

clusive reference to the Bishop's functions; others to those of the Bishop and Clergy; but the greater number are common to us all.

"I should probably have brought this subject under your notice before now, had it not been for the practical difficulties which surround it, especially in a Diocese of such vast extent as this, whose parishes are not even yet completely formed. The matter, however, is one of so much importance, and I anticipate so much advantage from our mutual consultations, that I shall hope, if God spare me to return to the Diocese, to take measures for the formation of a Synod or Convention, in whose deliberations both Clergy and Laity may take their respective parts. In the meantime I commend the subject to your consideration. It has already engaged the attention of several of our Sister Churches in the Colonies. The Australian, North American, and West Indian Dioceses have all of them adopted measures for the formation of Church Assemblies.

"It remains only that I entreat you to acknowledge God's Hand and fatherly correction in the chastisements with which this land has been visited during the last few years, and is now afflicted. Ever since I have known it, trouble has come upon trouble in rapid succession. War, rebellion, political commotion, anarchy, drought, locusts, scarceness, and consequent ruin to many, have been our sad lot. These are God's scourges. For our sins they have befallen us. Not, indeed, as some would represent, for our oppression and injustice towards our present enemies. There is, I rejoice to think, no sufficient ground for this wicked accusation. I firmly believe that both Kafirs and Hottentots have, as regards our political relations towards them, been justly and even mercifully dealt by, and that there has been a real desire and endeavour to do them good. Where we have failed in our duty to the Heathen has been in the little effort we have made, each in our separate spheres, and amidst our own dependants, for their instruction and conversion. For this it may be, as well as for our other manifold shortcomings and sins, our "bitterness and wrath and anger and clamour and evil speaking," God suffers them to be "scourges in our sides,

and thorns in our eyes." Let us confess our sins. Let us acknowledge that we have fallen short of our obligations as Christians in the sight of the Heathen. Let us strive to be, what we have never yet fully been, "living witnesses for Christ" in this land of darkness and of sin, and it may be that God will be gracious unto us, and withdraw His judgments, and visit us again with His Favour and His Love.

"I have now touched, my brethren, on all the points which I deem it important to notice on this occasion. Let me, in conclusion, hope that the same concord and harmony which have existed amongst ourselves in times of much trial, confusion, and discord, may, by God's great Mercy, be perpetuated amongst us. Nothing will rejoice me more, during my long separation from you, than to hear that, whatever befall you, you endeavour to 'keep the unity of the Spirit in the bond of peace' (Ephes. iv. 3). 'Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel' (Phil. i. 27).

"Now that the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, may make you perfect in every good work to do His Will, working in you that which is well pleasing in His Sight through Jesus Christ, to whom be glory for ever and ever' (Heb. xiii. 20), is the prayer, Brethren, of your faithful friend and Pastor,

R. CAPE TOWN.

"Protea, November 15, 1851."

CHAPTER VI.

JANURAY, 1852, to AUGUST, 1857.

SECOND VISIT TO S. HELENA—FIRST RETURN TO ENGLAND—WORK IN LONDON—S. P. G.—BISHOP OF OXFORD—DR. PUSEY—MR. GLADSTONE—LORD GREY—SIR J. PAKINGTON—DUKE OF WELLINGTON—AFFECTION OF THE BISHOP'S EYES—GENERAL ILL HEALTH AND OVERWORK—COLONIAL CHURCH BILL—CONSECRATION OF THE BISHOP OF SIERRA LEONE—EMBER WEEK AT CUDDLEDEN—ILLNESS—GOES TO BELGIUM—REJOINED BY MRS. GRAY—MISSION TOURS IN ENGLAND—DIVISION OF DIOCESE—APPOINTMENT OF MR. ARMSTRONG AND MR. COLENSO TO GRAHAM'S TOWN AND NATAL—CONSECRATION OF THE BISHOPS—VOYAGE BACK TO CAPE TOWN—SENDS HIS SON TO BE EDUCATED IN ENGLAND—LETTERS TO HIS SON—FREQUENT COMMUNION—VALUE OF SOUND GRAMMATICAL EDUCATION—DIOCESAN WORK—ARRIVAL OF BISHOP ARMSTRONG AT THE CAPE—SIR GEORGE GREY—DEATH OF THE REV. CHARLES GRAY—LETTERS TO MRS. C. GRAY—VISITATION—SWELLENDAM—RIVERSDALE—THE KNYNA—BEAUFORT—BISHOP OF NATAL—GREAT FIRE—VISIT TO TRISTAN D'ACUNHA—TROUBLES AT GRAHAM'S TOWN—ILLNESS AND DEATH OF BISHOP ARMSTRONG—BISHOP GRAY GOES TO GRAHAM'S TOWN—KAFKRARIA—VISIT TO UMHALLA—SANDILLI—BISHOP COTTERIL—PASTORAL LETTER—SYNOD—CHARGE—MARRIAGE OF THE BISHOP'S ELDEST DAUGHTER—ENGLISH POLITICS—LETTER CONCERNING RELIGIOUS DOUBTS—VISITS TO SALDANHA BAY AND CLANWILLIAM—FINANCE MATTERS—THIRD VISIT TO S. HELENA—SECOND VISIT TO ENGLAND—WORK IN LONDON—BISHOP OF OXFORD'S MISSION—PROPOSED SEE OF S. HELENA—NEWBURY—WANTAGE—S. P. G. ANNIVERSARY—MISSIONARY BISHOPS—BISHOP OF NATAL—MISSION ROUNDS—S. AUGUSTINE'S—LICHFIELD—HORBURY—STOCKTON—CORNWALL—EXETER—CAMBRIDGE—CENTRAL AFRICAN MISSION—LORD CARNARVON—DORSETSHIRE—SALISBURY—HURSLEY—BISHOPWEARMOUTH—DURHAM—EAST GRINSTEAD—CONSECRATION OF THE BISHOPS OF S. HELENA AND BRISBANE—VISIT TO GERMANY ON UNION AFFAIRS—RETURN TO CAPE TOWN.

THE Bishop had only two days of the new year to spend at Cape Town. On January 3rd he sailed for S. Helena, in H.M. ship "Vulcan," and reached the island on the 15th, where he was courteously and kindly received by the new Governor, Colonel Brown. The Bishop's former friend and host, Sir Patrick Ross, died in 1850, when he had written to his daughter as follows :—

"Graaf Reinet, October 31st, 1850.

My dear Miss Ross—I perceive by the public papers that it has pleased our Heavenly Father to call to his rest your dear and honoured parent. I had hoped that I should have been permitted once more to see him in the flesh, but it has been ordered otherwise. I shall never forget the great kindness I received from him during the few weeks which I spent under his roof, as a son with a father, nor the interest which he took in the first Visitation of a Christian Bishop in the island of which he was Governor, or the effectual aid which he rendered to the weakest of God's ministering servants. I trust and believe that your dear father is now with the Lord, and that he has entered upon that rest that remaineth for the people of God. May we be prepared to follow him. . . With my hearty prayers that you may be supported and comforted under your trial, believe me, my dear Miss Ross, very sincerely yours,

"R. CAPETOWN."

The Bishop found other changes in the Island since his last visit. A violent democratic spirit had grown up, and the general tone of things was not improved, although among those who were steady Church people better things prevailed, and the Bishop found large congregations, numerous communicants, and devout candidates for confirmation among these. He was not able to consecrate the new church, owing to disputes about the parties in whom it was to be legally vested, and altogether he left S. Helena with a less happy impression than before. The Bishop sailed thence on February 2nd, in the "Persia," the very same ship which had first taken him to his Diocese. The voyage was tedious, owing to contrary winds, and in a few lines written off the Scilly Isles, March 31st, 1852, the Bishop says: "We have been beating about for the last three weeks on this side of the Western Isles. Each morning that we rose we found strong east wind dead in our teeth. The passage usually does not occupy more than eight or ten days. We have shipped a great deal of water. Thank God I am quite well and ready for my campaign. I must work very hard and leave no stone

unturned, though I can scarce venture to hope to carry out all my plans."

A pilot-boat fell in with the "*Persia*" that afternoon, about thirty miles from Falmouth, and the Bishop got into her, and landed at midnight in that place, where he could not get a bed, the hotel being full of emigrants about to sail for Port Philip, so he sat up reading till the mail started for Plymouth, learning various important public events—*i.e.* a change of ministry at home, and the Coup d'état in France. The drive to Plymouth, so unlike his African drives, was quite an enjoyment, and the first return to his own country full of quiet thankfulness and pleasure. The journey from Plymouth to London, by express train, too, the Bishop "greatly enjoyed. The primroses and violets were just out, the day was beautiful, and I was excited partly by the scenery, with much of which I had been long familiar, and partly with the prospect of seeing those who are very dear to me, and hearing from my dearest wife. God be praised!"

The Bishop took up his abode with his brother, Mr. Edward Gray, in Linden Grove, Bayswater, and plunged at once into the work which had brought him home.

An undated letter to his sister, written during this visit to England, is a good illustration of how entirely the Bishop's time was devoted to his work, as apart from family ties and interests.

"My dearest Annie—I had all but put a note into the post to-day, to say that I would come down to you (D.V.) on Monday. But the Bishop of Oxford pressed me to go to Cuddesden, promising to get over some Oxford men to promote my views in the University. Then Gladstone urged me to seek a meeting with or attend a Synod of Scotch Bishops next week about Church Assemblies, and expressed a desire for talk over Colonial Church and Cape questions, and Mowbray says I ought to go to the levée; and Lady Salisbury told me to-day the old Duke said he would see me the beginning of next week; and I have a table full of unanswered letters. I mention these things, dearest, just to show you how I am hampered. My hope is that I shall pop upon you for a couple of nights, but I dare not

fix a day. I have engagements I cannot get rid of all this week. But my sweet tender sister will believe that she is the one of all others in England whom I have most desired to be with. If I had been separated from Sophy as from you, and were circumstanced as I am, I should remain, as I am remaining, in town. I have always made everything give way to what was, or seemed to be, duty.—Ever, dearest, your affectionate brother,
R. CAPETOWN."

Some extracts from his Journal will best serve to show how energetically he strove to forward the good of his distant South African Diocese.

"*April 2nd*, 1852.—Breakfasted with the Mowbrays. All walked down to S. P. G. It was a Board day, and they made me stay to take the chair. I had a warm greeting from several who were there, Lord Lyttleton . . . Dickenson, Archdeacon Harrison, Dr. Spry, Jackson, Thomas, etc. etc. After the meeting went to call on the Archbishop, who received me very kindly. . . .

"*3rd*, S. P. G. Colonial Office. . Lord J. Thynne, Wordsworth. . . .

"*5th*, Gleig at the War Office; hope to get a satisfactory arrangement about Military Chaplains at the Cape. Half-an-hour's conversation with Sir John Pakington . . . disappointed. . . . Called on Lord Morton and Sir G. Rose. Overwhelmed with letters and applications to preach and attend meetings for S. P. G. Several candidates offer themselves for the Diocese.

