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Backhouse







EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

NOW ENGAGED IN A RELIGIOUS VISIT

TO

VAN DIEMAN'S LAND, AND NEW SOUTH WALES.

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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FIRST PART.

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THIRD EDITION.

LONDON:  
HARVEY AND DARTON,  
GRACECHURCH STREET.

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MDCCCXXXVIII.



TO NEW YORK  
POST OFFICE  
1403711  
ASTOR, LENOX AND  
TILDEN FOUNDATIONS  
R 186 L

LONDON:  
PRINTED BY HARVEY AND DARTON,  
GRACECHURCH-STREET.

## EXTRACTS

### FROM THE LETTERS; &c.

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AFTER having for many years apprehended it would be required of him, in the course of his religious duty, to pay a visit in gospel love to the British settlements in Van Dieman's Land, New South Wales, and the south of Africa, James Backhouse, of York, obtained the concurrence of his Monthly and Quarterly Meetings, also that of the Yearly Meeting of Ministers and Elders, held in London, in the year 1831; and in the 9th month following, accompanied by George W. Walker, of Newcastle, he sailed from the Downs in the barque *Science*, William Saunders, master; a young man and woman were their companions in the cabin. The passengers in the steerage consisted of about sixty persons, most of whom were Chelsea pensioners, who had commuted their pensions for grants of land in Van Dieman's Land; these, with the ship's crew, amounted to above eighty persons.

Soon after sailing J. B. writes thus: "Our steerage-passengers are a set of persons in whom much evil appears, and many of them have been much intoxicated since they got their allowance from government, but now that is spent they are becoming more quiet. When at the worst, they were not inattentive altogether to us, neither were they uncivil, though so much in bondage to the 'Prince of the power of the air, the spirit that ruleth in the children of disobedience,' that we could not prevail upon them to abstain from strong drink; we hope, before long, to get them settled into some regularity. A few are pleased to have tracts and books lent to them. We have only once tried reading to them, and it was by no means a discouraging attempt."

1831. 9th mo. 11th. This afternoon the passengers and crew assembled on the quarter-deck, and G. Walker read to them out of the 1st and 2nd chapters of Matthew. I afterwards addressed them on the object of the coming of Christ to "save his people from their sins," and exhorted them to seek, through repentance towards God, and faith in Christ, to know the great object of the coming of Christ, effected in themselves. A considerable feeling of solemnity prevailed, and prayer was put up to the God of all grace for a prosperous voyage, and a blessing upon it, so that when our voyage is effected to the distant lands for which we are

set out, we may also know our voyage towards the kingdom of Heaven to have made progress, and be prepared to live to the glory of God during the remainder of our sojourn in this state of being. After we separated our company conducted themselves in an orderly manner, and many of them borrowed books of us, and spent their time in reading. In the afternoon I read the 22nd Psalm to the passengers in the steerage, and spoke to them on the greatness of the love of God, in sending his Son into the world to save sinners, and of the greatness of the love of Christ in coming into the world to die for us, bearing our sins in his own body on the cross, and sympathising with the state of forlorn, helpless sinners. These things were pressed upon their attention as motives of incitement to the love of God, and as an encouragement to sinners to seek for mercy, as well as being grounds of condemnation to those who neglect to avail themselves of the mercy offered us in the Gospel. The attention of the company was also directed to the influence of the Holy Spirit, condemning for sin, and bringing serious thoughtfulness over the mind; and encouragement was extended to them to cherish these feelings, and to come under the yoke of Christ, and to bear it so as to know it to be easy. These are a people on whom little labour has been bestowed, but whom the love of God is following.

About two weeks after their embarkation, J. B. observes, "It is a great comfort in our solitary situation, to be permitted to feel a little of that quiet and comfortable contentment which are mercifully continued to us, as an evidence of our being in our right allotment. For this unmerited favour my soul bows in humble reverence before the Most High, and ascribes unto Him who sitteth upon the throne, and unto the Lamb, glory and honour, thanksgiving and praise, and desires to do it for evermore.

"Last night was stormy, and we were in some danger: in our preservation we have great occasion to acknowledge the overruling hand of God, and to return Him thanks, believing that as He careth for the sparrows, He will also care for us. I was unconscious of our danger, but though greatly tossed in my cot, my mind was mercifully preserved in calmness, feeling that peace with God through Jesus Christ our Lord, in which I could, with humble confidence, commit myself for life or death into His holy hand; yet when I remembered how many we had on board, who by their conduct and conversation proved their unfitness to die, I prayed to the Lord on retiring to rest to spare them a little longer, and still, in his long suffering, to follow them with the visitation of his mercy.

"In the agreement for provision, an arrangement for the allowance of ardent spirits is a great evil; our steerage-passengers have daily 5 oz. each: some of them are so much excited by this quantity, as to become like deranged persons after having taken it, and others being of more temperate habits, sell it to those who are not satisfied with the quantity, and the purchasers thus ob-

taining a double and even treble supply, are daily intoxicated. The greatest part of their quarrels arise when thus excited, and more than one half of the cases of sickness which I have had under my care since I came on board, have arisen out of the use of spirits, or have been aggravated by it; and I am daily more fully confirmed in the persuasion that the idea of spirits being necessary to persons so situated is a mere infatuation. I have not seen a single individual since we came out who I do not believe would have been really better without them as regards their bodily health; and as regards religious welfare, nothing can be clearer than that the drinking of spirits renders the hearts of those that use them as 'the way side:' if they have received any good impressions before, and appeared a little thoughtful, and any thing arise, after having taken their (I am ready to call it) infernal potion, you hear the most direful blasphemies and declarations of disregard of God and man; expressions which my mind recoils with horror from the very recollection of, and their conduct more fits them for a receptacle for maniacs than for the society of reasonable men. I do not mean to say that all those who become intoxicated become furious, some are good-naturedly foolish under the influence of strong drink, but many also who do not become evidently intoxicated lose much of their command over themselves, and become irascible and unreasonable, evidently subject to Satan."

Such was the state of these poor deluded creatures, that several times during the voyage J. B. thought it necessary to interpose in their quarrels, fearing lest blood should be shed, but nevertheless, with but little exception, and that chiefly arising from the rolling of the vessel, or from sickness, they were enabled to continue their daily reading of the Scriptures amongst them, and little as there was that was good in appearance, they were not altogether inattentive, and some of them seemed glad of the opportunity of purchasing Bibles at reduced prices.

10th mo. 2nd. My companion and self had a season of comfortable retirement on deck, at the time the captain was reading the service of the church of England in the cabin. Though we now feel empty and poor, perhaps baptized into a sense of the sinfulness of many on board, and the lamentable indifference to the things belonging to the salvation of others, a feeling very different from that pressure of spirit under the sense of duty with regard to this voyage, which with a remarkable feeling of the love of God in Christ, almost constantly attended us for some time before we set out; yet through the continued extension of Divine mercy, we are enabled to learn "how to be abased, as well as how to abound;" and under these depressing sensations, are still constrained to give God thanks, who has hitherto enabled us in a good degree of patience to possess our souls. My faith has been confirmed by the passage in Exodus x. 26, addressed by Moses

to Pharaoh, "We know not with what we must serve the Lord, until we come thither," and I have afresh felt the privilege of being brought into a state of mind, willing to go out relying upon the openings of the Spirit, casting all care upon the Lord, knowing that He careth for us, and believing that He will from day to day grant a sense of the duty he requires, and give ability to perform it.

After mentioning some very trying circumstances which had taken place amongst the steerage-passengers, J. B. observes: "Such scenes are very painful, but there seems scarcely a remedy for it, as some of them are in such a state of anarchy, that were it not that most of them are quietly disposed, the few turbulent ones would keep the ship in constant confusion. Whether we shall get into port without making some of them close prisoners is very uncertain. We keep up our reading amongst them twice a day, notwithstanding these things, and it is a comfort to the better part of them. The recollection of the comfort we felt after having engaged our passage on board this ship, is often a support to us."

10th mo. 9th. (First day.) We had the ship's company assembled as usual on deck twice, and after reading to them out of the Holy Scriptures, (an office which my companion mostly fulfils,) I spoke to them on the example of Christ in fulfilling the law of love, according to the saying "love is the fulfilling of the law," and compared his meek example of suffering with the vindictive spirit exhibited by many of my auditors, who rail one against another, and blaspheme the Holy Name of God on the most trifling provocations. O that the Lord would break forth amongst them, and dispel their darkness!

A man who cast his bed overboard a few days ago, to-day cast his cap, shoes, and stockings into the great deep, and had he not been forcibly prevented would probably have followed them himself.

10th. Several pilot-fish appear to bear us company, they are about the size of mackerel, and are marked with alternate bands of a silvery hue and dark brown encircling the body of the latter colour, there are six bands on the body, and part of the head and tail are of the same dark colour. We observed also a sword-fish of considerable size following the ship, it might be about nine feet long. A number of thick dark-coloured fish about one and a half to two feet long were swimming close below our rudder. Several small dolphins were also swimming about, and some bonitas and numerous flying-fish (*Eriopterus volitans*) have been darting from the bosom of the deep, and making aerial excursions of various lengths, sometimes more than one hundred yards: they have a silvery appearance as they fly in the sunshine.

11th mo. 12th. John Salmon, from near Dungannon, Ireland, (an old man who had been in declining health since he came on board,) died about two o'clock this afternoon; he retained his serene and grateful state of mind to the last, and a short time before he died, on being informed that it was not likely he could live many hours, and inquired of if he felt peaceful and comfortable in the prospect of death, replied, that he felt very comfortable; and on being asked if all his hope was in Christ, he said, "O yes, it had need." A few days ago, on expressing his thankfulness to God for his mercies, he said he never expected such friends to have been raised up to him as he had met with on board this ship, (alluding to little acts of kindness from the captain, who often sent him soup from the cabin, and to myself and companion, who often read the Scriptures to him, and spoke to him on religious subjects,) and we felt it a comfort and a privilege to be permitted to contribute to the comfort of such a man. His poor widow feels her loss much; they had been married twenty-five years, and she had nursed him with great diligence and affection. She says of him, that he was always a good and kind husband to her, and diligent in his religious duties. Neither himself nor his wife could read. His conduct since he came on board has been such as became an humble Christian, and his situation amongst a number who were swift to do evil was painful to him, but he bore it with patience.

13th. This morning the remains of John Salmon were committed to the deep. After his corpse had been washed and wrapped in a blanket, it was sewed up in a hammock, with three shots, each weighing 18lbs.; it was then brought upon the main deck for the night, and the union-jack spread over it upon a hatch turned upside down. The widow and the wives of two of the steerage-passengers, who appeared to sympathise much with her, then came and sat down for an hour or two near the remains, where she intended to spend the night, but was persuaded to go below at bed-time. This morning the flag was hoisted, half-mast high, and about nine o'clock the sails were clued up and taken in, so as to lay the ship to (i. e. to make her still upon the waters.) The corpse was then brought upon the quarter-deck upon the hatch, and placed upon a chest, the feet being even with the ship's side. The ship's company seated themselves upon the ben-coop around the quarter-deck, and the captain proceeded to read the funeral service, and when he came to the words, "Commit the remains &c. to the deep," the men who were stationed near the corpse removed the union-jack and raised the head of the hatch, and launched the corpse over the ship's side into the ocean, in which it instantly sunk. At this moment a cry of distress burst from the poor widow, who was seated on a chair near the mizen mast, betwixt one of the men's wives and myself;

she soon became collected again, and the captain proceeded in reading the service, in doing which he was so much affected as to be under the necessity of making several short pauses in order to recover himself; he afterwards addressed a few words to the company, on the folly of wasting their lives in riot and excess. After he had done I pressed on their attention the exhortation, "Watch and be sober," and recommended them to keep under the solemn impressions which had been made upon their minds, by a death having occurred amongst them, and to guard against being ensnared by liquor, lest they should lose the benefit of considering their own latter ends whilst under serious impressions.

The opportunity was a solemn one, and this advice was well received, but not altogether acted upon, as we had one painful instance of a man being intoxicated at the time of our afternoon reading, who had been more thoughtful for some weeks past than formerly.

11th mo. 16th. We have seen an albatross frequently sailing about, as its flight on its long and almost motionless wings may be termed. The expansion of the wings of this noble bird from tip to tip is often nine feet: its length from the extremity of its beak to the tip of its tail, three feet; its colour on the upper side is yellowish brown, the tips of its wings are darker, and the under side whitish. A bird about the size of a gull, with a forked tail, the outside feathers of which were so close as to look almost like one feather, flew about the ship a few times in the afternoon; it had much motion in its wings; and there were flying over our wake some birds the size of pigeons, the backs, heads, and beaks of which were dark, the throats and bellies white; they were probably gulimots. We are within a few degrees of Tristan de Cunha, from whence these birds probably come.

23rd. This morning we were roused from the breakfast-table by the announcement of two large whales being alongside of us; they were swimming very leisurely along, often spouting, and sometimes rolling over, or exhibiting their enormous tails in the air: there were many barnacles about their heads; they appeared to be of the same species as the Norway whales. There were a number of others within sight in the course of the day. Soon after a shoal of small fish was observed, they were not bigger than sprats, probably they would become food for the monsters of the deep.

25th. A whale arose to the surface, close alongside the ship, and attracted our attention by the sporting noise it made in blowing, a noise much resembling that made by the escape of steam from the boiler of a steam-engine. The near view of these

enormous animals rising majestically to the surface of the ocean, and spouting clouds of spray, whilst the water is pouring off their ample sides, is very interesting.

On the evening of the 2nd of 12th month they came in sight of the coast of South Africa, about forty-eight miles north of the Cape of Good Hope, and on the sixth landed at Cape Town, where they were kindly received by Dr. Philip and others connected with the London Missionary Society. They were detained at Cape Town ten days. J. B. and his companion visited the schools and other public institutions, and before leaving Cape Town they had the satisfaction of attending a meeting of the Temperance Society which was convened on their account, it being the first public meeting of the kind held there. They also distributed some books and tracts, and left a considerable quantity for distribution after their departure.

"Thus," he remarks, "we can acknowledge the goodness and mercy of our Heavenly Father in opening a door for us, and in leading us in the way of many kind Christian friends."

"On the 5th of 12th month we came on board the Science. We left our kind friends at the Cape with feelings of great interest, heartily desiring their prosperity and preservation, and that to those already engaged in the field of Christian and benevolent labour many more may be added, in order that the good work begun in the colony may go forward, to the glory of God and the peace of those who are engaged in it. Dr. Philip is very anxious that Infant Schools should be established among the native tribes of Africa, and that our Society should take a prominent part in this work, as he considers the views of Friends well adapted to the state both of the native and civilized population of the colony."

On the 18th J. B. writes, "We are again out of sight of land, which I am not sorry for, because whilst that is in view its appearance is so attractive, that it keeps us unsettled; and also, in a gale of wind we seem less exposed to danger in the open sea. This morning was calm, but about noon a breeze struck up which became strong toward night."

19th. The breeze of last evening increased to a gale which has continued through the day, and being in the act of crossing L'Agultras Bank, which runs out from the southernmost point of Africa, we find the sea very high. In our steerage the passengers were very quiet, most of them remaining in their beds: they did not speak of fear, but seemed glad when I read to them, and lent an ear with an appearance of feeling when I pleaded with them on the uncertainty of life, and on the power of Him whom the



winds and the sea obey, who could with one increased puff of his strong wind upset our frail bark, and send us all at once into eternity. It is surprising, when custom has taken away the nervous excitement occasioned at first by the rolling of the ship, how little the mind recognizes danger under such circumstances, and "how thoughtless still the thoughtless seem." For my own part I enjoyed the spectacle, but the recollection that He who rules over all these things is our Father, merciful and kind, and that He remembers us for good, seemed necessary to the enjoyment, and a knowledge that such scenes were often a prelude of a summons to the bar of eternal judgment, rendered it a time of deep searching of heart, and it was one in which self was abased under a sense of its own nothingness, and in which there was mercifully granted a capacity to trust in Jesus for mercy. The next morning the wind was less boisterous, and the sea not so high.

On the 25th of 12th month our company on the quarter-deck amounted to about seventy persons, including the captain, seamen, cabin and steerage-passengers. The day was calm, and though far from land, we found it quite as warm as was pleasant, when assembled under the open canopy of heaven. We had also a much larger attendance for worship than usual, in the afternoon. Though nothing of true conversion yet appears amongst these people, there is evidently an increased regard for the law of the Lord respecting conduct, so that we have reason to believe that our labour is not in vain in the Lord, and we endeavour to hold up the necessity of "repentance toward God, and faith toward our Lord Jesus Christ," as the only ground of salvation; and our prayer is, that the Lord in his mercy may open their hearts to receive his gospel.

12th mo. 31st. On looking back over the past year I have to acknowledge that goodness and mercy have followed me, and that the Lord's hand has been marvellously revealed in pointing out my way, and opening it before me; but I am deeply sensible also of many haltings, backslidings, and revoltings, which have in unspeakable mercy been healed through Christ my Redeemer. Oh! that the next year may be marked by more unreserved dedication and obedience to my Great Master, and that all things may be done to His glory, for to Him all glory belongs. As to the passengers on board this ship, there are increasing indications of good amongst them, though nothing very striking individually. We have often a powerful sense of the Lord's presence with us in pleading with them; fifteen of them applied yesterday for the loan of religious books. My companion has also several times lately felt himself constrained to address them, and has done so, much to my comfort; and our prayers, both for them and with them, are, that the Lord may in his mercy pour out his Spirit

upon them, and lead them with true repentance to seek Him through the blood of his beloved Son. Since we left the Cape there has been much less of evident evil amongst them than before; we have, in addition to our other employment, (alluding to the office of surgeon, which J. B. had undertaken from the commencement of the voyage, there not being any one in that capacity on board,) agreed to teach five of their children, finding their parents did it so very inefficiently.

1832. 1st mo. 17th. The day very squally, and the wind high, the sun shone brightly at intervals during the day, and the moon during the night, and we had fine specimens both of solar and lunar rainbows, the former a splendidly coloured semicircle, the latter a large segment of a circle, of a pale colour. I am a little disappointed in the appearance of the moon and stars in the southern hemisphere: perhaps they are a little more brilliant than we generally see them in England, but I think on some fine frosty nights I have seen them almost, if not quite as bright. The "Ship" is a fine constellation, but not very strikingly finer than the stars in some of those of the northern hemisphere. The appearance of those we see in our native land being reversed, is striking, particularly "Orion," having the head toward the horizon, and the feet toward the zenith.

On the 19th they were within the longitude of Australia, though a few degrees southward of it.

On the 22nd, the first day of the week, the weather was calm, but too cold to assemble the passengers on the quarter-deck, but thinking it probable that this might be the last first-day which they should spend on board, J. B. took the opportunity of giving some counsel on the subject of conduct, and the right use of the means of edification, and of urging the importance of these things for practice on shore; particularly the regular attendance of a place of worship, the daily reading of the Holy Scriptures at a specific time and in the family collectively, where such exist, in addition to private and casual reading, the remembrance of God with thankfulness for his bounties at meal-times, the practice of reflecting on our spiritual wants and on our many mercies, and of praying and giving thanks under a sense of these on arising and retiring to rest, in addition to secret prayer, whensoever, during the night or day, there be a sense of want.

"These things," J. B. says, "I pressed upon them as being calculated to counteract the operation of the corruption of our fallen nature, which is prone constantly to forget the things which belong to salvation, and as bringing us so frequently every day into the remembrance of God and of ourselves, whilst those who seldom think of these things are not much concerned about doing them, and are like unto a man 'beholding his natural face in a

glass, for he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was."

27th. Having for some time past apprehended it would be in the line of our religious duty to take opportunities with our steerage-passengers separately, in order to convey counsel to them, I this morning mentioned the subject to my companion, and finding that he was also wishing for more select interviews with them, we mentioned the matter to Captain Saunders, who readily consented to their being invited into my cabin one by one, except in cases of married persons. With this, to me, formidable engagement, we made some progress in the course of the day; in addition to our morning and evening reading with them collectively, we had interviews with ten men, and we had cause for thankfulness in having given up to this work.

28th. We proceeded with our interviews with the steerage-passengers. In the course of conversation with them, several have lamented the drunken practices into which they had fallen when in the army, and by which they have been driven out from the society of the sober and orderly part of the community. One wept bitterly whilst he lamented his misconduct in giving way to licentiousness, by which he had become so blinded as to leave a comfortable home and sufficient income by honest industry. Another mentioned that he had had many narrow escapes, and acknowledged the goodness of the Lord in not cutting him off in the midst of his sins; but still he had gone on in great thoughtlessness, and had often got intoxicated, but now he hoped to be preserved from this vice; he had begun to pray to God night and morning as he laid in his hammock. This we were informed by some others was also become their practice, and there appears amongst them something of a beginning, like the Prodigal Son, to remember their Father's house. One said he wondered how the ship had been permitted to come across the ocean for the wickedness committed in it, but did not seem to class his own drunkenness with this wickedness. How easy it is to see the faults of others and to overlook our own. The scenes of sin and the misery of it, that these men describe as having been witnesses to, far exceed what I apprehend persons who have been brought up soberly and carefully have any idea of, yet they all agreed that they never saw such a continued scene of disorder as on board this ship. They each blame the general misconduct, and few of them seem aware how much they have individually contributed to this, when under the excitement of liquor or passion. Some of them acknowledge that our daily reading has been the means of interrupting much quarrelling and other sins, which have not again been resumed, and that bad as things have been they would have been much worse without it; they speak of the

time we have been amongst them when reading, as that only in which they have had any comfort, and say a few had a wish to prevent our going down amongst them: this we were aware of, but we have some reason to believe that amongst these there are now those who are glad to see us, and to listen to our exhortation. These interviews give us a little view of the best side of these poor creatures, of whom we have been accustomed to see the worst, and for this we have reason "to thank God and take courage." A few of them have refused to meet us, but most have appeared glad of the invitation; and these interviews have afforded us opportunities of extending variety of counsel, and of supplying those who stood in need with Bibles. We have been permitted to see a little of the fruits of our labour for our encouragement, and we desire to render all the praise and glory to God, through Christ Jesus our Lord, being conscious that in this also we are unprofitable servants, having done only what it was our duty to do.

On the 30th we concluded our individual engagements with the steerage-passengers, and commenced in a similar way with the crew of the ship; and on the 3rd of 2d month we finished these visits, having had interviews also with our fellow-passengers, who received the counsel we had to communicate very agreeably. We have cause to be very thankful that we engaged in this work, and that strength has been granted us to go through with it.

As they approached Van Dieman's Land they observed several varieties of fine sea-birds, as the albatross, petrel, various species of divers, gannets, &c., also whales, sharks, porpoises, &c.

2nd mo. 4th. This morning brought us in sight of Van Dieman's Land, but from the S. E. direction of the wind we made it about opposite to Port Davey, to the north of Southwest Cape.

The coast on this side is mountainous, in features reminding us of the north front of the Cleveland-hills of Yorkshire. We observed a brig to the northward of us, and also a small sail. It is the first time we have seen either land or sail for fifty days, but we have become so accustomed to the solitude of the ocean, as to feel quite reconciled to it, and at home upon its bosom. The mountains are rugged and barren, the herbage upon them looks as brown as an English fell covered with heath; there is no appearance of stratification in the rocks or in the mountains, some of the highest of the latter may be three or four thousand feet, and appear through a telescope to be of massive stone, the colour of pumice-stone. It was sufficiently warm for us to assemble on the quarter-deck for reading this morning, but our proximity to land, and the catching of sharks, one of which was handed up just as we sat down, occasioned too much excitement to allow of our company being in a very settled state: in the afternoon we

read between decks, but a degree of excitement prevailed there also; yet under these unfavourable circumstances we were not without the evidence of the love and mercy of our Heavenly Father; and in our silent sitting by ourselves we were peculiarly favoured in feeling the Lord to be our strength. In the prospect of soon being in another field of labour, I think I never understood in the same degree what to trust in the Lord meant, nor the privilege of feeling our own weakness and helplessness, so as to be brought to this trust in Him, and in it to feel the full assurance of faith.

2nd mo. 6th. During the night we made the south of Van Dieman's Land, and are becalmed; the sea is again dark blue, numbers of jelly-fish are floating around us; three large grampuses came close up to the ship; in blowing they make a snorting noise, but do not eject water, like some others of the whale tribe. The weather has become comfortably warm. Most of the steerage-passengers were below when we read to them this evening, and it was like a parting opportunity. We were enabled afresh to set forth to them the doctrine of redemption through Christ the Lord, and the efficacy of faith in the grace of God, by which this is brought home to the heart, effecting salvation. To God and his grace we commended them in the words of the apostle Paul, (Acts, xx. 32,) and it seems to me that we have not much more to do with these people, of whom it is a blessing to feel clear.

2nd mo. 7th. A breeze this morning brought us toward our port; we passed a few miles to the southward of the Mew-Stone, a rock of a conical form and large size, about ten miles from the shore. As we drew near the land we observed some patches of snow on a high mountain near South Cape. Tasman's Head is fronted by several small islands and conical rocks projecting to a short distance into the ocean, which may be here considered the Pacific.

2nd mo. 8th. With a fine breeze we entered the Derwent, and took in a pilot at a short distance from Hobarton, where we came to anchor about eight o'clock in the morning, thankful to the Great Preserver of men for having brought us safely over the great deep, and praying Him, in the name of His beloved Son, to continue His preserving care over us, and to enable us to go in and out acceptably before Him. Hobarton stands on the Derwent, the sides of which are hilly, most of them covered with wood; near to Hobarton are several cultivated patches, which look very lively amongst the wood, the foliage of which appears sear to an English eye. Several persons soon came on board to enquire what intelligence we had brought from England, amongst them William Wilson, to whom our captain consigned the ship.

We had a letter of introduction to him; we found him a very agreeable man, and willing to afford us any assistance in his power. He introduced us to the governor, to whom we delivered the letter kindly furnished to us by Lord Goderich, recommending us to his protection, and requesting him to forward our object so far as he could consistently with the public good. We were much pleased with our interview with Lieutenant-Governor Arthur; his conversation proves him to be a Christian, not merely in theory; the interest he takes in the moral and religious improvement of the colonists, and of the convicts and aborigines of the country is very gratifying. He says, that he is convinced that coercive measures are ineffectual in the moral reformation of the convicts, unless their minds be operated upon by religious instruction, so as to produce a change of principle. Of the true state of the aborigines he said he had known little till of late; he now found they were of several tribes, or, as they call themselves, mobs, hostile to one another, and constantly destroying one another; by this means, and the treatment of the colonists, they have become few in number. They have been considered the most degraded class of savages, and the least capable of being influenced by kindness; he had wished this influence of kindness to be fully tried upon them, and at length a person had succeeded in conciliating a number of them, who had come with him through the settled part of the country to Hobarton, to go to an island where they are desirous of forming a missionary settlement, and they are very anxious to obtain labourers both amongst these and the convicts. The governor assured us that in the furtherance of these or any other objects for the promotion of the moral or religious welfare of the colony, we should have every facility granted us. Here again, in the mercy of God, an open door seems to be set before us; and oh! that He who has thus ordained it may also in His goodness give us strength and wisdom to enter in and to labour to his own glory.

2nd mo. 9th. This morning we received a visit from John Leach, a young man who came out from Bradford in Yorkshire as a missionary, and who thinks it right to support himself by working at his business; he is a cabinet-maker; he told us that he could readily support himself by working three days in a week, so as to devote the rest of his time to religious purposes: he originally came out to Swan River.

About this date J. B. mentions having some conversation with several respectable persons on the state of the aborigines, whose situation excited much interest; the irritation which has caused them to murder several of the white population appears to be a general cause of regret; they have been much driven toward the Hampshire Hills of late, by the increase of settlers in other parts, who have occupied the lands on which they formerly hunted kangaroos, &c., and who have chased away from their neighbour-

hood these native inhabitants of the soil. Those of the aborigines who are taken are sent to a settlement formed for them on Great Island, in Basse's Straits. "It is a satisfaction to find a feeling existing towards these unhappy inhabitants of the wild, disposed to listen to suggestions for their amelioration, and for attempting their civilization; into this scale we have attempted to throw a little weight, by holding up what has been effected in South Africa and other parts of the world, through the means of religious and moral instruction, under circumstances not much more favourable. We were informed by G. A. Robinson, a serious and benevolent man, who, under an apprehension of religious duty, had endeavoured to get the aborigines of the colony settled, and had travelled among them for about three years, and had made himself acquainted with their language, which consists at least of four dialects, that great animosity prevailed between them and the settlers, caused by mutual acts of cruelty: amongst themselves the natives manifest much kindness; they are observant of the works of creation, they have names for the various species of shells, and for the trees, plants, and animals on the land; they divide the stars into constellations, which they name after various animals. They have a moral perception of right and wrong, and believe in the existence of good and evil spirits. In the use of their weapons they are very dexterous, and it is probable that this renders them insensible to the want of better ones, or rather of such as the inhabitants of civilized nations would require to accomplish the same ends, and this has been urged as a proof of their defective capacity. It is a question of doubt whether any act of the natives is to be compared with the cruelty of the martial-law of the colony against them, by which they are liable to be shot, on being seen by the colonists, without their having any aspect of outrage at the time; the proclamation of the governor, however, strongly recommends kindness towards them, rather than the exercise of this power. Unless some person can be found to settle amongst them as a missionary, a main wheel will be wanting in the machinery for their improvement, and without this be supplied from some quarter, it is to be feared that the benevolent intentions of the governor and others interested in promoting their welfare may be frustrated."

