who is singularly endowed with gifts and graces for the work to which he is called." Anxious tidings, however, came in as to the general state of the country. Sir Harry Smith, who had returned to Cape Town, having, as he imagined, frightened the Kafirs into submission, had been obliged to sail for East London again with 400 men of the 73rd and some artillery, and there seemed but too much reason to fear a fresh outbreak of war. The Bishop next went to Swellendam, whence he writes:—

To the Rev. Dr. WILLIAMSON.

"Swellendam, December 14, 1850.

"I have been anxious to write to you on one or two points for some time, but really have not been able, for I find it more difficult every day to get through the work that lies before me. And this I hope will be accepted as an excuse by my dear brothers, to whom I should wish to write much oftener than I do. You have the burden of doing my work, with all its responsibilities and anxieties, and to you, therefore, I write more frequently than to any one else. . . . About the men I want . . . I think it right to say in the present state of things in our Church, that I should not wish to receive any Clergyman into the Diocese who does not believe that all Infants in Baptism receive remission of original sin, and help to contend against the world, the flesh, and the devil. . . My Visitation is now drawing rapidly to its close. If it please God, I shall reach home on Christmas Eve, and you may well imagine that I shall rejoice to be once more united to my dearest wife and children. I ought to be thankful that God has spared us all during this prolonged separation, and that I return home in health and strength. Sophy writes me word that Newman, Douglas, and Camilleri are all knocking up. The former expects me on my return to take his post, and let him have a run, which he well deserves. How I shall be able, amidst the press of business which awaits me, to prepare sermons for S. George's, I know not, and I want rest for my mind at least, as much as any. . . I purpose agitating at home for the subdivision of the

Diocese, the Zulu and Kafir Mission, the College, and the maintenance of our existing work . . . The week before last I baptized seventy heathen (including children) at the Knysna. We all see that a storm is brewing. Do what we will, we cannot allay it. 'A great and effectual door is opened, and there are many adversaries.' Herod and Pontius Pilate are made friends together to crush us."

To EDWARD GRAY, Esq.

"Swellendam, December 16, 1850.

. . . "I live almost entirely in public, and am quite unable to get through the amount of work which daily comes upon me. God be praised, this long Visitation of nine months is drawing to its close; and I trust that, on the Eve of our Redeemer's Birth, I may be restored to dearest wife and children. Jaded I am, and worn, and at times much depressed, but still well and strong; and, could I but have a few days of perfect rest and quiet, ready for much anxious work awaiting me on my return. But this rest of even a day I cannot get. What would I not give for a quiet week with wife and children on some barren island rock! But enough of these things.

"You will be glad, I am sure, to hear that my report of the state of the Diocese as a whole is encouraging. There is scarce a parish where a real work is not going on. The people are exerting themselves to build their churches, and help to maintain their Clergy, who are appreciated by them. But everywhere there is a growing jealousy and opposition shown on the part of those who are not of us;—not, believe me, from any want of charity, courtesy, or discretion on the part of the Clergy,¹

¹ Some of the newspapers had tried to raise the cry, so popular at the present day, of priestcraft and sacerdotalism. Mrs. Gray, alluding to this in a letter to England, says: "Robert is as gentle and conciliating as he used to be in England—smooths difficulties wherever he goes, is friends with all—dissenters, Dutch or English—and persuades them to think they agree while he is there, though perhaps they begin to fight again directly after. His Clergy are also, I think, as moderate as you would easily find a similar number in any part of England. Those in the country all seem liked in their parishes, and do not affect singularity, and I do not hear that they give any offence. Of course there must be some differences, but I do not think that more offence is given, if so much, as would certainly be the

but from sheer force of circumstances. The anti-English spirit, the Colonial spirit, the dissenting spirit, all raise up enemies against us, and the press is almost exclusively in their hands. The state of the Mother Church, too, places no little difficulty in our way. . . . There is an immense work opening out on all hands, and we cannot cope with it without vastly enlarged means. The Diocese should assuredly be subdivided, and a better man than myself be posted in Cape Town. We want such an one as Archdeacon Grant there. . . . The English throughout the Colony are beginning to get frightened about their new constitution; and well they may, for the Dutch will undoubtedly trample upon them. We are in imminent danger of another Kafir war, if it has not already begun. Sir H. Smith is now in Kaffraria for the second time during the past month. He had returned to Cape Town, thinking that he had settled matters. He must now, I think, get possession of Sandilli's person, and make him a State prisoner. Some of the other powerful Chiefs are against war. My friend Umhalla stands aloof in dignified neutrality. The Archdeacon (Merriman) is at this moment walking down from Bloemfontein by the Caledon river to Graham's Town through the very country most exposed to an attack from the Kafirs. I am somewhat anxious about him. He will have made in six weeks an expedition of 800 miles on foot, with a pack-horse to carry a bell-tent, pots and pans, with tongue, etc., and bread. You will be glad to hear that Welby is appointed Archdeacon. He is a first-rate man, and much admired and beloved by all who know him. When I left home on this Visitation, I gave Sophy

case in any parish in England where the Church had long been sleeping under the care of some stupid old remnant of the last century. Some changes must be made, and Robert certainly is inclined to make them gently enough. . . . I believe the real thing is that the numbers of the Clergy have increased so fast, that money seems to be forthcoming for building so many churches; and the Church is beginning to be heard of and *felt* everywhere, while two years ago its very existence was almost forgotten, and people think it is getting on so fast." The Bishop's charity and moderation towards those who opposed him most bitterly was illustrated by a prominent dissenter at, * * * who did everything in his power to hinder the Church and annoy the Bishop, while the latter treated him with the greatest kindness, even giving him money, and meeting him cordially and heartily.

a letter to the Archbishop, recommending him for my successor if I never returned."