"*6th*, Had a satisfactory conversation with the Bishop of London. Miss Coutts, S. P. G., Lord Grey. . . .

"*8th*, Long talk with Archbishop about division of Diocese, and Synods. . . . His mind is, I think, undergoing some change on the subject of Church Assemblies. He said if it were not for our anomalous Convocations all would be right. I observed that no one wished Convocation to continue unreformed, only to reform itself. . . .

"*Good Friday, April 9th*, Preached at S. Paul's, Knightsbridge, for S. P. G.; collection, £122. Went afterwards with

R. Liddell to his house. Very much pleased with conversation with Lady Williamson, who seemed deeply interested in the Diocese. In the evening to the Bishop of London's new church. Everything very complete; built, I believe, entirely at his expense. . . .

"*Easter Eve*, Throughout the week the daily prayers at the several churches, at which I have been present, have been well attended. . . .

"*Easter Day*, Chapel Royal; Bishop of Oxford preached a very eloquent sermon. S. James's; Mr. Jackson preached a plain and earnest sermon, his voice particularly impressive. . . .

"*Easter Monday*, Breakfasted with Bishop of Oxford at Mowbray's. Called on Gladstone; had a very pleasant conversation with him on Synods, his Bill, etc. Touched upon Colonial politics, which we are to discuss on another occasion. . . . S. P. G. to frame Resolutions. . . .

"*Easter Tuesday*, S. P. G. Meeting to dispose of Jubilee Fund—£5,000 granted for endowment of new See at the Cape, £1,000 for College, £5,000 for See at Borneo, £5,000 at Mauritius, and £1,000 at Sierra Leone. . . . Curzon Chapel.

"14th, S. P. C. K. to apply for grant towards endowment of new See. S. P. G.

"15th, Sat in all day writing letters; unable to clear them off. I am literally overwhelmed with work and conflicting claims upon my time. Walked down to Mr. Kemp at Kensington to dine, and afterwards an S. P. G. parochial meeting; had no time for thought, and spoke badly. It is very painful and humbling to hear so much said about myself; God knows I feel as if I were an impostor! My inflamed eye, which still continues, is perhaps sent as a thorn in the flesh and corrective.

"16th, Morning spent writing to Sir J. Pakington about my Zulu Mission scheme. This needed careful consideration. Sent copies of what had passed between myself and the Governor of Natal. This occupied me till S. P. G. Monthly Board Meeting. Very full. Spoke three times, and, I hope, effectively—once on division of the Diocese; next on grants

by way of endowments to meet purchases of land in the Colonies for glebe; and, thirdly, on my various schemes for Missions. Was very well received; the recommendations of the Standing Committee of grants unanimously approved; expectations held out that I might get something by way of endowment; and my proposals about Missions warmly responded to. Mr. Burgess of Chelsea was very urgent about them. He pressed me to ask for £10,000 down. Sir H. Dukinfield also spoke very feelingly. . . . Interesting conversation with Lord J. Thynne about division of the Diocese; he offered £50 a year for ten years, with special reference to Archdeacon Merriman, and endowment of the See, whether in the Eastern Province or in Natal; and suggested the appointment of Welby for the E. P. Bishopric. . . . Dined with Mr. Mackenzie, S. Martin's-in-the-Fields; Gladstone and Sir Walter James there. S. P. G. Meeting; spoke with more comfort to myself. Gladstone spoke eloquently and touchingly. Again I was pained with eulogies. People little know how sick the Bishop of Cape Town is of hearing of the Bishop of Cape Town!

"17th, Theale. 18th, Preached twice. 19th, To Bradfield to see Mr. Stevens' beautiful new church, with which I was much pleased, also a College which he has founded for the education of gentlemen's sons. . . . Cuddesden. Provost of Oriel, Master of University, and several others to dinner. Much talk about the Cape.

"*Tuesday, April 20th.*—Holy Communion at eight A.M. Prayers at nine. The Bishop made some very touching remarks on the Second Lesson. Morning spent chiefly in conversation with Butler of Wantage. . . . Afternoon, walk and talk with the Bishop. He thinks we shall soon have Convocation. . . . He is a wonderful man; his mind seems alive to everything, and he touches all subjects with a master's hand. On our marriage question he said he would not marry a party divorced in the Supreme Court; that, if married by others, he would not refuse them Communion. He thought we were at liberty as a Diocese to frame liturgical services for the heathen; but should take no step without consulting the Archbishop, or at least keeping him

informed. At six o'clock we had a parish meeting in the school-room, that I might give an account of the Diocese and its wants. . . . I spoke very badly. . . . Made arrangements for a tour of a fortnight or more in this Diocese, the Bishop helping it forward,—his Chaplain to settle the detail.

"21st, The Bishop of Oxford drove me into Oxford; much conversation with him about the Kafirs and our frontier policy, also about Synods. He agreed in the main in my view as to the position of the laity. He was of opinion that their *assent* should be requisite for any act of the Church; but we had not time to work this out quite. Very strong in his view that none but communicants should be delegates, and none but communicants electors. I told him of my views about declaration.¹ At first he objected to the declaration test as insufficient; but when I urged the impossibility of getting an adequate number of voters in many of our parishes, if the communicant test were strictly adhered to, he assented, providing it was stated that in our present imperfect state we had given up the point, which would not be yielded when the Church grew into greater maturity. He thought we might fairly have proxies, and instanced the practice of the English Convocation as sanctioning it. Called on the Vice-Chancellor and Dr. Pusey; had a long conversation with the latter about Sisterhoods. . . . Talked also about Liturgies for the Heathen. He said he was not well versed in it, but offered to write to Keble about it—thought we were justified in framing services. Talked also about Synods; found him alarmed at the readiness with which the whole Church was disposed to give power on points of doctrine to laity. Found he did not agree with the view that their *assent* should be asked on points of doctrine; regarded ancient precedents as complimentary, more than as involving privileges. Has a manuscript work on the subject ready for the press, but has lost it, having lent it to some one who has never returned it. His language full of love and tenderness, and savouring more

¹ *i.e.* The declaration Bishop Gray used in Africa, by which those electing Churchwardens, etc., affirmed themselves to be *bona fide* members of the Church of England.

of Low Churchmanship than of High; spoke with sorrow about the state of Oxford—controversy has led to indifference; many, especially able minds, shrink from Orders. The Bishop of Oxford, Vice-Chancellor, and Mr. Gresswell agree in this. Plumptre told me that now what he had most to fear was the rise of indifferentism. There is a school of somewhat rationalistic men, who do not, however, seem desirous to make proselytes; they all shrink from dogmatic teaching. Back to London.

"*April 22nd*, Breakfast with Gladstone; a very interesting morning. There was a very intelligent Neapolitan there. Conversation turned upon European politics, chiefly Papal and French. . . . Gladstone spoke most strongly of the Papal power. . . . Called on Sir G. Grey, and had a long talk with him and R. Cavendish about Synods.

"*23rd*, At 11.30, by appointment, to Gladstone. Went thoroughly into South African affairs with him, constitution, frontier policy, and Natal. . . . On the first we disagreed. He strongly advocates self-government; would give Natal a Constitution, partly because Colonies cannot be well governed from England, partly because they best know how to manage their own affairs, and partly because if they have to pay for their own wars, they will take care not to get into them. I combated his positions, but I do not think I convinced him that we were not fit for self-government. He did not know that many of the English do not want the Constitution; nor the extent of alienation between Dutch and English, coloured and white. I pressed him upon the unfitness of our Colonies for self-government while our system for peopling them was conducted upon emigration and not colonisation principles. I do not know whether I made much impression on him; we had, however, a very friendly discussion, and I had an opportunity of speaking as I felt of Montagu and Shepstone. From there called on Dr. Stanger, and had a conversation with him about Natal. He gave me information of affairs there, showing into what state they were getting. At 1.30, by appointment, to Earl Grey—stayed till 3 P.M. discussing South

African affairs; he was very cordial; spoke my mind freely, especially about Natal. My views were quite new to him, and showed how very little he knew of what is going on there. He wished me to be equally explicit with Sir J. Pakington. . . . Talked over the Kafirs, and what was to be done with them; threw out the idea of dividing the Gaikas and I'Slambies, sending the Galekas over the Kei, and colonising the Amatolas; told me there was a scheme of getting 1,000 Swiss mountaineers; brought forward his former notions of military villages.

"*April 24th*, S. P. G. . . . Long conversation with Dr. Binney concerning Bills respecting Colonial Church now before Parliament.

"*Sunday, 25th*, Went with Miss Coutts to the new church she has built in Westminster; sermon preached by Gleig; after service walked round the church—very beautiful. Afternoon to Quebec chapel; the two places are highly characteristic of the ages in which they were erected; the chapel had wine-vaults under it, the organ-loft hanging over the altar, galleries all round the church, etc.

"*26th*, To call on Mrs. Sargent, Sir Harry Smith's sister. . . . S. P. G. . . . To Sir J. Pakington—an hour's talk about Cape affairs, and Gladstone's bill. . . . Zulus, frontier policy, and constitution. . . . I hope he is prepared to help the Colonial Church to obtain freedom. He said he felt something must be done—I. To enable us to meet freely in Synod. II. To establish Courts for discipline. III. To adapt our Liturgy to the circumstances of a Missionary Diocese. I opposed strongly the Archbishop's notion that Parliament can legislate for us on all these matters. . . . Went to House of Lords with the Bishop of Oxford; called on Upton Richards. . . .

"*27th*, Dined with Dalton at Lambeth; meeting in evening. Very large one, and large number of Clergy. No one spoke but myself, and I felt very unwell.

"*28th*, Called on the Duke of Wellington at 11 A.M. Had an interesting conversation. He asked me about the prospect of the war being concluded. I told him it could not be safely

finished just yet. . . He asked what was to be done when it was finished. I replied, Remove the Gaikas to the back country, or deprive them of their Chiefs, or perhaps both. He spoke about the Exeter Hall cry. I told him I thought we were justified in adopting any measures that were necessary for our own protection. He spoke of the necessity of roads, and asked what I thought. I inquired what sort of roads he meant. He replied, broad roads for the movement of troops; that the whole Bush must be penetrated by them; that the expense would be great. Explained to him the nature and extent of the Bush, and difficulty of work. He admitted this, but maintained it must be done. That always has been the system pursued from the time of the Romans. I told him that he was a greater authority to us in such a matter than all the Romans put together. . . . We then talked about the disturbed state of the Colony and the alienation of races. He spoke very briefly, clearly, and quite to the point; his mind apparently as fresh as ever. He said more in a few words than any one I have ever yet conversed with. I endeavoured to be as brief as possible, making my observations in a suggestive way, without attempting explanations. He was very courteous, and I conversed with him quite freely. Called afterwards on Lord Ellesmere, and went over the old ground with him. . . . S. P. G. and House of Commons. Debate first on Scotch Union Bill. Walpole spoke in a pleasing, gentlemanly manner. . . . Lord J. Russell cleverly, and with considerable self-complacency. Gladstone had only an hour to bring in his Bill on the Colonial Church. He was hurried, but made a most effective, able, and eloquent speech, and was listened to with great attention by the House.