On the first day, 12th of 2nd mo., J. B. and his companion accepted an invitation to take tea at the governor's, Colonel Mac Arthur, who conversed with them on several interesting subjects, particularly on the good effects of religious instruction upon the convicts, exemplified upon the more desperate class of them; adding that at Macquarie Harbour, there is a general improvement, and about twenty have become reformed within a few years. During the evening the whole of the family, including the servants, were assembled, and J. B., at the governor's request, read some portions of Scripture, after which, he remarks, "A solemn

silence prevailed," at the conclusion of which he was engaged both in ministry and prayer.

15th. We went to the little vessel, (the Elizabeth,) which arrived yesterday from the Isle of Desolation, and afterwards received a visit from the captain, whose name is Pattison; he is a native of Hanover, but brought up in England.

The Betsey and Sophia was out on a whaling expedition, and had gone to this island to take a kind of seal called the sea-elephant; she had nearly completed her cargo from the blubber of this animal and the black whale, and was coming out of one of the bays, when she unshipped her rudder, and in spite of all exertions went to leeward upon the rocks, and became a wreck; she sailed from London on the 4th of the 6th month, 1831. They saved the papers and stores, which latter were calculated to serve them four months, but calculating upon the uncertainty of escaping for a long time from these inhospitable shores, they immediately took to a scanty allowance of 2lbs. of biscuit per man per week, and a piece of pork, weighing about 4lbs. per week for the whole nineteen men, two of whom they brought from Prince Edward's Island, where they had been left by the captain of another ship; they ate the flesh of sea-elephants, and of birds, which they shot or dug out of their holes, (the latter they call night-hawks) to supply the deficiency in other food. They were wrecked on the 16th of 3rd mo. 1831, and after they had been on the island about a month they began to build their little vessel, which they named "The Liberty," and fourteen of them sailed in it on the 12th of the 12th mo. Their sufferings made many of them thoughtful, and they kept up religious service on board: they sailed in about the latitude of 44 S., and had plenty of wind; three times they had heavy gales, but their little bark, which has one mast, and is about twenty tons burden, rode well over the billows, so that they shipped no seas, and they reached Macquarie Harbour, on the west coast of this island, when they had only 6lbs. of biscuit left. It was late when they entered Macquarie Harbour, when a boat was sent off for the captain, it being a penal settlement none but government-ships are allowed to proceed up it, except in cases of distress; it was night when he arrived at the establishment on Sarah's Island, and the commandant was in bed, he therefore remained till morning before seeing him, being furnished with comfortable accommodation, and when he awoke and found himself in a house, he said it was long before he could realize his situation, or be sure that he was not dreaming. The commandant treated this crew, which had been so providentially delivered from the jaws of death, with great kindness, and the pious minister there, J. Schofield, had them to join their company in the chapel, where he addressed them so movingly that the hardy sailor says, "there was hardly any body there that did not cry;" then they stood in great need,



and a plentiful supply of provisions was afforded them, including vegetables; and they sailed from Macquarie Harbour at the time we were within sight of the coast; we have no doubt but a small sail which we saw on the 4th inst. in the northern horizon, was this little vessel. They put into Port Davy, and were becalmed, and have since made their way along the coast, and have been favoured to arrive here in good health. The five men whom they left on the island were afraid to come in the Liberty, they therefore divided their provision and ammunition with them, and it is understood that means will be taken by Government to bring them away.

16th. We met on board the Elizabeth in company with Captain Foster, and witnessed the examination of part of the convicts; a variety of questions were put to them in the presence of the principal Superintendent of convicts, such as the crime for which they were sentenced for transportation, the number of times they had been previously apprehended, the causes of their apprehension, and the punishment they received, the state of their families, what their parents were, whether they could read or write, their occupations, &c. of which a record is kept. The Government was already in possession of information on many of these subjects previously, but it often elicits further particulars after their arrival here. The convicts are assigned as servants to the colonists, and the vacancies which have been occasioned by their having obtained tickets of leave, are first supplied, and the rest of them assigned to the service of such other persons as apply for them, except in case of second transportation, when they are mostly sent to a penal settlement.

In the present instance a man was brought out a second time, but on account of his having behaved himself well on the voyage, and some other circumstances in his favour, he was ordered by the Governor into a chain-gang, where, if he continue to improve, he will be assigned to private service after a certain time. We accompanied Dr. Martin, the surgeon who came out with them, over the ship, which he had kept so clean and well ventilated, that it was perfectly free from unpleasant smell, though the prisoners (220 in number) slept in her last night.

The boys are separated from the men, and a system of discipline and instruction is pursued amongst them, which is attended with very pleasing results. Some of the convicts were employed by the Doctor as assistants and monitors; out of 120 of the prisoners, 76 could not read, and many of them seemed never to have had any care bestowed upon them before; the discipline and instruction pursued, brought many of them forward, so that they learned to read and write, and improved in their conduct upon the passage.

Dr. Martin's system of discipline does not exclude corporal punishment in extreme cases; but it unites firmness with kindness, and such an appeal to their convictions, as brings the sense of jus-

tice with the exercise of coercion. Those of good behaviour, particularly the boys, were encouraged with a reward of being allowed a little more time on deck. I was much gratified with the inspection of this ship: it has in no degree diminished the interest I have felt for this degraded part of the human family: and I thought it very evident, how useful persons coming out under religious impressions might be, in assisting the surgeons in the discharge of the important duties that devolve upon them in convict vessels: on my mentioning this to Dr. Martin, he said he should have been very glad of such help; and I apprehend such would be the general feeling of the surgeons employed in this service. It is impracticable for them personally to superintend the adults and the boys at the same time, when they are confined in separate places.

20th. This morning we went to the gaol to see the convicts from on board the Elizabeth examined by the Governor, who spoke to several of them individually; he alluded to the degraded state into which they had brought themselves by their crimes, and gave them counsel regarding their future conduct, warning them particularly against the influence of bad company, and of drunkenness. After the Governor had concluded, I begged leave to say a few words, and my request was very readily granted. I endeavoured to enforce what the Governor had said, by pointing out its bearing upon their immortal interests; and I also directed their attention to their own experience, as to the cause of the sins for which they stood convicted before a human tribunal, and of many others, of which they were guilty in the sight of God, at whose judgment-seat they must all stand. This cause I suggested to them, was their neglecting to confer with their own consciences, and I recommended them to the daily exercise of this duty, that they might know their need of the help of the Holy Spirit, to resist sin, and of the atonement of a Saviour for pardon, and be prepared to pray for help and pardon in the name of Jesus, who came to save men *from* their sins, not *in* them. In order to keep these things in remembrance, I recommended them to read their Bibles daily.

21st. In the course of this day we sent off parcels of books and tracts to the penal settlement at Macquarie Harbour, and Port Arthur, and prepared others for that at Maria Island. We also sent off a parcel for the use of the persons employed at the aboriginal settlement on Great Island. At Macquarie Harbour, William Schofield, a Wesleyan Missionary is stationed: he is from Bradford, Yorkshire, and has been instrumental of much good. At Port Arthur, a man who has been a convict acts as Catechist: at Maria Island the resident surgeon acts in this capacity: there is no person as religious teacher, either at the aboriginal establishment on Great Island, or amongst the sealers at Gun-carriage Island. In all these places we were informed that books

and tracts would be very acceptable, and Captain Bateman offered to convey them thither.

22nd. In the course of the day I waited upon Lieutenant-Governor Arthur, to inform him that I now felt desirous to obtain some interviews with the prisoner part of the population; for effecting which he immediately took steps, having himself, some days ago, told me he was anxious to get me to work amongst them.

24th. We put into circulation some tracts, and presented some sets of Temperance tracts to the assistant Colonial Chaplain, James Norman, and also to Captain Boyd. There appears a disposition to take up the subject of Temperance Societies here, and they are certainly much wanted. The population is said to be 28,000, and the revenue arising from duty on spirits is £36,000.

26th. This morning Lieutenant-Governor Arthur kindly sent a horse and chaise to convey us to Bridgewater, a place where a chain-gang is stationed: he also sent a servant to accompany us, and gave us a letter of introduction to Lieutenant Croly, who is placed over these prisoners. The chain-gang consists of considerably more than a hundred convicts. We were received with great kindness by Lieutenant Croly, who paid us every attention: he had the prisoners mustered in the yard of the barracks, and G. W. Walker read to them the 10th chapter of Matthew, after which I addressed them at some length, and before parting from them was engaged in prayer on their behalf: we also distributed some tracts among them. After partaking of the hospitality of Lieutenant Croly, we returned to Hobarton.

27th. We made some calls, and left some of the tracts of the Temperance Society with several persons of influence, being desirous of interesting them on this subject. As we walked on the road, here and there we found an assigned convict at work upon it, to whom we gave a few tracts; many of them are unable to read.

29th. James Backhouse and his companion walked to New Norfolk, a country town, about 22 miles distant, and on their way called on many of the country people, and distributed tracts; they met with many pious persons. Whilst at New Norfolk they visited the hospital and gaol. In the vicinity of this town they observed many very fine trees and shrubs; of these the gum-tree may be particularised, some measuring upwards of fifteen feet in circumference and one hundred feet high, perfectly straight, and for more than half their height clean and free from branches; they saw also many beautiful birds of the parrot kind, a flock of about forty cockatoos flew over them; they frequently observed opossums and kangaroos sporting about.

3rd mo. 4th. We sat down for worship twice in the course of the day in our parlour by ourselves, and were favoured to feel the comfort of the Holy Ghost, in seeking access to God the Father, through Jesus Christ, our Lord. After breakfast, before the table is cleared, we daily read in the Holy Scriptures with the young men, who also are boarders in the house; we generally take our meals at the same table with them. In the evening we frequently have the company of our hostess, and several other persons of her household, in our sitting-room whilst reading the sacred volume.

6th. We accompanied the Governor to the old Orphan-school, which consists of temporary buildings of very humble structure: it contains about eighty boys, many of whom are too young for any thing but an Infant School: accommodation for the juvenile class is intended to be provided in a new building, which is designed to accommodate six hundred children.

On the 7th of the 3rd month, our friends again left Hobarton on a second visit to New Norfolk, Hamilton, &c., and returned to Hobarton on the 20th. During this short journey they visited many families of settlers remotely situated, amongst whom they had some religious service.

8th. In the afternoon we went to visit a government-school at the Back River, the settlement on the opposite side of the Derwent to New Norfolk. It is conducted by an honest Scotch Presbyterian, who appears to do his best to instruct the children. We heard them read the 1st chapter of John, and asked them a few questions: they were unable to inform us who "The Word" was; this led to some conversation with the master, by which we found they were chiefly questioned out of the catechism; we pointed out to him the advantage of questioning them out of the Scriptures also, in order that it might be ascertained how far the children understood what they read, and that their misconceptions might be corrected; he took our remarks in good part; we gave him one of the compendious Reports of the British and Foreign School Society, and presented each of his pupils with one of the little books, printed at Birmingham; which we find very acceptable presents to children.

18th. (First-day.) After mentioning holding their meetings as usual, the Journal relates, that our friends were engaged in the evening in visiting a family, where the pious head of it, was in the practice of assembling her assigned servants, and some of the soldiers from the hut on her premises on First-day evening, when her son generally reads to them a portion of scripture, a prayer, and a sermon. "On this occasion," J. B. says, "I was invited to read, which I accepted, and read in the Bible, and afterwards had an open opportunity to speak to them of heavenly things, and to engage in prayer."

20th. We fell in with the principal of the invalid road-gang, about two miles before we reached their huts at Deep Gulley. They were at work on the road, at the side of which their overseer soon mustered them, and we had a religious opportunity with them. We then proceeded to their huts, in one of which about a dozen of them were collected by another of their overseers; and we had a similar interview with them. About a mile from New Norfolk we visited in a hut by the road-side, the remaining detachment of the Deep Gulley road-gang. In each of these opportunities we found it our place to point out the end of our being, and the necessity of being born again by the Spirit, through conviction of sin, repentance toward God, and faith towards our Lord Jesus Christ: we had also to extend the language of invitation and encouragement to all to seek to know these things, and to pray for them. On reviewing our past journey, in which we have had a considerable number of religious interviews with various persons, and have put into circulation a great number of tracts and some books, we feel peace, and desire to give God thanks, in the name of Christ, and to ascribe to him all the glory.

In mentioning the receipt of letters from England, containing information of the prevalence of cholera in some places, J. B. says, "this intelligence, with the prospect of disease spreading, and other affecting information, would be enough to overwhelm with dismay, but for the mercy of God in Christ Jesus, by which I have been enabled to commit all things into His holy hand, and am favoured to feel a participation in that state, of which it is said, 'he shall not be afraid of evil tidings.'"

31st. At the request of the Governor I called upon him to confer with him respecting our visiting the Penitentiary, (to communicate religious counsel to the prisoners,) and it was concluded, with the full approbation of the Colonial Chaplain, that we should be at liberty to do so on any evening on which we might wish it, except first, third, and sixth days, on which the chaplain attends to read to them himself. There are in this institution between six and seven hundred men, who are under excellent discipline.

4th mo. 2nd. In the afternoon we attended a committee of the Auxiliary Bible Society. In the evening we had a religious opportunity with the men in the penitentiary, who were very still and attentive; the clink of a chain was seldom to be heard.

In their meetings for religious worship our friends had at times the company of serious persons, to their comfort; and some of these opportunities, as well as when they sat alone, and in silence, are noticed as seasons of profit, wherein a little renewal of strength was witnessed. After mentioning one of these occasions, J. B. says, "I felt confirmed in the belief that in not having yet had any meetings of a public character with the inhabitants of this

island, I had not omitted any thing that the Lord required of me; and I was peaceful in the retrospect of having given way to the expression of what I felt in select companies, and amongst prisoners, which has almost constantly been, both in testimony and supplication."

13th. In the evening, a drummer who went into the army at fourteen years of age, and had been in it eleven years, called to obtain some tracts. He said, much of his time had been spent in sin, that he had now learned the value of the Bible, and was glad of an opportunity of retiring into the bush to read it alone, that he had found peace of mind through faith in Christ, yet his situation was one that required great watchfulness, in order that he might retain a sense of the Divine presence being with him.

15th. According to our arrangements yesterday, we held a meeting in a hut of one of the sawyers, on the ascent of Mount Wellington. Our company consisted of five men, three women, three boys, and ourselves; the boys were from the saw-mills. In the afternoon we had a religious opportunity alone, and in silence. We spent the evening at Government-House, and again had a religious interview with the family and servants. Though no very extensive services fall to our lot, and we have not any fruit of our labour to boast of, we are still favoured to feel peace in doing the little our hands find to do, with the degree of might our Heavenly Father condescends to afford us.

23rd. One of the young men that we have furnished with tracts, called upon us for a fresh supply: he informed us that he was acquainted with several persons who had been benefited by reading these little publications;—that himself was awakened by reading No. 135 of the Religious Tract Society's tract "The Shipmates," about four years ago.

24th. We had some discussion on the principles of the Temperance Society, previously to attending the adjourned meeting for the purpose of forming one. The meeting was interesting; Dr. Turnbull supported the cause ably, and pointed out its bearing upon civil and religious society, with much clearness: he also illustrated the pernicious effects of ardent spirits upon the human frame, by a series of facts, in which he traced their physical and moral influence upon man, ruining his health, shortening his life, making him the pest of society, resolving to reform, relapsing, resolving and relapsing again, till death closed the awful scene, and brought to the bar of judgment: he then pointed out, on the ground of Christian principle, the duty of abstaining from that which should cause a brother to offend; and concluded a speech which did credit to his understanding and feelings, both as a man and a Christian, by moving a resolution expressive of

the mischievous effects of spirit-drinking, and the inefficacy of the measures hitherto pursued for its prevention, and the necessity of adopting such as should be better calculated to effect the end proposed:—this was seconded by George Yeoland. William Bedford next moved a resolution, including the declaration of the Temperance Society; in support of which he stated, among other appalling facts, that from examining the registers of the deaths of the prisoner-population, their lives did not appear to average more than twenty-three years; that it was his opinion, this resulted from the intemperate and demoralised habits of this class of people, both before and after being sent to this colony;—that he had attended between three and four hundred men to execution, nineteen out of twenty of whom had been drawn into the commission of the crimes for which they forfeited their lives, by intemperance, either directly or indirectly. This motion was seconded by Archibald Mac Arthur, who, in reply to some observations, stated his conviction, that nothing could be effected unless the principle of total abstinence from the use of distilled spirits were kept to. An amendment was proposed, and carried as introductory to William Bedford's motion; and next an amendment upon the last motion, calculated to subvert the whole object of the meeting, by speciously resolving to discourage drunkenness, by every means in the power of the persons composing the meeting, instead of adopting the declaration that parties becoming members would individually themselves abstain: this was seconded, and much discussion ensued, in which an attempt was made to prove that as wine contained a certain quantity of alcohol, it must be abandoned with spirits. This was ably answered by Dr. Turnbull, and the meeting adjourned without coming to a conclusion on the amendment. One person repeatedly tried to bring the subject into such a shape, as should disable magistrates from acting in their official capacity in granting licences, if they became members of the Temperance Society, but he admitted that he had upwards of ninety puncheons of rum on sale.

27th. In the evening a pious young man connected with the Independents, called upon us. He says that when in London, he sometimes stepped into Friends' Meeting House in White-hart Court; and that when there, he was sensible of a solemn feeling pervading his mind, though he knew not from whence it arose, but that he concluded they were exercised in examining the state of their own hearts before the Lord, and therefore he endeavoured to unite in similar exercise: he ultimately became a religious character from the influence of a pious family in which he was placed.

5th mo. 1st. This morning we had an interesting visit from Dr. Drought: he seems more prepared to enter into our views than

most persons we meet: he fully admits the doctrine of the perceptible influence of the Holy Spirit, and he mentioned to us an interesting incident that occurred to himself in London, in confirmation of this doctrine. He was going into the pulpit to preach a sermon that he had prepared, when it was entirely obscured from his recollection, and the circumstance of William Romaine's feeling himself constrained to preach upon the passage, "Do thyself no harm," was impressively brought to his remembrance. Dr. Drought felt it his place to preach upon this text also, and to expatiate upon the sin of suicide, in doing which he was sensible of Divine help. At the close he went into the vestry, and a woman requested to speak to him. She acknowledged having determined her own destruction, in consequence of the cruelties of her husband; but that what he said convinced her of the sin of suicide. The doctor called upon the husband, expostulated with him, and pointed out the dreadful alternative to which he had driven his wife, whom it was his duty to cherish, and from which she had been so providentially turned. The man was terrified at the idea, and as well as his wife became reformed.

The beginning of the 5th month, 1832, our friends were engaged in making preparations to visit the penal settlement at Macquarie Harbour. They received every facility for the prosecution of their objects from the Lieutenant-Governor, who gave them a letter to the Commandant, directing him to give them unreservedly the fullest information as to the discipline and general management of the convicts at the establishment, and to afford them every support and encouragement in the all-important object of religious instruction to the convicts; stating it to be his opinion, that if, under the Divine blessing, a sensible impression can be made upon them, the anxiety of the Commandant for their security and good conduct, will proportionately diminish. This fresh proof of the kindness of the Governor was renewed cause of gratitude.

The 8th of the 5th month, J. Backhouse and G. W. Walker embarked on board the ship *Tamur*, bound for Macquarie Harbour: they were allowed a free passage, and were put upon government rations, and the Lieutenant-Governor and his wife sent them many kind presents for the voyage. There were twenty-seven prisoners on board. A gaol is provided in each of these convict-vessels, at the entrance of which is a guard of soldiers. The prisoners are frequently searched, lest they should have concealed implements for effecting their escape. Only two are allowed to walk on deck at one time. J. B. thus describes his first visit to the gaol: "I descended their narrow hatch-way, which is secured by three bolts across the opening, having a Bible in my pocket. After enquiring respecting their healths, I told them if they had no objection, I would read a chapter to them, and de-



sired to know if there was any particular part they would prefer. One of them replied, there was some very good reading in Isaiah;—I opened the book, and read the 42nd chapter; and at the conclusion commented upon it, pointing out the effect of sin, the object of the coming of the Saviour, and his power not only to deliver out of darkness and the prison-house, in a spiritual sense, but also in an outward one; expressing my conviction, that if they would attend to that grace which reproveth them for evil, they would be led to repentance, and into that faith in Christ, through which they would obtain forgiveness of sin, and a capacity to love and serve God; that this would produce such an effect upon their conduct, as to restrain them from evil, and enable them to work righteousness, to procure for them a remission of their sentence, and to introduce them to peace and joy, beyond any thing they could have formed an idea of in the service of Satan, whom, I did not doubt, they had found in their own experience to be a liar from the beginning, when they had been tempted by him to seek pleasure and profit in sin, and had found in their stead trouble and loss."

The Tamur being detained till the next day, our friends went on shore to attend a monthly meeting of the Wesleyan sabbath-school teachers. Reports of the two schools in Hobarton, one at Sandy Bay, and another at Brian's Bridge were read, by which it appears that they have about two hundred children under tuition, and that the average number is increasing. J. B. and his companion were invited to make any remarks on the subjects under consideration, or to give any Christian council they might think proper; which they did. J. B. apprehended a spirit of prayer was poured forth amongst them, but on being invited to engage in it, stated our views of prayer, acknowledging at the same time the exercise of his mind. After a little time he was engaged in supplication, and felt great openness and liberty in this solemn approach to the footstool of Divine mercy. "I hope," he says, "the encouragement administered to all, to endeavour to live in a sense of the Divine presence, and to trust in the Lord for direction and blessing in labours to promote his glory, may be remembered to profit."

Our friends had a stormy passage to Macquarie Harbour, and were much detained by contrary winds, which obliged them to put into port. On one occasion J. B. says, "This is the first time we have taken refuge in any harbour off an uninhabited part of the island: solitary as it is, we feel the Lord is with us, and His right hand holds us up." They were frequently engaged in reading the Scriptures to the crew, the soldiers, and the prisoners, and had some religious opportunities with them; after noticing one of them J. B. remarks, "There is something very interesting and affecting to me, in bringing the sound of the gospel into these desolate parts of the earth, where perhaps, since the days in which the world itself was created, it was never heard before, and in pro-

claiming it as the message of mercy to the people we have brought with us."

30th. The promises of the gospel are a great support to us, but we find it a cloudy season mentally as well as outwardly. In the midst of all it is a great comfort to us to be able to believe that we are in our places.

The 4th of the 6th mo. they reached Macquarie Harbour, where they were received with the greatest kindness by the Commandant, who gave them free access to the prisoners, and not only facilitated the objects of their visit by every means in their power, but was also careful to promote their comfort.

6th mo. 7th. We were favoured with near access to the throne of grace in prayer, after reading in the Holy Scriptures, at the conclusion of breakfast with J. A. Manton. We afterwards proceeded in a boat provided by the Commandant, to visit the wood-cutting gang at Philip's Creek. This consists at present of thirteen men, superintended by a constable: it often consists of a greater number. They are lodged in huts of the humblest construction: but these, being furnished with good fires, are not very uncomfortable, particularly when the inmates whitewash them, and keep them very clean; as is the case with some. At the door of the one occupied by the constable technically called by the prisoners, *Government-House*, we stationed ourselves, and the prisoners were arranged in front of us. After J. A. Manton had informed them of his having come among them, as the successor of W. Schofield, he read to them from the parable of the Prodigal Son, and prayed for them: he then addressed them, and explained to them the object of our visit, and gave me an opportunity of preaching to them the glad tidings of salvation: G. W. Walker also addressed them, and after prayer had been again put up, we separated to inspect the place, &c. On conversing with them respecting the hope of remission of sentence on good conduct, one man, with tears in his eyes, told us, he had been here ten years: he seemed cast down almost below hope. We assured them of the pleasure it gave the Lieutenant-Governor, to remit their sentence, when they gained a character to warrant his doing it, and encouraged them to seek for a change of heart, by repentance toward God, and faith toward our Lord Jesus Christ, as a foundation for such a character. On being asked, one man said, that their ration of provision was not sufficient for them at such hard work: and though their general appearance is healthy, yet when they are engaged in heaving timber, and rolling it down to the water, and other fatiguing labour, it may often fail in appeasing the cravings of exhausted nature. They have daily  $1\frac{1}{2}$  lbs. of wheat meal, or one lb. of wheat meal and one lb. of potatoes, or  $1\frac{1}{2}$  lb. of wheat meal and  $\frac{1}{2}$  pint of oatmeal with one lb. of salt beef, or ten oz. of salt pork,  $\frac{1}{2}$  an oz. of

salt, and nearly  $\frac{1}{4}$  pint of vinegar. Some of the out-gangs are occasionally allowed to fish, when they are industrious and behave well; and they manage, though rarely, to take a kangaroo, or a wombat. By this means their provision is a little increased, and an encouragement to good conduct held out. The timber they cut is chiefly Huron pine; a tree resembling a cypress or white cedar, of a lively green, and with pendant slender boughs: it attains a large size. One lately felled measures in girth twenty-two feet; and one dead through age, standing near it, is twenty-six feet in circumference. The trunk often affords stout timber from forty to fifty feet in length, and the whole height of the tree may be reckoned at twice that size. The wood resembles white American pine, but is closer grained, and is more durable: it is free from knots, and is valuable for ship-building, and for all purposes to which fir-timber may be applied: it burns briskly, and has an aromatic smell.—Light wood, a species of acacia, is also fine timber here.—Myrtle, a tree in foliage resembling birch, attains a very large size. Celery-topped pine, (*podocarpus asplenifolius*) pink-wood, and some other trees also afford fine and useful timber. The climate is very humid, and the woods very mossy, and abounding with ferns, both arboreous and of humble growth. In order to get the felled timber to the water, a way has to be cleared and made good with logs and branches, over which straight trunks of trees are laid in the manner of the slips or skids, used in launching ships; over these the timber is rolled by the prisoners, sometimes to a great distance. No beasts of burden are allowed to assist at Macquarie Harbour. These roads are termed pine-roads. If any of the men prove unruly in these stations, the constable lights a fire, the smoke of which is observed by the sentinel at the settlement, from whence assistance is promptly sent. The men are not in irons, except sometimes as a punishment, or they could not perform the work. The boat which put us ashore was ordered to push off as soon as it had landed us, and to remain off until we were ready to return, lest any of the prisoners should seize it, and attempt their escape; circumstances of this sort having occurred here. At a short distance from Philip's Creek is Philip's Island, the soil of which is peaty loam; it has for some years been cultivated with potatoes. Here seven men are employed under a constable. The constables themselves are prisoners, who have conducted themselves so as to gain confidence. A steep path leads from the shore, and passing the huts extends across the island; it is planted with native shrubs on each side, and it is rendered firm by pieces of the trunks of tree-ferns, cut in lengths, and laid at short distances one from another; of these some of the steps are also formed on the steepest part of the ascent. The huts are more firmly built than those at the Creek, and they are almost overgrown with the Macquarie-Harbour grape. We assembled the prisoners at the door of that occupied by the constable. J. A. Manton read, and preached to them, and I also

added the word of exhortation to be reconciled unto God, and to seek him through the Lord Jesus Christ: prayer was also here put up: and though our congregation to-day, has been of twice-transported convicts, whose sins have been of almost every dye, yet I have seen many companies of those who had not so sinned against man, (however they might have sinned against God,) less attentive on such occasions. We walked over the island, and down one of its sides, which was woody, and exhibited the finest tree-ferns we had seen, and in great profusion. They are here of two kinds, one of which we had not met with before; they had the larger fronds or leaves, some of them were thirteen feet long, making an expansion of the crest of twenty-six feet. The stems were of all degrees of elevation up to twenty-five or thirty feet; some of them as stout as a man's body at the lower part: those of the *Cyatium billardieri* are covered with roots which shoot to the outside: the whole length of those of the other species are clothed with the basis of the old leaves; these are rough, like the stems of raspberries, being closely tiled over each other, and pointing upwards, they have a very striking appearance. The foliage of the two is much alike, but the fructification is widely different, that of the rough-stemmed one resembling a polypodium. The stems of these, and of the trees among which they were growing, bore the same kinds of membranaceous ferns, and other plants as are found in similar situations about Hobarton. There were also a number of other ferns of humble growth, that I had not seen before; one of them was of the same genus as the dichotomous fern I found at Port Davey, which also grows here; both the species have tough, wiry stems, which have been used in the settlement for making bird-cages. We returned to dine with our kind host, who went with us in the evening to the adult-school, in which eighteen prisoners are making pleasing progress. Amongst them is a man who lost his arm a few months ago, and who by this accident had his attention turned to the things belonging to salvation: he now seems to be a sweet-spirited Christian, having put on the meekness and gentleness that is in Christ, in place of the contentious spirit he formerly lived in. Whilst others pity him for the loss of his arm, he says he thinks it the greatest blessing of his life: he is learning to write with his left hand. The school opened by singing a hymn: at the close I addressed a few words to the pupils &c. encouraging them to persevere in the good work. Some of the pupils act as monitors: the Commandant's clerk, who is a free man, and the master of the children's school, are the chief teachers, and J. A. Manton now takes the principal charge.