Just before leaving Swellendam the Bishop heard that his old friend, Mr. Jackson, Bishop-designate of Lyttelton, had touched at the Cape, and was with Mrs. Gray at Protea. It was a great disappointment to miss him, but there was no help for it, and the Bishop went on to Caledon, and thence to Somerset, where he intended to have slept on December 23rd; but reaching that place in good time, he pushed on to Eerste River, where he found Mrs. Gray who had ridden out to meet him, and at 6 o'clock the next morning they were in the saddle for Protea, where the Bishop once more found himself at home and surrounded by those dearest to him. "Sursum Corda," he writes in the last page of his Visitation Journal, "May each renewed mercy be regarded as a fresh call to dedicate my whole self to Him and His Service. "Let all that is within me praise His Holy Name!"

On Christmas Day the Bishop once more celebrated in the Cathedral after his nine months' absence, and a hearty address of congratulation and affection was presented to him by the Church people of Cape Town. On the Sunday following he preached, taking as his subject the words of Isaiah (xxvi. 9), "When Thy judgments are in the earth, the inhabitants of the world shall learn righteousness"—and dwelling upon the present troubles, drought and famine in the East, unceasing rains and rust in the West, the plague of locusts, and the impending war, as signs of God's chastening Hand, visiting the land for its sins. On the last day of the year 1850 there was a late service, and the early morning of the Circumcision, 1851, celebration of Holy Communion. Coming out of the Cathedral the tidings met the Bishop that the war he had dreaded was actually begun. "The probability of this," he writes, "must have occurred to most minds; but men were sanguine to the last that it would be staved off, at least for the present. The immediate effect was that our troops, 2,500 in number, were shut up in their forts, and their communication with each other, and with

the Colony, was cut off. The Governor himself, with Colonel Mackinnon, was cooped up in Fort Cox. He did not, however, remain there long; but having 250 of the Cape Corps with him, and but little forage, he cut his way through the enemy to King William's Town, distant about twenty-four miles. Colonel Somerset, who attempted to open a communication with the Governor, was obliged to retreat, with the loss of about thirty men. The Kafir Hermanus, located at the Blinkwater, within the Colony, has taken part with the enemy, and is now ravaging the Winterberg, carrying fire and sword throughout the country. Even the Hottentots of the Kat River settlement are said to be disaffected, and there is some reason to fear that Kreli and the Tambookie Chiefs are preparing to ravage the frontier. Should this be the case, the odds against us will be fearful. Fort Beaufort and Alice have each been attacked, but the enemy has been repulsed from both by the inhabitants, aided by a few soldiers. The military villages of Auckland, Woburn, and Johannesburg, have been destroyed, and the male inhabitants massacred. At Graham's Town there are no troops. The inhabitants, who are expecting to be attacked, are under arms. Straggling bodies of Kafirs wander over the whole open country. Houses and individuals have been attacked in various directions: the houses have been burnt, and the inmates, in some instances, murdered. Great efforts are made to raise levies. These consist almost exclusively of Hottentots from the Missionary Institutions (chiefly Moravian) in the west, and of Fingoes from the frontier. The English do not appear to volunteer in great numbers, and the Dutch scarce at all."

On January 6th, 1851, the Bishop wrote further to Dr. Williamson concerning this unhappy war: "You will be anxious to hear of us under our present calamities. We have been anticipating the probability of such an event, though we all hoped it might be staved off; but at last, in a moment, the Kafirs have fairly surrounded the great body of our troops under Sir Harry and Colonel Mackinnon, and we are in some anxiety about their personal safety, having had no communications from them by the last post. It does not appear that the Tambookies, 90,000

in number, who lie to the north and north-east of British Kaffraria, have as yet joined in the war, nor Kreli, who lies on our eastern border, and whose numbers are sometimes estimated at 60,000, for he has just sent an ox to Sir Harry. But the inhabitants of British Kaffraria are 80,000 in number, and all of them, with the exception of Patos tribe, about 8,000, have turned out, and are using every effort to destroy our handful of troops, which amount altogether to 3,000. The Kafirs have not yet come into the Colony in any great numbers, but they are looked for daily. The Frontier farmers have driven their flocks and herds into the interior, where they are perishing for lack of sustenance. The Archdeacon (Merriman) arrived in Graham's Town on Christmas Eve, the very day that the war broke out. He had walked 800 miles in six weeks, and for the last three weeks had been almost within a stone's throw of the Border. He writes calmly, but the Graham's Town people seem to expect instantaneous devastation. They have no troops to protect them, but a great portion of the country population has flocked in, and there are arms and ammunition for all. I have written to beg him, if possible, to send wife and children here, but the road between Graham's Town and Port Elizabeth is, I fear, not safe. There are several miles of dense bush. . . . On the Sunday previous to our hearing news of the war, I preached strongly on the subject of God's judgments on sinful nations, and warned our people that the Hand of the Lord was upon us for our sins. On the Wednesday following the fearful news arrived. On Thursday I held a Synod of the Clergy. We agreed that I should appoint a day for humiliation before God, with prayer and fasting, and prepare a special service for the occasion. We then discussed the question of the Zulu Mission, the division of the Diocese, and my return home. We had a very interesting day, and the Clergy were very kind in their expressions towards myself. Yesterday all the neighbouring Clergy preached on the subject of our present chastisements. I am fully convinced that we are suffering God's judgments for our sins, especially during the last two years: nothing could have been more wicked or rebellious than the spirit of this people during that period. Poor

Lady Smith is in much distress. I see her as often as I can, for she finds comfort in my visits. . . . The war makes me tremble for my finances. . . . What do you say to coming here to be my Metropolitan, while I move on to Mission work? I feel indignant at the Romanising members of our Church. God be praised, there is no taint of such a spirit among us here. I believe we are getting more anti-Roman from day to day, but not, I trust, less catholic, or less determined to fight the battles of our dear Mother Church, so cruelly oppressed and wounded by the world."