"30th, With the Bishop of Oxford about Gladstone's Bill. Agreed upon a course with reference to the Archbishop. He told me that the Duke was pleased with our interview, and said I was a sensible man. Saw in a moment that I knew all about it, only hoped the Government would listen to me! S. P. G. Board day. I am to spend my thousand pounds on College as I like. . . . Dined with Lord Ellesmere. Earl de Grey, Duchess

of Argyle, Lord and Lady Clanwilliam, etc., there. . . . Letter from Pakington approving of my Natal Mission Scheme, and hoping Government can assist it without reference to the Colony. . . .

"*May 1st*, Christened Lizzy's little boy—Reginald Ambrose. Called at Colonial Office. An hour's conversation with Sir G. Barrow. Found almost all his views agreed with mine. Dined at Miss Coutts', Duchess of Cambridge, Princess Mary, Foreign Ambassadors, etc. . . . Had several Cape conversations, especially with Lord Lyndhurst, F. Peel, Duke of Newcastle; am to call upon him, and go thoroughly into Cape affairs. The Bishop of Oxford proposed this. Said he had not understood the questions till he had gone into them with the map before us. I think the Prelates and Statesmen are all too theoretic about Constitutions and self-government in the Colonies, and I find I differ more with them than others. I always press the same points doggedly upon all, and people are quite prepared to listen. G. Wellesley offered to promote my schemes.

"*3rd*, Visitors—Sir R. Inglis, Sir Walter James, etc. Leeches after dinner, and putting off engagements in consequence of the state of my eye. . . .

"*4th*, S. P. C. K. . . . Made a speech, thanking the Society for their liberal support during the last five years . . . explaining the reasons for which I had come home, inviting the Society to aid in erection of Mission Stations and premises, and in translation of various works both into Dutch and Kafir. . . . As I had spoken strongly about a third Bishopric at Natal, Hawkins suggested that I should go in at once for both, and the Society should give me another £2,000 for it. . . . This was received with acclamation. It was also intimated that the Society would help me in founding my Missions, and in translations. God be praised for this day's results, and may our anticipations be realised."

All this time Bishop Gray was suffering severely from inflammation of the eyes, and was under the treatment of Mr. Alexander, the eminent oculist, who tried all manner of remedies

—"repletion and depletion," the Bishop says, but without success, and he was feeling very unwell and fagged in the midst of all his constant and tiring activity, especially as he also suffered from an old trouble, the incapacity for sleep, which usually came upon him when overworked or overexcited. He mentions having scarcely had one good night since he landed in England, and he had often been seriously hindered in his work. At last he resolved on consulting Dr. Richardson, who, as might have been expected, told the Bishop that he had overworked himself, and needed rest; and after seeing him several times a little later, pressed this as absolutely necessary. "But how am I to get it?" the Bishop asked. On May 10th Dr. Richardson¹ and Mr. Alexander had a consultation, when they positively forbade the Bishop to preach on the ensuing Sunday, and insisted upon ten days at least of absolute rest. His Journal tells how he took this—attending S. P. G., the House of Lords, the Colonial Office; holding long consultations with the Bishops of Oxford, St. Asaph, Lichfield, Argyle, Chichester, the Chaplain-General of the Forces, Mr. Gleig, etc.; besides receiving and going to see many others, all more or less directly connected with the one perpetual subject of his thoughts, his Diocese and its work;—working at Cape letters, making arrangements for future sermons and meetings, attending the Drawing-room, etc. etc. The fact was, he was much too anxious in mind to rest. "These Colonial Reformers," he writes, after a long talk with Mr. C. Adderley, "ride their hobby of self-government to death. I told him that England had no right to intrust the 115,000 Zulus of Natal to the tender mercies of the 10,000 tinkers and tailors—the refuse of her own population—whom she had exported to that Colony because she could not feed them here."

The Colonial Church Bill, too, was a matter of deep interest to Bishop Gray. He writes: "*May 18th*, Sir J. Pakington

¹ Dr. Richardson wrote to Dr. Williamson: "The great difficulty felt in the Bishop's case is this, he cannot rest, his mind is ever at work. If he abstains from actual labour, the mind feeds upon itself. If he is permitted to return to his work, he does far too much. . . . I certainly am opposed to preaching;—the Bishop takes too much out of himself in the pulpit."

called to inform me that Government meant to oppose Gladstone's Bill, as involving the separation of the Colonial from the Mother Church, and destructive of the Queen's supremacy. I had a little discussion with him without effect. Afterwards wrote to him, expressing a hope that at least Government would, if it threw out the present Bill, promise a better. . . . Worn out with talk, consequently a sleepless night.

"19th, All day in the House of Commons to hear the debate on Gladstone's Colonial Church Bill, opposed at the last moment by Government. Sir J. Pakington promised to bring in a Bill within a year. After hearing all that was said, I am satisfied that this is the very Bill we want, as far as its principal features are concerned, and that Government itself must either bring in a similar one, or fail in its promise, and grievously disappoint the Colonial Church. Adderley told the House I had informed him that, whether the Bill passed or not, I must *act* on my return to the Diocese. Sir J. Pakington spoke in a manner complimentary to myself. . . . Dined with the Bishop of Chichester. He has a blind daughter who takes a great interest in my work; met several who were interested in it—Sir John Anson, Vernon Harcourt, etc.

"*Ascension Day, May 20th.*—Holy Communion at S. Paul's, Knightsbridge. . . . S. P. G. Dined with the Bishops at Lambeth. After dinner a discussion upon Church matters, chiefly what was to be done about Lord Blandford's Bill. Bishops of Salisbury, Oxford, London, and Archbishop, chief speakers. All agreed that Deans and Chapters are in imminent danger; we must make more use of them, or they would go. The Bishops are to meet in a few days to decide, if possible, upon some measure to be proposed to Government. Came home with the Bishops of Ripon and S. Asaph. Had some talk with the latter about Gladstone's Bill; he sided against it; argued the case with him; he gave up point after point, but said the Liturgy must not be adapted by the Church to Missions, but the Bishops must wink at its mutilation!!!

"*May 21st,* Went to Oxford for a meeting in Town Hall, fixed at a bad hour;—Dr. Vaughan lecturing at the very time

on Modern History, and his lectures are very popular. Vice-Chancellor in the chair; Provost of Oriel, Jacobson, and Dr. Macbride spoke. Hussey, Ogilvie, Gresswell, Sewell, and several other leading men present. . . . Afterwards called on Dr. Routh, now ninety-seven years old. . . . Chapel; a large dinner in hall; evening in common room; harangued nearly all the evening on Cape affairs, social, political, ecclesiastical. Many distinguished men present. Both at meeting and in the evening, spoke of the points upon which I needed the counsel of learned men—Synods, Liturgies for the Heathen, intercommunion with foreign Protestants, especially Swedish churches.

"*May 22nd*, Chapel. Provost of Oriel, Hobhouse, and Mr. Hutchinson to breakfast; much talk about my work. . . . Some talk with Mariott about Synods and laity; and begged him and others to be prepared hereafter to give me their matured judgment on several points. . . . Left Oxford by the 4 P.M. train, a little knocked up with the incessant talk during these two days.

"*23rd* . . . Preached at Camberwell for S. P. G.

"*24th*, Breakfasted with Sir J. Pakington. Long and confidential conversation on all Cape affairs; very satisfactory. I shall not now trouble myself much more about these matters—*Liberavi animam meam*. . . . Worn out with incessant talking all day.

"*25th*, My eye being no better, went to consult Sir J. Clark. Like all the rest, he prescribed entire cessation from work. . . . Went down to the Worsleys. . . . Blister at night. . . .

"*Whit Sunday, May 30th*, Assisted at the Consecration of the Bishop of Sierra Leone. Bishop of London preached an admirable sermon. Service very bald, not a note of music. . . . Told Venn my mind about the Church Missionary Society declining to aid my Zulu scheme. He said the Society deeply sympathised in it—but give nothing! 'Be ye warmed and clothed, etc.' . . . Saw Cooper, the oculist, about my eye.

"*31st*, S. P. G. Colonial Office. Called on Merivale, on Emigration Commissioners, G. Wellesley, etc. Rather fagged. . .

"*June 2nd*, Left by express for Cuddesden. Duke of Newcastle in the train; had some talk with him about Cape. . . . Mr. Trench and Mr. Randall, the Bishop's Chaplains, with us. I hope to have a few quiet days at Cuddesden during the examination of Candidates. . . .

"*3rd*, Examination began this morning. Thirty-one Candidates. Was with S. Oxon while drawing up his papers, which are far more difficult than ours. He preaches extempore morning and evening, after the Second Lesson. In the morning he took the preparation for Ordination, — prayer, — from both Lessons for the day. In the evening the inward call to the Ministry from both Lessons, very impressive and earnest. I have seen nothing like this. After dinner a general conversation with Candidates about S. P. G. He lodges all either in his own house or in the village.

"*June 4th*, The address this morning was upon the courage and boldness (Joshua, both Lessons) required in the Ministry, and the trials and temptations and afflictions (S. Paul) which beset those engaged in it. In the evening it was on the Grace of God, the strength and support of the Ministry. Both very touching and heart-searching addresses. The Bishop of Glasgow came in the evening. Had a talk with him about Synods.

"*June 5th*, Holy Communion. The address was upon the reward of the faithful Minister. In the evening the Bishop delivered a written charge. . . . Mr. Trench went away; he is a man that I take to.

"*Trinity Sunday*, Not well enough to preach. We all walked in procession to church, having had short prayers in chapel before. Bishop of Glasgow preached. Service very impressive. . . . Service again at 4.30; Mr. Randall preached. After dinner we had a long discussion with Candidates on practical questions relating to the Ministry. Chapel again in the evening.

"*June 9th*, Went to see Bowman about my eye. He says much the same as the others have said. National Society Meeting, great and influential; Denison was the hero of the day.

All withdrew their resolutions; entire harmony prevailed; Government meets the Church's views. . . .

"12th, Sleepless night from overtalking myself yesterday. . . . Talked over S. Helena case with Sir G. Barrow and Merivale. Read Sir J. Pakington's despatch about my Zulu Mission;—as strong as it well can be, but not perhaps making Government grants so sure as to warrant my engaging men on the strength of it. . . .

"13th, Preached at S. John's, Notting Hill.

"15th, Unable to attend Jubilee services at Westminster Abbey—1,000 Communicants . . . went to see Bowman, who said I must be confined to the house, do nothing, sit in a dark room, blister and physic! . . . Put off engagements to Cirencester and in Buckinghamshire, etc. . . . Murray wrote me word of a grant of £2,000 to be proposed for See of Natal on July 6th."