8th. Major Baylee took us to the charcoal-burners' station: four men are at present employed at it. It is on the main, at the west side of the harbour, and about four miles from the settlement. On passing a point we noticed a number of dead trees that had been blown down by the gale of the 18th ult. A live

tree was blown down the same night upon the frail hut of the charcoal-burners; happily they escaped injury. In this hut J. A. Manton read to the prisoners, and we spoke to them of the way of life, and preached to them Jesus, and the resurrection. The men were attentive, and seemed impressed with some solemn thoughtfulness. On enquiry we found they were destitute of a Bible at this station. This will be attended to by J. A. Manton. We gave them a few tracts. On our way back we put in at a station where bricks have been made; three kilns are still standing; a few of them are hard ones, but for the most part they are soft. We next rowed up to Halliday's Island, the burying-place of the convicts: a number of the graves are marked with head-boards, having on them the initials of the interred: a few have the names at full length, with records of untimely death by drowning, murder, and the fall of trees. There are a few trees, and some bushes on this island, part of which is very low. The day being beautifully clear we had a fine view of the scenery of Macquarie Harbour. The western side from the Heads is hilly and covered with wood, except toward the mouth of the harbour. The south end is more level and less woody: a wide inlet called Birche's River opens into it. A little to the south-east, Mount Discovery is seen in the distance, the country being generally low in this direction. The east side of it is much varied by mountain-scenery. Toward the south end is Garden River, which is navigable for thirty or forty miles: a little further northward is Kally's Bason, a deep inlet. The scenery midway up the harbour is bold, and much varied with wood and undulations, covered with low scrub; the mountain-tops are rocky. In the background the Frenchman's Cap, and range of snow-covered mountains to which it belongs, rise in grand magnificence. The Frenchman's Cap towers above the rest, having the appearance of a quarter of a sphere, perpendicular on its south side; it is 5000 feet above the level of the sea. In the distance, at the southern extremity, the low sandy land at the mouth of the harbour is to be seen, and beyond it mounts Techam and Heemskirk are distinctly in view. Whatever might be the impression on the minds of some as to the scenery of Macquarie Harbour, to us, after having so long looked upon the desolate hills of Port Davey, it appears fine and interesting. The sense of bondage casts a gloom over it in the eye of the prisoner, and the want of society makes it dull to the officers. After dining with the Deputy Assistant Commissariat-General, John Woolrobe and his wife, by whom we were liberally entertained, I accompanied J. A. Manton to a select meeting with the men that are considered awakened characters; such as is called amongst the Wesleyans a class-meeting. There were eight of these present, and it being the first meeting of the kind J. A. Manton had had with them, they gave him a little information respecting the circumstances of their conversion: they spake with humility and diffidence, and la-

mented their want of a greater dedication to the Lord. It was truly moving to hear them speak of being awakened from the most lamentable circumstances of human degradation, (some of them when in prison, under sentence of death, for crimes committed in the colony,) and now to listen to their testimony to the mercy of God in Christ, and of the efficacy of his power in the Spirit to save the vilest of sinners. There was a degree of that kind of joy to be felt, which is in heaven over one sinner that repenteth. If God have thus shown mercy to some of the reprieved, who shall say He would not have shown the same to some of those that have been put to death, if their lives had been spared? J. A. Manton addressed each of them individually: he gave me an opportunity of addressing them collectively at the conclusion. The Lord melted our hearts together in love. It was a time to be had in remembrance with thanksgiving and praise. Several of the men were brought to thoughtfulness under the labours of Schofield.

18th. We set off again to visit the outgangs, but it came on so stormy and wet, that before we had gone far we put back. About noon I walked over several parts of the settlement, and conversed with many of the prisoners; from one of these I learned that most of them preferred working in a chain-gang on account of the rations being of fresh meat, and the opportunities of obtaining tobacco; which though they have not the opportunity of purchasing, he said there were but few who had not a friend, who would now and then throw them a bit. Three patients in the hospital seemed in a low state: but there is reason to believe that the hand of the Lord has not been laid upon them in affliction in vain. One of them has been suffering for about four months from an abscess in his side, another is blind, and has lost the use of one hand, and a third is suffering from a severe sore throat. One of the men who cuts wood for the settlement (which as well as water is brought from the main-land, west of the island) told me, that before he was brought to the knowledge of the Truth, he was always hankering to be away from the settlement, and that he once ran away and was retaken; but now he is quite reconciled to it, though in loading the wood he has often to work up to the middle in water. Another man informed me that he was often tempted to despair; and I learned that several had at one time adopted the notion, that all who came here were predestinated to hell; that by this temptation Satan had long kept some of them in bondage, and still kept others from seeking deliverance from sin, under the persuasion that it was of no use for them to try to turn to righteousness. The man who lost his arm, (mentioned 6th month 7th,) said that when he was awakened, and in imminent danger from this accident, and the Lord found him, when he sought Him not, so strongly did he feel his own desperate wickedness, that he could entertain no hope, until he was re-

minded by William Schofield, of the mercy extended Manasseh, Solomon, Mary Magdalen, and others of similar character. He said he had been guilty of housebreaking, and many other crimes, for which he had been three times sentenced to this settlement; that the gallows was no terror to him, and that he was so hardened that he did whatsoever he wished, in defiance of the laws of God and man, till the Lord visited him, and brought him low by this accident. This man now ranks amongst those, who having been forgiven much, love much. The alteration in his conduct is noticed by all around him: the Commandant says his very voice is changed; formerly it was ferocious, now it is mild; formerly he was contentious and addicted to fighting, now he is gentle and peaceable; formerly he was so given to swearing, and the habit of it had such power over him, that after he had turned to the Lord, if any thing irritated him, he had to lay his hand upon his mouth that he might not swear; now he is to be found warning others against this sin. The men who have turned from their evil ways, are allowed to sit in the room used for the adult-school, in order that they may not be disturbed in reading and meditation, by those who still remain in folly, and would be disposed to deride them; and this man, on account of his infirmity, is also allowed to retire alone to one of the caves which are formed in the base of the island, to meditate and pray. Though he has lost an arm close to the body, he is not idle, but employs himself in carrying wood for fuel, after it is landed from the boat. I invited him to show me his cave: he readily consented, and led me down a steep and slippery path at the back of the island, and near to the place where J. Thomas was killed a few days ago. The cave was damp on one side, and had an honeycomb-like incrustation upon it; its sloping roof was dry, a few old palings formed its loose floor, and a cold wind blew through it from a small opening at its farther extremity. I could not stand upright in it, but entered by stooping; he followed and we sat down upon its floor, and conversed for awhile on the mercy of God to sinners in sending his Son into the world to save them, and in calling them by his Spirit to come unto Him. After spending a little time in this cold and forlorn place, so much prized by its occupant, and in which he compares his privilege, (to use his own words,) in being allowed to meditate in quiet, and to wait for the Spirit's influence, with the privations of those who in former ages wandered in sheepskins and goatskins, in deserts and mountains, and in dens and caves of the earth, being destitute, afflicted, tormented, we knelt down before the Lord, whilst I prayed for this brand snatched from the burning as well as for myself; and when I ceased, he prolonged the voice of supplication, ascribing glory, honour, and praise to Him that liveth for ever and ever, who in the riches of His mercy had called him out of darkness into His marvellous light, and translated him from the kingdom of Satan, into the kingdom of His own beloved Son. In the course of conversation, this

monument of Divine mercy desired that I would tell audacious sinners of the mercy that God had shown unto him; and that he found such comfort and pleasure in righteousness, as he never could have thought of whilst he remained in sin. When he became awakened he found himself in ignorance as well as in sin: since that time he had learned to read. On leaving the cave, we walked round by the saw-pits, where another of those awakened from the sleep of death in sin, was preparing to saw up a log of Huron pine, which a number of the prisoners who came from Hobarton in the Tamur at the same time with us, were this morning getting out of the water.

Though a few are to be found on this settlement who have turned to the Lord, and are bringing forth fruits meet for repentance, and though most conduct themselves pretty well under the discipline exercised over them, there is still great depravity existing among them: many of them are so far under the dominion of the devil as to be led captive by him at his will; though, through his lying temptations, he keeps them insensible in a great degree to their bondage. The effect of the corruption of human nature by the fall, increased by indulgence in sin, and remaining under the dominion of Satan, produces a description of character prepared for sin wherever temptation comes in the way, and it is far from always that the fear of punishment prevents it. Offences punishable by death by the laws of the colony are far from uncommon here; prisoners guilty of these are sent to Hobarton to be tried, and many have been executed: several of these were for murders of a most barbarous character; some of them committed in the bush in attempts to escape. In some instances the murdered parties have been eaten; and in one case, at least, before other food had entirely failed. Three in a case of this kind were returned to Macquarie Harbour for execution, which was carried into effect before the other prisoners, but it did not appear to be productive of any good. Murder appears several times to have been committed here by persons in a state of desperation, in which they were not only reckless of the lives of others, but wearied of their own, and yet unwilling to commit suicide, they therefore subjected themselves designedly to execution, by gratifying some feeling of pique or revenge upon one of their fellow-prisoners. The number of prisoners now at the settlement, including the out-gangs, is 177; formerly it was about 300, and 130 of these were lodged upon Government Island. The officers are, a Commandant, Deputy Assistant Commissariat-General, Chaplain, Surgeon, and Master Ship-carpenter, who, with the superintendent of the prisoners, and the Commandant's clerk, have salaries; that of the superintendent is small, as he is a prisoner, though a very efficient person in his station. The chief constable and subordinate ones are all prisoners. A guard of soldiers, consisting of three serjeants, and about thirty-seven privates, is stationed here: of these there are on duty three as sentries at the settlement, two in



the guard-boat to Government Island, who, under the charge of a serjeant, escort prisoners there in the morning, and back in the evening; and row round the settlement at uncertain hours of the night, answering all signals from the main; and three men in the Pilot's station, one of whom is a Lance-corporal. One serjeant has charge under the Commandant of the engineer-stores, from which the tools of the work-people are regularly issued at the beginning of the week, and returned at the end of it. The salaries here are not such as to make the places sinecures. The Commandant has, in addition to his regular military pay, 10s. per day, but he has to allow 3s. out of it for rations; his clerk has £50 per ann. and rations: the Master Ship-carpenter 10s. per day and rations: the Wesleyan Mission Board is allowed £100 per ann. towards the maintenance of a missionary, who has rations, which with his salary are paid for out of this sum, as far as it will go, and the officers here also contribute liberally to the Mission-fund; so that probably the said Board are not great losers by this arrangement, in a pecuniary way; and the blessing which has attended the labour of their missionary here, is a great encouragement to them. The superintendent has £40 per ann. and rations. The duties of the missionary are arduous. He meets three congregations on the sabbath, and two on the evenings of the other days of the week, one of which is composed of those who are become religious; he also superintends the schools: (that for prisoners is held three evenings in the week) and once in two weeks, unless the weather prevent, he visits the out-gangs, which are stationed in three places. The principal part of the prisoners are lodged in a large brick building, of three stories, called the Penitentiary; a very few sleep in hammocks, the rest spread their bedding and blankets on the floor at night, and roll them up in the day-time. The chief constable, and some others, occupy separate small buildings, and the boats' crews occupy three small huts. The manner in which the prisoners are employed, may be understood by a copy of one of the weekly returns, made to the Commandant, dated 16th of June, 1832, viz. Clerks 1, Constables 5, Sawyers 6, Blacksmiths 8, Nailers 4, Shipwrights, &c. 11, Watchmen 4, Shoemakers 11, Hospital Wardsmen 3, Stone Porters 3, Cooks 2, Gardeners 1, Flagellators 1, Signal-men 1, Carpenters 3, Servants 9, Turners 1, Stock-keepers 1, Schoolmasters 1, Bakers 2, (Coxswains 2, Guard-boat 5, Water-boat 5, Boat-steerers 3, Pilot's crew 7,) Total in Boats-crews 22, Broom-makers 1, Washermen 2, Hut-keepers 4, Bricklayers 1, Woodcutters 12, Confined in Gaol 2, Sick in Hospital 2, Labouring gangs 51, Coopers 2,—Total 177. A daily return is also made thus:—Morning's report, 19th of June 1832.—Permanently employed 122, Philips Creek 19, Philips Island 3, Charcoal-burners 4, New Lumber-yard 8, Assisting Turner 1, Assisting Gardeners 4, Painter 1, Tailors 2, Tinman 1, Wheeling gravel 7, Exempted (from sickness) 1, Sick in Hospital 2, confined in Gaol

2.—Total 177. A number of other returns are also made on various subjects to the Commandant; and he makes reports of the state of the settlement, work done &c., &c. quarterly, to the Colonial Secretary, and of the employment &c. to the Quarter Master.

The administration of corporal punishment is much diminished in this settlement, and that of solitary confinement increased, with evident advantage; and the present Commandant always expostulates with the parties, and convinces them that he will not administer it without cause: this very much increases his influence, and obtains for him such respect and esteem, that he goes about unattended, with perfect confidence. The following abstracts exhibit the average of the returns of punishment for 1826, 7 and 8, and for 1829, 30, and 31.

Years.	No. of Prisoners in the Settlement.	No. of Prisoners sentenced.	No. of Lashes inflicted.	No. of days of solitary confinement.
1826,27,28	312.	188.	6280.	5.
1829,30,31	255.	56.	973.	209.

The number of lashes sentenced often greatly exceeds that imposed, on account of the incapacity of the culprit to bear them; for instance, a prisoner sentenced to fifty, took a fit when he had received fifteen, and it was the judgment of the surgeon that the infliction of more would endanger the man's health, if not his life. I do not see on what principle, persons professing to be Christians, consider themselves authorised to go beyond that proportion of this kind of punishment which the Jews, in the harsher dispensation of the law, were allowed to inflict, namely, of forty stripes save one. It is certainly a hardening punishment, unless exercised with discretion, and, carried to the extent it sometimes is, argues the existence of a barbarous spirit in those who sentence to it. I question whether all inhumanity of man to man does not arise from the same root of corruption in the human heart; though persons who exercise it in some of its less execrated forms, may revolt at the idea of being possessed of a spirit, at all allied to that of those who have executed it in a shape at which they have been taught to revolt from their childhood. The humanity of Major Baylee often induces him to remit the remainder of the sentence to solitary confinement, when he sees good effect produced by it.

20th. The morning being fine, we went to Philips Creek, where nineteen men are now employed. After J. A. Manton had read to them, I had an opportunity of addressing them, and of again exhorting them to repentance and faith in Christ. I also endeavoured to point out to them the snare of the devil, in the opinions which have been entertained by some of them, that if they were

elected to damnation nothing could save them, and that this was the case with all who are sent here; and that certain sins in which some of them had been concerned, particularly that of murder, could not be forgiven. I noticed to them that though the Scriptures say, 'no murderer hath eternal life abiding in him;' they also declare that drunkards, thieves, liars, &c., have no part in the kingdom of God and of Christ; yet that those passages relate to persons who abide in these sins, and not to those who seek for salvation, through repentance toward God and faith toward our Lord Jesus Christ, who has declared that all manner of sin and blasphemy shall be forgiven unto men, except blasphemy against the Holy Ghost. There was a sense of the love of our Heavenly Father accompanying the invitation to repent, return unto him and live; and access was granted in prayer. I had some conversation with a man who once ran away from the settlement, and who, with some others, joined one of the parties which got to Port Davey; he said two of the company died from fatigue and hunger; two others were taken so ill as to be unable to proceed, and he remained ten weeks with them, and procured for them and himself a scanty supply of perriwinkles and muscles. Sometimes when the weather was rough they were unable to obtain these, and they became so weak, that when at length a vessel put in and took them, they could scarcely crawl on their hands and knees. After paying a similar visit to three men on Philips Island, one of whom is a little deranged, we returned to the settlement, to prepare for re-embarking on board the Tamur. We got our luggage on board in the afternoon, and went on shore to attend the meeting in the evening. The most thoughtful of the prisoners composed the principal part of the congregation. After cautioning them against doing any thing they were warned against in their own consciences, though they might observe others, whom they esteemed better than themselves do the same, whose convictions, condemnations and repentances they could not see, though they might their transgressions; and after exhorting them to look upon the Lord Jesus alone as the perfect example, and adding much other counsel, we took leave of them, and proceeded in calling upon and taking leave of the officers of the settlement, whose great hospitality and liberality to us has left upon our minds a feeling of gratitude and regard, not soon to be effaced. On the present occasion they furnished us with every thing we could desire for our comfort on the voyage, as well as with a number of such curiosities as the neighbourhood produces, and though they have chiefly to subsist on salted provisions, my kind host would not be dissuaded from sending us half of one of his sheep, and some live fowls, as well as killed ones. We reached the Tamur late, expecting to see the Commandant and J. A. Manton again in the morning. J. Woolrobe, the Deputy Assistant Commissariat-General, whose son Hermes Frederic, is our fellow-passenger for Hobarton, accompanied us on board. There are also on board 14 prisoners,

6 soldiers, 2 of the wives, and 5 children of soldiers. The prisoners are either such as have served out the time of their sentence, or nearly so, or have had the time of their sentence here shortened on account of improvement of character. Three of them are of the number who composed W. Schofield's select band, being persons awakened to righteousness.

Our friends visited the schools at Macquarie Harbour, distributed many tracts, and had frequent interviews with the prisoners on religious subjects: they united with them in worship on first-days, when the language of supplication was at times offered, and a word of exhortation addressed to them, to be reconciled unto God, and to seek him through the Lord Jesus Christ. They left this settlement to return to Hobarton the 21st of 6th month, but were detained some time at the pilot's station, the weather not admitting of their crossing the bar. Here they were kindly cared for, and had some satisfactory religious opportunities. They felt thankful for the delay rough weather had occasioned, believing it was an answer to prayer, that if the Lord had work for them among these men, thus remotely situated, he would so overrule events as to make way for it. In alluding to the tracts put into circulation here by William Schofield, J. B. says, "Two of the men have mentioned the 'Memoir of Richard Jordan,' and one, 'Colley on Silent Waiting,' as having been particularly instructive to them." In their daily religious opportunities with the crew of the vessel, and the reformed prisoners returning to Hobarton, our friends were comforted by seeing an increasing attention to the things that belong to salvation, and one of the latter, at times, pleaded with his fellow-prisoners on the necessity of preparing for the awful day of the Lord.

The 8th of 7th month J. B. says, "In our religious opportunity, this morning, I was sensible of great emptiness and weakness, and felt strongly the incapacity of man to do any thing in his own strength to the glory of God. After a time I was strengthened to labour with those assembled, and poured out also a few petitions for them at the holy footstool. Before we arose from our knees, the young man mentioned above continued the language of supplication, and one of his fellow-prisoners pronounced a hearty amen to his prayer."

The 9th of 7th month they crossed the Bar, and on the 14th were favoured to reach Hobarton in safety. The kind greetings of their friends, who had become anxious about them, were very cordial. In the course of a few days, they presented a report of their visit to Macquarie Harbour to the Lieutenant Governor, who appeared much pleased with it.

23rd. One of the young men who came from Macquarie Harbour in the Tamur, spent a little time with us. We had further

conversation with him on the state of the prisoners on board the hulks, where he spent some months before being sent to Bermuda: he was in a state of mind at that time more liable to be influenced by those around him than he is at present, having since he was sent to Macquarie Harbour come under the influence of the gospel principle; he is now prepared to look back upon his past life, and to form a judgment of the effect of circumstances upon him. He says that the hulks are places of deplorable corruption, that the prisoners are often in such a state of suffering one from another, as no person can conceive unless they witnessed it; that so many are crowded together, as to render escape from contamination almost impossible, and to present formidable obstacles to reformation. There can be no doubt but that the decided reformation of many of the prisoners at Macquarie Harbour has been promoted by the arrangement adopted there, in allowing the minister, with the sanction of the Commandant, to remove such prisoners in whom he saw satisfactory signs of reformation, to the room used for the adult-school. In this room they spent their time when their work was done: in it they slept, here they could read and encourage one another to be steadfast, and to bear patiently the revilings of those who remained dead in trespasses and sins. The other prisoners were only allowed to enter this room to attend the adult-school, or the congregation for worship, which assembled in it twice in the week, or to speak to its inmates. The young man says, they find greatly the want of this privilege in the Penitentiary in Hobarton, where they are lodged until they can be disposed of in other service. One of them has already been taken into the employment of the person for robbing whom he was originally sent to Port Macquarie, and whose Christian deportment at the time made a deep impression upon the robber.

26th. We spent most of the day in writing, the Lieutenant-Governor having some time since expressed a wish to be informed of the plan of keeping registers pursued by our Society. I have drawn him out a statement from the extracts from the Minutes of the Yearly Meeting, and my own recollection. The subject is intimately connected with that of religious liberty, as regards the forms of baptism, marriage and burial.

29th. First-day. Our meeting this morning was a season of comfort and renewal of strength. In the afternoon several persons came and remained with us during our meeting. They were of the Wesleyan denomination, amongst whom we find much piety. We had a precious uniting season. The company amounted to eight besides ourselves, which is the largest that we have ever met according to the practice of Friends, since we left England. We spent the evening at Government-house, where we are now so little of strangers, as not to interrupt the ordinary proceedings of the family. The Lieutenant-Governor was much occupied in

hearing his children repeat passages of Scripture, and hymns committed to memory during the past week. It was extremely pleasing to see a man in his station so occupied. I was requested to read the tenth chapter of John to the family collectively, including the servants. On returning to our lodgings we again had a favoured season in reading the Scriptures and in prayer. Great is the claim upon us to bless and to magnify the name of the Lord for his multiplied mercies.

31st. We took tea with E. Lovell, a local preacher among the Methodists; he is from Yorkshire, as is also his wife. At their house we met some other persons of the same persuasion: conversation turned upon religious topics, in a spirit of Christian-fellowship and love, with a desire to be instructed. Before our repast I was requested to give thanks, as I have been at several other times, since we left England: on my explaining the views of our Society on this subject, another was invited to do it; this being looked upon as a mark of Christian courtesy to a stranger minister, I could not but receive it as such. We have often noticed a feeling of the influence of the Holy Spirit, when thanks have been thus given, yet when present where the attention of the company has been individually turned to the Lord, in a short period of silence, in order to feel thankful, and to acknowledge it in the secret of the heart, we have been decidedly of the sentiment that a greater measure of the baptizing power of the Holy Spirit was witnessed.

8th mo. 2nd. In the afternoon John Leach called upon us: while we were conversing with him, a young man came in who was a prisoner at Macquarie Harbour, and was at one time whilst there a hopeful character in a religious point of view, but fell away. He now seems very sensible of his loss, and desirous of being restored to the peace he before enjoyed; he says that the sense of the awfulness of being called from this state of existence in an unprepared condition, is often such as to throw him into a profuse perspiration as he meditates upon it. J. Leach joined us in recommending him to seek pardon and help to resist temptation, through Christ, and in assuring him that the help of the Holy Spirit would be granted him, if he sought it diligently by prayer in the name of Jesus. The spirit of supplication was sensibly poured upon us, and I proposed that we should dwell under it, in the hope that we might be permitted vocally to intercede for one another, as well as to exercise the heart in prayer, in retirement before the Lord, as we had been counselling the young man to be diligent in doing, from day to day. After a short pause, I gave utterance to the petitions of my soul on behalf of the poor backslider. When I ceased, he prayed for the continuance of Divine mercy and forbearance, and for pardon in the name of Jesus, and for his sake, and for a blessing upon his poor father and mother,

from whom his sins had separated him. J. L. prolonged the language of supplication on his account, and on behalf of us all. It was a time to be remembered with thanksgiving.

Upon another occasion, meeting with a youth who had thoughts of entering the artillery, J. B. took some pains to turn him from his intention, and to point out to him the inconsistency of war with Christianity and reason. He remarks: "Nothing seems to me more clear, than that if we 'do to others as we would they should do to us,' we cannot fight; and if we love our neighbour as ourselves, we cannot make war upon him; and if the keeping of the commandments of Jesus be a proof of our love to him, it is impossible to make war, and love him, for this evil is as much opposed to his commandment, 'If thine enemy hunger, feed him, and if he thirst, give him drink,' as darkness is to light: and it is a vain attempt to elude the force of this injunction, by saying, it applies to persons, and not to nations; it is making the commandment of none effect by the tradition of men."

8th mo. 6th. On their way to the Factory, (as the Penitentiary for females is generally called,) our friends met with two of the pensioners who came out in the Science, at work: from them they learned that one of their companions died a few days ago in the hospital. He was brought under powerful convictions for sin on the passage thither; they felt much hope respecting him, for he appeared to have found a measure of peace through faith in Christ, and to be seeking help from God in a humble frame of mind: at that time he abstained from drunkenness, but they could not prevail on him to give up taking his ration of spirits: and when he came on shore he continued to associate with his old shipmates, soon took again to drinking, and aggravated a dropsical affection, with which he had before been afflicted. Nothing could be learned respecting him to afford the least ground of hope in his death: he kept the avenues of Satan open, by daily taking a small quantity of spirits, under the idea that it did him good: through this he fell; how dangerous it is to tamper with temptation! When conversing with an occupier of land on the island, he told J. B. there was one thing that did all the mischief in that colony, it was strong drink, this he said it was that occasioned his going there, and this it was that had brought him into all the mischief he had got into since he went there.

7th. In the afternoon we had a religious opportunity with the women at the Penitentiary for females; a degree of solemnity attended our meeting with them, in which we endeavoured, according to the ability afforded us, to set forth the love of God, in sending his Son into the world to save sinners. We urged the necessity of attention to the monitions of the Holy Spirit, warning against sin and convincing of it, leading to repentance and to faith in Christ, as the propitiation for our sins, and our advocate with

the Father. The invitation to return to the Lord and live, was extended to them, and the necessity for watchfulness and prayer for preservation from temptation, was strongly urged, particularly as it regards the taking of ardent spirits; the snare by which most of these poor women fall time after time.

On the 9th, our friends attended with much interest a meeting of the committee of the Temperance Society, at which it was agreed to adopt and print a tract calculated to throw light upon the delusion of spirit-drinking, and to demonstrate this practice as the impediment to all moral and religious good.

15th. We set out for Clarence Plains, crossing the ferry from the jetty at Hobarton to Kangaroo Point, a distance of about three miles. A few miles further is the house rented by John Halls, whose wife was our fellow-passenger on board the *Science*. He is a Government Surveyor, and the survey of this neighbourhood being finished, they are about to move to Sorrel Town. We have become their guests for a few nights.

17th. R. Mather called upon us in the afternoon, and invited us to go to his house to-morrow: where he offered to call the neighbouring settlers together on First-day. This kind invitation we thankfully accepted. An assigned servant of Robert Holmes, the owner of the premises occupied by J. Halls, was grievously intoxicated this evening, and very boisterous. I endeavoured successfully to calm him, by conversing gently with him, and at length persuaded him to go to bed. He slept in the room with J. Halls's men; we read to them there in the evening, as we had done in the evening before, and he was then fast asleep. The poor intoxicated man had not altogether forgotten the impression made upon his mind the evening before, and it gave me some place with him when he seemed unmanageable to others.

18th. This morning we left our friends John and Frances Halls, who were setting out for Lovell Town, and proceeded on our way to Muddy Plains. We were able to cross over the sand opposite Robert Mather's, which saved us a considerable distance. He kindly sent notice to the neighbouring settlers of our wish to have a meeting with them to-morrow. In the afternoon we walked with him to the house of a pensioner, named German, who had been a marine; he was formerly addicted to the use of spirits, till, like many others in this country, he would bring the rum home in a bucket, and drink it neat out of a panican; but since he married he has adopted better habits. Both himself and his wife are sober and industrious people, and are prospering in temporal things, while they do not forget the importance of spiritual things. A well-worn Bible was laid upon the table, and the woman told us, that as she became unable to see to do needle-work



by candle-light, she spent much of her evenings in reading this precious book to her family. Their house is built of bricks, and is remarkably clean; their two children are very tidy, and their garden thriving and clear of weeds. It is quite cheering to see things in such a state. The hills of this neighbourhood abound with blue-gum, peppermint, and the oak. The oak and swamp-oak, or light wood, abound in the low grounds.