In his Journal, January 20th, 1851, the Bishop after repeating what he had said in the above letter about Archdeacon Merri-man, goes on to say, "Had he been a week later, he would have been in imminent peril; a merciful Providence, however, watched over him. Several of the Clergy are, I grieve to say, in much danger. Mr. and Mrs. Beaver have sustained two severe attacks in Alice from the Kafirs. Fort Beaufort, where Mr. and Mrs. Wilshere live, has been also twice attacked—on the second occasion the chief Hermanus was killed, fighting in the streets. Mr. Willson at Post Retief is, perhaps, in the most perilous situation. The place has been repeatedly attacked by the Hottentots, who have now, throughout the whole of the east, joined in the rebellion. It has only a few farmers to defend it, and all communication with it has been cut off. Mr. Waters and Mr. Henchman are both in *laagers* in their respective parishes. Not one Clergyman, however, has yet abandoned his post. Mr. Boon, catechist at the Mancazana, has indeed been compelled to fly, and his home and his church (the latter only just freed from debt) have, I fear, been burnt."

Amid all this anxiety, the Bishop returned to his work for the Diocese, in which he found a most useful and indefatigable secretary in Mrs. Gray. "It is wonderful how Sophy gets through her work," he writes (January 30th, 1851). "If you saw how much she does in the way of writing, you would pity her. She is the only person I can depend upon. Sophy copies all my correspondence into a book, and has made a most beau-

tiful Record Book for the Diocese, which contains every document of any importance, and will some day be very useful." And writing to his sister, he says again: "I hope that you and all whom I neglect will feel that my silence is a self-denying one. I really do nothing but work, and I do everything badly because I cannot take sufficient time; and, after all, my arrears accumulate. You cannot think how much dearest Sophy takes off my hands. She spends hours daily copying for me, and keeps, very accurately, all the accounts of the Diocese."

Some of the Bishop's letters of this date will show what were his anxieties, public and private:—

To the Rev. Dr. WILLIAMSON.

"Cape Town, January 30th, 1851.

. . . "I give you an extract from a late letter of Green's about the subdivision of the Diocese:—'And now, my Lord, in conclusion, I know well the rebuke our Saviour gave S. Peter for the unfriendly act of discouraging, instead of trying to support Him, under the prospect of suffering. I know how many noble men are lost to the Colonies by their relations, under the name of friendship, playing S. Peter's part; and God forbid that I should return your many kindnesses by trying to damp your zeal or enfeeble your courage; but yet I must express a hope that, when you return to England, you will not fail to urge the division of the Diocese. We have a Governor here, another at Bloemfontein; they cry for a parliament in the Old Colony; every Governor has many assistants—all to carry on a much less difficult work than your Lordship's. I hardly know how to write, for were the work possible to be done, I *could* not write. But it is impossible, I am sure, for one man to carry out the schemes your Lordship has conceived after this Visitation; and by grasping too much everything will fail. You have honoured me so much with your confidence, that I may perhaps for a moment forget our relative positions; but it is out of pure love to you and to the Church that I feel constrained, in my first long letter, to ask you to consider well, not whether you should desist from working, but whether you

should not concentrate your field. If they won't let you, forget what I have said, and come back and sacrifice your life, if it be God's Will.'

"To this I have only one or two remarks to add. It is simply impossible for a Bishop, either of Graham's Town or Cape Town, to oversee Natal. If my Mission scheme ever be carried out, there must be a Bishop on the spot. As I am not likely to return home quite so soon as I expected, I may as well tell you what I purposed doing. I had hoped to have had the opportunity of delivering my soul either at S. P. G. or elsewhere in the presence of the Bishops of our Church. I had meant to say that South Africa absolutely required three Bishops; that the Cape District needed one of far higher gifts and graces than myself; that I was ready to go to Graham's Town, Natal, or the Great Lake—*i.e.* anywhere—if one of our Church's choice sons could be found to come to Cape Town. I would not, however, move without knowing who was to succeed me. I do not think I should suit Graham's Town, and I think Merriman would be the best man for the Eastern Province. I would go, if thought desirable, and begin, as Bishop, mission work in one of the Natal locations. My chief reluctance would arise from a conviction that a better man than myself is needed for the effectual conversion of the Zulu nation. Every day I live I am more and more deeply convinced of the peculiar difficulties which beset the Church's path in this rebellious and heathen land, and of my own unfitness to be the Chief Pastor of a Church surrounded by twenty discordant religious communions, by all of which she is hated. Depend upon it, we need a really able man here. If *you* will come, I will go to Natal, or to any inferior post. . . . If we get free institutions, the English will take the place which the slaves and Hottentots once occupied under our Dutch masters. No Boers have yet turned out to fight for their country; they are cutting their own throats, while hoping to see ours cut."

One subject (already alluded to) which had given the Bishop great trouble was the condition into which the question

of Marriage had fallen at S. Helena. When he went there first he found all sorts of abuses existing; the Governor was Ordinary; he had passed an Ordinance by which he gave himself the power of issuing marriage licenses, and these were granted to any one who applied, upon the payment of a fee, without any questions or precautions. On his arrival the Bishop had protested against the Governor's thus exercising Episcopal functions, and had obtained a repeal of the obnoxious Ordinance. Lord Grey hesitated to confirm the repeal, and a long series of official correspondence had gone on concerning the matter. The Bishop refers to it in the following letter to Mr. Mowbray, whom he had consulted throughout:—

“Protea, January 29th, 1851.

