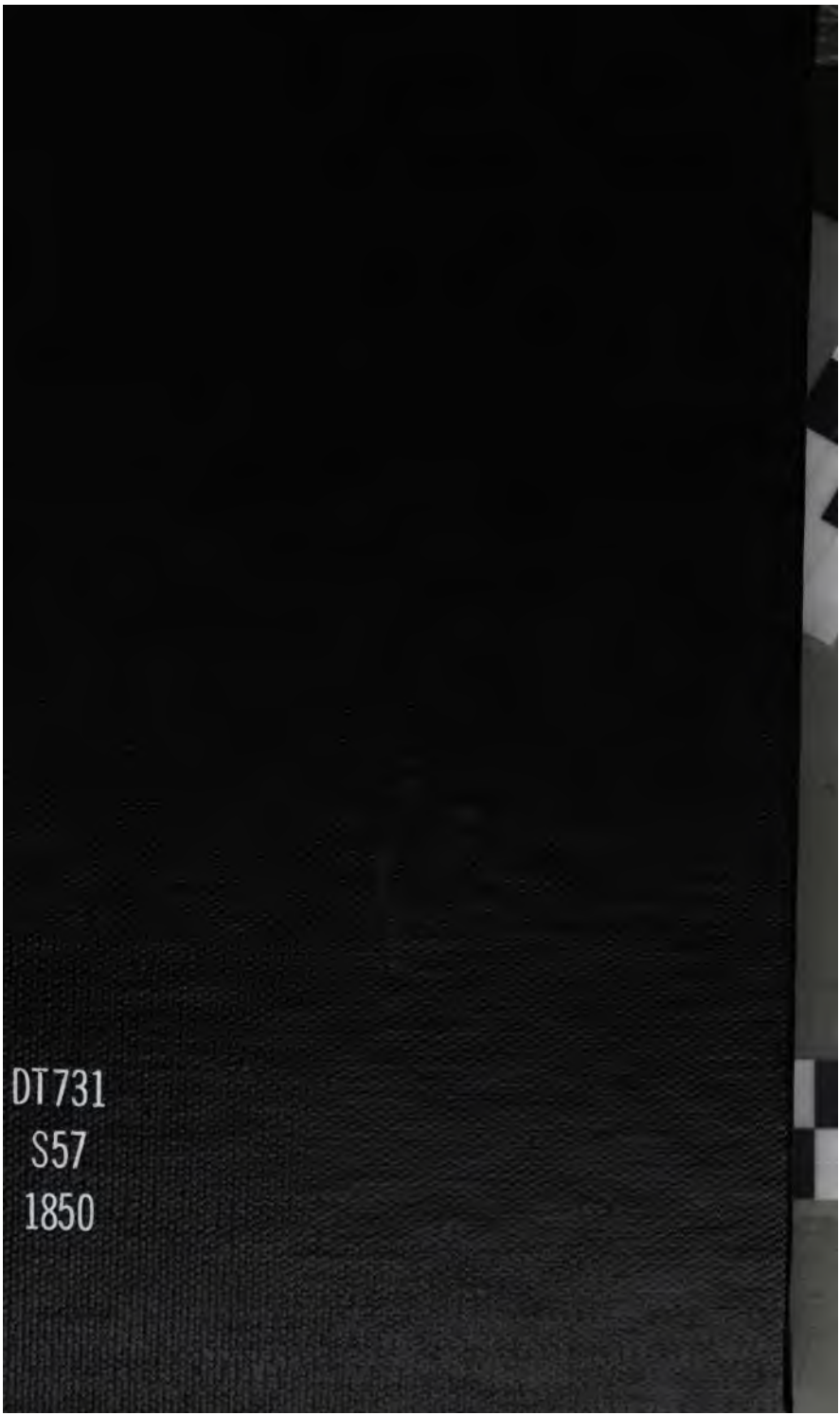

Engraved by J. Lacey.

SOMERSET, SOUTH AFRICA.

Published by J. Mason, 14, City Road, & 66, Paternoster Row.

SOUTH AFRICA DELINEATED;

OR,

SKETCHES,

HISTORICAL AND DESCRIPTIVE,

OF ITS

TRIBES AND MISSIONS, AND OF THE BRITISH COLONIES OF THE CAPE AND PORT-NATAL.

BY THE REV. THORNLEY SMITH,

SEVEN YEARS A WESLEYAN MISSIONARY IN THAT COUNTRY.

"Africa, from the earliest times to the present, has always excited, in a more lively degree than any other quarter of the world, the curiosity of mankind."—HEEREN.

LONDON:
PUBLISHED BY JOHN MASON, 14, CITY-ROAD;
SOLD AT 66, PATERNOSTER-ROW.

1850.

London: R. Needham, Printer, Paternoster-Row.

TO

THOMAS FARMER, ESQ.,

OF GUNNERSBURY,

THE LONG-TRIED FRIEND OF CHRISTIAN MISSIONS,

AND EVERY GOOD AND NOBLE ENTERPRISE,

THIS VOLUME

IS, WITH HIS PERMISSION,

MOST RESPECTFULLY DEDICATED,

BY THE AUTHOR.

LIST OF THE ENGRAVINGS.

PREFACE.

THE substance of the following work has already appeared in the pages of the "Wesleyan-Methodist Magazine;" but, for re-publication, the greater part of it has been re-written, some portions of it abridged, and others altered and enlarged. The whole of the chapter on the Bechuana-land is new, and so also are the statements respecting Port-Natal. It is hoped that these alterations will be found improvements, and that, notwithstanding the imperfections of the book, of which the author is quite sensible, it will meet with a favourable reception, especially from the friends of Christian Missions.

When in Africa, the author had no intention of writing such a work as this, or he might have gathered many other particulars connected with its history, and obtained additional materials for the illustration of the manners and customs of its tribes. He now regrets that he did not take more pains in collecting facts, and in studying them, especially in relation to the Natural History and Ethnography of the country; but he has not advanced any views in these pages without mature consideration, nor has he given

an exaggerated account of the results of Missionary operations.

Upwards of a century has elapsed since the first Christian Missionary, George Schmidt, a member of the society of the *Unitas Fratrum*, set his foot upon the shores of Southern Africa. He settled in a beautiful valley called Baviaan's Kloof, and there founded a Mission village, which still exists, and is known by the very appropriate name of *Genadenthal*,—"the Vale of Grace." The Moravian Missions have been eminently successful in that country, and are still in efficient operation in various parts of the Cape Colony. One station, called Hemel-en-Aarde, "Heaven and Earth," situated near the Caledon River, is an hospital for lepers, that fearful disease (the *elephantiasis* of the Greeks) being not uncommon among the coloured population of South Africa.

The London Missionary Society next entered this interesting field, by sending Dr. Vanderkemp to attempt to evangelize the native tribes. His labours, as a pioneer, were owned by the Great Head of the Church; and being followed up by several devoted agents, many noble conquests have been gained, both in the Colony and beyond its borders. To the Missions of the London Society in Kaffraria, &c., the author has referred in the following pages, and would only add that in the Colony it has upwards of twenty stations, the residents of which are chiefly Hottentots. The early history of the Missions of this Society may be found in the works of Dr. Philip, of Cape-Town, and the Rev. R. Moffat.

The first Wesleyan Missionary at the Cape was the late Rev. J. M'Kenny. On his arrival, he found a few pious

soldiers, members of the Wesleyan Society, who had written to Dr. Coke, requesting him to send them a Minister of their own persuasion; but he was prevented by the Government from exercising his ministry publicly, inasmuch as, according to the regulations of the Batavian Government, no Clergyman was allowed to preach in public who had not previously gone through the regular Universities. Mr. M'Kenny then went to Ceylon, and the Rev. Barnabas Shaw, whose praise is in all the churches, succeeded him. He contrived to make an entrance for the Gospel, and his evangelic labours were eminently blessed. To his own "Memorials of South Africa" the reader is referred for the history of his Mission, and the results that followed, and for an account of the Namacquas and other tribes on the south-western coast, to whom it was not the author's province to do more than just allude.

The Wesleyan Missions in the Eastern Province of the Cape Colony owe their origin to the emigration of a number of pious families from England in the year 1820, and to the well-directed efforts of the Rev. W. Shaw, their Pastor, one of the princes of modern Missionaries, not undeserving of being called "the Cyprian of South Africa." The emigrants endured great trials at the first, and were accustomed for some time to worship God in workshops and in sheds, or in the open air, under the shade of a clump of yellow-wood trees; but now they have excellent and commodious chapels, and the Wesleyan church is one of the most flourishing of all the churches in that part of the world.

These observations are offered, as introductory to the

facts detailed in the following pages; and the work is now commended to the blessing of the God of Missions, with the earnest prayer, that He may render it in some small degree conducive to the interests of the cause of truth.

The Engravings which illustrate this volume are all from original drawings, with the exception of the View of Port-Natal Bay, which is from a sketch lent by an artist of Cape-Town. They are given as specimens of the landscape scenery of the country.

T. S.

Lynn, May, 1850.

CONTENTS.

CHAPTER V.

GRAHAM'S TOWN.

CHAPTER VI.

KAFFRARIA.

CHAPTER VII.

KAFFRARIA AND ITS TRIBES.

CHAPTER VIII.

KAFFRARIA AND ITS MISSIONS.

CHAPTER IX.

LIGHT IN THE DARKNESS.

CHAPTER X.

THE WILDS OF HEATHENISM.

CHAPTER XI.

THE LATE WAR.

CHAPTER XII.

THE BECHUANA-LAND.

CHAPTER XIII.

PORT-NATAL. EMIGRATION, AND FUTURE PROSPECTS.

SOUTH AFRICA DELINEATED.

CHAPTER I.

OUR ARRIVAL.

The Cape of Storms.—Algoa-Bay.—Providential deliverance.—Disembarkation.—Port-Elizabeth.—Spread of Christianity.—Journey to Graham's Town.—The Ada-Bush.—The Hottentot tribes: their probable origin.—Mountain-pass.

It was on the morning of a Sabbath, in the month of March, 1840, that, after a long and tedious passage from England, we drew near the termination of our voyage. We had already called at Cape-Town, and visited its beautiful environs, but, having re-embarked, were now doubling the promontory, and pursuing our course to Algoa-Bay, the principal port of the eastern province of the Cape Colony. Not without reason did the Portuguese navigator Bartholomew Diaz, who in 1493 made the discovery of this part of Africa, call it *Cabo dos Tormentos*, "the Cape of Storms;" for it is seldom that you can get round it without encountering a gale of wind; and the currents of the Atlantic, meeting those of the Indian Ocean, often occasion a heavy swell of the sea, so that your bark mounts up to heaven, and goes down again into the depths, and your soul is melted because of trouble.

We passed Cape L'Agullas (S. L. 34° 30′; E. L. 20° 2′) soon after leaving Table-Bay; but, the winds being contrary, we were obliged to keep at a considerable distance from the land, and therefore only caught an occasional glimpse of the scenery of the coast. Eleven days were occupied in tacking about for the port, though the passage from Cape-

Town to Algoa-Bay is often made in four. At length, however, we drew near to Cape-Receif, a ridge of rocks running two or three miles into the sea, and forming the south-western side of the Bay into which we were to enter. At this juncture the wind became favourable, and our vessel was carried along at the rate of nine or ten knots an hour. But the shades of the evening began to gather round us; and our Captain, not being well acquainted with the coast, greatly feared running upon the reef. In a state of great excitement he threw off his coat, and ran several times up and down the mizen to look out for breakers; and whilst one man was engaged in taking soundings, and two others were keeping watch at the head of the ship, the rest of the hands were ready to let go the anchor at a moment's word. At that time there was no lighthouse on the coast, which rendered it more dangerous; but we cleared the reef: and now the moon's pale beams broke occasionally through the clouded sky, and served to cheer the somewhat gloomy night. But the Bay being gained, another danger looked us in the face. In the midst of this opening, and not far from the anchorage, lies a rock, whose surface is just covered with water, called the Roman Rock. But neither the Captain, nor any of the crew, knew its exact position. What was to be done? We might have stood out again for the sea; but the ship was running before a favourable breeze, and it was highly desirable, as every one felt, to terminate our voyage if possible. It was a moment of fearful anxiety and suspense: but the ever-wakeful eye of Providence was over us; and at last the Captain shouted, "Let go the anchor;" and in a few moments we were riding safely at our cable's length. The hour of this deliverance was between six and seven of the Sabbath evening, when, as I then reflected, thousands in our father-land were engaged in the solemnities of Christian worship, and many a prayer for the Missionary of the Cross was rising to the courts above. When the excitement occasioned by the circumstance had subsided, we all retired into the cuddy,—our party consisting of seven Missionaries and their wives,—and there presented our thanksgivings to

our Divine Protector, and renewed our vows to serve Him with fidelity and zeal.

We retired to rest, and in the morning rose with the dawning of the day. It was only then that we discovered the narrowness of our escape. We were informed by parties from the shore, that we had anchored too near the rock; and that had we proceeded but a little further, our bark would probably have been dashed in pieces. This intelligence awakened fresh gratitude to God, whose hand had thus graciously preserved us. In a few hours the ship was moored to the proper anchorage, when preparations were made for the long-looked-for disembarkation. Several years have rolled away since this occurred, yet I remember the circumstances as though they happened only yesterday. There are some incidents in one's history, which, though important at the time when they take place, after-events almost erase from the tablet of the mind; but there are others one cannot possibly forget, and this was one of them. Everything was so novel, and withal so real, that it was as indelibly fixed in the memory, as an engraving in the granite rock. There were several ships discharging or taking in their cargoes; and the beach presented a very lively and animating spectacle,—similar in some respects to those which are daily witnessed in the smaller ports on the coast of England. We scarcely anticipated a scene of so much life in a region so remote, having been accustomed to associate with the name of Africa ideas of the most romantic kind. How different are the notions which men form of distant lands, whilst sitting at their own firesides, from what they really are! "Travelling," as a Bechuana Chief once shrewdly said, "is not like staying at home: travelling is seeing, and seeing is knowledge."

There being no pier in the bay, and the surf being generally considerable, the mode of landing goods and passengers is by large flat-bottomed boats, which are hauled through the breakers, and drawn up to the shore. In this business the Fingoes are employed. Some of us were amused at their grotesque appearance. Half-clad in blankets or in sheep-skins, the upper part of their bodies

being entirely bare, they certainly looked wild enough. Some were smoking pipes, and others, ever and anon, took large quantities of snuff,—not, however, with the finger and the thumb, but with a small spoon, made of ivory or brass, which they carry for the purpose, stuck in their woolly hair. But, notwithstanding their barbarous appearance, they were very expert in managing the boats; and were highly delighted, as their loud vociferations proved, with the task of conducting us on their backs through the water, and setting us down upon the beach. With the ladies they were remarkably gentle, not to say polite, carrying them on a chair, and manifesting, by the care they took of them, some idea of the preciousness of their charge. In this way we were all conveyed to the shore. And what words can describe the joy we felt, when, after three months' tossing on the sea, we trode the earth once more? The recollection of our voyage, with its storms and perils, seemed to be swallowed up in the exulting thought that we had arrived at our destination; and every heart beat quickly with emotions of gratitude to God whose providence had been our guide.

Port-Elizabeth, in which we now found ourselves, is rapidly rising into a place of considerable importance, and may be viewed as a monument of British industry and enterprise. Thirty years have but just elapsed since the foundation-stone of the first dwelling-house was laid by Sir Rufane Shaw Donkin, the acting Governor of the Colony, after whose deceased lady the place received its name; there being, at that time, not a single building on the spot, except a little block-house, or fortified barrack, called Fort-Frederick. The town now consists of a large and spacious street, three-quarters of a mile in length, formed of commodious habitations and stores, some of which are elegant and princely. The public buildings consist of a church; two excellent chapels, belonging to the Wesleyans and the Independents; a court-house, attached to which are the news-rooms and library; and extensive, well-erected barracks. The population amounts to about two thousand Europeans; besides whom there are several hundred natives,

who reside in the vicinity of the place. An extensive trade in shipping is carried on,—large quantities of British manufactures being landed here annually for consumption in the Colony,—whilst the exports, consisting of wool, hides, gum, ivory, and other articles, are also very considerable.

Our reception by the Rev. J. Edwards, the resident Wesleyan Missionary, was most cordial; and, in a few hours, we were all comfortably domiciled in the houses of different friends, or at some of the inns and lodging-houses, in the town. Having to remain a few days before we could proceed to Graham's Town, Mr. Edwards availed himself of the opportunity of introducing the brethren to his English congregation; and a series of special services were held, which were attended by very excellent congregations. The foundation-stone of a new chapel was laid a few days after our arrival; and the edifice, being soon erected, has since been occupied by a respectable audience. Christianity and civilization are thus diffusing themselves in this distant corner of the earth, and are destined, doubtless, to extend their elevating influences far into the interior of the land. Already, indeed, has many a herald of the Cross landed on the shores of Algoa-Bay, thence to penetrate the wilds of Heathenism; and now the standard of Immanuel waves on the hills of Kaffirland, and on the plains of the Bechuana and Basutu country, full six hundred miles from this part of the coast. From the thirty-fourth to the twenty-sixth parallel of south latitude has the word of life gone forth, and by hundreds of the most degraded of the human race has the message been received. The christianizing of South Africa is no utopian scheme. And certainly if the idea of christianizing it be abandoned, the idea of ameliorating the condition of its inhabitants must be abandoned too. No philanthropic plans will be of any avail without the Gospel. If ever the Hottentot, the Kaffir, and the Bechuana, are raised from barbarism, and placed among the ranks of civilized and enlightened men, it will be by means of Christianity; nor need we on any account despair of the accomplishment of so great a work.

We had arrived on the shores of Africa; but we had

now to prosecute a journey to the frontier, a distance of a hundred miles. The mode of travelling still adopted in South Africa is by waggons, drawn by teams of ten, twelve, or fourteen oxen; and the rate of progress cannot be estimated at more than two-and-a-half or three miles per hour. Whilst "on the path," to use an African phrase, your waggon is your home; and you carry with you beds, food, cooking apparatus, and whatever else you may require.

Our route lay first over an extensive flat, on which we observed several salt lakes, whose waters are as strongly impregnated with salt as the sea itself. A little to the left of our road, was a lake of this kind, three miles in circumference, from which the native inhabitants of the Mission-station, called Bethelsdorp, not far distant, collect large quantities of salt, which they carry to the colonial markets for sale. These lakes probably owe their origin to springs issuing from beneath. They are found in various parts of the country, sometimes at a distance of several hundred miles from the coast, and therefore cannot be supposed to have any connexion with the ocean.

After crossing the Zwartkops River, and ascending a steep and rugged acclivity, we encamped for the night; and, the evening being fine, kindled a fire, and prepared a repast, of which we partook with more than ordinary pleasure. We then committed ourselves to the protection of the Most High, and retired to rest. Most of us anticipated being disturbed by the wild beasts of the desert; but we heard nothing, except the distant howl of the hyena: and certainly we slept far more soundly than we supposed it possible under such circumstances. The next day was the Sabbath; and we intended, therefore, not to proceed, but to hold divine service among ourselves, and spend the day in quietness and peace. But whilst we were at breakfast, a person approached us with a very sullen mien, and somewhat unceremoniously told us that we were trespassing on private property, and that we should not be allowed to remain. Hence, though very reluctantly, we proceeded on our way.

Our journey occupied six successive days. On the second, we forded the Sunday River, which takes its rise in the Zneuw-bergen or Snow-mountains, in the Graaf-Reynet district, and, after pursuing a course of one hundred and thirty miles, empties itself into the sea in Algoa-Bay. The name was given to it by the old Dutch colonists, because beyond its eastern bank the Sabbath was unknown. After crossing it, we entered a jungle or forest, called the Ada-bush, which was formerly occupied by herds of elephants. It was several miles in length; and, the road being exceedingly rough, our progress through it was but slow and tedious. We emerged from it, however, at last; and, ascending a steep and difficult hill, we found ourselves on an extended plain, which once abounded with guaggas and other wild creatures. At the extremity of this plain, we could discern an elevated ridge called the Zuur-bergen, beyond which our journey was to terminate.

The territory through which we passed was formerly inhabited by the Gonaaqua, and other Hottentot tribes, whose national appellation was the Quaiquæ. Concerning this branch of the human family, who, with the Namacquas, Korannas, and Bushmen, form one race or people, much has been written, and many singular opinions have been advanced. Whence came they? what is their origin? are they kindred with the human species? or are they, as Gibbon has affirmed, "the connecting link between the rational and the irrational creation," a step in advance of the monkey and babboon? These are questions of considerable interest; but the theory of Gibbon has been long exploded, and few will now have the boldness to maintain it. The Hottentots, it is true, are a degraded people, and the Bushmen are extremely so; but their claim to be ranked with the human family has been established by Dr. Prichard on philosophical grounds, and is confirmed by the fact that many of them have embraced the doctrines of Christianity, and have proved themselves capable of appreciating its blessings. It is now too late to class these hapless beings with the brutes that perish. Wretched as they are, they still are men; and noble is the enterprise,

to whatever extent it may succeed, of attempting to instruct them in the duties of religion.

Their origin is another question. They are entirely a distinct people from the Kaffirs and Bechuanas, being lighter in complexion, smaller in stature, and very dissimilar in their form and structure. Barrow traced in them a resemblance to the Chinese; and later travellers have agreed in his opinion, that they are more like that people than any other in the world. Professor Vater thought that they had made their way from the north, along the western side of Africa; but the more probable theory is, that, having entered the continent by Egypt and the Red Sea, they descended to the south, along the eastern coast, through Nubia and Abyssinia. There can be no doubt that they were the very earliest tribes that peopled the southern extremity of Africa, and that the Kaffirs, who succeeded them, made encroachments on their territories. Their language, which consists of several dialects very dissimilar one from another, is exceedingly harsh and discordant, (*stridor non vox*,) consisting of a variety of hissing, nasal, and clicking sounds,—the latter formed chiefly by striking the tongue upon the roof of the mouth. The Rev. Mr. Elliott, of the London Missionary Society, who has studied the language, discovers an affinity between it and some of the Mongolian languages; a fact which goes far to confirm the idea that the Hottentot tribes belong to that great branch of the family of man.

When the first Dutch colonists became occupants of the Cape, the Hottentots were a numerous and powerful people. Kolben gives a list of eighteen tribes or families of them, who at that time inhabited the country which now forms the Cape Colony, and the territory adjoining. But many of these tribes have disappeared. Oppressed and enslaved by the Dutch settlers on the one hand, and frequently assailed by their warlike neighbours, the Kaffirs, on the other, they are now no longer a people, as they once were; but, with the exception of the Korannas and the Namacquas, who reside towards the north and north-east of the Colony, are scattered through the country, either wandering about

in hordes, or engaged as servants to the European population.

After five days' travelling we came to one of those rugged mountain-passes, so frequently described by African travellers. The scene was remarkably bold and picturesque. A range of hills, of considerable elevation, rose abruptly on either hand, towards the bases of which a series of sandstone rocks, covered with beautiful shrubs and plants, projected over our path. The road was wretched, and it was hard work for our oxen to pull the waggon up the long steep hill we had to climb. By toiling half a day, during which the driver often used his whip, as we thought, too severely, we attained the summit, from which Graham's Town, embosomed in a valley, presented itself to view. The sight was cheering, as by this time we were not a little tired; and it was highly gratifying to us, to receive, on our arrival, a most cordial welcome from the Rev. W. Shaw, and many others, who, though strangers then, afterwards became our very intimate friends. Our description of Graham's Town we shall reserve for a future chapter.

CHAPTER II.

THE COLONY.

Extent.—Discovery.—The Dutch Colonists.—French Protestant Refugees.—The British Government.—Physical aspects of the country.—The River Cowie.—Mountain-ranges.—Geological investigations.—The Dutch farmers.—Climate of the Cape.—Population.—The Albany settlement.

"Colonies," says Heeren, "are indispensable to every seafaring and commercial nation." Great Britain is essentially such. Girt around by the ocean, she must hold intercourse with other lands by means of ships; and hence there is enkindled in the breast of her inhabitants a spirit of enterprise, the almost necessary result of the command

of the seas. Her children have spread themselves to the very antipodes of the globe. Some have gone in quest of wealth, others to establish markets for our various manufactures, and others again to plant new homes for themselves and their descendants, where brighter prospects open than in this their father-land.

So much interest having been recently awakened relative to our possessions in South Africa, we shall offer, before proceeding with our personal narrative, some observations relative to their history and character.

The entire Colony of the Cape of Good Hope is situated between the twenty-eighth and the thirty-fifth parallels of south latitude; and, taking the Garriep, or Great Orange River as the northern boundary, comprises an area of about two hundred thousand square miles, exclusive of those portions of territory which have been annexed to it within the last three years.

If we may credit the story of Herodotus, Africa was circumnavigated by the Phœnicians. Necho, King of Egypt, being anxious to ascertain the boundaries of the continent, sent out a number of Phœnician sailors, who, proceeding down the Red Sea, entered the Indian Ocean, and made the circuit of the southern promontory, returning by the western coast of Africa, passing between the Pillars of Hercules, and ascending the Mediterranean back to Egypt. This account the father of history received from the Egyptian Priests; but he himself was inclined to disbelieve it, for a reason which, to those on whom modern science sheds her rays, would be an argument in favour of it,—namely, that these navigators said that they saw the sun at their right-hand, or in the north.

But whether this story be true or not, we are indebted for the actual discovery of South Africa to the Portuguese. The fifteenth century was the age of maritime enterprise and inquiry. Though navigation, as a science, was then in its infancy, and the mariner's compass was but little understood, there were a few bold spirits who, actuated by an ardent passion for discovery, ventured to brave the terrors of the deep, far from the sight of land. In the year 1487,

Bartholomew Diaz, under the patronage of John II., of Portugal, fitted out a fleet, and, proceeding along the coast of Africa, reached, at length, the southern promontory. But it was "the Cape of Storms;" and, his ships being damaged, and his crew becoming mutinous, he returned without effecting a landing on its shores. Ten years later Vasco de Gama, whose exploits are immortalised in the Lusiad of Camoens, the most celebrated poem in the Portuguese language, doubled the Cape, and first set foot upon its shores. But the treasures of the East were the object of pursuit by the Portuguese; and in "the naked cliffs and cheerless vales" of this newly discovered territory, they probably saw nothing to induce them to occupy it. Upwards of another century elapsed ere civilized man there fixed his abode; for though the ships of the Dutch and of the East India Companies touched at the Cape in their passage to and from the East, it was not until the year 1652, that, as Vaillant states, "Riebeck, the surgeon, returned from India, and opened the eyes of the Directors of the East India Company to the importance of a settlement at the Cape;" and that "they wisely thought that such an enterprise could not be performed better than by the genius who had planned it." Van Riebeck proceeded to the Cape with a considerable number of adventurers, and a colony was then formed. For a few small presents of tobacco, spirits, beads, and various other articles, the Quaiquæ, or Hottentots, who then occupied the country, were induced to dispose of certain tracts of land; and then, as the colony increased, and additional territory was required, "the Dutch took possession, indiscriminately at different times, of all the land which Government, or individuals befriended by the Government, thought proper or found convenient for them."

There can be no doubt of the truth of this representation. Alas! that so foul a blot should stain the history of this delightful colony. But even in the nineteenth century, avarice and ambition will lead men to sacrifice every generous motive and every upright principle, and forcibly to wrest, as in the aggressions of the French

upon Tahiti, a beautiful island of the sea from the hands of the rightful occupants of the soil.

On the revocation of the Edict of Nantes many of the French Protestant refugees emigrated to the Cape, where they were settled by the Dutch Government in a fertile valley, to which was given the name of *Fransche-Hoek*, "French-corner;" a spot that has been rendered additionally interesting by one of the sonnets of the poet Pringle. These refugees began to cultivate the vine, and both the climate and the soil were found to be congenial to its growth. From that time to the present the care of the vineyard has occupied a considerable part of the attention of the Cape farmer, and the wines of Constantia especially have become celebrated nearly all the world over. In many parts of the country the vine is trained over verandahs in the front of dwelling-houses, and in gardens hangs in rich festoons over poles and lattice-work; but in the vineyards, some of which are several acres in extent, it is planted in rows of short bushy trees. The ordinary wines made at the Cape are light and inferior, and are sold at from three to five dollars (four and sixpence to seven shillings) per gallon.

In the year 1795, the Colony was seized by the British Government. But seven years after, at the peace of Amiens, it was very injudiciously restored to the Dutch. The folly of the step was soon apparent; and on the renewal of hostilities with France, a considerable force, under the command of Sir David Baird and Sir Home Popham, was sent to the Cape, with a view to its recapture. It was taken without difficulty, and has ever since remained in the possession of the British Crown. But the value of this portion of our empire has not been duly appreciated. Until very recently its interests have been neglected; its claims on the attention of the parent state but little regarded; and the representations which have been made relative to its misgovernment, though founded on indisputable facts, unheeded. The consequences have been, that its energies have been cramped; and that, through the discontent awakened in the minds of the Dutch inhabitants,

Engraved by E. Lacey

BROOKHOUSE'S POORT, ALBANY, SOUTH AFRICA.

Published by J. Mason, 14, City Road, & 66, Paternoster Row.

and the calamitous wars which have been waged with the native tribes, its progress has been very considerably retarded. Let us hope that the time has come when a more liberal and enlightened policy will be adopted; and that the future history of the Cape Colony will be marked by events more pleasing and propitious than those which signalize the past.

In describing the physical aspects of the Colony my remarks will be confined to the Eastern Province, which embraces the districts of Albany, Somerset, Cradock, Graaf-Reynet, and Colesberg,—to which has been added recently the district of Victoria, which was formerly a part of Kaffirland. It is bounded on the south by the Indian Ocean, on the north by the Great Orange River and the country of the Bechuanas, on the east by British Kaffraria, and on the west by the districts of George and Beaufort.

On the coast, the country is remarkably rugged. Deep kloofs or ravines intersect each other in various directions, the sides of which are covered with dense forests, extending in some cases over an area of several hundred square miles. Here the richest vegetation charms the eye. The spekboom, the yellow-wood, the lofty euphorbia, putting forth its arms like the branches of a huge candelabrum; the baboon's ladder, climbing to the tops of the highest trees, and winding its way in every direction, over crags, and rocks, and streams; together with the aloe, the jessamine, and numerous species of the beautiful geranium, form a cluster of botanical treasures on which the naturalist might long employ his hours. At the bottom of these ravines are rivulets, and streams of water, many of which become, in rainy seasons, rapid torrents, which have been known to sweep away waggons, oxen, and horses, encamped on their margin during the night. The higher lands, or ridges of the mountains, are embellished with clumps of the yellow-flowering mimosa, giving to the scenery a pleasing aspect, not unlike that of our English parks.

The Cowie is almost the only river on the coast which is worthy of attention. It winds along through Lower

Albany in a deep and gradually-widening channel, and gives a remarkable charm to the view from the heights above it,—its waters oft glancing between the thick copse-wood in which it is enveloped. Dense jungles line its banks, in whose sylvan recesses the lion and the elephant formerly abode. At its mouth is a large estuary, into which, by the enterprise and perseverance of W. Cock, Esq., small coasting-vessels have been brought,—although a bar of sand crosses the entrance of the river, formed partly by the action of the tide, and partly by the detritus from the lands above. The scenery of the river, which is navigable by boats, for upwards of fifteen miles, is quite enchanting. The course is serpentine ; and at every fresh turn you take, in sailing onward, the eye rests upon a new landscape of surpassing loveliness and beauty. It often reminded me of the Thames in the neighbourhood of Richmond.

Upwards from the coast, the country consists of elevated table-lands, intersected by several ranges of mountains, and watered by numerous rivulets and streams, which, like those already mentioned, when swollen by the rains that fall in the interior, assume the form of rivers, whose waters roll with such impetuous force as to render any attempt to cross extremely dangerous. The Bosch-bergen and the Winter-bergen, from eighty to one hundred miles inland, are upwards of six thousand feet above the level of the sea, and during several months of the year are capped with snow. In the vicinity of these mountains are some of the most lovely valleys and glens which the hand of nature ever formed. The glowing and poetical descriptions of them given by Pringle are by no means over-charged : indeed it is impossible either for the pencil or the pen to do them justice. Still further inland is another range of mountains, called the Zneuw-bergen, the loftiest peak of which, the Compass-berg, is estimated to be six thousand five hundred feet above the level of the sea. This region is well watered, and contains rich pasturage, especially for sheep. The bases of these mountains are formed of *schistus*, upon which lies a stratum of sandstone, intermingled with quartz. Beyond this range, stretching to the south and

south-west, is an extensive *steppe*, or terrace, which, on account of its parched and arid character, has received the name of the Great Karroo. It is about three hundred miles in length, by seventy or eighty in breadth. Its aspect is for the most part exceedingly sterile. It is covered with a thin argillaceous soil, which, owing to the want of moisture, assumes, in the summer season especially, the hardness of brick. The vegetation, which in such a region is necessarily scanty, consists of heath-like shrubs, together with numerous species of the fig-marigold, (*mesembryanthemum*,) and other succulents. After the rains fall in the spring of the year, these plants put forth beautiful flowers, of various hues and colours, and the air is filled with the fragrance of their odour.

Recent investigations into the geological character of the country, conducted by Mr. Bain, lead to the conclusion that the whole territory is a fresh-water formation; there being nothing in the different species of shells, plants, and other organic remains which have been discovered, that indicates a marine origin. The lower silurian deposits, resting on beds of granite or clay-slate, prevail extensively. In these deposits numerous fossil remains have been found, some of which were sent to England. Here and there, and especially in the neighbourhood of Fort-Beaufort and the Winterberg, strata of the carboniferous and oölitic classes occur; but as yet no coal has been discovered, though in all probability it exists.

The districts of Cradock, Somerset,* and Graaf-Reynet are rich in valuable vineyards, and in pastoral and agricultural farms. Wheat of the finest quality grows in these parts of the country, as well as in the western districts. Wooled sheep are now reared in considerable numbers, even by the Dutch-African farmers, who were long prejudiced in favour of the fat-tailed sheep, which produce no wool. No idea of an African farm can be formed from the homestead of the English farmer. It generally embraces several hundred acres of land, which, with the exception of the

* The frontispiece to this volume represents the town of Somerset, the capital of this district, which lies at the foot of the Bosch-bergen.

gardens and vineyards, lie unenclosed, the boundaries of the farm being simply marked by head-stones, bearing, in some instances, the proprietor's initials. The sheep and cattle are therefore constantly attended by men whose business is to keep them in a given locality, and to prevent their being lost in the glens and forests of the neighbourhood. At night they are brought home, and secured in the fold or kraal.

The residence of a Dutch Boer is much the same now as it was when Barrow visited the Cape. It is similar in appearance to a respectable thatch-covered barn. Along the front of it, there runs a *stoep*, or step; and on entering the *voor-kammer*, or principal room, the floor of which is generally of clay, you find the *huis-vrouw*, or mistress, seated at a small table, with cups, saucers, and a tea-pot before her, and a small kettle, placed upon a stand containing hot embers, at her feet. The beams of the house are generally hung over with Indian corn, pieces of *bell-tong*, the dried flesh of the spring-bok, and here and there with the skins of wild animals. An adjoining apartment on the one side is the *slaap-kammer*, or sleeping-room; and on the opposite side is the kitchen, where, early in the morning, the native servants will be found slaughtering a sheep, a company of dogs being usually present, putting in their claim for a share in the spoil.

The Dutch are remarkably hospitable. When travelling in different parts of the country, I have frequently halted at the house of a Boer, and have always met with a kind and friendly reception. To whatever the dwelling could afford,—coffee, tea, a good supper, and at least a mattress of straw, but often a very comfortable bed,—I was ever made welcome; nor would Mynheer think for a moment of asking for any remuneration. After the usual salutation, *Goeden dag, Mynheer, goeden dag, jevrouw*, the subjects of conversation generally touched upon are, the state of the country, the visitations of the locust, and especially the vexatious Kaffir question, together with the most recent intelligence from Europe, respecting which many of the Dutch farmers feel a lively interest. Nor are they by any

means strangers to religion. Though many of them live in retired and solitary spots, far from any colonial town, sanctuary, or Minister, yet they keep up some of the observances of piety in their families; and, to be present at the kirk on certain occasions, such as the *nagtmaal*, "sacrament," and the *bevestiging*, "confirmation," they will travel in their waggons from fifty to a hundred miles. They are nearly all members of the Dutch Reformed Church, and are thorough Presbyterians, and true Protestants. To Popery they possess the greatest abhorrence; and one of the many grounds on which they find fault with the British Government, is, that the Church of Rome is nourished in the Colony,—a fact too obvious to be denied. There is something remarkably primitive in the appearance of a Dutch household assembled for family worship, very much reminding one of the descriptions we have seen of the old Scotch Covenanters. Before or after supper, the *Groot-Bibel*, with huge brass clasps, and usually adorned with a number of curious plates, which are deemed of great importance, is placed upon the table, and, the inmates of the dwelling being seated round it, a psalm is sung, and the patriarch of the family reads a chapter, or perhaps catechises the children; and then, whilst all stand in an attitude of devotion, offers up a prayer. Such scenes I have often witnessed with pleasure, sometimes taking part in the service of the evening.

The climate of the Cape, though subject to great variations of temperature, is perhaps on the whole one of the most salubrious in the world. The spring commences in October with refreshing showers. In December the south-east monsoon begins. January and February are the hottest months in the year, when the hot winds which blow occasionally from the north and north-west, and are probably the remains of the simoon which sweeps across the South Sahara, are most oppressive. The air seems charged with sulphureous vapours, which produce sensations of the most painful kind. You pant for the cool refreshing breeze, and, to prevent suffocation, are obliged to cover the mouth and nostrils with a handkerchief. All nature feels the withering influence. In the course of a few minutes,

the flowers in the gardens die, and every green herb is scorched; as if to illustrate the words of the Prophet, "The grass withereth, the flower fadeth; because the spirit" (wind or breath) "of the Lord bloweth upon it," &c. (Isaiah xl. 7.) Seasons of drought, too, are not unfrequent. Several weeks will sometimes elapse, during which no rain will fall, and not a cloud arise, save perhaps for a moment, to speck the azure sky. The earth, parched up with thirst, will literally open itself in large cracks and fissures, as though it were calling to the heavens for showers. The brooks and streams will be dried up, the hills assume a sterile aspect, and the cattle, almost destitute of water and of grass, will manifest their distress by peculiar moans and cries. In such a country, the language of the Bible, which speaks of pools of water, living water, ever-flowing streams and springs, as emblems of happiness and joy, is felt to be appropriate, beautiful, and expressive.

The autumn and the winter are the most agreeable seasons of the year. During the latter the air is often fresh and bracing: snow falls on the mountains, and sometimes near the coast; but, compared with English winters, the cold is not severe, though, after a hot relaxing summer, it is often keenly felt by those who have long resided in the country. But the entire circle of the seasons in South Africa is decidedly favourable to health; and to persons threatened with pulmonary complaints, few spots can be found on this green earth whose climate would be likely to prove more beneficial. There is a remarkable clearness in the atmosphere the whole year round, in consequence of which mountains, and other distant objects, appear to the eye much nearer than they really are; and in crossing an extensive plain, the traveller is often led to think that the elevated ridge before him is at hand, when it is perhaps twenty or thirty miles beyond. In an African sunset there is so much brilliancy and glory as to baffle all description. After pouring his beams upon the earth, and filling the air with streams of dazzling light, Sol descends into the west, amid tints and hues which no pencil can depict, amid golden rays too gorgeous for the sight to bear. Nor can

aught surpass the loveliness of an African moon-light night. Were it not that it would be injurious to the eyes, the smallest type might be read with little difficulty; and in the desert wilds, when far from any human habitation, the awful stillness which often pervades all nature, together with deep broad shadows of the mountains, rocks, and trees, produces an effect upon the mind of alternate joy and sadness, as if you were in a region of enchantment.

The entire population of the Cape Colony is estimated at about 170,000. Its affairs are directed by a Legislative Council, at which the Governor presides; but ere long a representative assembly will probably be granted it. The British settlers who emigrated in the year 1820 were located by the Government in what was then designated the Zuurberg, now the fertile district of Albany. In former times this territory was occupied by tribes of Hottentots; but at the period now referred to it was a comparatively uninhabited waste. The Amakosa Kaffirs had previously dispossessed the Hottentots of their country; and they, in their turn,—whether justly or unjustly is a question difficult to decide,—were driven beyond the Great Fish River; the original boundary of their own territory being the Keiskamma, thirty miles further to the east. No blame attaches itself to the British emigrants in connexion with the expulsion of the Kaffir tribes. The thing was done without their knowledge, and some years prior to their occupation of the country. Nor have they ever, as a community, acted with injustice towards the aborigines of the land, much as their character has been traduced by their enemies. They have, on the contrary, sought to extend amongst them the blessings of religion, and the arts of civilized life; and though they have met with but little encouragement, but rather the reverse, their efforts to promote the highest interests of their heathen neighbours have increased and multiplied year by year. It would have been well if every colonial settlement of the British Crown had been conducted with as much regard to the principles of justice as that of Albany in Southern Africa.

CHAPTER III.

PERSONAL RECOLLECTIONS.

Cradock.—Remarkable journey.—Thunder-storm.—The Koonap.—A Sabbath in the wilderness.—Fording the river.—Fort-Beaufort.—Military road.—Magnificent scenery.—Native kraals.—Customs of the Heathen.—Their utilitarian notions.—Strictures on Vaillant.—Views of Christian Missionaries.

A CONSIDERABLE part of the first year of my African life was spent in travelling from place to place. I set out with my family on a journey to the Bechuana-land, having been appointed by the Conference to labour in that District; but being detained at Cradock by affliction, we took up our abode in that place, for a short period, endeavouring, in the meanwhile, to promote the cause of Christ.

Cradock is a small but gradually rising town, one hundred miles north of Graham's Town. It was originally founded by the Dutch, and is inhabited partly by families of Dutch descent. On our arrival, we found a few Wesleyans, who cordially received us; and, having obtained the use of the Court-house, we commenced an English service, and a Sabbath-school. There were residing in the vicinity of the town a number of Hottentots and emancipated slaves, the greater portion of whom were addicted to the most idle and dissolute habits, and living in the most wretched habitations possible. They were willing, however, to receive instruction; and I held divine worship with them, first, in one of their wattled huts, and afterwards, under the mud walls of an old *Tronk*, or prison, which we tried in vain to convert into a chapel. The appearance of our little company was singular and grotesque; but God was often with us; for celestial light, like the light of the sun, pours its beams as richly on the cottage as on the palace,—on the humble worshipper in the meanest sanctuary, even as on those who assemble beneath the fretted roof of the magnificent cathedral. The seed then sown was not entirely lost. We have now a resident Missionary

in Cradock, an excellent chapel, an English and a native congregation, and between seventy and eighty members, including many coloured persons, who, there is reason to believe, are truly Christians.

But we did not remain at Cradock long. No Missionary could be spared to occupy the place at that time; and we left it for Fort-Beaufort, where our services were required. Our journey was a remarkable one. We set out in our waggons on the morning of a brilliant day, followed by a number of the coloured people, who regretted our departure, a considerable distance; and, after crossing the Great Fish River, pursued our course over a rough and stony path, until the evening, when we arrived at the residence of a respectable Dutch farmer. Here we obtained permission to spend the night, and were freely invited to partake of a supper of broiled mutton and vegetables. After we had been seated a short time, several young men, members of the family, came in from their employment; and presently a Hottentot servant brought a bowl of water, and each one, taking off his shoes, (*veld schoenen,*) washed his feet. The bowl was then placed before my wife, but she declined the ceremony. We preferred sleeping in our waggons to taking a bed in the house; and early the next morning we proceeded on our way. Some of the steppes over which we passed were enlivened by the *wilde beeste*, or gnu, (*catoblepas gnu,*) the swiftest beast that ranges the plains of Africa. There were also herds of that beautiful creature, the spring-bok, (*gazella euchore,*) which will often come in considerable numbers, and stand within a few hundred yards of your waggon, as if desiring to be friendly; but on hearing the report of a gun, the whole herd will immediately bound away, leaping over crags and hills, at a speed almost incredible.

We crossed the Baviaan's River (River of Baboons) on the morning of the third day, with considerable difficulty, as it was swollen with the rains that had fallen up the country. This neighbourhood is inhabited by immense numbers of baboons, of the species called the ursine, or dog-faced baboon. These unsightly-looking creatures crossed our path in various directions; and, climbing up into the

trees with the greatest agility, sat upon the boughs, watching us as we passed with apparent curiosity, and with not a little impudence and daring. In this vicinity is the Scotch location of the Pringles, called Glen-Lynden, a wild, beautiful, and romantic locality, the scenery and productions of which, to quote the language of the poet of South Africa, "reminded us in the most forcible manner of the imagery of the Hebrew Scriptures. The parched and thorny desert; the rugged and stony mountains; the dry beds of torrents; the green pastures by the quiet waters; the lions' dens; the mountains of leopards; the roes and the young harts (antelopes) that feed among the lilies; the coney of the rocks; the ostrich of the wilderness; the shadow of a great rock in a weary land;—these, and a thousand other objects, with the striking and appropriate descriptions which accompany them, recurred to us continually with a sense of their beauty and aptitude, which we never fully felt before."

The weather hitherto had been serene and beautiful. Seldom had a cloud appeared in the heavens; and though the rays of the sun were hot, yet refreshing breezes frequently fanned the air, which was perfumed with the fragrance of the flowers of the mimosa. But now the sky was overcast, thunder pealed in the air, and the rain began to fall in overwhelming torrents, such as I never witnessed either before or since. For several successive hours, the clouds continued to discharge such floods of water, that, though we pursued our journey, we seemed to be literally immersed in showers; and the face of the country was inundated in every direction, and assumed the appearance of one vast river or lake. The scene was terrific; and one might easily have imagined that the windows of heaven were opened, and that a second deluge was about to overwhelm the globe. Our path lay by the side of a lofty range of hills, down which the waters rolled impetuously, with the noise of a mighty cataract, increasing considerably our anxieties and fears. How we were able to proceed, I cannot tell; but our waggons were waterproof even against so severe a storm; and our native attendants,

though almost drowned, behaved with exemplary courage, and resolved to move onward, however slowly, until we could gain some place of shelter. The patient oxen, too, though evidently fatigued, and sore in the neck with the constant friction of the yoke, strove with all their might to *trek*, (pull,) until at length we reached some miserable huts occupied by a few Hottentots, where we found a fire, and were able to prepare a supper before retiring to rest. And O, how grateful were we for the refreshment we obtained, and for the sense of comparative safety we experienced! Those only who have been exposed to an African thunder-storm, can tell how joyous the sensations are when the storm abates, or some habitation, rude as it may be, is gained.

Showers continued to fall during the greater part of the following day; and owing to the softness of the roads, the soil being chiefly argillaceous, travelling was now exceedingly difficult. Once we stuck fast in the bed of a rivulet; and at another time, while ascending a steep acclivity, one of the front wheels of our waggon fell into a deep rut, formed by the action of the water; and the pick-axe, spade, and crow-bar were brought into requisition to get it out. But now the rain was over and gone, and the sun again shone upon our path, and we began to hope that we should arrive at our destination before the day of rest. We stopped for a short time at the residence of Sir Andries Stockenstrom, formerly Lieutenant-Governor of the Colony, who kindly invited us to remain over the Sabbath; but on the morning of Saturday we took our departure, hoping that, in a few hours, we should reach the termination of our tedious journey. But we had another river to cross, called the Koonap, one of the numerous streams that take their rise in the glens and kloofs of the Winterberg, a mountainous region already mentioned. There was no bridge over this river, and, like most of the rivers of Africa, it was subject to sudden swellings, its waters being "now to the ankles," and anon "waters to swim in, a river that could not be passed over." The disappointment we experienced, when, as we approached its banks, our waggon-driver David

observed, "*De rivier is vol, Mynheer,*" may be better imagined than described. The river was indeed full, as the roar of its waters indicated long before we saw them. Under such circumstances there is no alternative but to wait with patience until the flood subsides; and we therefore made up our minds to spend a Sabbath in the wilderness, a privation which it is the lot of the African traveller often to endure.