19th. This morning about twenty-five persons assembled with us in a building on Robert Mather's premises, detached from his dwelling-house. I had an open time with them in preaching the Gospel, and warning them against habitual sins. Drunkenness and swearing were particularly adverted to, as publicly dishonouring God and serving the devil: other sins were also pointed out, and their hurtfulness to men's own souls, and to their neighbours; and the ground of all sin was shown to be the corruption of human nature, indulged in serving the devil. Part of the congregation were prisoners. Reading the Holy Scriptures, and the use of other means of edification were recommended. At the close of the meeting Robert Mather invited the people to meet with him every Sabbath for worship, when, if no minister should be with them, he would read the Holy Scriptures and a sermon, and engage with them in singing and prayer: he also offered to open a Sabbath-school, in which himself and his children would act as teachers, either to children or adults. Mary German, who with her husband and daughter were present, expressed her regret at the prevailing ignorance, and proposed opening a day-school also, if she could get a sufficient attendance. We felt a hope that this day may prove the commencement of a better state of things than has existed here. Drunkenness and ignorance have prevailed lamentably; the wife of a person who keeps a "sly grog shop," as it is termed, was present; and her husband was present in the evening, when we had a religious opportunity in Robert Mather's kitchen with his family and a few others; this man, as well as some others, were affected to tears when life and death were set before them. Silence ensued, which was followed by solemn prayer. Finally I took leave of the company, pressing upon them the necessity of a daily recollection of eternity, and of the state of their own souls in connexion with it. R. M. keeps up worship daily, and twice on the Sabbath with his own servants, ten in number, and such other persons as would join them, but hitherto the Germans have been the only persons that have united with them: Robert Mather's wife, who was a very pious woman, the daughter of Joseph Benson, has been deceased about a year.

20th. Accompanied by Robert Mather, we set out this morning to visit the settlers on Muddy Plains. We called at several of their houses, and spoke to them on the importance of attending

to their spiritual concerns, and distributed some tracts among them, for which they appeared grateful. After dinner Robert Mather returned home, and G. W. W. and myself crossed the bay to the extremity of South Arm, having accepted an invitation from W. Gelligrand to pay a visit to his establishment. The land in tillage, which is not a large quantity, is well managed, and looks like an English farm. Where attention is paid to the culture of the ground, the produce is good, and the quantity of the wheat of this island excellent, weighing, we have been told, from 64 to 66lbs. to the bushel. The grass on South Arm is thin. W. G. is an intelligent man, of liberal principles: his views respecting religious institutions and establishments are much in accordance with those of our Society. We were pleased to find that he was in the practice of reading the Scriptures daily in his family, and of assembling his household on the Sabbath, including his assigned servants, five in number. On these occasions he reads the Scriptures, and addresses his congregation. He pays more attention to the state of his assigned servants than most persons. Their hut is well built and comfortable: he is enlarging it, in order that each may have a separate crib to sleep upon. He clothes them in such a way as not to mark them as prisoners, and takes care that they have a better suit for the Sabbath. These attentions to their religious and moral state, and to their comfort, attach them to him, and raise them to a tone of feeling well calculated to promote their reformation.

23rd. After breakfast, we parted with our kind friends the Mathers, and proceeded by Frederick Henry Bay and Single Hill, reached the house of a settler named Romney, where we were hospitably entertained at dinner, and afterwards went to Major de Gillern's, where we had received a kind invitation to take up our quarters.

24th. The night was very stormy, the snow nearly three inches thick in the morning, but in spite of it we set out from Glen Ayr, and proceeded through the bush about two miles and a half to Richmond. The snow among trees in full foliage has a very novel appearance. All the trees of this island are evergreens. The gaol at Richmond is at present used as a day and sleeping room for a chain-gang, working on the roads, but this is considered only temporary. The prisoners, (now five in number) and the chain-gang, consisting of twenty-five persons, are under the superintendance of Lieutenant Barrow, the chief constable; a man of some religious feeling. The court-house is used as a place of worship on First-day. James Norman, the Episcopalian chaplain, resident at Sorell Town, eight miles distant, preaches in it in the morning of one Sabbath, and in the afternoon of the next alternately, and the Wesleyans are allowed the use of it in the evening. Next First-day being the one that J. Norman will occupy it in the

morning, W. T. Parramore, the police-magistrate, readily consented to our having a meeting in it in the afternoon, and offered to send a constable round the neighbourhood to give notice, which kindness we gladly accepted. Richmond is situated near the junction of the Coal River, with an estuary called Sweet Water, connected with Pitt Water, and the head of Frederick Henry Bay. We returned to Glen Ayr by five o'clock, and spent the evening in conversation upon religious topics, and other subjects of interest.

25th. After dinner we returned to Richmond, and called on J. T. Butcher, who resides about half a mile from the town. His wife is sister to William Birchell, the African traveller. She has five daughters and two sons. They are an interesting family, and piously inclined; they were among the number who were pillaged by one of the desperate gangs of bush-rangers, that a few years ago infested this colony, but who have been so completely extirpated, that the inhabitants live in such security, as often to be without fastenings to the doors or windows. Though this colony may be regarded as one great prison, and the free settlers who have assigned servants as prison-keepers, the discipline is such as to enable persons to live more securely among those who have been guilty of all manner of crime at home, than they could do in most places among the general population of England.

26th. First-day. At ten o'clock accompanied by Lieutenant Barrow, we went to the gaol, which not affording opportunity for a religious interview with the prisoners in the building, we had them mustered in the yard. G. W. Walker read a portion of Scripture to them, after which I addressed them on the offers of salvation by Christ, the condemnation of those who neglect to accept these offers, the happiness of heaven, the misery of hell, &c.; after which I was engaged in prayer with them. When we left the gaol, we found that J. Norman was employed in worship with the people assembled in the court-house: we therefore walked to our inn, and spent a little time in quiet retirement. After the congregation left the court-house, we went thither, and fixed with J. Norman respecting our visit to Sorell Town. At half-past two the people again assembled, to the number of about seventy, and we held a meeting with them after the manner of Friends. I did not feel it my place to express much in this meeting, either in testimony or prayer, but was well satisfied in having appointed it, though to my own mind it was rather a low time. After meeting we went home with J. H. Butcher and family, and spent an agreeable evening with them, I hope to edification. The day was rather an inclement one, and no Wesleyan minister arriving, no meeting was held in the evening. Surely if people were directed to wait more singly on the Lord, to have their expectation from

Him alone, they would not omit assembling for worship, because no minister was present. It is a hurtful thing to lean upon man in that which is a duty to God, and ought to be performed in spirit and in truth.

28th. At twelve o'clock a meeting for the establishment of a Richmond Branch Temperance Society was held, and one was formed accordingly, in which two magistrates, viz. W. T. Parramore, and J. H. Butcher were members, with some other persons of respectability; W. T. Barramore was appointed secretary. The meeting was but a small one, its establishment was nevertheless attended with much interest, and some important members were added.

29th. J. Backhouse and G. W. Walker proceeded to Sorrell Town, accompanied by a field police-constable to direct them. "On conversing with him," J. B. says, "and remarking to him the great number of prisoners we met with from Birmingham, he informed us that many of them were such who had contracted bad habits by beginning with drinking; that the practice of paying people at public-houses, and of paying one man the wages of several, which occasioned them to go to the public-house to divide the money, were often the foundation of these drunken habits. This man had been a button-burnisher in Birmingham.

"The houses and cottages in Sorrell Town are upwards of fifty in number, most of them built of wood, and weather-boarded. The parsonage-house, in which we are the guests of James Norman, a Colonial Chaplain, is of stone, and plastered, having a viranda in front. There is a well-built Episcopal place of worship, capable of containing about five hundred people: it is of stone, and has a wooden cupola at the west end of the roof. There is a good Government School-house, of stone, and also a small gaol or watch-house. In the course of our walk, I noticed a species of hovea, in flower. The number of rosella parroquets, and other birds of the same tribe, exhibiting their brilliant plumage in the clear sunshine of this land, is very striking to the eye of an Englishman.

30th. This morning, accompanied by J. Norman, we called at most of the houses in Sorrell Town, to invite the inhabitants to a meeting for the establishment of a Branch Temperance Society, at one o'clock to-day, and to a meeting for worship at six to-morrow evening, at the Government School-house; we distributed some tracts in the course of our walk. At one o'clock several persons assembled, to whom the principles of the Temperance Society were explained. A Sorrell Branch Temperance Society was formed, of which J. Norman was appointed Secretary; this is said to have been the first meeting of a philanthropic subject ever held in the place. There are about forty-five children in the

Government-school here. At this season of the year, when the roads are excessively miry, the attendance seldom exceeds thirty. The inhabitants of this neighbourhood are noted for their indifference to religious subjects. The country about Sorell Town is remarkably fertile, and well cultivated, and the views are very beautiful. The ground has been known to produce sixteen crops of wheat in succession, without more than one ploughing, and many of them self-sown, and without ploughing. Our friends J. and F. Halls are now settled here, and find it much more comfortable than Clarence Plains.

This has been like a summer's day in England. Flowers begin to enamel the ground; one of the orchis tribe, with two elegant bright blossoms, expanded on the verge of J. Norman's garden.

31st. We walked to the lower settlement on Pitt Water, a distance of four miles, to visit James Gordon, who is a native of Middleton Tyas in Yorkshire; his wife is a native of Sydney. We returned to Sorell Town in the evening, and had a meeting for worship with about thirty persons in the Government School-house. It was to me a heavy opportunity: I felt much discouraged at the sense of deadness which prevailed over my mind through much of the meeting; strength was however afforded me to labour in it, and to engage in prayer; after which there seemed to be a more encouraging feeling of the overshadowing of the Holy Spirit; and I had reason, from conversing with a prisoner after meeting, to believe some conviction was wrought. J. H. Butcher of Richmond kindly continues with us. When he came out to this colony, he brought a variety of fruit-trees, packed and stowed at the bottom of the ship's hold; the ribstone-pippin, French-pippin, and the golden Harvey apples survived the voyage, and also a few others.

9th mo. 1st. Accompanied by J. H. Butcher we called upon a number of the settlers in the vicinity of Sorell Town, and invited them to a meeting, to be held in the school-room at two o'clock to-morrow afternoon; we left a number of tracts among them, and conversed with many of them on the subject of Temperance Societies, and on their religious state. Several of those we called upon, were either such as were born in Norfolk Island, or in this colony; and as is the case in numerous instances, were of less intemperate habits than those who came originally from Europe. By the day of the week, it is a year since we sailed from the London Dock. The time appears to have gone very rapidly, though we have passed through a great variety of scenes. On the 5th instant it will be a year since we saw the face of a Friend, but I believe we do not feel the less attached to the society on that account. The remembrance of the last meeting that we were at with our fellow-professors, (which was at Rochester,) is still fresh in our recollection. And the Comforter, who so powerfully

affected our minds on that occasion, is still, through the mercy of God in Christ, present with us, to bless and to keep us : so that from season to season, we can say, " Return unto thy rest, O my soul : for the Lord hath dealt bountifully with thee."

2nd. At two o'clock this afternoon, we went to the school-room, where about seventy persons met us, with whom I had an opportunity of labouring, under a greater measure of the feeling of the Holy Spirit's influence than on the former occasion ; (the 31st ult. ;) there was also a greater degree of this solemnizing feeling in the time of silence. For this, and all our other mercies, may we give God hearty thanks, in the name of his beloved Son.

3rd. We parted with J. Norman under feelings of Christian regard, and with earnest desires that his labours, public and private, may prove a blessing to the neighbourhood. We had a rough passage over the Buff Terry, but were favoured to land in safety. We walked about nine miles to Kangaroo Point: the chief part of the way is through the bush, which is now becoming very gay with the flowers of the silver wattle, &c. We fell in with a large boat in Kangaroo Bay, and had a good passage to Hobarton.

11th. We called upon the Lieutenant-Governor, to apply for a passage to Flinders Island, on board the Charlotte cutter. This he readily granted us, and also signified his approbation of our visiting the road-party at Kangaroo Point, next First-day, and other parties of prisoners in the colony.

12th. We dined with George Yeoland, (the Assistant Commissariat-General,) and at his house met Captain Jacob and Charles Price, the Independent minister, who, with his wife, came out in the Princess Royal from England, with free females. We felt much brotherly feeling toward C. Price, who has come to this land with a view of promoting the salvation of his fellow-men. We spent a pleasant and instructive evening. George Yeoland related many interesting particulars relative to his success in circulating the Italian Scriptures in Sicily and Malta during the time he was stationed there, and Captain Jacob gave us some information of the progress of the circulation of the Scriptures in the British army, and the opposition it met with, &c.

13th. Having received a kind note from T. Bannister, the private Secretary of the Lieutenant-Governor, intimating that the Lieutenant-Governor had caused our application for a religious interview with the road-party at Kangaroo Point to be made known to Robert Knopwood, the Chaplain of the district, and the oldest Chaplain in the colony, with a request that he would for-

ward our views to the best of his power, we crossed the Derwent, to call upon him, but finding he was in Hobarton, we returned, leaving a message that we would call again to-morrow.

We crossed to Kangaroo point by the steam-packet recently established : on landing, we found William Jemmot, the chief constable, and arranged with him respecting a meeting with the road-party and others, to be held at ten o'clock next First-day. W. Jemmot was very polite, and offered to forward our views to the best of his ability. We then walked to the house of R. Knopwood, who received us very complaisantly, but would not consent to our having a meeting in the Government School-house, alleging that he was forbidden by the Archdeacon. We did not press the subject, but informed him that we did not wish him to act contrary to his own mind in it, as we had the offer of another place from Samuel R. Dawson, a neighbouring magistrate. We presented R. Knopwood with "Turford's Grounds of a Holy Life" and a few tracts, and proceeded to call on Samuel R. Dawson. We walked with him to the school-house on his premises, occupied by a person of good education, named Edward Hobson, who keeps a day-school and attends private pupils ; he offered also to forward our wishes, and to circulate notice in the neighbourhood. We fixed on three o'clock for a meeting here, on First-day afternoon. It is about four miles from the place at which we intend to have one in the morning. We then proceeded to call on some of the inhabitants of Clarence Plains, to invite them to the meeting, and to distribute some tracts. In the course of our walk, I fell in with the man, noticed as intoxicated on the 17th ult. He seemed grateful for the attention I paid him at the time, and had read the tracts I subsequently gave him, and had lent them to a neighbour, who appeared to have been much interested by them ; with whom we also had an interview. We returned to Hobarton to lodge.

15th. We crossed the Derwent to Kangaroo Point, and spent the day in circulating tracts, and giving notice of the meeting we intend holding to-morrow, at Robley's barn, not quite two miles north of Kangaroo Point ; R. Knopwood performs religious service in it at this time of the year, in fine weather, on the afternoons of the sabbath ; and he kindly, at the request of the Lieutenant-Governor, ordered the prisoners to be mustered in it to-morrow morning, to afford us a religious opportunity with them.

16th. We again crossed the Ferry at Kangaroo Point, and proceeded to Robley's barn, where the prisoners and a few free persons assembled. The place was made very clean, and most of the prisoners looked clean also. The whole congregation amounted to about forty persons. After dinner we walked to Edward Hobson's school-house, Clarence Plains. About fifty persons assembled, among them were S. R. Dawson, and his wife and family, and a few other free persons, two of whom had been at our meeting in

the morning, several young persons of both sexes, and a number of very decently dressed prisoners. The man noticed on the 17th of 8th month, and 14th of ninth month was an attentive bearer. We returned to Hobarton to tea. In both the meetings to-day, I was favoured in the time of silence, to feel much of the solemnizing influence of the Holy Spirit, a blessing which, with every other, I feel myself utterly unworthy: but for which I desire to give God hearty thanks in the name of Jesus.

18th. After breakfast we called on Thomas Squire, a native of Hertfordshire. We furnished him with a few Yearly Meeting's Epistles, "Bates's Doctrines of Friends, and Gurney on the Sabbath." In proceeding to call upon a few persons, who we understood were attached to Friends, we fell in with J. G Jennings, a person who gives much attention to subjects connected with the welfare of the human family, and accompanied him to the Infant-school, which was opened on the first of this month. There are already about seventy children on the list, the attendance is about fifty, and the state of the school is such, as to hold out an encouraging prospect of success. We furnished P. Deane, a bookseller here, with a few children's books. A supply of children's books, well selected, would be a great blessing to the colony, and in any moderate quantity would find a market. We visited a man of the name of Walton, who has two brothers in the colony, who attended the meetings of Friends at Berkhamstead, previous to their coming to Van Dieman's Land. The road to the upper saw mills (where he resides) presents a beautiful variety of different shrubs. The acacia tribe prevail in many places, and vary in size, from humble shrubs to small trees. About ten species are now in flower.

22nd. In the evening I called upon John Walton; he informed me that he was convinced of the principles of Friends, at a meeting held by William Forster, some years ago: he makes the appearance of a Friend, and bears a good character.

23rd. First day. At our meeting this morning we had the company of Thomas Squire, John Walton, Richard Edwards, William Lydia, and Richard Shoebridge, William Rayner and his married daughter, and son-in-law, two younger sons and four unmarried daughters, and the prisoner-servant of T. Crouch.

On the 22nd, W Bedford favoured us with the perusal of a letter from G. A. Robinson, dated from Hunter's Islands, in Bass's Straits, giving an account of his proceedings, in endeavouring to prevail upon the aborigines, to place themselves under the protection of the Government, upon Flinder's Island. He had fallen in with one tribe at West Point, twenty of whom had joined him. Five others had joined him near the Arthur River, with the con-



currence of their chief. These were all at a depôt on one of Hunter's Islands, under the charge of a person named Cottrell, whilst Robinson prosecuted a journey further into the interior. Robinson is often attended only by a party of the aborigines, he carries no arms, and acts entirely upon the plan of showing he feels confidence in the people he is endeavouring to conciliate. He says, his sable adherents invariably evince the greatest fear at approaching any of the native tribes. On one occasion a circumstance occurred from this cause that had nearly cost him his life. His attendants apprehending that the strange natives would spear them, watched their opportunity, whilst he was in conference with a tribe, and took away their spears. On observing this, the chief, a stout, able, and intelligent man, reached forward, and aided by his people, proceeded to wrest them away. At this time there were but three men among the aborigines with G. A. Robinson. Each party, still grasping the spears, appeared under the greatest excitement, imagining, no doubt, that their existence depended upon the offensive missiles. Robinson plainly saw that fatal consequences would ensue, unless prompt and decisive measures were had recourse to on his part; for if an attack had been made upon himself and his people, it would have cost them their lives, as they had not the slightest means of defence: on the contrary, had the natives absconded, the dense forest that surrounded them would have afforded them secure retreat, and all further attempts to conciliate them would have been rendered abortive. Robinson therefore reached forward, forced away his aborigines, and gave up the spears to the strangers; then ordering off his people, he remained alone in the conference. This conduct had its desired effect, confidence was restored, and the Chief agreed that five of his men should accompany Robinson, who parted with this warrior with the best possible understanding. Robinson states, that after having tried their prowess in settling some points among themselves, it was the intention of the tribes on the western side of the island, to have united, to redress the wrongs done to their countrymen by the white people. This, it is to be hoped, will now be prevented, and a good understanding cultivated between them and the colonists.

25th. This morning, after breakfast, we had our luggage sent to the Charlotte Government-cutter; before I came on board, I called at the Government-house, for a dispatch for Ensign W. J. Darling: the Lieutenant-Governor commissioned me with some messages to him, and expressed an earnest wish, that in the formation of the settlement at Spencer's Gulf, advantage should be taken of the painful experience of this colony, of the impolicy of acting unjustly towards the aborigines.

On coming to anchor at the penal settlement of Port Arthur, J. Backhouse observes: "It is of a similar character to that of Macquarie Harbour; but it having been established only two years,

and the establishment at Maria Island but recently transferred to Port Arthur, it is not so completely organized: the number of prisoners is two hundred and fifty. Two effective measures of indulgence have been adopted at Port Arthur, which, while they prove the more extensive influence of hope and reward over the human mind than of fear, do not abate the hard labour to which the prisoners are sentenced; the one is allowing to each person a piece of ground, a few yards square, for a garden. In these gardens the prisoners occupy much of that leisure, which, would otherwise be spent unprofitably. The fences are slight palings; and since the prisoners have had the opportunity of rearing themselves vegetables, the scurvy has greatly diminished among them. The other indulgence is the grant of a small supply of tea and sugar, to those of good conduct. There are about eighty who have this privilege, and so powerful is its effect, that no one has yet forfeited it through misconduct."

28th. Early this morning we weighed anchor, and after making several tacks, rounded the promontory of Cape Pillar, and Tasman's Island. These are of lofty columnar basalt.

30th. This being First-day, we had reading on deck soon after breakfast, and I addressed the company, among whom there is little appearance of religion, but many proofs of the want of it; they are however very civil to us. One of the number is a man named Henry Russel, who has a ticket of leave. He was educated in the school on the British and Foreign School system, at Norwich: he has been transported about ten years, and has much knowledge of the coast, having been in the service of Government as a seaman for some years; he has a brother, Benjamin Russel, at Port Arthur, who was sent to Macquarie Harbour for absconding from his service, and whilst there is said to have become a changed character; he was sent from thence with some others to manage a boat or small vessel on her way to Hobarton, from which place he was removed to Port Arthur, to finish his colonial sentence: he continues to bear a good character. Henry Russel tells me, that he has never met with any other of his school-fellows in this colony. The advantages that these two men obtained by education in the Norwich Lancasterian school, have not been lost. They, as well as some others, retain a sense of the kindness they met with from J. J. Gurney and many other Friends, particularly from Peter Bedford and E. Fry. This influence of Christian kindness often gives us greater access to individuals, and there is no saying what the result may be: here it has reached the uttermost parts of the earth, and there is reason to believe it will be found in heaven."

After a perilous voyage from adverse winds and calms off a rocky coast, when the vessel was in danger of drifting against the rocks, our friends came to anchor in Horseshoe Bay, under the

east shore of Preservation Island, on the 7th of 10th month; and J. Backhouse writes: "We have much cause to be thankful for the extension of that good and merciful providence over us, by which we have been brought in safety to a good anchorage, under this appropriately named Island of Preservation. For so far as appearances go to short-sighted mortals, we seem to have encountered more dangers in this short passage than we did in the whole of our voyage from England. If I may so speak, the greatest dangers at sea appear to be from the land! and our jeopardy has been more from calms than from storms.

This and the surrounding islands are much frequented by sealers, who are often connected with the female aborigines. There are a great number of mutton-birds here, the feathers of which form a considerable source of traffic, and the flesh is much used for food. These birds are of the petrel tribe, and are of a sooty black, as large as the English ring-dove. They deposit their eggs in burrows in the ground, and each hole is occupied by a separate pair, in which the female lays a single egg, somewhat larger than that of a duck, and equal in flavour to the egg of the common fowl. They do not remain on the island the whole of the year, but resort to it at different periods. The settlement of the aborigines under the charge of Government, was first placed upon Swan Island, but no game being upon it, and the situation proving unsuitable, it was removed to Guncarriage Island: this was also destitute of game, and ultimately the aborigines were removed to Flinder's Island, often called Great Island."

10th mo. 9th. Though the wind continued to blow from the N. W. the captain determined, with the assistance of an old sealer as pilot, to beat towards Flinder's Island, having learned that the settlement there was short of provisions. We came safely to anchor under Green Island, the nearest safe place to the settlement for a vessel. When we landed, W. J. Darling welcomed us heartily to Flinder's Island, and to the accommodation of his hut, for which he apologized; but the cordiality with which we were received made up for all the defects of the place. A large group of the aborigines were waiting on the beach, on the bank of which they were sitting; at first they appeared to take no notice of us, but on W. J. Darling's requesting them, they rose up, and on our being introduced to them, they shook hands with us very affably; their appearance was lively and kind, and they seemed in good health. They set up shouts of joy, when informed of the arrival of plenty of beef, pork, biscuit, flour, &c. The settlement consists of an oblong area, within which are a number of huts, about twelve feet square, for the officers, stores, &c. The hut occupied by the Commandant is twenty feet by ten feet, and has a window of four panes of glass on each side of the door; it is the only one on the premises with glass windows. There are at the other end of the area three large huts for the aborigines, and a rude erection of boughs, used in

summer as a chapel. We visited the aborigines in their dwellings, which are in the form of roofs placed upon the ground. Most of them were sitting on the ground round their fires, with their dogs, roasting mutton-birds and wallabies; the latter are animals of the Kangaroo tribe. The people used many expressions of pleasure; some in their own language, others in English, which a few of them can speak tolerably; two or three of them can speak a little French, having been taken by a whaling vessel to the Isle of France. They keep their articles of tin very clean of their own accord: they have left off some of their native habits, and now wear clothing, except at their dances, when the men strip it all off. The women, however, have been persuaded to keep theirs on when they join in these amusements, which they practise after sunset two or three times a week. The good temper with which the aborigines conduct their diversions is very striking, as is also their agility. The women at the settlement on Flinder's Island now keep to the men who are acknowledged as their husbands: formerly they were not particular in this respect; the men also who have wives are faithful to them. The only recognition of marriage among them has been an understanding betwixt the parties, and the Commandant and Surgeon. The women are generally kind and attentive to their children.

10th. At breakfast several of the aborigines came in, as they have done at other times: when any thing was offered, they accepted it with pleasure; they do not attempt to take any thing without leave. They walk into W. J. Darling's hut, and stand or sit down just at pleasure; in all this they observe a remarkable degree of decorum. It is exceedingly gratifying to see them so comfortable, cheerful, and tractable. They have been led by degrees, to take care of the things entrusted to them, and to be useful. They do not exhibit the degradation which has been attributed to them either in physical or intellectual power. If they are going off the premises, they inform the Commandant; this practice they have adopted of their own accord. The paternal kind of interest which W. J. Darling, though a very young man, takes in these people, is striking, and highly gratifying.

12th. Our friends accompanied by the Commandant and several other persons, set out to visit the new settlement, hitherto known by the name of Pea-Jacket Point, a distance of about fifteen miles from the Lagoons. "As it regards the advancement of civilization among the native tribes, no doubt can exist," J. B. says, "of the superiority of this site over that at present occupied, except it be with regard to a supply of fresh water, and to anchorage near it, and both these difficulties appear capable of being surmounted. If civilization go forward among the black natives, they must be removed to a place where the separate families may have separate huts.

13th. After breakfasting and viewing the place, deeply interesting as being the probable future residence of the native tribes of Van Dieman's Land, we set out to return. We reached the settlement again about six in the evening, well pleased with our excursion, but heartily tired. We had, as usual, visits from some of the aborigines, to whom both W. J. Darling and A. Mac Lachlan, the surgeon, are extremely liberal, and encourage good feeling, by giving them an additional panakin of tea, and a piece of biscuit or damper, with which they are much pleased. They were highly gratified with some coloured cotton handkerchiefs which we distributed amongst them.

14th. (First-day.) This morning the white population assembled in the place used as a chapel: several of the blacks were also present. I was particularly desirous of this opportunity to point out to the Europeans their responsibility to God, for being blessed with the knowledge of the gospel, especially as it regarded their influence and example among the unenlightened people, with whom they are placed.

By a paraphrase upon the 2nd chap. of Romans, beginning with the 17th verse, and some comments upon the other parts of the same chapter, with the 1st and 3rd, which were also read, I endeavoured to point out to them the danger some of them were in, through neglecting these things, of the unenlightened aborigines rising up with them in the judgment and condemning them; "seeing that they having not the law, are a law unto themselves; when they do by nature the things contained in the law, showing the works of the law written in their hearts; their consciences also bearing witness, and their thoughts meanwhile accusing, or else excusing one another," &c. At the conclusion I engaged in prayer, both for the Europeans and the aborigines. The latter, though, able to understand little more than the general object, and having scarcely any ideas of a Deity, or a future state, behaved with great reverence and attention. It is affecting and humiliating to be cut off from communication with them on these subjects, by the want of a knowledge of their language; but there is a comfort in knowing that "where there is no law, there is no transgression;" and that "sin is not imputed where there is no law;" and they will be judged only according to the measure of light they have received. I am persuaded that this doctrine, which is held up in the Holy Scriptures, in no way invalidates that of salvation through the sacrifice of the Son of God, nor diminishes the force of the injunction of Christ to his disciples, "Go ye into all the world and preach the gospel to every creature:" (Mark xvi. 15.) The sins of those who attain to peace with God, through attention to the law written in their hearts by the Holy Spirit, are blotted out through the blood of Christ, whether they know it or not; for they are baptized by the Spirit unto Him, and accepted in the Beloved. Nevertheless it is an unspeakable blessing and comfort to have the understanding enlightened upon this all-important subject, and to

know Him in whom we have believed, and to have this knowledge as a powerful motive to induce us to comply with the indispensable proofs of discipleship, denying self, and taking up the cross daily : yet I cannot but often fear that many who are great sticklers for this knowledge, and are ready to limit salvation to the possession of it, are so far from living in accordance with it, as to fall under the condemnation spoken of by the apostle, when he says : " Shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ? "

15th. The Commandant and Surgeon both pay great attention to the comfort of the aborigines, and the people are much attached to them. The services of a sincere and simple hearted missionary, who would devote himself to the acquirement of their language, with a view to communicate religious instruction, would be very valuable here. The duty of public worship has been suspended for some time, and we believe that loss is sustained by neglecting to meet for the professed purpose of waiting upon God, however feeble the means for edification may be, when the people are so met. The population of the settlement, exclusive of G. A. Robinson and a number of attendants, who are out on an excursion to endeavour to persuade more of the aborigines to join the establishment, is thirty-three Europeans, including the children, forty-six male aborigines, one male infant, twenty-nine females, and two female infants.