Here the Bishop's Journal stops until July 13th, when he writes:—

"Between these dates I have scarce dared to use my eyes at all, and have been confined to my sick room,—a time for reflection, prayer, and humiliation before God. I trust it has not been altogether an unprofitable season, and that I have been able to say from the heart, 'Father, not my will, but Thine be done.' Nothing could exceed the kindness of friends and relatives in my affliction. I trust I shall never forget the exceeding tenderness of dear Edward and Essex; their thoughtfulness, self-denial, and watchfulness over me could not be surpassed. I have been able to dictate a good many letters during my illness, and correspond about Candidates. My greatest trial has been that of feeling that my work was being marred; but I have been content to leave this matter in God's Hands, and I am not sure that my sickness may not have tended to the furtherance of the Gospel in South Africa, for many have felt for me, and have been stirred up to help me; and the statement of every medical man that has attended me, that my health has been broken down by over-work and over-anxiety,

has not been without its effect in showing how needful it is that the Diocese should be divided."

As soon as he was able to move the Bishop left town, staying first at Theale with Mr. and Mrs. Worsley, and then at Almondsbury with his brother Henry, where he managed, by the help of Dr. Williamson and others, to transact a good deal of Cape business; and such entries as, "Kept awake two whole nights by an anxious Cape mail," occur in his Journal, showing how entirely his heart was in his work, whether well or ill. For one such restful entry as, "Made hay!" there are a dozen about reports, revised translations, and letters about Candidates. On July 17th the Bishop "drove into Bristol, went over the Cathedral, visited my father's grave, and looked over the ruined palace." He then went to Pershore (Dr. Williamson), where he did take some rest, visiting Mr. C. Kennaway at Campden, and Archdeacon Thorpe at Kemerton; but nevertheless there were again sleepless nights, and a return of suffering in the eye, his whole nervous system seeming unstrung; and when a little later he went from Godmanchester to see his doctors, they were strenuous in insisting on more rest—in obedience to which he forthwith had an exciting interview with Sir John Pakington, who told him the Government plans as to Cape affairs;—"the surrender of the Sovereignty, the extension of the Colonial frontier to the Kei, involving the ejection of the Gaikas from the Amatolas, and the occupation of the country by settlers or troops;—the recall of the Constitution;—the subdivision of South Africa into three distinct Governments, with a Local Governor for each district, and Houses of Assembly. A Governor-General to preside over the whole."

The Bishop went on to Grinkle (where his mother-in-law, Mrs. Myddleton, was residing), and from there he writes mournfully: "*August 1st*, While visiting nearest relations, and wandering over places which visibly recall past scenes, my thoughts are perpetually with my dearest wife and children. What would I give to have her with me! Had she been my companion, I feel that I should have more rapidly recovered my health. Lowness of spirits creeps over me while moving

thus about from friend to friend, in feeble health and separated from those dearest to me; and a sense of banishment from my native land does not tend to lift me up again. There is comfort, however, in the thought that it is but for a little while, and it is in God's service.

"*August 8th*, On Friday my eye grew worse, and I felt it a duty to abandon my whole Durham work, God knows with what reluctance!" A continuance of sleeplessness and nervous distress led the Bishop to go up to London to see his doctors, and there he was strongly urged by Dr. Richardson and Mr. Bowman¹ to travel, and seek restored strength of nerves by a walking tour. Accordingly, he went to Belgium, but wrote from Brussels to say that he had hardly had any sleep since leaving England, and felt it wiser to return, which he accordingly did. Much as the Bishop longed at this comfortless period for his wife, he would not summon her; and in reply to some such suggestion from his sister, he wrote (*August 5th*)—

"I have no intention of sending for dearest Sophy, however much I should have rejoiced to have had her with me during the last few months. Her duties at the Cape, the trials of the voyage, the season at which she would arrive here, alike forbid it. I should not, however, be very much surprised if the reports which have been spread of my health drove her home. Do not trouble your mind any more about this matter. I think I am somewhat better. . . . Probably a little work may do me good. Idleness is not good for me, and my spirits suffer from it."

Meanwhile the tidings of her husband's suffering state reached Mrs. Gray through Mr. Montagu. This was on August 1st, and with her customary vigour and energy she made all needful arrangements, and sailed on the 3rd in the "*Helles-*

¹ Mr. Bowman wrote at this time—"I am decidedly of opinion that the *prudent* course for the Bishop to pursue would be to abstain altogether from the work on which he is engaged during two months. I believe that he has not yet had nearly rest enough to restore his nervous power, and enable him to work with *safety* to his own health. I must add that I think preaching and attending meetings, urging the wants and claims of his Diocese, are a kind of work particularly likely to be prejudicial to his health at the present time."

pont" for England, landing at Plymouth, September 8th, and going up immediately to London, where she found the Bishop at his brother's, Linden Grove, better than he had been, but by no means well. From that time, until he left England again in December 1853, he led a life of great mental and physical exertion, in spite of frequent attacks of illness. It was one ceaseless series of sermons and meetings all over England, as well as a visit to Scotland and Jersey. In December 1852 he preached the Ordination Sermon at Oxford, and some of his brightest and most restful days were spent with Bishop Wilberforce. The wear and tear of those endless journeys in every direction, increased by the continually recurring need of going to London to S. P. G., together with the constant talking and preaching, and the strain of anxiety about the various arrangements for his Diocese then pending,—all this together was enough to try even the strongest, and one cannot wonder that the Bishop sometimes broke down through utter weariness, or that, from time to time, after preaching three times in one day, he was too ill to do anything the next. There scarcely seems an important place in England which he did not visit, and amid the toil there were many bright spots of sympathising and congenial intercourse with such friends as Mr. E. Coleridge at Eton, Mr. Liddell of S. Paul's, Knightsbridge, Mr. Grey of Morpeth; the Bishops of Chichester, Exeter, Lincoln; Mr. Courtenay of Bovey Tracey, Mr. Butler of Wantage, Mr. Keble, Mr. Anson of Birch, Mr. Boyd of Arncliffe, and many more.

The division of his large Diocese, on which his heart had been so greatly set, was at last effected, and it was on September 7th, 1853, that Bishop Gray wrote to ask Mr. Armstrong of Tidenham (the chief promoter among us of Penitentiary work, and the founder of the Church Penitentiary Association) to become the first Bishop of Graham's Town. Mr. Armstrong was, like Bishop Gray, born at Bishopwearmouth, where his father was a physician of some note, and it is remarkable that the two first English Bishops in Africa should have both come from thence. Mr. Armstrong accepted the Bishopric in much the same spirit as that in which Bishop Gray had gone to the Cape.

"It came," he said in a letter to a friend, speaking of the office, "in so Church-like a way, was so utterly unsought for, and, instead of being riches, will be so decidedly poverty, that I felt it as a direct call." During the short period of his Episcopate (he died at Graham's Town on May 16th, 1856), Bishop Armstrong was one of the Bishop of Cape Town's most valued fellow-labourers. It was about the same time that he offered the See of Natal to Mr. Colenso, whose name was suggested by Dr. Hills, the Vicar of Great Yarmouth, whom the Bishop would fain have induced to undertake the post himself. Mr. Colenso was living in the neighbourhood of Yarmouth, and was very zealous in the Missionary cause, and when his name was submitted to the Bishop of Norwich (Dr. Hinds) he joined warmly in the recommendation. On S. Andrew's Day, 1853, both Bishops were consecrated at Lambeth by the Bishops of Oxford and Cape Town, etc.—the Bishop of Oxford preaching a touching sermon on the burden of a Bishop's heart and the power which sustains him. Shortly before this, Bishop Gray had been hastily summoned in the middle of the night to his dear friend Mr. Montagu's deathbed, having ministered daily to him through his illness.

In a note to Miss Cole, informing her of the birth of a little daughter (October 27th, 1853), he alludes to both these interests, and on December 1st writes to the same lady of the consecration:—"The day was indeed to me full of comfort; it seemed a fresh pledge that God is and will be with us. We go forth to contend against many difficulties, with opposition, and probably persecution, but we go forth in His strength, in faith, and with a good courage. They are both ¹ noble-hearted men, and God will, I doubt not, make them the instruments of great good to our dark, desolate, wayward land. I need not say that I value your continued prayers above your offerings of gold and silver: *they* are our strength. Do not cease to intercede for us. I always feel confident when I know that the faithful at home are pleading for us that we may be true and earnest in our work."

¹ *i.e.* The two new Bishops, Armstrong and Colenso.

"The great object of my mission to England has been accomplished," the Bishop wrote, "and the Diocese is subdivided, able and devoted men appointed to the new Sees, sufficient funds raised to maintain our existing work for another five years, and to enlarge our operations among the heathen. More, far more, than I had dared to hope has been accomplished. The Church will now, I think, fix her roots deep in South Africa. Had the Diocese remained undivided, our work must have languished and at length died out. Now there are three centres of unity; three central springs and sources of vigorous action; three Bishops to bring before the Church the claims and necessities of the perishing heathen of these vast and interesting countries. The framework of our Church is now complete, and we shall soon, I trust, be permitted, without let or hindrance, without the fear that we may be infringing the law, to meet together—Bishops, and Clergy, and Laity—to take counsel for the welfare and extension of the Church, and to make such regulations as are needful in the peculiar circumstances in which we find ourselves in this land. I desire to express my gratitude to Almighty God for these blessings, and for His goodness in restoring me to health, and enabling me during the last year, for the most part in great weakness of body, to preach or speak at meetings almost daily—300 times in all."

The Bishop was then about to return to these his many difficulties: On December 14th, 1853, he and Mrs. Gray, accompanied by the new Bishop of Natal, and some other clergy, went on board the "Calcutta" at Southampton; Mrs. Gray in a very suffering and weakly state. The Bishop writes from St. Vincent, December 26th, "We had very nice Christmas services, twenty-five communicants: the Captain expresses himself thankful for the daily prayers, which the passengers attend very well. He says that it helps him greatly in preserving order and discipline."

On January 20th, 1854, they landed with some difficulty, for it blew a fierce north-easter; and "found all the children well, baby welcomed heartily by them. I find some troubles, not,

I trust, very heavy ones, awaiting me here.”¹ Meanwhile he plunged at once into all the usual work, confirmations, etc., among other things consecrating Claremont Church (the first stone of which had been laid, September 17th, 1850) on April 18th, 1854—Easter Tuesday—the church beside which both his and his wife's earthly remains await the resurrection.

The absence too of several of his most trusted clergy threw increased toil and anxiety upon the Bishop.

March 11th, 1854, he writes to his brother Edward: “We sometimes think it very hard that we cannot be for one day alone I wish you could see our beautiful scenery, it would charm you, but it is sad to think how few there are around us who have much sympathy with us or our work. One misses the Church atmosphere in which one has lived of late so much I am more than ever oppressed with work; some of my correspondence would amuse you; more would set your back up. I write all day, and yet cannot get through letters and sermons.”

Among other points on which he consulted his advisers in England was the following: “What would you do if you were in my place, and parties who had married deceased wife's sisters presented themselves as communicants? I have two aggravated cases, and have refused communion in both. One, not being able to get Sir H. Smith to give him a license, went to England, failed there, then went to Denmark and was married. The other took counsel's opinion in England as to being married in India, was told it was illegal, but probably no one would interfere; got married and came here. . . . I shall be glad to have a Synod to discuss such points. Are these people to be kept for ever from communion, unless they separate? Our Canon declares such marriages to be incestuous, the whole Church, in every country and in every age, up to the Council of Trent, believed them to be so, and forbidden by God's word. How can we admit them to communion while living in this state?”