“My dear Mowbray . . . The accounts of Church matters at home are very distressing; they make me very unhappy, for I have not lost one particle of the interest which every true son of the Church ought to feel in his Mother's welfare. Thank God we have no Romanisers here, as far as I know. All that we can do for the Church at home is to pray for her, which I trust we do daily. . . . I now turn to the several subjects of your letter. In the present state of the Marriage question at S. Helena, I think of instructing the Clergy, before marrying parties who bring the Governor's license, to put the usual questions which are required to be put in England, and act accordingly. You will remember that the Queen's Advocate in S. Helena stated that it was *doubtful* whether the Governor could refuse licenses to *any* that applied. I know that no inquiries were made, and the Queen's Advocate states, that under the existing arrangements Jews were married by the Clergy, and great facilities were afforded to parties who touched at the island (which is *very* rarely for more than twenty-four hours). I cannot consent to allow the Clergy to be made the instruments of effecting all sorts of marriages. There is one case of bigamy which has already come before me. I shall instruct Mr. Kempthorne in this whole matter to adopt a conciliatory line, and if he is in any doubt to refer to me before acting. I am

grieved to say that during the past year the spirit of the Cape has been spreading in that little island. Ours are almost the only papers they see, and they feel a greater interest in what passes in this Colony than anywhere else. K—— tells me that a radical party is agitating the parish against vesting the church now being built in the See. I understand they are about to memorialise Lord Grey on the subject. They are headed by a Jew. . . . Where else they would vest it I know not. The Patent, you know, constitutes the See a body corporate, etc., for the express purpose of affording a good and secure tenure for Church property. . . . As to the subdivision of the Diocese, I am thankful that it is decided upon. It will never do, however, for various reasons, to constitute the Eastern Province, with Natal, the Sovereignty of British Kaffraria, and the country beyond it, into one Diocese. That part of it which would be beyond this Colony would be equal in extent to Great Britain and Ireland. But, what is of more consequence, there is no communication between the respective districts, or next to none. You might as well put Natal into the Diocese of Durham! Natal must have its own Bishop, and I think it ought to be provided for first, for it requires the presence of a Bishop more than the Eastern Province, which is getting into *comparative* order. I would recommend that the Eastern Province and the Sovereignty, British Kaffraria, and the country up to the Um-tata, should form the Diocese of Graham's Town, while the country beyond it, between the Quathalamba and the Kei, stretching up to Delagoa Bay, should form another. In a few years, either we must be swept away, or British rule must extend to Delagoa Bay. We must either rule the heathen, or quit the land. Where the money is to come from for founding these two Sees I know not. I do not think that a Bishop could possibly live for less than £600 a year. The expenses of a Colonial Bishop are very great. Many are the intruders on his hospitality. The number of people who come out bringing letters, which even strangers do not shrink from giving, is very great. He must give largely; and travelling, to all who do not go as my dear friend Merriman, on foot, is

somewhat expensive. . . . All things considered, I do not think that the See of Graham's Town should be erected with a less endowment than £400 a year. I am quite sure that if the money can be raised, Merriman will make it go as far as any man. . . . I have considerable doubts about Merriman's accepting the office. I touched upon the subject when with him. He spoke very decidedly. I would do my best to induce him. I never intended to leave this till July, and I then meant to spend a month at S. Helena. From what you say, I shall probably defer my return till Christmas, when the Jubilee will be over, and my five years' subscriptions ended. We cannot get on without funds. The Wesleyans alone draw £10,000 a year; other Protestant sects £20,000 more !!! I shall be glad to have the statistics both for Grammar School and Cathedral. The Grammar Schools are in operation, and I may constitute a Chapter any day. If you should see your friend in Downing Street again, pray tell him that, politically speaking, we are in no better plight than last year. The opinion is rapidly gaining ground that it will never do to give us representative institutions, but that we must go back to the old system of a Governor and Executive Council. . . . Though our whole Eastern Province population is cooped up in towns and forts, and the coloured races and Hottentots, as well as Kafirs, are ravaging the country, not one Boer has, I believe, joined old Somerset, who cannot move outside his fort. They say it is our war, and we may fight it out. . . . Had the Boers come manfully forward, the war might have been brought to a close before this."

To Mrs. WILLIAMSON.

"Protea, January 30th, 1851.

. . . "You may suppose it is not with much pleasure that I think of leaving my wife and little ones, even to see all of you. I dread a campaign in England. . . . Dearest Louisa is preparing for her Confirmation, and beginning, I trust, to be really anxious about her soul. She opens her mind fully to me, though naturally reserved, and I have great reason to be thankful that I have trained her and Charlie to confess their

faults to me. They now conceal nothing from me, and it enables me to help them much. . . . Poor little things! they are all full of love and tenderness. . . . I am often much depressed by the passing events in the Church at home. I think I pray for the Blessing of God to rest on our dear holy Mother, more earnestly even than for my own Diocese. Several of our Clergy here are still in much danger. Willson at Retief has been twice attacked: one Fingo was killed, and one of the attacking party—a Hottentot: Willson's servant's cap was hit—he writes very calmly. . . Mrs. Beaver at Alice had a ball close to her—Beaver mounts guard every night.”

To Miss COLE.

“ Cape Town, February 21st, 1851.

“ I feel very anxious about Church matters at home; but have a good hope that our dear Mother, though sorely tried and chastened, will come out from her trial purified and better able to grapple with the great work God has given her to do. My most earnest prayers are offered up unceasingly for her. Would that her faithless children had more of the spirit of patient perseverance. Things cannot continue long in their present state. Justice must be done to the Church. She must have the liberty which Romanists and Methodists and Quakers have. The House of Commons is not the Church, nor can Churchmen surrender up everything they hold dear to be decided according to its will. I should have joined heartily in protesting against this Romish aggression, though I am grieved to see the tone and temper in which it is carried on. I fear the Church is the only body which will suffer by the movement, and it is suffering in many ways.”