16th. After spending an hour in making and dealing out tea to the aborigines, who visited us at breakfast in W. J. Darling's hut, we went into their breakwinds (as their huts are called) and took leave of them, shaking each by the hand, and presenting them with bits of tobacco. Many of them enquired, as they have often done, if we would not remain with them. They are very grateful for little kindnesses, and readily attach themselves to any one who shows them any attention. Some interesting anecdotes respecting their gratitude were related by the Commandant and Surgeon. A couple, named Jackey and Bet, pay great attention to the Commandant, who in the spring of the present year went in the cutter to Preservation Island, when a storm came on, by which they lost all their anchors and boats, and were driven on shore in Kent's Bay, on Cape Barren, which occasioned long delay, before the cutter could get back to Green Island. The aborigines expressed great anxiety for the Commandant, and Jackey and Bet daily took a wallaby to his house from their spoils in the chase, lest he should come home and not find ample provisions. In the winter several of them were extremely ill with a catarrhal fever, and there being no hospital, the surgeon took the worst into his own hut, which is but twelve feet square, to nurse, and at one time he had seven of them on the floor. We left the settlement

after dinner, and after reaching the cutter, went on shore at Green Island, which is of small size, and almost covered with barilla, sow-thistle, free-mallow nettles, of the species with long leaves, common in Van Dieman's Land, and some other plants. There are also grassy places on one part of the island. The sheep belonging to the settlement are pastured here, and thrive well; they are very fat; when in settled parts of V. D. L. they are generally so lean as to be often compared to race-horses. We remained on shore till dark, when a boat came off to fetch us and to get mutton-birds. It is necessary for a person to see them to form an idea of their immense number, which, notwithstanding their wholesale destruction, and the consumption of their single eggs, are without apparent decrease.

20th. We passed a most boisterous night. At daylight we stood for the land, and before long descried the hills near the entrance of the Tamur or Port Dalrymple. Before noon we were brought up under George Town, where the cutter was to take in stores for the aborigines on Hunter's Islands. We were received with great kindness by Matthew Curling Friend, late commander of the *Norval*, who is now stationed here as Port-officer. We returned on board in the afternoon, being desirous of reaching Launceston in the evening. George Town is a small assemblage of scattered houses, chiefly weather-boarded; a few of stone. It was intended to have been the chief town of the north of Van Dieman's Land, but the situation of Launceston giving that place advantages which George Town did not possess, Launceston became the more important place; and the police and other establishments are removed thither. The shores of the Tamur present traces of basalt; but it seldom assumes a rocky appearance. The adjacent country is hilly, with thick wood down to the water's edge, except in several places where the cultivating hand has cleared off the timber, reared crops of verdant grass and corn, and erected habitations, some of which have the appearance of comfortable residences. We reached Launceston about nine o'clock in the evening. On arriving we made our way to the house of our kind friend Isaac Sherwin, who with his wife gave us a hearty welcome. Here we met with C. and K. Price, who are their visitors.

21st. Though I believed it right to consent to notice being given for the holding of a meeting for worship in the afternoon at the Court-house, I felt poor and empty; in a state deriving some comfort from the declaration of the apostle Paul: "I was with you in weakness and in fear and in much trembling;" but in this state I also found it a duty to attend to the injunction, "Thou when thou fastest, anoint thine head, and wash thy face," and in so doing to put my trust in the Lord. In this state I went to meeting; the Court-house, which is but small, was crowded: perhaps

nearly two hundred persons might be present. I soon apprehended that it was right for me to stand up and explain a little our views of worship, and to point out the necessity of sincerity, and the sacrifice of our own wills, in order to being prepared to obtain the blessings of the gospel. From these I was led on to other points connected with the glorious plan of redemption, through faith in Christ Jesus, and of the necessity of good works, as the fruit of this faith: of the exercise of frequent and fervent prayer, and of communing with our hearts before the Lord, in order to feel our spiritual necessities, and to know what to pray for, &c. There seemed to be an open ear in the congregation. Thus in great and condescending mercy, help was afforded to the weak, and the grain of faith that was exercised was strengthened. We visited the Sabbath-school after dinner, it does not belong to any particular denomination, but is in a thriving condition. Most of the houses in Launceston are weather-boarded, but there are some substantial ones of brick. It is the only place of worship in the town, which is estimated to contain upwards of three thousand inhabitants. The Independents at present use the Court-house for their religious assemblies. We called upon the Commandant, Major Fairclough, who received us politely, and at his house learned that the cutter was going to sail immediately. After preparing a selection of tracts for the settlement of the Van Dieman's Land Company, we went on board.

The wind being contrary, J. Backhouse and G. W. Walker, with some other passengers, went on shore at George Town, and taking tea one evening at Captain Friend's in company with several persons, they read over Captain Cook's account of the inhabitants of Van Dieman's Land. J. B. says, "This navigator and some others have represented these people as low in intellect, by mistaking a peculiarity in manner, for want of capacity, and have thus done them a serious injury. Cook's account of their cheerfulness and confidence is perfectly characteristic."

After mentioning some terrible outrages committed by the settlers, some of whom suffered severely from the retaliation of the natives, J. B. observes: "Who can wonder that the atrocities committed upon the aborigines should induce them to try to destroy and drive from their land, a race among whom were men guilty of such deeds?" In speaking of the number of them, J. B. says, "I think it highly probable there never was a thousand upon the island at one time. It is pretty certain that their whole number does not now amount to three hundred, including those at the settlement. On the western side of the island, where they have not been molested by Europeans, except in a few instances, there remains about six tribes, not amounting together to one hundred and fifty people. They have been liable to catarrhal fevers, which have often diminished them greatly. They do not increase rapidly, and they often diminished their tribes by wars among themselves."



30th. We brought up under Circular Head. On landing we met G. A. Robinson, the Superintendent of the Mission to the Aborigines, and walked with him to the house of E. Curr, the Superintendent to the Van Dieman's Land Company. Here we were received with great kindness and hospitality. We walked about the premises, and looked at some of the beautiful cattle and horses of the establishment. The garden, with its fine crop of vegetables, and the well-fenced fields, with luxuriant herbage of rye-grass, and white clover, forcibly reminded us of our native land. Every thing here, except the gum-trees on the uncleared ground, resembles England, and imparted cheerful feelings to us. We returned on board the Charlotte at a late hour.

As it was not the wish of our friends to return in the Charlotte with the aborigines from the Hunter's Island, and they were kindly offered a passage in the Fanny, a small cutter belonging to the Van Dieman's Land Company, which was about to sail for Woolnorth, near Cape Grim, whither they wished to proceed, they accepted the proposal, and arrived at Woolnorth early in the morning of the 1st of 11th month. There they were kindly received by Samuel and Charlotte Reeves; the former is Superintendent of the Van Dieman's Land Company's establishment there. The settlement of Woolnorth is but small.

11th mo. 4th. (First-day.) "By previous arrangement with Samuel Reeves," continues the Journal, "such of the people of this part of the establishment as could conveniently be assembled, met with us in an unfinished hut, erected for G. A. Robinson and the aborigines, but not used by them; as they went upon Barren Island. The company consisted of forty-five persons, including children. G. W. W. read to them the fore-part of the Epistle to the Hebrews, and I addressed them upon the importance of giving heed to the subjects contained in it. At the conclusion of the opportunity, we distributed some tracts, which appeared to be gratefully received. It has been a great comfort to find much openness to receive religious counsel in this place, both in Samuel and Charlotte Reeves, and J. Richardson, and others."

10th. We accompanied Samuel Reeves to Trefoil Island, where the Van Dieman's Land Company have a flock of young Merino rams. From the general absence of lime in the soil, there is reason to expect that wool produced here will be of excellent quality; perhaps the general softness of Van Dieman's Land wool is attributable to this cause, quite as much as to the breed of the sheep.

11th. (First-day.) We again assembled for worship, and (including five aborigines) were fifty-eight in number. G. W. Walker read a portion of the Epistle to the Hebrews, and I made some comments upon it, and engaged in prayer. The company

were attentive and reverent in their deportment; this was strikingly the case with those aborigines who understand a little English. The solemn feelings which pervaded the intervals of silence were comforting. We had the satisfaction to learn that James Richardson, the surgeon, who is a young man of some religious sensibility, had concluded to assemble the people regularly every Sabbath. Their state being such as greatly needs information and instruction in righteousness, reading will form part of their engagement. The aborigines who went in the Charlotte cutter from these islands to Flinder's Island were in all twenty-five.

13th. In the forenoon we completed our report on Port Arthur and Flinder's Island to the Lieutenant-Governor. About two o'clock we went on board the *Fanny*, sailing to Circular Head, and reached the place of our destination just after dark; we again met with a truly kind reception from E. Curr, who is a native of Sheffield. Highfield Plains, where most of the houses are, is about a mile and a half from the jetty.

15th. We accompanied Edward Curr in a ride to the forest, distant about eight miles. The common tree-fern of the colony abounds here, varying from ten to thirty feet in height. The stringy bark and gum-trees are remarkably fine and straight; we measured several of the former twenty-two and twenty-six feet in circumference, at about four feet above the ground, and some that had been felled, and were lying on the ground we measured, one, one hundred and twenty feet, and another, one hundred and forty feet long to where the branches commenced at six feet in circumference. The top would probably be fifty or sixty feet more. The land on which these trees grow is fine red loam.

There are about four thousand acres in the peninsula of Circular Head, most of it low hills, some of them grassy. Horned cattle of the Durham breed, and the Cleveland Bay horses look very homelike to a native of Durham, whose home is in Yorkshire. The style of building here is English.

16th. At breakfast E. Curr kindly intimated that he supposed I might wish to have the people of the establishment collected on the Sabbath, and on my informing him that this was my wish, he referred me to Adolphus Schayer, to have the necessary arrangements made. E. Curr and his wife are Roman Catholics. In the evening we had religious opportunities in the two principal huts of the prisoners, of whom there are about forty on this part of the establishment.

18th. (First-day.) At eleven o'clock we saw the prisoners mustered, and went down to a room adjoining the office, which was to-day devoted to the purpose of a meeting-house. Several of the free servants joined us, and we had also the company of A. Schayer and the surgeon: some of the others, it seemed, had not been in-

formed. After G. W. W. had read a portion of Scripture, I had the opportunity of addressing them. At the conclusion the company were invited to meet us again at five o'clock in the evening, at which hour a few of the free men, and a number of women and children joined us, with two or three of the prisoners. We had also the company of the surgeon and of Samuel Anderson. The impression left by this day is, that there is little religion at Circular Head. Many of the prisoners are, however, remarkably orderly, and are good servants.

20th. After breakfast we visited a young prisoner, who is gradually sinking in consumption: this is not a common disease in Van Dieman's Land, its progress is very slow when it does occur. I took a short walk with J. H. Hutchenson, and looked over the library of the company: it is a valuable collection of books, open to the officers of the establishment, and there are many for loan to the labourers and mechanics, but for want of some one to cultivate an interest in them, the latter are seldom read.

22nd. We accompanied E. Curr to Duck Bay, the limit to the westward of this grant of the 20,000 acres to the Van Dieman's Land Company.

23rd. Charles Robinson, a young man who says he worked at one time for Peter Bedford, called upon us to obtain some tracts; he is a prisoner, and says if he had attended to the good advice of his master he should not have been here; but he is thankful that he is in a place where he is so well off.

25th. The carpenter's shop was fitted up for a meeting-place, and the people were assembled in it at eleven and five. The congregation, as before, consisted chiefly of prisoner-servants in the morning, and of free people in the evening: G. W. W. read, and after a pause, I addressed the company on both occasions; and the opportunities concluded after seasons of solemn silence. We took tea with the surgeon and clerks of the establishment, and read a chapter in the Bible with them in the evening. It was a more comfortable day to me than the preceding first-day. After our forenoon meeting, E. Curr and some of the young men came into our cottage, and read our certificates, with which they expressed satisfaction. Conversation sometimes turns on religious topics, when we endeavour to point out what appear to us to be the important points of Christianity, and the necessity of so receiving them that they may operate practically.

29th. We held our week-day meeting alone and in silence.

12th mo. 6th. In a walk this morning I saw a pair of fine peli-

cans on the shore of East Bay: these noble birds are not uncommon about the shallows of this neighbourhood.

9th. (First-day.) We assembled with the people for religious worship and edification. The assembly in the afternoon was small, and it was a dull season, though we had more voluntary attendants from among the prisoners than before. Samuel Needs (the young prisoner in a consumption) and a few others, are regularly at these opportunities, and maintain a reverent deportment, which I think we may believe is in some of them indicative of a serious frame of mind.

After being present on one occasion when two men had the sentence of twenty-five lashes executed upon each of them, J. B. remarks: "Witnessing this punishment tended to confirm me in the opinion of its inefficiency compared with solitary confinement."

13th. After an early breakfast we took leave of Circular Head. Our company, consisting of Edward Curr, three assigned servants of the Van Dieman's Land Company, G. W. W., and myself, were all mounted on horses, and laden with a variety of articles necessary for the journey. It was not always easy to find the track, sometimes spoken of in the colony as the great Western Road; the ascent and descent of some of the hills were terrifically steep, and in some places the road was over little but bare rocks, as nearly perpendicular as it was practicable to get horses up and down.

After travelling forty miles, our friends spread their tent, and rested for the night. The next day they ascended into the forest, "some of which," J. B. says, "is of the richest red loam imaginable, upon which vegetation is luxuriant in the extreme. The ferns were so numerous, and their foliage so large, that we often rode under their umbrageous leaves. We arrived at Emu Bay, a distance of fifty-five miles from Circular Head, before noon. On leaving the coast, the road enters the Emu forest, consisting in this part chiefly of white gum-trees, from 150 to 180 feet, and frequently attaining to upwards of 200 feet. Further into the forest the more gigantic stringy-bark becomes the more abundant tree. Some of the larger ones are clear of boughs for about 200 feet, and in dimensions will bear a comparison with the Monument; they are elegantly crowned with light branching tops, the thin pendant foliage not excluding the light, but throwing a gentle shade over the ground below. We measured one 41 feet in circumference, and another 55 feet. After passing some grassy plains, the road enters the dark, dense myrtle-forest. The myrtle here is from 100 to 150 feet high, and attains to a circumference of 30 feet. The forest-scenery here is deeply interesting. On arriving at the Hampshire Hills, (about seventy-six miles from Circular Head,) we met with a cordial reception from G. W.

Walker's relations, George and Mary Robson. G. R. is the Company's Superintendent here; they have an interesting family of seven children.

16th. It being first-day, we met the people of the establishment in the barn at eleven o'clock. G. W. W. read to them the sermon of our Holy Redeemer on the mount, and I made some comments upon it, more to my own relief than I had reason to expect. In the afternoon I walked alone in a solitary part of the forest, not being disposed for company:

21st. Joseph Milligan, the surgeon of the establishment, and I accompanied E. Curr to Emu Bay, on his way home. I dropped some articles from the parcel attached to my saddle; they were picked up and brought to me by a prisoner-servant of the company, who had come along the road after us. This is an instance of honesty in this class of men such as is not unfrequently to be met with.

23rd. A eleven o'clock we assembled with the assigned servants: J. Milligan read a portion of Scripture, and I addressed them: it was a satisfaction to me to have this opportunity with them.

27th. We went to Chilton with G. Robson and J. Milligan, and left a few tracts with three men stationed at Wey Bridge, who expressed a wish for some.

30th. We met ten men, chiefly assigned prisoners, at Chilton in the forenoon, and three at Wey Bridge in the afternoon, with whom we had religious opportunities, and proceeded to the Hampshire Hills in the evening.

31st. Being the last day of the year, my mind was frequently engaged in retrospection of the past, in which was the recollection of many haltings. My prayer is, that the Lord in great mercy may strengthen me by his Holy Spirit, to do his will more perfectly in the year that to-morrow will usher in. I have noticed in a newspaper, the decease of my valued friend Hannah Kilham, on her way to Sierra Leone. May the blessing of the Lord remain upon her labours to his own glory!

1833. 1st mo. 3rd. We walked with J. Milligan to see some gigantic stringy-bark trees, on the opposite bank of the Emu River, to that of its junction with the Loud Water, and a little below the junction; we were accompanied by Henry Stephenson, a stock-keeper of the company, from near Richmond in Yorkshire, who had seen them before. Within less than half a mile we measured standing trees as follows, at four feet from the ground: several

of them had one large excrescence at the base, and one or more far up the trunk.

No. 1—45 ft. in circumference, supposed height 180 ft. the top broken, as is the case with most large-trunked trees, the trunk a little injured by decay, but not hollowed; this tree had an excrescence at the base 12 ft. across and 6 ft. high, protruding about 3 ft.

No. 2—37½ ft. in circumference, tubercled.

No. 3—38 ft. in circumference: distant from } These were fine sound  
No. 2 about 80 yards. } trees, upwards of 200 ft.  
No. 4—38 ft. in circumference: distant from } high; they had large,  
No. 3 about fifty yards. } single excrescences at  
the base.

No. 5—28 ft. in circumference.

No. 6—30 ft. in circumference.

No. 7—32 ft. in circumference.

No. 8—55 ft. in circumference: supposed to be upwards of 200 ft. high, very little injured by decay; it carried up its breadth much better than the large tree on the Lopham Road, and did not spread so much at the base.

No. 9—40½ in circumference: sound and tall.

No. 10—48 ft. in circumference: tubercled, tall, some cavities at the base, and much of the top gone. A prostrate tree near to No. 1, was 35 ft. in circumference at the base, 22 ft. at 66 ft. up, 19 ft. at 110 ft. up; there were two large branches at 120 ft. the general head branched off at 150 ft. the elevation of the tree, traceable by the branches on the ground, 213 ft. In its fall this large tree had overturned another, 168 ft. high, which had brought with its roots, a ball of earth 20 ft. across. It was so much imbedded in the earth that I could not get a string round it to measure its girth. This is often the case with fallen trees. In an adjacent gully, I measured an Australian myrtle 24 ft. and another 28 ft. in circumference. I think there are many of larger dimensions in the myrtle-forests. On our return I measured, near the Hampshire Hills houses, two stringy-barks that had been felled for splitting into rails, each 180 ft. long. Near to these is a tree that has been felled, which is so large that they have been unable to cut it into lengths for splitting, and a shed has been erected against it; the tree serving for a back.

6th. (First-day.) We met with the people here as we have done before, and had an open opportunity of religious communication with them. A few tracts were given to the prisoners in the afternoon, which they received with expressions of thankfulness.

10th. G. W. Walker and I sat awhile this morning in our own room in religious retirement; we have not lately found opportunity for holding week-day meetings; but morning and evening G. W. Walker has read the Scriptures in George Robson's family, I trust to general edification; it has certainly been to my own.

18th. G. W. Walker accompanied his relation G. Robson to Emu Bay, and I went with J. Milligan on an exploring excursion. The man who was with us took us to the remains of a bark hut, where a person named Mac Kay, who was injudiciously employed by the Aborigines' Committee to capture the natives, came upon a party of them, and with cold-blooded cruelty, which characterizes cowardice and recklessness, fired upon them as they sat around their fire. One woman was killed, if not more, and the rest captured. The man who was employed in this service was a prisoner not of respectable character. He has since been discharged from the service. There is reason to believe this act of cruel outrage led to increased animosity towards the white population, which resulted in loss of life on both sides. The aborigines had robbed a hut on Three-brook Plain, about two miles distant, a short time before. We were much annoyed by leeches, which bit us when we stopped to take our meals: they seem to have the power of perceiving persons at a distance, and may be seen making their way through the grass for two or three yards: we took about a dozen off our clothes, but more than that number eluded our vigilance and obtained firm hold before we discovered them. These animals are rather smaller than the medical leech of Europe. The hoary tea-tree forms an arborescent shrub along the banks of the numerous streams, which run betwixt the hills in every direction in this part of the country, and is often associated with the beautiful nettle-tree of the colony.

20th. (First-day.) We again met the people of this establishment. G. W. Walker read the epistle to the Colossians, and I made a few remarks on the efficacy of Divine grace, and of faith in the Son of God, as shown in the conversion of Onesimus; whom the apostle recommends to the Colossian church also, in another epistle to Philemon, from whom he had run away; and pressed upon the audience the necessity of seeking to know the same transforming power in themselves, that they might witness it to bring them from under the power of Satan, into communion with God, and with his beloved Son. In the afternoon a number of persons were discovered at work: they were free sawyers, and splitters, and prisoners, who have recently been deprived of over-work for the company; they now are doing work for the free sawyers and splitters, by stealth, out of their regular working hours, to obtain the means of procuring tea, &c.

22nd. We parted from our kind friends at the Hampshire Hills, with feelings of much interest. The difficulty of obtaining respectable female servants is a great drawback to domestic comfort in Van Dieman's Land; prisoner-men are almost universally cooks, and often servants of all work. After travelling on horseback by way of Chilton Burleigh, Vale of Belvoir, Epping Forest, Fords of the Forth, and Mersey, &c. and encountering

many hardships and difficulties, our friends were favoured to arrive in safety at Westbury on the 26th ult., and were kindly welcomed by their pious young friend, Lieutenant G. P. Ball and his amiable wife. At Burleigh, before retiring to rest, they had a religious opportunity with the men. "At Lobster Rivulet," J. B. says, "we parted from our kind guide and companion, Joseph Milligan, who has devoted much time and labour to our comfort and accommodation."

27th. (First-day.) George P. Ball kindly sent round to the few houses at Westbury, to invite the inhabitants to assemble with us for worship, at the officers' barracks, at three o'clock in the afternoon. Several persons accordingly met us, to whom I had the opportunity of preaching the gospel of peace through Jesus Christ to repenting sinners, and of pointing out the need of repentance, and the danger of impenitence. Having been so long in a part of the island where there are no public-houses, and where the evils arising from the use of strong drink are little exhibited, we are forcibly struck with their exhibition at Westbury: intoxication, cursing and blasphemy, with a depravity of countenance that seems to bespeak the man led captive of the devil at his will, are exhibited in an appalling manner. It has been a real comfort to us to meet with a person of the decided piety of G. P. Ball.

28th. Our kind friend G. P. Ball accompanied us on our way to Launceston, as far as the settlement of a person named Ashburner, who is in the office of magistrate. The locations of settlers in this vicinity are very large, some of them upwards of 20,000 acres. It was late before we reached Launceston, where we found comfortable accommodation at the Launceston Hotel, and had tea, beds, and breakfast at two shillings each. The climate on this side of the island is strikingly drier than on the western side. The distance from the Hampshire Hills to Launceston is one hundred and thirteen miles.

29th. We called upon J. and R. Sherwin, by whom we were again kindly welcomed, and requested to take up our quarters at their house; to which we willingly consented.

31st. We sat down by ourselves in religious retirement at a week-day meeting; these seasons are often times of renewal of spiritual strength, though frequently spent in silence before the Lord; not prayerless silence, though the petitions put up are in heartfelt, not vocal language. In walking we find a few opportunities of circulating tracts; but at present we do not see much opening for labour in this place.

2nd mo. 3rd. (First-day.) Our kind friend Isaac Sherwin



invited a few persons whom he knew to be piously inclined, to meet with us at his house; it was a comfort to us to have their company. After a long period of silence I thought it my place to call their attention to the greater degree of edification produced by feeling in silence our own nothingness before the Lord, and under the sense of our spiritual wants, putting up our petitions in secret, to our Father, who seeth in secret, than in having the time entirely occupied in hearing, even though that spoken might be gospel truth, and might answer our feelings and experience as face answereth face in a glass. I informed them that I did not despise ministerial labour, but wished people to learn the way to the Fountain set open in the blood of Jesus for themselves, and also that they might seek after a daily communion with the Holy Spirit, manifested in themselves, so that their dependence might not be upon their fellow-men, &c. In the evening we went to see the wife of one of the men, who met with us in the morning: she is in poor health, and seems to be a woman of piety. She has professed with the Wesleyans, who have no congregation here. We felt much for this individual, and recommended those of the same persuasion to meet at one of their houses on the Sabbath regularly, though they should be without a minister.

J. B. and G. W. W. were much occupied for some days in calling upon settlers in the surrounding districts, and in giving notice of a meeting to be held the following first-day.

10th. (First-day.) At ten o'clock we had a meeting at Perth, and at three o'clock at Norfolk Plains: both were well attended, and ability was mercifully afforded to urge the necessity of people becoming practical and experimental Christians.

11th. Accompanied by W. P. Weston, we called on Lieutenant G. B. Shardon, a married settler, about two miles distant, with a family. He is a thoughtful man; and he invited us to pay him another visit, and to have a religious opportunity with his servants. We had some conversation with his wife also on religious subjects: she made many enquiries respecting the preaching of women; an explanation we have often been called upon to make, and it has been generally acknowledged satisfactory. In W. P. Weston's and R. R. Davies's families, it is the practice to have the assigned servants in at their religious engagements. Many persons in the colony complain of continual irritation from their servants, but we find that men who know themselves, generally get on comfortably with them: they are not unreasonable in what they expect from them, and they do not excite them to make insolent replies by imperious language.

13th. In the morning, in conversation with a servant of R. R. Davies, who was transported from Wiltshire for rioting, the man told me that he was thoughtful on religious subjects, when at

home; that his wife kept a little shop, and he was a carrier, that he was about his lawful concerns when the mob passed his place, and compelled him to accompany them; that he was seen among them by some one who knew him, who appeared against him: he did not however say that he was altogether clear of blame; but he said, he thought he saw the hand of the Lord in it, for in calling at public-houses, &c., in connexion with his business, he had been gradually sliding into habits of intemperance, which he thought might have proved his ruin, but that by means of his apprehension, this snare had been broken; and that he now was enjoying more comfort in his bondage, as the Lord's free man, than he did when free in body, but in bondage to Satan; he said also that he was educated in a Sabbath-school, and he now found the benefit of such an education, and was, with his master's leave, doing what he could in assisting in the Sabbath-school at Perth, and Norfolk Plains. Himself and a few others in the lower walks of life, meet occasionally for mutual edification at the school-house. A short time ago this man was ill, and appeared near his end, and R. R. Davies told us he often visited him, not to give him counsel, but to be edified by his pious remarks, which it was delightful to him to listen to.

15th. We received a note from the Lieutenant-Governor, granting us authority to visit prisoners in gaols, penitentiaries, &c. and called upon Ronald Gunn, the Superintendent of convicts, to arrange with him respecting a meeting in the Penitentiary. At seven o'clock the following evening we had a religious opportunity with the prisoners, about one hundred and seventy in number; they were very attentive and orderly, and we thought it a time of the renewed extension of Divine love and mercy. They were faithfully warned of the consequences of sin, &c.

17th. (First-day.) At eleven we sat down for worship, Abraham Davy alone was with us. We were favoured to witness the fulfilment of the promise of the Redeemer: "Whosoever two or three are gathered together in my name, there am I in the midst of them." The meeting we had appointed at the court-house this evening was not large; it was a time of open communication on the importance of Christian practice, and the inefficacy of profession without it.

19th. At ten o'clock we had a religious opportunity with the prisoners in the gaol: they were very quiet and attentive. The Chaplain is desirous of forming a library in it, for their use, and we have presented him with a few books, as a contribution towards this laudable object.

21st. After an early tea, we set out for Hobarton, and on our way had a religious interview with Nottman's road-party. The

prisoners were about one hundred and thirty in number: they were attentive and quiet, whilst the invitation to the wicked to forsake his ways, &c. was freely extended in the love of the Gospel.

At Perth, our friends called upon a widow, who mentioned their meeting at that place having given rise to serious thoughtfulness in a person of her acquaintance; and she said that a man in the employment of J. Boney had remarked to his master, that many people passed him without noticing him, because he was a poor prisoner, but that those gentlemen had given him a tract, and he would read it, because he knew they gave it from their hearts.

In speaking of the farm of one of the settlers, who is considered a good farmer, J. B. says, he thinks his crops average thirty bushels per acre, cultivated with two white crops, and a green one.

24th. (First-day.) Soon after ten o'clock, we repaired to Campbell Town, and at half-past ten met a congregation, said to be the largest assembled here for the last four years; they might be about two hundred in number, filling the Police-office and contiguous rooms, which had been kindly granted for the purpose by the Police-magistrate. The congregation consisted of a number of affluent settlers and persons of other ranks, including prisoners, who thus afforded me an opportunity of testifying to them the riches of the grace of our Lord Jesus Christ, and of inviting them to partake of this inestimable treasure. There is a great disposition in the people here to attend public worship: many of them are Presbyterians. After the meeting at Campbell Town, R. MacLeod accompanied us to Ross, eight miles distant. The meeting, like that at Campbell Town, was a general assembly of the settlers of the neighbourhood, with their servants, and was a season in which ability was mercifully afforded to preach the gospel freely. Campbell Town is eighty-two miles from Hobarton; Ross, seventy-four.