The Sabbath dawned. The day was clear, bright, and lovely. The wilderness seemed glad of the recent rains, and the earth was carpeted with tender grass, and adorned with flowers of the richest hues. Myriads of the insect tribe danced in the life-giving beams of the sun, as though they were keeping holiday; and a gentle breeze rustled in the reeds which grew on the margin of the river, the murmur of whose waters as they rolled along seemed to speak the Creator's praise. The willow of Babylon lined the river's banks, from the slender branches of which were hung the beautiful nests of the weaver-bird, which are shaped exactly like a chemist's retort, and are suspended from the head by a few fibres of grass, the aperture being at the bottom of the shank, which is about eight or nine inches long, and sometimes almost touches the water. Perfectly free from the danger of attack by serpents, monkeys, or baboons, this little bird inhabits her comfortable dwelling, gently swinging in the air. Who has given it instinct so remarkable? Not chance or nature, but the God of nature, in all whose works the manifestations of design present themselves in the clearest light. Our situation reminded us of the language of the captive Israelites,—"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof." We, however, were not disposed to yield to sadness, but rather to give thanks and to rejoice. The remains of an old military fort were not far distant from the place of our encampment; and, on wandering towards it, I met with a few Hottentots, whom I invited to join us in the worship of Jehovah. Some of them came, and under the shadow of a hill we

sang a hymn and prayed; and then I read a chapter of the New Testament in Dutch, and tried to explain it as well as I was able. That Sabbath in the wilderness I shall not forget; for God was with us, and his presence sanctified it, and dispelled the gloom, and made the spot like the hill Mizar, a place to be remembered with thanksgiving.

The next morning the river was fordable; but a deep bed of mud had been deposited by its waters on the side adjoining us, in which, had we ventured to cross, our waggon would probably have stuck fast. Our men, therefore, set to work to construct a sort of causeway, by chopping down trees, and throwing them across the path, and by filling up the holes with stones and earth. This task accomplished, our careful driver thought we might venture through; and, tired as we were of a wilderness life, we did not hesitate making the attempt. We succeeded; for though the water was yet high, and the current was rushing down with considerable force, yet the skill of our attendants, who had been accustomed to such adventures, enabled them to overcome all difficulties.

A few hours brought us to Fort-Beaufort, where we were kindly welcomed by the Rev. G. H. Green. This is a military town, in which the Government has erected spacious and extensive barracks. The maintenance of a large military force on the colonial frontier is a necessary evil, of which even the most zealous advocates of the Peace Society, if they understood the circumstances of the country, would scarcely be disposed to complain. None, I believe, would more greatly rejoice than the Colonists themselves, could the tranquillity of the border be preserved by any other means; but the restless and predatory disposition of the Kaffir tribes, and their frequent inroads on the colonial territory, render it essential that the means of defence should be at hand. And yet the effect produced on the native mind must necessarily be injurious, as it tends to keep alive the animosity which exists between the black man and the white. Hence the philanthropist and the Christian will rejoice, when, as the result of the diffusion of the principles of the Gospel, the establishment of religious

institutions, and the gradual elevation of the Kaffir tribes, military forts shall give place to sanctuaries, and weapons of war become instruments of husbandry. The sons of Moshesh, the Basutu Chieftain, on visiting Beaufort and the adjoining camps, observed, "The English are evidently powerful by their arms and by their wisdom: they can infuse terror into the Amakosæ, and cut them in pieces if it be necessary; but would it not be better if they increased the number of their schools instead of their forts, and of Bibles instead of cannons?" Doubtless it would; and, though the time has not come when forts and cannons can be dispensed with, we believe it has come when Missionaries and Missionary operations should be increased a hundred-fold.

Fort-Beaufort owes its origin to the war of 1835. It stands on a small peninsula, formed by the Kat River, and is eligibly situated as a place of defence. At the back of the town is a range of mountains, forming part of the chain of the Bosch-bergen, the appearance of which is somewhat imposing, giving to the landscape an air of grandeur and magnificence. Through part of this range, and thence across the Winterberg, leading to the Tarka, a military road has been constructed, which is almost worthy of being ranked with the celebrated Via Appia of ancient Rome. It was projected by Major Selwyn of the Royal Engineers, and executed under the superintendence of Mr. G. Bain. In several localities it has been cut out of the mountain-side, up which it gradually winds in a serpentine course for several miles, supported by walls of solid masonry, or by embankments of the firmest kind. From Fort-Beaufort it extends likewise in the opposite direction towards Graham's Town; and here, on the heights of the Kat River and of the Koonap, and again in the jungle of the Great Fish River the scenery is magnificent. On one side of the road you perceive a densely wooded hill, rising almost perpendicularly over your head, from fifty to two-hundred feet, and on the opposite side you look down into a precipitous glen, on the very verge of which you have to travel; and, as there is no parapet or fence, a stranger to such travelling

would apprehend considerable danger. The execution of this work reflects the highest credit on the Royal Engineers; and to the Colony the road is as valuable as one of the principal lines of railway is to England. It was during the construction of this and other roads, that the geological character of the country was brought to light, and that a number of fossil remains belonging to a peculiar species of an extinct genus of *Reptilia*, to which the name *Dicynodon** has been given by Professor Owen, were discovered by Mr. Bain, who sent them to this country.

In the vicinity of Fort-Beaufort there are several kraals, chiefly belonging to the class of natives designated Fingoes. Though living in the midst of a civilized community, these people were, with few exceptions, wild and barbarous. The heathen tribes of Africa are not incited by the influence of example merely, to throw off their indolent habits, and to make any efforts for their social benefit. They will admire your habitations, but they will not imitate them; they will express their astonishment at your skill and wisdom, but they will not be ambitious to be as wise as you are. "Yes," said a Kaffir Chief who visited Graham's Town, as he walked up its streets, gazing on the houses and public buildings, "the English are very clever; but what fools they are to take so much trouble! Do they expect to live for ever?"

Such are the utilitarian views by which the savage is actuated; nor can any but motives of the highest order, motives such as the Gospel only will inspire, lead him to adopt a mode of life different from that which satisfied his ancestors. Immediately opposite our dwelling, and at the distance of two or three hundred yards, was one of these Fingoe kraals; and during the moonlight nights we were frequently disturbed by the monotonous song of its wild inhabitants, who danced and sang for several successive

* From δίς, "two," and κυνόδους, "a canine tooth,"—the animals having been distinguished by two immense teeth, or pointed tusks. See a description of the fossils by Professor Owen, in the "Transactions of the Geological Society of London, for the year 1845," vol. vii., pt. 2.

hours. The French traveller, Vaillant, quotes with approbation, from a writer whom he does not name, the following remarks:—"In a polished state dancing and singing are two arts; but in the bosom of the forests, they are almost natural signs of concord, friendship, tenderness, and pleasure. We learn under masters to command our voice, and move our limbs in cadence: the savage has no other instructer, but his own passions, his own heart, and nature. What he feels, we pretend to feel: the savage, therefore, who dances and sings is always happy." To these views we totally demur. What do they assume, but that the savage state is the natural condition of the human race? A civilized state of society, according to this notion, has been superinduced on a more primitive form, and must be considered a catastrophe wherever it obtains. Had we been left to ourselves, our songs would have been the free and spontaneous manifestations of our joy, and our joy would have been far more abundant than it now is! Whoever can adopt such views as these had better return to the savage state, and become an inhabitant of the forest and the wilderness; and if man be merely an animal, irrational, unaccountable, and destined for no higher state than the one he occupies at present, it might be well. But if he is an immortal being, if the Creator has designed him for the bliss of heaven, if he is to become the companion of angels and an inheritor of God himself, then must the condition in which he is found, amid the glens, the mountains, and the rocks of Africa, be one into which he has degenerated, and from which he must be raised by the lever of the Gospel.

"The savage when he dances and sings is always happy;"—and so is the hart that bounds across the plain, and the bird that towers aloft upon the wing: and what is the difference between the happiness of the one and of the other? It is animal in both cases, not intellectual, not spiritual.

Christian Missionaries adopt principles opposite to these. They do not believe that the savage is happy in the sense in which the term should be applied to man. Hence, in

Fort-Beaufort, as elsewhere, we have established schools, and have brought into operation the various appliances of the Gospel, not only for the benefit of the European residents of the town, but with a view also to the instruction and elevation of these wretched outcasts of mankind. Upwards of two hundred of the Fingoes now attend the sanctuary on the Lord's day, of whom thirty have received the rite of Christian baptism, and become consistent members of the church. Our European congregation in Fort-Beaufort is likewise one of considerable interest. It is often partly composed of soldiers, over the conversion of several of whom we have had occasion to rejoice. During the very short period of our sojourn in this Circuit, I ministered frequently both to the native congregation and the English, and though sometimes amidst much discouragement, yet not without indications of the presence of the Holy Spirit, giving "testimony to the word of his grace."

Our appointment to Fort-Beaufort was only temporary. We were directed by the District-Meeting to remove to Bathurst; whither, in the course of two or three months, we went, leaving behind us, in a quiet and secluded cemetery, the remains of our first-born child.

CHAPTER IV.

BATHURST AND LOWER ALBANY.

The village of Bathurst.—Locations of the British settlers.—Romantic prospect.—Clumber.—Native Missionary Institution.—Sabbath-day scene depicted.—Baptism of native converts.—Romish Missions in Africa.—Success of Protestant Missions.—John 'Ncapai, a native Missionary.—Anecdote.—The Cowie-bush.—A flight of locusts.—Their ravages described.

BATHURST is a scattered village, containing a very small population, but deriving importance from its being one of the principal settlements of Lower Albany,—a tract of

country previously alluded to, exceedingly beautiful and picturesque, and not unworthy of being designated the garden of the eastern province. The village was originally selected by Sir Rufane Shaw Donkin, as the seat of Government for the British emigrants; and, with this object in view, a spacious Drosdy-house was erected at considerable expense; but ultimately Lord Charles Somerset gave the preference to Graham's Town, which became, in consequence, the capital of the district.

Within a circle of ten or fifteen miles round Bathurst are numerous locations of the settlers of 1820, who, notwithstanding the frequent aggressions of the Kaffirs, whom they adjoin, and many other obstacles to their progress and prosperity, are, with few exceptions, living in circumstances of ease and comfort. They have brought into cultivation some hundreds of acres of land, which, without irrigation, produces excellent crops of oats, maize, pumpkins, and potatoes. In several instances, large fields, the soil of which proves remarkably rich, have been rescued from the forests; the trees having been cut down, and their roots drawn out of the earth. The fundamental rock of this part of the country is a red quartzose sandstone, upon which lies a conglomerate stratum, consisting of the *débris* of the parent rock; next to which are tertiary deposits of marl and limestone rocks, extending from the coast upwards, a distance of several miles. It has been observed by Mr. Bain, that "in all the sandstone districts of the Colony, the water is pure, but the grass is sour; whereas in those districts where argillaceous rocks prevail, the water is brackish, but the grass is sweet. For this reason, the tracts where clay predominates are greatly preferred for breeding sheep and cattle." The neighbourhood of Bathurst, therefore, is not adapted for sheep, nor do cattle thrive so well as in other parts of the country: indeed, the greater part of Lower Albany is best fitted for agriculture; and some parts of it have been found suitable for the growth of cotton.

Our first habitation at Bathurst was a cottage with two rooms; but afterwards we obtained a more suitable

residence, which was situated on a hill, and commanded one of the most beautiful and romantic prospects in the neighbourhood. In the distant horizon was the Indian Ocean, on the bosom of which, when the air was clear, we could see the ships that passed; and the roar of whose waters we could hear distinctly, as they dashed upon the shore. On the immediate coast was a range of sand-hills, which have been washed up by the sea, and through the lapse of years have become remarkably lofty and extensive. Thence to the left was a rich champaign country, covered with grass, which, except in seasons of drought, was ever fresh and green. On our right was the Cowie forest, extending from the mouth of that beautiful river as far as the eye could reach; and almost immediately opposite us, and forming the foreground of the landscape, was the Episcopal church, together with several habitations, all neatly whitewashed, giving to the scene something of the charm of an English hamlet. The principal part of the village stood in the valley below, embosomed in the most luxuriant foliage.

> "Majestic woods of ever-vigorous green,
> Stage above stage, high waving o'er the hills;
> Or, to the far horizon wide diffused,
> A boundless, deep immensity of shade:
> Here lofty trees to ancient song unknown,
> The noble sons of potent heat and floods
> Down-rushing from the clouds, rear high to heaven
> Their thorny stems, and broad around them throw
> Meridian gloom."

My Circuit was extensive, and included several small chapels erected by the settlers, to which they were accustomed to repair on the Sabbath in waggons, or on horseback, for the worship of that God whose presence was as manifest in the solitudes of Africa as in the crowded cities of their father-land. I usually rode from eight to ten miles on the Lord's day, preached twice or thrice in one or other of these little sanctuaries, returned home to Bathurst, and there preached again in the evening. The labour was severe, but the work was often pleasant, though, owing to the scantiness of the

population, my congregations were but small. In connexion with our chapel at Clumber (one of the settlements) a day-school was established for the benefit of the children of the settlers, who, but for such institutions, must have grown up in ignorance and vice, and have ultimately become as barbarous as the native tribes themselves. The Colonial Government of the Cape appropriates annually several thousand pounds for educational purposes; and schools thus supported are now rising up in various parts of the Colony, which promise to become an inestimable blessing to the entire community. This school was partly supported by these means.

At the distance of two or three miles from Clumber, in a rather wild-looking spot called Trap's Valley, is one of our Native Institutions, established with the view of locating some of the coloured inhabitants of the country, and of thus bringing them under the influence of religious instruction, and inducing them to cultivate habits of industry. Indolence is one of the most prominent features of the native character; and the disposition to a nomadic life—to roam about from place to place—is calculated to strengthen it. Give the native a homestead of his own, let him possess a fixed and permanent abode, and let him at the same time be taught to worship God, to fear and love Him, and you may cherish the hope that he will soon throw off his dissolute and idle habits, and will set himself to the task of improving his condition. The experiment is being tried, and not without considerable success. There resided on the Institution now referred to a number of Fingoes. Each family was required to erect for itself a neat square cottage, and had allotted to it a portion of ground for cultivation, having also the right of pasturage for a certain number of cattle. The cottages were very much superior to the native huts; and, though only constructed of wattle and daub, presented a very neat appearance, the whole of them forming three sides of a square. In this little hamlet I occasionally preached on the week-day, usually in the open air, the inhabitants leaving for an hour their accustomed employment to hearken to

the word of life. On the Sabbath they attended the chapel at Clumber, taking their seats at one end of the building, whilst the English congregation occupied the other. At the close of the English service I usually addressed them, having for my Kaffir interpreter on these occasions a little Fingoe girl, twelve or fourteen years of age, who had been instructed in our Sunday-school, and who spoke the English language as fluently and correctly as she did her own. The aptitude of many of the native children for learning languages is remarkable.

It was most gratifying to witness, on the morning of the Lord's day, the life and animation, together with the sacredness and solemnity, which prevailed in that African glen in which our chapel stood. In different directions were seen groups of English settlers coming from a distance of several miles to worship God in his holy sanctuary; and in one direction the inhabitants of the native village, all decently clad, and with Hymn-books or Testaments in their hands, to present their homage also to the Father and the Lord of all. Nor could the heart of any Christian be unmoved at the sight which presented itself when the congregation was assembled. There, white and black, Europeans and Africans, were united together in the worship of the same God, and occasionally celebrated together the sacramental supper of their common Lord. No distinctions of caste were known; for the apostolic principle was recognised, "By one Spirit are we all baptized into one body;" and, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Several of the coloured people were members of the church, and exemplified in their lives the spirit of the Gospel; and several others were catechumens, preparatory to their receiving the rite of baptism. Six of the latter, having given satisfactory proof of the sincerity of their repentance, and having renounced their heathen customs and superstitions, presented themselves before the congregation one Sabbath morning as candidates for admission

into the bosom of the church. They had been taught that baptism was the rite of initiation into the fold of Christ, and the sign of that "inward spiritual grace," the regeneration of their nature, which on the exercise of their faith in Christ they would obtain; but they were not instructed to believe that baptism would operate as a charm to expel the principles of evil from their hearts: to inculcate such a doctrine upon the Heathen, among whom amulets and enchantments are so popular, would necessarily produce effects the most pernicious. During the service they came and stood before the pulpit. I addressed them for a few moments; and, having proposed several questions to them, which they answered with considerable emotion, I baptized them with water in the name of the Holy Trinity, whilst tears chased one another rapidly down their sable cheeks, and the whole congregation gave thanks on their behalf. One of them, a female, obtained a few days after a sense of the forgiveness of her sins, and was filled with joy and peace through believing.

Such occurrences are not unfrequent. It is true, we do not number our native converts by thousands; for ere we admit an individual to baptism, we require him to give evidence of the genuineness of his repentance, and, if he has been living in a state of polygamy, to put away all his wives save one; and nothing but the elevating principles of the Gospel will enable him to do this, or to bear the amount of obloquy and persecution to which the renunciation of Heathenism will expose him. I believe it would be perfectly easy to persuade Kaffirs and Bechuanas to receive the rite of baptism, if they might retain their heathen practices; and we could make converts by wholesale, as Romish Missionaries have often done, and then proclaim the country christianized. But this is not our plan. Notwithstanding, we have every year to record, on almost all our Mission stations, the addition of a few to the Redeemer's fold; and there is needed only a more extensive proclamation of the Gospel, and a larger measure of spiritual influence, to secure the accession of thousands more. The results of Romish Missions in Africa bear no comparison

with those of Protestant Missions. It is stated by Dr. Tams, a German, who visited the Portuguese possessions in South-Western Africa, in the year 1841, that since 1491 "the kingdom of Congo has not only made no progress in civilization, but has even broken off all connexion with Europe and European colonies on the coast. The churches that were then built were pulled down, the Priests murdered or expelled, and the supposed converts again returned to the worship of their fetishes. It is only on the coast that Portugal still possesses some few trading-places. The so-called baptized Christians living in and about Loanda, are far, very far, inferior to the people of Ambriz. In general, they have gained nothing by Christianity, except the name of 'Catholic,' of which most of them are very proud; while, at the same time, they continue to worship their fetishes, as I have had frequent opportunities of witnessing in Benguela and Loanda."* It is certain that Popery will not renovate the world. But I appeal to the enlightened colonists of the Cape; I appeal to unprejudiced travellers who have visited that country; I appeal to the unexaggerated reports of our Missionary operations, the truth of which none of our opponents have been able to disprove; whether Protestant Missions do not bid fair to renew the moral aspect of South Africa. I admit that the process is at present a slow one; and that few of the Heathen, comparatively, have as yet experienced the elevating and sanctifying power of the Gospel; for hitherto our work has been that of preparation, of ploughing up the fallow ground, and casting in the seed; but already a sufficient earnest has been given to assure us that the harvest that shall be hereafter gathered in, will be copious and abundant. It has been recently affirmed, indeed, by a person who resided for a short period in the Colony, and who appears to have made himself fully acquainted with the semi-infidel phraseology so popular in some quarters, on the subject of Christian Missions, that the natives who

* Visit to the Portuguese Possessions in South-Western Africa, by G. Tams, M.D., translated from the German by H. Evans Lloyd, Esq., vol. ii.

reside on our Missionary Institutions are invariably worse than others, and that these Institutions are places of refuge for the idle and abandoned, who will not work. That individuals of this class occasionally repair to them, is probable; but let the judicial records of the colonial courts reply to the question, whether the stated residents of our Mission villages are deserving of the stigma thus cast upon their character. Seldom, if ever, have any of them been justly charged with a breach of the public laws, their conduct generally being most exemplary, and, considering their former ignorance and degradation, worthy of the highest praise. During the seven years of my residence in the country, I never heard, so far as the best of my recollection serves, of one individual belonging to our Native Institutions being arraigned before the courts of law. Persons of abandoned character may resort to our Institutions; but the regulations which are enforced will not permit them to remain there.

The residents of the Trap's-Valley Institution were under the charge of an individual named John 'Ncapai, who was considered their Captain, (*Inkosi,*) and sustained the offices of Local Preacher and Class-Leader. He belonged to the Fingoe tribe, and was a truly pious man. His disposition was so mild, and his manners were so agreeable and soft, that it could scarcely have been supposed he was ever connected with a savage race. I had frequent intercourse with him, and was often struck with the cheerfulness of his looks, and with the happiness, depth, and fervour of his piety. Intelligence lighted up his countenance, charity beamed in his eye, and religion guided his steps. With what simplicity and earnestness would he often pray! It is one of those phenomena which the philosophy of this world cannot explain, that even the most illiterate and degraded of mankind, when born again of the Spirit, can address their petitions to the throne of God, with a degree of propriety which the most eloquent cannot command. I have heard Kaffirs, Fingoes, and Bechuanas plead with the Most High in such a manner as that it would have been almost impossible even for the sceptical to deny that they

were partakers of heavenly influence. Such were the prayers of John: they rose on the wings of simple faith; and, Fingoe though he was, entered, doubtless, into the ears of the Lord of sabaoth. After preaching one Sabbath, I was riding home through a bushy path not far distant from the native village, when my horse suddenly started, apparently at the sight of some object in the bush. On advancing a few paces, I perceived John 'Ncapai and some of his friends engaged in the worship of Almighty God. They had left their habitations, and retired to a secluded spot to sing, and read, and pray,—a practice of which the Christian natives are extremely fond, and quite in accordance with the joyful spirit of the Gospel.

John was accustomed early on the Sabbath morning to visit the scattered kraals in the neighbourhood; and, during the week, he would sometimes take a long journey, for the purpose of making known to his fellow-countrymen the glad tidings of the grace of God. He was, in fact, a native Missionary; and, in consideration of the time he spent in his efforts to do good, he received from the Society a small annual stipend. He was a shrewd and observant individual. During one of our District-Meetings, held in Graham's Town, he went to the General Superintendent, the Rev. W. Shaw, and said, "I have come to ask if I am to have a new station this year." "Why, John," was the reply, "are you not happy and useful where you are? why should you wish to remove?" "Yes," he said, "I am happy; but then I see that the Missionaries do not always remain in one place; that they remove from one station to another: and I think it is time that I should do the same; for I have been amongst these people long enough, and have told them all I know." His request could not be complied with; and, on the case being explained to him, he was quite willing to remain. Since that, however, he has been removed to another station; from one of toil, to one of rest; from one on earth, to one in heaven. During the recent war, whilst, with several of his people, he was in charge of a number of cattle, a body of Kaffirs rushed upon him and killed him, wounding also three of his companions,

and sweeping the cattle away. His remains were found and buried by a party of English settlers, who, at the risk of their lives, went in search of them. One of the three that were wounded, afterwards died of his wounds, and was committed to the grave in the burial-ground attached to the church at Bathurst, the Rev. J. Barrow, the Clergyman, reading the usual service for the Christian dead.

In company with a friend, who was acquainted with the path, I one day rode through the dense recesses of the Cowie forest. What a scene presented itself! No description can give the reader an adequate conception of the extent and variety of the vegetation through which we passed. We had to wind our way through a track made by elephants, with which the jungle formerly abounded, and were obliged frequently to dismount, and lead our horses, the branches of the trees being so thick and overspreading as to forbid our progress in any other way. I was astonished at the opulence of nature's productions, and that she should have chosen these unpeopled solitudes in which to put forth such rich beauties. Plants of every form, and flowers of every hue, presented themselves before us, whilst trees of majestic growth towered above our heads, and sheltered us completely from the rays of the sun. The *spekboom*, the *cactus*, the *euphorbia*, and the *strelitzia*, were most exuberant, together with various species of the geranium, the aloe, the jasmine, and a vast number of parasitical plants and creepers, peculiar to exotic climes. The very tops of the trees were covered with a beautiful pea-green moss, which hung from their branches almost to the ground in rich festoons. Animal life was likewise abundant. Of the insect tribe the varieties were infinite. Of birds, the lory, the turtle-dove, and the loxia, beautiful but songless, were exceedingly numerous. Many of the smaller kinds of monkeys also inhabit the bush, as well as the baboon; and a curious creature is here met with, called the ratel, (*ratellus mellivorus*,) something like the badger, having long claws, with which it digs into the earth for food. Though the lion and the elephant have not been

recently seen or heard in these localities, the straand wolf, or hyæna, which is very injurious to the farmer's flocks, is still an occupant of them; and the wild dog also, which is most destructive to sheep, finds a dwelling here. We were not molested by any of these animals; for in the day-time they seldom make their appearance. I thought the bush would prove interminable; but, after pursuing our course for a distance of several miles, we at length emerged on the opposite side, our horses immediately bounding over the open plain, as though rejoicing on their escape to light and freedom.

"Nature," observes Heeren, "seems to have destined Africa for her mysterious workshop: there peculiar races of men are formed; there the larger species of savage beasts, inhabitants of the desert, wander in safety; there a vegetable creation arises, the first glance of which tells us that it belongs to a distant and unknown region of the world." The exuberance of animal and vegetable life cannot but strike the beholder with astonishment, and greatly enlarge his conceptions of the amazing skill of the Creator. I was one day in a distant part of my Circuit, when a flight of locusts, which I had observed some time upon the wing, alighted on a field of Indian corn, several acres in extent. The effect produced was marvellous beyond conception. It was the first time I had witnessed the ravages of the insect; and never did the beauty, force, and truthfulness of the Prophet Joel's description of God's "great army" present themselves so vividly before me as at that moment. In the space of fifteen minutes, the crop, which was nearly ready for the sickle, was totally destroyed, the stalks being stripped of all their heads and leaves, and left completely bare. The flight was comparatively a small one, but small as it was it ruined the prospects of the proprietor of the field; and, after performing the work of destruction here, it rose again upon the wing, and proceeded onward, probably to alight elsewhere, and spread desolation in its track.

This remarkable creature belongs to the Linnæan order *hemiptera*, and the species *gryllus*. It is similar in form

to the grasshopper, but its colour is usually red or brown. It has two pairs of wings, remarkably light and transparent, and six legs, two of which, however, may be considered as hands or arms; so that Moses, who assigns to it but four feet, (Lev. xi. 22,) is correct. Its visits are periodical, and, it would seem, from several data which have been collected, less frequent in the Cape Colony now than formerly; the larger swarms, at least, only making their appearance once in fifteen years. It has been supposed that Ethiopia is the great cradle of locusts; but those which infest the Colony are probably bred in the deserts of the interior beyond the Garriep, or Great Orange River. Those that fly are borne upon the air by the north or north-east wind, and often come in clouds so thick and dense as to eclipse the rays of the sun, and cast a deep broad shadow on the earth. A column of them sometimes extends over a space of several square miles. I once rode through one in Kaffraria two or three miles in length, my horse being greatly annoyed with the creatures striking his head, and I myself often receiving a rather smart blow upon the face. Whilst the sun is up they usually continue on the wing; but towards evening they alight, and then the entire face of the country is thickly covered with them; every tree, and every branch of every tree, every herb, and every blade of grass, being occupied; when instantly the work of devastation is begun, all nature seems in motion, and a rustling noise is heard "like the noise of a flame of fire that devoureth the stubble." Nothing in the shape of vegetation escapes their rapacity. The trees are stripped of their foliage, and the branches of their tender bark. Plants and flowers are destroyed, and their beauty wastes away. "The land is as the garden of Eden before them, and behind them a desolate wilderness."

When a flight is seen approaching, the farmer attempts to prevent its alighting on his grounds, by kindling fires of grass and stubble, the smoke of which, rising in large volumes, will sometimes deter its approach. Several persons will at the same time be employed in cracking the long waggon-whip used in the country, in order to frighten the

THE COWIE RIVER, ALBANY SOUTH AFRICA.

enemy by noise. The most destructive species,* however, are the larvæ, or young insects, devoid of wings, and called by the Dutch *voet-gangers*, because they walk or leap. Troops of these proceed along unchecked in their course by any obstacle whatever. They will even rush into a fire, until it is extinguished by their numbers. They will cross a stream of water, the foremost of them forming a bridge, over which the rest will pass. "They run upon the wall, they climb up into the houses, they enter in at the windows like a thief." An Independent Minister in the Colony was preaching one Sabbath morning, from the second chapter of Joel, when a large number of locusts poured into the chapel through the open windows, thus furnishing an illustration of his subject of the most impressive kind. To destroy this species of the insect the farmer turns out flocks of sheep and cattle, by which thousands upon thousands are trodden to death.

Every creature of God is good, and is designed to answer some useful purpose. Even the locusts, destructive as they are, must be considered, on the whole, a blessing rather than a curse. They have been called "the scavengers of nature," "clearing the way," says Sparman, "for the renovation of vegetable productions which are in danger of being destroyed by the exuberance of some particular species, and are thus fulfilling a law of the Creator, that of all that he has made should nothing be lost. A region that has been choked up by shrubs and perennial plants, and hard, half-withered, impalatable grasses, after having been laid bare by these scourges, soon appears in a far more beautiful dress, with new herbs, superb lilies, fresh annual grasses, and young and juicy shrubs of perennial kinds, affording delicious herbage for the wild cattle and game." They also furnish food to many of the natives,

* Not less than ten different words are employed in the Hebrew Scriptures, to designate the locust. Bochart, Credner, and others, have attempted to show that each of these words denotes a different species of the insect; but this position is untenable, as several of the words are used interchangeably. See Hengstenberg's Christology, vol. iii., notes on Joel.

who esteem them a luxury, gather them in sacks, and prepare them for eating, first by boiling, and afterwards drying them in the sun. The taste is said to be similar to that of shrimps. Nearly all kinds of animals also prey upon them, and the locust-bird, (*passer gallinaceus*,) which Barrow calls a species of thrush, follows them in numbers not less astonishing than that of the insects themselves. The Turks affirm that one of these birds eats a thousand locusts a day. Thus an antidote is provided for the evil: and it may be added, that as the winged locusts cannot fly against the wind, myriads of them are carried into the sea, where they become food for the finny tribes, or are cast dead upon the shore by the returning tide.

CHAPTER V.

GRAHAM'S TOWN.

Origin of the town.—Its peculiar character.—Nature of our work.—Progress of Wesleyan Methodism.—The Fingoes: their history.—Liberation from bondage.—Missionary Fingoes.—Native chapel.—The Liturgy.—Mode of addressing a native congregation.—Divine influence.—The Chief Kama.—Christian liberality of native converts.—Educational efforts.—Importance of the Mission-schools of Graham's Town.—Their influence on the interior tribes.

Early in the year 1842 we removed to Graham's Town, where I succeeded my friend, and former fellow-student at Hoxton, the Rev. John Richards, and where I had the privilege of being associated with the Rev. William Shaw and the Rev. William B. Boyce, and, during the second and succeeding years of my residence in the Circuit, with the Rev. Henry H. Dugmore. I mention their names because of the honour in which I hold them as fellow-labourers in the vineyard of the Lord, and because of the advantages I derived from their counsel, society, and prayers. How greatly would the minds of Christian Missionaries be sustained, if, in every place, two at least could

labour together, mutually assisting and praying for each other! But nearly all our stations in South Africa (and the remark applies to the Mission-field in general) are supplied with only one Missionary, who, in many instances, is separated from his brethren, by a distance of from fifty to sixty miles, and can seldom, therefore, enjoy the privileges of communion with them, or obtain that aid which his circumstances require. In the Colony, the disadvantages of this system are not so greatly felt; but in the interior they often press severely, both on the Missionary and on his work. The attention of the directors of our Missionary Societies should be turned, as soon as possible, to this question; and plans should be adopted for the appointment of, at least, two Missionaries to every station, situated among heathen tribes.

Thirty years ago, the spot on which Graham's Town is built was comparatively a barren waste. It received its name from Colonel Graham, the Commander of the British troops, in one of the earlier wars with the Kaffir tribes; a man who bore a very high character, and to whose memory there is a cenotaph in the Episcopal church, which states that he taught the Hottentots religion and morality, and made them active and efficient soldiers. From a military fort of the very humblest character, the town has gradually extended and increased, until it has become equal in size and respectability to some of the smaller towns of England, having a population of six or seven thousand souls, and commanding a trade in the produce of the country of the most flourishing and valuable description. Some travellers have spoken of it with contempt; but, I think, unjustly, especially if we consider the circumstances under which it has risen up, and the comparatively short period that has elapsed since it was first occupied by civilized man. It may be said to owe its existence chiefly to the British settlers of 1820, whose enterprise, industry, and perseverance have already been crowned with a very rich reward, and, but for the aggressions of the Kaffir tribes, would by this time have rendered the Eastern Province one of the most valuable colonies of the British Crown.

The town stands in a basin formed by a range of lime and sand-stone hills; among some of which iron pyrites are abundant, attracting often the electric fluid, which, in consequence, sometimes proves fatal to cattle, sheep, or horses, grazing in the neighbourhood. It is distant from Cape-Town upwards of four hundred miles, from the borders of Kaffraria thirty, and from the sea-coast, in a direct line, twenty-five. No river flows through it, except one of the branches of the Cowie, which is a mere streamlet; so that all the transport to and from the town is effected by land-carriage, and that of the most tedious kind. Our merchants at home would not have patience to wait for their goods, as the merchants here must do. They would imagine that the world was about to stand still, and trade and commerce to be utterly ruined. A bale of goods will sometimes be as long in getting from Port-Elizabeth to Graham's Town, as it was in crossing the ocean, so great is the unavoidable delay before it can be forwarded, and so tedious the transit across the country of the waggon in which it is conveyed. The construction of a railway from Cape-Town has been talked about; nor would it, I presume, be at all impracticable, considering that by tunnels, viaducts, and bridges, all kinds of difficulties are overcome; but the chief obstacle arises from the want of capital. Perhaps fifty years hence, should the Colony continue to flourish, the scheme will be seriously entertained; but at present the grand object must be to improve the ordinary roads.

The principal buildings of Graham's Town are the Episcopal church, a most unsightly structure in the middle of the main street, the Baptist, Independent, Roman Catholic, and Wesleyan chapels, the court-house, library, and barracks, the latter erected by the Government at considerable expense. Many of the private stores and dwellings are beautiful and costly; and, being all plastered or stuccoed, present an appearance remarkably light and pleasing. In the earlier part of the day the town is constantly alive. Numbers of waggons laden with the produce of the interior, or with merchandise from England and other parts of the world, are observed in every direction. The move-

ments of troops also occasion considerable interest. Military bands parade the streets, always headed by a number of half-wild Hottentots, dancing to the music, in the most grotesque and ridiculous manner. Now and then, too, you are favoured with the visit of some Kaffir Chief, making his entry on the back of an ox or of a horse, clad in a filthy blanket or kaross, and accompanied by a retinue of half a dozen wives, and several counsellors or *amapakati*. More stringent regulations are necessary in reference to the natives, both for their own sakes, and for that of the order of the town. It is an outrage on society that they should be permitted to appear in the Colony, unless they are properly clothed; and were a law of this kind enacted and enforced, it would have the effect of inducing them to procure European apparel, as many of them have already done.

Our work in this Circuit very much resembled that of a Circuit in England, in addition to that which is peculiar to a strictly Missionary station. The English chapel, which was erected by the inhabitants in the year 1832, is capable of seating eight hundred persons, and is crowded on the Sabbath by attentive worshippers. It is the second chapel built by the Wesleyans in Graham's Town since the arrival of the settlers in 1820; and, having become much too small, a third is now in course of erection, the foundation-stone of which was laid by Mrs. Shaw on the 10th of April, 1845, and which, but for the recent war, would ere this have been completed.

The progress of Wesleyan Methodism in Graham's Town has kept pace with that of the town itself. From a mere handful of members, who met together in a carpenter's shed, the church has multiplied to four hundred and thirty, whilst numbers have been continually drafted from it, and have gone to reside in different parts of the country. Other denominations of Christians have also flourished, and Zion is still extending her borders, and diffusing far and wide the blessings of the Cross. Is she not destined to embrace within her arms the whole of the continent of Africa? Yes; and through the instrumentality of Christian

emigrants, whom, perhaps, necessity drives from their father-land, will she be aided in the accomplishment of her evangelistic work. Our churches at home may lament, that, through the pressure of the times, many of their members, whom they have nourished and brought up, are taking their departure to distant lands: but let them not be discouraged; these individuals, if truly Christians, are carrying with them the torch of truth, the savour of religion, and the word of God; and they will spread the tidings of salvation in those regions far beyond, to which an all-wise Providence directs their steps.

But it is to the native department of our work that I would invite more special attention. In the suburbs of the town, there is a considerable native population, chiefly of the class designated Fingoes. These people are the remnants of several once-powerful tribes, that resided far in the interior, to the north-east of Port-Natal, in a country contiguous to that of the Zulus, the most warlike and terrible of the Kaffir tribes. Their national names, which they still retain among themselves, (that of Fingoes, which signifies "bondmen," having been given to them by the Kaffirs,) are the *Ama-Zizi*,* or "people that bring;" the *Ama-Hlubi*, "the people that tear;" the *Aba-Shwawa*, "the people that revile;" the *Ama-Bele*, "the people of mercy;" the *Aba-Sekunene*, or "right-handed people;" and the *Ama-Gobizembi*, or "axe-benders," &c., &c. Between twenty and thirty years ago, that portion of South Africa inhabited by these tribes was visited by the scourge of war. Chaka and Matawan, Chiefs of the Zulu nation, having overrun the country in the neighbourhood of Delagoa-Bay, proceeded to devastate the territory still further to the west and south-west, and, falling upon the above-named tribes, swept off their cattle, burnt their houses, and drove them into the wilderness, a prey to famine and to death. The progress of the warriors was

* Some observations are made relative to this tribe by Thompson. (Travels, vol. i.) They appear to have dwelt on the banks of the Mapoota River, which empties itself into Delagoa-Bay, south lat. 26°. 20′.

like that of a flight of locusts, and in every direction desolation followed in their train. The poor Fingoes suffered miseries incredible. Thousands of them fell before the assegais of their enemies, and thousands more perished in their flight, for want of food. The track over which they travelled is to this day strewed with their bones, which lie bleaching in the sun, and which tell a tale of woe that would melt the hardest heart. "It was affecting," observes the Rev. William J. Davis, "when, not long since, they were assembled by the Missionary (at Fort-Peddie) to consult as to some plans for the more efficient education of their children, to hear them say, 'Yes, we have children; but they are few, and very young. Time was when we had many children; but we had the pain of seeing them fall by the spear, the devouring flame, and the ravages of hunger. Our elder children, therefore, are no more; but those born since our arrival here must be educated: they are a new generation; let them be taught those things now proposed.'"

Chaka was one of the most cruel and despotic Chiefs that ever attained to dominion in South Africa. He could bring into the field about fifteen thousand warriors. Among his own people his word was law, and the terror of his name caused him to be obeyed. He would condemn hundreds to execution out of mere caprice; and his orders would be faithfully fulfilled. "The misery inflicted by the wars of this barbarian upon the Kaffir and Bechuana tribes," says Mr. Thompson, "is incalculable, and is far from being confined to the massacre and destruction directly occasioned by his arms. By plundering and driving out the adjoining nations, he has forced them to become plunderers in their turn, and to carry terror and devastation throughout the remotest quarters of South Africa."* It is seldom that the despot dies a natural death. Chaka was assassinated by his younger brother, Dingaan, who, on assuming the Chieftainship, became equally tyrannical; and, in his turn, met with a similar

* Travels in South Africa, by G. Thompson, Esq., vol i., p. 359.

fate; when Panda, the present Chief of the Zulus, rose to power. Who can describe the miseries of Africa? In a state of hostility one with another, have the Hottentot, Kaffir, and Bechuana tribes been living, perhaps for ages; nor can any conception be formed of the amount of wretchedness which their wars with each other have originated. The pen of the historian has not chronicled one-tenth of the calamities of war in Southern Africa. Could they be related, they would form a narrative even more appalling than that of some of the most deadly national conflicts of ancient or of modern times; for, of all wars, those of savage tribes are generally the most terrible; wars of almost utter extermination,—men, women, and children being often slaughtered without mercy. But the standard of the Cross, which is everywhere the sign of fraternity and peace, has been planted in the land; and already its influence is beginning to be felt, insomuch that these intertribal conflicts are becoming much less frequent; and, in several instances, the din of war has been hushed by the still small voice of the Gospel.

The tribes thus driven from their territory by Chaka, having rallied their forces, poured down upon the Bechuana and Griqua clans, like a sweeping rain; by the latter of whom, who were armed with guns, they were defeated, in a battle which took place at a distance from the town of Lattakoo, in the year 1823. These hordes were called by the Bechuanas "Mantatees," or Invaders. Their numbers were computed at fifty thousand. On their retreat before the victorious Griquas, they appear to have separated into two divisions, one of them taking a north-easterly direction, and the other proceeding southwards towards Kaffraria and the Colony. Upwards of one thousand of them are said to have entered the Colony in a state of extreme destitution, where they found a refuge, and became servants to the colonists; and another portion of them made their way into the territory of Hintza, the great Chief of the Amakosæ nation. Here they were received with apparent kindness. Hintza and his people professed sympathy for them. They were permitted to "sit down;" and now they

began to hope that they had found a resting-place and a home. But treachery and deceit are constant characteristics of savage life. Hintza, like another Pharaoh, made bondmen of them, calling them his dogs; and his people, to prevent their increase, used every means to injure and oppress them. For alleged crimes, of which they were innocent, their cattle were confiscated, their crops seized, and their daughters forcibly taken from their parents, and carried off they knew not whither. But at length the day of their liberty drew near. In the war of 1835, Sir Benjamin D'Urban having conquered the tribes on the colonial frontier, crossed the Kei, entered the territory of Hintza, and set the captives free. On the arrival of Sir Benjamin at Butterworth, the Fingoes, to the number of nearly one thousand, threw themselves on his protection, and became allies of the colonial forces. With their wives, children, and cattle, and such other property as they then possessed, they left the territory in which they had been enthralled, and, under the protection of the British troops, proceeded towards the Colony with songs of rapture and of joy. The multitude numbered two thousand men, five thousand six hundred women, nine thousand two hundred children, and twenty-two thousand head of cattle, covering a space of eight miles in length, and one and a half in breadth. The scene exhibited at the passage of the Kei is said to have been remarkably imposing. The bed of the river is low, and the banks on either side are steep and rugged. It was early in the morning when the cavalcade began to move. From the heights above was observed a long and continuous line of waggons, winding through the bushy path, from the beginning of the descent down to the water's edge. Hosts of Fingoes accompanied them on either side, driving herds of cattle and goats, the women and children carrying on their heads mats, baskets, skins, and bags of corn, all that they possessed; whilst many a mother had an infant slung at her back, whose little head was scarcely visible beneath the folds of the kaross in which it was enveloped. A veil of mist, now dense, and now more rarefied and clear, hung over the valley, and for a moment

or two obscured the scene, which again burst forth upon the sight, as the vapour cleared away. "The group passing the stream," says an officer who was present, "feeling their way with their sticks, as well as keeping their balance against the power of the current; the wading of children; the slow motion of the waggons; the plunges in driving the cattle; the timid bounds and rests of the sheep; and the slipping and falling of the goats, as they passed the drift; was truly a picture worth beholding. The scene was bounded on the opposite height by the white clouds that hung over the valley of the Kei, from which were seen issuing forth the advanced guard and the first of the waggons. The latter began to arrive at noon, and it was only with the close of the day that the last finished the journey."

It was undoubtedly a glorious deliverance. Sir Benjamin won no fairer laurels in the Peninsular campaigns than he won that day. To liberate the captive is a nobler work than to conquer an enemy in the field. The war of 1835 was in many respects calamitous, as indeed war must ever be; but this event in connexion with it, gave joy to many a bleeding heart. The liberated Fingoes were, shortly after their arrival, located in a tract of country in the ceded territory, and were declared British subjects, the principal Chiefs taking the oaths of allegiance to the British crown. Here many of them have been brought under religious instruction, and not a few have experienced the renovating influence of the Gospel. Their freedom from civil bondage has been followed by their freedom from the yoke of Heathenism and sin; and, lifting up their heads above their enemies round about, they can bear testimony to the fact, that whom the Son makes free, they are free indeed.

Considerable numbers of these Fingoes reside in various parts of the Colony; and in Graham's Town there are two large kraals or villages of them, one at the east of the town, the other at the west. Between these two villages there is a remarkable difference; the inhabitants of the former, who call themselves "Missionary Fingoes," being

accustomed to attend the Christian sanctuary, and having for the most part renounced the practices of the Heathen, whilst those of the latter, to whom, by way of distinction, the title "Government Fingoes" has been given by the others, are seldom or never seen at the school or chapel, and still retain their former habits. In the dwellings of the one may be often heard the songs of Zion and the voice of prayer: in the other, the silence of the midnight hour is often broken by the noise of a heathen dance. The indirect influence which the Gospel produces on the mind of the barbarian and the savage is invaluable. If in many instances it fails to convert, yet it corrects the habits, elevates the conceptions, and refines the passions of mankind. You will perceive in the Kaffir or the Fingoe, who attends the house of God, though he has not believed with his heart unto righteousness, an evident superiority to others, as though he had been cast in a different mould. You can see that conscience is at work. There are indications that the man is sensible of the truth of Christianity. He knows that there is a God. He is conscious that he has a soul. You can appeal to his honour, to his dignity, to his fear of retribution; and his heart will respond to such appeals. Thus it was with many of the "Missionary Fingoes." Some had embraced the truth, and were walking in its bright and cheering beams; others had not advanced so far, but, actuated partly by the example of the pious, and partly influenced by the instruction they had received, were evidently raised above their former state, ere the light dawned upon their minds, and the tidings of the Cross sounded in their ears. The results of Missionary efforts are not to be estimated by the number of conversions that take place. These may be comparatively few; but, meanwhile, other indications of good present themselves. Inquiry is awakened. Men begin to think. The dormant faculties of the mind are quickened. There is a noise in the valley of vision; the region is no longer one of unbroken silence; the bones of the dead begin to move.

Our native chapel was the one formerly occupied by the

in South Africa, to appeal to the judgment, conscience, and understanding. It is a mistake to suppose that a Kaffir cannot reason. He can, and sometimes most acutely, even on religious questions; and the soundest converts to Christianity are always those who have obtained the best acquaintance with its truths. We had several individuals united with us in church-membership, whose piety was remarkably intelligent, and who held the offices of Class-Leaders, Local Preachers, or Teachers in the Sabbath-school. With an excellent female, whose name was Hannah Nokwenti, I was often highly gratified. She was the Leader of a class that met in a room on my own premises; and though she lived at a considerable distance, she was ever at her post, in foul weather as in fair. Her class flourished considerably, and she gained accessions to it almost every month. At the conclusion of the service she would bring to me her book, and the money paid by her members, which she collected regularly; and the greater the amount the greater was her pleasure and her joy. Hannah was always happy. Her very countenance bespoke the Christian, and the excellence of her deportment was observed by all.

The spirit of liberality begins to manifest itself wherever the influence of the Gospel is experienced. On the minds of barbarians, Christianity produces the same effects as it does on those of the civilized and refined. It melts the icy selfishness of the heart. It enkindles the divine affection of benevolence. It expands the soul, and teaches it to feel for the wants and woes of others. You will nowhere meet with so avaricious a character as the Kaffir in his unenlightened state. His constant cry is *Basela, Basela!* "A present, a present!" whilst he himself will seldom part with anything, unless with the hope of getting something in return. But let this self-same Kaffir come under the influence of the Gospel, and he will readily contribute of his substance in support of it. The members of our native churches, both in Graham's Town and elsewhere, pay their class-moneys cheerfully, and many of them are likewise annual subscribers to the funds of the Missionary Society.

effect:—"Before you heard the great word, what did you know respecting God?" The reply would be, "We were dark, we knew nothing." "Did you not know that there is a God?" "No: no one told us of him." "By whom then did you think the world was made?" "We were stupid, we did not think at all!" "Did you believe that the rain-makers could bring rain?" "Yes." "Do you believe this now?" To this inquiry a hundred voices would answer, "No." "Who then sends the rain?" "*U-Tixo.*" (God.) Thus did it appear that the ignorance of the native tribes in relation even to the elements of religious truth was most profound. But light is now beginning to dawn. The Day-spring from on high hath arisen upon South Africa. Satan can no longer hold the dominion of the land in peace. His empire there, though mighty, has received a shock from the powerful battery of the Gospel, from which (if the churches that have sent forth their messengers be faithful in sustaining them) it cannot possibly recover. As yet, however, (for the whole truth must be told,) the noble warfare against barbarism in those regions is but just begun; and, instead of relaxing in the enterprise, we must prosecute it with still greater earnestness and zeal.

Ofttimes a considerable measure of spiritual influence seemed to rest upon the congregation. A Kaffir or a Fingoe thinks it unmanly to weep; but I have seen many weep,—some who were not Christians, but stout-hearted unbelievers, and had come to the house of God by chance. One Sabbath morning the power of God was specially manifested; and as I descended from the pulpit at the close of the service, the Christian Chief Kama, who was present, and who can speak a few sentences in Dutch, took me by the hand, and said, *Het is goed, Mynheer. Het is al te goed, Mynheer.* But it is not prudent to appeal much to the passions of such an audience. All semi-barbarous tribes are susceptible of very strong feelings, which, when highly excited, it is difficult to control. Hence, the Christian Missionary should use caution, and be careful, when addressing a heathen congregation such as he meets with

England seems destined, by the Great Ruler of nations, to carry the blessings of salvation to the world; and her Missionaries, together with her Christian emigrants, are the agents by whom the design may be accomplished. Nor does a finer field present itself for evangelical enterprise than Africa; vast regions of which are opening before us, both in the South and in the East; and numerous tribes of which are waiting for the light of truth.