To EDWARD GRAY, Esq.

“ March 3rd, 1851.

“ I hear that Church matters at home are not improved. They cause me much anxiety. My own belief is that these secessions are not so much an indication of love for Romanist doctrines, as of a festering wound in our own system. The

world—who can doubt it?—has the Church in its grasp, and is making her its tool and slave. Men feel and writhe under this, and at last shut their eyes and take the fatal leap, which seems to offer them an escape from it. And they will go on till either the Church is really crushed and destroyed, or until she vindicates her liberty. My nostrum is that Convocation should meet—reform itself (I mean its own constitution), that it should not have its decisions stamped with the authority of law by Parliament;—but that, instead thereof, the approval of the Laity should be requisite to give the authority of the Church to any of its enactments, except on matters of faith. The Laity might meet in a separate house. The Church *must* go to pieces, if Jews, Turks, infidels, and heretics, are to have the rule over it. It is enough to drive wise men mad to think that the nominee of such a body as the House of Commons should appoint all the Bishops of the Church. I fear yet more severe trials are coming upon the Church. But I have good hope that God will save and defend the soundest branch of His Church, in theory and in doctrine, anywhere existing in the world.” The Bishop wrote on the subject of secession to Rome in an (undated) letter to the Bishop of Oxford: “I grieve over what you say about secession. God save men from going to Rome. Year after year I am more and more deeply convinced that her disposition and her teaching are uncatholic. But year after year I am also more deeply convinced that the Church of England’s position is untenable; that the Royal Supremacy, as held in these days, is as fatal to the Church’s faith as Papal Infallibility. I believe that it will break up the Church unless a remedy be found. All will come right, I believe; but the present time sorely tries our faith and patience.”

The war dragged on without any visible prospect of coming to an end. March 20th, the Bishop writes:—

“I feel it right to express my conviction that neither the present Kafir war, nor the rebellion of the Hottentots, has been brought about by any oppression on the part of the Government of this country. There are features in our border policy which

I cannot approve; but our government of British Kaffraria has been wise, just, and humane. We have, it is true, held military possession of the country,—it was essential to our own safety that we should:—but we have not interfered with the government of the Chiefs more than was absolutely necessary, and when we have interfered, it has been to protect the oppressed. The real causes which have led to the present war are—I. That under the system which was established the Chiefs' power was gradually fading away; II. Cattle-stealing was put a stop to by a very efficient police; III. The distress consequent upon the severe drought of last year; and IV. The alienation of feeling between the white and coloured races, and between the English and Dutch. For the Hottentot rebellion there is no excuse whatever. The rebels of the Kat River had had one of the finest parts of the country given them to live on,—Government dealt most liberally with them. Sobriety and industry would have enabled them to take their place among the landed proprietors of the country. That the white man has failed in his duty to the coloured races in South Africa,—the Christian to the heathen,—I do not deny. I feel it to be a great reproach. But, whatever may be the amount of his short-coming in this respect, it would be a grievous wrong to assign it as a justification of the rebellion which has spread so widely over the Eastern Province.”

To the Rev. HENRY GRAY.

“Protea, April 2nd, 1851.

. . . “I am nearly done up with the multiplicity of engagements and distractions in which I am involved. I hardly move off my chair from morning to night, and my pen is never out of my hand except on Fridays and Sundays, which are spent in town. Newman's absence on a tour for two months has thrown two sermons a week at S. George's on my hands, and I have some very anxious and wearing business in the East. . . . I am writing to the Bishop of Oxford in reply to his official letter about the Papal aggression, and am expressing in my own name and that of the Clergy of this Diocese our hearty concurrence

in his protest and declaration. This is more than I could say for many other proceedings elsewhere. I earnestly hope that no attempt may be made by Parliament to remodel the Church on its own platform. Any interference on the part of the State will throw the Church into confusion, and probably break up the Establishment as such. Nothing would induce me to submit to the least tampering with the Prayer Book by any other body than a lawful Synod.

“ You will see by the papers that our affairs do not mend here. A country could hardly be in a more disorganised condition than this part of South Africa. . . . I am very sorry that my return is likely to be delayed till Christmas, for many reasons. So far as my work here is concerned, it is of importance. Every day lost in beginning Mission work, especially in Natal, is, I feel assured, highly dangerous. That Colony has undergone a great change since I left it. It is in a rapid state of transition, for evil and not for good, and I suspect it will soon give a great deal of trouble.

“ I have at length purchased this property (Protea), a large, *too* large, house, and 350 acres of land, for £3,000. We were paying a rent of £180, and could not get any house at a lower rate. I think by the sale of firewood we may make £100 a year. We have about twenty pontocs or hovels on the property. In these live coloured people, who pay a day's work per week for rent, and labour at a shilling a day instead of two whenever we want them. They are mostly Mozambique slaves, and talk neither Dutch nor English, but a kind of mixture of all languages, so that it is not possible to do them much good. We have hitherto kept a school for them. They are nearly all Mahometans or heathen. The management of this property will throw additional work upon poor Sophy, who is already overworked with copying my documents, and by increasing occupation as architect to the Diocese. . . . My children are growing apace. Charlie is going after Easter to the Collegiate School. He is a very good lad, and most honest in his confessions. I am just beginning this work with the others.” . . .

To the Rev. Dr. WILLIAMSON.

“Protea, April 29th, 1851.