27th. We went to the house of the Superintendent of the Penal-Road party stationed at Bagdad, at seven o'clock, and were received very civilly by him and his wife. This party consists of about one hundred and twenty men: they were assembled in front of the overseer's hut, and I addressed them on the importance of not forgetting that they had souls to be saved or lost, &c.

After breakfast our friends pursued their course to Hobarton: much of their journey was performed on foot, and in the course of the day they had conversations with several prisoners recently arrived, and going into assigned service. They mention that most of the tracts they distribute are received with gratitude.

In alluding to the kindness of one of the settlers, J. B. remarks, "The openness of the hearts of the people towards us is a strong

claim upon our gratitude to the Author of all our mercies. We were glad to turn into the house of our kind friends J. and H. Barret, on reaching Hobarton, before proceeding in quest of lodgings. It was a pleasure to find that our former host and hostess, T. J. and S. Crouch, had removed into a larger house, and could again accommodate us. A great number of new buildings have been erected in the town since we left it in the 9th month, last year. An open four-wheel carriage has run for some months betwixt this town and Launceston, a distance of one hundred and twenty miles, performing the journey in two days, not running at night; fare £5.

28th. We removed our luggage with the cases of books lately arrived from England, from Wm. Wilson's store, to our lodging.

3rd mo. 1st. We unpacked our boxes. It was very comforting to us to receive many tokens of the regard of our dear friends, and of their willingness to contribute towards the spreading of the gospel in this part of the world, by supplying us with books, tracts, &c. The letters from our friends cause us to feel the privilege of belonging to such a body of Christians, notwithstanding the low state it is thought to be in; and from which I long to see it arise, that it may shake itself from the dust of the earth, and again shine to the glory of the Lord; who separated it from the people for his own praise. Amidst a deep sense of many infirmities, it is a great consolation to be assured that we retain a place in the prayers of our dear friends.

After enumerating the letters received, J. B. mentions the Religious Tract Society having made them another grant of tracts, and that they had also received books and tracts, &c. from the Meeting for Sufferings, Friends' Tract Association, the Temperance and Peace Societies, the British and Foreign School Society, and from several private individuals.

2nd. I had a long conversation with the Lieutenant-Governor on a variety of subjects that had engaged our attention whilst from Hobarton, especially on the state of the prisoner-population, on which he is desirous of obtaining every information. I also spent a little time in conversation with G. A. Robinson, on the state of the aborigines, &c.

3rd. (First-day.) Our meeting this morning was small, but not without some sense of the overshadowing of Divine goodness and mercy: that in the afternoon was a season of poverty and of deep sense of the necessity of having the Lord for our strength. A few Wesleyans and an awakened Jew were present; in both I was engaged in vocal labour. We spent the evening with the Lieutenant-Governor and his family, and renewed the Christian intercourse we have so often enjoyed in their company. It is

very gratifying to see the anxiety exhibited by the Lieutenant-Governor, to rule on Christian principles, and to prosecute the work of reformation among the prisoners, on the same unerring standard. Mankind have too long striven to prevent crime by visiting it with vengeance, under the delusive hope that vengeance upon the criminal would deter others. The effect of this system was unsuccessful, as the means is unauthorized by the Gospel, which says, 'Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.' (Rom. xii. 19—21.) No doubt but these principles, if acted upon, would promote reformation and prevent crime, more than any others, whether by individuals or by governments: and they would not prevent a salutary restraint being placed upon transgressors, to prevent their annoying Society by their crimes, till these kindly principles could be made to bear efficaciously upon them.

6th. We attended a meeting of the Committee of the Temperance Society, and presented it with copies of all the tracts lately received from England. W. C., R. S. and another person, called upon us to obtain tracts for distribution. W. C. and R. S. I have before noticed as reformed prisoners; they appear to be growing in grace, and are diligent in promoting that which is good, by distributing tracts and sticking up in cottages the broad sheets with the Ten Commandments, &c. upon them.

7th. A person named G. called upon us to obtain tracts for distribution: he mentioned a man to whom he had given one, having been awakened by reading it. T. P. also called on us for the same purpose; he was formerly a prisoner; being sent from London under a seven-years' sentence: he is now free by servitude. He says he has reason to bless God day and night for having been sent to this colony, by which he was broken off from his evil associates: he attributes his change to the preaching of B. Carosso, a Wesleyan minister, while attending on condemned criminals in Hobarton Gaol; and says, he was much confirmed by reading tracts, particularly 'Advice to Prisoners,' the 'Dairyman's Daughter,' and the 'Young Cottager.'

8th. J. B. called to obtain tracts for distribution: he was a seven-years' prisoner, from London, distinguished as an audacious sinner, and a pugilist: he was awakened to his undone state about a year and a half ago, and he is now known among the Wesleyans by the name of praying B—, from his great fervency in prayer. We also had an interview with B. S. a native of Sheffield, formerly a seven-years' prisoner from London, and a noted drunkard; he is free by servitude, and is one of the seals of J.

Leach's ministry: he is now a master-carpenter at Hobarton. Richard Edwards also called, and was supplied with tracts. We have made known our wish to see persons of this description, and to furnish them with tracts, &c.

9th. W. B. a pious soldier, called to obtain tracts, &c. The regiment to which he belonged is about to proceed to India. It has been a great satisfaction to us, on our return to Hobarton, to mark a decided growth in grace both in this man and in several others. Joseph Presnell, a master-shoemaker, applied for tracts, and said he was not satisfied to accept them gratuitously; we therefore accepted from him a subscription to the Tract Society of two dollars.

10th. (First day.) S. B. called for a supply of tracts: he was transported for seven years when a boy, and was awakened under the ministry of the late R. H. Robinson, Colonial Chaplain of New Norfolk; he is now a pious man. At our meeting this morning we had the company of J. H. and J. P., house-servants of the Lieutenant-Governor, and both in the army. The former a Wesleyan, and desirous of obtaining his discharge: R. E. and some others were also present. After I had said something to them, J. H. addressed a lively appeal to the company, calling upon them to consider what they individually knew of the work of grace in their own experience; R. E. also spoke impressively, and the meeting concluded after solemn prayer. In the afternoon the company was as large as the room would hold. R. S., a prisoner, witnessed a good confession of what the Lord had done for him; and warned the company of the awful consequences of neglecting the offers of salvation: he spoke with great calmness and much feeling. R. E. and myself were also engaged in vocal labour.\* We spent the evening with the Lieutenant-Governor, and had much interesting and instructive conversation.

11th. We had some other applications for tracts. The zeal of so many young men in circulating them, brings them almost to every house, and a large proportion of them are exchanged weekly, throughout the town and neighbourhood. It is truly pleasant to find so many coadjutors in this work: they are chiefly prisoners, connected with the Wesleyans; we had also a visit from three more private soldiers, and a corporal, who have become awakened by this body of industrious Christians.

12th. W. B. and J. K. called upon us: we felt much for and with them; after a season of silent waiting, prayer was put up for them and their comrades; they also prayed fervently for

\* The meetings here noticed were much blessed to — who was stirred up in them to examine his state.

themselves and for us. It was a time to be remembered with humble gratitude. W. B. is a drummer, and was awakened by the ministry of James Norman, one of the Colonial Chaplains. J. K. is a private, and was more recently awakened by reading the tract of the Religious Tract Society, "How can a man be born when he is old?"

15th. J. F. called upon us for tracts. He says he was once so drunken a character, as to sell his bed and every rag he could spare for drink; this was his state when a soldier, when transported to this colony, and whenever he could get opportunity afterwards, till he was roused to serious thoughtfulness by the preaching of James Leach. He has been sober and industrious, and there is reason to believe pious, for the last two years; he says he shall have reason to bless God for ever, that he was transported to Van Dieman's Land; his sentence was seven years, and he is free by servitude.

16th. The Lieutenant-Governor sent to request we would wait upon him, which we did: his object was to confer with us on what means he could adopt for the furtherance of the objects of the Temperance Society. He is deeply affected at some deaths of recent occurrence, consequent on spirit-drinking, and is desirous of suppressing the practice: he is fully convinced of many of the moral and political evils attendant upon it. While it appears to bring much revenue to the government, it wastes that revenue by the crime it gives birth to and encourages. It also destroys much of the population, having first made them a moral pestilence, and cut off their hope of salvation.

17th. J. S. called to obtain tracts, also P. L. The former was once a notoriously profane man: he was a prisoner, but is free by servitude, and has been two years a member of the Wesleyan church: the latter is a Jew, whose attention has been turned to the gospel by the labours of a pious fellow-prisoner.

19th. We spent the evening with N. and A. Turner, who have lately received a number of letters from natives of the Tonga Islands, that have become Christians, full of expressions of love, the badge of discipleship. One from a queen shows her zeal in teaching her countrywomen the things in which she had received instruction, including temporal things with spiritual; such as the making of decent garments, &c. Christianity appears to be spreading with amazing rapidity in the Friendly Islands.

22nd. In the afternoon I took a walk to the extremity of a road formed by the sawyers in the bason of Mount Wellington; where, in a very sequestered spot, I found two men, who had just left their work, in a hut formed of bark, placed in an inclined posture

against a horizontal stick, supported by others. They were resting themselves under this little roof, which was open at one end towards the fire. One of them told me that he was the son of a Wesleyan class-leader in Wiltshire, and that having despised the counsel of his father, he had fallen into grievous sin, and had committed a depredation upon the property of a neighbour, for which he had been transported for life; he was in a thoughtful state of mind, and I endeavoured to encourage his convictions.

23rd. Wm. Bedford, the senior Colonial Chaplin, called to obtain tracts. We inquired of him if he ever knew a white man punished for ill treating one of the aborigines of this land; he admitted that he did not. Considering the outrages upon them continually reported in time past, I cannot understand how this should have been the case if the government were really sincere in the proclamation it issued, professing to protect them; particularly antecedent to the time when so many white people were killed by them, as to occasion the settlers to look upon them as common enemies. No investigation appears to have been instituted when a poor black was found shot, as to the circumstances under which it was done; but if a white man was shot, an investigation was made, and a verdict of wilful murder returned against the poor aborigines, without much attention to the provocation given.\*

24th. First-day. We met as usual twice at our lodgings: the meeting in the morning was remarkably solemn. All the vocal labour fell to my lot to-day. At the conclusion of the afternoon meeting a conference took place on the subject of the persons who meet with us continuing to assemble regularly for worship, when we are absent from the town: this they are desirous to do, but are, with ourselves, of the mind, that they are not in state to open a house for public worship; but that to meet in a more retired way might be to edification. It was concluded to meet again on fifth-day evening to give this important subject further consideration. J. R., a reformed prisoner, called upon us for tracts. He became a changed character from reflection on his own state, and from the influence of the example of some with whom he was associated. J. W. also called for the same purpose; he is a seven-years' prisoner and was turned to serious reflection by the ministry of N. Turner. They have both maintained their ground as religious characters for one year and a half. Isaac Livermore, a pious Independent, called for some tracts.

\* In one of the last cases that occurred in the colony, in which a verdict of wilful murder was returned against the aborigines, it appears, from subsequent information, that the provocation given was such as would have been thought sufficient to justify homicide in civilized society.



27th. Two specimens of that remarkable insect, the praying mantis, were brought to us this evening. It has obtained this name from the remarkable posture in which it stands to catch flies, which it does with great voracity. It is about one and a half inches long, and three-tenths of an inch wide in the broadest part of the body which is covered with wings of an elliptic form, and their substance overlaying each other; these are an inch long. The prevailing colour of this insect is light pea-green. It is abundant in the gardens at this season of the year.

28th. In the afternoon I walked to the timber-fellers' hut, in the forest embosoming Mount Wellington, mentioned on the 22nd inst. to leave the two men a few tracts and a hymn-book: when I first found them I was attracted to the spot by their singing. The young man, whose father was a Wesleyan class-leader, told me that he was sure they were not singing because they were comfortable, but because, having finished their work, they had nothing to do; they had no books, and he assured me he was very uncomfortable in his mind: he said he had been thinking in the night how easily one of the great trees, such as they are surrounded by, and one of which had lately fallen near their hut, might have fallen upon it, and crushed them to death: and he observed, he was sure he was not prepared to die. The scrub was burning near to the place where they were stationed: their little bark hovel had narrowly escaped the flames; which had communicated to the lofty stringy-bark trees, and charred them to the top; and the fire had burnt into some of their butts, and loosened them, or in some instances brought them down. The young man repeatedly pointed at these trees, which were one hundred and fifty feet high, and some of them nearly thirty feet in circumference, and said, "You see, sir, we cannot tell but at any hour of the day or night one of these great trees may fall upon us, and crush us to death: but we are prisoners, sent here to work, and cannot help it:" he did not complain of this as an undue hardship; but spoke of it as giving a sense of the necessity of being prepared for death. Sometimes his emotion almost choked his utterance. I encouraged him to cherish these feelings, and to be willing to understand his errors; to attend to the convictions of the Holy Spirit, by which he was given to see his unfitness to die, assuring him, that if he kept under this holy influence, he would be led to repentance toward God and faith in the Lord Jesus, by which he would know his sin to be blotted out, and ability given to walk in holiness before the Lord; he told me he had slighted the counsel of his father, but said, "Now I begin to think of what my father used to say to me;" he accompanied me on my way back, as far as a spring at which I quenched my thirst. Before parting we knelt down together, and I gave vent to the exercise of my mind for him in prayer, to which, with his face almost in the dust, he two or three times said in a low tone, "Amen."

In the evening, Thomas Squire, J. Walton, R. Edwards, and J. Allen (son-in-law of W. Rayner) met with us at our lodging, to deliberate upon their holding a meeting for worship when we are absent from Hobarton. The subject was entered upon in a weighty manner, and the conviction seemed general that it might tend to their religious strength to meet in a retired way in a private house. A room was concluded to be looked at, used for a school during the week.

31st. First-day. Our meeting this morning was well attended; and it was mercifully owned by the overshadowing of Divine influence.

4th mo. 4th. G. W. W. spent much time in forming a selection of books for a Friends' library here, and in preparing a catalogue of them: they are to be placed under the charge of Thomas Squire and Ann Pollard.

7th. First-day. At eleven o'clock we met at the place fixed upon for holding Friends' meetings. The congregation, including some children, amounted to fifteen persons. In the afternoon, a chapter of "Tuke's Principles," some of "Chalkley's Observations on Christ's Sermon on the Mount," and a portion of Scripture were read. I thought there was a comfortable feeling over our minds during the reading.

8th. After having arranged our luggage, we set out for Oyster Bay, calling on the Lieutenant-Governor by his request. He read to us a polite letter from Viscount Goderich, acknowledging that sent by us to him last 5th month. We crossed the Derwent to Kangaroo Point, reached Richmond in the evening, and were kindly greeted by our friends J. and T. Parramore, and J. H. Butcher and family. With both of these families we had much conversation on religious subjects, particularly on the Scriptural views entertained by our Society on peaceable principles, Christian discipline, and gospel ministry, including tithes.

9th. W. J. and T. Parramore kindly supplied us with food for our journey, and the former also sent one of the field-police constables to show us our way. This man looks forward with great anxiety to restoration to liberty; indeed, this is universally the case, except where men have become reckless in misconduct, and are sentenced for life. He assured us that, from his own knowledge, most of these men were infidels in principle. The principal road to Oyster Bay, which is a cart-track, is by Sorrel Town; that which we took, being nearer, is but a foot-path, and on its joining the cart-track we dismissed our guide, and reached the settlement of Lieutenant Hawkins on the eleventh.

12th. The day being wet, we remained at Lieutenant Haw-

kins's, and after breakfast we had a religious interview with his prisoner-servants, to our satisfaction.

13th. We pursued our journey, passing the huts of Little Swanport, and reached Francis Cotton's House just before dark. F. C. and his wife gave us a most hearty welcome. They have seven small children. Anna Maria Cotton was a good deal overcome by her feelings; she said she had not hoped to see any Friends there, on a religious visit. Our journey from Hobarton to this place was about seventy miles.

14th. First-day. At eleven o'clock we assembled for worship in a large room in F. Cotton's house, and again in the evening. On both these occasions, after a solemn pause, I thought it my place to address the company at some length.

23rd. We had a meeting at Waterloo Point, in the Barrack-room, which was attentively prepared by the sergeant, who accompanied us to the meeting, at which we had also the company of the Police-magistrate, and about twenty other persons. I had the meeting appointed under feelings of great emptiness, and helplessness, and went to it under the same, yet trusting in the Lord: and He, in his mercy, was pleased to afford me more than usual ability to labour in the Gospel.

24th. We had a religious interview with Francis and A. M. Cotton. I thought it my place to encourage them to faithfulness, in hearing the testimonies of Friends in all things, believing them to be according to the Holy Scriptures, and that they themselves valued them as such. I also pointed out the importance of this step, in regard to their children, and to their influence in this neighbourhood.

26th. After a parting religious opportunity with F. Cotton's family, we set out for the settlement of Adam Amos, distant about sixteen miles north: Dr. G. F. Story (District Assistant Surgeon) accompanied us. We reached the location of A. A. about four o'clock, and received a hearty welcome from the family, which consists of himself, his wife and ten children.

29th. We proceeded on our way to St. Patrick's Head, and lodging at W. Lync's, set out at five o'clock the next morning, accompanied by our kind host and his son. After guiding us safely through the bush, they returned home, and we walked about eighteen miles further, mostly over a sandy beach, to the mouth of a river, where, finding the water fresh, we halted, fed the horse which F. Cotton had happily provided to carry our provisions, &c. and then proceeded over "tiers" of woody hills, which we passed without difficulty, by following the cattle-tracks. A lofty eminence among these tiers is known among seamen as St. Patrick's

**Head.** Soon after sunset, we met two men, who informed us, we were but two miles from the property of Dr. Henderson, on which David Stead, the member of our Society, whom we are now on our way to visit, resides as overseer. In his very humble hut, we met with a hearty welcome; having accomplished our walk of forty miles, with less fatigue than we might reasonably have expected.

**5th mo. 1st.** At six o'clock this evening, we assembled with the people of the settlement, at W. Steele's house, about twenty-four in number, and had a religious interview with them: after this we returned to D. Stead's, and spent the remainder of the evening in profitable reading and conversation. Some of the people here noticed that this was the first time the gospel had ever been preached in this place.

**2nd.** Accompanied by F. Cotton, James Backhouse and G. W. Walker left Dr. Henderson's, and proceeded towards Launceston. At James Bateman's at Buffalo Plains, they were much pleased to meet A. Cottrell, who had come from Macquarie Harbour, with a party of eight aborigines, on their way to Flinder's Island. "J. Bateman" continues the Journal, "was formerly employed to take the aborigines, by capture, if practicable, but by destruction, where they could not be captured. This was at a time, when the aborigines destroyed many white people. Under these instructions, about thirty were destroyed and eleven captured: those captured became reconciled, and highly useful in the peaceable arrangements so successfully made of latter time, by G. A. Robinson and A. Cottrell. The last time A. C. passed the coast he had a friendly interview with the tribe, near the Arthur River, that attempted the destruction of G. A. Robinson a few months since. Previously to this, two white men of his party were lost in crossing a river on a raft, before the tide was out.

When some of the aboriginal women saw them in danger, they swam to the raft, and begged the men to get upon their backs, and they would convey them to the shore, but the poor men, overcome by fear, refused. These kind-hearted women were greatly affected by this accident.

**9th.** Walking with J. Bateman this morning in his garden, he pointed out the grave of an aboriginal child, who died at his house. When it expired, the mother and other native women made great lamentation, and the morning after it was buried, happening to walk round his garden before sun-rise, he found its mother weeping over its grave: yet it is asserted by some, that these people are without natural affection.

**13th.** We walked seventeen miles into Launceston, and again took up our quarters with our kind friends I. and C. Sherwin. About six miles from Launceston the road joins the main road

from thence to Hobarton, on which great labour has lately been bestowed; much of it has been now macadamised.

In reviewing some of the circumstances of this journey, J. B. says, "We have received abundant kindness, and evident proofs that our religious communications made an impression upon the minds of some of the visited. I suppose our walk from Hobarton would be about two-hundred and forty miles. We had in the course of our journey eighteen meetings and many religious conversations, and we put into circulation a number of tracts.

At the post-office, Launceston, we found a letter from W. J. Darling, from Flinder's Island, conveying a very interesting account of the progress of the Aboriginal Establishment. The following are extracts from it, dated Aboriginal Establishment, formerly Pea-Jacket, now Wybalenna, 6th April 1833. 'We have been removed since the 1st February down to this place, which is a paradise compared with the other, and which I have named Wybalenna, or Black Man's Houses, in honest English. We have abundance of water, an excellent garden, and every comfort a rational man can want. If you were gratified with the establishment before, you would be doubly so now, and would find a vast improvement among the people since your last visit: their habitations are in progress, four of them being nearly completed. I think you would approve of them. They consist of low cottages, twenty-eight feet by fourteen feet, with a double fire-place in the centre, and a partition; each apartment calculated to contain six persons. They are built of wattles, plastered and whitewashed; the wattles and grass for thatching, of which a great quantity is required for each building, have been brought in entirely by the natives, and the delight they show in the anticipation of their new houses is highly gratifying. They are of course to be furnished with bed-places, tables, stools, &c. and each house will have a good-sized garden in the front of it. By next spring there will not be a prettier, or more interesting place in the colony of Van Dieman's Land. The women now wash their clothes and those of their husbands, as well as white women. We are not now half so naked as when you were last here, but have neat and substantial clothing.' In a subsequent extract of later date, after the aborigines had got into their houses, W. J. Darling says, 'their houses are swept out every morning, their things all hung up and in order, and this is without a word being spoken to them. They all know, and make a distinction on the Sunday; this too springs entirely from themselves; the women having washed their clothes on the Saturday. The men dress every Sunday morning in clean, dark frocks and trowsers, and every one of them washes himself.'

17h. We applied to the Under-Sheriff for the use of the Court-house to hold a public meeting in, which was readily granted: and we requested H. Dowling to print some notices.

19th. In the forenoon we assembled for worship, and in the

evening we had a crowded congregation in the court-house, to whom I was enabled to proclaim the glad tidings of the Gospel, and to point out the necessity of beginning to learn Christianity, by attending to the operation of the Holy Spirit, convincing of sin, leading to repentance, and to faith in Christ, &c. Several persons, after the meeting, expressed their satisfaction with what they had heard.

21st. In the evening we met the prisoners in the Penitentiary, and after reading to them the sixth chapter of John, the blessings of the Gospel were held up to their view, and the happiness of those who become subject to its power, &c.

31st. Accompanied by R. Gunn, we walked to the residence of G. and M. Robson, who are removed from the Hampshire Hills to within about three miles of Launceston, and agreeing to hold a meeting on their premises on first-day, we proceeded to invite the inhabitants of Paterson's Plains to attend it.

6th mo. 2nd. (First-day.) The meeting this morning at G. Robson's was but small, yet we had no cause to regret having appointed it.

4th. Having for some time past felt an impression of religious duty to invite the inhabitants of this place to a meeting for the purpose of conveying information to them on the object of Temperance Societies, we convened one this evening in the court-house, which was respectably attended. After it, a few names were added to the number already subscribed to the declaration. There are now thirty signatures.

7th. We received a satisfactory letter yesterday from David Stead, by which it appears that since his return home he has assembled the men on first-days, and read portions of Scripture to them, in which engagement he has had satisfaction, and he thinks it has had some good effect upon the men; he has also put a few more books illustrative of the principles of Friends into circulation. D. Stead's honest, upright character, has gained esteem, not for himself only, but for the Society of Friends.

9th. Accompanied by R. Gunn, we went out to Nottman's road-party and had a religious opportunity with them. In the evening we had a crowded public meeting in the court-house.

6th mo. 11th. James Backhouse and G. W. Walker set out for the country, walking first to Perth, and from thence to Norfolk Plains. They visited many of the settlers, amongst whom they had much religious service, being frequently engaged in conversation on serious subjects, and having many religious opportu-

nities in families. They also advocated the cause of Temperance Societies with considerable success. They were received with great kindness and hospitality, and the following first-day they held a meeting at A. Gatenby's, near the Lake River, in which J. B. says, "renewed ability was granted to preach the gospel."

18th. We walked about nine miles in the afternoon to Ellen-thorpe Hall, a large boarding-school for girls, kept by George Carr Clark and his wife. This highly interesting place reminded me greatly of Ackworth, in its external arrangements. The female head of the establishment is admirably qualified for the important charge she has undertaken, and long conducted with success: she possesses improved natural talents, and a measure of spiritual attainments. The pupils are about forty in number, several of whom are educated and maintained at the expense of the benevolent pair to whom the establishment belongs; being children whose education has not been provided for, and who have in some instances lost their mothers at a tender age. The education is a good and useful one. In the evening the domestics of the establishment were assembled, and we had a religious interview with them. The servants in the house where the children are, are all females. There are two young men teachers and several young women, who have been brought up in the school, and are apprentices. We had conversation with our hostess on the subject of her interesting flock, with whom we also had a religious interview. This morning (the 19th) G. C. Clark told us he had adopted the principles of the Temperance Society since meeting us in Hobartton about a year ago.

21st. The weather has been more mild for the last two weeks, but it looks very inclement upon the adjacent mountains; when the clouds break away, the snow is seen covering their tops. This is the shortest day in this hemisphere. Hitherto the winter has been remarkably fine: we have seldom had to defend ourselves from wet by our umbrellas, and the roads in this part of the island are but little cut up. We have great cause gratefully to acknowledge the overruling of that merciful Lord who led us to visit the out-ports of the colony last winter, when it was so wet as to render travelling in the interior extremely unpleasant; and to visit the interior at this season, when it is cool and pleasant travelling on foot.

28th. We visited the gaol at Longford for the district of Norfolk Plains. Our next visit was to one of the schools patronized by the government by a premium of £25 per ann. on a certain number of children being taught in them. There are in this district four schools of this kind, under the charge of R. R. Davies, the clergyman at Longford, viz. one at Longford, one on the opposite side of the South Esk, one at Westbury, and one at Camp-

bell Town. There is an average attendance of about one hundred and twenty children at the four schools. In one of these R. R. Davies intends trying the system of the British and Foreign School Society. We also called at the school kept by G. Elliston who has fifteen pupils, sons of the most respectable settlers; some of them approaching towards manhood.

The 1st of 7th mo. our friends returned to Launceston, and again found comfortable quarters with their kind friends I. and C. Sherwin.

3rd. J. Backhouse writes, "I found W. J. Darling and A. Cottrell in the town. They had just arrived from Flinder's Island, where they left Thomas and Louisa Wilkinson, the missionary, and his wife, with whom they seem much pleased. Six deaths have recently occurred, but this is not a larger number than might be calculated upon, none having taken place before the setting in of the rainy season, for more than twelve months. The deceased had been but a short time in the establishment. One was a child of two years of age, and its parents. The child died first, and the parents, overpowered with grief at its death, drooped, and soon died."

9th. This evening a meeting was held in the Court-house, of the persons that have signed the declaration of the British and Foreign Temperance Society, for the purpose of appointing a Committee, and attending to other business. Several persons who had not signed the declaration were also present. Seventy-eight have already signed in this vicinity, exclusive of upwards of twenty in the district of Norfolk Plains, and on the Lake River, &c. Many others are beginning to view the subject favourably. The cause of temperance appears to make good progress here.

The master of the Government-school had just brought in a number of aprons, pincushions, and needle-cases, made by the children under his care, to be transmitted to Thomas Wilkinson, for the aborigines on Flinder's Island. Some benevolent individuals have also proposed sending them a quantity of fruit-trees by the return of the Charlotte.

10th. In passing the Penitentiary, I saw fourteen men going in from Nottman's Road-party, sentenced to be flogged, chiefly for neglect of duty. The men in this party are tasked by the Superintendent to break a cubic yard of stone, such as is known in England by the name of whin-stone. This quantity is considered a large one for a man who has been accustomed to the work, to break in a day in England. To persons not used to stone-breaking, this quantity must be more than they can effect;



and in such cases to sentence them to from twenty-five to fifty lashes for not effecting it, is an act of oppression. Punishment of this sort under such circumstances tends to harden men, and to drive them to desperation.

11th. In the evening we met some persons who have turned to the Lord in this place; most of them are the fruits of John Leach's ministry, and meet with him weekly "in class." I apprehended it my duty to visit them before leaving this neighbourhood. The meeting was one of some good to my mind, and I was strengthened to extend the word of counsel, exhortation, and encouragement to this portion of the little flock. We parted from them in love, after commending each other to God in prayer, and begging of the Lord to bless his work and to prosper it in the land. After the meeting, a young man told us that he first came under a sense of the power of religion, from attending a meeting we had at I. Sherwin's some months since: he said also that he had been much encouraged in the right way, by J. Leech's ministry. I remember the meeting he refers to: it was one in which I felt remarkably low and empty, held on 2nd mo. 3rd.

13th. We now took, what we suppose may prove a final leave of our kind friends I. and C. Sherwin, and proceeded to Boydell Hill, to dine with George and Mary Robson. John Leech accompanied us part of the way; we separated from him, as from a brother beloved in the Lord. It is very pleasant to see him improving in health.