CHAPTER VI.

KAFFRARIA.

Extent of the Albany District.—Sectional District-Meetings.—Extensive plain.—Mirage.—Beautiful scenery.—Emotions on entering a heathen land.—Geography of Kaffraria.—Chains of mountains.—Plains.—Rivers.—The Kei.—Natural history of the country.—Population.—Relative position of the tribes under the new law.—Claims of British Kaffraria.—D'Urban.—The Fingoe Mission.—Anecdote.—Use made of the Mission chapel.—Native dance.—Fort-Peddie: attack upon the garrison by the Kaffir tribes.—New plans for the benefit of the Fingoes.—The martyred Missionary.

I FIRST visited Kaffraria for the purpose of attending the Annual District-Meeting, in the year 1840, a short time after my arrival on the shores of Africa. The Albany and Kaffraria District is upwards of five hundred miles, from one extremity to the other; and hence, for the convenience of those Missionaries residing on the more distant stations, it was resolved, that the Meeting that year should be held at D'Urban, the nearest station in Kaffraria to the Colony. But, notwithstanding this arrangement, several of our brethren were obliged to perform a journey, some in waggons, and others on horseback, of from two to three hundred and fifty miles, and to be absent from their homes for several weeks. These are some of the difficulties connected with the working of so large a field of labour; to obviate which sectional District-Meetings have more recently been established, one in the interior of Kaffraria,

and another at Port-Natal; which will greatly tend to facilitate the operations of the Mission.

In company with the Revs. W. Shaw, J. Archbell, and several others, I left Graham's Town for Kaffraria, on the afternoon of a most brilliant day, in the month of March. Our path lay across an extensive plain, over which I have often travelled since, and have frequently observed that remarkable phenomenon called *mirage*. When I first witnessed it, I could scarcely be persuaded that there was not, at some distance before me, an extensive sheet of water, so perfect is the illusion to an unpractised eye. It occurs only under certain states of the atmosphere; and is occasioned by the refraction of the solar rays passing through the air, the density of which increases towards the surface of the earth. On reaching the end of the plain, a magnificent landscape burst upon our view. Considerably below us lay an extensive valley, in the midst of which was the thick jungle of the Great Fish River, and, extending to the right and left, a long line of willows, just discernible, marked the circuitous course of the river itself. Here and there could be seen a military tower or fort; and, stretching far away in the dim horizon, Kaffraria, the land of darkness, barbarism, and war, but the land of Missionary enterprise and toil, could be observed, at once awakening in our mind emotions of the deepest interest and sympathy.

Having crossed the Fish River, which at that time formed the boundary between the Colony and Kaffraria, we were at length beyond the confines of civilization, in the desolate regions of Heathenism and superstition. I cannot forget the sensations I experienced at that moment. An indescribable sadness affected my mind at the thought that I was now in a land where Satan had his seat, and reigned with almost undisputed sway. For though the light of the Gospel had penetrated these regions, it was comparatively dim and feeble, and the great majority of their inhabitants were still under the iron yoke of barbarism, and destitute of the ennobling blessings of Christianity. Can the true philanthropist set his foot in the territories of Heathenism, without sorrow, when he thinks of the wretchedness and

misery which must there prevail? It may do for sentimental travellers to talk about the innocence of the children of the forest, and to write glowing descriptions of their happiness and simplicity; but the Christian knows that these descriptions, however beautiful, are nothing but the productions of a poetical imagination, and that unregenerate man, wherever he is found, has no hope, being "without God in the world."

For the following sketch of the geography of Kaffraria, I am chiefly indebted to the Rev. H. H. Dugmore, whose intimate acquaintance with the country, and with the language and customs of the people, renders him an excellent authority in all such matters. Mr. Dugmore is the son of an English settler, and one of the fruits of the Wesleyan Mission in South Africa. Few, if any, are so thoroughly conversant with the Kaffir tongue as he is; and hence to him has been intrusted much of the work of translating the Scriptures, and of preparing elementary books for the use of the Mission-schools. Having resided several years in a part of Kaffraria, he is also well acquainted with the general character of the country.

The term Kaffraria has sometimes been applied to the whole territory lying between the Great Fish River and Delagoa-Bay; a territory of very considerable extent, embracing a line of coast to the Indian Ocean, of upwards of six hundred miles. But this country is inhabited by several different nations, distinct one from another, though all possessing the same physical characteristics, and all speaking nearly the same language. Farthest to the east, from Delagoa-Bay to Port-Natal, is the country of the Zulus; thence southward, to the Umtata, is the territory of Faku, Chief of the Amampondo tribes; and from this point to the Great Fish River, the country is properly designated Kaffraria. These two rivers form its eastern and western boundaries; the line of sea-coast its southern; and an irregular chain of mountains, running almost parallel with the coast, bounds it on the north. Its mean length is about two hundred and fifty miles, and its breadth one hundred and twenty. It is consequently thirty thousand

square miles in extent, or nearly the size of Scotland, which is estimated at thirty thousand five hundred miles. The tribes occupying it are called the Amaxosa and the Abatembu.

Of this tract a considerable portion, extending from the Fish River to the Keiskamma, and formerly known by the name of the "Ceded Territory," has, by a proclamation of the Governor, Sir Harry Smith, been recently annexed to the Colony, and called the division of Victoria, whilst the country from the Keiskamma to the Kei, has been also annexed to the British Crown, under the title of British Kaffraria, to be occupied by the various Kaffir tribes, "under such rules and regulations as Her Majesty's High Commissioner, or other Representative, who shall be the Great Chief of the whole of the said territories, shall deem best calculated to promote the civilization, conversion to Christianity, and general enlightenment of the benighted beings subject to her rule."* Nor has the general title of "British Kaffraria" only been adopted; but the country has been divided into several counties, to which the names, Yorkshire, Lincolnshire, Middlesex, and Sussex, &c., &c., have been attached; which, in course of time, will probably become familiar terms to the native inhabitants themselves. The wisdom, policy, and justice of these measures are, in the Colony, universally acknowledged; for experience, purchased at considerable cost, has proved, that the predatory disposition of the Kaffir tribes will never be effectually checked, whilst they are governed only by their own Chiefs, who either have little control over their people, or are themselves the instigators of the aggressions they commit.

Two distinct chains of mountains (one to the east, called "Fooboo's Mountains," from the name of a Tembu Chief, who resides amongst them; the other to the west, known as the Amatola range) are distinguishing characteristics of the physical geography of Kaffraria. Here some of the most magnificent scenes present themselves which a lover

* Proclamation of His Excellency Sir H. Smith, December 23d, 1847.

of the picturesque could wish to contemplate. In the winter season of the year, the summits of these mountains are capped with glittering snow; both in winter and summer, innumerable streams and silver springs gush forth from every nook; and noble forests, rich in valuable timber, clothe their sides, giving them an aspect of freshness and of beauty the whole year round.

Through some portions of the tract lying at the foot of these mountains I have myself travelled; and I still remember the emotions awakened in my breast, now of astonishment and awe, and now of calm delight, by the scenes on which I gazed. Occasionally some bold and majestic view would, as we journeyed, open before us suddenly; and much oftener might we have stopped to employ the pencil than our time would possibly admit. Yes, Kaffraria has its beauties. True, it is a wild and rugged country, nor has man done aught to change its aspect. You find it just as it has been formed by nature. Its forests are as dense as they ever were; its roads, if roads they may be called, almost as stony and impassable. No works of art, no remains of temples or dwellings, to indicate that it was once the abode of civilized man, anywhere present themselves. Nor, except on the Mission stations, are there any signs of modern industry. Here and there you fall in with a native *kraal*, or "village;" but all that it consists of is a few round huts, like large bee-hives, formed of the branches of trees, and grass. From all that is apparent, one would imagine that it possesses the same general features, and wears the self-same aspect now, that it did just subsequent to the deluge. But is not nature sometimes the most beautiful in her native garb? If in many instances the skill and taste of "the dresser of the field" have given to the landscape a more calm and gentle air, has he not in some cases robbed it of its grandeur, and left it comparatively tame and lifeless? I am not questioning the propriety and advantage of cultivating the land, clearing away forests, planting gardens, and erecting works of art; I could wish that there were an industrious and civilized population to do all this in Kaffraria; but, for scenes which

shall electrify the soul, and awaken in the breast a thrill of inexpressible delight, and call forth the highest admiration of the power and majesty of God, give me Nature as she is, among the mountains of the Himalayas, among the Alps of Switzerland, among the hills, the valleys, and the glens of Africa.

The principal rivers of Kaffraria are, first, the Keiskamma, (Ixesi,) and the Buffalo, (Iqonci,) which take their rise in the Amatola range of mountains, and, after pursuing a course of thirty or forty miles, empty themselves into the Indian Ocean. The mouth of the latter has been recently constituted a port, under the title of "East London;" several coasting-vessels having crossed the bar, and discharged cargoes on the banks with but little difficulty, to the great advantage of the colonial forces during the recent war. This fact is one of vast importance to British Kaffraria and the Colony. Hitherto, the entire coast of Kaffraria has been considered inaccessible; but, by the opening of this and other rivers, ports and harbours will be given to it, the result of which will be, that, in the course of a few years, trade and commerce will be established on an extensive scale, and the cause of Christianity and civilization rapidly advanced. "East London," says the Editor of the "Graham's Town Journal," "is the port of communication with the extensive country just annexed to the Colony, of which the mountains of the Amatola may be considered the base, the Orange River the apex. Taking King-William's Town and Shiloh as indicating the line in question, (the line from the coast northwards,) it will be seen to cut through the very centre of Amatola, the Kaffir's stronghold, a conviction of the impracticability of which has hitherto incited him to make his most daring inroads upon the Colony. Along this line all obstructions to communication may, it is said, be easily removed,"—"and thus one of the finest roads imaginable may be opened up to commercial enterprise, extending from the coast through the heart of Kaffirland, even to the tropic."

In addition to these rivers are the Kei (Inciba) and the Bashee (Umbashe). The latter, and the principal tributary,

the Umgwali, take their rise in Fooboo's Mountains, whilst the sources of the former are beyond Kaffraria, in the range designated the Storm-bergen; several other streams joining it in its course,—the Klipplaat, (Umweli,) the Sunxe, and the Kabusi, from the eastern side of the Amatola, and Kat-River Mountains; and the Tsomo, from the western portion of Fooboo's range. Towards its mouth it is by far the largest river of Kaffraria, and runs in a deep and inaccessible bed, through frightful precipices and dense forests of willows and acacias. In journeying through Kaffraria, you must necessarily cross this river; and I assure the reader, that, under the most favourable circumstances, it is no very easy task. First, you have to make your way down a steep and rugged road, upwards of a mile in length, which, if you are in a waggon, is almost enough to shake your frame in pieces, and, if you are on horseback, causes your steed to stumble so frequently, that you are at length compelled to dismount, and, dragging him after you, to scramble down as well as you are able. On reaching the bottom, the river itself, scarcely passable, presents itself before you; and with fear and trepidation you urge your horse into the stream, and may think yourself fortunate if you escape on the opposite side without a plunge into the water. You have then a hill to climb, as steep and rugged as the one behind; and as you look upwards, and attempt to trace the path, you are ready to conclude, that to gain the summit will be utterly impracticable. However, English and African notions of travelling are different things, and you soon learn better, and one by one the difficulties are overcome, until at length you reach the heights, and perceive, with gratification and surprise, that you have actually performed the feat. I confess I know not how the pass of the Kei is to be improved; but perhaps the day will come when some noble bridge will fling its arches over it, and give to the entire scene a new character and aspect.

Numerous smaller rivers are also met with in Kaffraria, of which the Beka, the Chalumma, the Gqunube, the Shixina, and the Inklonyane, are some of the principal. "The tides of the ocean," observes Mr. Dugmore, "flow for

several miles up these secondary streams, giving them the appearance of canals, and keeping them stocked with exhaustless supplies of fine fish." Many of these rivers are of such a nature, that they might be led out to irrigate the adjoining lands, the soil of which is generally rich and fertile, producing, when cultivated, exuberant crops of maize, millet, pumpkins, and potatoes. Industry and civilization are alone required to constitute Kaffraria an agricultural country, capable of sustaining a large and flourishing population.

In nearly all the larger rivers of Kaffraria, the sea-cow, or hippopotamus, takes up his abode, plunging in the water like the great leviathan, or browsing upon the herbage with which their banks are lined. This huge animal answers in some respects to the description of behemoth given in the book of Job: "His bones are as strong pieces of brass; his bones are like bars of iron."—"He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about." The inhabitants of the country have several methods of destroying it, such as digging pit-falls, fastening sharp posts into the ground, and attacking it with poisoned darts, which they attempt to plunge into its side. The flesh is esteemed a luxury; and on the occasion of the death of one of these creatures, numbers of the natives flock eagerly to the feast. The dense forests and ravines of Kaffraria are also occupied by the buffalo, the lion, and the elephant, together with many other beasts of prey; whilst more innocent creatures, large and small, such as the antelope of several kinds, the jerboa, and the hare, abound, and are often devoured by their cruel neighbours. Here, too, as in the Colony, several species of *reptilia* are found: the cobra-capella, the puff-adder, and the *boomslang*, (tree-snake,) the first of which is a very noxious creature; its bite occasioning the most dreadful paroxysms, which in the course of a few hours generally terminate in death. The boa-constrictor is also met with, especially in the neighbourhood of Natal. Happily, cases do not frequently occur, either in the Colony or Kaffraria, of persons being

mortally injured by these reptiles; which is the more remarkable in reference to the natives, as they usually travel bare-footed, and are therefore more exposed. An antidote for the bite of a snake has recently been discovered by a colonist, of which the basis is ammonia, and which has proved in several instances signally beneficial.

The entomology of Kaffraria is as rich as that of the Colony, as also are its ornithology and its botany. The country everywhere teems with life. The plains are dotted over with innumerable ant-hills, which at a distance look like flocks of sheep, but, on closer inspection, prove to be colonies of that industrious little insect, to which Solomon directs the sluggard for reproof. Among the birds with which we meet, are the crested kingfisher, the pouw, and the honey-guide, so called from its indicating to the traveller, by a very remarkable note, the locality of a nest of bees. The blue crane is occasionally seen; and a peculiar species of crane, called the secretary-bird, or serpent-eater, (*falco serpentarius,*) stalks about the country, preying upon snakes and other reptiles, the largest of which it will attack with boldness and great skill. The trees, plants, and flora of Kaffraria are similar to those of the Colony, and equally varied and beautiful. In general, the grass is plentiful and luxuriant, but, on the immediate coast, it is fit only for the larger kinds of cattle. I have ridden through portions of the country in which it was so high as to reach my horse's head, affording him a repast as he pursued his way.

Kaffraria is by no means over-peopled. The entire population of the territory we have described has been estimated at three hundred thousand souls; the Amaxosa tribes being calculated at two hundred and ten thousand, and the Abatembu at ninety thousand. The latter occupy the northern part of Kaffraria, (to which the name of Northumberland has been given,) having migrated from their original territory, between the Bashee and the Umtata, in consequence of the frequent inroads of those fierce and warlike clans, the Amampondo and the Amabaca, who reside further to the east. Of the Amaxosa clans, that of

Khreli, which Mr. Dugmore estimates at seventy thousand, called the Amagcaleka, dwell in the valley of the Kei; whilst the rest of these clans have had lands assigned them in British Kaffraria, according to their respective claims and wants. The Gaika tribes, (Amangqika,) seventy thousand in number, under the Chief Sandili, are to inhabit the counties of Yorkshire, Middlesex, and Lincolnshire, the tract immediately south of the Amatola Mountains. Next to these are the Slambie tribes, under Umhala, part of whose territory is to be designated Cambridgeshire, and another part Sussex. And immediately on the coast, the Amagqunukwebi tribes, of whom Pato is the Chief, are to take up their abode: their county to be denominated Bedfordshire. The relative position of the tribes is nearly the same as it was prior to the war, only that the Ceded Territory, portions of which some of them then occupied, they now occupy no more.

But the question now arises, What shall be done to elevate these tribes? Compared with the countless multitudes of India and China, or with the vast population of the British Isles, their numbers, it is true, are insignificant. But, are three hundred thousand souls of little value? And because they are so few, are they to be left a prey to Heathenism and death? Where is the Christian, where the philanthropist, that would entertain the thought? The majority of them, too, let it be remembered, are now subjects of the British Crown. They have acknowledged themselves conquered. They have taken the oath of allegiance to the Queen of England. Her Majesty's Representative is henceforth to be their Chief; and, as far as practicable, they are to be governed on the principles of British law. All this is well; and, I am persuaded, whatever opinions may be entertained on this subject here at home, will conduce to the highest interests of the Kaffir tribes themselves. The colonists, I am sure, have no wish to oppress them; neither has the noble-minded Governor, Sir Harry Smith. But none of the plans which have been devised will in themselves avail for the pacification of the country, and the moral and spiritual advancement of the people. British

Kaffraria must have Christian Missionaries. Without the Gospel, its restless, barbarous, and warlike tribes will be restless, barbarous, and warlike still.

But it would be an error to suppose that three hundred thousand souls are all that in South Africa demand the sympathies of the church. The probability is, that the whole of the tribes dwelling on the eastern coast, and in the territory which stretches forward to the west, number upwards of a million and a half; and they are all accessible to Missionary enterprise. The Christianizing of British Kaffraria might then be but the prelude to a more extensive diffusion of the Gospel in other portions of the country. It is not for three hundred thousand only that we plead, but for a million and a half of souls. Let the question be viewed in this light. Let it be remembered, that if Christianity be established in one part of Africa, the way is paved for its establishment in another; and thus considered, how momentous is the undertaking!

And now, if the reader will permit me, I will conduct him to the Missionary station called D'Urban, for which, as stated at the commencement of this chapter, we set out. The site of it was by no means picturesque; but such a spot it was gratifying to find in a land so desolate and dark. The Mission premises consisted of a substantial chapel, built of stone, a convenient residence for the Missionary, with two wings, and a verandah running between them; and another building used as a printing-office; together with one or two smaller cottages; the whole exhibiting a very neat and comfortable appearance. This Mission was commenced a short time after the war of 1835, with special reference to the Fingoes, whom Sir Benjamin D'Urban, having rescued from bondage, placed in this locality, and assigned to the care of the Wesleyan Missionaries. The name of the station was given to it in honour of that distinguished Governor, to whom the Colony and the native tribes are much indebted, and who, on his departure from the country, three years ago, received the highest testimonials of esteem from all classes of the community.

From the period of its establishment to the present, the Fingoe Mission has steadily prospered. Several of this degraded race have from time to time embraced the Gospel of the grace of God, and a few have become zealous and devoted agents in the spread of Christian truth among the surrounding population. Several minor schools are now conducted at the adjoining villages, or kraals, by native Teachers; and the Missionary is assisted in the Sabbath-school by the same class of individuals. Some conception of the indirect influence of Christianity upon this tribe may be formed by the following narration:—The Fingoes, in common with the Kaffir and Bechuana nations, were formerly believers in the art of witchcraft, and placed implicit confidence in the rain-makers, whom they employed in seasons of drought, to bring down rain from the clouds. For any one to have questioned the ability of the rain-makers would at one time have been considered madness; and as great was the consternation caused by the Missionary's denial of their power, as by Paul's visit to Ephesus, and the consequent danger which threatened the great goddess Diana. But I do not hesitate to affirm that the system of superstition, deep-rooted as it was in the opinions of the people, has, among the Fingoes in particular, been shaken to its foundation, and now totters to its final overthrow. In the year 1845, a very seasonable rain had fallen on the earth, after a long and serious drought. It was peculiarly favourable for the agricultural operations of Kaffraria, and awakened joy and hope in the minds of many of its inhabitants. The poor Fingoes were greatly benefited, and recognised the boon, not as one which their rain-makers had obtained, but as one bestowed by the Missionary's God, the Lord of heaven and earth. Accordingly, the whole of the adult population residing within a circle of six miles round D'Urban assembled one day, each family or clan headed by its respective Chief, to present their thanksgiving to the Author of all good, and thus to recognise, in their national character, that gracious Providence by whom all the operations of nature are controlled. The air resounded with their songs of praise; they were addressed by the Rev.

W. J. Davis, and T. Shepstone, Esq., the Diplomatic Agent of the Government; and then a number of native Christians prayed, and gave thanks to God, and the meeting terminated. What but Christianity could have produced effects like these!

At the time of our visit to the station, so large a number of Missionaries were present, that the Mission-house could not accommodate them, and the chapel was used not only as the seat of council for the District-Meeting, but also as the dining-room, and even as a dormitory; for there several of us slept on benches, wrapped in a *kaross*, or "cloak," thinking it no sacrilege whilst no other accommodation could be found. Much more gratifying, however, was the scene which exhibited itself within those walls on the Sabbath, when several hundreds of the natives were assembled, to listen to a messenger of the Cross. Every sanctuary, and every Christian congregation, in such a country as Kaffraria, is a witness for God, and a beacon to direct the way-worn traveller to the land of rest and peace.

During our stay, we visited several of the surrounding kraals, and on one occasion witnessed a native dance, performed by a number of boys who had recently undergone the rite of circumcision. They were daubed from head to foot with white clay; and around their waists a singular dress was fastened, made of the leaves of a tree, which by their manœuvres they caused to fly about in all manner of ways. The place in which they held their dance was the cattle-kraal, a large round space, fenced off with bushwood. Some of the older men sat and watched them, and several women stood outside, beating the hide of an ox with sticks, and singing a monotonous song. The whole scene was disgusting in the extreme, and we turned away from it sick at heart, and more than ever sensible of the demoralized condition of the Heathen, and of their need of Christian Missionaries and Teachers to guide their feet into the way of peace. The white clay with which circumcised youths are smeared is the outward sign of their uncleanness, which usually continues upon them for a period of several months. During their novitiate, they are excluded from society, and occupy a separate dwelling, erected for their use. Their

bodies are afterwards washed, and anointed with some unguent, a new *kaross* is given to them, spears are put into their hands; and henceforth they are not boys, but men and warriors.

On the eminence immediately opposite the Mission premises, stands a large military post, called Fort-Peddie, erected for the protection of the Fingoes, and for the defence of the country generally against the aggressions of the Kaffir tribes. It was the scene of one of the most decisive engagements which took place during the recent conflict. Upwards of nine thousand Kaffirs, led on by several Chiefs, approached the garrison with determined boldness, evidently with the intention of attacking it. The military were posted in the interior, and under the walls of the fort were the Fingoes and their cattle, protected by the guns. The enemy advanced in skirmishing order; but as soon as they approached within gun-shot range, shots were fired, by which their progress was prevented, and they did not venture to come nearer than within two or three hundred yards. At one time, according to the statement of an eye-witness of the scene, the valley below the fort seemed like a mass of moving Kaffirs; and, extending themselves in a line six miles in length, they advanced forward, as if to appal their adversaries by a grand display of strength. But they could accomplish nothing. Imposing and terrific must have been the sight of such a foe; but a few shells and rockets speedily dispersed them. They fled, and were vigorously pursued by the Fingoes, whose cattle, frightened by the guns, rushed into the very arms of the enemy, and were captured. By the Kaffirs this was considered a victory; for the question with them in warfare is, not, Who lost the greatest number of men? but, Who got the cattle? Yet, dreadful was the scene of slaughter that succeeded. The Fingoes pursued them for several miles; and a troop of the Dragoons, being ordered out of the fort, made a spirited and noble charge, which so took them by surprise, that they were put to confusion, and scattered over the country in all directions. Two hundred were left dead upon the field, and considerable

numbers wounded, and carried off by their friends. This was the first, and also the last, combined and open attempt of the Kaffir forces to attack the British troops. Had they succeeded in their plan, which, doubtless, was to draw out the soldiers from the fort, and then to rush in and take possession of it, they would probably have carried their threat of an attack on Graham's Town into execution, the consequences of which would have been most tragic. But a wise Providence did not permit it. The designs of the enemy were frustrated, and they were taught a lesson which they could not soon forget. Our brethren, the Rev. G. Green, and the Rev. J. W. Appleyard, and their families, were within the fort at the time of the occurrence, having left their stations at the commencement of the war, and having been furnished with accommodations within the garrison. Their anxiety at this critical period may be better imagined than described. We heard of their situation, and we next heard of their deliverance; and, amidst the distresses that surrounded us consequent on the war, our minds were cheered by the intelligence of their safety.

The Mission station D'Urban escaped the war, and continues, as when I visited it, to be the scene of important operations for the instruction and enlightenment of the poor Fingoes. It is situated in the new province of Victoria, and is consequently now within the Colony. The country around is still to be occupied by the Fingoes; and the Rev. H. H. Dugmore has been appointed their Missionary. Additional efforts are about to be made, under the direction of the Government, and with the assistance of the Missionary, to improve the condition of this people, and to promote amongst them civilization and Christianity. A chain of villages is to be formed, of habitations much superior to the ordinary hut, and every encouragement given to the inhabitants to cultivate their lands, and to increase the value of their property. "The Wesleyan Missionary Society," says the Civil Commissioner, "which has long had the spiritual oversight of these people, will place at each village a native Teacher, until more efficient instruction can be secured. The native Teacher must be treated with respect,

and his instructions attended to. All children must attend school a part of their time; and, as soon as possible, a considerable portion of the instruction in these schools shall be in the English language."

Such a plan must be considered highly valuable and important. If vigorously pursued, it will doubtless be successful; and it is applicable alike for the Kaffirs and the Fingoes, could an agency be obtained by which it might be worked. It is to the rising generation of these heathen tribes, that the special attention of the philanthropist must be directed. The fathers have become old in folly; and, as they themselves will say, they cannot learn, but the children may be taught. They have no want of capacity; they can be made to comprehend the doctrines and the duties of religion as readily as the children of Europeans. And they are willing, and even anxious, to be instructed. They, then, are the objects to whom, specially, though not exclusively, the Christian Teacher must direct his energies. And who can tell but that, ere another generation shall pass away, Kaffraria may become a Christian land? Faith looks through the dense cloud in which it is enveloped, and beholds a day of brightness rise, which shall shed upon its hills, its valleys, and its glens, a flood of light, and shall cause its now benighted sons to raise the universal song of praise. Let its claims be met, and it may soon become a beautiful and fertile country, bringing forth abundantly the fruits of righteousness, and appearing pleasant to the eye as the garden of the Lord.

In the burial-ground at D'Urban are deposited the remains of the first martyred Missionary of Kaffraria. Ernst Scholtz, a young man of zealous and devoted piety, born at Ganes, in Silesia, having passed a course of theological training in the Missionary Seminary at Berlin, was sent, with several others, to reinforce the Missions in South Africa, in connexion with the Berlin Missionary Society. He arrived at Port-Elizabeth, together with three of his brethren, in November, 1845, and, after some days, proceeded with them to Kaffraria. They had but just entered the Kaffir territory, when, their waggons being outspanned on the heights

of the Great Fish River, they were awakened in the night by an unusual noise. In a few moments the waggons were surrounded by a number of armed Kaffirs. The Missionaries, being aroused, looked out to ascertain from their attendants what was the matter, when one of them received a wound from an assegai, which in a few hours terminated his career. Assistance was obtained as speedily as possible. The military Surgeon from Fort-Peddie, the resident Agent, and the Missionary at D'Urban, were speedily on the spot. An attempt was made to remove the sufferer to the station, with the hope that there something might be done to save his life; but the wound was mortal, and he died upon the road, expressing to his companions his unshaken confidence in God, and bidding them a tender and affectionate adieu.

The remains of the departed were brought to D'Urban, and there interred; the funeral being attended by the civil and military officers of Fort-Peddie, by the Missionaries resident in the neighbourhood, and by the Fingoe congregation and the children of the Sabbath-school. Thus is Kaffraria sown with the blood of one of Christ's own servants, and consecrated for Himself, a land which He shall claim.

The cause and origin of this affair remain involved in mystery. It is supposed that the murderers belonged to the tribe of Pato; and the case was investigated by the Lieutenant-Governor with a view to their discovery. But they escaped detection; and though the Chief professed the deepest sorrow, yet there is reason to believe that he was privy to the whole design. It was not, however, a Missionary whom the parties sought to kill, but, in the opinion of some of the authorities, an Agent of the Government. But, be this as it may, the Missionary has gained a rich reward; for he fell in the service of his Lord, whose promise to each of his followers is, "Be thou faithful unto death, and I will give thee a crown of life."

CHAPTER VII.

KAFFRARIA AND ITS TRIBES.

Probable origin of the Kaffir tribes.—Physical characteristics.—Language.—Intellectual character.—The Kaffir not a savage, but exceedingly degraded.—His indolence.—The Kaffir hut.—The village.—Command over cattle.—Pastoral habits.—Agriculture.—Diet.—Government.—Polygamy.—Condition of woman.—Lot of the widow.—Custom among the Chiefs.—Clanship.—Religion of the Kaffirs.—Superstitions.—The rain-maker.—The witch-doctor.—Treatment of the dead.—Sacrificing to rivers.—Necessity of the light of Revelation.

WHENCE have the Kaffir tribes originated? is a question of considerable interest, and one which is deserving of a brief investigation. Ethnographical science has distributed the several races of mankind into seven principal families: the Caucasian, or Iranian; the Mongolian, or Turanian; the American; the Hottentot; the Papuas, or woolly-haired nations of Polynesia; the Alfouron and Australian races; and the Negroes.* Among which of these families shall we place the Kaffir? His history will not furnish a reply to the question. All that we know respecting the Amakosæ Kaffir, (and we know still less of the other tribes of Kaffirs,) is, that his progenitors settled on the river Kei, about the year 1670, under the Government of a Chief named Togah, who is said by the Kaffirs themselves to have been the fourth in descent from another Chief called Xosa, whence originated the tribal name. Being destitute of letters, and having no other mode of perpetuating their history, except that of tradition, no further information can be gathered from themselves; and hence we must have recourse to other data, in order to settle the point in

* Such is the division adopted by Dr. Prichard, who observes that "the nations comprised under these departments of mankind differ so strikingly from each other, that it would be improper to include any two of them in one section, and there is no other division of the human family that is by physical traits so strongly characterized. There are indeed some nations who cannot be considered as falling entirely within either of these divisions, but they may be looked upon as approximating to one or another of them." (Researches, vol. i.)

question. It may be further observed, that the name "Kaffir" throws no light upon the subject, being nothing more than the Arabic word *kafir*, or "infidel," which, it appears, was applied to these tribes by the Arabs and Portuguese.

There can be little doubt that all the tribes of Southern Africa, with the exception of the Hottentots (with whom I associate the Korannas, the Namacquas, and the Bushmen) and the Griquas, who are a mixed race, belong to one common type. These are the Amakosæ, the Abatembu, the Amampondæ, the Zulus, the various Bechuana tribes, who reside in the interior of South Africa, and the Damaras, who occupy the territory further to the west. It is true that there are considerable differences in the physical character of these tribes, and that they differ too in their customs, habits, and modes of life; but these differences are not so great as to warrant the opinion that they are descendants of different stocks; whilst, on the other hand, they possess so many traits in common,—national, physical, and intellectual,—and speak dialects which are so closely allied to one another, that no doubt can be left on an unprejudiced mind, that they are all members of one great family. But to which division of the human race do they belong?

Let us look first at the Kaffir himself. In stature he is often tall; in form robust; in colour brown. The contour of his countenance is partly that of the Negro, and partly European. He has the thick lips and the woolly hair of the one; the lofty forehead, the prominent nose, and something of the intelligent aspect, of the other. There is about him an air of superiority which seems to indicate a noble origin; but there is also something mean and servile, which tells you of his degeneracy and fall. He is proud and haughty in the extreme, when he chooses to be so; and at other times he will crouch at your feet, begging for tobacco, or a piece of bread. "Why," (as I heard it reported,) said one of the Chiefs to the Lieutenant-Governor of the Colony, at a meeting held with the Gaika clans relative to their frequent thefts, "why does not the Queen of England come herself to talk with me? Why does she send you, her *Amapakati*, (Counsellors,) to talk?

Does she not know that I am great, that I also am a King?" Yet soon after that same Chief would acknowledge himself a child of the Governor; nay, would even beg of any individual who, he thought, had aught to give. But such are common features in the character of the barbarian and the savage.

Mr. Barrow hazarded the opinion that the Kaffirs are an Arab race. "To speculate upon their origin," he observes, "it might not perhaps be far from the mark to suppose them to have sprung from some of the tribes of those wandering Arabs known by the name of Bedouins." This would connect the Kaffir with the Semitic nations of mankind, the Arabs being generally acknowledged descendants of Abraham, through the line of Ishmael. But there is reason to question the correctness of this view. Lichtenstein doubted it; and Dr. Prichard says, "The difference of physical characters between the Kaffirs, meaning the Amakosah, and the Negroes known to us in Western Africa, is so great, as to have appeared to many travellers to be distinctive of separate races, and of varieties of the human species, very remote from each other. The Kaffirs have been thought, by intelligent and accurate observers, to resemble the Arabs more than the natives of inter-tropical Africa. The conclusion to which we are led by the most careful researches into their history, is, that nothing in their physical or moral qualities confirms the hypothesis of an Asiatic origin. They are a genuine African race, and, as it appears highly probable, only a branch of one widely-extended race, to which all the Negro nations of the empire of Kongo belong, as well as many tribes, both on the western and eastern side of Southern Africa. The skull of the Kosah Kaffirs, though still retaining something of the African character, deviates very considerably from that type, and approaches the form of the European skull, or that of the Indo-Atlantic nations. To the form described by Dr. Knox, as characteristic of the Kaffir, the eastern Negroes of Africa appear generally to approximate; the skulls of the Mozambique blacks, or Makuani, filling up the gradations that may be imagined

between the depressed forehead, and strongly-marked African countenances, of the Ibos, and the well-developed heads, and bold and animated physiognomy, of the Amakosah and Amazuluh."

With these views my own observations have led me to coincide. Much as there is of the Caucasian, or, as Dr. Prichard calls it, the Iranian, physiognomy in the Kaffir, you cannot but perceive, also, so much of the Negro type, as to produce the impression that, primarily, at least, he belonged to the race of Ham. That there has been an infusion into the parent stock of foreign blood, is, however, more than probable. The Arab tribes, wandering, as they did, over the continent of Africa, would, doubtless, intermarry with some of the African races, and in this way we may readily account for the resemblance of the Kaffirs to the Bedouins, both in their physical character and their modes of life. Thus, different tribes may often blend together, until the peculiar features of each become so commingled, as to render it almost impossible to judge which was the parent race. The human family is one; and hence, however diversified its tribes may be, they frequently ally themselves to one another by the very closest bonds; thus originating those gradations of colour and of form which are found to exist in various portions of the globe.

In favour of the notion that the Kaffirs are descendants of the Arab tribes, the fact that they practise the rite of circumcision has been adduced. But that rite has been practised by many of the nations of Africa, from time immemorial. According to Herodotus,* (and modern investigations have confirmed his statement,) the Egyptians were circumcised, and so also were the Ethiopians, and, with one exception, according to the testimony of Diodorus, the numerous branches of the Troglodytæ, (τρωγλοδύται, "dwellers in caves,") who inhabited Libya, and other parts of Africa. Nor should it be forgotten, that the practice prevails in the Coptic Church, and among the Christians of Abyssinia, to the present day. We cannot, then, conclude that the Kaffirs have derived it from Islamism. Rather

* Lib. ii. 36.

should we suppose that it exists among them as a relic of ancient African customs common to many of the tribes inhabiting that continent. They attach to it no religious ideas. Why they practise it, they know not, except that their fathers did it, and they must do likewise. So it is with many of their customs. If you ask a Kaffir why he does this thing and the other, he will most probably reply, "I don't know." And yet, though the custom be ever so foolish and absurd, he will not abandon it, because it is ancient; and, in his opinion, what is ancient must be right, —a principle on which all superstition is based.

Another argument in support of Barrow's opinion has been derived from the supposed connexion between the language of the Kaffirs and the Arabic. But even could this connexion be established, it should be observed, as the learned Schlegel has remarked, that "it often happens that one race adopts the language of another, without, on that account, losing its national identity or being totally confounded with the other: for, on the contrary, its moral or intellectual character bears the clearest traces of its original descent; so that here, at least, language alone will decide nothing." Before the question of language can be introduced at all, in proof of the connexion of one race with another, prior considerations relative to physical and moral character must be weighed, and strong presumptive evidence of their identity be furnished on this ground, stronger, I think, than that which has been furnished in the case before us. But what are the facts in regard to the Kaffir language? Several words have been found common to it and the Arabic; but the structure of the Kaffir is not that of the Semitic tongues to which the Arabic belongs, but has been found remarkably similar to the Coptic or modern Egyptian, which both Michaëlis and Professor Vater maintain to be distinct from the Semitic dialects. Whatever similarity exists between the Coptic and the Arabic, is to be attributed to the intercourse which existed between the Egyptians and the Hebrews, and the several nomadic tribes belonging to the Semitic stock.

What is the peculiarity of the Coptic language? It differs from the Semitic and Indo-European in many particulars. "Its words," says Dr. Prichard, "are susceptible of but few modifications, except by means of prefixes and infixes. In this and in almost every other peculiarity of grammatical structure, the Coptic recedes from the character of the Asiatic and European languages, and associates itself with several of the native idioms of Africa. The distinction both of gender and number in Coptic nouns is by means of prefixes or articles, both definite and indefinite, of which there are singular and plural, masculine and feminine, forms; the nouns themselves being indeclinable." Now let the reader look at the structure of the Kaffir tongue. "With the exception of a few terminations in the cases of the noun, and tenses of the verb, the whole business of declension, conjugation, &c., is effected by prefixes, and by changes which take place in the initial letters or syllables of words subject to grammatical government."* The principle, it will be seen, is precisely the same as in the Coptic. In the Kaffir we have *in-doda*, "a man," *ama-doda*, "men;" *in-hlu*, "a house," *izin-hlu*, "houses;" *um-lambo*, "a river," *imi-lambo*, "rivers." "In Coptic," says Dr. Prichard, "from *sheri*, 'a son,' comes the plural, *nen-sheri*, 'the sons;' from *sori*, 'accusation,' *han-sori*, 'accusations.'"

Again, "in the formation of verbal nouns and derivatives," says Dr. Prichard, "the Coptic makes an extensive use of prefixes." "All such modifications as the European languages express by terminations added to verbs are denoted in the Coptic by these prefixes. Thus the prefix, *mad*, indicates abstracts, *ref* is equivalent to our *er* in 'maker,' or to *or* in 'orator,' and the prefix *jin* to *ion* in 'creation.'" In like manner the Kaffir language forms nouns verbal, abstract, concrete, &c., which, although never heard as nouns before in that form, would be understood by every Kaffir who understood the meaning of the word from which they are derived: thus, from *hamba*, "walk," come

* Boyce's Kaffir Grammar; a work to which the science of philology stands greatly indebted.—Introduction, p. 11., 8vo. edit.

um-hambi, "a walker," *uku-hamba*, "to walk;" from *lumka*, "beware," come *ubu-lumko* "wisdom," *um-lumki*, "a wise man."

There is, however, another peculiarity in the Kaffir language, closely connected with that of prefixes, called "alliteration," by which a considerable degree of euphony is obtained, consequent, says the Rev. J. W. Appleyard,* "upon the repetition of the same letter or letters in the beginning of two or more words in the same sentence." For example:—*Isono sam si kulu side singabi naku-xolelwa.* "My sin is greater than that it may be forgiven." Whether anything analogous to this exists in the Coptic, I am not prepared to say; but it is not improbable, and perhaps in the progress of philological investigations, other data will be furnished by which the relationship of the African languages to one another will be explained. It is already certain that the Kaffir language is allied to the Kongo dialects, on the west, and to the language of the Gallas on the eastern coast; and the Chevalier Bunsen is of opinion that these languages are allied to the family whence the Egyptian also sprang. He is also of opinion that the Hottentot language is a degraded dialect of the Kaffir; but, if so, it must have been singularly transmuted, as at present the connexion is comparatively slight. Should this view prove to be correct, the Mongolian origin of the Hottentot tribes could no longer be maintained.

It would seem, then, from all the evidence that can be adduced on the subject, that the Kaffir tribes are connected with that great branch of the human family which, from the earliest ages, has inhabited the principal part of the continent of Africa, and to which the general term "Negro" (*niger*, "black") has been applied, to denote the prevailing colour of the skin. The ancient Egyptians and the Ethiopians were branches of this stock, and the modern Copts are descendants from it. We learn from the book of Genesis that the sons of Ham were Cush and Mizraim, and Phut and Canaan; and by the LXX. Cush (the name

* This indefatigable and devoted Missionary is preparing a new Grammar of the language, in which its construction will be very fully explained.

of the country) is rendered Αἰθιοπία, "Ethiopia," and Mizraim, Αἴγυπτος, "Egypt:" (see Isai. xi. 11:) so that the original inhabitants of these two countries were brethren; and from them, in all probability, have most of the African tribes originated. Both the physical character of the Kaffir, and the peculiar structure of the language which he speaks, would lead to the conclusion, that he is a descendant of this race, though, like several other branches of it, he is much superior to the common Negro type. The Negro tribes are very greatly diversified, according to the circumstances in which they have been placed, and the intercourse they have had with other nations of the earth. Some of them have so greatly degenerated, as to present but few indications of their noble origin; others retain those marks in a greater or less degree, which tell at once of their connexion with the human race. I claim for the Kaffir a place among the latter. Physically and intellectually, he is entitled to a superior rank; and were he freed from the chains of superstition, and raised from his degraded state by the influence of the Gospel, I doubt not that he would soon prove himself capable of the highest achievements of man.

That the Kaffir possesses the faculty of reason in a very high degree, none who are acquainted with him will deny. In war, he will form his plans, and carry on his purposes, with the greatest dexterity and skill. In the councils of his people, he will speak with fluency and eloquence, in favour of the project he wishes to support. In conversation with the Missionary, he will start objections to the doctrines of the Gospel, to which it might be difficult to reply. "You say," said an individual to one of the Missionaries, "that all men, without exception, are wicked?" "Yes." "But are none of them right?" "None: all are wrong, all are sinful, and must repent of their transgressions, or they cannot be saved." "But do you not say that there is but one God?" "Yes." "How do you know then, but that he, who is one, may be mistaken, and that the many may be right?"

Such is the mode in which a Kaffir will often argue.

He does not take things for granted. When the light of truth shines upon his mind, he wishes to know the nature of things; and on becoming a Christian he can generally give "a reason of the hope that is in him," to those by whom he may be persecuted and assailed.

But the Kaffir is greatly fallen. In the strictest sense of the term, he is not a savage, though he has frequently been called such; but may be designated a barbarian of the lowest class. It is true, that in war he is cruel and revengeful, and will take delight in inflicting on an enemy the greatest tortures; and often does he mutilate the body of a fallen foe, when life is extinct, in the most shocking manner. But what atrocities will not even civilized man commit, when his blood is heated with rage and anger? Some of the scenes exhibited during the late revolution in France were as revoltingly cruel as any in which the Kaffirs were engaged in the war that has recently taken place; and yet France has been represented as the centre of the civilization of Europe, the peculiar characteristics of her civilization being "perspicuity, sociability, and sympathy;" "qualities which eminently fit her to march at the head of European civilization." The dispositions of men are not to be judged of only by what they are in war: we must look at them when at peace, and form our opinion of their character, as it displays itself in ordinary life.

Thus judged, the Kaffir is not a savage. (I except, however, some of the tribes of the interior of South Africa, who are said to be cannibals, and also such individuals as the Zulu Chiefs, Chaka and Dingaan, to whom that appellation might certainly be given.) In times of peace, a stranger may travel from one end of Kaffraria to another, with the greatest confidence; and at whatever kraal or village he arrives, he will meet with kindness and hospitality. The inhabitants will come forward one by one, in order to shake hands; and if he manifests a friendly disposition, and wins the confidence of the Captain or headman of the village, a basket of thick milk will be presented him, and perhaps a goat killed for his use; and should he

wish to remain all night, a house will be prepared for his accommodation, which, if it do nothing more, will serve to shelter him from the wind and rain, though it is not very probable that he will get much sleep. As a remuneration for these acts of kindness, presents of tobacco, beads, or brass wire, will be looked for; and his liberality, large as it may be, will find channels sufficient for its ample flow.

But according to the notions of happiness and comfort which prevail in civilized society, in what a state of wretchedness does the Kaffir live? His person is nearly naked, being clothed only with a *kaross* or cloak, formed of the skins of beasts, and worn after the manner of the Roman toga. From head to foot he besmears his body with red clay and fat; and as he is almost a stranger to the purifying effects of water, he bears about with him a mass of filth, and constantly exhales from his person an odour by no means agreeable to the olfactory nerves of an European. Abroad he seldom goes unarmed, but carries a stick, and a bundle of *assegais*, "spears," more, I apprehend, from custom, and with a view to the chase, than with any apprehension of meeting an enemy; for when he goes forth to war, he carries also a shield, made of the hide of an ox, and sufficiently large to cover nearly the whole of his body. But he is intolerably idle; and far more disposed to lie basking in the sun, than to occupy himself in the pursuits of active life. Indolence, however, is a common fault of human nature; and hence it is not surprising, that it should develope itself so strongly among a barbarous people, whose wants are few and easily supplied, and who have, therefore, no inducements before them to overcome it. A civilized state of society is advantageous, for this reason among others, that it creates wants which the savage and the barbarian never feel, and thus brings into operation the powerful activities of our nature, destroys its *vis inertiæ*, and awakens a desire for further progress and improvement.

Then look at the Kaffir's dwelling. In form it is like a huge bee-hive. The frame-work consists of the branches

of trees, the covering of reeds and grass. One single aperture answers the general purposes of door, window, and chimney, except that the smoke will partially escape through the thatch. You stoop to enter; and when you have entered, you must stoop still, as it is impossible to stand upright save in the centre, and there is the hearth on which the fire is kindled. To any one but a Kaffir the atmosphere of the place whilst the fire is burning is unbearable, and one wonders what sort of lungs he has got that he can live and breathe in it at all. The only articles of furniture in the house are a mat on which to sleep, two or three earthen pots, a large leather sack, (into which milk is poured, and then shaken, until it becomes curdled,) and a few baskets of native manufacture, so closely woven as to hold water. You find no table, chair, or stool: these are the inventions of refinement; the Kaffir needs them not, but makes the ground both his table and his seat. So, Cowper tells us, was it with our ancestors in days of yore :—

> "Time was, when clothing sumptuous, or for use,
> Save their own painted skins, our sires had none.
> As yet black breeches were not; satin smooth,
> Or velvet soft, or plush with shaggy pile:
> The hardy Chief upon the rugged rock
> Wash'd by the sea, or on the gravelly bank
> Thrown up by wintry torrents roaring loud,
> Fearless of wrong, reposed his weary strength."

A Kaffir village usually consists of a number of such dwellings so situated as to form a large circle; in the middle of which stands the cattle-kraal, a round space fenced off with bushes. Early in the morning this kraal presents a very animating scene. Men, women, and children are all there, more or less intent upon the cows and calves; the men milking, the women carrying home the milk, and the children running after the calves, and leaping on their backs, as they are liberated from the kraal, with all the lightsomeness and glee imaginable. The Kaffir is thoroughly pastoral in his habits, as much so as the Hebrews in their earliest history. His attachment to his cattle is sometimes superior to his love of life. They

are his idols and his gods. Hence the greatest joy he feels is when his herds increase and multiply; and the greatest calamity that can befall him is, the loss of them. However numerous his possessions, he knows every ox and every cow in his kraal, and can describe it minutely by its colour, its peculiar spots, and the size and shape of its horns. It is not often that he kills a beast for food. He likes to feast his eyes upon his flocks, rather than his stomach. He will enjoy a repast provided by another man more than one which he provides himself.

The command of the Kaffir over his cattle is surprising. They seem to know his voice, and to understand his meaning. By a shrill whistle he can make them run with a speed that is remarkable; and now and then a sort of steeple-chase is held, when, a number of cattle having been collected together, the whole set off, headed perhaps by a man on horseback, over rocks, and hills, and dales, followed by a multitude of men and boys, shouting vociferously, and greatly animated with the sport.