. . . “I feel deeply anxious about every man sent out and every new post. Humanly speaking, all depends upon the person who is first appointed to rear up a Church in this wilderness. . . . I shall be sorry when Earl Grey quits office. He has been very kind in all that I have had to do with him. Gladstone or Lord Lyttleton are the only men that I should be willing to change him for. Poor Lady Smith is overjoyed at the arrival of troops. . . . If there were a light cavalry regiment in the field, I think Sir Harry would soon bring the war to a close. The fear is, that, to save expense, he may patch up a peace. They ought to be thoroughly subdued. Sandilli should be deposed. We cannot drive them out of the Amatola, and yet to leave them there will be highly dangerous. . . Davidson is more than ever unable to work for the Diocese, and I have still about twenty cases of transfers of sites, etc., some of which have been dragging on for near two years, and I am now endeavouring to work them out myself. I feel more and more the necessity of Synodical action at home in some shape or other. We must come to this ere long, or break up.”

To Mrs. WILLIAMSON.

“Protea, May 27th, 1851.

“Very little change has taken place during the last month in the aspect of affairs here. We are still playing at war with the Kafirs, without any immediate prospect of the termination of hostilities. Sir Harry, however, when he receives all the troops promised, will be strong enough for anything. . . . My return will probably take place soon after Christmas. I should come sooner were it not for the Jubilee of S. P. G., but that would, I am afraid, interfere with my plans. When I come, it will be to work as God shall give me strength. I am very sorry that the subdivision of the Diocese has been postponed. The cutting off the Eastern Province would relieve me of about twenty Clergy, with all the liabilities and responsibilities attend-

ant upon them. I had hoped that Merriman would have been at his post as Bishop of Graham's Town soon after Christmas, and that I should have been relieved of a portion of my anxieties, and so have been able to turn to other things. It is impossible that one man should carry on efficiently the work of this whole unwieldy Diocese. It must break down, and he too. You speak, my sweet Annie, words of encouragement in your last letter in reply to some remarks of mine. Nobody but one placed in my situation can form a fair estimate of his fitness or unfitness for the office I hold. I can only say that I have a daily deepening conviction of my want of qualifications for it, and that if I saw my way clearly in the matter, I should propose to go to Natal, or perhaps even farther back. But I wait patiently for the leading of Providence in this matter. . . . I marvel at men going to Rome. It is very perplexing and incomprehensible to see such a man as M—— fall away. One thing it does not seem to do with Churchmen generally; that is, open their eyes to see that there is very much in the present condition of the Church, and especially in its relations towards the State, which requires searching reform. Surely, though our fetters be of gold, they must not be worn patiently. It rejoices me to see that several of the Colonial Churches are moving on towards Synodical action."

To Mrs. WILLIAMSON.

"Protea, June 30th, 1851.

. . . "Yesterday was the fourth anniversary of my consecration. I preached on the occasion at S. George's. . . . I took Sophy and Louisa with me. The latter is to be confirmed on September 23rd. Her birthday is S. Matthew's Day, when she will be fourteen. The same day has been appointed for our S. P. G. Jubilee throughout the Diocese, and I purpose having an early service for an Ordination, it being the Ember season. I hope you will remember my dearest child in your prayers on the day of her confirmation. . . . The Australian Synod has been to me almost the only cheering Church matter that has occurred for some time. These continual secessions

are very distressing. They indicate a deep sore, which must be both probed and healed before we can be at rest. I thank God that everything indicates that men are turning their thoughts to what, under God, appears to me to be absolutely essential to the safety, if not the being, of the Church of England—Synodical action. The moderation and wisdom of the Australian Synod are very striking.”

To the Rev. Dr. WILLIAMSON.

“Protea, September 25th, 1851.

. . . . “Our frontier news is far from good. There is a general want of confidence and co-operation amongst all parties, and we have lost a considerable number of men in two engagements. This cannot fail to raise the spirits and courage of the Kafirs. I am now engaged daily with confirmations. On Saturday I go to Stellenbosch, the following week to Paarl. Sophy accompanies me, and we travel on horseback. We shall be absent ten days.”

The Bishop held a Synod early in November. He describes his two Archdeacons arriving ;—“Merriman by far the freshest and most energetic among us, notwithstanding his walk of near 700 miles ; the last three days he accomplished 100, coming in just in time for dinner.” He writes an account of the Synod to Dr. Williamson :—

“November 25th, 1851.

“My dear Richard—You will be glad to hear the result of our Synod. We had a very satisfactory and interesting meeting. Seventeen Clergy present, and one Presbyterian from Calcutta. The best spirit prevailed, and some important and satisfactory conclusions were arrived at Our most important topics were the admission of the Laity, Church Assemblies, and Church discipline. These occupied us for the first two days. All, with the exception of two who did not vote, were of opinion that it would be desirable for me to consult, when in England, with the Church, as to the best methods to be applied for inviting the co-operation of the Laity in the

regulation of the affairs of our Church, on my return here. It was very curious and significant, that the only opponents of the measure were two extreme Low-Churchmen On Church discipline all were agreed except Camilleri, who retains a very great horror of Roman excommunications. I prefaced the discussion by reading to the Clergy some extracts serving to show the system of the Primitive Church, our own, the foreign reformed bodies, the Roman, Greek, etc.; the English Nonconformists, Owen, Baxter, etc.; Calvin, John Knox, and others. The subject had been discussed by the Clergy at the two last quarterly Rural Deanery meetings. We determined that all who were condemned for grievous sins, either in the Civil Courts of the Colony or in a Church Court, should be publicly suspended from communion with the Church, and not be restored until a public acknowledgment had been made, and a public profession of repentance. It remains to see how this will be taken. This has never yet been submitted to. I think, however, we all feel under a solemn obligation to enforce some degree of discipline, however slight at first. Hereafter we may hope, as people are able to bear it, to adopt a stricter course. Our discussions lasted for three days from ten to four. Not an unkind word was spoken: opinions differed on several points, but we were almost unanimous in our conclusions. At the close the Clergy presented me with an address, and we separated with some emotion. All felt we had had a very solemn meeting, and one fraught with important consequences to the infant Church in South Africa. The two Archdeacons shone most in our meeting, and discussed the several subjects with great ability, and in a beautiful spirit. White and Badnall also spoke very well. I was very glad that we had a leading Calcutta Clergyman of a gentle spirit, but of the Low school, as visitor. He was deeply interested in our proceedings, and much struck with the whole scene. He went away longing for Church Synods in India. We have, I believe, rather a bad name in India, as India has undoubtedly with us. It sends us either profligates or fanatics, seldom a sober Christian. Even lately, laymen have been administering the Holy Communion

among themselves. The more I hear of the religious state of India, the more I am shocked at it."