16th. We parted with G. W. Walker's relations, and on arriving at J. Boney's at Wood Hall, we concluded to have a meeting there that evening. Old William Bryan was dispatched to give notice, which he set about most heartily. In the evening about forty persons assembled, notwithstanding it was dark and foggy. The principal part of our congregation were prisoners, but we had also the company of some of the free population. Jane Youl, Jesse Boney, &c. continue their pious labours among the children of all classes in this neighbourhood, meeting them at Perth every Sabbath, and devoting a few hours to their instruction.

17th. After breakfast we had a parting religious opportunity with the family of J. B., and calling at D. Gibson's on our way, proceeded to Captain Wood's, a few miles distant, where an arrangement was made for a meeting at six o'clock this evening. There was a large number of assigned prisoner-servants present, making a company of upwards of forty persons. To these the way of life was freely declared, and the way of death pointed out, and they were invited to lay hold on the hope set before them in the Gospel. This opportunity opened the hearts of some present

towards us in a remarkable manner. On this occasion, I have great cause to bless the Holy name of Him who out of weakness made me strong to declare his truth. To him alone belongs the glory.

20th. We proceeded to Meadow Bank, near Campbell Town, to J. Mac Leod's; at his house we received letters from F. Cotton and T. J. Crouch, the former strongly pressing us to pay another visit in Oyster Bay, and pointing out the opening for a person to convey religious instruction at Waterloo Point. T. J. Crouch informed us that his wife had given a copy of the tract of the Temperance Society, entitled, "The Outcast," to a man who had been a drunkard for nineteen years, and having read it, his eyes were opened; and he has joined the Temperance Society. This man lent the tract to another, who also, through reading it, became awakened to the sin and folly of drunkenness, and it was the means, in conjunction with some gentle expostulation from S. Crouch, of producing reformation.

21st. (First-day.) At eleven o'clock a congregation of from one hundred and fifty to two hundred persons, assembled in the Police-office at Campbell Town, to whom I had the privilege of preaching Christ crucified; inviting them to come unto him by attention to the teaching of the Holy Spirit, &c. After tea we returned to J. Mac Leod's, and met his family and neighbours, concluding the day as we had began it, with religious labour. Many persons who attended the meeting this morning, came ten or twelve miles.

(Our friends continued diligently engaged for some time in the neighbourhood of Campbell Town and Ross, having several religious interviews with the settlers, &c. and holding meetings in some places. In mentioning their visit to Jane Foster and her sons, J. B. says, "After tea we had a meeting with them and their establishment, and some of their neighbours. We have often to admire the sense of the Lord's power being with us, in endeavouring to turn the attention of those, in whose minds the things of this world have had the first place, to those that belong to the glory of God, and the peace of their own souls." They were encouraged by the formation of an Auxiliary Temperance Society at Campbell Town, and a Branch Association at Ross, where many persons signed the declaration, and a subscription was raised to procure tracts. J. B. remarks that there are very few singing-birds natives of the colony, and none of them keep up a long and steady song like our English warblers. In speaking of the produce of the colony, he observes that the price of grain continues low, from 3s. 6d. to 4s. per bushel, butchers' meat 4d. per pound. Wool is the staple article of profit to most of the Van Dieman's Land farmers. In some parts of the country the springs

are much impregnated with salt, and one lagoon yields so much, that in summer a crust remains where the water is dried up, and this is collected for use and sale. Many eagles are seen of a large size.

8th mo. 1st. G. W. Walker's nephew and his son Edward came from Mona Vale, where they are on a visit, and breakfasted with us. We took what may prove a final leave of them, and also of our kind friends the Parramores, and proceeded on our journey. G. Parramore accompanied us about a mile on our road. We parted from this good man and his children, with much interest. It is a rare thing in this land to meet with a family living under the influence of the gospel. There are many who approve it, but yet do not become the disciples of Christ by denying self. Before sunset, we reached Woodbury, the substantial dwelling of Robert Harrison, and in the evening had a religious interview with the family and servants, assembled in their spacious hall.

2nd. After breakfast we set out for Oatlands, where a meeting had been previously appointed at half-past six, in the Police-office; a neat stone building. About thirty persons met us on this occasion, and we had an open opportunity of religious labour with them.

At Jericho, on First-day, the 4th, we met a congregation of about fifty persons in the chapel. In the afternoon M. Jones became our guide to the Spring Hill road-party, distant about four miles. In this party there are about fifty men; we had a religious interview with them in the hut of their Superintendent. These prisoners are not worked in chains: many of them are men who have been removed from the penal settlement of Port Arthur: they looked clean and decent, but some of their shoes were much worn, being too slight for their rough work. It was nearly dark when we reached John Gardener's, where we had concluded to be in the evening. J. G. assembled his family and servants, and invited the people at the adjacent inn. We had a religious opportunity with them. I did not intend to have attempted three meetings to-day, but it so fell out, and I did not see that I could properly avoid it: having been extensively engaged in testimony to the Truth, as it is in Jesus, and in exhortation to sinners, to come unto the Father by Him, on each of these occasions, I was sufficiently fatigued by night, to be ready for a shake-down on J. Gardener's parlour floor.

5th. We set out with M. Jones, who met us at Jericho, and leaving the road to Hobarton, took a western direction along a cart-track, passed a good house, belonging to the keeper of the gaol at Hobarton, and went to M. J.'s house. We had a religious inter-

view with his household and a few servants from the neighbourhood in the evening, to our comfort.

6th. Accompanied by M. Jones, we pursued our journey, and calling on some settlers on our way, went to Captain P. Wood's, where we were welcomed as old acquaintances. Here we were soon informed that Benjamin Smith was anxious to see us. It was truly gratifying to find him pursuing, with humility, the path of Christian piety, in the house in which he was first known as a bush-ranger. He said it was the hardest day he ever had when he returned to Captain Wood's, to face those he had so much injured, and who had returned him good for evil: thus heaping coals of fire upon his head, and melting him down in Christian love. When they received him as a friend, he said he was melted into tears; and thanked God, and took courage: he says he is treated with great kindness by the family, and that though many of his fellow-prisoner servants persecuted him much at first, he strove to submit to it patiently, as part of the cross he had to bear in following Christ, remembering that when he was ignorant of the love of God, he should have done as they did. In process of time, they ceased to treat him with disrespect; and now, he says, there is not one of them who will not do any thing for him; and two of them, and a free female servant, have been stirred up to seek the Lord for themselves, through the divine blessing upon his simple and sincere exhortations. Thus, through the Christian conduct of P. Wood, to a man who had robbed him in his own habitation, a blessing has descended upon this house, and not upon this house only, but in some measure on the neighbourhood, in which he has taken some pains to promote the education of children.

We had a meeting with the people of P. Wood's establishment and some of their neighbours in the evening, to satisfaction.

At Bothwell, after some difficulties respecting a place, which were at length overcome, a public meeting was held on First-day, the 11th, and attended by about two hundred persons. It appears to have been a satisfactory opportunity, and publicly acknowledged as such by a Presbyterian minister present, who officiates at Bothwell on the intervening Sabbath when the Episcopalian minister does not attend. "In the afternoon," J. B. writes, "we visited a Sabbath-school, established by William Paine, a prisoner in the public works, during his leisure on the Sabbath day! What will not Christian zeal effect? In this good work he had been seconded by Benjamin Smith, also a prisoner, through the medium of whose friends they procured books. Thomas Hopkins, a tender-spirited man, once himself also a prisoner, gave up a room in his cottage, and joined in this laudable undertaking. There are now about thirty children in this school, which is superintended by Nathaniel S. Quick, a pious young man, appointed to the office of government schoolmaster and parish clerk. William Paine was awakened

by the ministry of John Leach: he had stolen away from his proper place, and was entering a public-house on the Jetty at Hobarton, when he saw a number of persons going into a house where he was informed that J. Leach was about to preach, and he turned and went to hear him. Before that time, he was as great a drunkard and swearer as ever came to Van Dieman's Land. I have already noticed the circumstances of B. Smith's conversion, through the instrumentality of Leigh Richmond's Young Cottager; by a passage from Proverbs, quoted by James Garret: 'And thou mourn at the last, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.'—Prov. v. 11, 12, 13. The way of salvation was opened to this man, by reading the tract 'Come and Welcome to Jesus,' by John Bunyan. In the evening we had a religious interview with I. F. Sharland, W. Synnot, N. Quick, and A. Reid's family and servants. We had a satisfactory conversation on the subject of temperance."

J. Backhouse mentions a meeting being held at Bothwell; "in which," he says, "a temperance society was established, a number of resolutions were unanimously agreed to, a committee was formed, and subscriptions entered into to procure tracts, and to defray the expenses of the society, which was liberally supported. After this successful and satisfactory meeting, we dined with J. T. Sharland, who, with Edward Nicholas and others, takes a lively interest in the promotion of the cause."

18th. First-day. We had a large meeting in the house of Henry B. Farlasse at Hamilton. The meeting was appointed at eleven o'clock, but it was nearly twelve before it was fully gathered, many persons coming from a distance, and the habits of the higher classes in this country not being early. When collected there were probably a hundred persons. The meeting ended comfortably. We returned to Green Valley in the evening, where we again assembled the family for worship. Several of the prisoner-servants had gone to bed, but when informed by one of their fellow-servants that the family were about to assemble, they arose and joined the company with a degree of zeal we did not expect.

20th. The weather is such as would be counted fine summer-weather in England, with the exception of now and then a frosty night. Considering the temperature, it is remarkable how little European trees and shrubs show signs of vegetation. In the evening, at J. H. Patterson's, the assigned and other servants came into the room, and we imparted to them some information on the excellence of temperance, and had a religious opportunity with them.

After continuing a few days in this district, diligently prose-

cutting the objects of their journey, our friends pursued their course, continuing to visit the settlers on their way, and having a religious interview with a detachment of the road-party from the Sorrel River, who are erecting a log-bridge over the Dee. The want of good bridges in this country is often mentioned as a serious inconvenience.

At Laureny, the property of Edward Lord, (now in England,) they were kindly received by his wife; and in mentioning a conversation with her on the state of the prisoner-population, which she has had much opportunity of knowing for many years, J. B. observes: "She says she is quite certain that the state of filth and wretchedness, which most of the huts of the male prisoners are in, tends to their degradation; and that the harsh manner in which many of their masters treat them, diminishes the influence of such masters over them, and makes the men refractory and idle: she remarks also, that the slovenly manner in which the men cook their own victuals, is the occasion why the rations allowed them often prove insufficient. She has tried the experiment of cooking for them, and of looking after their comfort, by seeing that their huts were kept clean, and she found it successful.

In the afternoon we crossed the Derwent in a boat, and walked to Cluny, the residence of Alexander Mac Pherson: he has cleared a flat of heavily timbered land, the soil of which proves very rich: some of it yielded at the rate of thirty tons and a half of Swedish turnips per acre last year. We returned down the river's bank to Dun Robin, the residence of W. A. Bethune.

25th. First-day. We crossed the Derwent with the family and servants from Dun Robin, and with as many of those adjacent settlers, and of the establishment of Laureny as amounted to about forty persons, assembled in E. Lord's kitchen for worship. According to the ability afforded me, I endeavoured to point out the sinfulness of sin, and the necessity of attention to the reproofs of the Holy Spirit, in order to be brought to repentance, faith in Christ, and a humble walking with God. We were favoured before separating with a measure of that solemn feeling which is as a seal to gospel labours, even when exercised in great weakness and fear. We returned to Dun Robin, and again had a religious interview with the family in the evening.

26th. We left Dun Robin, called again at Laureny, and next proceeded to Cawood, the residence of T. F. Marzette and his numerous family: here we agreed, after making a call at James Young's, to spend the remainder of the day.

27th. This morning we accompanied T. F. Marzette and James Young to Hamilton, to a meeting for the organization of a Temperance Society. We assembled with a few of the most respect-

able inhabitants, and discussed the subject with them: the importance of the matter in question was fully admitted, though but few would sign the declaration. Those who signed it were organized as a Hamilton Auxiliary Temperance Association. A subscription was entered into for the purchase of tracts, in which those who declined signing the declaration also joined.

In mentioning a conversation with W. R. Knight on the discipline of prisoners, &c., J. B. observes; "I have never met with a prisoner who would not rather be in poverty and liberty in England, than be clothed and fed in bondage in Van Dieman's Land.

"W. R. K. walked with us some distance from Hamilton in our way to New Norfolk. We dined at T. Fenton's at Allenvale, and proceeded to R. Barker's on Macquarie Plains. We fell in with Thomas Terry, who volunteered to give notice of a meeting, and by his zeal in a short time he collected several, with whom, with R. Barker and his wife and family of eight sons and two daughters and their servants, we had a meeting."

99th. R. Barker walked with us toward New Norfolk. On the beautiful banks of the Derwent a number of species of shrubs were in flower, *corroea virens*, a species of *banera* with white blossoms, *banksia australis*, (in flower all the winter,) &c. The silver wattle, black-budded gum, peach, and plum-trees are also in blossom.

On our arrival at New Norfolk, we met with a kind welcome from R. and J. Officer, and became their guests.

30th. We walked to the hospital with R. Officer, who has the charge of this noble institution. It is now far advanced towards completion. It has two grand divisions; one for sane, the other for insane patients, with appropriate wards and courts. There are now one hundred and thirty-one patients, eighteen of whom are lunatics. The apartments for insane persons are well constructed. The day-rooms are lighted from the tops, the buildings being of one story, except in a few cases. The surgery is well furnished with instruments and medicines. We called at John Terry's, and then, mounted on two of R. Officer's horses, set out for William Martin's school, where a meeting was appointed. We met about forty persons, to whom I read the 25th and 26th chapters of Acts, and then directed the attention of the audience to the call of Jesus to themselves, in the secret of their own hearts, seeking to persuade them not to persecute him, nor to oppose his government in themselves. After the meeting we returned home with R. Barker.

31st. We accompanied R. Barker about one and a half miles up the Derwent, to see a fossil tree, which is imbedded in basalt in the point of a hill near a cascade, in a creek that empties itself

into the river. The tree appears to be of some species of eucalyptus. It is erect, and will probably prove to be standing where it has grown. About ten feet of its height are laid bare by removing the basalt, which is here porous and cracked. The tree is about ten feet in circumference at the lowest bare portion. It has no appearance of having been acted upon by fire; some of the exterior portion has become like horn-coloured flint; much of the internal part is opaque and white, and more fibrous: some portions of it split like laths, others in pieces like matches, and others are reducible to a substance resembling fibrous asbestos. The grain of the wood and of the bark is very distinguishable. Fragments of limbs of the same kind as the tree have been found contiguous to the tree; and pieces of petrified wood of similar appearance are found abundantly scattered over Macquarie Plains. We took an early dinner at R. Barker's, and then proceeded to the Deep Gulley road-party. We had a religious interview with about twenty-six of them, the rest refused to meet us, saying that they were Roman Catholics.

9th mo. 1st. (First-day.) We had a meeting on the north side of the Derwent, attended by about forty-two persons. There is a great indisposition to any thing good in this part of the settlement. In the evening we had a meeting in an unfurnished ward in the hospital. It was a more satisfactory opportunity; several of the inhabitants attended, and the spare room was filled up with the maimed, the halt, and the blind: these were addressed and entreated to seek the wedding-garment of righteousness, in order that they might become welcome guests at the marriage-supper of the King's Son.

3rd. Accompanied by R. Officer; and mounted on his horses, we went up the southern side of the Derwent, to visit some of the settlers on that side of the river where we have not been, except much further up. We called on D, and M. Jamieson, passed Busby Park, a fine estate belonging to J. Kerr, but did not call, he being at Hobarton; and after some other visits, were kindly welcomed at Fenton Forest by Major and Katherine Gibson, and by the wife of Captain Fenton, and a sister of Major Gibson's. M. Fenton was gone to Hobarton. The ancestors of the wives of Captain Fenton and Major Gibson were Friends of the name of Hill, resident in Ireland. In the evening Major Gibson's son James collected the people of the settlement, and we had a meeting with them. The principles of Friends appear to be held in high esteem by these families: they are in possession of a letter from their father, descriptive of the character of their mother as a Friend, and highly commendatory of her in every respect. It is difficult to say whether the letter does most credit to the person described, or to the writer. It is excellent in every respect.



4th. We left the interesting group at Fenton Forest, and proceeded to D. Jamieson's. In the evening we met about sixty persons in the school-room, and had a religious interview with them. After the meeting we had much conversation on the subject of Temperance Societies, and the different members of the family signed the declaration. D. Jamieson laments the difficulties that settlers so generally bring themselves into by embarking in improvements beyond their capital. This and spirit-drinking are fruitful sources of ruin. Wherever the affections are set on earthly treasure, or the energies of the mind are set on carnal indulgence the judgments of God are sooner or later made manifest.

5th. We rode to New Norfolk. On our way we were overtaken by Major Oakes, with whom we had much conversation respecting Temperance Societies, and the religious views of Friends. On our arrival at Robert Officer's, we received a packet of letters from Hobarton. It is a great comfort to be thus remembered by our dear friends. In the evening we had a meeting with the patients in the Hospital. There was a sense of the Lord's presence with us, which is in a greater or less measure mercifully granted us on most occasions, when we thus meet the people.

James Brooks, one of the pensioners who came out in the Science, died at New Norfolk a short time ago, in an awfully hopeless state. He had been drinking in a public-house, till his money was spent, and the landlady refused to fill him any more rum. At this he became enraged, and with an horrid imprecation, declared that he would never forgive her so long as he had breath. As he uttered the words, he fell down from his seat, a lifeless corpse! This account was given us by Robert Officer, the assistant Colonial Surgeon, who was called in on the occasion, and found that Brooks had died of apoplexy. Jacobina Burn, from Ellen Gowan, is on a visit to R. and J. Officer. It is very pleasant to us to have her company. On speaking about the ferocity of Van Dieman's Land eagles, she informed us, that she was one day chased by one of these birds for some distance, and obliged to run to her house for shelter from it. A similar occurrence happened to a lady on Macquarie Plains. A couple of them have been known to attack a horse. The wife of Richard Barker told us, that she one day observed a horse galloping backward and forward whilst two eagles were chasing it; one driving it in one direction, and the other in the other. At length the horse fell, and one of them pounced upon its head; she then called some of the men, who immediately drove off the ravenous birds: the poor beast soon regained its feet, and was thus delivered from its destroyers.

6th. I had some conversation with Lieutenant Croly, on the discipline of the chain-gang at Bridgewater, which was till lately

under his direction : he is now Police Magistrate at New Norfolk. He informed me that the men had their rations delivered to them daily ; that their clothes were washed by a few men in the gang ; that they had half of seventh-day to mend their clothes ; that in breaking stones they were tasked, but not without regard to the ability of the men ; that, as soon as the period of their sentence in the gang was expired, they were returned to their masters, or to the Superintendent of convicts at Hobarton : that corporal punishment was sparingly administered ; that few persons run away from that gang, and few crimes were committed by them ; that in some instances, ridicule was used successfully as a mode of discipline, as in case of two men fighting, they were hand-cuffed together, and set in full view of their companions during the remainder of the day, as a laughing-stock ; and that idleness was punished by keeping the parties at work on seventh-day afternoon.

We had a meeting at noon with the inhabitants of New Norfolk, to give them information on Temperance Societies. It was held in the Hospital. A considerable number of respectable persons were present ; a few signed the Declaration, and a liberal subscription was commenced for the purchase of tracts. It did not seem best to attempt organizing an Auxiliary Society here at present. The day has been beautifully fine. Spring appears to be set in, and we have seen a few swallows.

7th. We called on William Garrard, the Colonial Chaplain : he walked with us to James Sharland's, and to the Government School-house. When in the Hospital this morning, I enquired of a man who had been in Nottman's road-party, and in the Bridgewater chain-gang, which he preferred ; he said Nottman's. To the question, why ? he replied, because they had fires in their huts at Nottman's, and not at Bridgewater ; that some of the men at Bridgewater had no shirts, and others no shoes, and they could keep themselves cleaner at Nottman's than at Bridgewater, being fewer in number in a hut in the former place.

We took tea with John Terry and family, and had a religious interview with them. It is amusing in adjacent houses in this land, to hear the various dialects of English spoken, often in great perfection : and not a little pleasing now and then, to recognise the tongue in which we were born. The Terrys speak the dialect of Wensleydale, Yorkshire, which much resembles that of the contiguous parts of the county of Durham. At the place where J. Terry's mill-race passes under the road, Robert Officer told us, a platypus was often to be seen early in the morning ; one, or probably a pair, having taken up their abode under the rough arch supporting the road-way. These animals are not common ; great pains is often taken to shoot them for their skins, which are stuffed and preserved as natural curiosities. R. Officer says the platypus is very easily do-

mesticated ; that in a few hours after they are taken, they will come out of a tub of water, and eat worms out of a person's hands, and return again to the water.

8th. First-day. This morning we had a large meeting in Captain Armstrong's house. R. Officer had gone personally to most of the houses at Back-River to invite the people : he said he made most of them promise they would attend, knowing how little eternal things interested many of them. There was a little interruption, from some of the temporary seats giving way, but no person fell, or was injured, and they stood the remainder of the time. In the afternoon we had a large meeting in the Hospital, in two adjacent wards, having communication by a door. The town's people occupied one ward, and the patients the other. I stood in the doorway between the two, the outer-door of the ward, in which the patients were, being closed to prevent draught. On these occasions, I laboured to turn the attention of the people to the love of God, in sending His Son into the world to save sinners ; and direct them to the influence of the Holy Spirit, the Light of Christ, shining into the dark hearts of the children of men, convincing them of sin, &c. The evening was agreeably spent at Robert Officer's, where we had a religious opportunity with the family and guests.

9th. I spent half an hour before breakfast with Thomas Walton, who is a married man, and has filled the office of gaoler at New Norfolk, for many years. He says the salary of out-port gaolers is only £50 per ann. :—that this is too little for any respectable married man ;—that, in consequence, most of the persons officiating as out-port gaolers are single men ;—that the gaols, (which are most of them miserable wooden buildings, of very defective accommodation) are also used as lock-up houses for convict females, on the way to Hobarton or Launceston. Till gaols are built in the interior, providing proper accommodation for this class of prisoners, and salaries sufficient to procure respectable persons in charge of them, great disorders will necessarily occur. After breakfast we took leave of our kind friends at New Norfolk, expecting to visit them again in a few weeks. On our way to Hobarton, we had a religious interview with the road-party at the Sorrel River. This party now consists of about a hundred men ; the detachment from the River Dee having returned to them. They are lodged in huts of split timber placed endways, the interstices being plastered with mud. A few additional huts have been erected since we first visited them. The number of men in these parties is frequently increased without bedding being sent up for them ; so that many of them are wretchedly accommodated. From the defective character of their shoes, many of the men have worn them out long before the time for new ones to be delivered, and are

working almost barefooted among the sharp stones. In this party the ration of flour is delivered to the men weekly, that of meat twice a week; they have half of seventh-day allowed for washing and mending their clothes. They attend the Episcopal worship at New Norfolk on Sabbath mornings: this is all the religious instruction they come under, and except having a Bible or two, that we sent them a few months since, they are unprovided with the Holy Scriptures, though they are placed at the disposal of the Colonial Chaplains by the government, for the use of prisoners. Those Bibles we sent them were placed in our hands for distribution in this way by James Norman, the Colonial Chaplain at Sorrel Town. This party is about three miles from New Norfolk. The men are employed in widening, and otherwise improving the road, much of which is cut through rock. The rock is of various kinds; basalt, stratified silicious sandstone, alternately with seale, compact argillaceous rock and limestone, the two latter imbedding marine fossils. This road is much improved since we first travelled upon it. But much yet remains to be done before many portions of it will be good. It is one of the greatest importance to the colony, the first ten miles being the road from Hobarton to Launceston, and the remainder that to New Norfolk, Hamilton, &c. There is but little made road west of New Norfolk, except a few miles, where it had to be cut in the side of a hill, or at the foot of one; it is merely a track covered with scrub and trees. Where it is cut through the Deep Gully, west of New Norfolk, there are traces of coal. The day proved showery, and we found the last five miles of our walk of twenty-one miles, very slippery and disagreeable. We reached Hobarton in good time in the evening, without taking any other nourishment by the way, than a piece of bread which cost us a penny. This we preferred to making calls at this time upon several persons who had kindly invited us to visit them. We set out from Launceston on the 13th of 7th month, with twenty-five shillings. The hospitality of settlers supplied our wants, so that this sum lasted us to Hobarton, with a half-penny to spare. On arriving at Hobarton, we again received a hearty welcome from our kind friends, T. J. and Sarah Crouch, who had reserved their lodgings vacant for us. The gardens attached to the habitations of settlers, scattered along the banks of the Derwent between New Norfolk and Hobarton, look very pleasant at this season of the year; the peach and plum-trees are in full blossom; in some places they form thickets, as if naturalized in the soil; stocks and wall-flowers are also very gay, and mignonette, which has survived the winter, exhales a delightful fragrance. The gardens, and the patches of cultivated ground, form a beautiful contrast with the sombre hue of the forest, which still reigns predominant in the landscape; though cultivation has extended here further than in most places. Towards Hobarton, the Cape pelargoniums flourish beautifully: at New Norfolk, they require a

sheltered situation ; in the interior frost often kills nearly to the ground ; the foliage of the vine and the potatoe is often destroyed by frost in the interior, so as to prevent these plants from bringing their produce to perfection. Occasional frosts injure many vegetable productions in the interior, even in summer ; though the frost of winter is less severe than in England, except upon the mountains. There is a lemon-tree of good size in J. Terry's garden at New Norfolk, and another in a garden at O'Brien's Bridge, near Hobarton.

On reviewing our late journey, we have great occasion to acknowledge, that, notwithstanding much weakness of flesh and spirit, often sensibly felt, the good hand of the Lord has been with us, to bless and preserve us.—To Him be all the glory !

END OF PART I.

EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

NOW ENGAGED IN A RELIGIOUS VISIT

TO

VAN DIEMAN'S LAND, AND NEW SOUTH WALES.

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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SECOND PART.

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LONDON:  
DARTON AND HARVEY,  
GRACECHURCH-STREET.

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MDCCCXXXVIII

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## EXTRACTS

### FROM THE JOURNAL, &c.

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THE first part of the printed Extracts from the letters of James Backhouse, contain an outline of the proceedings of himself and his companion, George Washington Walker, up to the date of 9th of 9th month, 1833; at which time they were just arrived at Hobarton, after a journey into other parts of the colony.

#### *Continuation of Extracts from the Journal.*

22nd 9th mo. 1833. (First day.) There were twenty persons present at our meeting this morning, and the same number in the afternoon. In both I had some labour in the line of the ministry. We spent the evening at Government-house, where also I had an opportunity of religious labour. The lieutenant-governor is very solicitous to promote the spreading of religion in the colony, and of temperance as conducing to this object.

26th 9th mo. Our time occupied in writing and in making up selections of tracts &c. to send into the country—nearly all the persons who usually attend our meeting on First days were present this evening, at the week-day meeting; which was a season of some comfort. But the disadvantage of holding a meeting after a hard day's labour, instead of in the early part of the day, was very obvious. Present circumstances, however, do not admit our little company to meet in a morning.

27th 9th mo. Robert King died to day in the hospital, to which he returned two days ago. We have reason to believe he was prepared for the change. Disease, for a short time, had somewhat beclouded his mental perceptions: he entertained very humble views of himself, and expressed some fear that his love to God was not sincere: but the fruits meet for repentance, that he had for a considerable time brought forth, leave ground to believe, that it was rather an increased sense of the natural depravity of the human heart, than a want of sincerity, that oppressed him. He was the son of persons of respectable circumstances; who gave him a good education. At an early age, he fell under the influence of bad company, and became exceedingly intemperate and otherwise immoral. At length his conduct was unbearable to his relations,



and he became an "outcast." At this juncture he joined himself to a gang of thieves in Tothill fields, London, till arrested by the strong arm of the law, and sent to Van Dieman's Land. He had long entertained infidel principles, because, said he, "I wished to be an infidel, and hoped there was no future state; for I knew if there was I had no prospect of happiness in it." On arriving in Van Dieman's Land, he saw several whom he had known in England such as himself, but who had come under the power of religion; and the change in them was so great that he began to think there was more in religion than he had been willing to admit. His master and mistress were pious simple-hearted Wesleyans; and their example tended to confirm these impressions, which at length brought him under deep convictions of the sinfulness of sin; and keeping under the chastening band of the Lord, and becoming deeply humbled, he repented, abhorring himself, his understanding at length became opened to look upon Jesus as the sacrifice for sin; and he was enabled to lay hold on hope, through faith in the blood of "the Lamb of God which taketh away the sins of the world;" and was strengthened through much tribulation to hold out to the end.