But, though the Kaffirs are a pastoral people, they also cultivate the ground. Each family has its garden, in which maize, pumpkins, and water-melons are produced, in addition to a kind of millet, (*holcus sorgum*,) which is their favourite grain, and is exceedingly wholesome and nutritious. Their seed-time is between August and November, and is determined by the position of the Pleiades. The fields are fenced by the men; the corn is sown by the women. They first scatter it on the ground, and then dig up the soil with a kind of hoe, to the depth of five or six inches, taking great care to pull up the weeds, and to leave their lands, when sown, as clean as possible. Of one species of the millet, which they grow, bread is made, by first grinding it with the hand between two stones, and then forming it into a cake, which is baked in hot ashes. But they often boil it whole, and eat it with a little milk; and an excellent dish it is. Of another species they make a sort of beer, which is generally poor and insipid. A kind of mead produced from wild honey is also common, and sometimes drunk in considerable quantities. With no

other intoxicating liquors are they acquainted; and happy would it be for them could they continue in their ignorance. But, alas! one of the most pernicious results of the intercourse of civilized man with the barbarian or the savage, is, that he has taught him the use of wines and spirits, and thus in many instances created an appetite, which did not before exist, for things which must inevitably prove to him a curse. Greatly is it to be feared, that habits of intoxication will spread among the tribes of Southern Africa; but if they do, upon whom will be the guilt? Upon European colonists and traders who are establishing canteens throughout the Colony, and are even, contrary to law, vending spirits in the native territory.

The principal diet of the Kaffir is milk, which, as we have already intimated, he eats, rather than drinks, in a sour and curdled state. One good meal a day, taken in the evening, consisting of this curdled milk, and a little corn, is almost all that he requires; and with this he is strong, vigorous, and robust; proving that large quantities of animal food are by no means necessary for the sustenance of the human frame. "Milk," indeed, as Dr. Prout assures us, "is the only article actually furnished and intended by nature as food. It is composed of three ingredients; namely, saccharine, oily, and curdy, or albuminous, matter. And all the alimentary matter used by man and the more perfect animals may be reduced to the same general heads."

Singularly enough, a Kaffir, like a Jew, will never touch pork. To him it is unclean; though, why he thinks so, I suspect he cannot tell. Fish is likewise abstained from by him, as it is said to have been by the Egyptian priesthood. Yet, with these antipathies, he will eat the flesh of an ox, cooked or raw, when he can obtain it, not excepting portions of the animal from which one would imagine he would turn away with disgust. But his habits are in every respect extremely filthy. There is nothing cleanly about him, either in his person, his habitation, or his food.

Very few marks of distinction present themselves between one class of the people and another. The

aristocracy of Kaffraria are recognised as such; but they intermingle freely with the lower orders, and think it no disgrace. Even a Chief bears no remarkable badges of his greatness: save that his kaross is often faced with the skin of a leopard, which no one else is permitted to wear, his dress is the same as that of a subject. And if you visit his kraal, you find no signs of royalty. His habitation is seldom any larger, or much more comfortable, than that of another individual. His residence is called "the great place;" and the name would lead you to anticipate something much superior to an ordinary village; but you find it just the same. On paying him a visit, there is usually a good deal of ceremony; and if you are liberal with your presents of brass buttons and wire, beads, knives, and tobacco, &c., he will soon be at home with you, and, in return for your kindness, will probably order an ox to be slaughtered for your use. He is generally surrounded by a number of counsellors, who take part in the conversation into which he enters.

The Government of the Kaffir tribes has been compared to the feudal system, as it existed among the ancient clans of Scotland. A great modern historian, however, considers the feudal system as a different thing from the ancient clanship; and if his opinion be correct, the term "feudal" must not be applied to the Kaffir form of government. Unlike a fief, the Kaffir Chieftain is the head or patriarch of a large tribe, with whom, instead of secluding himself from them, he lives in daily intercourse, sometimes feared, but oftener respected and beloved. His authority is great; but he seldom uses it, without first consulting with his counsellors. These are persons selected from the tribe on account of their superior skill and wisdom; and, in the art of legislation, some of them are most acute. To hear disputes, and to judge cases of offence, the Chief sits in the cattle-kraal, the great council-room of the tribe, and, after listening with incredible patience to all the circumstances of the case, pronounces his opinion, appealing to the assembly for their concurrence. The punishment inflicted in most cases of delinquency, is confiscation of cattle; but

when witchcraft is the crime alleged, the culprit is very often put to death.

A Kaffir Chief possesses as many wives as he chooses to marry, and concubines without number. Polygamy, as Mr. Kay has observed, ranks among the most formidable obstacles to the progress of the Gospel in Kaffraria, and constitutes a prolific source of many other evils. How melancholy is the condition of woman in heathen lands! Instead of sustaining the place of an equal and a friend of man, to whom she can cling, as the ivy to the wall, for aid, she is debased and wretched, occupying the position of a vassal and a slave, and often sold for a trifling consideration, as if she were a common article of commerce. Such is the case among the Kaffirs. When a woman is marriageable, she is sold by her father for eight or ten head of cattle, to the father of some youth. The girl's father takes the cattle, and gives his daughter in exchange. Among some of the tribes, the daughters are betrothed in early life; but among the Amakosæ, they seldom know anything of the men they are to marry before the marriage ceremony takes place. Can anything like conjugal affection then exist? It cannot. It is not expected, or even dreamt of. There may be exceptions to the rule, but they are very few; and a man is seldom satisfied with a single wife, provided he has cattle with which to purchase more. Even when the first alliance is a happy one, what then can be expected, when a second and a third take place, but jealousy and grief? And yet the women of Kaffraria are so familiar with these customs, and so long have such practices existed in the land, that they submit to them as if they thought it was their fate, and appear perfectly indifferent to the whole affair. On the occasion of a marriage, the wife is conducted to the husband's kraal, adorned with beads, brass buttons, and various attire, when a beast is slaughtered, and a feast takes place, which sometimes lasts several days. If the woman be a person of rank, she is addressed by one of the older men of her tribe, who exhorts her to propriety of behaviour in her new position.

One object which the Kaffir has in view in obtaining several wives, is that they may work for him, whilst he indulges himself in idleness, or in the pleasures of the chase. To the wife belongs the task of hewing wood and drawing water, digging up the ground and grinding corn, erecting the habitation, and doing all the drudgery of the house; whilst my lord, during the greater portion of the day, has no employment at all. It is true the women are robust and strong, and capable of enduring great fatigue. I have often been astonished at the enormous weight they will bear upon their heads, and at the steadiness with which they will carry, in the same way, a large bucket of water up a very steep hill. But surely this is no reason why they should not be relieved of some of their toil; for they might then attend to the wants of their children, and endeavour to promote their happiness and comfort.

The mention of children brings the domestic circle to the mind; but in Kaffraria, what a circle it is! It can scarcely be called domestic; for you seldom see it in the house, even if you enter, but outside the dwelling. It usually consists of a swarm of little creatures, almost or entirely naked, running about apparently uncared for, in a most neglected and pitiable state. They are happy, I admit; but their happiness is not that of heirs of immortality. No pains are taken to instruct them, except in that which is evil. As they are born they grow up, in ignorance and sin; as if they belonged to the inferior creation, and were destined for no higher state than this. But their parents know no more themselves, and cannot therefore teach their offspring.

Melancholy is the lot of the widow in Kaffraria. She has not, as in India, to ascend the funeral pile of her husband; but, driven from the kraal at which he lived, his dwelling and all the articles belonging to it having been consumed, she retires into the bush, and there remains for a considerable period, exposed to cold and want, no one caring for her state, or taking the trouble to inquire whether she is alive or dead. Even her own son will not pity her; and the probability is that she becomes a hapless wanderer

in the earth, eking out a miserable existence as she can. O the cries of suffering humanity! how they rise from the shores of other lands, and, wafted by the winds of heaven across the main, call on British Christians for redress! Hear them, ye philanthropists, ye servants of the universal Father, ye standard-bearers of the cross of Christ; and let your tenderest sympathies be awakened, and your most active energies aroused. To you is committed the task of rescuing Africa from the thraldom of superstition, and of planting on her shores the ensign of liberty and peace. Delay not the glorious enterprise. The influence of British Christians is already felt extensively among the tribes that occupy that country, insomuch that, within the last half century, their condition has been greatly ameliorated and improved; but these conquests must be sustained, or the enemy will again seize upon the territory which has been won, and spread desolation and misery around.

One remarkable custom observed by the Kaffir Chiefs from time immemorial, has been thus described by the Rev. H. H. Dugmore:—"At some specific period, the Chief of a tribe, who, it is assumed, has a plurality of wives, assembles his relations, with his principal officers and counsellors, to decide as to the investment of two of his wives with the respective dignities of 'the great one' (*Omkulu*), and 'the one of the right hand' (*Owasekunene*). These two wives rank superior to all the rest. The eldest son of the 'great' wife is presumptive heir to his father's dignity, and succeeds him in his general government. The 'right hand' wife, however, lays the foundation of a new 'house,' as her eldest son is constituted the head of a certain allotted portion of a tribe, and assumes, on the death of his father, the separate jurisdiction of that portion. He thus becomes the originator of a new tribe, acknowledging precedency of rank on the part of his brother, 'the great,' but independent of him, except in matters involving the general relations of the tribes at large."

It is this custom that has given rise to the numerous divisions and subdivisions of the Kaffir tribes, and which effectually prevents any one Chief ever becoming paramount

and obtaining universal authority. The system has a tendency to break up the clans into smaller and yet smaller families, and thus undoubtedly to foment the spirit of discord in the country, and, in the course of a few generations, subvert all authority whatever. Perhaps it is in the order of a wisely-superintending Providence, that before such results occur, the system itself should be modified or subverted, by the introduction among the Kaffir tribes of British laws. To any one who reflects upon the subject, it must be manifest that, whilst this system lasts, elements are at work which, in course of time, must separate this remarkable people into numerous petty tribes, and thus increase the disposition to a wandering and nomadic life, to which they are already prone. If, then, any principle of union can be introduced amongst them, let it be done; and certainly nothing is so likely to prove effectual (among the Amakosæ tribes at least) as the establishment of British authority, firm in its character, but at the same time equitable and mild.

Returning to the customs of the Kaffirs, the inquiry naturally arises, What are their religious views and ceremonies? Are they idolaters? Have they any temples, gods, or forms of worship? And the answer is, They have none. They may be designated, in the strictest sense of the term, a nation of infidels. They are Heathens; but whether it is correct to apply to them the term "Pagans," may be a matter of dispute; for with that term ideas of religion are generally associated. They have no definite notion of a great First Cause. God to them is an unknown Being. It is true they speak of a being called *Hlanga*, "the Supreme," to whom also the Hottentot name *Tixo* is applied, which, according to Dr. Vanderkemp's account, signifies "one that causes pain;" and to this being they sometimes pray for success in battle, or for a good harvest. But the probability is, that this is but a species of the hero-worship from which the ancient mythology principally arose, *Hlanga* being none other than an ancestor of the present line of Kaffir Chiefs. And Mr. Moffat supposes that the case is similar among the Hottentots and Namacquas, relative to

Tixo; an aged sorcerer in Great Namacqualand having informed him that he always understood that *Tsiukuap* (another form of the same name) was a notable warrior, of great physical strength. This is the sum of the knowledge possessed by the native tribes of Southern Africa, relative to the very first principles of religion. Then, if you ask the Kaffir respecting the origin of things, he can give you no further information, than that he supposes the sun, the moon, the stars, and the earth, to have existed always, and that men and cattle issued from two great caves or caverns of the globe.

Superstition, however, exists among the Kaffirs, though religion does not. Superstition, I admit, presupposes religion; but when the latter is lost, the former very often stays behind. This probably is the case in Southern Africa. The superstitions of its tribes may be the vestiges of some system of religion formerly prevalent amongst them, but since forgotten. And what is the character of the prevailing superstitions of the Kaffirs? They may be described as a species of witchcraft of the most foolish and diabolical kind. One man sets himself up as a rain-maker, and professes to be able to command the clouds, and they shall give rain, in seasons when it is most required. And the impostor is implicitly believed. In times of drought, some celebrated rain-maker will be summoned; and on his demanding a number of cattle, as the condition on which he will bring rain, they are given him, and he promises that the rain shall come. The probability is, however, that it does not come; but then the wily rain-maker has always some excuse at hand. Some one is the cause of the delay; and, to gain time, a number of strange ceremonies must be gone through, or several head of cattle must be brought, of a certain character, and having certain spots and marks. At length, perhaps, the rain falls; and then, of course, the impostor claims the honour of producing it. Again, another individual, or he may be the same, is acquainted with the properties of certain roots or herbs, which he administers to any one who is sick, to charm away the disease which troubles him; or perhaps he

charges a certain person with whom he has had a quarrel, and who is possessed of a considerable number of cattle, with having bewitched the sick man; stating that the fact has been revealed to him in a dream, and professing to discover the bewitching matter in the house of the accused; which consists of a piece of skin, or any other article, which he or his accomplices had previously deposited in the place.

From the superstitions of Kaffraria arise the cruelties which the aged suffer, and the barbarous customs of the country relative to the dead. A corpse is considered unclean, and to touch it is pollution. Hence, when an individual is sick, and not expected to recover, or becomes old, and is apparently about to die, he is dragged into the bush, perhaps by his own sons, and there left to perish, notwithstanding his entreaties and his cries. When life is extinct, the body becomes food for wolves, and the bones lie bleaching in the sun. In some cases, persons are interred alive, and are heard calling for help after they are put into the grave. To Chiefs and other individuals of distinction, the rites of sepulture are, however, granted. A Chief is buried in or near the cattle-kraal. The grave is enclosed with a kind of fence, and three or four men are appointed to watch over it for several months.

Another superstitious practice is that of killing an ox, and throwing part of it into a river, as food for the spirits of individuals supposed to occupy it. Here, it may be thought, is a vestige of sacrificial offerings; but may not the custom have originated among some of the witch-doctors, who can easily invent a scheme for the accomplishment of their purposes, when they wish to enjoy a feast on the property of others? Such, too, may be the origin of many similar customs; and though the doctrine of the immortality of the soul exists among the Kaffirs, it is doubtful whether the bulk of the people entertain any notion respecting it whatever. The mass of them do not think upon such subjects. Their minds are occupied with the things of sense.

The necessity of the light of revelation to such a people

is manifest. They will never elevate and instruct themselves. A nation so deeply degraded as the Kaffirs may as reasonably be expected to improve without instruction from others, as a wild olive-tree to change itself into a vine. The fact is unquestionable, though in a recent sceptical work the attempt has been made to disprove it, that no savage or extremely barbarous tribe has ever advanced to a state of civilization unaided by others who were themselves civilized. There is a state of degeneracy from which, if a people once fall into it, they will never extricate themselves. A foreign agency must be brought into operation, or they will continue in that state as long as they exist. And I am of opinion, that at least the greater portion of the tribes of Southern Africa have passed the line of demarcation whence, if left to themselves, they would return no more. They would sink, but they would never rise. They would become more degraded, but they would never be elevated and improved. They must, therefore, be instructed by those on whom truth has shed its beams; and to enlighten them at all, or to civilize them at all, you must lift up the blazing torch of Christianity.

CHAPTER VIII.

KAFFRARIA AND ITS MISSIONS.

Christianity aggressive.—First Mission to Kaffraria.—Dr. Vanderkemp.—The Chief Gaika.—Cause of failure.—Rev. J. Williams.—Rev. J. Brownlee.—The Glasgow Missionary Society.—Death of a Christian Kaffir.—Opposition of the Chiefs.—Remarkable prayer offered by a native.—Rev. W. Shaw visits Kaffraria.—The Amaqunukqwebi tribe.—Wesleyville.—Establishment of a Mission.—Conversion of the Chief Kama.—Mount Coke.—Extension of the work.—Results.—No Romish Missions in Kaffraria.—The Berlin Mission.—Collateral effects.—Establishment of the Sabbath.—Elevation of woman.—Translation of the Scriptures.—Incipient commerce.

It was reserved for modern enterprise to make the discovery of the southern portion of the continent of Africa; and it was reserved for modern Christians and

philanthropists to attempt the evangelization of its heathen tribes. Who, then, can reflect upon the introduction of Christianity into Kaffraria, or among the Bechuanas or the Damaras, without the deepest interest? The time will come when this event will form an important chapter in the history of the church, as the introduction of Christianity into Britain does already; and it may therefore be desirable to collect together and arrange the facts connected with it, and in an abbreviated form to present them before the reader.

Christianity is essentially aggressive. Is it surprising, then, that when South Africa became colonized, and was visited by men animated with the spirit of the Gospel, its barbarous and benighted tribes should awaken their Christian sympathies? The mere scientific traveller might come in contact with the Hottentot and the Kaffir, and, after inquiring into their customs and observing their physical peculiarities, be satisfied to leave them as he found them; but the disciple of the world's Redeemer could not do this. Recognising them as members of the human race, and therefore as the purchased property of his Lord, he will desire and attempt their rescue from the vassalage of Satan, by the proclamation of the glorious tidings of the Cross.

The Rev. Dr. Vanderkemp, the indefatigable agent of the London Missionary Society, was the first to venture across the boundary of the Colony, for the purpose of establishing a Mission among the Kaffirs. It was a bold and difficult undertaking; for at that time the Kaffirs were but little known, except for their cruelty, barbarism, and superstition; and the friends of Dr. Vanderkemp thought that he was rushing into the arms of death, and attempted to dissuade him from his cherished plans. But he had a lion's heart, and was resolved at every hazard to proceed. In company with his fellow-Missionary, Mr. Edmonds, he left Graaf-Reynet, the most distant town of the Colony, for the Kaffir territory, in July, 1799. He was habited in the plainest garb, without shoes, stockings, or hat, and consequently presented no very attractive appearance to the eye.

It may be supposed that he despised everything like outward show, and was resolved to enter upon his Mission with nothing to commend him but the message he proclaimed. Had he understood the character of the Kaffir a little better, he would perhaps have adopted a somewhat different course.

He presented himself before Gaika, at that time the paramount Chief of a large portion of the Kaffir tribes. This individual is said to have been extremely cunning and deceitful; but he was probably not more so than are many of his successors. Sir John Barrow, who visited him prior to Dr. Vanderkemp's Mission, describes him as a young man "of an elegant form and a graceful and manly deportment," who had "the appearance of possessing, in an eminent degree, a solid understanding and a clear head." Between him and the colonists there existed much jealousy and misunderstanding, which were by no means favourable to the Doctor's enterprise; and no sooner had the generous and devoted Missionary entered his territory, than some unprincipled men in the Colony sent a message to Gaika, stating that he was a spy, and advising that he should be made a prisoner by the Chief. But there was an unseen hand that shielded the intrepid messenger of the Cross; and the conduct of the barbarians towards him was like that of the inhabitants of Melita towards St. Paul.

Having found an interpreter in a man named Buys, he told the Chief that their object was to instruct him and his people in matters which could make them happy in this life, and after death; and that they only asked his leave to settle in the land, expecting his friendship and protection, and liberty to return to their own country when they should judge it expedient.

Such words were strange to the ears of the barbarous Chief: he had heard nothing like them before, and was unable to comprehend the motives by which the Missionary was actuated. "Did this plan spring forth out of your own heart?" said he. How singular an inquiry from the lips of a heathen King! It implied that he thought the design too generous and benevolent to have originated from man

alone. And so it was. "This very question," says the Doctor, "upbraided me for my unfaithfulness, and put this answer into my mouth, that this my plan was indeed formed only in my own heart, though it was never formed by it; but that the God of heaven and earth, in whose hand were their hearts, and my heart, had put into it to go to this people, and to communicate in his name things with which their temporal and eternal happiness was connected."

Gaika, however, hesitated, and raised numerous objections. His mind was probably prejudiced against all white men; and he did not seem disposed to meet the Doctor's views. A Kaffir can generally find reasons why he should not comply with a request which does not suit him. "The period was not favourable. The country was in great confusion. I cannot entertain you as you should be entertained;" and numerous other difficulties were started. But the Doctor urged his case, and waited patiently a fortnight, until the Chief should finally decide. At length, after numerous disappointments, permission was obtained by the Missionary to remain and build his house. "I thank God," said the Chief, in the course of a speech which lasted about an hour, "that he has put it in the heart of these men to come into my country: do with respect to them" (addressing Buys) "as you have said; and let *Sinkhanna*" (Vanderkemp) "take the field which is on the other side of the Keiskamma, and stay with you; and let him be free to go in and out of my country when he pleases."

This was enough; and the Missionary at once proceeded to the spot where he purposed fixing his abode. It was in the middle of an amphitheatre of high mountains, covered with the richest verdure, and with timber-trees of beautiful and luxuriant growth. Here the first ambassador of Christ to the degraded Kaffir tribes fixed his dwelling; "hoping that the place might encompass and cherish the first seeds of a church among that people." The event was an era in the history of Kaffraria, little thought of then, and by many persons little thought of now; but the results of which, direct and indirect, will stand forth to view in ages yet to come.

But Vanderkemp was obliged to abandon his Mission. In consequence of the unsettled state of the country and of the feuds and jealousies which existed between the colonists and the native tribes, he deemed it expedient to return to the Colony until circumstances should be more favourable for the accomplishment of his benevolent design. He commenced a Mission among the Hottentots; but the task of resuming the Mission in Kaffraria fell to the lot of others. He scattered seed, however, which was not permitted to perish. The directors of the London Missionary Society addressed him and his colleagues, on their departure for South Africa, in the following terms:—"Happy will it indeed be for us, and glorious for you and your worthy associates, if you are together honoured of God to make the first serious and effectual inroad upon the territories of the Prince of darkness, and to open the way for the deliverance of the wretched Kaffirs from the idolatry (?) and barbarism which involves their extensive country." These hopes were to some extent fulfilled. An inroad was made on the territories of Heathenism, which has been gradually widening and extending, as a river in its course, from that time until now. Though the first attempt, in some great enterprise, may be comparatively feeble in itself, yet its results and consequences may be most important; for it may be but the prelude to more vigorous and powerful efforts, which shall be followed with complete success.

In the year 1816, the Mission in Kaffraria was resumed by the Rev. J. Read and the Rev. J. Williams, who were received by many of the inhabitants with the greatest cordiality, as the sons or successors of Jankanna, (Vanderkemp,) the fragrance of whose name was still known among the people. Mr. Williams recommenced the work, and, by his zeal and his devotedness, was likely soon to have produced a deep impression on the native mind. He erected habitations, planted gardens, preached the word of life, and instructed those who came to him in the elementary principles of the Gospel. Thus he won the hearts of many, and is said to have been the instrument of the conversion of the first Christian poet of Kaffraria. The name of this indi-

vidual was Sikanna. He composed a hymn, remarkable for its beauty, and containing some of the most striking allusions to the glorious character of the Deity, and to the atonement of the Lamb of God. This hymn is still sung by our native congregations; and the effect produced by it is sometimes overwhelming.

But Williams died, and the Mission in Kaffraria was again suspended. During my residence in Fort-Beaufort, I visited his grave, two miles distant from the town. A heap of stones was all that marked the spot; and around it were the graves of several natives, whom he had instructed in the doctrines of Christianity, and who now rest by his side until the resurrection morn, when the trumpet of the archangel shall call both the Missionary and his converts to the throne of God. Williams was a faithful and devoted labourer: his name is not emblazoned among the learned and the mighty of the earth; but great is his reward in heaven. When many deeds which have attracted the attention of mankind, and which have won for their authors the loud applauses of this world, shall have been buried in oblivion, the toils and the sufferings of such men as Williams shall stand recorded still in the annals of the skies.

After an interval of some months, Williams was succeeded by the Rev. J. Brownlee, who for a short period was employed as a Missionary to the Kaffir tribes by the Colonial Government. The importance of a moral agency, in order to improve the aborigines of the country, began to be perceived by the Government, twenty years ago; and hence Mr. Brownlee was appointed, under their auspices and direction, to a Mission in Kaffraria. He, however, soon relinquished his connexion with the Government, and has since prosecuted his work in his original capacity as an agent of the London Missionary Society. Others have joined him in the noble enterprise; and prior to the war that Society had several zealous labourers among the Gaika clans, and numbered in its various little churches many promising communicants, who had been rescued from the grasp of Heathenism, and could bear testimony to the power of truth. In 1821, the Glasgow Missionary Society sent

labourers into the field; and they too have been scattering the precious seed, of which the harvest will be reaped in future days. Numerous are the facts which they have placed on record, illustrative of the beneficial influence of the Gospel. I select the following:—A Christian Kaffir was seized with a complaint which was evidently mortal. The Missionary visited him, and assured him that his end was near. The intelligence caused him no anxiety; but, with great composure, he requested that he might be placed in a sitting posture. He then proceeded to deliver his dying charge. He looked around. There was his father, and there were several of his relatives; but his children were not there. He inquired for them, and they were brought; and then he said, with a feeble voice, but with an air of calmness which betokened victory, "It is an assured truth that no man abides upon the earth. I also am departing: the earth cannot satisfy me: I love to go to Jesus. God has taught me to hope in Him who died for me: I desire to dwell with Him for ever: I am going home." His friends wept aloud. He said, "Do not weep for me: weep for yourselves. I am happy. Seek God now: He receives all." Then addressing his father, he said, with emphasis, "Watch over my children. Do not drag them away from the feet of God's word: bring them up here for God. Let the Chiefs remember this." Thus he took leave of them; and, triumphing over the last enemy, the spirit of the poor Heathen, once enslaved by superstition, but now liberated and ennobled by the Gospel, winged its flight to the regions of immortality, a trophy of the power of grace.

Such instances of the successful operations of Christian Missions are sufficient to prove that they are stamped with the approbation of Jehovah. But it must be admitted, that, as nations and as tribes, the inhabitants of Kaffraria, and of that part of it especially to which the above Societies have directed their attention, have hitherto rejected Christianity. The Chiefs in particular, with but one or two exceptions, though accustomed to attend the house of God, and compelled in many instances to admit the truth of the

Missionary's word, have set themselves to oppose its progress to the utmost of their power. It was offensive to their pride: it threatened to overturn their long-cherished superstitions: it denounced their systems of cruelty and witchcraft. Hence they rejected it; and when to the question, "Have any of the rulers believed on him?" the answer was, "None," the people were strengthened in their hostility, and made the conduct of their Chiefs a pretext and an apology for their own. A native Assistant once prayed in the presence of a Chief, and said, "Great God, open the eyes of the Chiefs. The people complained that Gaika stood in the way, and did not receive the word of God: thou tookest him out of the way, that the people might have no excuse. The people complained that Hintza stood in the way, by not receiving the word of God: thou tookest him out of the way, that the people might have no excuse. The people complained that Slambie stood in the way, and was a hinderance,—he did not receive the word of God: thou tookest him out of the way, that the people might have no excuse. They are removed: they are dead. Therefore open the eyes of the Chiefs to their own interest, and help them to receive into their hearts the word of life." These words were descriptive of the real facts of the case; for though the Chiefs professed attachment to the Missionaries, they did not like their doctrine. They preferred superstition to religion, darkness to light, and Heathenism to the blessings of the Cross.

The operations of the London and the Glasgow Societies were confined to the Gaika clans; and meanwhile the Amagcaleka and Amagqunukqwebi tribes were still destitute of the light of truth, and wrapped in the deepest gloom of Heathenism. When the Rev. William Shaw had been some time in South Africa, he became acquainted with the moral condition of these tribes, and his heart yearned over them with Christian pity; so that he longed to go and proclaim to them the Gospel. In the year 1822, he visited Kaffraria, accompanied by the Revs. S. Kay and W. Threlfall, and obtained an interview with the Chief Gaika, who offered no objection to his commencing a Mis-

sion with Congo, should he be willing to receive a Teacher. Mr. Shaw then wrote to the Missionary Committee at home, and, having obtained their permission to begin the work, entered Kaffraria in November, 1823; leaving Mr. Kay in charge of the Mission in Albany. His journals, containing the account of his entrance in among the people, are replete with interest. After a long and tedious journey, during which, with the help of natives, he had frequently to cut his way through a thick jungle, he arrived with Mrs. Shaw, and a Local Preacher and his wife from Albany, in the country occupied by the Chiefs Pato, Congo, and Kama, where great numbers of the inhabitants welcomed them with joy, "as though they had been making a triumphal entry." These Chiefs and their people are not purely Kaffirs. Many years ago a powerful tribe of Hottentots, called the Gonaaquas, who resided in the neighbourhood of the Great Fish River, being greatly oppressed by the Boors on the one hand, and by the Kaffirs on the other, were at length dispersed; some of them entering the Colony, and becoming servants to the colonists; and others mingling with the Kaffir tribes themselves, adopting their language, and conforming to their manners. Intermarriages took place, and several varieties of form and colour were thus introduced among these Kaffirs, which are still observable in certain instances, though in general they differ little in their physical appearance from the tribes and clans around them. It may be observed, also, that the first Chief of these tribes, Kwane, was not of royal blood, but was a Counsellor of the Chief Tshiwo, and was raised by him to this honourable position, because, instead of executing sentence against the people for the crime of witchcraft, which duty devolved upon him, he had systematically spared their lives, and permitted the accused to retire with their families to the mountain-region of the Orange River. This practice he continued for several years; and when at length Tshiwo became acquainted with the fact, he was gratified, and constituted the people whom Kwane had thus saved, and who now amounted to a considerable band, a distinct clan, with their benefactor for their Chief. "His insignia of rank," says

Mr. Dugmore, "consisted of a milk-sack, a selection from the Chiefs' milking-cows to replenish it with, and an allotment of blue cranes' wings for war-plumes for his bravest warriors. These, bestowed by the hand of Tshiwo, served instead of the ribands, stars, and garters, as eagerly sought after, though not more highly prized, in a higher state of society."

These were the tribes among whom Mr. Shaw, the first Wesleyan Missionary in Kaffraria, lifted up the standard of the Cross. He selected a spot for the Mission village about ten miles from the coast, in a beautiful locality, contiguous to the residence of the Chief Pato, and in the midst of a population of a thousand souls. The place was designated Wesleyville, a name which it still bears, although, since the commencement of the Mission, the buildings erected on it have been more than once destroyed. I visited the spot in company with Mr. Shaw in the year 1842. The appearance it presented at that time was remarkably pleasing and delightful. The Mission premises stood on the side of a hill, and consisted of a substantial chapel built of stone, and a convenient residence for the Missionary, with a verandah of lattice-work over the door, and a neat little garden in the front. On one side of these buildings were several native huts of superior construction, and a number of mimosa-bushes dotted the side of the hill, whilst at its base there was a clump of yellow-wood trees, the deep rich green of the foliage of which contrasted well with the other objects of the scene. There was something charming and romantic too in the character of the surrounding country. The Kaffirs have no taste for beautiful scenery, and hence it matters not to them where they dwell, providing they have enough to eat and drink; but a Christian Missionary would desire, if possible, to fix his residence amid nature's charms, that when solitary and alone, he might yet be not alone, but hold converse with Jehovah through his glorious works, as well as through his written word. I could not but accord with the choice that had been made for the site of Wesleyville.

At the commencement of such a Mission as Mr. Shaw's,

great toil and labour were requisite. It is no ordinary task to erect buildings in a country like Kaffraria; and at first the difficulties would be greater than they now are. But Mr. Shaw obtained assistance from the natives, who manifested great readiness to help him; and with their aid, and that of the individual who accompanied him into the country, he was soon enabled to erect his dwelling, and then to build a temporary chapel. The Chiefs and many of the people attended divine service, and listened to the proclamation of the Gospel with delight. A few embraced the truth, and took up their residence near the Missionary; and thus a work was commenced which has been steadily advancing until now, and which will still advance, until not a vestige of Heathenism in Kaffraria shall be left.

One of the earliest results of this enterprise, and one which has proved highly important to the interests of the Colony, as well as to the Missions themselves, was the conversion of the Chief Kama, and his wife, a daughter of the late Chief Gaika. Kama heard and believed the Gospel, and was baptized into the profession of the Christian faith. From that period to the present, he has maintained his integrity, and has frequently evinced the sincerity of his attachment to the truth, by resisting the most powerful temptations to return to the practices of Heathenism, and by sustaining with considerable heroism and fortitude the persecutions to which his profession of Christianity has exposed him. Another Chief sent to him his daughter as a second wife; but Kama, contrary to the customs of the country, and to what would then be considered a mark of etiquette and propriety, refused to take her, alleging that he was a Christian, and was already married, and that the word of God forbade him having more than one wife. His conduct in this matter drew down upon him much obloquy and reproach, even from many of his own people; and ultimately he was obliged to leave his country, and to seek another territory where he might abide in peace. But he bore his trials with exemplary patience; and since the conclusion of the war, during which he proved himself a faithful ally of the Colonial Government, he has been permitted

to return to his own land,—a reward of his fidelity, and an illustration of the mysterious operations of the providence of God on behalf of those that truly fear Him.

The Mission in Kaffraria being once commenced, openings presented themselves for an extension of the work, among the various tribes in the interior of the country. In company with Mr. Whitworth, Mr. Shaw visited the Slambie and Tambookie tribes, and found the door open among them for the introduction of the Gospel. "The land is all before you," said an old Chief: "choose for yourselves where you will live. I am old; but my children are young, and they shall all learn of you." Then, with joy glistening in his eyes, he said, "Gaika has a school, Enno has a school, Pato has a school; and now Slambie and Dooshani will have a school: this is very great." Vosanie, the Tambookie Chief, also listened to the messengers of truth, and promised to receive them, if they would come and dwell among his people. The travellers were like angels of mercy, scattering precious seed on ground which had hitherto produced nothing but thorns and briers, and diffusing light where the densest darkness had prevailed.

Another visit was paid to Slambie, in 1825, by the Rev. Messrs. Kay, Davis, and Young, the result of which was the establishment of a Mission among his tribe by Mr. Kay, and the rise of another important station beyond Wesleyville, to which the appropriate name Mount-Coke was given.* That the name of the Founder of Methodism should be attached to the first Mission village in Kaffraria, and the name of the originator of its Missions to the second, was as it should be; and though not a vestige now remains of the buildings which were first erected on these sites, yet the names themselves remain, and will be perpetuated to the latest generations that shall inhabit Kaffraria. In 1842 Mount-Coke was situated on the banks of the Buffalo, a beautiful stream, which flows through a rich and grassy country, and empties itself into the sea fifty miles eastward of the mouth of the Great Fish River. The first site of the station was

* See the Rev. S. Kay's very valuable "Researches in Caffraria."

in another locality, somewhat further from the coast. This Mission proved highly valuable and important. The difficulties with which Mr. Kay and his coadjutors had to contend were numerous; and one cannot be surprised at his saying on one occasion, "Who is sufficient for these things?" The task of instructing Heathens, of attempting to instil into the minds of ignorant barbarians, and that in a strange language, or by means of an indifferent interpreter, the vital doctrines of Christianity, is one of no ordinary kind; and then, at the commencement of a Mission, in such a country as Kaffraria, much mechanical labour is required, and a considerable portion of the Missionary's time must be occupied in attending to mere secular affairs. But these pioneers in the mighty undertaking may now look back upon their years of toil, and, standing as on an eminence, survey with satisfaction the result, giving glory to God who called them to so honourable a work, and who caused them to "triumph in Christ, and made manifest the savour of his knowledge by" them "in every place."

Advanced posts continued to be established in the country from time to time. Butterworth, in Hintza's territory, was founded by the Rev. W. J. Shrewsbury; Clarkebury, in the Tambookie-Land, by the Rev. R. Haddy; and now a line of Mission institutions in connexion with the Wesleyan Society runs through Kaffraria, from the Colony to Port-Natal. On a moderate calculation, some thirty thousand souls are more or less under the influence of Christian teaching, and have no other means of instruction whatever than those furnished by this Society. Between two and three thousand persons are taught in the day and Sabbath schools. Five hundred communicants are attached to the several churches; and many, who, through the instrumentality of the devoted men who have laboured in this field, were conducted to the Cross, and found redemption in the Saviour's blood, are now before the throne of God, and will be their "joy and the crown of their rejoicing in the presence of our Lord Jesus Christ at his coming."

Popery has no Missions in Kaffraria. The Romish institution for the Propagation of the Faith has had it in

contemplation to send agents to that country; and in its survey for the year 1841, it is observed,—"Five Vicariates-Apostolic will shortly be established in Australia, or throughout the rest of Oceanica. At the same time, Africa, which is already pressed on several different points by the efforts of the Church, will be soon visited on its other shores; and, while the occupation of Kaffraria will complete the Missions of the Cape, other angels of peace will carry the Divine Word to the black children of Guinea. Grace holds its dews suspended over the ways which it opens to us: the people are filled with expectation: apostles are ready to set out: Rome has already appointed them to cast their net; and who knows but that the winds and waves, aware of the will of their Master, are murmuring with impatience to waft these Messengers of Salvation to the shores to which they are called?"

There is poetry in this language; but the design in reference to Kaffraria has not yet been executed, nor have the Romish Missions at the Cape produced much effect on the inhabitants, or been attended by any remarkable results. But were the emissaries of Rome to enter Kaffraria, we should tremble for the consequences. The breath of Popery is pestilential everywhere. It has blighted the fair fruits of Protestant Missionary toil in some of the lovely islands of the Pacific; and it would produce similar effects, if it were permitted, on the churches which have been planted in the wilds of Africa. But let Protestantism maintain and extend its Missions; let the ambassadors of the Cross already in the field be supported by a large additional agency, and our opinion is that Popery will come too late.

Great Britain, however, has not been alone in her efforts to Christianize the inhabitants of Kaffraria. The Berlin Missionary Society has several agents in the field; and prior to the war their stations were in a flourishing condition, and gave promise of a large amount of good. That calamitous event was the means of their destruction, and I am not aware that they have been yet resumed. One of the Missionaries is now labouring at Natal; but

could we address the Directors of the Society at Berlin, we would urge them to re-enter the territories of Kaffraria, and would tell them that the Christian public of this country will rejoice in their efforts, and pray earnestly for their success.

Having thus glanced at some of the circumstances connected with the introduction of Christianity into this wild and barbarous country, we shall close this chapter with a few observations on the various results, direct and indirect, which have already presented themselves, as the fruit of thirty years' toil and labour. Instances of success, in the actual conversion of the barbarian, have already been adduced in the preceding pages, and many others might have been enumerated; but even where the Christian Missionary fails to accomplish this great end, he is animated with hope, and encouraged to prosecute his work, from a view of the collateral effects produced among the Heathen by the Gospel.

In Kaffraria *the Sabbath has become known.* Time was when that holy institution was unheard of in South Africa; and but thirty years ago no Sabbath sun arose upon the wretched Kaffir, but every day to him was just the same. But Kaffraria has her Sabbaths now. Soon after Mr. Shaw's introduction among the Congo tribes, the Chiefs made proclamation amongst their people, that the day of the Lord should be observed; and, accordingly, within the neighbourhood of the Mission village all unnecessary labour was then suspended on the Sabbath, and the inhabitants were given to understand that it was God's day, and that they were to leave their work, and repair to the station to be instructed. At first this seemed strange to them, and well it might. Sometimes many of the people would forget when the day returned; and now and then an individual would come to the Missionary in the middle of the week, and inquire if it was the Sabbath; for the Kaffirs had not been accustomed to such a division of time. But the practice began soon to be understood; and now, on all our Mission institutions in Kaffraria, from the Great Fish River to the Umzimvoobo, and within a circuit of several miles

around them, this sign of Christianity is set up and recognised,—a day of rest.

Woman has been elevated, and the ordinance of Christian marriage introduced among the Kaffirs. The condition of woman in the country has already been described. Who ever thought of interfering on her behalf? or of claiming any rights and privileges for her? No one, until the Missionary did. A custom existed in the land in relation to a certain class of females of the most oppressive and demoralizing tendency. The Rev. W. Shaw appealed to the Chief, over whom he had obtained considerable influence, urging the propriety of its abandonment. A council was summoned. The subject was discussed. It was resolved that the advice of the Missionary should be adopted, and that the practice should be abrogated throughout the tribe. What a triumph of principle! What a boon to the hapless females of Kaffraria! It was felt to be such, and Mr. Shaw received the honourable appellation of *Kakalabafazi*, or "the shield of women." Since that period woman has been gradually rising to her proper dignity and station. She begins to see that it is beneath her to be sold to a man for a few head of cattle; and parents too begin to see that it is dishonourable in them to sell their daughters. The Chief Umhala sent to an individual residing on the Mount-Coke station, to demand his daughter in marriage, promising at the same time to give for her a considerable number of cattle. The father, who was a Christian, sent a message in reply, saying, "The Bible teaches me to honour the King; but it also teaches me to fear God. Therefore, though I respect the Chief, I cannot sell him my daughter; for that would be to commit a sin: he must therefore ask me no more." The Chief was angry, but he could not succeed, and afterwards the daughter was married as a Christian to a Christian man. Marriages are now frequently performed by the Missionary, even where the parties are not professedly Christians; and thus polygamy is discountenanced, and acknowledged to be wrong. I have often joined the hands of natives in the name of the holy Trinity; and though the ceremony was

sometimes gone through with a degree of awkwardness sufficient to provoke a smile, yet its moral influence on the persons married was invaluable. They retired with the impression that they were united in the most solemn manner, and might not, after the customs of their country, break their pledge without disgrace and sin.

The Kaffir language has been reduced to writing, and the greater portion of the sacred Scriptures translated into it and published. When Christian Missionaries went into Kaffraria, the art of writing was unknown. The inhabitants had a language, constructed, as investigation proved, on strict grammatical laws; but they had no symbols of speech, no letters or hieroglyphics; and one of the earliest tasks of the Missionary was to put down the words he heard from the lips of the people upon paper, and to form a written vocabulary. By degrees this was accomplished; and then the peculiarities of the language began to exhibit themselves, and, by the persevering labours of the Rev. W. B. Boyce, a Grammar was published; and meanwhile, that mighty engine, the press, having been brought into operation, various portions of the word of God were printed, and recently the whole of the New Testament was sent forth, to be speedily followed by the Old. Elementary works, for the use of schools, Catechisms, and Hymn-books, have also been prepared; and thus the basis is laid of a "Kaffir literature," which, as it diffuses itself among the people, must exert an influence of the most benign and elevating kind. It is a wonderful thing to a Kaffir that a book should talk, or that one individual should be able to express his meaning to another by written signs. "Your child can read," said a Missionary to an individual who had been induced to send his offspring to the school. "No," said he: "I cannot believe that. You white people may be able to read, you are so clever; but you cannot teach us to read: it is impossible." "Come here," said the Missionary to the child. The child stepped forward. "Let your father hear you read this," continued the Missionary. He read; the father listened, he was

astonished, and, clasping his child to his breast, he wept over him with joy.

One other point is worthy of remark: *an incipient commerce has been established in Kaffraria.* The Christian Missionary has been almost invariably followed by the trader; and the inhabitants have been induced to barter the produce of the country, such as hides, horns, ivory, and gum, for articles of British manufacture,—pick-axes, spades, hatchets, beads, brass wire, and blankets. This trade, prior to the war, was valued at £20,000 per annum, and gave employment to upwards of four hundred persons; and, though suspended for a season, it is being now resumed, with prospects far more cheering than were ever known. It awakens, in the mind of the degraded savage, a desire for advancement, a thirst for the comforts and conveniences of life. Whole congregations may now be witnessed in Kaffraria, in the Christian sanctuary on the Lord's day, clad in apparel manufactured in Great Britain; and as the light of truth spreads itself among the people, the filthy skin-kaross will everywhere give place to decent garments. On such grounds as these, the Missionary enterprise has claims upon the patronage of commercial men. Would they create new markets for their commodities? Let them aid in sending forth to heathen lands the ambassadors of Jesus Christ, who will prepare the way for the trader where previously he could not gain access, and thus will the produce of British industry meet with a return, and whilst we confer a benefit on the Heathen, we shall also benefit ourselves.

CHAPTER IX.

LIGHT IN THE DARKNESS.

Butterworth.—Signs of civilization.—Vicissitudes.—Sabbath services.—Results of Missionary effort.—Anecdotes.—Triumphant deaths of native Christians.—Cruelty prevented.—Destruction of Butterworth. —Generosity of the Chief Khreli.—Sub-station.—The native Missionary Bethla.—Importance of a native agency.—Beecham-wood.—The Chief Gxaba.—Visit to the beach.—The river Nabacha.—Character of the coast.—Prevention of slave-dealing.—Intense thirst while travelling.—The Amampondo country.—Morley.—History of the Mission.—Wreck of the Grosvenor.—Sabbath scene at Morley.—The District-Meeting.—Anecdote. —The Umtata river.—Buntingville.— The Chief Faku.—Head-dress of the Amampondos.—Native service. —An Albino.

LET the reader imagine himself pursuing a journey over a dreary tract of country, the aspect of which is tame and monotonous, and which is apparently void of inhabitants, and destitute of the slightest sign of cultivation and improvement. Here and there a few head of cattle may be seen attended by a solitary herd, and occasionally a clump of trees relieves the longing eye; but for a considerable time nothing striking, nothing picturesque, presents itself before his view, and he begins to feel weary of the way, and to wish for some indication of a change. He ascends a gentle hill, hoping that at the summit he shall discern a livelier scene; but on reaching it, he perceives the same uniformity as before. He ascends another, and meets with disappointment again. He is travelling on horseback, or in a waggon drawn by oxen, and his progress is comparatively slow and tedious; and perhaps he becomes discouraged and impatient, and asks, When shall the journey end? At length the object of his desire is realized. On an eminence there stands a smiling little village, consisting of several white-washed cottages, and other buildings and habitations, indicative of the industry and skill of man. How cheering is the sight! How the spirits of our traveller are revived! With what joy and gladness does he hasten forward to the spot!

And what is the name of this village? and how has it

sprung up, in a land so desolate as this? It is a Missionary station, called Butterworth, and owes its origin to the persevering labours of a few ambassadors of the Cross.

It was on the Saturday evening that I reached this village, having left Graham's Town in company with the Rev. William Shaw (for the purpose of making a tour through Kaffraria) several days before. On our arrival, numbers of the inhabitants came forth to welcome us, and most hearty was the reception which we met with from the Rev. H. Pearse, the Missionary, and his excellent wife, who were fellow-voyagers with me to Africa, in 1839. We soon obtained refreshment, and I then accompanied Mr. Pearse around the village, to inspect the chapel and the native habitations, and to take a general view of this beautiful oäsis. A scene of the greatest liveliness and activity presented itself before me. On a sloping ground opposite the Mission-house, there was a considerable population of Fingoes, in the midst of whose dwellings was seen the cottage of the trader, and in another direction the dwelling of W. H. Fynn, Esq., the resident Agent of the Government. The Mission premises themselves stood in a conspicuous position, and presented a very beautiful appearance. In addition to the Missionary's residence, and the sanctuary, which stood hard by, there was a row of neat little cottages, after the English style, several of which had been erected by natives for their own accommodation, in which, on entering, we found them as comfortably situated as many of the poorer cottagers of our native land. It was gratifying to witness the life that pervaded the village. In every direction individuals might be seen engaged in some sort of manual employment. Some were digging in their gardens; others were building habitations; and one man was occupied as a blacksmith at the forge, a lad assisting him to blow the bellows. These were some of the results of Missionary operations. If "progress and development" are "the fundamental ideas contained in the word 'civilization,'" then civilization was here. Who then had introduced it, but the Christian Missionary? What had paved the way for it, but the glorious Gospel of the blessed God? Suppose it be admitted that a people may be civilized

independently of the Gospel; yet is their civilization in that case based on a dangerous foundation; for, as it has been truthfully observed, "so long as the moral part of man is wholly neglected, and is left rude and barbarous, or suffered to become degenerate, then science works, indeed, but only as a destroying element." The safest and the surest plan of elevating the various tribes of men is to place them under the moral training of Christianity. You may introduce civilization into a country like Kaffraria; that is to say, you may send traders and artisans, with a view to teach the inhabitants to till the ground, erect dwellings, and cultivate the various mechanical arts; but you will fail to ennoble and elevate its tribes, unless you also send the Gospel. "In all the successful efforts of Missionaries among savages," as Archbishop Whately observes, "civilization and conversion have gone hand in hand." The Archbishop, however, seems to intimate that civilization must precede conversion; for he says, "All experience shows that a savage (though he may be trained to adore a crucifix, or an image of the Virgin) cannot be a Christian." There is some ambiguity in these expressions. If the meaning is, that a man cannot be a savage after he has become a Christian, the sentiment is admitted, and is, in fact, but a mere truism: but if it be meant that the savage must be civilized before he can be converted, the position is denied; for some of the fiercest and most barbarous of mankind, both in Africa and the South Sea Isles, have been thoroughly renewed by the preaching of the Gospel, ere they had advanced a step above the lowest stage of their condition. Let Christianity have its full share of merit. Let it be considered, not as a secondary, but as the primary instrument of the regeneration of our species. It is not a mere satellite in our moral hemisphere: it is our sun, giving light, and life, and beauty to the world.