¹ The Dean (Newman) sailed for England in February, leaving the Cathedral on the Bishop's hands, and several others among the Clergy also went away.

On this subject Bishop Gray wrote both to the Archbishop of Canterbury and to the Bishop of Oxford. His delicacy of feeling and consideration are strongly set forth in what he says: "August 28th, 1854. . . . I wrote to the Archbishop, asking him how he would have me act in the case of persons who have married deceased wife's sisters, as to their admission to communion. The canons say they have committed incest—the early Church excommunicated them, and made them separate. I have two bad cases (rich people), and have refused them communion. One has behaved very well, and I wish I could, with a safe conscience, restore him. What do you think? I begged the Archbishop to let me know what the Fathers of the Church at home generally would advise in such a case. I believe God has forbidden these marriages. The Church of England has always believed the same. And yet great allowance is to be made for persons who enter into them."

"I have been overwhelmed," the Bishop writes, "with applications for increasing pecuniary assistance from all parts of the country. Were I to listen to them all, my funds, raised with so much difficulty, would soon be all exhausted. There is a tendency to lean too much upon the Bishop—to consider him as the great purse of the Diocese, and to think that it is his business to furnish the funds for such works as require to be carried out. I have steadily set my face against this; were I not to do so, my funds would prove a curse, and not a blessing, to the Diocese. I am ready to bear the chief portion of the expenditure required for the carrying out of any plans for the conversion of the heathen, and to help the Christian population in any real efforts which they are disposed to make for themselves, but not to relieve them of any portion of their responsibilities. It is necessary that it should be distinctly understood that the office and duty of the Mother Church is only that of assisting her poor and scattered members in building their churches and schools, and in maintaining their Clergy, just to that extent which is needful in order to secure these blessings to them. It is not to supersede, but to stimulate local exertions that her help is given. With the heathen it is different."

On the 21st of April 1854 the Bishop carried into effect a plan which was a great sacrifice to himself, but which he felt right for his child's sake—that of sending his only son to England to be educated at Bradfield. Mrs. Gray mentions seeing her boy on board the “Indiana,” with the Bishop of Natal, who, after a six weeks' visit to his Diocese, returned to Bishop's Court for a short time before sailing for England, “whither he has gone for the usual work—that of selecting men and raising means. He has been most warmly received in his Diocese, and has made, as might have been expected, a great impression upon all who have been brought into contact with him.” The Bishop's heart followed his son, and however busy he never failed to find time to send him a few lines mail by mail—lines such as only such a father could write. His first letter was written May 13th, 1854 :

“My dearest boy . . . As I write, you are, I trust, drawing nearer to England. You will find there, I doubt not, an affectionate welcome from your uncles and aunts, and a new world will open out to you. Do not forget that it is full of temptations. You will, I trust, give me fully and freely your impressions about all you see, and tell me how you get on with your relations, young and old. All here is much the same as when you left. Your sisters' thoughts are still about you, and your father's prayers offered for you. . . . We always remember now in chapel ‘the far distant son.’ May God be ever with you, dearest boy, and may you never forsake Him. . . . Perhaps before this reaches you, you will have gone to Bradfield. It will be well if you have, for if you remain long with your tender-hearted aunt Essex, she is sure to spoil you, as she did me. . . . The snakes still defy us; they lie sleeping in the sun upon the vines every day. . . . Ever, my dear boy, your affectionate father,
R. CAPE TOWN.”

“Bishop's Court, June 24th, 1854.

“My dearest boy . . . We began our night school for the blacks again this week. Johnny,¹ Harry,² Louisa, Aggy, Mama,

¹ Johnny Merriman.

² Harry Welby.

myself—all help in the teaching. I hope they will continue to come, and that we shall be able to make them learn something. The new building will, I hope, be ready by the end of the holidays. I dare say you will often think in your new school of happy days spent there. By the time this reaches you, you will be domiciled, I trust, at Bradfield. May our prayers be answered for you, and may you grow in grace and wisdom daily. . . . Tell me who your chief friends are; how you are getting on; what you are doing; whether you are happy. Continue to be confidential with me. God bless you, my dearest boy."

"July 21st, 1854.

"My dearest boy—I do not like to let our last steamer sail without a line to you, though I have but little time for letters. So far away you will, I doubt not, be glad to have as much news as possible. . . . There are so many Clergy absent now, that I do not know whether I shall be able to make a Visitation in September, as I hoped to do. If I go, Mama will probably go with me. We are both getting very fat, and so is poor Baby at last. You will, I trust, give me your impressions about England. Tell me what strikes you, and how you get on with your work. . . . I make all the children teach in our night school, and if you were here, you should be indulged with a class. We generally have from thirty to forty present. I am looking out anxiously for letters announcing your safe arrival in England, and for news of the Bishop of Graham's Town. You are, my dearest boy, I trust, giving heed to yourself, and praying earnestly. You know how glad I shall always be for you to write freely and confidentially to me about yourself."

"August 26th, 1854.

"My dearest boy—You will, I trust, before this reaches you, have settled well into your new school, and got over the disagreeables of a first introduction to a new life. You will, I fear, find yourself behind other boys of your age, but I have no fear but what you will in time take your proper place, if you will steadily apply yourself to your work and not fuss. Be

conscientious about the employment of your time ;—give up to lessons what you know you ought to give to them, and make the best use of your time, and you will do well enough. Above all, my dearest boy, pray heartily and frequently, and be careful in avoiding the society of bad and unprincipled boys. Never be ashamed to do what is right, or to avow that you do it because it is right. You know how anxious I shall be to hear that you are doing well. Do not disappoint me.” . . .

“ October 19th, 1854.

“My dearest boy . . . Now work diligently and conscientiously for my sake, and because you know I shall be much distressed if you do not go on well. . . . Benjamin asked very feelingly after you, and spoke very kindly of you, but he said that you were easily put off your studies by other boys ;—that you did not want brains if you would use them, and that you would not do what you knew to be wrong. I believe he spoke very truly—what you want is application. . . . You must give me a full account of yourself, your school, and your friends. What I want to hear about is what you are doing. Tell me about yourself, and turn yourself inside out upon paper for my inspection, and let me see the worst of you. Remember that the Henrys are sons of a very dear friend of mine :—Suckling is the son of a very saintly Clergyman. If the Bishop of Oxford ever takes notice of you, remember that he is one of the most eminent men of the day, and a very dear and kind friend to me. Strive, my dearest boy, day by day to fear God. Do not be content with *saying* prayers, but PRAY.—Ever your affectionate father,

R. CAPETOWN.”

“Bishop’s Court, January 5th, 1855.

“ My dearest boy—I was very glad to hear from yourself, as well as others, that you are going on satisfactorily, and that you are happy in your new school. I am glad that you are worked harder than at Woodlands, and that you are fined if you do not engage in vigorous exercise. Play is necessary to a boy’s health, both of mind and body. I like therefore to hear

of your throwing yourself into the games of the school;—they will all help forward the work of education, if too much time be not given up to them. It is a comfort to me, dear, to be consulted by you on religious points. I can hardly at this distance, and without knowing more of your state of mind, and daily life and conduct, say whether I think you do well or not to communicate weekly. My impression is that there will be some danger of your viewing too familiarly, if not irreverently, the most solemn act, the greatest mystery, of religion. A weekly communicant should be living up to a very high standard of Christian life. If you are doing this, and preparing yourself previously, by much thought and self-inquiry, and wish to communicate weekly, I think you may safely do so, and that you will draw down many blessings upon your soul. But if you are doing it because you think the masters expect it, and will think the worse of you if you do not, or because it is the custom of others to do so, or because you think it will please me, I advise you not to do so. Of course I should be very glad if you had a real desire for it, and found the fulness of the blessing of so doing; but to do it from any other consideration than a real belief that it was good for you, and a longing for it, would not be right or profitable. You see, therefore, that I wish to throw you upon yourself, with only a few hints to guide your judgment. I can't help thinking that you may be doing it, more from an idea that it is expected of you, than on any other ground. Write and tell me whether this is so, and give me your own views on the matter. What I want you to learn to do is;—to do what *you* think right, not what you think others think right for you to do. Ask yourself, when others—especially other boys—ask you to do things, whether God would have you do them. Be guided by what you think would be His Will, and you will not go far wrong. . . . You say that you have given up singing as hopeless. I trust not. If ever you are ordained, you will find the importance of it. So try again and persevere, and see whether it is not possible to make a silk purse out of your sow's ear! I advise you also not to think it necessary to write to us all at one time. It

will make your correspondence with your family, which should be a pleasure, a burden to you. Write a note to some one of us every week, and send them when you write to your uncle, to go by every ship which may be sailing. We shall then have a sort of journal of your life. . . . I am writing to you on mama's birthday. She has not said anything about it, and the children have not found it out, so there are no little birthday presents for her who never forgets to remember others." . .

"Bishop's Court, March 23rd, 1855.

"My dearest boy—It was a great comfort to me to receive a good account of you, both from Mr. Stevens and Mr. Sander-son. They tell me that by determined industry you have risen from the bottom to the top of your class; that you have displayed points of character which promise well for future success; that if you go on as you have begun, you will rejoice both their hearts and mine; and that your influence in the school for good, and for resisting evil, will be strongly felt. At the same time they say that you are still very backward for your age, and that at the beginning of the half there was a little waywardness, which has given way to orderly and regular acquiescence in the rules and discipline of the College. Knowing how I love you, and how anxious I am about you, you will easily understand what joy it has given me to hear that you are really endeavouring to do what will please God. For this I think, my dear boy, must be the case, and it is, I trust, the answer to our many prayers for you. . . . Go on, dearest boy, as you have begun. Remember that you are but just beginning; that you will have your trials and temptations—nay, that you are surrounded by them. Look up to God continually for help and direction; and bear in mind that, if man sees no fault, He does—a thousand. I tell you what is said in your praise, because I think you should know it, and I have always told you freely of your faults. You will not, I hope, be 'set up' by it. If so, you will have a fall. I read to your sisters last night what your masters say of you, and you may judge of their delight. At first I read a sham letter all full of faults, and

Aggy's mouth gaped wide with amazement, till she detected my fraud! . . . It is nearly three months since we had any letter from you. I suppose your letters have miscarried, or that your intense studies have absorbed your leisure, or that your Colonial relatives (as I tell the children) cannot expect that a gentleman living in the world's great capital should deign to notice them very often, living as they do, in a remote and contemptible province of the Empire! However, you see we are very humble, for we continue writing to you, and I presume that Cape news will not be unwelcome. I shall therefore give you some scraps. . . . The Archdeacon is, after all, going as Missionary to Umhalla. Sandilli, too, the Chief of all the British Kafirs, has expressed a desire for a Church Mission, and the Bishop of Graham's Town is now in Kaffraria on a visit to Kreli, who will, I daresay, be equally willing. He is the Chief of all the Kafirs, and has from 40,000 to 60,000 souls under him. Other Missions to the Fingoes are also in contemplation so soon as men and means are forthcoming. When will you be ready for such a work? When willing to go forth as a good soldier of Jesus Christ to win the heathen to Him? This country is now suffering from a very extraordinary disease among horses and oxen. They die by thousands. In some parts of the country it is said there are hardly any left. . . . I hope you will continue to write freely to me about yourself, and hide nothing from me. It would be a comfort to me if you could tell your great faults to any one of your masters; but I do not charge you to do so, knowing that it may be difficult." . . .