To Mrs. WILLIAMSON.

"Protea, November 26th, 1851.

. . . . "I have now decided to leave this for S. Helena by the first ship after Christmas. . . . I look forward with some anxiety to my visit to England, partly on account of the very unsettled state in which I must leave everything here, and partly dreading the wear and tear of a year's bustle and agitation, and feeling pretty sure that I shall never be able to accomplish one half that I have in view. The unsettled state of the Church at home, and the painful defections and distrust and jealousy make matters worse. However, we are all in God's Hands, and our desire is only (amidst many imperfections) to serve Him. Situated as we are here in the very midst of Satan's kingdom, surrounded by war, rebellion, discord, and confusion, I find exceeding comfort in the frequent use of the three first petitions in the Lord's Prayer. They come home to me more powerfully than ever they did at home. We had much comfort in our late Synod. All felt, I think, and spoke as brethren; I heartily wish the whole Diocese could have shared in our deliberations. The Laity, I am told, like the idea of being summoned to a convention. Before our assemblies, I trust we shall have the practice of other Dioceses to serve as precedents."

Thus the year 1851 drew to a close; the Bishop working hard up to the very last moment in order to leave everything in as good a condition as possible during his proposed absence, and preparing, as his leave-taking of this people, the following pastoral, which "will be read from the altar of every church on the first Sunday in the year," he says, when sending it to his friends in England. With that new year he was about to begin a fresh and important series of labours on behalf of his flock.

“ TO THE MEMBERS OF THE CHURCH IN THE DIOCESE OF
CAPE TOWN.

“ Brethren—The time having arrived when it becomes necessary that I should return to England, I am anxious, before leaving the Diocese for what may be a lengthened period, to address you on some subjects of deep interest to us as a Church.

“ Many of you are aware that the sole object of my visit to the Mother-land is the more effectually to carry out to their completion the several important works in which we are engaged here. These works require the fostering aid and care of the Parent Church. It is not to be expected that a Church in so feeble a state as ours, so peculiarly circumstanced, and at so early a period of its history, should be able to grapple alone with the difficulties of its position, or discharge all the obligations which attach to the body of Christ, or extend its ministrations to every quarter where there may seem to be a call for them.

“ Fully impressed with this—satisfied that our responsibilities are shared by the Church of which we are an offshoot, and which, in the fulfilment of her obligations, has sent forth so many of her ministers to labour in this land—I return home, in the hope of enlisting her sympathies more deeply in our work, and drawing forth an enlarged measure of support in behalf of the several objects which yet remain to be accomplished. It will be interesting to you to know what are the chief topics to which I purpose, God willing, to direct the attention of the Mother Church. They are—

- I. The Division of the Diocese.
- II. The future maintenance of the Clergy.
- III. Missions to the Heathen.
- IV. The foundation of a College.

“ Upon each of these subjects I will offer a few observations :—

“ I. The Division of the Diocese.

“ It is, I believe, now obvious to all that this unwieldy Diocese, which comprises not less than five distinct Civil Governments, and which, in point of extent of territory, is one of the largest in the world, requires subdivision. It is impossible that any one Bishop can take the oversight of so vast a field of labour. On every side there are openings for extensive usefulness; but in order to avail ourselves of them much thought and attention must be given to them—plans must be conceived, matured, perfected, and, when entered upon, carefully watched over. The very number and variety of the subjects demanding close consideration prevent any one of them from being fully attended to. I have felt it impossible to give to many important points the time and attention which they required. Consequently much has been overlooked and neglected, and still more very imperfectly accomplished. Unless the Diocese be speedily subdivided, our whole work must languish. I am thankful to say that the subject has not escaped the attention of the Church at home. It has already been decided that the Diocese shall be divided so soon as the necessary funds can be obtained, and it is one chief object of my return to England, to see to the accomplishment of this important work.

“ II. But another object which I have in view is to raise funds for aiding you in the future maintenance of the Clergy.

“ There are already nearly thirty Ministers of the Church in this Diocese who draw upon me quarterly, in whole or in part, for their stipends; and the number yet needs to be increased before the spiritual wants of many of our brethren can be supplied. I have hitherto met these heavy demands, partly through your offerings and subscriptions, partly through a grant of £1,200 a year from the Society for the Propagation of the Gospel, and partly by the offerings and annual contributions of friends at home, which were pledged for a period of five years. These latter have now ceased, the term for which they were promised having nearly expired. My best efforts will be

directed on my return home to replenish the fund for this special object, which in my judgment is the most important of all.