Butterworth is situated in the territory of the Chief Khreli, thirty miles east of the Great Kei River, and upwards of one hundred miles from the boundary of the Colony. It was first established in the year 1826, by the Rev. W. J. Shrewsbury, the Chief Hintza being at that time

in authority, and having given his consent to the commencement of the Mission. Since that period what scenes has it witnessed! Soon after its establishment it was in danger of being destroyed by the hordes of the Zulu Chief Chaka, who having attacked the Amampondo Chief Faku, and spread devastation among all the tribes eastward, meditated a war with Hintza, and led his forces as far as within seventy miles of Butterworth, which must inevitably have fallen, had he proceeded on his march. But the infant station, shielded by Omnipotence, was preserved. In the war of 1835, between the Colony and the Kaffir tribes, it fell. The Rev. J. Ayliff was at that time residing on the station, and, having ascertained that Hintza contemplated its destruction, he was compelled to leave it, under cover of the night, when some time afterwards it was consumed to ashes, and not a vestige of it left.

But sixteen months after, peace having been restored, the Mission was resumed by Mr. Ayliff. Hintza had been slain, and his son Khreli had succeeded in the government. The young Chief entreated the Missionary to return; and, his request being seconded by Colonel (now Sir Harry) Smith, he readily complied. He found the place in a state of desolation; but it gradually assumed another aspect, and at the time of our visit, which was in the year 1842, Butterworth was flourishing like a green bay-tree.

The morning of the Sabbath was beautiful and lovely. Balmy breezes rendered the atmosphere agreeable; and the sun, as he pursued his course, poured upon the earth a flood of dazzling light. At an early hour the chapel-bell was heard, and speedily groups of smiling children were seen hastening to the school, which was conducted in the chapel by a native teacher. Thither we ourselves repaired, and highly were we gratified with the scene we witnessed. Upwards of two hundred swarthy children, many of them clothed in European garments, were earnestly engaged in reading portions of the Word of God, or in other school exercises of different kinds. We heard them repeat from memory, in their own language, the whole of the first Wesleyan Catechism, and thirty or forty read to us, with great

propriety, several chapters of the New Testament. Such scenes may be witnessed in our own country every day, and do not therefore excite much interest: but this, be it remembered, was in a heathen land; the children of this school were the offspring of parents who, for the most part, knew not God; this institution existed in the midst of surrounding darkness, where the light was but just beginning to arise. It was like the morning star, shining through a gloomy sky, the harbinger of approaching day.

The school closed, and the chapel-bell again rang, when the inhabitants of the village assembled for morning worship. The place was filled, and the Rev. W. H. Garner, who was on a visit to Butterworth, his own station being further in the interior, preached in the native tongue. He employed several words and phrases, not common to that part of the country, there being certain idioms peculiar to different tribes and clans. This, we understood, was observed by the congregation, and was afterwards made the subject of remark. For a Kaffir or a Fingoe is often a severe critic; and not unfrequently will a number of persons sit down on the ground, and converse together on the style and manner in which the Missionary has addressed them. Hence he feels it necessary to be as careful and correct as possible; though when he first begins to speak the language, blunders are excusable, as the natives readily allow. We found that nearly all our brethren labouring in Kaffraria had acquired the language of the people, and could preach in it with tolerable ease and fluency. This was highly creditable to them, as several had been but a very short period in the country; but they were men fitted in every respect for their arduous work.

The services of the Sabbath spent at Butterworth were to myself peculiarly cheering. The congregations manifested great order and decorum, listened with attention to the word of life, and sang the praises of Jehovah with much Christian feeling. It was evident that the Gospel had come to many, not in word only, but in power. The small-pox had, some time prior to this, committed great ravages among the people, and several of them had fallen under its deadly hand; but the visitation had been sancti-

fied, and the truths of religion had made a deep impression on hearts that had been softened by sorrow and affliction. In the midst of very arduous toils, attendant upon visiting the sick and dying, and on employing as extensively as possible the art of vaccination, the Missionary had been cheered by the anxious inquiries of many after truth, and by the conversion of not a few. Triumphant deaths were among the signs and proofs of the efficacy of the Gospel. One individual, being asked, when dying, how he felt, raised his trembling arm, and said, "I am holding on to Christ;" and another, whilst suffering from hemorrhage, and whilst the blood was issuing from his mouth, observed, "Though I am in this state, I have joy superior to all: the world boasts of riches, men boast of possessing cattle, but I have none of these, and yet I am rich, for Christ is with me."

That among a people, who were but just emerging from the darkness of superstition, however, there should be found some, who, after having assumed the profession of Christianity, would prove faithless, and return to the practices of Heathenism, and others who, though convinced of the truth of the Missionary's word, should still reject the Gospel, is not at all surprising. To the depraved affections of mankind, superstition, even in its very worst forms, presents peculiar attractions, so that men once taken in the snare, are not easily delivered. Conversing with one of the principal Chiefs, said Mr. Pearse, I asked him why the people did not listen to the Gospel and embrace it. He replied, "The Kaffirs know God, and many often pray to him; but they love sin: that is the reason." I said to the Chief, "If you were called upon to prove that God exists, what would you say, and what arguments would you use?" He replied, "By referring to the evidences of design which I see in my own body. Why," said he, lifting up his arm, "do not my fingers grow here at the elbow, or why are not my nails on this side of the fingers?" One might have supposed that this man had been a student in the school of Paley; but he was a Heathen, and until the Gospel had visited his country, had perhaps never given himself much trouble in reference to subjects such as these.

The following circumstance, related by Mr. Pearse, further illustrates the character of Heathenism, and the value of Missionary operations. An old man, having a son who was subject to fits, went to the Chief to ask permission to cast his child from a kind of Tarpeian rock, into the Bashee river;—the Chief said, "No; do not kill your son, but let him go to the Mission station: perhaps the white people may cure him." He was sent, and, care being taken of him, his recovery was effected. But this was not all: his spiritual maladies were removed, and he became a decided Christian, and a useful Local Preacher. Some years afterwards, the father, aged and infirm, sought his son's assistance, and threw himself upon his generosity and care. The son received him with filial affection, and, although he knew that it was once the intention of his father to put him to a cruel death, nourished him in his declining years, and treated him with due respect. Heathenism would have taught that son revenge: Christianity taught him pity and compassion.

Butterworth has been again in ruins. A second time the firebrand of the barbarian laid it waste, and the labours of the Christian Missionary were again for a while suspended. During the late war, the Rev. F. P. Gladwin being at the time resident on the station, the scenes of 1835 were re-enacted. A plan being formed by a number of mischievous individuals, who had probably been long hostile to the Mission, for making an attack upon the place, the Missionary and the Fingoes were obliged to flee, the enemy set fire to the chapel and adjoining premises, and the following day witnessed one sad picture of desolation where so much loveliness had been. But this event gave rise to one of the most remarkable displays of generosity on the part of a Kaffir Chief that, perhaps, was ever known. Khreli, the son and successor of the notorious Hintza, parsimonious and niggardly as he is, like every Kaffir in a state of Heathenism, came forward when the war had closed, and voluntarily offered to contribute in cattle, the sum of £600 towards the erection of the station. It was destroyed by his people, but, as he affirmed, without his knowledge; and,

anxious as he was that the Missionary should return, he made this noble and unprecedented offer. The cattle have been given, and were sold some months ago in the market at Graham's Town; and now will Butterworth, like the fabled Phœnix, rise again from its ashes, more beautiful than before, to become, we trust, the birth-place of many a benighted soul.

In connexion with Butterworth, at the time we saw it, there were several sub-stations, situated in the neighbourhood, under the charge of native agents. One of these we visited. It was a village consisting of a large number of dwellings, two of which were remarkably conspicuous. Of these one was the Teacher's habitation, and the other was the chapel. They were circular, and consisted, first, of a wall three or four feet high; on which was placed a roof, having something of the form of a dome. This kind of dwelling is much superior to the native hut, and, being easy of erection, is not unfrequently adopted. We received as cordial a welcome on our arrival from the Native Missionary, whose name was Bethla, and were treated with as much respect, as we could have had in the most refined society. This individual was a Fingoe, and at one time a wretched and degraded Heathen; but divine grace had produced in him a mighty change, and on account of his piety, his knowledge, and his zeal, he had been appointed to the charge of this sub-station. In a very short period he had gained considerable influence over the people, and even one of the Kaffir Chiefs, who formerly would have despised him as a dog, was accustomed to listen to him on the Sabbath when he preached the word of God. That Chief, and a number of his people, having heard that Missionaries from the Colony had arrived, came to pay their respects; and towards evening Mr. Shaw suggested that divine service should be held, Bethla himself being requested to conduct it. We crowded into the native chapel. There were no benches, so we sat upon the ground. The hearers, for the most part, were clad in their karosses. The Native Teacher had on a suit of duffel. The greatest decorum was manifested, and the greatest

attention paid, whilst a hymn was sung and prayer offered, and this poor African addressed his countrymen, and told them of the love of Christ. With what fervour did he pray! I could not understand his sermon; but it seemed to be delivered from the heart, and to produce a deep impression on the people's minds. Some perhaps would have looked with contempt upon that scene: I observed it with emotions of delight. The raising of a native agency for the carrying on of our work in Africa, has long occupied the attention of the directors of our Missions. That such an agency is necessary, must be manifest to every one; and the history of the church warrants us to expect that it will be given us, inasmuch as in every country into which Christ's ambassadors have entered, and in which churches have been formed, Ministers and Pastors have arisen from among the inhabitants themselves. An Institution has been for some time in operation in South Africa, bearing the honoured name of "Watson," for the training and instruction of native youths, with a view to their being employed as Teachers and Assistant Missionaries; and already it has been attended with considerable success; but may we not anticipate the day when hundreds of converted Africans, swarthy though they be, shall stand forth and raise the ensign of Immanuel? Already there are several thus engaged; and a District-Meeting of Native Missionaries is held on one of the stations in Kaffraria, annually, when the usual forms of such meetings are observed, candidates proposed and examined, and, if approved, appointed to some sphere of labour under the superintendence of their Ministers. This is a step in the right direction, and will ultimately lead to more extended efforts. In the rising of this little cloud may be discerned the promise of a shower of blessings, which shall descend with fertilizing influence on the soil of Southern Africa.

Of these Native Missionaries, thus set apart to the work of evangelizing their heathen brethren, the individual above-mentioned is one. His piety is unquestionable, and his usefulness considerable. His character and office have

given him a *status* among the people; so that they regard him with great affection and respect.

Bethla did not forget the rites of hospitality. "I must not," said he, "let the Missionaries come and see me, and allow them to starve. I must give them something to eat. But," said he, "I am only a poor man, and cannot give an ox. Will you accept this calf?" The calf was a very fine one, and of course it was accepted. The Chief, a person of very subordinate rank, then said, "I too must give the Missionaries a present;" and he produced a fine large goat. Thus we were provided with food for ourselves and our attendants, which served us several days.

Leaving our waggon in charge of the driver, to follow after us as quickly as it could, we took our horses, and proceeded on our journey towards Beecham-wood, a station that had recently been formed. The country through which we rode was exceedingly rich and fertile. So tall and luxuriant was the grass, that we were sometimes almost lost in the midst of it. No beaten track presented itself before us; but here and there we could discern the course which had been taken by the Missionary's waggon, the first, in all probability, that ever passed that way; and, with the assistance of our native guide, we safely journeyed over hill and dale, through forests and through glens, and arrived, towards evening, at our destination, another of those bright and charming spots which now adorn the moral wilderness of Kaffraria. It was situated on an eminence above the river Shixeni, about five miles distant from the coast, and commanded a most beautiful and extensive prospect of woodland scenery on the one hand, and of the Indian Ocean on the other. On the east was a large and noble forest, and on the south-west another, from one of which timber was easily obtained for the erection of the necessary buildings. These consisted of an humble chapel, a residence for the Missionary, and another for the Assistant; all constructed of *wattle* and *daub*, being designed only for temporary use, until more permanent buildings could be reared. At the commencement of a new Mission, no unnecessary expense is incurred in erecting habitations. The Missionary lives for some time

in his waggon or his tent, and is satisfied if at first he can rear a cottage, consisting of but two or three apartments, of the frailest kind; nor is it until the locality has been tried, and prospects of success present themselves, that he begins to construct a more commodious habitation. This station was founded by the Rev. Horatio Pearse; but at the time of our visit was under the care of the Rev. J. S. Thomas. A large population dwelt in the neighbourhood, the moral condition of which is thus described by Mr. Pearse:—"The occurrences of every successive week serve to show me more fully the awful depth of depravity in which this people are sunk. O, if temporal wretchedness; if heathen darkness; if the violation of the laws of our common humanity; if civil anarchy and misrule; if defiance to the laws of heaven; if national barbarism; if bloodshed and crime, and woe, and death, should excite our deepest sympathy, then these exist here in an awful degree." These statements were fully confirmed by facts related to me by Mr. Thomas,—facts which I cannot stain my paper to repeat.

But the influence of Christianity soon presented itself even in this region where Satan had his seat. The Sabbath became recognised by the surrounding tribes. A considerable number of persons began to attend the house of God. Several families took up their abode within the precincts of the station; and a few became anxious inquirers for the truth, and were formed into a class of catechumens. A short period after the commencement of the Mission, Mr. Pearse was called to act as umpire between two Chiefs, Gxaba and Makass, who were about to settle their disputes by war, when, listening to his instruction and advice, the former said, "If you say that I must not fight, I will not:" and further hostilities were prevented.

Gxaba, accompanied by several of his counsellors, made his appearance at the station soon after our arrival. There was nothing prepossessing in his countenance: he seemed a stern and avaricious man, and only came in expectation of receiving presents. He is now no more; for, some months afterwards, a quarrel arose between him and a

neighbouring Chief, and he was slain in battle. His tribe, which was designated the Amavelelo, had suffered greatly from the terrible incursions of Faku and 'Ncapai, Chiefs of the Amampondo and Amabaca, whose names were a terror among all the clans of the country, from the Bashee to the Kei. To calculate the amount of human suffering which Kaffraria has witnessed within the last half century alone, is impossible. Multitudes of men, women, and children, have been put to death in the most cruel manner, and thousands have been driven to seek refuge in the forests of the country, where many of them have perished for the want of food. It was time, it was high time, that the ambassadors of the Cross should visit these desolate regions; and nowhere can the feet of the messengers of peace be more beautiful than on these mountains; for nowhere can there be found tribes and nations who are more in need of the Gospel's sovereign aid.

Anxious to survey the beauties of the country, I rode round the station with Mr. Thomas, and afterwards we proceeded to the beach, which we reached in the course of an hour and a half. Here two rivers, called respectively the Great and the Little Nabacha, empty themselves into the sea; the mouth of the former presenting to the eye one of the most charming landscapes on which I remember to have gazed. The estuary was broad; and on either side there was a range of undulating hills, covered with the richest foliage; whilst the track of the river could be discerned for some distance, the eye at length resting on its gentle banks, which were clothed with verdure, and adorned with willows and mimosas. It is navigable by boats for some miles upwards; but a formidable bar of sand crosses it at the entrance, forbidding all communication with the ocean. Standing upon a ridge of rocks, covered with immense quantities of sea-weed, I made a hasty sketch of the scene, as a memento of our visit. The mouth of the lesser river presented a very different aspect. A mass of dark rock rose precipitously on the right, and another of inferior elevation on the left,—there was something so dreary and desolate about it, that but for its

locality, you might have taken it for the Acheron of the Greek and Roman poets.

The coast of Kaffraria is remarkably bold and rugged. The tides of the ocean have washed up huge sand-banks, by which almost all the rivers are rendered inaccessible to commercial enterprise, and masses of basaltic and other rocks lie at the water's edge, against which the surf usually dashes with unbridled fury, so as to render landing, by any means whatever, exceedingly perilous. No bays or havens present themselves, in which ships can ride at anchor safely; and the whole line of coast, from the Great Fish River to Port-Natal, is exposed to the most violent south-east winds. It is this feature in the character of Kaffraria that has prevented slave-dealers from landing in the country. Could these traffickers in human flesh have gained access to the inhabitants, the probability is, that they would have attempted to seize some of them as their prey; but the hand of nature, or rather of the God of nature, has protected the Kaffir from their grasp. Whether ports will ever be opened on this coast, so as to render Kaffraria a maritime country to any considerable extent, is doubtful. Attempts have been made to enter one or two of the rivers, which in some cases have been attended with success, but in others with the loss of valuable lives.

After leaving Beecham-wood, we prosecuted our journey over an extensive table-land, richly covered with grass, but almost destitute of wood. It was summer, and the rays of the sun were exceedingly oppressive. The air often glowed as a furnace; and, as we rode along, we sometimes felt it difficult to breathe. For a considerable period there had been no rain in the country, and many of the brooks and springs were dry. We suffered considerably from thirst. Our waggon, on one occasion, had been sent on before us, and we were pursuing our way on horseback. The water in our flagons which we carried with us was gone; and not a drop could be obtained to cool our lips. We came first to one spot, and then to another, hoping to find a pool or stream; but were disappointed again, and yet again. At length, in a retired nook, sheltered from

the sun by a clump of trees, we descried a pool, such as it was, to which our horses hastened with impetuous speed, and of which both they and we eagerly drank, thick and muddy as the water was, with as much delight as, under other circumstances, we should have done at the purest crystal spring. When placed in such a situation, how forcible and expressive are many of the promises of Scripture! Never did the memorable words recorded by Isaiah, for example, appear so beautiful as on this occasion: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

Having crossed the Bashee, (Umbashee,) we had entered the Amampondo country, the territory of the two Chiefs just named. It contains about seven thousand two hundred square miles, and is bounded on the west by the Bashee, on the east by the Umzimvooboo and Natal, on the south by the ocean, and on the north by a range of mountains, somewhat undefined, called the Umtata range. It is a rich and fertile country, watered by two or three noble rivers, on the banks of which, and in the neighbouring valleys, there resides a considerable population. The third day after our departure from Beecham-wood brought us to Morley, another of those lovely spots, whence light is emanating through these moral wastes. Here we found several of the Missionaries and their wives from different stations, who had come to attend the sittings of the Sectional District-Meeting which was to be held in the following week. It is impossible to describe the joy which is experienced on occasions of this kind, when, after several months of almost solitary toil in the midst of a heathen land, during which the Missionary has probably had no intercourse whatever with civilized man beyond the circle of his own family, he is permitted to meet his brethren, and to converse with them. It is an event which he anticipates

Engraved by J. Rouse.

THE MATAWAN MOUNTAINS,

CAFFRARIA, SOUTH AFRICA

six months before it occurs, and on which memory dwells with pleasure six months after.

Morley is situated in a charming locality, near the Umtata River. The grandeur of the scenery around baffles all description. Undulating hills, magnificent ravines, and extensive forests, present themselves to the eye, and awaken in the breast emotions of delight and awe. The climate is somewhat different from that of Kaffraria Proper and the Colony, the atmosphere being much more humid, and subject to very heavy fogs. One morning during our visit the whole country seemed enveloped in a cloud, when gradually the sky above our heads became brilliant and clear, whilst the valleys below remained immersed in vapour. It was then delightful to witness that vapour, rising in fleecy patches higher and yet higher in the heavens, and to gaze upon the beauteous landscape as, by degrees, it was uncurtained to the view. The effect was very remarkable, and brought to the recollection the words of the Psalmist and the Prophet, "He causeth the vapours to ascend from the ends of the earth;" words which were probably penned in reference to some such phenomenon as this. Part of the scene thus disclosed is exhibited in the annexed engraving, in the foreground of which stands a native village. The most distant range of mountains in the view are called the mountains of Matawan, a powerful Chief, who at the head of his people, the Fitcani, (destroyers,) spread terror and dismay for several years among the tribes inhabiting the northern side of the Witle-bergen, or Quathlamba mountains. Unchecked in his progress, this mighty warrior, like another Hannibal, led his army across the mountains, and in the year 1828, threatened to attack the Amatembu and Amampondo clans. The consternation which he caused was terrible. Even the Colony was supposed to be in danger, and some of the Kaffir Chiefs having applied to the Colonial Government for assistance, Colonel Somerset was sent with a military force to repel the attacks of these invaders, and Matawan was met by the Colonial forces in the neighbourhood of these mountains, and compelled to retreat.

The Mission-station itself presented an exceedingly pleasing aspect. A beautiful cottage covered with thatch, having in front of it a neat little garden fenced off with rails, and stocked with roses, geraniums, and numerous other plants and trees, formed the residence of the Missionary. On the left of it was another cottage, occupied by the Catechist; and on the right the chapel, a very humble but substantial edifice of stone, also covered with thatch, and capable of holding three or four hundred people. Several out-buildings were also connected with the station, and numerous native kraals surrounded it on every hand. The moral influence of such a place as Morley, (exhibiting as it does the comforts of civilized life,) on the mind of a population like that in the midst of which it stands, must be of the highest value, independently of its chief design. It is no wonder that the natives look upon it with reverence, and that it is known as "the bush," or place of refuge, throughout the country.

Morley was originally established in the year 1829, by the Rev. W. Shepstone, with special reference to the moral and spiritual wants of a highly interesting tribe, the descendants of shipwrecked Europeans, who dwelt in this neighbourhood. In the year 1782, the "Grosvenor," East Indiaman, was totally wrecked upon the coast, in south latitude 31° 10′, east longitude 29° 50′. Many of the crew perished in their attempts to gain the land; but one hundred and twenty-seven were saved, among whom were several ladies and gentlemen, passengers in the ship. Of these some were murdered by the natives; and the rest were sought for, but in vain, by a colonist named Van Reenen, who, however, met with some mulattoes, together with three white women, who had been shipwrecked many years prior to the loss of the "Grosvenor," and whom the native Chiefs had taken as their wives. As the result of these occurrences, in the course of years, a considerable tribe of mixed blood arose, whose Chief Dapa was visited by the Rev. W. Shaw, in 1828. An account of his visit was given in the Wesleyan Missionary Notices for the year 1829. Dapa and his family were living on the banks of

the Umnenga River. He was the son of a white woman called Betsy, who was wrecked, as Mr. Shaw supposed, eighty years before his visit. He was an infirm old man, and bore indications of his descent from Europeans. But he was living as a Heathen, and was as ignorant as the rest of the inhabitants of the country. Most gladly, however, did he listen to the proposal that a Missionary should be sent to reside among his people; and so great was his anxiety on this subject, that when Mr. Shepstone was appointed to commence the station, he (the Chief) was ready to quarrel with some other branches of the tribe relative to the locality in which it should be situated. "The institution must be mine," said Dapa: "I first sent for the Missionary, and he comes at my request." The Mission was commenced; but, since that period, through what vicissitudes has it passed! what trials has it sustained! Chapters might be written on the native wars which have, at different times, been waged, within a circle of a few miles round this lovely spot; and many a story might be told of human sufferings, which would cause the heart to bleed. But the shield of the God of Missions has been over his servants who have laboured here; and though once Mr. Shepstone was obliged to flee before a host of warriors, and the station was abandoned for a season, yet it was afterwards resumed under more favourable auspices, and has been eminently beneficial to the heathen clans around. Hundreds, if not thousands, of some of the wildest of earth's sons, have here heard words they never heard before,—the words of life and peace; and the hearts of not a few, though hard as the flinty rock, have here been melted and subdued. With some of the converts on the station, who were employed as Class-Leaders, Local Preachers, and Teachers in the Sabbath-school, I was gratified exceedingly. What stronger proof of the divinity of the Gospel can be found, or required, than that which is furnished by a man once savage and cruel, "sitting at the feet of Jesus, clothed, and in his right mind," exhibiting virtues of the highest order, and not only illustrating in his life the principles of truth, but so understanding them

as to be able to teach them to others? We do think that the history of modern Missions supplies one of the plainest and most palpable refutations of infidelity that the mind can desire.

The Sabbath morning after our arrival, Morley presented a very lively and animating scene. At an early hour numbers of the natives began to flock towards the station, and as I stood at the garden-gate of the Mission-house, I observed several companies marching up the hill in something like military order. They were coming to the house of God. Their appearance at first sight was wild; but they had left their assegais and shields at home, because it was the Sabbath-day. The chapel was soon crowded. Numbers could not gain admission. A second congregation met in the open air, and the praises of Immanuel were sung that day by many voices that had been formerly accustomed only to the war-whoop and the battle-cry. We have entitled our chapter, "Light in the Darkness:" it was the recollection of such scenes as these, that suggested that title to our mind. Kaffraria is indeed a land of darkness; but its Mission institutions are like cities set on hills, whence light irradiates and dispels the gloom. But they are too few and far between. Where there is one, there should be ten. The evangelization of the country is retarded only by the inadequacy of the means employed. It will be won to Christ when the church sends forth an army equal to the enterprise.

During the sittings of the District-Meeting, many interesting statements were made relative to the influence of Christianity, and the progress of religious truth. Among others was the following:—At Clarkebury, in the Tambookie country, a station which I afterwards visited, one of the Chiefs came to ask for rain. The Missionary endeavoured to show that it was not in his power to make rain; (for this was the idea which the Chief actually entertained;) but that prayer must be made to God, who alone causeth the rain to descend upon the earth. The Chief said he would come on the Sabbath to pray for rain; and he came with several of his attendants, when prayer was made

accordingly. Was it in answer to prayer, or merely by fortuity and chance, that the rain began to fall? The morning of that day was clear and beautiful; in the evening copious showers came down, until the parched ground was as a pool. The Chief presented himself before the Missionary again. He came to return thanks; and a day of general rejoicing was appointed, when multitudes assembled, and the incense of thanksgiving ascended up to God. Is it fanaticism to recognise in such occurrences the hand divine? Far be it from the Christian Missionary to foster superstitious views in heathen minds, or even to take advantage of men's ignorance, as Columbus did, when he predicted an eclipse to the wild men of America; but far be it from him also to deny the power of prayer, or to interpret such events as the above on the cold principles of rationalism.

I strolled one day on the heights of the Umtata, and I could have wandered there for hours. Before me lay an extensive valley, bounded on the left by hills which seemed to meet, but open to the right, as far as the eye could reach. Its depth was considerable; and at the bottom flowed the river in a circuitous course, twisting itself about like a mighty serpent. The sides of the mountains were clothed with verdure, and the nooks and recesses filled with bush, "in which one can scarcely distinguish the stems to which the several blossoms and leaves belong."

The Umtata takes its rise in the chain of mountains previously mentioned, and is joined in its course by several tributaries. It empties itself into the sea in latitude 31° 5′, longitude 29° 15′. The tide flows into it for upwards of seven miles; and it is not improbable that some day it will be entered by the merchant-ship. I have not heard that the geological character of this region has been carefully observed; but it appeared similar to that of the Colony, in the neighbourhood of the coast. The rocks are formed chiefly of trap and sandstone. Iron ore is found in considerable quantities as you approach the sea. The soil is rich and fertile, and, when cultivated, yields abundance of maize, Kaffir corn, and pumpkins. In the garden at Mor-

ley the cotton-plant has been reared, and would doubtless flourish in this neighbourhood, as well as at Port-Natal, where it will soon become a staple commodity of trade. It is not improbable that Southern Africa is destined to become a very important field for the production of this valuable plant. The great *desideratum* at present is labour; but as the infant colony at Natal becomes inhabited, and as the aborigines of the country rise in the scale of civilization, all difficulties will give way, and the cotton-plant will cover thousands of acres, the soil of which has never been turned up.*

Leaving Morley, we crossed the Umtata by the bridle-path, having sent our waggon round by the ordinary route. The river, that seemed but a streamlet as we viewed it from the heights above, proved, on our approach, a formidable current. By the aid of natives, we succeeded in fording it, though not without a wetting; and my sketch-book, which was fastened to my saddle-bags, was thoroughly saturated with water. However, making the best of it, we rode along, and, after journeying nearly a whole day over hill and dale, plain and valley, came at length to Buntingville, where Mrs. Jenkins, the Missionary's wife, provided us with a refreshing cup of tea.

Buntingville does not disgrace its name. The neatness of the Mission premises, the number of the inhabitants, and the character of the surrounding country, constitute it a very lively and interesting place. It is situated in the midst of the territory of Faku, though at a considerable distance from the Chief's own residence. Faku is the head of a large and powerful tribe, said to consist of several clans, each of which was at one time very considerable, and probably inhabited the country contiguous to that of

* At the time of our visit, the Rev. S. Palmer was the resident Missionary at Morley, where he had laboured zealously for thirteen or fourteen years. During the late war, he was suddenly called to his reward. Having gone out to meet the refugees from Butterworth, and to conduct them to Buntingville, he was seized with a fit, and died instantly, there being no one near him but a Kaffir servant. He has, however, left behind him in Kaffraria an imperishable name, and was the means of accomplishing a large amount of good.

the Zulus. The tribe is called the Amampondo, and is remarkable for its warlike character. Its numbers have been estimated at twenty thousand. The authority of the Chief is almost unlimited; and though he does not bear the character of a despot, his government is much more arbitrary than that of the Chiefs of the Amakosæ. Prior to the establishment of Missions in his country, he was constantly at war with the neighbouring tribes; and wherever his warriors approached, consternation seized the inhabitants. His enemies were often slaughtered without mercy. He spared neither women nor children, neither the aged nor the young. But a change has taken place. Faku has become an ally of the Colonial Government; and partly from political motives, but, to a considerable extent, through the influence of Christian Missionaries, he has partially abandoned war, and has resolved, to use a Kaffir phrase, "to sit still," and cultivate the ground. He was anxious that a Missionary should be appointed to reside with him, near "the great place," and sent a letter to the General Superintendent of the Missions, in the shape of two elephant's tusks, urging his request. The Rev. T. Jenkins paid him a visit, for the purpose of conversing with him on the subject. The Chief said, "I want you to come and live with me." The Missionary replied, "You are a man of war: I am a man of peace. If I come to live with you, how do I know that I shall be safe?" Faku hesitated for a moment, and then said, "If you will come, there shall be peace in the land: you love peace, and I will love it too." The Missionary went; and the result has been the rise of another promising Mission in the country, which has been designated Palmerton, and is situated on the eastern side of the Umzimvooboo, where the Chief himself has taken up his abode. The Mission at Buntingville, however, is still in efficient operation. The establishment of the new station will not interfere with the older one. The mother and the daughter will exist and work together.

We had not an opportunity of witnessing the Sabbath congregation at Buntingville; but in the evening of Monday, the day of our arrival, a religious service was held of

a somewhat novel character. The object of it was to give an opportunity to any person who had heard the sermon on the Sabbath, and who was desirous of receiving clearer information, to ask questions of the Missionary relative to the subject of the preceding day's discourse, and by this means to ascertain how far the instruction that had been given was appreciated and understood. A goodly number of persons assembled at the appointed hour; and it was manifest that not a little interest was felt in the proceedings of the meeting. It was impossible to look upon such a congregation without emotion. The appearance of the men was extremely singular. Their head-dress consisted of a natural wig, formed by turning up the hair all round, and securing it at the top by a ring made of wax. Whence this strange practice originated I am not aware; but it is common to all the Amampondos, and gives to their physiognomy a very peculiar aspect. I was told that they take great pains with these wigs, and that the profession of a hair-dresser amongst them is both lucrative and respectable. It was gratifying to witness persons such as these, wild and barbarous though they seemed, engaged in the worship of Almighty God; and it was peculiarly gratifying to find that some of them had become acquainted with the elements of religious truth, and were in possession of something more than the mere theory of Christianity. The questions elicited from several members of the congregation, and the observations which they made, showed that both the mind and the heart had been improved, that thought and reflection had been awakened, and that the affections of the soul had been called to act their part. Five years after the commencement of the station, the Missionary then in charge of it uttered this note of sadness, as though he were ready to despair: "The fact must not be disguised, whatever may be the result, that this Mission has not in five years produced as many converts to Christianity." But what then? Was it to be abandoned? Did the Missionary desire to leave his post? No. He continued to sow the precious seed, weeping as he went; and at length the fruit appeared. At the period now al-

luded to, there were not less than thirty persons who were recognised as members of the church at Buntingville; and subsequently the number has increased to sixty.

One individual in that congregation was most conspicuous. He was an Albino,—a white man, of a black race. His skin was as fair as that of an European, the iris of his eye of a reddish hue, and his hair light and soft. We were informed that the complexion of both his parents was very dark, and that they had other children who were likewise dark; but this individual was thus distinguished from his brethren, and stood amongst his people like a speckled bird. He seemed deeply conscious of his position; and there was an air of melancholy about him which intimated that he would rather have been black than white,—a feeling which was doubtless natural. Several instances of this kind have occurred among the Kaffir tribes. One is mentioned by Mr. Burchell, of a female; and the Chief Eno, of the Amakosæ clans, had a white son, similar in appearance to the individual above-mentioned. This variety of the human species is found amongst almost all dark-coloured races. Dr. Prichard designates it the *leucous* variety, and furnishes numerous examples of it, from the works of travellers in different parts of the world. But whence does it originate? In some instances it has been ascertained that one of the earlier ancestors of such Albinoes was of European origin; but this cannot be supposed to have been always the case, as they have been found amongst tribes that could have had no connexion with Europeans. The phenomenon may be viewed as a *lusus naturæ;* but it furnishes evidence in favour of the principle, now denied by a few only that the human race is one,—that, notwithstanding the varieties of form, complexion, and language, that exist among the tribes and nations of mankind, they are all one species—all descendants from a common stock.

CHAPTER X.

THE WILDS OF HEATHENISM.

Mission with the Chief 'Ncapai established. — Journey to his country.—Incidents on the way.—Bushmen.—Their character and habits.—Their language.—Their origin: not distinct from the Hottentots.—Bechuana Bushmen.—Bushman's cave.—Drawings.—The Falls of the Tsitsa.—Eland antelopes.—Crossing rivers.—Arrival at the station. — Rev. W. H. Garner. — The Missionary's wife: her influence and value.—'Ncapai.—His tribe: the Amabatca.—Barbarous scenes described.—The Sabbath.—Missionary chapel. — The native service.—Heights of the Umzimvooboo.—Great Place of the Chief.—Native dance. — Need of the Gospel. — Motives of the Christian Missionary.—Return to the Colony.

In the year 1839 it was resolved to establish a Mission with the Chief 'Ncapai. He had, from motives of policy, repeatedly sent to request that a Christian Teacher might be appointed to reside in his immediate neighbourhood, and had promised to protect him, and to listen to his instructions. He was, however, a man of the fiercest and most warlike character. His name was the terror of the country. He was everywhere renowned for his sanguinary deeds; and whenever he led his warriors to the field, the weaker tribes, who were the objects of his attacks, fled before them in the wildest consternation. His people, too, were like himself. They were the most barbarous of the Kaffir clans, and were continually engaged in hostilities with their neighbours, which they carried on with a degree of cruelty that has perhaps seldom been surpassed. To plant the Gospel in this part of the country was therefore an enterprise of no ordinary difficulty. It required a "lion-hearted" man to undertake it. Faith, zeal, and courage of the highest order were demanded: they were found, and the Mission was established. God can supply his church with fitting agents for every sphere of toil, however hazardous and difficult. God can do it. He alone can do it.

Our tour through Kaffraria was to be completed by a visit to this interesting station. We left Buntingville in a

drizzling rain, hoping that it would clear away; but in this we were disappointed. After an hour's ride, we found ourselves enveloped in a fog so dense, that we could not see our guide ten yards before us. Once we lost him altogether, and rode along a considerable distance, not knowing whether we were right or wrong. Our waggon had been sent on before us; and when we reached it we were in a miserable plight; nor could we then find shelter from the rain. But such adventures are not much thought of by the traveller in South Africa; and we made the best of it by keeping up a fire of wood, as well as the wetness of the fuel and other circumstances would permit. Happily, the following day was bright and cheerful. The clouds had disappeared, and the sun shone forth with his wonted brilliancy; so that we pursued our journey with enlivened spirits. The general aspect of the country was uninteresting to the eye, and the slowness of our progress rendered travelling most tedious. Now and then, however, some remarkable scene presented itself to view, or some strange circumstance occurred which served as a relief to the *ennui* we experienced. When the shades of evening gathered round us, we sought some sheltered spot to *bivouac* for the night; and, though our only table was the ground, and our fare served up in the very simplest style, we generally found an appetite for our supper. Lions inhabited the country, and it was necessary that our attendants should be prepared for an attack; but the monarch of the forest did not make his appearance, and we all thought his absence more agreeable than his company. The dimensions of our waggon were small, and four of us could not find room in it to sleep with comfort; so, once or twice, I made my bed underneath it: but the couch was rough, and I was glad to rise again; and not unfrequently have I sat for hours by the fire, sometimes talking with our coloured servants, and sometimes contemplating the phenomena of the heavens—those beautiful nebulæ called the Magellanic clouds, and the constellations that adorn the southern sky.

Part of the country through which we passed was inhabited by a few wandering tribes of Bushmen, (Bosjesmans,)

the most hapless and degraded race belonging to the family of man. The territory principally occupied by these people lies along the banks of the Great Orange River; but they have spread themselves in bands through other portions of South Africa, to the great annoyance of the tribes with whom they come in contact. Looking at the mental and physical characteristics of the Bushman, one can scarcely wonder that he has been ranked among inferior creatures; for it must be acknowledged that, in appearance, he is almost as despicable as the baboon or as the monkey. In stature he is seldom more than four feet and a half, and very often less; his frame seems feeble, and his countenance exhibits but very few signs of intelligence and thought. He is, however, quick and agile, and his eye will sometimes flash with animation, especially when in pursuit of game. He lives a nomadic life, and subsists either on plunder, or on the meanest fare that comes within his way. The wild inhabitants of the field, the larvæ of ants, roots dug out of the ground, the fruit of the mesembryanthemum, called the "Hottentot's fig," ostrich-eggs, locusts, and various kinds of snakes and reptiles, are some of the articles which compose his food. He has no habitation but the cave, or a hut formed of a few branches of trees covered with a mat; and his clothing is of rags, or of the skins of sheep. The quiver and the bow hang suspended from his shoulder, and he has generally three or four arrows sticking in his woolly hair. These arrows are made of reeds, pointed with bone or some other hard substance, which is covered with a deadly poison, extracted from some noxious plant, or from the bags of poisonous matter found in the heads of several kinds of serpents. The effect of this poison is remarkable. On the point of an arrow entering the body of an antelope, the poor animal will presently swoon, and in ten or fifteen minutes will be unable to rise from the ground. The Bushman, watching his opportunity, will then fall upon his prey, and kill it; and after cutting out the poisoned flesh, will feast upon the rest.

It has been said that the Bushman pays his homage to the mantis, a certain kind of beetle; and Kolben enter-

tained a notion that he offered adoration to the moon. But Sparrman says, that, so far from worshipping the mantis, Bushmen had more than once caught some of them, and given them to him to preserve as he did other insects; and, in reference to the latter notion, he observes, that they merely take advantage of the moon's pale beams, to amuse themselves with dancing, and have no more thought of worshipping her than the colonists themselves. The Bushman is a superstitious creature; but he possesses no idea of a God: he dreads death, but has no notion of eternity or of a future state. And in this condition, wretched, ignorant, and brutalised, he has lived for ages, and must have still remained, but that now at length the messengers of peace have visited him, and the light of Christian truth has arisen upon the land in which he dwells.

The language of the Bushmen consists of numerous dialects, all which have had a common origin, and are connected with the Hottentot family of languages. These dialects are full of clicks and gutturals; "in addition to which," says the Rev. J. W. Appleyard, "they have a still more disagreeable sound of croaking in the throat." In respect to language, as in several other particulars, the Bushmen very much resemble the Troglodytæ spoken of by Pliny, "a people of Ethiopia, who dig caverns in the ground which they make their habitations, who feed on the flesh of serpents and make a croaking kind of noise, but have no speech."* How remarkably, too, do they resemble the Hylophagæ, and other tribes, described by the ancient writer Agatharcides! These tribes lived on the banks of the Astobaras, which flows on one side of the island of Meroe; and "their nourishment," says the above-named writer, "is the fruits that drop from the trees, and herbs that grow in the valleys, and even the soft ends of twigs. They consequently possess an extraordinary facility for climbing trees. To these follow, in a westerly direction, the hunting tribes, who live upon the wild beasts which

* Hist. Nat., lib. v., sec. viii.

they kill with their arrows. There is also another race whose food is the flesh of elephants and ostriches; besides these there is still another less numerous tribe, who feed upon the locusts which come in numerous swarms from the unknown regions to the south."* Are the Hottentot and Bushman tribes descendants of some of these people? The hypothesis is surely not without foundation, and was, I find, entertained by Lichtenstein.

That the Bushmen are not a distinct race from the Hottentots, is the opinion of nearly all travellers who have written upon the subject; nor is there any reason to suppose that this opinion is not correct. Sceptical philosophers would fain discover in the Bushman the connecting link between the human race and the baboon; but let not the advocates of this theory triumph. We claim for the poor Bushman a place among the family of mankind. He possesses the same general characteristics of form and feature as the Hottentot and the Namacqua; and speaks, as we have stated, a dialect of the same language. If more wretched and degraded than the Hottentot, it is because, being destitute of flocks and herds, he has been dependent for subsistence on the meanest food, and compelled to live a wandering and unsettled life. Any race of people adopting, for a length of time, habits such as those adopted by the Bushmen, would soon degenerate, and become, both physically and morally, as hapless and as miserable as they. Mr. Moffat informs us that among the Bechuana tribes there is a people called the Balala, or "poor ones," "who stand in the same relation to the Bechuanas as the Bushmen formerly stood in to the Hottentots, and whose origin doubtless was of the same nature." These Balala are a wandering race, who, having no property, live on the chase, wild roots, berries, and locusts, and are exceedingly mean, both in stature and appearance. And yet they are Bechuanas, and were once inhabitants of towns; but, being permitted to reside in country places, for the purpose of

* Quoted by Heeren, in his Reflections on the Politics, &c., of the Ancient Nations of Africa. Vol. I. English Trans. See also Burckhardt's Travels.

procuring skins, wild honey, and roots, for their respective Chiefs, they have gradually imbibed habits of a degenerating tendency, and are now reduced to the very meanest position in the scale of human life. Give certain plants a genial soil, and let them have the benefits of moisture, air, and light, and they will shoot upwards into lofty trees, and will spread their branches wide, covered with a foliage of the richest green: but let those self-same plants be found upon the barren rock, where there is but little moisture and no depth of earth, and where they are exposed, now to the scorching rays of the meridian sun, and now to the biting frosts of night; and they will be stunted in their growth, mean and insignificant in appearance, and scarcely worthy of the name by which they are distinguished. It is just so with the races of mankind. Under favourable circumstances, they will exhibit qualities of the highest order; but in the desert or the wilderness, they often sink almost to an equality with the brutes that perish.

We did not fall in with any of these wanderers; for they are generally timid, and do not often muster courage to meet a company of horsemen. Alas! they have been hunted by the white man as a beast of prey; and no wonder that their fears are awakened on his approach. Near the ford of the Tsitsa River, one of the branches of the Umzimvooboo, we found an immense cave, which had evidently been a Bushman's habitation, and in which, we were informed, the army of 'Ncapai once took shelter from a dreadful thunder-storm. It was a large hollow place in the side of a hill, formed chiefly of blocks of sandstone. There was a narrow opening, which led into a chamber of considerable dimensions. On the sides of the cavern, near the entrance, were portrayed, in different coloured pigments, a number of figures of men and animals, the work of the despised Bushman, who, notwithstanding his degraded state, thus exhibits his artistic skill. Some of the figures were but rude caricatures; but others were depicted with considerable accuracy. These exhibitions of Bushman ingenuity are found in various parts of the country, some of recent, and others of earlier, production. The materials

with which they are executed are, charcoal, pipe-clay, and different kinds of ochre: among the animals portrayed you find the zebra, the gazelle, the quagga, the eland, and the giraffe.

Whence, it may be asked, did these wild inhabitants of the rocks derive their art? May it not be considered as an evidence of mind? Is such skill ever manifested save by man?

Lower down the river was a beautiful cascade, to which our guide conducted us. We had to ride through a thick bush; and, as we journeyed, two large elands crossed our path, which we might easily have shot, had we been provided with a gun. These were the only specimens of the animal I ever saw in Africa. Formerly it inhabited the Colony in considerable numbers; but it has been hunted down, and is now but seldom seen. The eland is the largest species of the antelope, being nearly as tall as an ox, and weighing from seven hundred to a thousand pounds. It is exceedingly awkward in its gait; and as it does not, like the gnoo or the springbok, possess rapidity of flight, it is easily pursued and taken. Its flesh, though coarse, is good for food; and the hide, being remarkably tough, is considered valuable for making traces, which, for a South African waggon, require to be as strong as possible. In the *Systema Naturæ*, the eland is designated the *antelope oreas*. We reached the falls towards sunset, and by the very first sight of them were struck with admiration. At this point the bed of the river abruptly sinks to the depth of fifty or sixty feet, and the water pours itself down the sides of a rock, in four distinct streams, like quantities of molten silver, and so gently, that it makes but little noise. I have seldom witnessed any scene in nature which occasioned me so much delight. It was not the wild, the boisterous, and the turbulent, but the calm and the majestic; and left impressions on the mind, not soon to be erased. From the most favourable spot I could command, I took a hasty sketch; but in depicting scenes of this kind, art fails, in being unable to impart motion to the stream, which gives to falls of water their peculiar charm. We

remained as long as we were able; but presently the sun went down, and we returned to our waggon, favoured by the moon's pale beams: twilight there was scarcely any.

We crossed the Tsitsa without much difficulty; but on arriving at the Tina, another branch of the Umzimvooboo, we found that it would be dangerous to venture through on horseback. The stream had swollen by interior rains, and the bed was full of holes, into which we might have fallen, to the endangering of our necks. But what was to be done? Proceed we must. We therefore engaged the natives who accompanied us first to convey our horses through the water, and then to aid us in attempting to get through ourselves. The former task was soon accomplished; the latter not so easily. It was necessary to take off nearly all our clothes; and then, one after another, with a Kaffir on each side of us, we plunged into the stream, and were glad enough to get safely to the opposite side. Happily, no accident occurred; and we did not forget to ascribe thanks to Him who has promised to uphold the footsteps of the traveller. Such adventures are among the ordinary events of the life of a Missionary in Kaffraria; and to perform a journey through the country without some occurrence of this kind would be impossible. A century hence, or less, and the traveller may find roads, and bridges, and houses of accommodation here; for, in the onward march of civilization and Christianity, who can tell what changes will be effected, even in a region so wild and desolate as this? It doubtless possesses great capabilities of improvement. The soil is fertile, and in many localities the streams by which the country is watered might be led out to irrigate the adjoining lands, with comparatively little trouble. It requires but the hand of industry to convert this somewhat uninviting territory into smiling fields and fruitful gardens, which would supply the wants of a numerous population.

Five days after leaving Buntingville, we arrived at the Mission-village in the territory of 'Ncapai. It was situated in a fertile valley, not far distant from the Umzimvooboo, and, though but recently established, presented a very

pleasing aspect, in striking contrast with the surrounding country. There were two humble cottages, inhabited respectively by the Missionary and the Catechist; there was a chapel, such as it was, of which I shall give a description presently; and, two or three hundred yards in front of these erections, there was a number of superior native huts, forming a large circle, in the midst of which was a kraal or fold for cattle. And then there was the hum of human voices, and all the stir and activity of a little hamlet, which, after travelling for several days through an almost uninhabited region, was quite a relief, both to the eye and to the ear. The Missionary, Mr. Garner, had accompanied us from Buntingville, and with him and his excellent wife we found ourselves perfectly at home. I could not but admire their devotedness and zeal. Here, amidst the wildest of the Kaffir clans, and far away from the society of civilized men, they had taken up their abode, with no other object in view whatever than to make known the tidings of salvation to a heathen race. For a female, such a position is one of no ordinary trial; and surely no consideration of an earthly kind could induce her to encounter difficulties so numerous, much less voluntarily to sustain them for a lengthened period. It is faith in the invisible, the prospect of a heavenly inheritance, that nerves the Missionary's arm, and inspires his breast with courage, and that enables Christian females to take up the cross, and bear it with the noblest fortitude and zeal. And what could a Missionary do in such a land as this without the society of a wife? His spirits would be depressed, his soul would sink within him. In the eyes of the natives, too, he would seem less respectable. The Kaffirs suppose that a man who has no wife is too poor to keep one; and hence they look upon him with some degree of suspicion, and imagine that he is beneath themselves. Nor should it be forgotten, that the influence which a Missionary's wife may exert on the female part of the community will, in some instances at least, be of the highest value. She gains access where her husband cannot. By her example and deportment she raises the

tone of moral feeling, enkindles a desire for knowledge and instruction, and awakens in the breast emotions that had never dwelt in it before. The success of many of our Missionary institutions in Kaffraria may be attributed in a considerable degree to the zealous co-operation of our Missionaries' wives.