"July 20th, 1855.

"My dearest boy . . . I do not want you to think it necessary to write to me directly about your spiritual state. Nothing would shock or pain me more than an unreal religious letter. You know it would be pure hypocrisy, and as injurious to you as hateful to me. But I should like, my dearest child, that you should still, though far away from me, tell me of your failings, and of your aspirations after good. I do not want that we should become strangers to each other; and nothing

will more tend to check that than the endeavour to keep up a perfectly free and confidential intercourse. Do not scruple, therefore, to tell me freely of faults and shortcomings, or to ask for counsel. I should like you from time to time to tell me whether you keep up *earnest* private prayer; whether you read Holy Scripture by yourself, and other good books, and what books, with a view to your own personal improvement; whether you communicate weekly or monthly, and whether you reap the blessing of Communion, or whether, through lack of earnestness, it is withheld. I desire, my dearest boy, to see you advancing in your studies, but I look with infinitely deeper interest and anxiety to your growth in faith and godliness. Make these your chief aim. Other things are desirable. These are essential. If spared to meet again, let me find you a really Christian lad. It is this that I long and pray for more than any other thing for you. . . . I hope you were presented to the Bishop of Oxford when he came to confirm. To me he has been more kind than a brother, and that with such brothers is saying a great deal. I bear his love and many kindnesses in grateful remembrance. . . . Baby is as fat as an ortolan, and would be spoilt if the children did not constrain her to play in their way, not in hers, which is a wholesome discipline for her. Louisa has developed into a young lady, and come out." . . .

"September 21st, 1855.

. . . "About Latin and Greek Grammar I am anxious, knowing how much real scholarship and rapid progress hereafter depend upon a good and accurate grammatical foundation. You must therefore work at this *now*. You will feel the comfort of it hereafter. I speak feelingly, because by illness I was obliged to leave Eton before I was your age, and never studied again till I went to College. The knowledge of grammar is the foundation of all good scholarship; and the discipline which your mind must go through in order to attain it, will be of great use to you in strengthening your faculties. So now, my dear boy, do not let difficulties deter you from becoming a grammarian." . . .

To return from the Bishop's fatherly interests to those of his Diocese, nothing seemed too small for his personal and individual care. The night school (to which he refers in one of the above letters to his boy), in which there were about forty "grown-up black babies," as he calls them, interested him greatly, though he used to lament being unable to communicate more freely with them in their wonderful *patois*—neither Dutch nor English. He also had a regular service for the heathen in the Cathedral, and coloured people were flocking in to be taught and baptized. He had many difficulties and trials among his people, and some very uncalled-for and unjustifiable party attacks, which, however, he always cast aside lightly.

TO MRS. WILLIAMSON.

"Bishop's Court, July 24th, 1854.

. . . "I am getting offensively fat! and no wonder, for I sit many hours daily in one chair, and do nothing but write—chiefly sermons for S. George's, which, in the absence of the Dean, is chiefly upon my hands. It is a very large and important congregation, and I wish to feed them, which requires much labour. . . . You will be glad to hear that I laid the foundation-stone of our first Missionary buildings in this corner of the Diocese last week at Wynberg.

"August 25th, 1854.

. . . "I do not expect to be able to make a Visitation this spring; the delay in the Bishop of Graham's Town's arrival, and the absence of so many Clergy, will together prevent me. I am very sorry for this, as I am much wanted in the country. I am much pleased at the prospect of our new Governor, Sir George Grey. . . . Good-bye. I have some disagreeable public letters to write, and a table full of Diocesan letters unanswered."

October 2nd, 1854, the Bishop wrote to his brother Edward, announcing Bishop Armstrong's arrival:—"To-morrow is my forty-fifth birthday. I wish I could spend it with you. May the future be better than the past! The Bishop and his party arrived on Friday, 29th. They had a long passage, a

rough landing, and the omnibus which brought them out stuck fast, the inhospitable pair of jaded horses refusing to bring them. I walked down in the rain to greet them, and we soon housed them. . . . They are sixteen in number, and Lady Ross came the same day, so that we are full. Our Cape Parliament is just over. . . . People are not in heart. There is an evident intention to put down the English and the English Church, which does not mean to be put down. Our people—at least the more respectable of them—feel this, and I hope it will do them good. I have missed the Dean and Badnall and Douglas much during all this. While the Dean is absent I am greatly overwhelmed, for I must write weekly for S. George's. I have written this year seventeen sermons on the Creed, which I was asked to publish, and am just now finishing a course upon the Liturgy. All this takes up a great deal of time. . . . I have had threatenings of fresh attacks in my eyes, which I dare not use at night. Dear Sophy generally reads every evening to me. . . . The English Ministry seems shaky. I shall not now be sorry if they go. The Oxford Bill has turned the point with me, but I do not wish to see Dizzy at the helm!"

The Bishop of Graham's Town remained a week at Bishop's Court, talking over plans and prospects, and, on October 7th he and his party sailed for Algoa Bay.

Among all his work and correspondence, none was more lovingly kept up than that with Bishop Wilberforce. Unlike as the two men were in many ways, there was *one* strong bond in their love and devotion to the Church; and their personal affection seemed to wax deeper and deeper through all the troubles of the years that flowed on, to the very end. The following letter, written when the great loss of Archdeacon Robert Wilberforce was coming, shows the affectionate tone of their intercourse:—

To the BISHOP OF OXFORD.

"Cape Town, November 25th, 1854.

"My dear Bishop—I was thankful to receive another kind and affectionate letter from you containing copies of the most important reports laid before Convocation. I need not say that

I discovered how large a share you had in the framing of them, nor how I bless God for them, and shall rejoice to see them in all their main features, after full and mature discussion, carried out in practice. We in the Colonies want, in addition, several services for Missionary Stations, where we have a population almost without education, and where catechumens and hearers only attend our worship, and largely preponderate over the baptized. As to sponsors, I am compelled to sanction accepting parents. Were it not so, children must often remain unbaptized. Who can fail to see that God is gradually and providentially preparing the Church of England to withstand the evils that are rapidly coming upon her from an unbelieving world? I feel deeply grieved about the Oxford Bill, and cannot but think that Gladstone has mismanaged it. Had he been determined, I think it would have passed in its original shape.

“There is no need to tell you with what feelings I saw in the paper the other day that your dear brother had resigned his Archdeaconry and his parish. Knowing what the state of his mind has been since the Gorham Judgment, remembering what you told me about his intention to write a treatise on Church authority, and that it was your belief that his inquiries on that subject would fix him one way or the other, it was with dismay that I saw his resignation in connection with the publication of the treatise. I cannot but fear that this is a prelude to a farther step. May God avert it for his sake, for yours, and for the Church. Though believing, as I do, that to forsake our Communion for any other is a sin and a falling away from the true faith, and in England from the true Church, I ought to grieve most on his account; yet my love for you, my living sense of all your more than brotherly kindness to me, brings you, and the pain it will cause you, far more acutely to my mind. It will indeed, if true, prove a heavy blow. The Church will, I think, suffer quite as much from the weakening of your influence for good, as from the loss of his piety and great learning. I have often felt deeply for you amid your desolation in the loss of some very dear to you. That each loss may be blessed to you, that you may be

strengthened more and more, day by day, by His Spirit in the inner man, that you may be enabled to accomplish the great work He has given you to do in the restoration of His Church in England, is the frequent prayer of one who can never forget your kindness, and what you have done for him."

To EDWARD GRAY, Esq.

"Bishop's Court, January 5th, 1855.

. . . "I am still single-handed, struggling with more work than I can do, and White leaves me in April. If the Dean does not return by that time I shall be in a deplorable condition. . . . We really are no better than a hotel, with the important difference that, instead of being paid, we pay the bill. I would that dear Sophy and I could spend a quiet week with you. I want rest, rest for my mind, but cannot get it here. Were my posts satisfactorily filled up, I should be a man again. The Bishop of Graham's Town is improving greatly in health. I do not know how I could have gone on if either of the new Dioceses had still been on my hands."

To Mrs. WILLIAMSON.

"Bishop's Court, January 5th, 1855.

. . . "The state of S. Helena absolutely demands my presence, and I am much needed all over the Diocese, but I am obliged to remain here to serve the Cathedral. My losses of Clergy this year are eleven—as yet the supply is but two. I shall really break down if I am left with Cape Town on my hands another year. . . . Sir George and Lady Grey are really all that I could wish. . . . He is a very good Churchman, a religious man, and very pleasing. It seems so odd to see the Guardian in Government House, and to hear a really calm-minded and good man pointing out to the Commodore (also a good man) the evils of the Church Missionary Society system, of whose Committee he is a member. . . . I think the practical evils of all other systems, and admiration of Selwyn, have done more to make Sir G. Grey a good Churchman than any love for Church principles. Be this, however, as it may, he has realised principles,

and he is the man for me. . . . I am writing to you on dearest Sophy's birthday. I cannot be too thankful for her, and really do not know how the business of the Diocese would get on without her. . . . Baby is thriving, and always glad to come to me during the few moments that I can spare to be with her."

TO JOHN MOWBRAY, Esq.

"January 9th, 1855.

"I agree with . . . in thinking it impossible to adhere cordially to any existing party or combination. Were I, however, to choose a leader, it should still be Gladstone, in spite of some disagreements. I am very glad that Walpole is exercising greater influence over the Conservative party. He has just got that which gives Gladstone more weight than all his great abilities — real honesty of purpose, and real religion. . . . I am delighted with Sir G. Grey. I have seldom been more taken with a man, he seems so thoroughly good, and quiet, and thoughtful. Parliament will, I suppose, abuse him, but you may depend upon it he is adopting the wisest course for England. We were a fortnight ago expecting war to break out daily; the rumours just now are not so rife as they were, but I fear it must come. I have great faith, however, in Sir G. Grey. He will not put his foot upon the chiefs' necks and make them kiss his toe. If he can win their confidence (and no man is, I think, more calculated to do so), and let them see that he really desires to do them good, we shall have the best security we can have against future wars. He says that if Government does not confirm his proceedings he will retire. Believe me, it is a matter of no light importance for the Church at this time to co-operate with him."

TO MRS. WILLIAMSON.

"Bishop's Court, January 27th, 1855.

"My dearest Annie . . . I need not tell you that dear Charles' state of health, and the critical condition of our army in the East, make me anxious to hear from England. . . . When

are you and Richard going to pay us your promised visit? I am afraid you will wait till we all get too old to move. . . . We are already beginning to think of enlarging Sophy's little Church (Claremont), which is quite full, but I fear some time must elapse before we can begin with brick and mortar. . . . I will not allow the Secretary of State, or any one else, to send out who they like to this Diocese."