“Let me take this opportunity of again pressing this subject upon your attention. It depends in no small degree upon yourselves whether you shall continue to enjoy the privilege of a settled ministry. I am prepared to labour to obtain from the brethren at home the funds required for this particular work, in our present feeble condition, and at this period of distress to so large a portion of the Diocese, but I must at the same time urge your co-operation to the extent of your ability. Much has indeed been done in several parishes; much more, I know, would have been done in others, had it not been for the war and rebellion which have ruined so many; but there are parishes that have fallen far short of the fulfilment of their obligations, and even of their engagements, in this respect. Suffer me, then, to remind you once more, that not only the extension, but the very continuance of the Church in this land in its present position depends, humanly speaking, upon the amount of your weekly offerings. We cannot look to Government for additional stipends. It is not in a position to grant them; and I am not sure that they are not dearly purchased at the price of the embitterment which they occasion to the minds of some. The more we learn to depend, under God, upon ourselves, our own exertions, and our own self-denial, the more I believe will our cause prosper. ‘Let him that is taught in the word minister to him that teacheth in all good things.’ ‘Do ye not know that they who minister about holy things live of the sacrifice; and they who wait at the Altar are partakers with the Altar? Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel.’

“III. A third object which I seek to accomplish by my return home is the raising funds and selecting men for the establishment of an extensive Mission to the Heathen of this land.

“This is a work which we may no longer, without sin,

delay to enter upon. There are not less than 600,000 Heathen within this Diocese alone; and beyond its limits, though on the same continent, there are millions of immortal beings yet unconverted to God. My brethren, upon that branch of the Church of Christ with which we are in communion lies the heaviest responsibility towards these people; but our own duties towards them are immediate and urgent. God has commissioned us to go forth to them in His Name, and with His Blessing, and win them from Satan to Himself. Hitherto we can scarce be said to have entered upon the work. Our efforts have been so feeble that we are hardly entitled to allude to them, yet let us bless God that there are four labourers in this Diocese, in communion with ourselves, devoted to this sole work. May the number be increased an hundred-fold.

“I trust that none amongst ourselves will be found to join in the infidel’s cry, ‘that the conversion of the Heathen who are round about us is hopeless.’ Sure I am that there is nothing in their condition which renders their acceptance of the yoke of Christ more improbable than that of our Pagan forefathers. It will be time enough for us to despair when we have been engaged in fruitless efforts for many years; when we have in vain exhibited before their eyes the blessed fruits of Christianity in our own lives and conduct; when we have long interceded earnestly with our Heavenly Father in their behalf, and taken a deep interest in their spiritual wellbeing, but have been compelled to own that all has been of no avail.

“I trust that one result of my visit to England will be the establishment, at no distant day, of a Mission to the Zulus of Natal and the Kafirs of British Kaffraria, to both of which works we are already pledged; and I shall rejoice if I am enabled to do anything for the religious instruction of the Fingoes, to whom the Cape Colony is so deeply indebted, and likewise to the Hottentots, which, however, with so many other important works in hand, I hardly dare venture to hope.

“IV. The other very important object which I hope to effect by my return to England is the complete establishment of a College.

“From the period of my arrival in the Diocese, I have felt the necessity of founding an Institution which should offer, so far as it could be furnished in a colony, an education similar to that afforded in our great public schools at home, and wherein also a supply of men might be trained duly qualified to serve God in the ministry of the Church. With a view to the carrying out of this plan, I opened a Collegiate School under a Principal, Vice-Principal, and Tutors, at first under my own roof, and afterwards transferred it to a property purchased by me for that purpose about two years ago. That the education therein afforded has been appreciated by you is evident from the fact that the candidates for admission have, almost from the first, far exceeded the accommodation at our disposal. I am therefore anxious to erect buildings on a larger scale for the reception of at least fifty pupils, and provide some endowment, though I fear it must at the first be very small, towards the support of at least two permanent masters. Until this be done, I cannot regard the Institution as established, nor can its expenses be reduced so as to meet the circumstances of many who desire to avail themselves of the education which it affords.

“It will be my earnest endeavour, then, during my visit to England, to raise funds for this special purpose. Whether I shall succeed to the extent of my wishes, with so many other pressing claims to urge, appears to me indeed to be doubtful. I must not conceal from you that I should have been more sanguine in my expectations of aid from England, if the Appeal which I made nearly two years since to the Diocese itself had been more readily responded to.

“It is chiefly with a view to attempt the carrying out of these four objects that I return for a season to my native land. How long I shall be absent it is impossible for me to say. My stay in England will depend upon various circumstances. I shall not be willing to leave it while I think my staying there is likely to lead to the success of any one of the objects I have in view. I should hesitate to remain a single day beyond what might appear to be absolutely necessary. I entreat the

benefit of your prayers, that God may, through your intercession, vouchsafe His Blessing to the work in which I am about to engage.

“During my absence I have appointed a body of Special Commissaries for the general affairs of the Diocese. The Archdeacons of Graham’s Town and George will act as Commissaries for their respective Archdeaconries; the Rural Deans of the Cape District, Natal, and S. Helena, for their respective districts.

“There is one other object to which I desire on this occasion to direct your attention,—I mean the more complete organisation of the outward framework of our Church.

“It was necessary at first, in an infant missionary Church like ours, that the whole burden and responsibility of what was done should rest upon the Bishop. It could scarcely be otherwise. But we have arrived at that period of our history when such a state of things ought not to continue. It is not in accordance with the principles of our branch of the Church or of the Primitive and Apostolic Church, that the Bishop should, by his sole authority, settle all questions which may arise, and conduct the affairs of the Church through all their details. The Presbyters, the Deacons, and the Laity of the Church have each their separate functions, responsibilities, privileges, which are at present in much danger of being overlooked. I have, indeed, from the first laid it down as a rule for myself to consult with such of the Clergy as I could gather together in one place, on all matters of great importance. But our meetings have hardly assumed the shape of formal Synods, and I did not feel at liberty to invite the attendance of the laity at them, not being certain whether in so doing I should be acting in strict accordance with the law. It does not seem right or expedient that this imperfect system should be perpetuated. I am anxious, therefore, that we should, so soon as it can conveniently be done, meet together in some more complete and constitutional manner, and take counsel respecting the affairs of the Church. There are many points which require careful consideration. Some of these indeed have ex-