The residence of the Chief was near the station, and tidings of our arrival soon reached his ears. Presently a number of persons flocked to the village, in anticipation of his coming; and soon after 'Ncapai himself, attended by several of his counsellors, and two or three wives, made his appearance. He had no covering but a blanket loosely thrown over his shoulders, and most of his attendants were habited in the same manner. He stood before us, and shook us by the hand. We looked at him from head to foot; for, having heard so much of the terror of his name, we were anxious to see if his person corresponded with his character. Certainly there was nothing in his features indicative of ferocity: on the contrary, the expression of his countenance was rather mild and friendly. In his eye, however, there was something cunning; and, moreover, there was a certain air about him, which seemed to tell you, that haughtiness and pride were nurtured in his breast. He was about five-and-thirty years of age, tall, well-made, and marked with the small-pox, the ravages of which had visited his tribe when he was but a youth. Though he was recognised as the Chief, and possessed full authority in the State, he was only Regent for his nephew Dooshani, a very fine young man, whose father, Sonyanga, was killed in war by Umdingi, Chief of the Amabele. 'Ncapai's people are called the Amabatca. They formerly resided in the Quathlamba mountains, near the sources of the Umzimvooboo, whence they were driven by an army of the Zulu Chief, Dingaan. They joined themselves to the Amastutæ tribes, who resided on the other side of those mountains, and some time after made an incursion on the Tambookies. Having wandered about the country for several years, spreading desolation in their track, they at length took up their abode in the locality in which we

found them; and now the banner of the Prince of Peace is waving on their hills.

The Amabatca are as fine a Kaffir tribe as I have seen. The men are generally tall and muscular: the women are inferior, but equal to the majority of females in Kaffraria. Both the Amabatca and the Amampondos take great pains in making mats and baskets, the workmanship of which is really beautiful. In carving ivory and wood they possess superior skill. Rings, spoons, sticks, and a few other articles, are wrought with a degree of taste, which indicates the possession of abilities that might be turned to very good account. Some of their habitations, too, are constructed with much greater care than those of the Amakosæ; and, though they are a wild and barbarous people now, they may not improbably have descended from a much more civilized race. They have degenerated in the course of years; but in the course of years they will doubtless, through the instrumentality of the Gospel, reach an elevation even higher than they before possessed. There are elements amongst them on which, if remoulded by the Gospel, a social system might be superinduced, of the most happy, peaceful kind. Bring Christianity to bear upon these tribes fully and efficiently, and you will transform them into an industrious and contented peasantry.

But to proceed. After the ceremony of introduction, the Chief presented us with an ox, as a mark of hospitality. It was a fine, large animal, and almost as fierce as a buffalo of the forest. The people who had assembled were to share in the feast: the ox was therefore killed immediately. As he rushed into the crowd, he was seized by a few athletic fellows, who dexterously threw him on the ground, amidst the loud vociferations of the standers by; and, plunging a knife into his throat, they speedily despatched him. It was just such a scene as the multitudes who thronged the gladiatorial exhibitions of Rome would have gloried to behold; but what followed was even more revolting. In a few minutes the beast was cut up into portions, (half of it being reserved for us, whenever we chose to eat it,) and presently groups of men, women, and children were seen,

squatted on the ground, devouring the flesh raw, or but just put into a fire that had been kindled near, with the greediness which distinguishes a savage or semi-savage people. With all the *sang-froid* possible, some selected as their dining-room the verandah of the Missionary's house to screen them from the sun; and there they sat as though the place belonged to them, feasting, with but little delicacy, on their meat. I confess I was sickened at the sight; for a spectacle so barbarous I had not seen before. And yet what was this compared with the cannibalism of the South-Sea Isles or Ashanti? Degraded as these people are, they would, unless driven to it by hunger, revolt from eating human flesh; so that there was a bright side also even to such a scene as this. But by what instrumentality other than the Gospel, can human beings, sunk so low, be raised?

The Chief anticipated a present, and, taking the Missionary aside, he said, "Tell Mr. Shaw that he must not let these fellows see what he intends to give me, or they will eat it all up themselves." This was quite in keeping with the character of 'Ncapai, or with that of any other Kaffir Chief. He will get all he can, and he will generally keep what he gets: his people, however, are as avaricious as himself, and sometimes he finds it no easy task. The request was communicated to Mr. Shaw, who accordingly reserved the present until an opportunity should occur for giving it to the Chief, alone.

The following day was the Sabbath, and at the appointed hour we repaired to the chapel for divine service. The chapel—how shall we describe it? It was built, if that term may be applied to it, with a view to economy, until, after the Mission had been tried, a more substantial edifice could be erected. No unnecessary outlay is incurred in buildings on our stations in Kaffraria: every shilling that is expended, is expended with the greatest care. It is this fact only which accounts for the existence of a place of worship so humble and unsightly: a better might have been erected, but it would have cost more money than it was thought warrantable to lay out in the infancy of the

Mission. It was about forty feet in length by fifteen broad, and was constructed of poles, rough as from the forest, fastened together, and forming, with the ground, a triangle, placed upright. It was covered in with reeds and rushes, a few holes being left to let in light and air. Into this singular-looking place, numbers of the natives crowded, and it was completely filled from one end to the other. The Missionary took his stand within a rail which served instead of a pulpit; a few chairs and stools being placed on either side of him to be occupied by ourselves, whilst the majority of the congregation sat upon the ground. This, I thought, is primitive enough; and yet how cheering to behold this people thus assembled, listening to the word of life, and bowing at the throne of Him whose name had heretofore been scarcely heard in this dark corner of the earth! 'Ncapai himself was present, but there was an air of *hauteur* in him which seemed to indicate that he thought himself above being there: yet the Preacher did not fail to speak to him, with plainness, of the authority and power of God. The congregation, on the whole, behaved with great decorum, and heard attentively the message which the Missionary proclaimed.

Thus, in this "vale of desolation," are scattered the first seeds of eternal truth; and these are destined to spring forth, until ultimately harvests shall wave over the whole land, as a field which God hath blessed: thus a little rill of the water of eternal life has been opened in the desert, which shall flow onwards in an ever-widening channel, to bless the generations yet unborn. Who would not assist the Missionary enterprise? Who would not give countenance and support to a scheme so benevolent and glorious? The timid, the heartless, the indifferent, will stand aloof; but the genuine philanthropist, and the faithful Christian, will espouse the Heathen's cause, and will listen to the cry of Afric's swarthy sons, who are perishing by thousands because "there is no vision." Grounds of encouragement are not wanting to the prosecution of the work of Africa's evangelization: they present themselves in every portion of the field where the husbandman has

laboured: they exhibited themselves here, amid these wild and savage clans. This Mission has received the name of Shawbury; and Shawbury has its thirty converts to Christianity, its ninety scholars under Christian training, and its hundreds of attentive hearers of the preached word. And these are but the first-fruits of a glorious harvest, the early tokens of a victory that for real grandeur shall infinitely transcend the proudest conquests ever gained by man.

> "In moral death dark Afric's myriads lie;
> But the appointed day shall dawn at last,
> When, breathed on by the Spirit from on high,
> The dry bones shall awake, and shout, 'Our God is nigh!'"

The day after the Sabbath we took our horses, and rode to the heights of the Umzimvooboo. This river takes its rise in a range of mountains called the Quathlamba, which runs almost parallel with the coast, and separates Kaffraria and the territory of Port-Natal from the country occupied by the Bechuana tribes. These mountains are from five to nine thousand feet above the level of the sea, and are often capped with snow. Some of the sources of the Garriep, or Great Orange River, which runs across the country from east to west, lie on the opposite or northern side of the chain; whilst further in the interior, whence the chain extends, other streams arise, both on the one side and the other. The Umzimvooboo (literally the Sea-Cow River) is the Sinwowoe of Van Reenen, and the St. John's River of several of our maps. It flows in a channel so deep that it appears as if "some extraordinary convulsion had split the solid mountain in two, to allow the escape of its impetuous waters." As we stood upon the rocky heights, and looked down into the depths below, our eyes were giddy; and though a considerable body of water was rolling at the time, we could only hear a faint and gentle sound. The course of this river is upwards of a hundred miles; and there are but two or three points where it can be crossed, one of which is near the mouth in connexion with the road leading from the Cape Colony through Kaffraria to Natal.

On our return we visited the "Great Place" of the Chief, —the royal residence; and here a scene presented itself

such as can be witnessed only in a heathen land. It happened to be the birth-day of one 'Ncapai's daughters, and crowds of people were assembled to celebrate the event. A number of cattle had been slain, and in several directions fires were burning, and groups of men, women, and children were sitting round them, eating flesh, as on the day previously referred to. On a level spot of ground, a wild and fantastic dance had just commenced, performed by upwards of a hundred persons. The women, who were clothed in skins, stood or sat down in a line, and the men formed a semi-circle opposite them. The latter were nearly naked. On their legs and arms pieces of the tails of oxen were suspended, and each individual held in his hand a short knob-stick, which he constantly moved up and down in the most violent manner. The dancing consisted of stamping the ground with the feet, with so much violence that the whole frame was agitated, and poured forth such streams of perspiration, that the earth seemed literally saturated with it, as if it had been wet with rain. The chief 'Ncapai occupied a position in the midst, and was distinguished by the feather of a crane which was fastened in his hair. He was so completely absorbed in the sport, that he took no notice of our presence, but continued dancing with a degree of earnestness which showed that he was one of the principal actors in the scene. A monotonous song accompanied the performance, in which both the men and women joined; and we observed that when an individual was tired, he left the circle, and his place was occupied by another. In this way the dance was kept up during the greater portion of the day.

Though there was nothing immoral in this scene, yet it was calculated to awaken the most painful reflections, and to produce feelings of the deepest grief and sadness. As I witnessed it, I was ready to ask, Are these beings men? And is it possible to turn them from these vanities to the service of the living God? This is the object of the Christian Missionary; but how strong must be the faith that can rise above the hinderances which present themselves, among tribes so barbarous as these! Yet the

promise stands secure: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." We retired from the spot, and a few hours after bade adieu to Shawbury, more deeply and seriously impressed than ever with the sad condition of the heathen world, and more fully satisfied that nothing short of the appliances of the Gospel will be found adequate to its amelioration. Who, indeed, but the Christian will attempt it? Who else will isolate himself from civilized society, and go and take up his abode among the most degraded of our species? Motives of a higher order than those which actuate the generality of mankind, or even many of our great philanthropists, are requisite for a work like this;—it is a work which none will undertake, but men upon whose hearts a flame has been enkindled, pure, quenchless, and divine.

We returned to the Colony, passing through the Tambookie country, and visiting Clarkebury, where we might detain the reader with many interesting details relative to the progress of the Gospel, if our limits would admit; but enough, we trust, has been advanced to satisfy the friends of Missions, that a work is going forward in Kaffraria, which is deserving of their best support, and which gives promise of results that shall amply recompense the church for all her toils.

CHAPTER XI.

THE LATE WAR.

The note of preparation.—The colonists vindicated.—Policy of the Government in 1835.—Origin of the war.—Proclamation of martial law.—Salem.—Discomfiture of the British troops in Kaffraria.—The Colony overrun with barbarous hordes.—Condition of the inhabitants.—Visit to Graham's Town.—Death of Mr. Norden.—The Mission Institution, Farmerfield.—Missionary anniversary.—Speech of a Bechuana.—The station attacked by the enemy.—Affecting incident.—Renewal of hostilities beyond the border.—Sir H. Smith's policy.—Missions defended.—Views of the late Governor, Sir P. Maitland.—Appeal on behalf of British soldiers.—Military villages.—Necessity of additional labourers.—New openings in Kaffraria.—Cause of the author's leaving Africa.

It was one fine morning in the month of April, 1846, that, as I was standing at the door of the Mission-house, in Graham's Town, a grand military procession passed down the street, in the direction of Kaffraria, followed or preceded by a long train of waggons, laden with stores and ammunition, and other appurtenances of war. The first note of a conflict had been sounded, which, ere it closed, proved most calamitous to our possessions at the Cape, and cost the British Government upwards of a million sterling; which ruined many a family, and made many a wife a widow; and which, for a season, checked the progress of the Colony in its efforts to surmount the peculiar difficulties of its position. Ten years only had elapsed since the infant settlement was overrun with barbarous tribes; and the inhabitants were but just recovering from the blow which their energies had then received, and by dint of that perseverance for which the British character is remarkable, rising again into circumstances of respectability, when now another stroke descended on them, severer than the former one, by which, but for the rich resources of the ntry, and the elasticity of their minds, they would have crushed beyond recovery. No sentiments of false or er-philanthropy shall prevent us from maintaining

the righteous cause of the British colonists of the Cape. Whatever injustice may have been done to the native tribes in former years, (and we admit that there was injustice to a very sad extent,) the English inhabitants, and especially the British settlers of Albany, by no means bear the blame. Located by the Government in a tract of country on the immediate frontier of the warlike Amakosæ, they endeavoured to live with them in amity and peace. They sought to introduce trade and commerce into their country; they strove to extend towards them the blessings of Christianity; they attempted to elevate and civilize them by whatever appliances they could devise, which were likely to succeed; and even after the war of 1835, in which they had suffered so wrongfully, they maintained the same conciliating policy; and up to the commencement of hostilities in 1846, "so far as a feeling of hostility amongst the Kaffirs might be provoked or palliated by even one solitary act of violence, outrage, or injustice committed by any colonist in Kaffirland, the Kaffirs were without excuse." *

We make these statements once for all; and we trust that no garbled representations that may be made in this country will be able to produce the impression that the recent war originated in consequence of the impropriety of the conduct of the colonists towards the Kaffir tribes. We wish that we could as easily uphold the policy of Governors and of the Government on this question. How vacillating has been the course pursued in dealing with the native tribes! Now they have been threatened and coerced, and now flattered and cajoled. Treaties have been made with them, and they have been suffered to break them with impunity. At one time we have seemed to be afraid of them, at another we have looked upon them as foolish children. "We can never rely upon the white man's word," they have said: "why does he change?" Is it then surprising that they should view us with contempt, and talk very largely of driving the English into the sea? But the

* Address of Sir P. Maitland to the inhabitants of the Cape Colony, March 31st, 1846.

grandest mistake ever made in our Cape history was the abandonment of the system of the good Sir Benjamin D'Urban, after the war of 1835, and the return to a former line of policy, which had already proved impracticable. To that one error the more recent conflict may be traced; and now we have virtually gone back to the very plans which Sir Benjamin was not permitted to work out. Lieutenant-Colonel (now Sir Harry) Smith, who in 1835 administered the affairs of Kaffraria under that able Governor, thus addressed him in reference to the abandonment of his system:—"Had it been permitted to your Excellency to establish schools, and to follow up those many beneficent views designed by you for the welfare of our coloured neighbours, equally ready for good or for evil as they may be guided, and which plans would have found sufficient support in our mercantile intercourse with the natives, I venture to say, that within the ten years I have named, the results I have predicted would have been fully accomplished, to the mutual benefit of all classes and colours of the most mixed society. Instead of this happy consummation of things, or even now its remote promise, we have to endure the perilous experiments of those theorists who set out with the absurd axiom, that the Kaffir is an innocent man, and then as wildly jump to the conclusion that he is an injured being. These *soi-disant* friends to the race for whose welfare I have so laboured, will soon be fatally discovered by him as his most bitter enemies; and they will leave him, not as they found him, an improving savage, under your Excellency's system, but an unconfiding, unhappy, disappointed, and restless barbarian, having learned just enough by our late intercourse and connexion to make him dangerous to us, and miserable within himself; and this abused, ill-treated, yet loyal Colony will groan under the horrors of the uncertainty of life and property to which it has been reduced by listening to false advisers, and their recommendations of a most expensive and false economy, all contained in the words, 'Break the treaties of peace and general harmony,' and, 'Give up the province.'" All this, or nearly all this, actually

came to pass; and most remarkably, most providentially, as it must be thought, Sir Harry Smith, the very individual who penned these lines, is now the Governor of the Cape, and is endeavouring to establish almost the self-same system which he was not allowed to carry out before.

There is an "inherent propensity in the Kaffir character to rob and to pillage, and especially to carry off cattle, the passion for the possession of which seems to be the leading principle of all his views and actions." As for treaties binding him to respect his neighbours' property, what cares he for them? He has no national or personal honour to sustain; and hence, if he chooses to keep them, he will do so; if he pleases to break them, he will do it just as soon. So perverted, too, is conscience, that to lie or to steal is, by a Kaffir, scarcely deemed a sin: the sin consists rather in permitting himself to be found out. His skill in the art of theft surpasses that even of the wily Arab. He will take up a position on some eminence, overlooking a tract of country where the farmers' flocks are grazing; and, watching his opportunity, will pounce upon them in a moment, like the tiger on his prey, and driving them into the bush, where he cannot easily be followed, will generally succeed in getting them over the boundary of the Colony, whence they seldom will return. One of the most annoying, and often hopeless, tasks of the frontier farmer was, up to a very recent period, to be obliged to set out, with a number of attendants, perhaps in the night, to follow the spoor of his cattle, that had been swept off by his neighbours. The Fingoes and Hottentots are remarkably clever in this business. If they can once find the foot-prints of a horse, or of a herd of cattle, they will often trace them to a very considerable distance; but the Kaffir knows pretty well how to elude this mode of being discovered. He will drive the cattle he has stolen through a river, at a distance from the ford; or he will efface, at a certain spot, the spoor that they have made, by driving them over it again, so that it may not be known which way the herd has really gone. Hence, though the farmer might recover his cattle if he could trace them into the territory of a

Chief, the Chief being responsible for the conduct of his people, yet it generally happened that ere long the spoor was lost; and thus, not only was the farmer cheated of his property, but his time was occupied and his pains bestowed in its pursuit without success.

To such an extent was this practice of stealing carried, that for several months prior to the outbreak of the war, there was not a week, nay, seldom was there a day, which did not bring intelligence of some daring act of this kind, accompanied, not unfrequently, with the murder of a colonist, or of some poor Hottentot or Fingoe. The farmers sought redress. They sent petitions to the Governor and the Legislative Council. They (perhaps not very politely) remonstrated against the system that could permit such evils. But nothing effectual was done to remedy it. Sir Peregrine Maitland tried to introduce amendment into the system; but the system itself was essentially at fault, and utterly incapable of improvement. It might be a humane system, as far as the natives were concerned; but to the farmer it was unjust, because impracticable.

At length the following circumstance occurred :—A Kaffir, belonging to the tribe of Botman, had stolen a hatchet in the Colony, and, being detected, was imprisoned at Fort-Beaufort. The following morning he was on his way to Graham's Town, guarded by a civil escort; when a party of Kaffirs rushed out of the bush, and rescued him, killing at the same time another prisoner, a Hottentot, to whom he was handcuffed, in the most wanton manner. Such an outrage of the law could not be tolerated; and the Gaika Chiefs were required by the Lieutenant-Governor of the Colony, Colonel Hare, to deliver up both the rescued person and the murderers of the Hottentot. This they peremptorily refused; and in the course of a few days, Sir Peregrine Maitland issued an address to the colonists, in which he stated his intention of declaring war against those Chiefs and their confederates; and the note of preparation soon began to sound. The inhabitants were called to arms. The frontier was placed in an attitude of defence. Martial law was proclaimed in both districts of the Colony.

Burgher forces were summoned to assist the military; and Sir Peregrine himself left Cape-Town for the Eastern Province, to direct and watch over its interests during this eventful crisis. Never did I witness such a change in the aspect of a community as that which took place in Graham's Town and the neighbourhood, within the space of two or three days. I had removed, with my family, to Salem, a pleasant little village, fifteen miles from Graham's Town, originally founded by the Wesleyan party of the emigrants of 1820; and after the cavalcade had passed that was about to enter the territories of the enemy, I hastened home, to assist in devising means for the protection of the inhabitants of as quiet and peaceable a spot as any which I ever knew.

But Salem also, peaceful as it was, must share in the calamities of war. It was deemed necessary to prepare for the coming of the enemy; for should the Kaffirs rush into the Colony, our locality would be exposed to their attacks. The farmers in the neighbourhood, therefore, left their habitations, where, because of their isolated and solitary nature, they could not remain with safety; and repaired to the village for mutual defence. Their cattle, and such articles of furniture as they required, they brought with them: the rest they left behind, buried in the ground. With an anxious breast did many an industrious family bid farewell to their comfortable little home, fearing that on their return they would find it reduced to ashes: but they bore the trial with fortitude and patience; for they were chiefly pious persons, and knew that they had in heaven a more enduring habitation. Our chapel was turned into a barrack-room and guard-house, and exhibited an appearance very different from that which it was wont to wear. Numbers of Fingoes and Hottentots, living in the vicinity, flocked for refuge to the place, and were permitted to build themselves huts within the chapel-ground. An immense *kraal* was constructed in the middle of the village for the reception of the cattle; and here about two thousand head were guarded every night by an armed watch appointed, in rotation, to the task.

These plans and precautions were not unnecessary, as events subsequently proved. Intelligence soon reached us of the discomfiture of the British troops who had entered the territory of the enemy. They met with a reception, such as they little anticipated. A force of five thousand Kaffirs, armed with guns and assegais, rushed forward to oppose their progress, and opened upon them from every possible direction a heavy and incessant fire. Yet the conflict was not a fair and open one; for the Kaffirs do not meet their enemies in the face, but carry on a kind of guerilla warfare, for which the rugged character of their country is peculiarly favourable. Hence the British troops, being taken almost by surprise, and finding themselves in the midst of a bushy country that seemed literally alive with the exasperated foe, were compelled to retreat, leaving in the enemy's hands a long train of baggage-waggons, which were speedily pillaged and destroyed. Eighteen hundred head of cattle were captured by the troops, and numbers of the foe were slain; but several losses were sustained by the forces of Her Majesty, and the destruction of the waggons was a calamity not easily repaired. The intelligence of this victory spread throughout the country, as with the speed of the electric telegraph, and instantly inspired the native tribes with fresh courage and determination. The war-party multiplied on every hand. The Slambie and the Congo clans, who had promised to remain neutral, were induced to join the Gaikas in the contest. Foolishly did they suppose, that now the English would be beaten, and that they would be able to accomplish their design of driving them beyond the Sunday-River. Poor creatures, how little did they know of British power! The older men, who had been engaged in former wars, were wiser; but the young men who had grown to man's estate subsequent to prior contests, and had never tried their strength against the white man's arm, were infatuated enough to think that they could grapple with him successfully. Since the war of 1835, they had made themselves acquainted with the use of guns. By some means, they had got possession of large numbers of muskets, and of

a vast supply of ammunition. Thus they had certainly become a far more formidable enemy than they were before; but in their own estimation their strength was greatly magnified, and their confidence waxed bold with every advantage which they gained.

The troops were under the necessity of falling back upon the military post, and several weeks elapsed ere they were in a position to resume hostilities. *Fas est et ab hoste doceri*, is a true and wholesome maxim; and it was found necessary, before entering the field again, to study the tactics of the foe, and to adopt a somewhat different kind of policy. Meanwhile the enemy took advantage. Rushing into the Colony by thousands, and spreading themselves out in bands over the greater part of the Eastern Province, they swept off numerous herds of cattle; set on fire habitations, stacks of corn, and grass; attacked, in the night, the encampments of the farmers, and caused the utmost consternation and alarm, from one end of the country to the other. All communication between the colonial towns was cut off, except for large and well-armed parties; and the greatest difficulty was experienced in obtaining for the troops and burgher forces the necessary supplies. Provisions suddenly advanced in price, and Boards of Relief were established for the sustentation of such families as were plunged into poverty by the loss of nearly all that they possessed. Salem, and the neighbourhood, shared largely in the general distress. Night after night we were in a state of agitation and alarm, expecting an attack upon the village and the cattle. In almost every direction we could see the signal-fires of the enemy, or the abandoned farm-house wrapped in the destroying flame. Oft-times when we had retired to rest, the report of musketry would arouse us, and, supposing that the enemy was at hand, we sat up to await the issue. But the shield of Omnipotence was over us, and no actual assault was made upon the place. The vigilance of our watch, the sheltered position of the village, and especially the hand of Providence, deterred the enemy's approach, and kept us safe. The usual services of the sanctuary were suspended; but we met together as often as we could for

prayer, sometimes in the Mission-house, and sometimes in the school-room of Mr. W. Impey; and, not unfrequently, amidst the implements of war, did we realize the presence of the God of peace. War was not our choice,—we hated it, and longed more ardently than ever for the day when "men shall beat their swords into ploughshares, and their spears into pruning-hooks;" and hence we could confidently address our prayers to Him who has enjoined on all his creatures universal love.

The ammunition of our people being exhausted, it was deemed requisite that a party should visit Graham's Town, to wait upon the authorities and ask for an additional supply, as well as to lay before them the case of those, now amounting to a considerable number, who were almost destitute of the necessaries of life. I agreed to accompany W. H. Matthews, Esq., the Justice of the Peace, provided a strong escort could be sent to protect us on the road. Twenty young men volunteered their services; and early one morning we mounted our horses, and set out upon the way. My companions bore arms; but I resolved that, as a Minister of Christ, I would carry none. We should not have been surprised had we fallen in with a number of the enemy, for they were ranging the whole neighbourhood, and way-laying passengers in every direction; but we reached our destination safely, though not without experiencing considerable fear. What a scene presented itself as we entered Graham's Town! The shops were for the most part closed; the windows of the houses strongly boarded up; the streets deserted, and crossed, at different points, with barricades; whilst the countenance of every one we met wore an aspect of intense anxiety and care. The Kaffirs had meditated an attack upon the town; and, the troops being absent on the immediate border, the inhabitants themselves were obliged to mount guard, and to act on the defensive, as best they could. Many an individual became a soldier then, who had never dreamt of it before; and many a wife and many a mother was filled with anxious fears relative to the safety of her husband or her son. Intelligence had just reached town

of the death of Mr. J. D. Norden, a respectable and worthy inhabitant of the place, under circumstances the most grievous. He was the Captain of a corps of Yeomanry, and had gone out with his little band to meet the foe, in the dense ravines of the Cowie and Kareiga Rivers, when a ball from the gun of a Kaffir, who had crouched behind a rock, pierced his head, and he fell lifeless to the ground. The body was seized by the barbarians, and dragged into the bush; but afterwards recovered, though in a very mutilated state. This event had caused the deepest grief both to the family of the deceased, and to a large circle of acquaintances. Mr. Norden was in the vigour of his days, of Jewish descent, and generally esteemed as an upright citizen and a faithful friend. It was wisely said by Crœsus, King of Lydia, that "no man is so void of understanding as to prefer war to peace; for in peace children bury their fathers, but in war fathers bury their children." During the conflict I am describing, several illustrations of this fact occurred, equally as distressing as the above. And fathers also were cut off. I had not been long in the town ere I was informed, that an individual who had arrived in the country as an emigrant, but a few months prior to the commencement of the war, had been slain, whilst endeavouring to protect some sheep, on a rather solitary farm. The two daughters of this man were living as servants in my family; and on my return to Salem in the evening, after having successfully accomplished our design, I had the painful task of communicating to them their loss, and of witnessing such bursts of grief as may be better imagined than described.

Two miles from Salem stood our Native Institution, designated Farmerfield,* where many families reside, belonging to the various tribes inhabiting South Africa. Here were Kaffirs, Bechuanas, Fingoes, Hottentots, and emancipated slaves, living in harmony and peace, rearing flocks, cultivating the ground, and enjoying the benefit of Christian instruction in their native tongue. The settlement, prior to the war, was in a state of prosperity the most cheering.

* So called after Thomas Farmer, Esq.

Our congregation on the Sabbath numbered between two and three hundred adults, a day and Sabbath school was in vigorous operation, one hundred and sixty persons were recognised as members of the church, and a neat stone chapel was in course of erection, towards which the inhabitants of the village had contributed a considerable sum. Many happy hours did I spend at Farmerfield, ministering the word of life to a sable but attentive crowd, or listening to the statements of some happy African, made free by truth and grace. Our Missionary anniversary was held before the outbreak of the war; and it was on that occasion, if my memory is correct, that, after several addresses had been given, a Bechuana youth rose up and said,—"I also wish to speak. I lived in a far-distant part of the country beyond the Orange River, and was very ignorant and dark. But I came into the Colony, and here I heard that there was a God who lived in heaven. I looked up, but did not see a place for him to sit upon, nor could I see any steps by which he could get there. I wondered much. When I went to Graham's Town, I was taken to the chapel to hear the white man preach, and was surprised to see that he had arms and legs and eyes, as I have. I only looked at him, but did not listen to what he said. Then I came to Salem, where I often went to chapel, and began to listen to the Preacher. The word went into my ears, and touched my heart, and I felt very sad, but did not know why. Some one showed me the great Bible, and told me that the great Bible said there was a God; so I thought there must be one, if that book said so. But I said to myself, 'There is a God for the white man, but not for the black man.' But gradually I received more light, and saw that there was a God for the black man too. I felt myself a sinner, wept, prayed, heard of Christ, and found mercy through his blood, the forgiveness of my sins; and I am happy." That young man was one of our accredited Local Preachers. In connexion with the same meeting we witnessed several noble instances of Christian liberality on the part of native members of the church. During the proceedings a considerable number of persons stepped up to

the table, and laid down their contributions of ten or twenty shillings to the Missionary cause; and one individual, who was unable to attend, sent a note to Mr. Roberts, the Catechist, stating the reason of his absence, and enclosing what he called his *dubbeltje* (penny,) which proved, when the note was opened, to be a sovereign. The total amount contributed that day was £20. 1*s.* 1*d.* In the Annual Report of the Wesleyan Missionary Society may be found the names of Kaffirs, Fingoes, and Bechuanas, (inhabitants of Farmerfield,) as contributors of £1. 1*s.* and upwards to its funds. The fact is worthy of attention, as it surely proves, that the influence which Christianity is exerting on the minds of our native converts is not superficial, but deep and true.

But at Farmerfield, as well as at Salem, the war caused gloom and sadness; blasted, for a time, our brightest prospects; and gave rise to scenes of bitter sorrow and distress. The village was situated in the very track chosen by the Kaffirs, in passing from their own territory into one part of the Colony where large flocks of cattle were pastured,—the neighbourhood of the Bushman's River; and hence it was exposed to their attacks, and became the object of their frequent visits. A pious Kaffir, named Dabula, resided on the station, to whom repeated messages were sent, by women, from the people of his tribe, saying that he must leave the Institution, and join them in the war, for that they intended to destroy it, and to sweep off all the cattle. Dabula sent back a reply, that they might do their worst, for he was resolved to put his trust in God, and to remain. They attempted to fulfil their threats. Large parties menaced the inhabitants both by day and night. The Catechist, Mr. Roberts, was obliged to leave his house, being a thatched dwelling, and with his family to take up his abode in the new but unfinished chapel; and the women and children, forsaking their habitations, erected temporary sheds around the sacred building, which proved a valuable defence. The men kept guard, and endeavoured to protect their cattle; but the enemy succeeded in capturing, on one occasion, four

hundred head, and on others, more; so that our faithful people lost nearly all their stock, and were reduced to the greatest indigence and distress. The Catechist was holding service one Sabbath morning under the shadow of the newly-erected sanctuary, when, towards the close, a body of two hundred Kaffirs approached the Institution, and challenged the inhabitants to battle. The men, to protect their families and their property, instantly seized their guns, and went to meet the foe. Within two or three hundred yards from the chapel, an engagement followed, which was kept up between the parties for about half an hour, but which terminated in the victory of our people, and the total discomfiture of the enemy. Several of the latter were left dead upon the field, whilst none of the inhabitants of the village were so much as injured. They attributed their deliverance to God, and to Him presented their thanksgivings.

I had ridden over to the station with an escort, one morning, when, just as we arrived, a messenger appeared, bringing information that a number of the enemy had attacked the Salem cattle, as they were feeding on the plain above the village. Reinforcements were immediately despatched to assist the men in charge, and a desperate battle was fought, between two or three hundred Kaffirs, and twenty or thirty Europeans and natives. The cattle were taken, and driven into a deep ravine; but, with the greatest spirit and determination, they were followed, and recaptured, with the loss on our side of one man only,—a Fingoe. When boldly met, the Kaffirs did not evince much courage. A few resolute individuals could repel a hundred of them; but it was dangerous to encounter them in the bush, as they could there conceal themselves from observation, and then pounce suddenly on their foe. The whole of the cattle were brought home to the village in the evening with great rejoicing. The natives sang a war-song, and danced in the most grotesque and earnest manner. I endeavoured to restrain their feelings, but for some time unsuccessfully. At length they became more calm; and I addressed them on the goodness of Divine

Providence in giving them success, exhorting them to pray that peace might soon return, and war prevail no more. The scene was one of painful interest, and gave rise to reflections of a gloomy cast. I thought of the souls of the poor Kaffirs that had fallen. I thought of the desolation which prevailed throughout the land. I thought of the check which war thus gave to the progress of the Gospel; and (I am not ashamed to say it) I wept much. Ardently did I long for the cessation of hostilities. Earnestly did I pray that God would be gracious to the land. We know not the value of peace until we have seen something of the fruits and effects of war. With all the splendour with which war has been invested, and notwithstanding the heroism it enkindles, the patriotism it inspires, and the honour and renown it brings, what a curse it is! what misery it entails! O, what a jubilee will the nations hold when war is exterminated from the earth! Let every philanthropist and every Christian put forth his energies to hasten on the day.

Another sad incident may be recorded here. A party of burghers, consisting chiefly of young men from the neighbourhood of Cradock, who had been sent by the authorities to assist us, went one day after a number of Kaffirs who had swept off a herd of cattle belonging to the inhabitants of Farmerfield. They encountered the enemy in a dense ravine on the Cowie River, and retook the cattle; but one young man named Murray, whose father had been a Minister, received a fatal wound from the gun of a Kaffir, and presently expired. This event had a most depressing influence on the minds of the whole party, and indeed on the minds of all who heard of it. The body was recovered and taken to Farmerfield, whence, the day after, it was brought to Salem to be interred. Mournful was the spectacle which we witnessed that day. The corpse was conveyed in a waggon, guarded by the rest of the burghers, carrying arms; and on its arrival in the village was first taken into Mr. Impey's school-room, where I read the usual service for the dead, and thence to the burial-ground, near the chapel, where it was deposited in

the silent tomb. A considerable number of persons were assembled on the spot, to whom I gave a short address, the tears of many witnessing, the while, the deep emotions of their breasts.

Soon after this, troops, under the command of Lieutenant-Colonel Somerset, (decidedly the most energetic officer on the frontier,) took up a position in the neighbourhood; and, by scouring the bushy country around, succeeded in driving the enemy from their strong-holds, so that we began, in the course of a fortnight, to enjoy a little quiet. About the same period, hostilities were renewed beyond the border. Her Majesty's forces, aided by the burghers who had arrived from every district in the Colony, re-entered Kaffraria, and attacked the several clans at different points. The details of the campaign, its successes and reverses, its victories and toils, I deem it unnecessary to relate. It was a long, tedious, and very harassing conflict. Many brave men, and some distinguished officers, fell; and on the side of the enemy hundreds were cut down and slain. If the Colony was a scene of desolation, and if there the hearts of parents and of children bled; still greater must have been the sorrow, and still more poignant the distress, which prevailed among the inhabitants of Kaffraria. For the Colony's sake, but much more for the sake of Kaffraria and the native tribes, it is to be hoped, that this will be the last contest of the kind which South Africa will ever know. Let a wise and firm, but at the same time gentle and humane, liberal and enlightened, policy be adopted and carried out, and we doubt not that a permanent and settled peace will be established between the Colony and the native tribes. War between them is not inevitable. The colonists abhor it, and the native tribes have learnt that it is productive of no good. If, then, the government of the country be vigorous, and law be firmly ministered and upheld, a new era will dawn upon the land, and both the Colony and Kaffraria, being kept in peace, will rise and flourish in the scale of nations beyond their highest hopes. But upon Kaffraria a more extensive moral influence must be brought to bear. The heralds of

the Cross must enter, and Christian schools must be established. Our hope for Africa is the Gospel, the harbinger of peace, civilization, and prosperity, to nations and the world.

In Sir Harry Smith the Cape Colony has now a Governor worthy of all confidence and respect. Sir P. Maitland was advanced in life, and was unable to sustain the hardship of his office. He was recalled, and succeeded by Sir Henry Pottinger. That officer did not understand the Kaffir character, nor the difficulties of the mission which he undertook. He signally failed of restoring peace and confidence; and on his removal to Madras, Sir Harry took the government. A wiser choice could not possibly have been made. It was of Providence, and not of man; for Sir Harry had but just returned from India, laden with the honours of his victory at Aliwal. He arrived in Africa, and with unwonted energy entered on his task. He proclaimed a truce, called together the now humbled Chiefs, laid before them his plans for the future government of the country, and then required them to decide for peace or war. His own account of the transaction, though it has been ridiculed in the British House of Commons, honourable members being altogether unacquainted with the Kaffir character, is worthy of insertion. "A custom," observes Sir Harry, "of great antiquity prevails among the Kaffirs, the obeying all mandates by messengers bearing a long stick of the Chiefs; and to disobey a mandate thus conveyed entails outlawry. This custom I maintained when formerly in command in this province,—a species of magic wand they well understood. . . . . I rode into the circle formed by their followers, the Chiefs having all assembled in the centre, bearing in my right hand a sergeant's halberd, well sharpened,—the emblem of war; in my left, my baton of peace and authority, surmounted by a brass knob. I directed each Chief to come and touch whichever he pleased: it was immaterial to me. They all most cheerfully touched the symbol of peace. I then, in a very impressive manner, read and explained the proclamations, with various comments, threats, and promises, as the tenor of the documents

turned; which being concluded, each Chief came forward and kissed my foot,—a custom of their own in doing homage,—exclaiming, 'Inkosi Inkulu' (Great Chief). I then shook hands with each, not having previously done so,—and three cheers were most sonorously given by the 'British Kaffrarians' and the troops, in honour of Her Majesty; and thus I trust has commenced the foundation of the improvement of their social condition, and the future tranquillity of the border."*

After this, not another blow was struck, nor a drop of blood shed. The country was restored to peace, and the new system for the government of the native tribes was brought into operation as speedily as possible. That system is working admirably. In an address presented to Sir Harry, by a number of the frontier farmers, so recently as September or October last, the parties say that, if maintained in full efficiency, it cannot fail of being productive of peace on this side of the border, and of results of the highest moment to the Kaffir tribes concerned; and further, that during the last two winters, while it has been in operation, they have experienced a greater degree of peace, and of exemption from the depredations of the Kaffirs, than was the case for many previous years. Into a description of this system it is unnecessary that I should enter: it is sufficient to observe that it is characterised by firmness and humanity, and is eminently calculated to improve the native tribes. It encourages civilization, and gives countenance to Missions. It subjects both the Chiefs of the country, and the people, to British or Colonial law. It protects their rights, and it enforces the protection of the rights of others. In fine, it brings the colonist and the Kaffir into mutual friendship, and establishes between them reciprocal privileges and claims. Let it have a fair and unrestricted trial, and, by the Divine blessing on the efforts of an enlightened Government, and on the evangelistic operations of the church of God, Africa shall yet see prosperity, and her tribes be won to Christ.

* Correspondence with the Home Government. Presented to both Houses of Parliament, July 1848.

In relation to the conflict of which I have given this brief sketch, a certain class of persons, not very favourably disposed towards Missionary operations, will be ready to ask, "Where are the evidences of the success of Christianity among the Kaffir tribes, when they could thus rise up against the Colony, and commit such outrages as we have heard described?" So foolish is this cavil, that, had it not actually been raised, I should not have considered it needful to allude to it. Does it follow that Missionary operations have proved a failure, because they have not, in the course of thirty years, evangelized and civilized the whole of the Kaffir tribes? If so, Christianity is a failure everywhere,—a failure even in the British isles; for there are thousands of our population, who, but for the restraints of law, are ready to rise up in opposition to the Government, and to scatter strife and discord through the land. But, no: Christianity is not a failure. She has not effected all that she wishes to effect, either in Great Britain or in Kaffraria,—on the banks of the Thames, or on the banks of the Keiskamma: nor has she effected all she will effect; for her triumphs are progressive, and will be even to the end. But she has done much for Britain, once barbarous and wretched; and she has done something for Kaffraria, though it be barbarous and wretched still. Even the war itself proved this. Few, if any, of our native converts took up arms against the Colony, and those few were dragged into the conflict by their friends who threatened them with the loss of all their cattle if they would not join in it; whilst, to their honour be it spoken, many, when the war broke out, enlisted on the side of law and right, and became valuable allies to the British forces. The Chief Kama and his people did essential service; another Chief stood neutral; and of the Fingoes a considerable number were engaged in repelling the enemy's attacks, and proved, in several instances, his most formidable foes. During the hottest period of the war there were more than four thousand natives, drawn principally from the various Missionary institutions, within and beyond the border, who bore arms in the defence of the Colony and its inhabitants. Let

these facts be fairly weighed; and then let the attacks which have been made on Missions by a portion of the press, in connexion with the history of the Kaffir war, be estimated at their real worth. The colonists themselves are not affected by them. They know, and their judgment on the question is formed on the very best evidence, that Christian Missionaries are effecting, gradually but surely, a moral revolution in the tribes of Africa; and, as a proof of their confidence in Missionary operations, there was contributed by the Albany and Kaffraria District, immediately after the war, the sum of £1,100 to the funds of the Wesleyan Missionary Society alone.

The views of Sir Peregrine Maitland on the value and importance of Christian Missions may also be adduced. In reply to an address sent to him by the Wesleyan Missionaries, on his retirement from office, as Governor of the Colony, that distinguished officer observes:—"As I am now delivering over the administration of Kaffir policy, as well as of the general government of the Colony, into the hands of my successor, I desire to impress upon you, that the character of a barbarous people cannot be changed by the force of arms, nor by any political settlement of their affairs. Other means of a moral kind are indispensable, in order to remould their nature; to raise them in their standing as men; and to teach them to love and practise virtue, as well as to advance in the arts of civilization, and the social order of a well-regulated community. Many of you have, under the influence of philanthropy governed by religion, devoted yourselves to the work of rescuing the Kaffir people from the frightful barbarism in which they are sunk, and guiding them to superior knowledge, better hopes, and more virtuous habits. It is my earnest wish, that you will not withhold your hands nor relax your efforts; but that rather, with increased opportunities, you will augment your endeavours to fulfil your chosen task; and I trust that Divine Providence will grant you to see the fruit of your labour, to the welfare alike of Kaffirland and the Province." These are the sentiments of a Christian gentleman, and of a gallant British soldier: they do honour

to his head and to his heart; and are a sufficient answer to all the objections that have been advanced against the efforts of the Christian Missionary.

And here let me appeal to the reader on behalf of British soldiers. Not only are our Missions in South Africa calculated to promote the interests of the native tribes, and of the colonists, but they have also been beneficial to the troops which have been stationed in that country. Many a brave spirit has landed on those shores and been engaged in harassing and painful conflicts, and many a one has fallen in the field;—perhaps many a prodigal, who had left his country and his home in some wild freak, to the agony of a tender mother's breast. What would become of the British soldier when in foreign service, if he were deprived of religious instruction? But in many instances he can obtain it only from the Christian Missionary. During this war, Missionaries were the Chaplains of our troops; and Missionaries attended on the wounded and the dying. In one case, an individual who fell in an engagement, was watched over by a Missionary with the greatest care, pointed to the Cross, and directed to believe in Christ, until at length he died, but died in peace and hope. In Graham's Town, Fort-Beaufort, and Fort-Peddie, and, indeed, in almost every military town and fort, both within the borders of the Colony and beyond them, religious services are held, the means of grace established, and little companies of men won over to the service of the Prince of Peace. Many soldiers meet in class, some of whom we have ascertained to be the sons of pious Wesleyans, who doubtless oft remembered them in their fervent prayers. "Are you a Methodist?" said I, one Sabbath morning, to a soldier who was coming out of our chapel in Graham's Town. "No, Sir," he replied; "but my father is." "And have you any wish to save your soul?" He seemed to hesitate; but answered, "Yes." I introduced him to a class, and he became a steady member of the church.

One part of the plan for the future government of Kaffraria involves the establishment of military villages, in

the new province of Victoria. These villages are to be peopled by non-commissioned officers and soldiers, who are discharged as pensioners, or who have merited their discharge by their faithful services. But shall they settle on the borders of Kaffraria, and be deprived of the means of Christian instruction? Shall British soldiers be induced to fix their residence on the confines of a heathen land, and, after having served their country with fidelity, and braved the cannon's mouth, be left without provision for their spiritual wants,—without Pastors, Ministers, and schools? This is a question which the churches of this country, and our Missionary Societies, should seriously ponder. The recently appointed Bishop of the Cape is, we understand, meeting this case to some extent, by the appointment, to certain localities, of Catechists and Schoolmasters; but there will be ample room for the labours of the Christian Missionary in this field, and both the London and the Wesleyan Missionary Societies ought now to multiply the number of their agents in South Africa, with a view to the benefit alike of the soldier, the colonist, and the Kaffir tribes.

During the war many of our Mission stations—Wesleyville, Mount-Coke, the Beka, and some others—were destroyed; but they have already been recommenced, and both in the province of Victoria and in British Kaffraria Christian sanctuaries are beginning to rise up,—the foundation-stone of one of which was laid by the Governor, Sir Harry Smith, himself. Never were the openings in Kaffraria, for Missionary effort, so numerous; never were the fields so white, and the prospects of success so fair, as now. O that we could send forth men, by tens and fifties, to take possession of the land! When will the liberalities of the church warrant such an effort?

Deep family affliction, induced by the trials of the war, rendered it necessary that I should leave the frontier ere the conflict was at an end; and ultimately the cloud which goes before the Christian directed me to England, the land of light and peace. The reminiscences of this chapter are painful; but the events themselves were not

without their benefit. They left impressions on the mind, which I trust will never be erased: they taught some valuable lessons which I hope will never be forgotten.

CHAPTER XII.

THE BECHUANA-LAND.

Position.—Physical characteristics.—Rumours of the existence of a lake.—Journey of a trader in search of it.—Its discovery by the Rev. R. Livingstone.—Probable results of this discovery.—The plains of the Bechuana-land.—Game.—Anecdote of a lion.—Climate of the country.—Burning the grass.—Providential deliverance of the Rev. J. Allison.—The Griquas.—The Bastaards, or Newlanders.—Emigration of tribes from the interior.—The Korannas.—The Mantatees.—Their history.—Defeated by the Griquas.—Mission established at Imparani.—Its success.—The Baraputsi.—Visit of Messrs. Allison and Giddy.—Commencement of a Mission.—The results of war.—Destruction of the Mission station.—The Bechuana tribes.—Their character.—Form of government.—Superstitions.—Facts recorded by the Rev. P. Lemue.—Cannibalism.—The French Missions.—A Heathen seeking after God.—The Wesleyan Missions.—The Missions of the London Society.—The Rev. R. Moffat's return to Kuruman.—The Bechuana dialects.—Translations.—The Dutch emigrant Boors.—The country proclaimed under the sovereignty of Britain.

NORTHWARD of the Garriep, or Great Orange River, lies an extensive tract of country, to which the general title of the Bechuana-land is given. It may be considered as included within the 23d and 29th degrees of longitude east, as commencing at the 30th parallel of latitude south, and as stretching upwards far within the tropic, considerably beyond the most distant point that has hitherto been reached by the enlightened traveller. It embraces, therefore, an area of at least two hundred and nineteen thousand square miles. On the east it is bounded by the Quathlamba mountains and the territory of the Zulu tribes; and on the west by the Kalagaree desert, or South Sahara.

Its physical characteristics are not unworthy of attention. It is a vast steppe or plateau, six thousand feet above the level of the sea, intersected here and there by hills and

mountains, formed of sandstone and basaltic rocks, some of which, like the pyramids of Egypt, stand isolated and alone; whilst others are united, so as to constitute chains, in some instances of considerable length. From their sides and bases, most of the streams and rivers take their rise, which are tributary to the Garriep, the largest river of South Africa. The five principal branches of this river, however, were found by the French Missionaries, Messrs. Arbousset and Daumas, to originate in a mountain, at the northern extremity of the Blue Mountains, in lat. 29° S., long. 28° E., to which they therefore gave the name of "*Mont aux Sources.*" From this point the Garriep, continually receiving accessions, gradually swells; and, after running across the continent from east to west, at length empties itself into the ocean between the 28th and 29th parallels of latitude. In several parts of the bed of this river, large pebbles of agate, jasper, and chalcedony are found, some of which are of great beauty. Its banks are ornamented with the *zizyphus mucronatus*, commonly called the buffalo's thorn, and with mimosas, willows, and innumerable shrubs. It is frequently swollen by the rains, when it overflows its banks to a considerable extent, and can be crossed only by means of rafts or boats.