Early in the year 1855, Mr. Charles Gray, of Godmanchester, the Bishop's brother (to whose failing health he alluded in the last letter), died. The Bishop's tender love for all belonging to him was strongly called out by this event, and he wrote as follows:—

To EDWARD GRAY, Esq.

"Bishop's Court, March 16th, 1855.

"My dear Edward . . . Your note announcing our dear brother's death reached me yesterday at Government House. I can hardly yet realise the fact that I shall see his face in the flesh no more. Your and Richard's accounts of him in his last moments are very comforting and edifying. His meekness, and patience, and gentleness, and love, were always bright points in his character. We might all have learned a great deal more from him, dear fellow, than we did. May his example still be blessed to us. How full of love he was towards us all, and how meekly he bore with all we said and did! That brotherly love which has burned very brightly in all our hearts has been one of our chiefest blessings in life. It is a great comfort to think that you and dear kind Essie, and Richard and poor little gentle Annie, were with him at the last, to smooth his dying pillow, and comfort poor dear Agnes when all was over, and she awoke to a sense of the full weight of her sorrow. Poor little dear, we must love her and her children all the more for their desolation. I have written to her to-day. You will tell me what becomes of her, and how she bears the burden laid upon her. The accounts of my own dear Charlie are very comforting to me."

TO MRS. CHARLES GRAY.

"Bishop's Court, March 16th, 1855.

"My dearest Agnes—Yesterday I received Edward's short note announcing your great bereavement. I lose not, my dearest sister, a day in telling you how deeply I feel for you, and how I mourn that our dear brother is taken from us in the midst of his days. My prayers shall be continually offered up for you and your fatherless children, that the God of all consolation may comfort, support, strengthen you, and sanctify this your affliction to your everlasting good. I feel comfort myself, dearest, in the thought that He *is* with you, a very present Help in time of need, and that He will not suffer you to sink under the weight of the burden He has Himself laid upon you. When I read of all your tender care and love, your night watches, and your nursing of him who has been taken from us, I can hardly resist thanking you for what you have done for our much-loved brother; but you have felt it to be your privilege, and have done all that wife could do to soothe his dying moments. I would that I had been with you to share your cares, and learn the lesson which that deathbed would have taught me. All speak of his unvarying patience and meekness, and gentle resignation, and firm grasp of the truth. He was your 'meek man' to the end. Well, dearest, he is with his God; we cannot doubt it, happier than with you in his happy earthly home; and you will one day join him, and again praise God together in your Heavenly as you did in your earthly home.

"Looking back upon the past, I do not remember one really wrong thing said or done by him (though, doubtless, in his own and in God's sight there was much); and I can call to mind a long succession of truly Christian acts. I shall not ever forget his great brotherly love and kindness, and his deep interest in my poor flock. I loved him, as we all did, with a very tender love, and it is not without a pang that I think I shall see his face no more in the flesh. . . . I shall be anxious, dearest Agnes, to know how you bear up, and what becomes of you. . .

You will be dearer to us all in your widowhood and distress, than when you needed no other earthly stay than him of whom you are now bereaved. In your children, too, we shall take a more tender interest. Give my best love to them all, and tell them that I feel deeply for them, and pray that they may be good and obedient children to you. They must make a conscience of adding as little as possible to your cares and anxieties. . . . I have written to you at once, because I would not miss an opportunity. If I have written unconnectedly, it is because I am somewhat upset. I could not sleep after receiving this sad news. Of dear Carry¹ I have heard nothing since her fresh losses. I would, my dearest Agnes, that I knew how to help you, but that is not possible. Be assured, however, that my heart bleeds for you. . . . My best love to the sisterhood.² I have little time now for writing to any. That our Gracious Father may bless, support, and comfort you, that you may be enabled to cast all your care upon Him, assured that He careth for you, and that you may at length enter into that rest, of which your dear husband is now a partaker, and be with Christ really, as now in faith and hope, is, dearest Agnes, the prayer of your very affectionate and loving brother, R. CAPE TOWN."

A little later he wrote again to his sister-in-law (without date):—

"My dearest Agnes—I received your touching and most welcome letter of February 5th, giving an account of our dear Charles's last days, and of the state of your own feelings. You have, dear, as much comfort as one bereft can have,—the comfort of knowing that he is with his Lord, and that that Lord is and will be with you. It is my daily prayer that He will comfort and support you.

"This world can never be the same to you as it was a few months ago; your thoughts will be more undividedly fixed on

¹ Lady Young, one of Mrs. Charles Gray's sisters, whose sons, Sir Charles and Sir William Young, were both dead, the former being killed in the battle of Alma, and the latter died of cholera also in the Crimea.

² The Bishop's pet name for Lady Young and Mrs. Charles Gray's other sisters.

Heaven, your aim and desire will be to be where he is with your and his Lord. Sometimes I tremble when I look around upon my own temporal blessings. God has hitherto spared all He has given me, and all my children promise well. Were it not for them and dearest Sophy, I should be content to go. I sometimes think the time is not far distant. May He give me grace to live more and more as I shall wish I had done when my hour shall come. The great amount of secular work that presses upon me, the unceasing anxieties of my office, absorb more of my time and thoughts than I could wish. I did hope that when the Diocese should be divided, I should have had some time for quiet reading and thoughts, but I have never had such a year of anxieties and distractions as the last. Pray for me, my dearest sister, that amidst my difficulties I may be guided, directed, strengthened, enabled to say and do what is for God's Honour and Glory. But enough of myself. . . . Ever your affectionate brother, R. CAPETOWN."

TO MRS. WILLIAMSON.

"Bishop's Court, June 25th, 1855.

"My dearest Annie . . . You judge rightly; writing, even to those best loved, is a task or effort: for there is always work undone claiming attention, and Sophy will hardly let me write after dinner. I have had two most touching and beautiful letters from our poor little widowed sister. . . The depth of her character is now being seen. . . . Depending upon the Dean's return by the beginning of September, I have fixed to start on Visitation by the 22nd August. I cannot delay longer; it is four and a half years since my last Visitation, and in George they say they are beginning to forget that they have a Bishop. . . . At present all my cares are *pro Ecclesia Dei*. Next week we are going to have our first Church Mission meeting—the first, I think, the Church has ever held in South Africa. The object is partly to form an Association, not to raise money, but to excite an interest in Missions, by lectures, information, etc., and partly to send letters from the Church here to the Churches in Graham's Town and Natal, to express our deep interest in

the work to which they are called, our sympathy with our brethren engaged in it, our desire to help it forward with our prayers, and in any other way that can be pointed out to us. I trust that it will succeed and do good, but I sadly feel in this, as in other things, the need of my old supporters. . . . I wish you could be with us: you would enjoy this beautiful place, and add to the happiness of a very happy home, for the dear children are all loving and obedient. If I could see my old Clergy at their old posts, I feel that the Church would daily grow in spite of all the opposition of the world, and the enmity of false brethren. I never cease praying that He Who Alone can do it, will raise up true and faithful men to carry out His work in this land of darkness."

The trials which beset the Bishop in losing old friends and fellow-workers pressed heavily. Dean Newman resigned after a year and a half absence. "I grieve deeply over his loss," the Bishop wrote;—and finance also once more became a trouble, S. P. G. interfering unduly, as he thought, with his special funds. However, on August 25th, 1855, the Bishop started, as he proposed, for a Visitation, intending to go to some parts of the Diocese where he had never been, and full of energy and hope as to carrying on and enlarging his various schemes for education and Mission work. To this end one great object he had in view was to teach people to exert themselves more in aid of their own needs. He used to say that Englishmen are so accustomed to an Establishment, considering that to mean that the State pays for their religion, which is to cost them nothing; that it was difficult to make them understand how greatly the South African is a voluntary Church, and that those who seek the blessing of spiritual ministrations must pay for them. One of his constant efforts was to teach people that God claims a tenth of their substance for His worship and service, and until this was learnt he felt little could be looked for.

Mrs. Gray accompanied her husband in a light wagon drawn by six horses. The details of one Visitation tour are inevitably much like another, and as these Visitation Journals have been

published, there is less need to make lengthened extracts from them. Generally, wherever the Bishop went, besides services and preaching, he confirmed and baptized many persons; consecrations of churches or burial-grounds occurring at rarer intervals, and in every place meetings with the inhabitants, either to see how debts could be paid, or funds raised for further wants, school affairs arranged, differences and quarrels accommodated, and in some cases grievances redressed and offenders rebuked. The Bishop's route lay through Somerset, Caledon, where a church had been built, and near which he proposed to plant schools and school-chapels at four stations; then by the Strand-veldt to the Moravian Mission at Elim to Breda'sdorp, etc.; to Swellendam, Port Beaufort, and Riversdale. Crossing the Gouritz River to Mossel Bay, the Bishop nearly lost his wagon and horses, but he reached George on September 11th much satisfied, as his letters show, at the work some of his Clergy were doing, especially Mr. Sheard at Mossel Bay, and Mr. Belson at Riversdale. When at George (where the Bishop and Mrs. Gray were Archdeacon Welby's guests), he administered Holy Communion in Dutch. "I feel ashamed of myself," he says, that after some years' residence I should not be able to preach in Dutch, but at home I never hear the language, and not very often in the country. I can read it tolerably, but I have never had time to study it thoroughly. It is one of the greatest trials of my life that I am obliged to cast aside books altogether. My life is spent in business, and in unceasing action, and there is always work left undone, and pressing upon me."

The way in which the Church had grown under his fostering hand may be judged of by George as a specimen. When the Bishop last was there he found but a handful of listless, feeble, divided people, no church, school, or mission. Now there was a church already too small for its congregation, a mission-chapel, and school-house, 125 communicants, two Clergymen already, and on September 23rd, the Bishop ordained a third, Mr. Niepoth, formerly a Dutch missionary. From here the Bishop and Mrs. Gray proceeded to the Knysna on horseback, going on to Plettenburg and Newhaven, where there was a church waiting for

consecration, as also at Belvidere;—returning to George on October 8th, and going on to Schoonberg, and thence through the Lange Kloof into the Karroo, visiting the famous Congo caves, up to Meiring's pass, whence Mrs. Gray returned to George in the charge of a "most captivating Dutch farmer." Meanwhile the Bishop and the Archdeacon continued their route through the mountains, where the rocks were 3,000 feet high, and baboons swarmed, over the Zwartberg to Beaufort, a village lying in the midst of the Karroo—200 miles from any other. He remained there ten days, consecrating the church and carrying on his usual work. The parishioners, who had sent a wagon to meet the Bishop, again sent him on his way departing—in all some 500 miles—one man providing the wagon, six others the horses, others the drivers, forage, and provisions. The Bishop said he specially valued this kindness, because of its primitive and Scriptural character, the people offering in kind to their pastor. Prince Albert was his destination, at the foot of the Zwartberg mountain, one of the choicest parts of South Africa, where its fruits are most varied and abundant and its best wines grown. Thence a drive of fifty miles to a farm, where horses met him to take him back to the Moravian station, where Mrs. Gray awaited him. From Beaufort the Bishop wrote to Mr. E. Gray, saying: "I am endeavouring now to see as many of the new villages as possible, that I may get an idea of the whole work before me. New villages, however, spring up like mushrooms." This journey was a severe one, and the Bishop rejoiced that he had not allowed his wife to accompany him. "None but a person who could endure some degree of hardship could go through it. The heat of this day has been intense; the ground burnt my feet through strong shoes as I walked."