None of our maps represent the river system of this country, or its mountain-ranges, accurately, though much has been done recently to correct the errors that existed. A minute acquaintance with the geography of such a region can only be obtained, as the result of the observations of scientific travellers, and must be the work of time. But progress is being made. An interesting fact, the existence of a lake of fresh water, far in the interior, has recently been confirmed by an enterprising Missionary, the Rev. R. Livingstone. Rumours of this lake had frequently been heard, some of the Bechuanas having stated to several Missionaries, that they had received intelligence respecting it, and that it was only thirty days distant from the country of the Basutus. From the eastern coast, a native of Zanzibar was said to have reached a lake, called the Lake Maravi, which has been laid down by some of our geographers in

longitude 30° east, and latitude 8° 45′ south; but this could not be the same as that reported of; for to have penetrated so far into the interior would, even if at all practicable, have occupied some weeks. Travellers had attempted, therefore, to find this second lake, but hitherto without success. During my residence in Graham's Town, I heard of a trader who set out on a journey with his waggon and oxen, with a view, if possible, to discover it. He crossed the line of vegetable life, and entered on a sandy plain. For several days he pursued his course, until, both water and herbage entirely failing him, he was compelled to return, and would have lost his oxen in consequence of thirst, but that he found, growing on the sand, a kind of melon, which, on being opened, gushed with a supply of most refreshing water. With this water he saturated some cloths, moistened the mouths of the poor animals, and thus preserved them, until he reached again a region of fertility and life. How true it is that God is everywhere,—"in the void waste, as in the city full!" Traces of his wonder-working hand,—signs of his wisdom and his skill,—present themselves to the eye, even in the most desolate regions of the globe. That melon, in the sandy desert, said, "Lo, God is here."

But persevering enterprise has at length met with its reward. The Missionary, whose name I have already mentioned, and who is the son-in-law of the Rev. R. Moffat, left his station called Kolobeng, in company with two friends, in the month of June or of July last, and after a journey of five hundred and fifty miles further into the interior, stood upon the margin of the lake, and surveyed a vast expanse of waters which the eye of no European had ever seen before. Writing to Mr. Moffat, under date August 2d, he says,—"We are now at the Batauana-Town, and yesterday rode down about six miles to look on the broad blue waters of the lake. We cannot tell how broad it may be; for we could not see an horizon, except one of water, on the south and west." The name given to the lake is Noka ea Nama. A large tribe, called the Batauana, a branch of the Bechuana nation, occupies the adjacent country, who are darker in

complexion than the Bechuanas, and speak a language having a slight click. An observation of the sun gave the position of Mr. Livingstone and his companions, when at the lake 19° 7′. On their journey towards this point, they first passed through a desert country, and afterwards pursued their course for two hundred miles along the banks of a large river running S.S.E., the waters of which were remarkably clear and soft, leading to the conclusion that they came from melted snows. The travellers compare this river to the Clyde, and describe the scenery on its banks as exceedingly fine and beautiful. They found numerous trees, most of which were new to them, and one of which produced a fruit like a small yellow pumpkin, three inches in diameter. The natives of the country fish in this river, in canoes hollowed out of the trunk of a single tree.

Such are the principal facts, connected with this valuable discovery, which we have been able to gather from the information that has hitherto been sent to this country. For additional particulars, the lovers of science, and all who are interested in the welfare of South Africa, will look with considerable interest; for who can tell how important the existence of this lake may prove to the future destinies of that country? A new field both for Missionary and for commercial enterprise now opens itself to view; and as one discovery is frequently the key to others, this may lead to the removal of that obscurity which has so long rested on the physical character of the interior of the vast continent of Africa. But we must now return to the general subject of this chapter.

The plains of the Bechuana-land teem with the larger kinds of game. Here the wild gazelle, the swift-footed ostrich, the stately camelopard, and the beautifully-striped zebra, roam at pleasure, frequently in herds whose numbers appear countless. Nowhere, perhaps, can the sportsman find a field so rich and inviting as this: hence both natives and Europeans go out in parties, almost every day, to attack these wild inhabitants of the plain. Smaller kinds of animals are also numerous,—such as the

jackal, the gerboa, and a species of wild cat. These the natives hunt; and of their skins, which they sew together with the greatest care, make mantles or karosses, hundreds if not thousands of which are purchased annually by traders, and, together with ostrich-feathers, ivory, and other articles, sent into the Colony, and sold in the markets.* The lion, the leopard, and the buffalo inhabit the mountains; and some of the larger rivers, whose banks are lined with reeds, are infested with hippopotami. With the king of the forest the natives have many a warm encounter. He will sometimes walk into the towns, when he is immediately set upon by a host of dogs and men; but more frequently he will present himself before the unsuspecting traveller, and either pounce upon him suddenly, or set up a tremendous roar. One of the French Missionaries, when travelling, with a number of attendants, encamped one day by the side of a wood, when presently they heard the roaring of a lion. It was night, and, though fires were kindled, and the oxen guarded as carefully as possible, the animal, bidding defiance to the company, walked round the encampment, put the cattle to confusion, and springing upon an ox, killed it, and carried off the carcass. The following evening he made a second attack, and was again successful; but at sun-rise the party were resolved to give him battle, and, following his track, they came upon him in a deep ravine. On seeing them, and hearing the report of their guns, he sprang from side to side, with the agility of a cat, and, furious with rage, seemed to threaten the destruction of them all. But in such engagements man is usually the conqueror; and, after two or three shots had been fired, he fell.

The climate of this country differs considerably from that of the Colony,—the cold of the winter being more severe, and the heat in summer rather more intense. During the months of June, July, and August, snow is not unfrequent; and in the night the thermometer will

* On one day in December, 1847, ivory, ostrich-feathers, and karosses were sold in the market at Graham's Town, which realized the sum of £2,848.

often sink considerably below the freezing point, so that in the morning the ground is covered with the hoar-frost. But before the rays of the ascending sun it speedily disappears, and at noon the atmosphere glows with summer's heat. So great and so sudden are the changes of temperature between day and night, in some parts of the country, that I have heard a Missionary who resided there some time observe, that at noon he felt oppressed even in the lightest clothing, and at night was scarcely warm, when wrapped in the warmest he could wear. In the summer months, thunder-storms prevail. Previous to their coming, the heat is frequently insufferable, vegetation is dried up, and the springs and streams flow sluggishly, or not at all; but on their appearance the air is suddenly cooled, and the greedy earth, drinking in the showers that fall upon it, speedily assumes a fresh, luxuriant, and cheering aspect.

Many of the plains are almost destitute of trees, but are covered over with grass, which in some localities the natives, at certain seasons of the year, set on fire, for the purpose of destroying the withered herbage, and of securing afterwards the fresh and tender verdure, which, subsequent to the fall of rain, speedily springs up. The fires thus enkindled have, during the darkness of the night, a very magnificent appearance. The flames, carried by the wind, run along the ground wherever there is grass on which to feed, and the atmosphere is illumined with their glare for several miles around. But not unfrequently the fire will spread further than was intended, and sometimes travellers are exposed, in consequence, to dangers the most fearful and appalling. When the Rev. J. Allison was journeying to the Baraputsi country in his waggon, attended by his family, and a number of pious Bechuanas, he came upon a plain covered with long dry grass, in the midst of which, there being no beaten track, he was obliged to wend his way. On a sudden, there appeared in the distance a vast sheet of fire, which gradually increased, and came nearer and yet nearer. Not a moment might be lost; and the Missionary, with remarkable presence of

mind, leaped from his waggon, struck a light, and immediately set on fire a portion of the herbage near to them, which was speedily consumed. A space was thus left bare, forming a circle, several yards in diameter, into which he led his waggon, oxen, and people, and very soon after, the body of the flames came rolling past them, with a noise which resembled that of artillery, and with a heat that almost suffocated the party. But they were thus providentially preserved, and were afterwards enabled to pursue their way.

We shall now proceed to give the reader an account of the several tribes inhabiting this territory, and of the progress and success of Missionary operations. Numerous notices of them are found scattered in the works of travellers and Missionaries; but their history (and it is by no means an unimportant one to Southern Africa) has never yet been written. Nor will our limits permit us to supply this history, even if we had all the information necessary, at command: a brief glance at the subject is all that we can attempt.

The tribes occupying the country now described are numerous, consisting of several distinct races, some of which are divided into separate clans. Among the principal tribes, the Griquas claim the highest rank, being a mixed race, the descendants of Africans and Europeans. They were originally designated *Bastaards*, and some of them, who are probably of later origin than the rest, still retain that name, though recently, at the suggestion I believe of the Rev. W. Shaw, that of Newlanders has been given to them. The Griquas occupy that part of the Bechuana country which lies on the south-west, their principal town being situated on the edge of an extensive lime-stone plain, near the Yellow River, a branch of the Garriep, five hundred and thirty miles north-east of Cape-Town. The Mission to this people, was commenced in the year 1799, by the devoted Anderson, of the London Missionary Society. They were at that time in a most wretched state of barbarism, exhibiting no marks of civilization, but living in a manner the most disgusting, and utterly devoid of shame.

Long and arduously did the Missionary toil, sometimes at the hazard of his life, and amidst discouragements and difficulties that might truly be compared to mountains; but faith inspired him with courage, and gradually the hinderances to success gave way. Four years after the commencement of his labours, he was visited by Lichtenstein, who speaks of him in the highest terms, but observes that he complained that he had done but little; yet some time afterwards Mr. Anderson states in a letter to a friend, that the Griquas had abandoned their former manner of life, had begun to cultivate the ground, and to acquire habits of industry and skill. As early as the year 1809, the congregation consisted of eight hundred persons; and from that time to the present, Griqua-Town and the Griqua Mission have shared largely in the blessing of the God of Missions. Mr. Backhouse, who visited Griqua-Town in 1839, found the schools in a very flourishing condition, a considerable number of children, and nearly the whole of the adult Griqua population, being able to read the Scriptures, whilst some of the children had also made considerable progress in arithmetic. The Christian Chief Waterboer, who is said to be, on his mother's side, of Bushman origin, once declared in Cape-Town that he owed everything to the Gospel; and that, but for it he should have been nothing better than a wandering savage. At present the Christian church at Griqua-Town numbers upwards of seven hundred members, some of whom are Bushmen and Korannas.

The Bastaards or Newlanders, another tribe of similar origin to the Griquas, now live at Plaat-berg (Flat mountain) a Wesleyan Missionary station, situated near the Caledon River, about three hundred miles east of Griqua-Town. They emigrated to this part of the country in company with the Baralongs, Korannas, and a few Griquas, from a territory further to the north, being compelled to do so in consequence of excessive drought. The history of this emigration is remarkable. These tribes had been, for several years, under the care of Christian Missionaries,—Messrs. Broadbent, Kay, Hodgson, and Archbell, having introduced the Gospel among them, and laboured assiduously, and not without considerable success, to bring them to the knowledge of the

truth; and when they left the territory they occupied, in search of a more fruitful soil, they were accompanied by the Missionaries then labouring amongst them,—Messrs. Archbell, Edwards, and Jenkins. They travelled upwards of three hundred miles,—a large and numerous band; and yet they did not commit a single act of depredation on any of the tribes through whose territory they passed. Can the annals of interior Africa furnish another instance of the kind? Prior to the planting of the standard of the Cross in these desolate regions, one tribe could scarcely ever come in contact with another, but the war-whoop would be raised, the clattering of spears be heard, and the cattle of the weaker party taken by the stronger; but such collisions are, to say the least, much less frequent now, and will, eventually, be quite unknown.

The emigrants found the country on the Caledon River nearly depopulated by wars. A few of the inhabitants remained; but they had fled for safety to the tops of the mountains, and could not be induced to come down, till after repeated assurances, on the part of the strangers, of the most friendly and pacific intentions. With the consent of these mountaineers, they took possession of the country in a manner the most peaceable; and the several tribes or clans settled themselves down in different localities under their respective Chiefs. The Mission at Plaat-berg, the residence of the Newlanders, has, from that time to the present, continued in operation, and is now in a more flourishing condition than in any former period of its history. An excellent chapel has recently been erected by the inhabitants; one hundred and seventy persons are united to the church; twelve Local Preachers are employed in proclaiming Christ; and the superstructure of Heathenism totters to its fall.

Ignoble as the origin of the Griquas and of the Newlanders may have been, they are not only multiplying in numbers, but advancing rapidly in the scale of civilization. It is not improbable that they may hereafter occupy a very important position among the tribes of Southern Africa, and, if evangelized themselves, become the instruments of

spreading Christianity through the interior portions of the country. They speak the Dutch language, but many of them are acquainted with the Sichuana and Sisuto; and, being partially descended from a European stock, they may be considered as forming a connecting link between the Iranian or Caucasian tribes, and the African or Negro race.

If we except the Bushmen, many of whom inhabit portions of the Bechuana-land, the Korannas are perhaps the most degraded of the tribes occupying this territory; and next to them, or even beneath them, if we take as a criterion the fierceness of their disposition and their love of war, are the Mantatees. The Korannas are a tribe of Hottentots, who took their name from a Chief named Kora. Lichtenstein says that they were originally a numerous race, divided into several clans, of which the principal were called the Kharemankis and the Khuremankis.

Their habits are most filthy, and their indolence is intolerable. They are, however, a good-looking people, in size and structure resembling the Hottentots, but somewhat superior to them in the contour of the countenance, and the general form of the skull. Their language is a dialect of that spoken by the Bushmen and Namacquas; their clothing of the skins of antelopes, or of any other animal; and their habitations are constructed of a few staves and mats. Polygamy is permitted among them, but not common. They have no forms of religious worship, but sorcery entwines them in its artful net; and in sickness they are accustomed to repair to one of their magicians, who perhaps advises them to cut off the first joint of the little finger, of which many of them are consequently found to be deprived. A considerable number of Korannas were among the emigrants to whom reference has been made; and, on their arrival in the new territory, settled with their Missionary at Umpukani, whence they subsequently removed to Mirametsu, where, at the time that Mr. Backhouse visited them, they were found clothed as Europeans, and where fifty of them were members of the

Wesleyan church. Tradition says that this tribe once occupied the spot on which Cape-Town is now situated.

The Mantatees are a fierce and warlike people, originally belonging to the Bakora, a nation living eastward, from whom it is said they separated themselves, about a hundred years ago. They then made war upon the Zulus, and were conquered, and afterwards settled, in alliance with that people, on the Donkin River, between the 26th and 27th parallels of south latitude. Restless and dissatisfied, they subsequently journeyed towards the Bechuana country; and, rushing on the several tribes of Bechuanas, who were unable to compete with them, spread destruction through the land, and awakened terror in the minds of multitudes of its inhabitants. One hundred thousand people are supposed to have perished by famine and by war, as the marauders marched victoriously along. At length, however, they were repulsed by the Griquas, who, armed with guns, went forth to meet them, under the command of their Chieftain Waterboer. A narrative of the battle that took place, and of its dreadful consequences, is given by Mr. Moffat, who was an eye-witness of the scene; and heart-rending is the account of the miseries which they suffered. A few of the survivers, under a Chief named Sikonyella, were found by the Wesleyan Missionaries a few years ago; and, with a view to check them in their incursions on their neighbours, and to induce in them habits of contentment and of peace, one of those Missionaries was appointed to Imparani, a spot on which some of them had settled down. Here he erected the standard of Immanuel; here he proclaimed to them the word of life; and here, after years of patient toil, many of them became partakers of the blessings of the Gospel. The indefatigable Missionary who commenced this station was Mr. James Allison, a man whose name is scarcely known in England, but whose labours in South Africa have been signally successful, and who has perhaps done more for the Mantatees and the Baraputsi, than any other individual connected with our Missions. A history of his toils, his difficulties, and his triumphs, at Imparani, would be deeply interesting. He received into his house a num-

ber of young men, among whom was the Chief's son, who became a follower of Christ, and exerted all his influence in favour of Christianity; and these youths he taught to read and write, trained them in the service of the world's Redeemer, and then sent them forth to preach. A little church being formed, persecution rose against it, and the Chief himself, furious with rage, commanded several of the converts, who were charged with sorcery, to be put to death. They were not afraid to die; but met their fate with calmness and submission, knowing that in heaven they had a better and an enduring substance.

"Whilst Mr. Allison was labouring among the Mantatees," says the Rev. James Cameron, "he was visited by two men belonging to the Baraputsi, or Amasuase, a large nation of Kaffirs," (whose territory was considerably to the north-east of Imparani,) "who, seeing the house and chapel which he had built, the garden which he had planted and fenced, the fatherly care which he exercised over the people in reference to both their temporal and spiritual concerns, and the general improvement which had resulted from his efforts, returned to their Chief Raputsi with a highly favourable report, which so fully convinced him of the utility and importance of Christian Missions, that he lost no time in sending a formal deputation to Mr. Allison, urgently requesting Missionaries." This deputation consisted of several individuals, who were ten days on the road, and travelled a distance of about three hundred miles, crossing on their route eight rivers which were infested with hippopotami and alligators. They were exposed to very considerable danger, but arrived safely at the station, and there presented their request. Some time elapsed before it could be granted; and meanwhile the Chief, who was aged and infirm, was taken dangerously ill. His affliction terminated in his death; but previous to his departure he sent for his son and for his counsellors, and said, "I have requested Missionaries to come and visit me; but they have not yet arrived, and now I shall die before I have seen the white man's face, or heard the white man's voice. When I am gone, you must send again for Mis-

sionaries, and you must not rest until the Missionaries come." Renewed applications were consequently made, and Messrs. Allison and Giddy performed a journey for the purpose of visiting the Baraputsi nation, and of ascertaining the nature of the openings thus made for Christianity. They set out in May, 1844; and, after travelling fifty days in a north-easterly direction, reached Matemba, the great place of the Chief Mosuasi, where they were cordially received as the messengers of truth and peace. They found that the Baraputsi-land contained a population of at least eighty thousand souls; and they heard that beyond them other tribes existed, far more numerous than the Baraputsi, all speaking languages allied to the Sichuana, and all ready to receive the Gospel. What has the Christian church done, as yet, for Southern Africa? She has but skirted the shores of it: of its interior tribes she knows comparatively little. But the time is come when she should send forth her agents into the very heart of this extensive territory, and claim it for her Lord.

Subsequently to this visit, Mr. Allison was appointed to commence a Mission among the Baraputsi. I have already adverted to his journey, and his providential deliverance from fire. He took with him a party of native teachers, "principally," observes Mr. Cameron, "selected from the Mantatee converts, his own spiritual children," and with their help he entered on his work. Success attended his disinterested efforts. A station was formed on a suitable spot, at the foot of Mount Mohamba, about three hundred miles north of Thaba Unchu, and here prospects the most cheering soon presented themselves before his view. A congregation of from five to six hundred persons was formed in a few weeks, and several individuals of this dark, barbarous, and wretched tribe, became inquirers after truth; but now war, the scourge of Southern Africa, broke out between Mosuasi, the Chief of the Baraputsi, and some petty Chieftains of adjoining tribes; and one Sabbath morning, a commando, led on by four Dutch Boors, attacked the little station, and slew numbers of the natives before the Missionary's eyes. The scene of Christian toil was suddenly

changed into a scene of slaughter, and dreadful were the sufferings, as described by Mr. Allison, which fell upon this hapless tribe. The Missionary and his family escaped uninjured, but the work was thus retarded, and the station broken up. He has, however, established another Mission in the territory of Natal, and thither hundreds of the Baraputsi have repaired, saying, "Where our teacher lives, there we must live, that we may hear his words, and learn the will of God."

The Bechuanas, properly so called, consist of numerous tribes or clans, of whom the Basutus, the Baralongs, and the Batlapis, are among the principal, and inhabit various portions of the country, from the territory of the Zulus on the east, to the sandy desert on the west. From what I have seen and heard of them, I quite agree with Lichtenstein's opinion, who describes them as much more industrious and persevering than the Kaffirs, milder in their disposition, more engaging in their physiognomy, and more disposed to cultivate the peaceable arts of industry, in which they have had considerable experience. They are far more social in their habits than the Kaffirs, and live in towns of considerable size, usually situated on the sides of the mountains, where they cultivate the soil, and grow quantities of corn, maize, and water-melons. The town of Thaba-Unchu, (literally Mountain of the Night,) one of the stations of the Wesleyan Missionary Society, contains a population of from ten to twelve thousand souls, all of whom are, more or less, under the influence of Christian instruction. The habitations of the Bechuanas are circular, and are chiefly formed of mud walls, on which a conical roof is placed, on a plan similar to that adopted by the inhabitants of Nubia and Abyssinia, and many other semi-barbarous tribes. At Thaba-Unchu these dwellings are surrounded by a fence, formed, says Mr. Backhouse, of the briery stems of a thorny species of shrubby asparagus.

A higher degree of civilization is found among the Bechuanas than among the Kaffir tribes, as the above remarks would lead the reader to suppose. They are acquainted with the art of smelting iron, and of making

elastic rings of brass; they are better clothed; and they pay more attention to agriculture,—fencing their grounds with greater skill, and gathering in their harvests with the utmost assiduity. The aborigines of Southern Africa occupied, originally, a position in the scale of civilization very superior to that which they hold at present. A wandering and nomadic life necessarily tends to barbarism: and hence, generally speaking, those tribes are the most degraded who roam about the country, living together in very small bands; whilst others, who are more settled, and who live in large communities, retain for a much longer period the civilized habits of their ancestors.

The form of government existing among the Bechuana tribes is more despotic than that which is found among the Kaffirs; "a natural consequence," says Lichtenstein, "of their having permanent habitations, which renders the means employed with so much effect by those more wandering tribes to resist all encroachments in power, on the part of the Prince, impracticable." The Chief's authority is almost unlimited. Moshesh, the Basutu Chieftain, boasted, that when he spoke, the mountains moved. Among the Zulu Kaffirs, however, the Chief is still more tyrannical; for Chaka would order a number of his people to go unarmed, and catch a hippopotamus alive, and they would make the attempt, though at the certain sacrifice of life.

But the demon of superstition has the greatest sway over these tribes, subjecting even Chiefs themselves to constant fear. In the Bechuana-land, no temples rise, no altars smoke, no priesthood offers sacrifice,—for religion there is none; the ideas that exist even of a Great First Cause, being, according to Mr. Moffat's testimony, lost, amidst a mass of notions the most foolish and absurd. Respecting the origin of things, the Bechuanas suppose that the world existed always, for they have no word in their language to express the idea of creation out of nothing; and the aged among them say that the first man came out of a hole in the earth, whence there also issued two serpents, the one named Katoani, which said that men should die;

the other, a much larger one, called Leobu, which said that they should live again. The Rev. J. Cameron, to whom I am indebted for this fact, thinks that in these traditions there is a ray of supernatural light issuing from the fount of Revelation, and continuing to shine even through the dense gloom of heathenish superstition. It may be so; but how faint that ray! and how dreary the condition of a people upon whom no brighter beams arise! But, it may be asked, have the Bechuanas no notion of any beings superior to man? The reply to this inquiry is, that their *barimo*, or gods, are none other than their departed ancestors, whom they suppose to exist in some undefined region, whence they exert an influence, malignant or benign, upon their friends on earth. To these *barimo* they offer sacrifices, and pray,—a long life, with exemption from pain and sickness, and abundance of corn and cattle, being the utmost limit of their desires.* There are no traditions among them to intimate that they ever worshipped the sun or the stars, as the Sabeans did: "They look upon the sun," said the traveller, Campbell, "with the eyes of an ox."

Sorcery and witchcraft prevail extensively among them; and, to shield themselves from their influence, they adopt various arts, and carry about with them a considerable number of charms and amulets. "The head of a Mochuana," observes the Rev. P. Lemue, of the Paris Missionary Society, "presents a singular spectacle. Besides articles of mere ornament, such as the feathers of every kind of bird, there are some who wear also serpents' skins tied up like cap-ribbons, claws of hawks and panthers, whilst others have beetles fastened in their hair, and others little bags. It is the universal belief that the skins of serpents can secure the wearers from the attacks of enemies; that beetles have the property of making them prolific; and that the little bags, which are nothing more than the bladders of foxes, screen them from the evil influence of sorcerers, who are endowed with great power, and rove about in the night." Mr. Lemue once saw a Chief catching toads, and stringing them together on a stick; and on

* Rev. J. Cameron, in the "South African Christian Watchman."

asking to what use they would be applied, was told that they would be dried and pounded, to make medicine which would render him invulnerable to the attacks of enemies! and a Chief told Dr. Smith, who was at the head of the expedition for exploring Southern Africa in the year 1835, that if he collected the perspiration of a person, no one would afterwards have power to injure him!

So valuable, in the estimation of the Bechuanas, are the genial showers that water and refresh the ground, that, in their language, one word, *pula*, signifies both "rain" and "blessing." Men, they imagine, are endowed with the power both of making rain, and of preventing it. But the rain-makers frequently fail in obtaining it; and then the cause is attributed, not to their want of skill, but to some circumstance or other of the most trivial nature, as the tolling the Missionary bell, or the dragging of thorns upon the ground when they ought to be carried on the head. Thunder, says Mr. Lemue, conveys no sublime ideas to the mind of a Bechuana. It is caused by a mysterious bird, whom no one ever saw, called *tlari*. That excellent Missionary being one day on a visit to Mahura, saw, with surprise, a branch of the thorn-tree on the top of every hut. He inquired the reason, and was informed that a thunder-bolt having fallen on a house and killed a woman, the rain-maker had advised the people to put these thorns upon the roofs of their dwellings to turn away the thunder; "for," said he, "it will be afraid of pricking itself!"

These and many other strange notions, too numerous to particularise, were extensively prevalent among these tribes prior to the introduction of Christianity among them; and, though the foundations of Heathenism are already undermined, the superstitions of the country still maintain their ascendancy over the people's minds. The destruction of the mighty fabric cannot be effected suddenly. It is by slow degrees, as the history of our own country testifies, that false and superstitious views are eradicated from the minds of men. Centuries have elapsed since Christianity was established in these islands; and yet, but fifty years ago, the belief in witchcraft and in the virtue of amulets

and charms, was, among the peasantry of the land, all but universal.

The witchcraft of the Bechuanas does not lead to scenes of so much cruelty as those which frequently take place among the Zulus and the Kaffirs. Seldom is a person put to death on a charge of this kind; for the Bechuana is not generally blood-thirsty or revengeful. But of injustice and oppression, of calumny and reproach, of sorrow and distress, witchcraft is a fruitful source. The sentimentalist must not go among the Bechuanas to find innocence and peace; for though the passing traveller may imagine them a happy race, such is not the impression made upon the minds of those who live among them for any length of time. Can there be happiness where polygamy is practised? where wars incessantly prevail? where ignorance enthralls the mind? Impossible. "The dark places of the earth are full of the habitations of cruelty;" and "where no vision is, the people perish."

In the recesses of the Blue Mountains, previously mentioned, there resides a tribe of Bechuanas, whom extreme poverty and hunger have driven to cannibalism. They were formerly a numerous people, and lived to the north of the country which they now inhabit; but, being plundered by a celebrated conqueror from the east, called Pacarita, they became plunderers and robbers in their turn, until at length necessity induced them to eat human flesh. For a time they resisted the temptation, and their Chief, Engabi, died of hunger, rather than he would touch it; but his successors yielded to the horrid practice, and then the fury of this people knew no bounds. "Pressed by famine, they set themselves to attack travellers in broad day, to spread snares for them in the night, to fall on them as on a prey, and to devour them to satisfy their hunger."* This tribe was formerly called the Bafoukings: now they are known by the name Marimos.

They were visited, a few years ago, by the French Missionaries Messrs. Arbousset and Daumas, who describe them

* Relation d'un Voyage d'Exploration au Nord-est de la Colonie du Cap de Bonne Espérance, &c. Par Thom: Arbousset. Paris, 1842.

as exceedingly sanguinary and fierce, armed with clubs, knives, and hatchets, and as fond of human flesh as the natives of the South Sea islands can be. Some thousands of persons, it is said, have, within a very short period, been entrapped by them, slain, and eaten; and when they have no other victims, they take even their own wives and children, of whom they make mutual exchanges, and feast greedily upon them. They are the terror of the surrounding country, and parents scare their children into obedience, by telling them frightful stories of the Marimos.

The mention of the French Missionaries leads me to offer a few remarks on their attempts to evangelize the Heathen. It is certainly a gratifying fact that Paris should have sent forth Protestant Missionaries to Africa. In consequence of the late Revolution, these devoted men were placed in great pecuniary difficulties, and were obliged to appeal for help to their friends in England and at the Cape; but it may be hoped that now the crisis of their trials has gone by, and that they will still be able to maintain their operations, which have already been crowned with considerable success. We have no wish to monopolise the conversion of South Africa. The field is extensive, and the work is great; and there is therefore ample room for the labours of all who have a disposition to go and scatter the good seed of life. Let France send forth her Missionaries; and let Germany send forth hers; and let America, if she will, also send forth hers: and yet the churches of Great Britain may multiply their agents to any extent they please;—nor need any jealousy arise among the different Societies relative to results, since all will have their share in the harvest that shall finally be reaped.

The Paris Missionary Society has at present nine or ten stations, chiefly situated in the Bechuana-land, and employs ten Missionaries, three assistants, a printer, and a physician. On the Moriah station, most of the inhabitants of which are Basutus, the members of the church number upwards of a hundred, whilst those who attend the public services of the sanctuary exceed four hundred and fifty. The total number of communicants under the care of the Missionaries

is nearly six hundred, and the number of scholars in the several schools is upwards of eleven hundred. The influence of Christianity is beginning to be felt by the Basutus to a very great extent. Moshesh, the Chief, though not decidedly a Christian, is an enlightened man; and two of his sons, with one of whom I became acquainted on his visit to the Colony, are converts to the faith of Christ, and are zealously engaged in propagating that faith amongst their people. The younger of them received, at his baptism, the name of David. One of his companions, who was baptized at the same time, owed his religious impressions to a terrific storm which occurred whilst he was attending his father's flocks. In his alarm, he cried, "Heavenly Father, whom the whites of Thaba Bossiou proclaim!" He then put his little shield upon the ground, knelt down, and said, "Jehovah, I do not know thee; but have pity upon me, and permit me to return to my father and mother." From that time he became a faithful follower of Christ.

The state of a Heathen's mind, feeling after God, if haply he might find him, is beautifully illustrated in the following narration, given by a Basutu convert:—"Your news, O white man, are what I wanted and sought for before I knew you, as you shall judge for yourself. A dozen years ago I went, in a cloudy season, to pasture my flock along the Tlotse, among the Maloutis. Seated on a rock in sight of my sheep, I asked myself sad questions,—yes, *sad*, because I could not answer them. 'The stars,—who touched them with his hand? on what pillars do they rest? The waters are not weary; they know no other law than that of running without ceasing at night and morning alike; but where do they stop, or who makes them thus run? The clouds also go, return, and fall in water on the earth; whence do they arise? who sends them? It surely is not the Barokas who give us the rain; for how could they make it? and why do not I see them when they raise themselves to heaven in search of it? I cannot see the wind; but what is it in itself? who brings it, or removes it, makes it blow, roar, rebound, and frighten us? Do I know how the corn grows? Yesterday nothing was visible in my field; to-day

I return thither, and I find it. It is very small, scarcely perceptible, but it gradually increases and developes itself, as a young man grows: who can have given the ground wisdom and power to produce it?' Then I buried my forehead in my hands. Again I reflected with myself, saying, 'We all depart, but this country remains; it remains alone, for we all quit it to go away; but whither do we go?' My heart said, 'Perhaps there exist other men besides us: we shall go to them.' A second time it said, 'Perhaps those men live under the earth: when we depart hence, we may go to join them.' But another thought arose, 'Those men under the earth,—whence came they?' On this my heart could think no longer: it wandered. In its turn my conscience spoke to me, saying, 'All men do much evil; and thou, thou also, hast done much evil: woe to thee!' I recalled many wrongs that I had done to others; and because of them my conscience gnawed me, as I sat solitary on the rock, and I was afraid. I got up, and ran after my sheep, endeavouring to enliven myself; but I trembled much."*

Here were a few scintillations of the light of nature, but they only served to make the darkness visible. Questions such as these will frequently arise in the mind of an untutored Heathen; but he repairs to nature's oracle for an answer to them, in vain. Man needs the light of Revelation; and until that light breaks upon his vision, ignorance enthralls him, and superstition holds him under its potent spell.

The Missions of the Wesleyan Society among the Bechuanas have not been less successful than those of the Paris Society. To some of them we have referred already, and would only add, that they now number upwards of seven hundred church members, and nearly one thousand scholars and catechumens, whilst about one hundred and twenty active agents are employed in the spread of Christianity, in addition to the regularly ordained Missionaries. If our limits would permit, we could relate many facts connected with the establishment and progress of these Missions of a highly interesting character. Much toil and self-denial were endured

* Arbousset.

by those who laid the foundations of the work; and those who have succeeded them are men of zeal, courage, and perseverance; and now a superstructure is being raised, which gives promise of a noble and extensive edifice,—a spiritual temple, which will be filled and animated with the presence of the Holy One. Further westward than the Wesleyan and French Missions, are those of the London Missionary Society, which have also, after many years of patient labour, been eminently successful in the elevation of the native tribes. The work of Mr. Moffat, which is in the hands of every one interested in the history of Christian Missions, gives a very full account of the triumphs gained by that Society, and of the aspect which its labours now assume. I had the pleasure of meeting with that eminent Missionary in Graham's Town, on his return from England, and shall never forget the impression which his addresses, on one or two occasions, made upon my mind. How joyous was the welcome he received at Kuruman, when, after an absence of three or four years, he appeared again among his flock! "For many successive weeks," he observes, "the station continued to be a scene of bustle, the great influx of strangers and believers from the different out-stations, made us feel something like what we did among the excitements of England. At one time there were not fewer than twenty waggons belonging to Bechuanas, which had arrived laden with visiters, including almost every member of the Batlapi royal family, besides several subordinate Chiefs. Mothibi, the old King, stooping with age, came with his wife Mahuto, on whose brow the evening shades of life were fast spreading, both members of Christ's mystical body, a brother and sister beloved. Here they were met by their children from Lekatlong, who had come with a company from that place, including the native Teacher Gasibonoe. Mothibi's son and Regent, from Borigelong, and also his uncle, Mahura, the influential Chief at Taung, with their respective trains of followers, came to bid us welcome. The most perfect harmony prevailed. We had the Communion of the Lord's Supper with about four hundred persons."

Among the labours of Christian Missionaries in this part of South Africa, as well as in Kaffraria, that of forming Grammars of the languages of the people, and of translating and printing the Sacred Scriptures, is one of the most valuable. The dialects spoken by the Bechuana tribes are closely allied to the Kaffir dialects, the grammatical construction being the same, though the roots of the words are often different. The alliteral family of languages in which both the Kaffir and Bechuana dialects are included, extends, as we have before observed, through a very large portion of the interior of the continent, having been traced beyond the equator to the second degree of north latitude. The Bechuana dialects are divided into two classes, which have been called respectively the Sisuto and the Sitlapi, the chief difference between them consisting in consonantal changes;—the Sisuto dialects being softer and nearer the Kaffir, than the Sitlapi. "The strong guttural of the latter, is a soft aspirate in the former, whilst there are several other mutations, such as *b*, *sh*, and *th*, into *f*; *ts* into *p*, and sometimes *k*; and *r* into *l*, and sometimes *s*; which tend to render the enunciation of the Sisuto dialect more melodious and pleasant than that of the Sitlapi." * Both these dialects contain several sub-divisions, which vary from one another in different degrees. The Sisuto dialects are chiefly spoken by those tribes who occupy the eastern portions of the Bechuana-land; as for example, the Basutus, the Batlokwa or Mantatees, the Batau, and many other tribes further to the north: the Sitlapi dialects are spoken by the Barolongs, the Batlapis, the Baharutsi, and others, who inhabit the western part of this extensive territory. In both these dialects the basis of a literature has been formed. The first grammar of the Sichuana language, a term under which all the dialects of both classes are included, was published by the Rev. J. Archbell, in the year 1837, adapted to the Sitlapi, and other western dialects; and the second by the Rev. E. Cassalis, adapted to the

* Essays on the languages of South Africa, in the "South African Christian Watchman," by the Rev. J. W. Appleyard.

eastern, in 1841. In the Sitlapi dialect Mr. Moffat printed, when in England, the whole of the New Testament, and the book of Psalms, together with a Hymn-book, and several other works; and from the Wesleyan Mission press have issued several portions of the Scriptures, both of the Old and New Testament, in the Siralong and the Sisuto dialects. Thus one of the first and greatest difficulties that present themselves before a Christian Missionary when he enters among a people having no written language, has been overcome: and now he may, with comparatively little trouble, acquire a knowledge of the Sichuana dialects; and then, without the aid of an interpreter, proclaim the word of life. And when it is remembered that these dialects are spoken so extensively, how important will the success that has attended the labours of the Christian Missionary in this department of his work appear! A key has been furnished to the languages of all, or nearly all, the tribes and nations of South-Eastern Africa; and the man of science, or the Christian Minister, who is in possession of this key may unlock the stores of knowledge and of truth to thousands who are wrapt in ignorance and gloom.

By the Griquas, the Bastaards, and many of the Korannas, the Dutch language is spoken, and will probably extend among the Bechuanas. Many of the Dutch Boors who left the Cape Colony a few years ago, have settled on the banks of the Vaal and other rivers, where, for a considerable period, they have greatly annoyed the rightful proprietors of the soil, and occasioned strife and war to a very wide extent. The Colonial Government has been frequently obliged to interfere, and on one or two occasions to send troops into the country to suppress the spirit of revolt. Into the details of events that occurred during my residence in the Colony it is unnecessary that I should enter; but the reports that often reached us of the state of the Bechuana-land were most alarming; and sometimes we were apprehensive lest the Missionaries and their families, as well as the native tribes, should suffer. In 1845 a British Resident was sent into the country, with a view to the establishment of authority and order; but the emigrants

were dissatisfied; and the most inveterate enmity existing between them and the Griquas, they took up arms against them, and afterwards threatened an attack upon Moshesh and the Basutus. In this unsettled state the country remained until the arrival at the Cape of the present Governor, Sir Harry Smith, who, after the establishment of peace between the Colony and Kaffraria, proceeded to the Bechuana-land, where he held interviews with many of the leading Boors, and with the principal Chiefs of the country, in order, if possible, to settle, on a permanent basis, the relationship between the two contending parties. It was acknowledged "that peace, harmony, and tranquillity could neither be established nor maintained, without the existence of some great paramount authority;" and therefore, with the full concurrence of the Chiefs Moshesh, Moroko, and Adam Kok, and in accordance with the wish of at least the best-disposed of the Dutch emigrants, the whole of the country beyond the great Orange River as far north as the Vaal River, and as far east as the Quathlamba mountains, was proclaimed under the sovereignty of Her Majesty the Queen.*

This proclamation does not interfere with the hereditary rights of the native Chiefs; it protects and upholds them: but it places all British subjects, living in these territories, under British law, granting them, at the same time, the privileges of citizens, and all other advantages civil and political, which, in their peculiar circumstances they can enjoy. They are to pay to the native Chiefs whose lands they occupy an annual quit-rent, and to cultivate towards them amity and friendship. All the Missionary stations in the country are under the especial protection of Her Majesty; and countenance will be given to every effort to extend the blessings of civilization and Christianity through this extensive region.

The results of this important measure it is impossible to foresee. That they will be highly beneficial, few perhaps

* See the Blue Book containing the Correspondence of Sir H. Smith with the Home Government, July, 1848.

will be disposed to doubt. Already European towns and villages are beginning to rise up in several localities which were formerly but barren wastes; and the tide of civilization will flow onward through the native tribes until it reaches even the borders of the newly-discovered lake. Providence has called Great Britain to the performance of a great work in South Africa. He has given her the colonies of the Cape and Port-Natal; He has permitted her to plant her standard in Kaffraria; and He has granted her "the northern sovereignty" that she may diffuse the inestimable blessings of the Gospel, elevate the barbarian, and establish peace. If she is faithful to her trust, she will be had in honour by nations yet unborn: if she is unmindful of it, her possessions will be wrested from her, and her glory will depart.

CHAPTER XIII.

PORT-NATAL. EMIGRATION, AND FUTURE PROSPECTS.

Necessity of emigration. — The colonies of Great Britain. — The Cape colony, &c. — Its fertility. — Cultivation of cotton. — Sheep. — Exportation of wool. — Port-Natal. — Its position. — Colonized by the Dutch East India Company. — The Dutch farmers in 1836. — Their attempts to establish an independent Government at Natal. — Interference of the British Government. — Extent of Natal. — Division into districts. — Soil. — Climate. — Geology. — Cotton Company. — Native tribes. — Efforts to improve them. — Advice on the subject of emigration. — Who should emigrate. — Importance of Christian emigration. — Remarks on convictism. — Prospects for the future. — Concluding observations.

THE resources of a country are not illimitable. However rich its soil, and however industrious its inhabitants, it can only sustain a given amount of population. When, therefore, population multiplies more rapidly than the means of support, there will necessarily be a scarcity of food; and, consequently, among the labouring classes of the community, a large amount

of distress, which will gradually increase with their increasing numbers.

Now, that Great Britain has arrived at a point beyond which her resources cannot be multiplied, is by no means evident. If, indeed, this were the case, her prospects would be fearful; for with all the checks to the increase of her population, arising from emigration, or any other source, it cannot be doubted that, with occasional exceptions, her population is increasing, annually, to the amount of several thousands. But, though she could sustain a much larger number of inhabitants than she now does, her resources are not developed with that rapidity with which she multiplies her population; and hence the difficulties which hundreds feel, in their efforts to obtain a subsistence for their families. In every branch of trade competition is so great, that the complaint is often made, that it is scarcely possible for an honest man to live; and, among the working classes, there are multitudes who are destitute of employment four days out of six.

The question then arises, and becomes one of deep national interest, What can be done to relieve her of these difficulties? One mode of relief is found in the establishment of colonies in lands but very imperfectly occupied, and whose resources, probably most abundant, have, as yet, been scarcely opened up. This method has been adopted from the earliest ages. "It was customary," says Schlegel, "when the population became too numerous, for the younger brethren, or a certain number of youths chosen by lot, to quit their country, under the guidance of a leader of their choice, or of one marked out by fame; and, proceeding on an expedition of adventure, conquer other homes for themselves, and seek out their fortunes towards the east or towards the west, or beneath the fairer sky of a southern region. Even in a more advanced, nay, in the most advanced, stage of civilization, every state and nation is necessitated by nature, if I may so speak, to disburden itself of a redundant population, and to extend itself in new settlements,—in one word, to found colonies, and to possess them. This is the standing law, the fundamental rule

of health, in the progressive development of nations; and where this necessity does not exist in an equal degree, we must consider it only a case of exception, and we shall be sure to find out that some special cause precludes the operation of this principle for a time; for, sooner or later, nature will force us to this expedient."

Great Britain already possesses colonies, some of them the finest in the world. It was once thought that they were an encumbrance to her, costing more than they were worth: but this opinion is now discarded; and it is generally admitted that she owes much of her prosperity, as well as of her power and greatness, to her vast colonial empire. She holds possessions in almost every latitude. Her sons are spreading themselves in every portion of the globe. The wealth of India is hers; and the fifth continent of the globe, with its multitude of islands, is under her control; considerable portions of America still own her sway; and in both Western and Southern Africa she has planted her standard, and established her authority. To the question, How has she gained these vast accessions? it is not needful to advert. In some instances they may have been won by power, not always mindful of justice; but, be this as it may, they are now in her possession, and it is impossible that she should abandon them, even were she so disposed. Her children, then, oppressed by poverty at home, or unable to procure a decent maintenance, may betake themselves to other lands, where industry is demanded and will meet with its reward, and where brighter prospects are presented to their view. Australia is comparatively unpeopled. The Canadas are far from being filled. And the Cape of Good Hope and Port-Natal, as well as the islands at our antipodes, are earnestly inviting the emigrant to their shores.

But the love of country is deeply fixed in the human heart, and men are not easily induced to leave their father-land. Besides which, as Dr. Arnold has observed, "ignorant persons are unwilling to emigrate, because they know nothing of the country to which they are urged to go, nor of the nature of the journey to it. The sea with all its wonders is, in the first place, a great terror to them; but

suppose the voyage over, still their minds can find nothing to rest upon. The face of the country, the climate, the society, the way of living, the work which they may be called to do, all are strange and incomprehensible; and whatever their distress may be at home, still they would rather endure it than wrench themselves from all that they know, to venture upon a new world, in which there is not a single object, animate or inanimate, from which they can expect a friendly welcome." These difficulties are, however, being rapidly removed; the former by the pressure of the times, and the latter by the spread of knowledge and information. Thousands annually forsake these islands, with very few prospects of ever beholding them again; and thousands more are ready to depart, could they be assured that the enterprise would be attended with success. Which of our colonies shall we choose? is a question that also presents itself to the mind. "We cannot maintain our families with comfort in this country," we have heard it said by several individuals; "and we therefore think of emigrating. Whither would you advise us to go? Within what latitude shall we take up our abode?"

Without intending any disparagement to the rest of our colonial possessions, we would offer a few observations relative to the Cape of Good Hope, and the territories connected with it, believing that, notwithstanding some disadvantages, it possesses claims on the attention of those who are looking forward to emigration for themselves, and on this country generally, quite equal to those of some other colonies which are at present much more popular. The British public has not been favourably impressed respecting it; for, whilst Australia, New-Zealand, and the Canadas have had their advocates in Parliament, and have been frequently described in glowing terms in the popular periodicals of the day, few individuals possessed of much influence have felt interested in the welfare of South Africa, and but comparatively little information has been diffused relative to its character. Thus, while two hundred and forty-eight thousand and eighty-nine persons, under the auspices of Government, emigrated from this country during the year

1848, of these only one thousand four hundred and forty-five proceeded to the Cape of Good Hope.* And yet there can be very little doubt that, independently of Natal, which is a separate province, and still more valuable than its eldest sister, the Cape would annually absorb a population flowing into it from other shores, of four or five thousand.

For a general description of the Colony, and more particularly of the Eastern Province, we must refer the reader to our second chapter. Of the Western Province, as a field for emigration, we cannot speak in very favourable terms; though at Cape-Town the industrious will soon gain employment; and few places are to be found possessing greater advantages of a moral and religious kind, than this. The Editor of the "Commercial Advertiser," a journal published in that city, referring lately to the progress of education and its beneficial tendencies, affirms that "there was not a single sinner, old or young, presented at the last Quarterly Sessions, from the twenty-five thousand inhabitants of Cape-Town; a town holding many thousands of emancipated slave and prize Negroes; a seaport-town, also, abounding in brandy and tobacco shops." Such a testimony could not be given respecting many towns in England. The Western Province generally, however, is not so promising to the emigrant as the Eastern; and to this part of the country, and Natal, our remarks will be principally confined.

To the fertility of the soil we have alluded in several of the preceding chapters. Considerable portions of it are

* In the Lusiad of Camoens, there is a most graphic description of a monstrous phantom, with which Vasco de Gama and his companions come in contact when doubling the promontory of the Cape, and which being asked, "What art thou?" answers,

> "I am the Spirit of that mighty Cape—
> So long conceal'd—now call'd 'the Cape of Storms,'
> Unknown to all philosophers of old,—
> To Strabo, Pliny, and to Ptolemy.
> The whole of Africa's extended coast
> I terminate with this, till now unseen,
> Projecting land, which towards the' Antarctic Pole
> Extends, and which you impiously invade."