By October 9th the Bishop had returned to Riversdale, and through Swellendam, Montagu, Worcester, the Paarl, Malmesbury, and so back to Cape Town by November 24th. "This whole Visitation," the Bishop wrote, "has been to me one of deep interest and encouragement. Amid very great difficulties, a considerable work has been accomplished. In many districts

the Church is, I trust, firmly rooted and established. There is no place (save Worcester) where the English are congregated together in any numbers, where there is not already a Clergyman, a church, and in many instances a school. And in those places where their numbers are too few to justify the erection of a church and the appointment of a Clergyman, there is a fair prospect of our being able to plant school-chapels, and deacon schoolmasters, for a combined work among the English and the heathen, if only we can raise the funds necessary for such a purpose. In other districts, where there are no English, the coloured people are very anxious that a purely Missionary work should be undertaken for their good. There is, I believe, a growing desire in many quarters for the ministrations of the English Church. When I remember what the condition of the Church over the whole country was on my first Visitation, and look at it now, I cannot but feel very thankful to God who has done so much for us. It is a great comfort, too, to think that throughout that large portion of the Diocese over which I have travelled, a good hearty religious spirit and a growing religious feeling prevail. The aims of those who have unceasingly exerted themselves by anonymous writing to injure the Church are seen through. Their assaults have, in many cases, led to a more diligent study of the principles and doctrines of the Church of England, through her own recognised formularies, and thereby to increased knowledge and faith, and a firmer attachment to the Church. The seven years we have passed through have been anxious, and to me exhausting years; but if it please God to bless the work of His servants in future times as largely as in the past, there need be no fear but that the true faith of Christ will have a firm hold upon the mind and conscience of this land, and that multitudes who, alas! have still but a faint knowledge of the One True God, will rejoice in the full light of the Gospel."

On his return to Cape Town, the Bishop was immediately occupied in a series of confirmations, his rule being to confirm annually in each parish church. Just before his Ordination, the new Dean of Cape Town, the Rev. H. A. Douglas (now

Bishop of Bombay) arrived. The following letters fill up the history of this season :—

To Rev. Dr. WILLIAMSON.

“ Bishop’s Court, January 1st, 1856.

“ My dear Richard—I begin my first letter of the New Year to you; may it be a happy one to us all; and if spared to see its close, may it have been to us both a year of faithfulness and devotedness to our Master and His Service, and of preparation for rest with Him and in Him through eternity. I enter upon it with many blessings. . . . But I have not time to dwell upon anything but business matters, for I have much to do, and have scarce had one day since my return free from some service or other,—confirmations, Ordination, school feasts, and examinations, and lately long correspondence with the Bishop of Natal, who has got into great trouble—I. By bringing out too many not over-well chosen labourers all at once to a work scarce begun. II. By mistaking the extent of a Bishop’s power, altering services, omitting portions of the Liturgy—*e.g.* Psalms, Lessons, Litany, and introducing others—*e.g.* a *new* offertory and prayer for Church Militant, a prayer for Heathen, etc.;—in fact, acting as the sole legislator of the Church. III. By giving way as soon as opposition met him. Matters are in a great mess just now, and it is difficult to advise usefully at this distance with our imperfect communication. But I have done the best I could. My cry always has been the ‘*lex scripta*’ of the Church;—no deviation from this in founding new parishes, or in any cases but those of absolute necessity. It is the only standing-ground for a Bishop in a land where there is no civil law to back him up, and where there is no Synod to fall back upon. If he takes up any other standing-ground, he will sooner or later fall. The Bishop of Natal has done so against my warning, and has cut away the ground from beneath his feet. People will not submit even to a Bishop’s *ipse dixit*. He has startled people by the rapidity of his conclusions (polygamy amongst the number, with reference to the baptism of heathen with more wives than one, upon which he has written

a pamphlet), and shaken confidence. They ask, What next? If he will only learn caution and deliberation, this row will do no harm. His fine, generous, bold, and noble character will triumph over all difficulties. I ought to have said that they all arise in unfaithful ——'s parish. If I have learnt one lesson in this land, it is the judgment which toleration of an unfaithful minister brings upon the Church. . . . Douglas has arrived. . . . If I am not much mistaken in him, he will be a blessing to Cape Town." . . .

TO MISS COLE.

"Bishop's Court, January 14th, 1856.

"My dear Miss Cole—Though wearied with letter-writing, which is the plague of my life, I must address a few hasty lines to you before I start on another voyage to Tristan d'Acunha, to bring off Priest and people, who are outgrowing their little isle, and perhaps also to S. Helena. This latter, however, I have declined to visit in one of H.M. ships, inasmuch as I can only do so by paying Admiralty prices, which, on the last occasion, were £83. I accomplished my land Visitation successfully about two months ago. The state of the Church in the country was on the whole very satisfactory. The Bishop of Graham's Town's Kafir Missions are flourishing, and gradually extending themselves, and so are the Bishop of Natal's. . . . Douglas, our new Dean, promises very well. He appears good, able, and judicious; a striking preacher and active parish Priest, and a true Churchman. The people have taken to him vastly. Newman may still return. I have asked him to come out as Archdeacon of the Cape. Sir G. and Lady Grey continue to be all we could wish. They are now our near neighbours at Sans Souci—the corner house by the lane.

"I must not omit to tell you that we have had a dreadful fire, arising from the carelessness of a neighbour. It has burnt all round the house, and everything to the left of the road from where the property begins, till you reach the mountain—I think 200 acres of our land. Our loss is about £800. It is a mercy that our house and lives were spared. We all worked

very hard, meeting fire with fire. I was quite knocked up, and do not think I shall ever again contend with a raging fire on a windy day. . . . Pray, tell R. Liddell that I deeply sympathise with him in his troubles. He once used to talk of founding a Bishopric. Sir George Grey wishes to found one in the Orange River Free State, formerly part of my Diocese (the Sovereignty), now under nobody's charge. There are 100,000 natives and many English." . . .

To his Son.

"Bishop's Court, January 8th, 1856.

"My dearest boy . . . It was a great comfort to hear a good report of you from Mr. Stevens. I hope that you will not be foolish enough to let the praise which you sometimes get make you well satisfied with yourself, or think that there is not a great deal of evil in you, which needs to be watched and wrestled with and prayed against. Self-complacency is a very deadly sin; for it is just that sin which blinds us to our real state, and prevents us from seeing ourselves as we really are. If others are satisfied with you, then take care that you be not satisfied with yourself. Think over your faults, not your good points, and pray and try to get the mastery over them. . . . You will have heard of our great fire. . . . I worked like a Trojan (you see I am getting classical again in my old age), and so did your sisters. The house and stables were in great danger. . . . I am thinking of putting down your name at University College, Oxford, for October 1859. The Master, you know, is my old tutor. You will then be nineteen, and I think, at that age, will be better able to resist the temptations of College life than if I sent you a year sooner. What do you think yourself? Will you have reached the top of your school in another year? and do you think you could go on working in the school with real improvement up to the time of going to College? . . . And now tell me, my dear boy, when you next write, whether your thoughts are still turned towards the ministry of Christ. If so, you must look with double vigilance to your inner life. You know I never will ordain you

unless I think you will prove faithful; and your future faithfulness will depend almost entirely upon what you are becoming *now*. I wish, my dearest boy, I were nearer to talk with you on these subjects, instead of making my letters sermons; but I am not, so you must be content with sermons instead of letters. . . . I am not very strong, and feel symptoms of age or overwork creeping upon me. Still I daresay I shall be able to stand up for myself when we meet!—Ever, my dearest boy, your affectionate Father,

R. CAPE TOWN."

TO MR. CHARLES GRAY.

"At Sea, March 29th, 1856.

"My dearest boy . . . I am on my way back from Tristan d'Acunha, the position of which such a geographer as you are, is of course acquainted with. I have been there in the 'Frolic' brig-of-war, with a view to minister to the people, and help to bring them off, and at the same time comfort their Clergyman, who is a very devoted man. Perhaps you will remember that there are a few people who settled there about five years ago, and have gradually increased to about a hundred. They have scarcely any communication with the rest of the world except through American whalers, and live in a very primitive way. They have oxen and sheep and potatoes, which they exchange with the whalers for flour and clothes. The island has been thrown up in the middle of the ocean by volcanic agency—there are several extinct craters in different parts of it. It is about 9,000 feet high. We attempted to reach the top of it one day, but it was enveloped in clouds and rain. The ascent was very difficult, and in some places dangerous. Half the island lads went up with us, and skipped about like young antelopes, while we were moving with due consideration for our bones. More than once they warned us that if we slipped we should strike the bottom, about 4,000 feet below us. We climbed up on all fours, grasping at rocks, bushes, grass, etc. I was very much pleased with the people, for whom, I think, a ship will be sent to bring them and their stock to the Cape. Mr. Taylor has worked hard and faithfully amongst

them: very many attend daily prayer. All kneel, and sing and respond aloud, and keep their eyes fixed on their open Bibles and Prayer Books—this manner greatly impressed our sailors. There are two other little rocky islands about twenty miles off. On these ships have been occasionally wrecked, and the crews and passengers lived for many months on penguins' eggs. The poor people would send me some bags of potatoes as a thank-offering.

"You may be sure that I shall be glad enough to put my foot again on shore, for I do not love the sea, and am very dull without mama and the children. . . . I hope, my dear boy, you will write fully to me. . . . We must not become strangers to each other, which is the great danger of long separation between parents and children. The more you can tell me about yourself at all times, your studies, life, friends, conduct, faults, the better pleased I shall be. You should, in addition to your school work, always have some private studies on hand—say some portion of modern or ancient history, or some one of our great English classics. . . . What a joy it will be to me, my dearest boy, if the day should ever come when I can ordain you with perfect confidence and comfort. Live with an eye to that day. That God Almighty may abundantly bless you, and keep you from all evil, is the unceasing prayer of your affectionate Father,

R. CAPETOWN."

Some fuller accounts of the Bishop's visit to this interesting island are given in a letter written to Mr. Hawkins after his return to the Cape.

The Bishop had intended to visit Tristan d'Acunha on his first voyage out, and had failed to do so; but the urgent entreaties of the Priest stationed there, Mr. Taylor, and reports that the islanders were outgrowing their wild home, and beginning to suffer from lack of food, led him to interest Sir George Grey on their behalf, and it was arranged that the Cape Government should undertake the charge of bringing them to that Colony. Accordingly the "Frolic," Captain Nolloth, was sent to ascertain their wishes and needs, and the Bishop ac-