One would think that this phantom were still there; but really, no one need to fear it, if it is.

alluvial, and its productions are both numerous and abundant. Wheat of the finest quality, barley, oats, rye, Indian corn, and millet, grow in many parts of the Colony, most luxuriantly. It is true that the country is subject to long periods of drought, and that it is intersected by very few rivers that can be made available for irrigation, without considerable expense: hence the farmers' crops are dependent on contingencies, and sometimes fail entirely; but one bad season is often succeeded by a good one, when, watered by abundant showers, the earth brings forth in plenty. The time will probably come when grain will be exported from the Cape in large quantities. Skill and labour are required to improve the capabilities of the soil; and they will meet with ample recompence in the course of time. What the application of agricultural chemistry might effect in such a country as South Africa, it is impossible to surmise. Fruit is likewise plentiful. Grapes, oranges, figs, peaches, pomegranates, if not indigenous to the climate, flourish luxuriantly under proper cultivation; whilst many other fruits grow wild, some of which are valuable for domestic purposes; as, for example, the Cape gooseberry, (*physalis pubescens,*) and several kinds of blackberries. In the market fruit is cheap; but vegetables, on the contrary, are scarce and dear. This, however, is owing, not to the unsuitableness of the soil or climate to produce them, but rather to the want of labour. When the ground is well supplied with water, and proper attention is bestowed on them, vegetables of all kinds flourish. In a communication now before me, it is stated, that in the neighbourhood of Sidbury, a rising village between Port-Elizabeth and Graham's Town, five roots of the common potatoe, in a light alluvial soil, yielded seven hundred and nine tubers, weighing upwards of thirty-four pounds. Asparagus grows wild in various parts of the Colony. In reference to the botany of the country, we may quote the observations of the traveller Burchell:—"All that I had pictured to myself respecting the riches of Cape botany was far surpassed by what I saw in one day's walk. At every step a different plant appeared; and it is not an exaggerated description of

the country, if it should be compared to a botanic garden neglected and left to grow in a state of nature. As I walked along, I could not divest myself of feelings of regret, that at every step my foot crushed some beautiful plant."

The attention of the colonists resident on the coast is now being directed to the cultivation of the cotton-plant; and an Association has recently been formed in Graham's Town, the objects of which are, to procure supplies of seed from various parts of the world, to diffuse information as to the best modes of culture, and to introduce suitable machinery for cleaning the raw material. The cotton-plant will grow along a line of coast twenty miles in breadth, from Algoa-Bay to Port-Natal; and there can be little doubt that this valuable commodity would soon become an article of export from the shores of Southern Africa in considerable quantities, were commercial men, interested in its growth, to lend their aid in the forming of plantations. To the manufacturing districts of Great Britain the cotton trade is so important, that it constitutes the basis of their prosperity. "Let Glasgow flourish," has been interpreted, "Success to the cotton trade." "Cotton," says a writer in the British Quarterly Review, "is of more consequence to Great Britain than any other raw produce, excepting corn, and perhaps iron. Indeed, a proper supply of cotton-wool, of good quality, and at a cheap rate, may be shown to be a matter of more vital concern to the northern Englishman than even cheap corn." And after an elaborate dissertation on the growth of cotton in India and America, the writer asks, "But are there no other climes, no other soils, warmed by the 'bright circle of the sun,' if not equally, yet excellently, suited to produce the same material?" The answer is, Yes. Our hitherto despised possessions in South Africa would furnish us with the article. A virgin soil there waits to receive the seed; and labour, skill, and capital are alone required to establish a new field for the production of this article. Intended emigrants would do well to study this question, and to make themselves acquainted with the theory of cotton-growing, in order to fit themselves for future practice; for it is not improbable that many who

leave these shores for Albany or Port-Natal will find it advantageous to employ their energies in the cultivation of this useful plant.

But vast tracts of land, especially in the upper districts of the Colony, will never be suitable for anything but pasturage. The rearing of cattle and of sheep must therefore be the principal business of the Cape farmer. At present, I believe this branch of industry proves the most remunerative. Wool is now the most important article of export from the Colony; and the Cape wools have realized in the London markets prices nearly equal to those of the finest texture from Australia. The quantity now annually shipped from Port-Elizabeth considerably exceeds two millions of pounds.* But the best sheep-walks in the country are either already occupied, or can only be obtained at high prices: hence, generally speaking, none but capitalists, going to the Cape, are able to enter into this department of labour; shepherds, however, and superintendents of farms, obtain very fair wages, and have commonly some interest in the increase of the flocks. Let not the intended emigrant speculate, on any account, in the purchase of land whilst in this country. Until he arrives at the Cape, he is not in a position to judge of the real value of a farm, and may easily be deceived. English farming, and farming in a country like South Africa, are two very different things. There are considerable quantities of Crown Land yet undisposed of, the upset price of which is two shillings per acre, and upwards; but the character of it depends upon the locality, and a variety of other circumstances, which can only be understood upon the spot.

It was never my lot to visit Port-Natal, although, when travelling in Kaffraria, I was but a short distance from it; but as it is now attracting so much of the attention of the public, and as several events connected with its history occurred during my residence in the country, a few remarks

* The quantity of wool shipped direct from Port-Elizabeth during the year 1848, was 2,079,968 lbs., the value of which was £86,010. The total value of the colonial exports for that year was £144,992, and of the imports for consumption, £311,504.

respecting it, in connexion with the question of emigration, may not be inappropriate.

This Colony is situated on the eastern coast of Africa, between the twenty-eighth and thirty-first parallels of south latitude, and is bounded on the south by the Amampondo country, on the north by the territory of the Zulus, on the west by the Quathlamba mountains, and on the east by the Indian Ocean. A more favourable position for trade and commerce cannot be desired. Its proximity to the Mauritius and to the island of Madagascar; the readiness with which communication might be established with Australia and the isles of the Pacific; and the advantages it affords as a place of call for ships trading in the East, can scarcely fail to render it a prosperous and thriving Colony.

Its history is briefly told. About ninety years after the discovery of the Cape, Port-Natal was visited by a Portuguese navigator of the name of Perestrello, who gave a very flattering description of its beauty and fertility; and, in the year 1689, the Dutch East India Company, having purchased of the aborigines a large tract of land, founded a settlement under the jurisdiction of Holland. Little is known of the success of that enterprise; but the Colony continued in the hands of the Dutch until the year 1814, when both it and the Cape were ceded to the British Crown. No further attempts, however, were made to colonize Natal, except by private individuals; for although it was described by those who visited it, as a most enchanting country, the British Government did not deem it right to encourage enterprise, or to promote emigration to a land so far away.

But in the year 1836 an event occurred, fraught with the highest interests to our possessions in South Africa, though viewed at the time with comparative indifference. A large number of the Dutch farmers, living chiefly in the Eastern Province of the Cape Colony, having become dissatisfied with the Government, resolved to withdraw themselves from under its jurisdiction, and, disposing of their lands for comparatively trifling sums, took their families, their flocks, and their herds, and crossed the

PORT NATAL, BAY, SOUTH AFRICA.

boundary, with a view to establish themselves in the country to the north-east. Here some of them were attacked by the Zulu Chiefs, Matzilikatzi and Dingaan, and suffered great disasters; others crossed the Tugela, and settled in Natal, where they attempted to establish an independent Government, in its character decidedly republican.

These circumstances compelled the British Government at the Cape to interfere; and in the year 1842 a Commissioner was sent from Cape-Town to Natal to take possession of the country, and to establish British law. The Commissioner was accompanied by a military force, under the command of Captain Smith. I remember well the day that the troops set out upon their journey from Graham's Town. All was bustle and excitement; and not a little anxiety was experienced relative to the reception that would be given them at Natal. The farmers had threatened to resist them; but hopes were entertained that they would receive them peacefully, and submit to the terms which the Government would propose. But these hopes proved to be delusive. The troops, whose numbers were but small, marched through Kaffraria, and through the territories of Faku and 'Ncapai, as friends; but on their arrival at Natal, they found the Boors in an attitude of the most determined opposition; and it was with difficulty that Captain Smith was able to throw up an entrenchment, within which he might defend himself, ere they made an attack upon his men, and threatened their destruction. Here, for several weeks, he was obliged to act on the defensive; and, being unable to obtain supplies, was at length reduced to the necessity of shooting his horses, and taking them for food. Fortunately he found means of communicating with the Cape: an individual succeeded in eluding, under cover of the night, the vigilance of the Boors, and, mounting a horse, set off on a journey to Graham's Town through Kaffraria, calling at the Mission stations in that country, and obtaining such assistance as he required. The intelligence communicated by this individual roused the authorities to action, and a force was immediately dispatched, by sea, for the relief of Captain Smith and his gallant little band. The Boors

again resisted; but the landing of the forces was easily effected under the guns of a ship of war, the enemy soon put to the rout, and Captain Smith relieved.

Some of the leaders in this rebellion fled, and rewards were offered for their apprehension. The country was then formally proclaimed British territory, and such measures adopted as were requisite to place it under proper government. The Boors, however, were obstinate, and resolved that they would not yield allegiance to Great Britain; and many of them foolishly crossed the Drakenberg, and "trekked" into the interior, or towards the vicinity of Delagoa-Bay. Their principal plea for taking this step was, the uncertain tenure on which they held their lands: but, as subsequent events proved, this ground of complaint might have been speedily removed; for though these farmers had no real right to the lands on which they had settled, yet the Government was not disposed to treat them harshly, and titles would, no doubt, have been granted them in the course of time. But a large amount of rashness exhibited itself in the conduct of the Boors, for which some of them have been called to suffer considerable hardships and privations. When men complain of the tyranny of the law, and try to escape from under its jurisdiction, they often find that their condition is far from being improved, and that if their necks have been delivered from a yoke of wood, it has only been to be placed under a much heavier yoke of iron.

Letters patent, declaring Port-Natal a British colony, were issued in England in the year 1844; and, in the year following, a Lieutenant-Governor was appointed, to watch over, and direct, its interests. Subsequently, a Legislative Council was granted to the Colony; and now Natal has its own Government, subject, of course, to that of the parent state, and promises to become one of the most valuable dependencies of the British Crown.

Natal embraces an area of about eighteen thousand square miles; so that it is somewhat more than half the size of Ireland. This territory has been divided into six districts, to which magistracies have been appointed, and in which

sites for towns and villages have been selected, destined perhaps to become places of considerable importance, where trade will flourish, and the flag of commerce wave, and sanctuaries rise up to bless both a native, and an Anglo-Saxon, population. The division of D'Urban includes the magnificent bay, twelve miles in length and three in breadth, in which vessels find a haven and a port, as peaceful, if not yet so busy, as any on our native coasts. A bar of sand, however, crosses the narrow entrance of this bay, so that larger ships cannot enter without danger; but it is probable that this difficulty will, to a considerable extent at least, be overcome. The town of D'Urban is situated on the margin of the bay, and begins already to assume a very promising appearance. The entire district is exceedingly rich and fertile, is well supplied with water, and produces cotton, indigo, the sugar-cane, barley, oats, and vegetables in abundance. The scenery is described by those who have witnessed it as most enchanting, and the reports in general of this part of the country are such as to awaken the most romantic visions. Considerable portions of it are inhabited by natives; but they are British subjects, and are, moreover, peaceful, and disposed to work. In the forests of mangroves, which exist in this locality, a more formidable neighbour takes up his abode,—the elephant; but before the advancing tide of civilization he will "trek," as the Boors call it, into the interior.

The district of Pieter-Mauritzberg lies inland, and is a fine grazing-country, especially for larger cattle; that of the Umvoti joins the sea, to the eastward of the division of D'Urban, and is described as suitable both for agriculture and grazing; and the divisions of Impafane, the Upper Tukela, and Umzingati, though differing in some respects one from another, are all similar in character, fertile and productive, and capable of sustaining a very considerable population. The town of Pieter-Mauritzberg, situated in the district of that name, is the capital of the Colony, and the head-quarters of the troops. From D'Urban, or the bay, it is distant about fifty miles, and some parts of the road are difficult and rugged; but one of the first results of the

occupation of the country will doubtless be the improvement of this road, which must be an object of very great importance.

One of the first questions that present themselves to the mind of the intended emigrant respecting the country to which he turns his thoughts, relates to the character of its climate,—health being a blessing on which all his hopes depend. Of the climate of Natal it is scarcely possible, according to the testimony of all who have visited the country, to speak too highly. It is evidently superior to that of the Cape, being somewhat more equable, and, in the summer months, less sultry and oppressive. The Quathlamba mountains, which separate it from the Bechuana-land, and which reach an elevation of from three to nine thousand feet, shelter it considerably from the hot winds of the interior; and, by attracting the clouds, secure for it, during summer, a genial supply of rain. The thermometer during this season of the year ranges as high as 85° in the shade; and during the winter season often reaches 60°.* The country is watered by numerous streams and rivers, which in some localities may be led out to irrigate the land with comparatively little difficulty or trouble. It might be supposed that this feature in its character would give rise to malaria, and would have a tendency to produce ague, fever, and dysentery; but this is not the case,—diseases of this kind being unknown, except as the result of the improper use of spirituous liquors.

The Quathlamba mountains are formed of granite, (which also abounds in many of the kloofs and valleys of the interior districts,) and of basalt, greenstone, shale, and feltspar. Sandstone and shale are the prevailing rocks of Pieter-Mauritzberg, and slate of a friable character is found in the immediate vicinity of the capital of that district. Coal has

* The mean annual temperature of Cape-Town, according to Humboldt, and the mean summer and winter temperatures, are expressed by the following notation:—65° 7, $\frac{58° 5}{73° 2}$; in which the number standing before the fraction indicates the mean annual temperature, the numerator the winter, and the denominator the summer temperature. Those of Port-Natal will probably be a little higher.

been discovered in two or three localities, and will probably be found to exist in considerable quantities; in which case it will become an article of export to Cape-Town and Port-Elizabeth, and will greatly add to the importance of Natal in a commercial point of view. Limestone rocks occur in various parts of the country, which may be easily rendered available in building.

The soil, as we have already intimated, is most productive. "The land in many parts," observes Sir Harry Smith, "is rich and fertile beyond description; capable of producing cotton, tobacco, and, I think, indigo, as the latter plant in its wild state abounds." Maize, oats, and barley, are also cultivated successfully; and coffee, aniseed, and the sugar-cane, will grow luxuriantly.* Mr. Byrne observes that he has visited many climes, has dwelt beneath the burning sun of India, has traversed Australia, visited New-Zealand, and many other lands, but has never seen a country blessed by a bounteous Providence with a more fertile soil than the Colony of Natal.

For the cultivation of cotton, a joint-stock Company has been formed, with a capital of £20,000, in 2,000 shares, which have been readily taken up by the merchants of the Cape and of Natal. Twenty-five thousand acres of land have been purchased of the Crown, and operations have already been commenced. A number of emigrants from Germany are associated with this scheme, which was partly originated by Mr. Bergtheil, of the firm of Messrs. Jung and Co., who, having obtained an extensive tract of land fifteen miles from D'Urban, induced a considerable number of Germans to leave their native soil and settle in this fertile spot. Here thirty-five families are located, and the number is likely to increase. Large quantities of land are under cultivation, comfortable cottages have been erected, gardens tastefully laid out, a school-room and a place of worship raised, and a Minister engaged, I believe the Rev. Mr. Posselt, formerly a Missionary in Kaffraria,

* Wheat grows only in the interior districts, twenty or thirty miles from the coast. This is the case through the whole of Southern Africa.

with whom I had the pleasure to meet on several occasions, and who is eminently fitted for the position now assigned him. The success of the Cotton Company is all but certain, if a sufficient amount of labour can be procured to carry out the objects contemplated.

The question,—Is any danger to be apprehended to the Colony from the native tribes? is one of great importance. To this inquiry, a very satisfactory reply is furnished by the fact that there are resident within the Colony itself upwards of one hundred thousand natives, the remnants of numerous tribes belonging chiefly to the same class as the Fingoes, mentioned in a previous chapter, who have taken refuge in the country from the terrible attacks of such savage despots as Chaka and Dingaan. These people have a natural aversion to the Zulus, and will form a bulwark of defence against their incursions on the Colony, should they ever threaten an attack. But the present Chief of the Zulu nation, Panda, is disposed to cultivate the friendship of the English, whom he calls his fathers, and in August, 1847, signed a document to that effect, in the presence of an agent of the Government. The continued peace and prosperity of the Colony will, however, greatly depend upon the efforts made to evangelize the native tribes; and hence it is gratifying to find that plans are likely to be formed which will tend to elevate them in the scale of social life. A capitation-tax has been laid on all the natives resident within the Colony; respecting which Earl Grey observes, in a despatch addressed to Sir H. Smith, "I consider that tax, to which might be added a quit-rent upon the land which they occupy, to be calculated to be of great use, not only by affording a revenue for the most important purposes, such as the establishment of schools and other institutions for their benefit, but also by imposing upon them the necessity of working, in order to obtaining means of paying their taxes." Let schools be established, Christian Missionaries encouraged, and the religious instruction of the native tribes promoted, and they will prove of essential service to the Colony; not only as labourers, in which capacity many of them are now employed at the rate of

four or five shillings per month, but also as a protective force against the aggressions of the Zulus. Happily Christianity is already established in Natal. The American Board of Foreign Missions had an agent there prior to the re-occupation of the country by Great Britain; and since that event the Wesleyan Missionary Society has planted the standard of the Cross, not only at D'Urban and Pieter-Mauritzberg, where chapels have been opened for the public worship of the God of all nations, but also in other localities, where the natives are collected together and instructed, with fidelity and zeal. The Christian emigrant who may repair to Port-Natal will not find it a scene of desolation where he might sigh in vain for the ordinances of the sanctuary; for the Christian Minister has preceded him, and is there to give him a most cordial welcome. We would advise, however, that parties of emigrants should, if possible, take a Minister with them; for then religious privileges would be multiplied, and the sound of the Pastor's voice be heard in every valley and on every hill. One of the strongest temptations in the life of an emigrant is, to become indifferent to religious duties; and hence it is essential that he should have a faithful Pastor near him, and be continually reminded of the importance of eternal things.

That Natal is an inviting country, there can be no doubt on the minds of unprejudiced individuals. Labour is in great request; thousands of acres are ready for the plough, which, to patient industry, would yield a rich reward; and towns and villages are rising up, which, in less than half a century, may become the emporiums of a flourishing and healthy trade. Still I should not advise people to emigrate from England, by far the happiest country in the world, unless their circumstances compel them to the step. If they can obtain a comfortable subsistence here, by all means let them stay; but if they cannot, and if they have rising families around them, whom they find it difficult to settle in any kind of business,—or if indigence and poverty have become their lot,—then may they improve their circumstances by adventuring to a foreign shore. And yet, with

all the advantages which our colonies in South Africa hold out to emigrants, not one of them is an El-Dorado, where wealth may be obtained, or fortunes realized, in a day. There are metals there,—iron, copper, tin; but gold there is not, as in California; and the individual who is determined to be rich, or who would fain get money, without toil and effort, must seek some other field. Whilst we can recommend them as colonies admirably suited for the patient, the industrious, and the well-disposed, we cannot recommend them to the idle and the dissolute, nor yet to the tender and effeminate. The question, Who should emigrate? is quite as important as the question, Whither should we emigrate? There are some who leave this country for a distant settlement, with the erroneous idea, that there, wealth will flow in upon them like a mighty stream; that they will find an abundance of everything they could wish for; and that with very little effort they will be able to maintain a family, and perhaps return to their native shores, in the course of a few years, with their pockets filled with gold. But,

"'Tis distance lends enchantment to the view."

And in a few short weeks after their arrival their expectations vanish, and sad disappointment is their lot. But why? Not because the Colony, as they would represent, is a desert, rather than a paradise; but because they went to it with false notions of its character. Let the intended emigrant entertain moderate expectations. Let him understand that neither in the Cape, at Port-Natal, nor in any other colony, is man exempt from the necessity of labour. There is no Eden for him on earth. He must be willing, wherever he fixes his abode, to toil industriously; for "in the sweat of his face shall he eat bread." The emigrant should be an active man, having his energies, both physical and mental, in full vigour, and ready for exercise. He should be a skilful man;—should know how to build, and plant, and sow, and reap, or, to use a very homely phrase, "should be ready to turn his hand to anything." He should be a persevering man;—not discouraged by minor difficulties, but willing to dig through a tunnel, if necessary,

until the light appears at the other end of it. He should be a self-denying man;—not too fond of ease, or of the luxuries of refined society, but content to put up with inconveniences; to live, at least for a time, in a wattled cottage, with an earthen floor; to forego the comforts of a well-furnished apartment; and to drink his tea out of a common basin. He will be better off some day, perhaps; but on his entrance into life, as an emigrant on a foreign shore, he must be willing to assume a very humble station, and to ascend gradually, and by gentle steps. And although he may not live to reap the fruits of so much industry, yet he will probably transmit an inheritance to his children, sufficient to raise them to a state of comparative independence: and rich will be his reward, in the decline of life, to know that, by God's blessing on his efforts, his posterity have been placed above the trials of a life of poverty. We know several individuals who emigrated to South Africa some twenty years ago, and who, when they arrived, found themselves without any habitation but a tent, and for weeks, months, and even years, knew little of the comforts they had left behind; and, perhaps, often wished that they were back again in England; but who are now, if not in affluent, yet in easy, circumstances, with rising families around them, whose prospects are as fair as they could well desire, and who would not leave the land of their adoption for the loveliest spot on earth.

But there is another aspect in which this subject should be viewed. The welfare of our colonies depends considerably upon the moral and religious character of those who emigrate. If they are peopled by the refuse of this country, — the vicious, idle, and profane, — what will they become? Flourishing states and communities they cannot be; for no social system can be consolidated without religion.* Rather will they become hot-beds of anarchy

* The following remarks are so appropriate and just, that no apology can be required for quoting them. "Christianity, felt to be indispensable to what may be called colonial health, and to the actual preservation of settlements existing under precarious circumstances,

and strife, where lawlessness will reign, and order be subverted, and a moral pestilence incessantly prevail. Let emigration be supported; but let it be on Christian principles; for on the moral character of the population that may flow into the Cape for the next half century, is the future welfare of South Africa contingent. In the towns already formed, religious institutions have been established, Christian churches raised, sanctuaries erected, and the worship of the one true God proclaimed; but what if henceforth the

will be cherished and sustained, wherever the habits of the settlers are of the kind most likely to render a colony permanently prosperous; while simultaneous settlements, not governed by Christian principles, and within which all the vices of old civilization collapse with the ferocities of savage life, will work their own ruin; for this mixture of the worst elements of the two forms of society cannot but be self-destructive. Such settlements must run their course—take their fate—and always pressing as they do toward disorder, dispersion, decay, must ere long become extinct. Colonies which, by renouncing the Gospel and contemning its forms, abandon themselves to the miasmas of those swamps, whereinto the old world drains itself, shall die out; leaving the desecrated wilderness to enjoy its Sabbaths, until a company fearing God, comes to redeem the desolation which Atheism has left as her most significant monument. Thus by what may be regarded as a natural process of colonial purification, and especially if aided, as it should be, by the paternal discretion and Christian-like feeling of the Government of a Christian country, the wastes of the earth must gradually be Christianized;—until, the world itself having become at once *Christian* and *English*, the very names shall almost be convertible. Can we then refrain our happy and hopeful feelings as Christians, as patriots, and as philanthropists, at a moment when Britain sits at home, like a watchful mother of a rising world;—at a time when, by her direct or by her moral influence, she keeps in awe many whom she does not rule; and when the sceptre of England has become a symbol of safety, and a pledge of justice to many nations; and when the hand that holds that sceptre is screening from wrong the hut and hearth of savage tribes, on both sides the equator? At such a time, how does every motive, secular and religious, combine to enhance the earnestness of the desire, that a bright triumph of spiritual Christianity at home, its purification from ancient corruptions, its diffusion among the neglected heathen of our great towns, and not less, its taking anew a firm hold of the convictions of the upper and educated classes;—that by all these means, the Gospel, the only hope of man, may, even in our times, plant its banner of love on every shore;—and moreover, that, by the means of England, and through her influence, 'the multitude of the islands' may rejoice, and howling wildernesses be reclaimed, until the old civilized world, hemmed in on all sides by a new and better social order, shall itself be reclaimed and regenerated."—Isaac Taylor's "Spiritual Christianity."

majority of the adventurers to these shores should be the dissolute and the profane, how deplorable would be the results to the colonists themselves! how fatal to the interests of the native tribes! I cannot, therefore, but rejoice at the result of the struggle made by the inhabitants of the Cape against the introduction of convicts into these colonies; for the European population have enough to contend with in the barbarism of their heathen neighbours, and to have admitted convicts into the country, would have been highly detrimental both to the aborigines and the white inhabitants.

These Colonies are still unstained by convictism, and we earnestly hope that they may thus remain; and now let Christian emigration be encouraged, and their future prospects will then be increasingly hopeful and propitious, their various settlements will prosper, and their inhabitants will do honour to the British name. Whether the Cape will ever become a great country, may be somewhat doubtful. Its physical characteristics—the want of rivers, bays, and harbours—would intimate the contrary; yet art and science may considerably improve it. And if the Cape itself possesses disadvantages, what may not Natal become, where they exist in a much smaller degree? The Ruler of nations has given South Africa to Great Britain; and she must raise it, civilly, morally, and religiously, until it becomes a noble state, embracing in its generous arms not only a large population of the Anglo-Saxon race, but the aborigines of the land, rescued by the Gospel from the grasp of Heathenism, and transformed into enlightened Christian tribes. This is the mission of Great Britain to South Africa. It is given, not merely to her merchants, that they may increase their wealth; to her men of science, that they may study botany and zoology; to her surplus population, that they may build new cities; but to her churches and her Ministers, that they may send, or carry, to vast multitudes of Heathens, the glad tidings of redemption. But it will not be by Missionary efforts, merely, that the evangelization of the native tribes will be effected. Christian emigrants must also be the agents of the work. "The harvest truly is plentiful,

but the labourers are few." To persons who have themselves experienced the regenerating influence of the Gospel, and whose circumstances require that they should leave their father-land, a wide field of usefulness presents itself in South Africa; and there their children and their children's children might be honourably employed in spreading Christian truth. Let them go, then, not with the motives which actuate the men of this world,—to seek a fortune merely, or to improve their temporal condition,—but to do good, to carry out the gracious purposes of Heaven, to be instrumental in the grand and mighty work of evangelizing heathen tribes. Then will the blessing of the Most High go with them; and then may they indulge the hope that He will cause their efforts to succeed. The promise is recorded on the page of inspiration, "In all thy ways acknowledge Him, and He will direct thy paths."

In the preparation of these pages conciseness has been studied. To have amplified my illustrations, and to have added many other facts, would have been an easy task; but the object has been, to keep within certain bounds and limits. Those limits are now reached, and here my reminiscences of South Africa must close. If it be thought that I have written enthusiastically respecting it, my apology must be, that, having spent several years in the country, (the earliest of my ministerial life,) under some peculiar circumstances, I feel deeply interested in its welfare. But I am not aware of having made any exaggerated statements, either in reference to the prosperity of the Colony, or to the success of Christian Missions. My conviction is, that in many respects the designation given to the Cape, as "the Cape of Good Hope," is as just as it is happy; and now that peace pervades the territory,—that the din of war is hushed,—the expectation may be entertained, that it will become, ere long, one of the most flourishing possessions of the British Crown.

London: R. Needham, Printer, Paternoster-Row.

WORKS

PUBLISHED BY JOHN MASON,

14, CITY-ROAD,

AND SOLD AT 66, PATERNOSTER-ROW.

MARTYROLOGIA;

OR,

RECORDS OF RELIGIOUS PERSECUTION.

Being a new and comprehensive Book of Martyrs of ancient and modern Times.

Illustrated by numerous Steel and Wood Engravings.

Three Vols., 8vo., cambric. Price 8*s*. 6*d*. each.

MARTYRS OF THE REFORMATION:

BEING A

HISTORY OF THE PERSECUTIONS AND CRUELTIES

SUFFERED BY

PROTESTANT MARTYRS AND CONFESSORS.

Ornamented with fine Steel Portraits.

To be completed in Nine Parts, Price 1*s*. each.

THE JOURNAL OF THE REV. CHARLES WESLEY, M.A.,

SOMETIME STUDENT OF CHRIST CHURCH, OXFORD.

To which are appended Selections from his Correspondence and Poetry.

With an Introduction and Occasional Notes,

By the REV. THOMAS JACKSON.

In Two Vols., royal 18mo., Price 10*s*.. cambric, gilt-lettered.

A COMPENDIUM OF THE LAWS AND REGULATIONS OF WESLEYAN METHODISM.

With Notes and an Appendix. By the REV. EDMUND GRINDROD.

Third Edition. 12mo., cambric, gilt-lettered. Price 6*s*.

MEMORABLE MEN AND MEMORABLE EVENTS.

Each Volume, Price 1*s.*, 18mo., gilt edges.

I.

COLUMBUS;

OR, THE DISCOVERY OF AMERICA.

By the REV. GEORGE CUBITT.

II.

CORTES;

OR, THE DISCOVERY AND CONQUEST OF MEXICO.

III.

PIZARRO;

OR, THE DISCOVERY AND CONQUEST OF PERU.

IV.

GRANADA;

OR, THE EXPULSION OF THE MOORS FROM SPAIN.

Others are in preparation.

THE IRISH CONVERT;

Or, Popish Intolerance illustrated.

By the REV. WILLIAM LUPTON.

18mo. Price 1*s.* 6*d.*, cambric, gilt-lettered.

HELEN LESLIE; OR, TRUTH AND ERROR.

By ADELINE. 18mo., cambric. Price 1*s.* 6*d.*

MEMORIALS OF MISS MARY FISHWICK,

Of Springfield, near Garstang: containing Selections from her Correspondence.

With an Introduction, by the REV. PETER M'OWAN.

Third Edition. 18mo. Price 1*s.* 6*d.*, cambric; or, gilt edges, with a Portrait, 2*s.*

ATTRACTIVE PIETY:

Or, Memorials of William B. Carvosso, Grandson of the late Mr. W. Carvosso.

By his FATHER. Second Edition. 18mo. Price 1*s.* 4*d.*

PASTORAL ADDRESSES.

By the Rev Alfred Barrett.

Volume I., containing Nos. I. to XII.,—Volume II., containing Nos. XIII. to XXIV

Cambric, gilt-lettered, Price 1*s.* 6*d.* each; or, with gilt edges, Price 2*s.* each.

THE BOATMAN'S DAUGHTER:

A Narrative for the Learned and Unlearned.

By the Rev. Alfred Barrett.

With a Steel Engraving of the Boat.

18mo., cambric, Price 1*s.* 4*d.*; or, in extra cambric, gilt edges, 1*s.* 8*d.*

HOLY LIVING: EXEMPLIFIED IN THE LIFE OF MRS. MARY CRYER,

Wife of the Rev. Thomas Cryer, Wesleyan Missionary in India.
With Extracts from her Papers and Correspondence.

By the Rev. Alfred Barrett.

With two fine Engravings. 12mo. Price 4*s.*, cambric, gilt-lettered.

SCENES IN THE WEST INDIES, AND OTHER POEMS.

By Adeline. 18mo., gilt edges. Price 1*s.*

NEW EDITIONS OF THE FOLLOWING WORKS:

A COMMENTARY ON THE OLD AND NEW TESTAMENTS:

In which the Sacred Text is illustrated with Copious Notes, Theological, Historical, and Critical with Improvements and Reflections at the end of each Chapter.

By the Rev. Joseph Sutcliffe, A.M.

Illustrated by Maps and Plates with a Portrait of the Author.
Two Vols., imperial 8vo., Turkey cambric, gilt-lettered. Price £1. 5*s.*

THE MOTHER AT HOME:

Or, the Principles of Maternal Duty illustrated.

By the Rev. John S. C. Abbott. Edited by the Rev. Daniel Walton.

18mo., cambric. Price 1*s.* 6*d.*

THE INFIDEL'S OWN BOOK.

A Statement of some of the Absurdities resulting from the Rejection of Christianity.
By the Rev. Richard Treffry, jun.
18mo. cambric. Price 2*s.* 6*d.*

THE SAINTS' EVERLASTING REST.

Extracted from the Works of the Rev. Richard Baxter, by the Rev. John Wesley, A.M.
Royal 18mo., cambric. Price 3*s.*

THE IMPORTANCE OF PRAYER-MEETINGS IN PROMOTING THE REVIVAL OF RELIGION.

By the Rev. Robert Young. 18mo. Price 1*s.*

HYMNS FOR CHILDREN, AND FOR PERSONS OF RIPER YEARS.

By the Rev. Charles Wesley, A.M. 24mo. Price 8*d.*

THE WORK OF THE HOLY SPIRIT IN THE HUMAN HEART.

By the Rev. Jonathan Edwards, M.A.
Abridged by the Rev. John Wesley, A.M. 18mo., cambric. Price 1*s.* 6*d.*

REVIVALS OF RELIGION:

Their Nature, Defence, and Management.
By the Rev. J. Edwards, M.A. Abridged by the Rev. J. Wesley, A.M.
18mo., cambric. Price 2*s.* 6*d.*

A SHORT EXPOSITION OF THE TEN COMMANDMENTS.

Extracted from Bishop Hopkins, by the Rev. John Wesley, A.M.
18mo., cambric. Price 1*s.* 6*d*

ADMONITORY COUNSELS ADDRESSED TO A METHODIST,

On Subjects of Christian Experience and Practice.
By the Rev. John Bakewell. 18mo., cambric. Price 2*s.*

PRAYERS FOR THE USE OF CHRISTIAN FAMILIES:

Containing a Morning and Evening Prayer for each Day in the Month, &c.
By several Wesleyan Ministers.
8vo., cambric, Price 7*s.*; also in 12mo., Price 4*s.*

A COMPLETE EDITION OF

THE PROSE WORKS OF THE REV. JOHN WESLEY, A.M.

Fourteen Vols. 8vo., Turkey cambric, gilt-lettered. Price £5. 12*s*.

Fourteen Vols. 12mo., cambric, gilt-lettered. Price £3. 3*s*.

**** Any Volume may be had separate

ALSO, BY THE SAME AUTHOR,

SERMONS.

3 Vols. 8vo., fine paper, cambric. Price £1. 4*s*.

WITH A SKETCH OF HIS LIFE:
3 Vols. 12mo., cambric, gilt-lettered. Price 10*s*. 6*d*.
3 Vols. 12mo., cambric. Price 8*s*.

JOURNALS.

4 Vols. 8vo., cambric. Price £1. 12*s*.—4 Vols. 12mo., cambric. Price 14*s*.

AN EARNEST APPEAL TO MEN OF REASON AND RELIGION.

Royal 18mo., cambric. Price 3*s*.

A PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

18mo., roan. Price 1*s*. 6*d*.

NOTES ON THE NEW TESTAMENT.

Pocket edition, cambric. Price 5*s*.
8vo., cambric. Price 10*s*.
2 Vols. 8vo, cambric, fine paper. Price 16*s*.

SELECT LETTERS:

Chiefly on Personal Religion.
With a Sketch of his Character, by the REV. SAMUEL BRADBURN.
12mo., cambric. Price 3*s*.

A PRESERVATIVE AGAINST UNSETTLED NOTIONS IN RELIGION.

18mo., cambric. Price 2*s*.

A NEW AND UNIFORM EDITION OF

THE WORKS OF THE REV. J. W. FLETCHER.

Complete in Eight Volumes Duodecimo, Turkey cambric, gilt-lettered. Price £1. 16*s*.

BY THE SAME AUTHOR,

CHECKS TO ANTINOMIANISM.

2 Vols., 12mo., cambric. Price 6*s*.

POSTHUMOUS PIECES.

Containing his Pastoral and Familiar Epistles, together with Six Letters on the Manifestation of Christ.
12mo., cambric. Price 4*s*.

AN APPEAL TO MATTER OF FACT AND COMMON SENSE.

Or, a Rational Demonstration of Man's Corrupt and Lost Estate.
12mo., cambric. Price 2*s*.

THE LAST CHECK TO ANTINOMIANISM:

A Polemical Essay on the Twin Doctrines of Christian Imperfection, and a Death Purgatory.
12mo., cambric. Price 3*s*. 6*d*.

SELECTIONS FROM THE WORKS OF THE REV. JOHN FLETCHER,

Systematically arranged: with a Life of the Author. By S. Dunn.
12mo., cambric. Price 6*s*. 6*d*.

BY THE REV. JOSEPH BENSON.

A COMMENTARY ON THE OLD AND NEW TESTAMENTS.

6 Vols., imperial 8vo., cambric, Price £5.; or with 112 Illustrations, Price £5. 12*s*.

COMMENTARY ON THE NEW TESTAMENT.

2 Vols., imperial 8vo., cambric. Price £1. 14*s*.

COMMENTARY ON THE NEW TESTAMENT.

2 Vols., imperial 8vo., with Illustrations, cambric. Price £1. 18*s*.

SERMONS ON VARIOUS OCCASIONS.

With a Sketch of the Character of the Author, by the Rev. Jabez Bunting, D.D. 2 Vols., 12mo., cambric. Price 8*s*.

A UNIFORM AND ELEGANT EDITION OF

THE WORKS OF THE REV. RICHARD WATSON.

INCLUDING THE MEMOIRS BY JACKSON.

Thirteen Volumes, 8vo., Turkey cambric, gilt-lettered. Price £5. 4*s*.

or in Thirteen Volumes, 12mo., Price £2. 19*s*.

*** This Edition contains the whole of MR. WATSON'S Works, except his DICTIONARY.

BY THE SAME AUTHOR,

A BIBLICAL AND THEOLOGICAL DICTIONARY.

Royal 8vo., cambric. Price 18*s*.

AN EXPOSITION OF THE GOSPELS OF ST. MATTHEW AND ST. MARK,

With Notes on other Parts of Scripture. Royal 8vo., cambric. Price 10*s*.
or, 12mo., cambric, Price 5*s*.

THEOLOGICAL INSTITUTES:

Or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity.
3 Vols., 8vo., cambric. Price £1. 4*s*.
4 Vols., royal 18mo., cambric. Price 18*s*.

CONVERSATIONS FOR THE YOUNG:

Designed to promote the profitable reading of the Holy Scriptures.
Royal 18mo., cambric. Price 4*s*. 6*d*.

LIFE OF THE REV. JOHN WESLEY, A.M.

With a Portrait. Royal 18mo., cambric. Price 4*s*.6*d*.

UNIVERSAL REDEMPTION OF MANKIND THE DOCTRINE OF THE NEW TESTAMENT.

12mo., cambric. Price 2*s*.

SERMONS AND SKETCHES OF SERMONS.

3 Vols., 8vo., cambric, Price £1. 4*s*.; or in 3 Vols., 12mo., cambric, Price 13*s*. 6*d*.

BY THE REV. JONATHAN EDMONDSON, A.M.

SHORT SERMONS ON IMPORTANT SUBJECTS.
2 Vols., 8vo., cambric. Price 10*s.*

A CONCISE SYSTEM OF SELF-GOVERNMENT
In the great Affairs of Life and Godliness. 12mo., cambric. Price 4*s.*

SERMONS ON THE NATURE AND OFFICES OF THE HOLY GHOST.
By the Rev. J. Edmondson, and the Rev. R. Treffry.
12mo., cambric. Price 3*s.* 6*d.*

SCRIPTURE VIEWS OF THE HEAVENLY WORLD.
18mo., cambric. Price 2*s.*

ELEMENTS OF REVEALED RELIGION.
12mo., cambric. Price 5*s.*

AN ESSAY ON THE CHRISTIAN MINISTRY:
Including a General Outline of Ministerial and Pastoral Duties; for the Use of Young Preachers. 12mo., cambric. Price 5*s.* 6*d.*

BY THE REV. RICHARD TREFFRY.

MEMOIRS OF THE REV. RICHARD TREFFRY, JUN.;
WITH SELECT REMAINS,
Consisting of Sketches of Sermons, Essays, and Poetry.
Including Extracts from his Correspondence. With a Portrait.
12mo., cambric. Price 5*s.*

A TREATISE ON SECRET AND SOCIAL PRAYER.
12mo., cambric. Price 3*s.*

A TREATISE ON THE CHRISTIAN SABBATH.
12mo., cambric. Price 3*s.*

A TREATISE ON CHRISTIAN PERFECTION.
18mo., cambric. Price 2*s.* 6*d.*

A PARENTAL PORTRAITURE OF THOMAS H. TREFFRY.
18mo., cambric. Price 1*s.* 6*d.*

MEMOIRS OF MR. RICHARD TREWAVAS, SEN.,
Of Mousehole, Cornwall.
To which is prefixed, An Account of Methodism in Mousehole.
18mo., cambric. Price 1*s.* 6*d.*

BY THE REV. THOMAS JACKSON.

CENTENARY OF WESLEYAN METHODISM.

A brief Sketch of the Rise, Progress, and Present State of the Wesleyan-Methodist Societies throughout the World.
Post 8vo., cambric. Price 5*s*.—Demy 12mo., cambric. Price 2*s*. 6*d*.

An Abridged Edition, for the Use of Schools.
18mo., cambric. Price 1*s*. 4*d*.

THE LIFE OF THE REV. CHARLES WESLEY, M.A.,

Comprising a Review of his Poetry; Sketches of the Rise and Progress of Methodism; with Notices of contemporary Events and Characters. 2 Vols., 8vo., cambric. Price £1. 1*s*.

A LETTER TO THE REV. EDWARD B. PUSEY, D.D.,

REGIUS PROFESSOR OF HEBREW IN THE UNIVERSITY OF OXFORD:

Being a Vindication of the Tenets and Character of the Wesleyan Methodists, against his Misrepresentations and Censures.
8vo. Price 6*d*.—CHEAP EDITION. Price 3*d*.

MEMOIRS OF THE REV. RICHARD WATSON.

Royal 18mo., cambric. Price 5*s*.

JOHN GOODWIN'S EXPOSITION OF THE NINTH CHAPTER OF THE ROMANS;

BANNER OF JUSTIFICATION DISPLAYED, &c. 8vo., cambric. Price 5*s*.

EXPOSITORY DISCOURSES ON VARIOUS SCRIPTURE FACTS AND CHARACTERS.

Post 8vo., cambric. Price 7*s*.

BY THE REV. RICHARD TREFFRY, JUN.

AN INQUIRY INTO THE DOCTRINE OF THE ETERNAL SONSHIP OF OUR LORD JESUS CHRIST.

12mo., cambric. Price 6*s*.

LETTERS ON THE ATONEMENT.

18mo., cambric. Price 2*s*.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

18mo., cambric. Price 1*s*. 6*d*.

MEMOIRS OF MR. JOHN EDWARDS TREZISE;

With some Account of Methodism in St. Just. 18mo., cambric. Price 2*s*.

THE INFIDEL'S OWN BOOK.

A Statement of some of the Absurdities resulting from the Rejection of Christianity. 18mo., cambric. Price 2*s*. 6*d*.

MISCELLANEOUS.

DELINEATION OF ROMAN CATHOLICISM,

Drawn from the authentic and acknowledged Standards of the Church of Rome: in which her peculiar Doctrines, Morals, Government, and Usages are stated, treated at large, and confuted.
By the Rev. Charles Elliott, D.D.
A new Edition, corrected and revised throughout, with numerous important Additions.
Imperial 8vo., cambric. Price 15*s.*

SHORT DISCOURSES, PRACTICAL AND EXPERIMENTAL.

By the late Rev. Richard Treffry.
With Biographical Reminiscences of the Author.
12mo., cambric. Price 6*s.*

A HELP TO EXTEMPORE PRAYER.

And an Aid to Private, Domestic, and Public Devotion.
By the Rev. Joseph Wood. 18mo. Price 9*d.*

PRACTICAL CONSIDERATIONS ON THE CHRISTIAN SABBATH.

By the Rev. Peter M'Owan.
Third Edition. 18mo., gilt-lettered. Price 1*s.*

A TREATISE ON JUSTIFICATION.

By John Goodwin. 12mo., cambric. Price 2*s.*

THE SCRIPTURAL DOCTRINE OF JUSTIFICATION.

By the Rev. Edward Hare.
With a Preface by the Rev. Thomas Jackson.
12mo., cambric. Price 2*s.* 6*d.*

THE DOCTRINE OF UNIVERSAL RESTORATION EXAMINED AND REFUTED.

By the Rev. Daniel Isaac. 12mo., cambric. Price 2*s.*

DIALOGUES ON SANCTIFICATION.

By the Rev. J. S. Pipe. 18mo., cambric. Price 1*s.* 4*d.*

THE CHRISTIAN MIRACLES;

Or, Conversations on the Miracles of Christ, &c.
By the Rev. George Cubitt.
18mo., cambric, gilt-lettered. Price 2*s.* 6*d.*

A LIBRARY OF CHRISTIAN BIOGRAPHY.

Edited by the Rev. Thomas Jackson.

Complete in 12 Vols., 18mo., cambric. Price 2*s.* 6*d.* each.

Vol. I. Dr. Watts, Mr. T. Haliburton.
II. Rev. Peard Dickinson, Mr. John Janeway.
III. Sir Matthew Hale. Rev. Joseph Alleine Mr. Nathanael Heywood.
IV. Rev. Samuel Pearce, Rev. John Shower, Mrs. Agnes Beaumont, Rev. Samuel Newell.
V. Archbishop Cranmer, Bishop Latimer.
VI. Colonel Gardiner, Monsieur de Renty.
VII. Rev. Freeborn Garrettson.
VIII. Rev. Freeborn Garrettson concluded, Bishop Bedell, Rev. Anthony William Boehm.
IX. Dr. Henry Hammond, Earl of Rochester, Dr. Thomas Manton.
X. Monsieur Claude, Dr. Robert Sanderson, Mrs. Elizabeth Rowe, Rev. John M'Laurin.
XI. Rev. John Howe, Lady Elizabeth Hastings.
XII. Rev. Vavasor Powell, Howell Harris, Esq., Archbishop Usher, Dr. Anthony Horneck, Bishop Ken.

LIVES OF EARLY METHODIST PREACHERS.

Chiefly written by themselves. Edited by the Rev. Thomas Jackson.

2 Vols., 12mo., cambric. Price 10*s.*

MEMOIRS OF THE REV. DAVID STONER.

By the Rev. Dr. Hannah, and Mr. William Dawson.

18mo., cambric. Price 2*s.* 6*d.*

MEMOIRS OF W. CARVOSSO.

Written by himself, and edited by his Son. 18mo., cambric. Price 3*s.*

MEMOIRS OF THE REV. ROWLAND PECK,

Late Missionary in Sierra-Leone. By his Father.

18mo., cambric. Price 1*s.* 6*d.*

THE LIFE OF LADY MAXWELL.

By the Rev. J. Lancaster. Edited by the Rev. William Atherton.

12mo., cambric. Price 6*s.*

MEMOIRS OF MISS HANNAH BALL;

With Extracts from her Diary and Correspondence.

With a Preface by the Rev. Thomas Jackson.

12mo., cambric. Price 2*s.* 6*d.*

MEMOIRS OF MRS. MARY COOPER.

Extracted from her Diary and Epistolary Correspondence.

By Adam Clarke, LL.D. 18mo., cambric. Price 2*s.* 6*d.*

WORKS PUBLISHED BY JOHN MASON.

MEMOIRS OF MRS. ELIZABETH MORTIMER.
By Mrs. Agnes Bulmer. 18mo., cambric. Price 2*s.* 6*d.*

JOURNAL AND CORRESPONDENCE OF MRS. M. CLOUGH,
Wife of the Rev. B. Clough, Missionary in Ceylon.
With an Introduction by Dr. Adam Clarke. 18mo., cambric. Price 2*s.*

THE YOUNG CHRISTIAN.
By Jacob Abbott. Revised and corrected by the Rev. D. Walton.
18mo., cambric. Price 2*s.* 6*d.*

YOUTHFUL PIETY;
Being brief Memorials of Children of Wesleyan Ministers.
18mo., cambric. Price 1*s.* 6*d.*

NARRATIVE OF O. M. SPENCER:
Comprising an Account of his Captivity among the Mohawk Indians in North America. 18mo., cambric. Price 2*s.*

SCRIPTURE HISTORIES:
Containing the Histories of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Elijah, Elisha, and Jeremiah.
By Mrs. Agnes Bulmer. 3 Vols., 18mo., cambric. Price 6*s.*

DIALOGUES, MORAL AND SCIENTIFIC.
2 Vols., royal 18mo., cambric. Price 6*s.*

SKETCHES OF POPULAR ANTIQUITIES.
Designed for the Use of Young Persons. By the Rev. A. E. Farrar.
18mo., cambric. Price 1*s.* 6*d.*

DR. YOUNG'S NIGHT THOUGHTS.
With short Notes by the Rev. John Wesley.
To which is added, Dr. Young's Poem on the Last Day.
With a Preface by the Rev. Thomas Jackson.
32mo., cambric. Price 2*s.* 6*d.*

DR. WATTS'S DEATH AND HEAVEN.
With a Preface by the Rev. Thomas Jackson. 18mo., cambric. Price 2*s.*

SCRIPTURE CONVERSATIONS:
Between George and his Minister. 18mo., cambric. Price 1*s.* 3*d.*

CONVERSATIONS ON THE PARABLES OF CHRIST.
By the Rev. G. Cubitt. 18mo., cambric. Price 1*s.* 6*d.*