4th 10th mo. This day I read, "Three Months in Jamaica," by Henry Whitely. What a picture does it present of colonial slavery, and human depravity! Severe as is the discipline of the prisoners in this colony, it is not to be compared with the tyrannical barbarity exercised upon the poor Negroes; yet I think the vengeful part of it both degrading and demoralizing. Dr. Officer of New Norfolk formerly thought the flagellation of prisoners necessary, but he said a short time ago, when conversing with us on the subject, that he was now convinced it was an ineffectual punishment, universally degrading in its consequences. This is an increasing conviction among men who have gained some degree of victory over themselves: those who are in bondage to their own evil passions are attached to a system by which a man may receive far beyond "forty stripes save one,"—upon complaint before a magistrate. It may however generally be observed, that those who plead for flogging, practise swearing, whether magistrates or others: and their own bullying manner is often the exciting cause of the insolence in the prisoner which occasions him to be brought before a magistrate and to receive flagellation.

5th 10th mo. Had justice toward offenders been more duly considered, it would probably, long ere this, have induced the legislature to enquire more seriously than it has done into the causes of crime with a view to remedying them. This consideration is especially due to prisoners, when it appears that the use of ardent spirits is the chief cause of crime, and that by legalizing the sale of this article, and by the countenance given to its use by the community, they and the government are the chief patrons of crime.

Want of education being another fertile source of vice, consideration ought to be had to those who are ignorant, and through this cause go astray. It is not generally with themselves that the fault of want of better education lies. Again, the immoral examples of persons of the upper and middle classes, and often of the professed teachers of religion, has, beyond a doubt, a great place in the encouragement of crime. By far the greater proportion of prisoners is from the lower classes; and it will be found that most of the crimes they have committed, were committed under the excitement of ardent spirits; and that, apart from this excitement, the criminals are not more depraved than the generality of their countrymen. Also, that most of the robberies were to enable them to indulge in vices, which money was necessary to enable them to indulge in; and that the example of indulgence in these, by those above them, (and who, to the shame of Christians, were too often counted respectable, because they possessed property to enable them to indulge,) was a great means of destroying in their minds the barrier of moral principle, that would have made them fear such indulgence. Those who expect the punishment of crime to prevent its commission, whilst such fertile sources of its propagation remain, will certainly be disappointed. The removal of those who have become contaminated, and their reformation, will no doubt prevent crime increasing as it would have done, had their influence continued to be exerted on the British population; but unless the incentives to crime be removed, punishing it will only be like trying to pump out a river that threatens inundation to a country, whilst the remedy of turning the course of the springs that supply it is neglected.

7th 10th mo. Much of my time was occupied in selecting information to introduce into a lecture on temperance, which I delivered in the evening to a numerous audience, in the Supreme Court-room. Amongst my audience were the lieutenant-governor, his aid-de-camp, the attorney-general, the rural dean, and many other persons of note, both civil and religious. I went through a large quantity of matter on temperance generally, pointed out the origin and progress of Temperance Societies, and invited a more general co-operation with them. I was induced to give this lecture from a sense of duty, and I have great occasion to render God hearty thanks, for enabling me to unfold to this company something of the working of the mystery of iniquity, as connected with the use of strong drink, and to do it in such a way as to keep hold of their kindly feelings, whilst attacking unsparingly the habits and indulgences of many present. I know I am not a neat lecturer, but being willing to do my best in imparting information to my fellow-creatures, in love, with a view to their best welfare, it has been courteously received on their part.

11th 10th mo. A portion of time was occupied in prepar-

ing parcels of tracts and books to send into the country. We have been greatly interested in learning, that a young woman belonging to the Independent congregation, has refused taking an oath, as an evidence in the Supreme Court. She was called on to state her reasons for this refusal, which she did in a clear and concise manner urging the command, of Christ as the ground of her objection. As, according to existing regulations, the judge must have committed her to prison for contempt of court, had the matter been pressed, the counsel withdrew her as an evidence.

18th 10th mo. (First day.) The afternoon meeting was omitted, the inhabitants having been invited to meet us in the Supreme-court room, which has been kindly granted to us by the sheriff, Thomas Bannister. This meeting, at half-past six o'clock, was well attended. George W. Walker, Thomas Squire, and Francis Cotton were seated with me on the platform. I went to it, feeling a perfect blank as to anything to communicate; but calmly trusting in the Lord, in whose counsel, as I apprehended, I appointed it. My mind was soon impressed with a belief, that it was my place to stand up and quote the passage, "It is a fearful thing to fall into the hands of the living God," and to comment upon the cause of this fearfulness, and upon the plan of salvation by Jesus Christ. Also to invite all to come unto God by Him, and to abide in him, proving this abiding by walking "as He also walked." The congregation was very attentive, and there was a precious solemnity at the close of the meeting, in which prayer was put up for an increase of the knowledge and practice of the things that belong to salvation. In the retrospect there is much cause for thankfulness, and for the acknowledgment, that all the glory belongs to the Lord.

14th 10th mo. Was occupied in preparing a report to the lieutenant-governor on the state of the chain-gangs and road-parties.

16th 10th mo. Engaged in transcribing the copy of "A Concise Apology for the Peculiarities of the Society of Friends, commonly called Quakers, in their Language, Costume, and Manners," which we are satisfied it is now best to publish as a tract, for the use of those attached to our society in the colony, and for the information of others.

In the evening we accompanied John Hutchinson to the hulk chain-gang, and had a religious interview with them in a long shed, in which they regularly assemble on First and Fourth days, for worship; at which times John Hutchinson reads and preaches to them. The men were very attentive. The discipline of this gang is very strict: from its local situation the men are effectually kept from strong drink. The hulks, on board which they sleep, are moored close alongside of the yard in which they muster. They are kept

clean, and are well ventilated. The men are employed in public works of improvement on the side of Sullivan's Cove, and are constantly under a military guard: they sleep three in a berth. This gang is an important link in the chain of prison discipline in the colony.

21st 10th mo. We completed a report on the state of the chain-gangs and road-parties, and presented it to the lieutenant-governor, along with answers to questions put to Ronald C. Gunn, on the state of the Penitentiaries at Launceston and George Town.

22nd 10th mo. My mind has been brought under a great exercise respecting the practice of judicial swearing, and this has been so much increased by learning that the discourse delivered in the Independent-chapel was an attempt to defend it, that I have believed it will conduce most to my peace to throw something before the public on the subject. I have therefore commenced an essay, to be entitled, "The Question, are Judicial Oaths Lawful, answered; with some Observations on the moral Influence of Oaths."

25th 10th mo. We this day accomplished the ascent of Mount Wellington. At the base there are sandstone and limestone, forming low hills; further up, compact argillaceous rock, rising into higher hills; these abound in marine fossils. The height of the mountain is nearly four thousand feet. Near the upper part the basalt in some places shows itself in columnar cliffs. The trees, for two-thirds of its height, are stringy bark, white and blue gum, the peppermint-tree, &c. A species of gum-eucalyptus is frequent at an elevation of three thousand feet. Another species is found on the top of the mountain. The different species of eucalyptus are very common, and form at least seven-eighths of the vast forests of Van Dieman's Land. In the gullies of Mount Wellington the Australian sassafras is abundant: this handsome tree is accompanied by tree ferns, some of them fifteen feet high. A white gum measured thirty feet in circumference: some stringy barks exceeded this size. In the middle region of the mount the climate and soil are humid. The Australian myrtle here forms trees of moderate size. The Australian pepper-tree was also frequent, the broad-leaved grass-tree forms a striking object; it is very abundant, and, on an average, is from ten to fifteen feet high; it is much branched, has broad grassy foliage arranged round the branches, which are terminated by spikes of white flowers, intermingled with broad bracteal leaves, tinged with pink. We ascended the highest portions of the mountain on the west and south, from which the view was extremely fine and interesting. It commands the whole of the south-east portion of Van Dieman's Land, with its numerous bays, peninsulas, and adjacent small islands, the singular outlines of which may be seen upon a map. The ocean forms the horizon from the westward of

the mouth of D'Entre-casteaux Channel to the southward, and as far to the north-east as about Patriarch's Head. The atmosphere was rather milky, so as not to leave the northern horizon very distinct. To the westward we thought we could recognize the Peak of Teneriffe, and some mountains near Macquarie Harbour, Port Davey, and the South Cape. Hobart Town, Sorell Town, and the cultivated lands, with the houses of settlers about Richmond, New Norfolk, and Hamilton, with the courses of the river Derwent and Huron, for a considerable distance, were striking objects; and the green patches of cultivated land on Brown's River, and in various places in the recesses of the "Bush" proved interestingly the powers of industry in subduing the forest.

26th 10th mo. I omitted to notice that a young Irishman called upon me on Fifth-day, who came to this colony a few months ago with a small sum of money, and soon after his arrival got into a situation; but giving way to dissipated habits, and making a mock, he said, of temperance, he found many of his own stamp, who were willing to seek his friendship whilst his money lasted; this was not long, and he had incapacitated himself frequently, from intemperance, so as to have lost his situation. When his money was quite gone, his friends were gone also; and some that he had helped were unwilling to help him in return, and he was at his wit's end to know what to do. Many young men who come out with fair prospects, ruin themselves in this way, and then find fault with the colony. Without persons have capital, and conduct to take care of it, and employ it to advantage, they should not come out to a colony like this, unless indeed they have a capital in their physical powers, combined with ability to employ them, in useful mechanical business, or in agricultural labour.

29th 10th mo. Was chiefly spent in revising the tract on Judicial Oaths. In the evening we again visited the penitentiary, in which there are now a great many prisoners.

9th 11th mo. I had an interview with the lieutenant-governor, who is very desirous we should again visit the aboriginal establishment in Flinder's Island. Some differences have arisen betwixt the missionary there and the officers, which the governor and W. J. Darling (the commandant) think we might be instrumental in settling. I have the matter under serious consideration. I would wish to go if it were a duty, but on no other consideration. Most of the day was spent in writing.

11th 11th mo. We have considered it best for us to accept the invitation to visit Flinder's Island. We are to sail this day week, and to have in company a party of aborigines from the west coast, who are going to reside on the establishment. On our return we are

to be landed on the east coast, probably at Oyster Bay. By this arrangement, our projected visit into the interior is not likely to be much impeded.

12th 11th mo. We informed the lieutenant-governor of our intention respecting Flinders.

14th 11th mo. We received from Dr. Ross the first hundred copies of the tract on the peculiarities of Friends, in their language, manners, and costume, entitled "A Concise Apology," &c. The edition is a thousand copies. Our meeting was small, and not very lively, though close testimony was borne to the danger of resting at ease, without witnessing the evidence of sin being pardoned, for Christ's sake.

15th 11th mo. We took tea with G. A. Robinson, and were introduced by him to the party of aborigines who are to go with us to Flinders: they were smeared from head to foot with red-ochre and grease, (ball de winny); and to add to their adornment, some of them had blackened a space, about a hand's breadth, on each side of their faces, having their eyes nearly in the centre of each black mark. Some of the elderly women were as far removed from handsome as I could conceive human beings to be. As they sat upon the ground, with their knees up, and their bare heads, having the hair cropped close, according to their custom with females, as a mark of distinction from the males, I could not help tracing a strong resemblance to some Orang-outans I saw in London a short time before I left. Some of the younger women had a much more agreeable appearance; and the only man in the company of those lately arrived from the west coast was tall, and of features so patriarchal and Jewish, as strongly to resemble pictures designed to represent Abraham. He was blind in one eye, which we understood he lost some years ago, by a shot from a white man.

18th 11th mo. I waited on the lieutenant-governor, to confer with him on subjects connected with our projected voyage; and also received, at his request, copies of the government instructions, for the regulation of the chain-gangs and road-parties, and for conducting the penal settlement on the Tasmarian Peninsula, viz. Port Arthur. We forwarded, by permission of the government, by the brig *Isabella*, to E. Sherwin, Launceston, a box of books for a Friend's library, and some tracts for distribution: the books to be under the care of A. Davy and W. Sherwin.

19th 11th mo. Chiefly occupied by packing. We waited on the lieutenant-governor to obtain instructions respecting our projected voyage. The *Shamrock* is to be under our direction for the voyage.

21st 11th mo. We called on the young woman who refused to take an oath in the Supreme Court. Our visit was satisfactory. We purpose furnishing her with some copies of the tract on Judicial Oaths. In the evening we took possession of our berths on board the Shamrock.

*Visit to Flinder's Island and the Interior.*

22nd 11th mo. Early this morning sixteen aborigines came on board. In the afternoon we went on shore on Bruny Island, with R. H. Davies, the master of the Shamrock.

23rd 11th mo. Was very wet; the wind contrary. Our decks so leaky that it is difficult to find a dry place to sit in, in the cabin; happily no wet of any consequence came into our berths. Our poor aborigines had to sleep under a tent, formed of a sail, on deck, the hold being occupied with provisions, which it was hoped would have been delivered at Port Arthur yesterday. They seem very contented and cheerful.

24th 11th mo. (First day.) Wet and stormy. We were unable to assemble for worship. I spent most of my time in my berth. It was to me a season of solemn reflection, which I hope may prove one of enduring profit. I have seldom spent a day so much of a sabbath.

25th 11th mo. Before I was dressed we dropped anchor at the penal settlement of Port Arthur. William Carte, the superintendent soon came on board for dispatches, and returned again with an invitation from the commandant, Captain Charles O'Hara Booth, to breakfast. We had letters of introduction to him, from the lieutenant-governor and Colonel Logan. Dr. Mc. Briare, who is stationed here, went over the settlement with us: it is greatly improved since we were here before, though much still requires to be done before it can be fully effective for the purpose for which it is designed. A good penitentiary, and a place for worship are much wanted. At present a room in a building, erected for a store, is used as a place for worship. The penitentiary still consists of bark huts surrounded with a high stockade fence. These huts have undergone some enlargement, and one has been erected for a school-room, and to assemble those in who willingly meet for worship in the course of the week. Those prisoners who appear to be reformed also sleep in it: at present its inmates are very few. One hut is appropriated to educated prisoners, who are now sent here, on their arrival in the colony, in many instances; being considered as having abused more advantages. This class of prisoners feel their degradation greatly: they are occupied in manual labour in the settlement gardens. The other prisoners are divided into a chain-gang, a first and second class, distinguished by the kind of labour allotted

them, by their clothing, and by the second class having an allowance of tea and sugar. This classification produces a good effect. Captain Booth has succeeded in establishing a more strict discipline than that of his predecessors, and in some respects than that pursued at Macquarie Harbour: he has abolished the use of that great desideratum with prisoners—tobacco. The health of the prisoners is generally good, though scurvy has of late increased among them. In the afternoon we walked with Captain Booth to the signal-station, two miles and a half distant, through forests of stringy-bark, blue-gum, white-gum, myrtle, saffras, fern-tree, &c. an assemblage proving the climate somewhat humid; it is, however, much drier than that of Macquarie Harbour.

28th 11th mo. We visited the brick-makers, and proceeded to the coast, betwixt Cape Roaul and the entrance to Port Arthur, to see a remarkable chasm in the basalt. It is about 1127 feet deep, and very narrow. The sea may be heard rushing up it. In the course of our walk we had much conversation with Captain Booth of a satisfactory character. From what we see and can learn, I am disposed to consider the restraint of Port Arthur as its punishment, rather than any excessive degree of labour exacted, is yielded: this with reluctance; and the privations of liberty and society, with the vigilant superintendance, all contribute to make it a punishment keenly felt. The generality of prisoners look upon themselves as the aggrieved parties, which is much to be regretted: when they take an opposite view it is to be regarded as a token of reformation. The ration of prisoners here is one pound of salt meat, and about two pounds of bread daily; those of the second class have an allowance of tea and sugar. No prisoners are now allowed private gardens, and the lack of vegetables renders scurvy more prevalent. None but the boat's-crew are allowed to fish, and none are allowed to hunt. After taking leave of the officers here, from whom we have received great attention, we again went on board the Shamrock, to be ready to sail in the morning.

29th 11th mo. We got under weigh early, and dropped down to Safety Cove, where we again came to anchor; the wind being contrary. G. W. Walker and myself went on shore, and walked to the coast, in the direction of Cape Roaul, from a steep sandy part of which Captain Booth had brought a beautiful white helichrysum. We also fell in with it, and with a fragrant grass. In the afternoon we again went on shore, on a fishing excursion. We obtained a plentiful supply of mutton-fish, from the rocks, at low-water. They were mostly under the kelp, immersed in the sea. We dislodged them by means of sharp-pointed sticks. Some of the women went into the water among the large sea-tangle, to take crayfish. They seem quite at home in the water: they frequently immerse their faces to enable them to see objects at the bottom.



When they discover the object of their research they dive, often using the long stems of the kelp to enable them to reach the bottom; these they handle as dexterously in descending, as a sailor would use a rope in ascending.

2nd 12th mo. In sight of Cape Barren at day-light. We passed westward of Preservation, and came to anchor under Green Island before two o'clock. I went on shore with some of our company, to procure mutton-birds and their eggs, which are now in season. A plentiful supply of both were soon obtained. Many of these birds do not make burrows, but content themselves with the shelter of the thick barilla-bushes, their eggs are white, longer and larger than those of a duck. The aborigines from Flinder's had been here collecting eggs, and had destroyed great quantities of birds, which were everywhere scattered about the island; (we afterwards learned that they collected eight thousand eggs;) countless numbers are however still left. In the evening the multitudes of birds returning to the island were so great, that it seemed difficult to imagine that each pair could find a burrow, thick as the burrows are. It was high-water when we anchored, and the ebb proved our anchorage too high up on the beach. The gale occasioned the vessel to drive, and we were left dry at low-water, laying very uncomfortably down to one side, but without further damage. In consequence of this accident the aborigines were all put on shore on Green Island, where they had a feast on mutton-birds and their eggs, and smeared themselves from head to foot with red-ochre and grease.

3rd 12th mo. We were put on shore by the whale-boats at the Lagoons, the old settlement on Flinder's Island, and walked to Taybelluna, where we arrived about four o'clock, and received a hearty welcome from W. J. Darling, the commandant, and other officers of the establishment, as well as from the aborigines. We took the track through the Bush, which brought us to the place of our destination. It is to be remembered we had gone this way before. This settlement is much improved since we were here, fourteen months ago. A number of neat huts are erected, both for the aborigines and white population, and more land has been brought into cultivation as gardens. One piece, of more than one acre and a half, has been fenced, broken up, and planted with potatoes, by the aborigines themselves.

5th 12th mo. This morning the surgeon brought the aborigines from Green Island, having first successfully assisted in getting the Shamrock off the sands into deep water. Their arrival appeared to be a mutual satisfaction to themselves and those who have been long upon the settlement. The new comers were welcomed with a corrobory in the afternoon. On the arrival of the new party, it was found that one had lost an husband, and another a

father; but this did not, in these instances, produce much emotion. A large party of the native women took tea at the commandant's, last evening, and afterwards washed up the tea-things. Another party breakfasted this morning. Considerable advancement in civilization is observable in those who have been longest at the settlement. We distributed a number of cotton handkerchiefs and some tobacco among them, and they in return supplied us with some of their shell-necklaces and spears. Accompanied by W. J. Darling, R. H. Davies, and a native, we crossed the tier of granite hills that run along the western side of this island.

7th 12th mo. The aborigines who have been longest at Flinder's Island have made some progress in civilization: they are becoming more cleanly in their habits, and are gaining a taste for European provisions, particularly for milk and mutton. Some of the women take considerable pains in keeping their cottages clean. Though these people have not had their ingenuity drawn out in the same points as Europeans, yet they are not behind others in things which they have had their skill exercised in.

8th 12th mo. (First day.) The aborigines assembled in a very orderly manner, with the white people, in a rude shelter of boughs used as a chapel. On this occasion a portion of Scripture was read by G. W. W. after which I had something to communicate in the line of ministry. In the evening we assembled again, when a tract on the Sabbath was read. There was something peculiarly moving, in seeing nearly the whole of the remaining aborigines of Van Dieman's Land, now a mere handful of people, seated on the ground, listening with much attention to the truths of the gospel, however little they might be able to understand what was said: they were equally grave in the times of silence. Many of their countenances are fine and expressive.

9th 12th mo. 1833. In conjunction with the surgeon, I measured the ground fenced, dug and planted with potatoes by the aborigines. It contains one acre, two rods, seven perches.

10th 12th mo. We conferred with W. J. Darling respecting a number of things wanted for the aborigines, and dined with the missionary, who has translated the first three chapters of Genesis into the Ben Lomond language. Finding that it will be necessary for the Shamrock to proceed to Launceston for supplies for this settlement, we have concluded again to visit that place. We hope that by leaving the parties who have been at variance, for a few days, they may the more easily be reconciled. We sailed at seven o'clock p. m.

11th 12th mo. After a fine passage, notwithstanding a thick fog,

we came in sight of George Town Heads, at the mouth of the Tamar, about noon.

12th 12th mo. We had a very pleasant sail with the tide, to within about a mile of Launceston, and we again received a hearty welcome from our friends, Isaac and Catharine Sherwin, to whose family a sweet little girl has been added since our last sojourn with them. Abraham Davy soon called to see us, and we were comforted to find him so much advanced in religious growth since our last interview with him. We also received greetings from several other persons.

13th 12th mo. Having undertaken, on this voyage, to act as merchant for the aborigines, I disposed of a small parcel of wool for them, the produce of their little flock of sheep on Green Island, and made a few purchases of clasp-knives, &c. in return.

15th 12th mo. (First day.) We had two meetings in the Court-house, which were attended by a considerable number of people. To me they were seasons of laborious exercise, under a sense of great weakness of flesh and spirit: I was enabled, however, to hold up the standard of the Truth as it is in Jesus, and to show that the salvation proposed in the Gospel, is not only the forgiveness of past sins, through faith in the atoning blood of Christ, but deliverance from the power of Satan, by the effectual operation of the Holy Spirit; by which the sincere disciples of a crucified Lord are created in him unto good works, which God hath ordained that we should walk in. I had also to point out the great benefit of waiting on the Lord in silence, with the attention turned to the teaching of the Spirit, by which a true sense is given of our soul's states and necessities, and thus a right preparation is received to ask, in the name of Jesus, the supply of our spiritual necessities. There was a degree of that solemnity pervading my own mind in the times of silence, in which the creature, bowed before the Lord, feels its own nothingness, and is sensible that God is all in all; in which there is not only the silence of all flesh, but something also of a reverent silence of spirit.

16th 12th mo. In the evening we had a religious interview with Abraham Davy and three other persons, who, as well as himself, have manifested an attachment to the principles of Friends: two of them have occasionally met on First-days with him for the purpose of worshipping God in silence. After a season of retirement I expressed a few words to encourage them not to be cast down when sensible, in their silent waiting, only of their own emptiness, and of the natural depravity of their hearts; pointing out the importance of our learning these things, in order that we might be humbled, and taught not to trust in ourselves, but in the Lord

alone, for preservation. After this, one of them, in a weighty manner, related a little of his own experience, both in his early life, before he came under the power of religion, and also of his comforts and conflicts since that time. This was followed by similar communications from the rest. G. W. Walker also expressed his sympathy with them. One of the company mentioned that the first recollection of condemnation which he had, was an occasion on which his father had given him three half pence, in mistake for a penny, when he was very young: he kept the whole sum, notwithstanding powerful convictions, and from that time added sin to sin, until the burden of it came upon him, by the strong arm of the law. He also noticed his awakening, when a prisoner; his losing ground on his passage out, and giving way to his gratification of pride in his dress, by which he had been brought under great condemnation; his renewed convictions and conflicts; his sense of pardon through the atoning blood of Jesus, and his comfort under the remembrance of the declaration, that nothing should be able to separate us from the love of God. He has adopted the plain language, habits, and manners common among Friends; and he appears to maintain a deep exercise of soul before the Lord.

21st 12th mo. We embarked on board the Shamrock, and drifted a few miles down the Tamar with the tide. The settlements on the bank of the river appear much improved since the last fourteen months. They look very lively, interrupting the sameness of the "Bush."

22nd 12th mo. (First day.) A favourable breeze sprang up, and brought us to George Town by about half-past ten o'clock this morning. On our arrival we made arrangements to hold a meeting at five o'clock in the evening with the inhabitants, and occupied the morning in giving notice to such persons as were not at their place of worship, which is very thinly attended, except by persons who have no opportunity of staying away. Most of the people attended our meeting. George Town is going so fast to decay, that the whole population amounts to only a small number. It was, however, a satisfaction to have this meeting with them. I had been impressed with a belief that we should be with them to-day; but when on the seventh the wind was contrary, and we made little progress, I was ready to think it was but from the activity of my own imagination.

28th 12th mo. Calm. Off Twenty-day Island in the evening. A westerly breeze sprung up before sun-set. My mind has been under great exercise for the last two days, from a strong sense of temptation, and of the danger of falling away. The mercy of God in Christ Jesus is the ground of my hope, and my prayer is, that he may cut the thread of my life rather than permit me to bring

dishonour upon His holy cause. Still I feel an appalling sense of my own weakness and danger; for though the spirit is willing the flesh is weak—truly there is a necessity to watch and pray, that I enter not into temptation. May I trust in the Lord for strength, and may his strength be made perfect in my weakness, and He alone have the glory. So far as I can discover I am in my right place, and the Lord has been pleased in great mercy to confirm this feeling, by some precious and clearly perceptible intimations of his Spirit. Oh that He may reign over all in me, then all will be clear.

29th 12th mo. (First day.) The westerly wind increased to a gale last night. Approaching the Fourneau Islands in the dark, we laid too for a short time. It is a great advantage to us, days being at the longest. At an early hour we were favoured to come to anchor again under Green Island, the wind being too boisterous to admit of our going on the settlement at Flinder's, or of our mustering the seamen on board.

31st 12th mo. We looked round the settlement to observe its improvement. A few of the huts are now floored with bricks, which makes them much more easy to keep clean: with their white-washed walls they look very neat. These are occupied by the Oyster Bay people, who are the most advanced in civilization.

6th 1st mo. 1834. Having, through the divine blessing, been enabled to effect a reconciliation between the commandant and missionary, we hope time, and an increase of care, on the part of the latter more especially, may produce harmony among them. The present surgeon of the establishment, James Allen, from Newton Stewart, Tyrone, Ireland, who is a young man of talent, and appears to possess a peaceable disposition, will, we hope, be a means of bringing about a better feeling among the officers. It is to us a great satisfaction to see such an individual succeed to A. Mc. Lachland, who had rendered himself so useful in promoting the civilization of the aborigines. Our work here appearing to be finished, we again left the settlement this evening. The cutter coming from Green Island enabled us to get on board conveniently. A large number of the blacks accompanied us to the shore when we took our departure. Poor creatures! The more persons are among them, the more they must become attached to them, from their kindness, affectionateness, and cheerfulness.

12th 1st mo. (First-day.) A gentle and favourable breeze this morning urged us on our course. About noon we passed through Schooten's Passage into Oyster Bay. The breeze increasing bore us much down on one side, as it propelled us across the bay to Kelvedon, where our friend Francis Cotton, with his family, waited our arrival, and welcomed us on the beach. We gladly took leave of

R. H. Davies and the Shamrock, being conveyed on shore by the intrepid John Thorneloe and four good seamen, in a whale-boat, which bore us safely through the surf that the high wind had raised. Thus, through the mercy of our heavenly Father, this tedious voyage is terminated. May thankfulness cover our minds in the remembrance of our deliverances, and if any good has been effected, may the glory be given unto the Lord: for "Not unto us, not unto us, but unto thy name, O Lord, belongeth glory."

Though very sensible of exhaustion from the voyage, (during the last thirty-six hours of which I drank nothing but a glass of toast-water, which my stomach instantly rejected, and I had drunk very little for several days before,) and though feeling in a considerable degree the excitement of landing, it was a great comfort to sit down with the family at Kelvedon, at their evening reading.

14th 1st mo. We completed a report on the case entrusted to us; and one on the state of the establishment for the aborigines on FINDER'S ISLAND.

16th 1st mo. We met with the family for worship in the forenoon.

18th 1st mo. We forwarded for the post-messenger for Hobarton, along with the despatches from Flinder's Island, the two reports above mentioned, addressed to the colonial secretary.

19th 1st mo. (First day.) At our request a meeting for public worship was held this morning in the barrack-room at Waterloo Point. About sixty persons were present. I had much to communicate to them.

23d 1st mo. A week-day meeting for worship was held. It was a season of some renewal of strength. It is a great comfort to us to see Dr. Storey giving up to his religious convictions: he now acknowledges himself conscientiously convinced of the principles of Friends. In one of his communications with the head of the commissariat department, he has stated, one of the terms on which only he is willing to continue in office as a commissariat store-keeper, to be an exemption from the use of oaths.

26th 1st mo. (First-day.) We assembled twice with the large family of Adam and John Amos, and a few other individuals. In the morning I had much to communicate; but in the evening it did not seem my place to break silence, except by a short remark. A comfortable solemnity prevailed.

30th 1st mo. The week-day meeting was held to some comfort. I have re-perused the Epistle of the Yearly Meeting of 1833, twice

lately, much to my comfort, and I trust with some degree of edification.

2nd 2nd mo. (First-day.) We met twice with Francis Cotton's family, including the servants, for worship. In both opportunities I was engaged in testimony and vocal prayer. It is a comfort to be here. I had some conversation with ——— on religious subjects, and was much pleased to find such teachable simplicity.

10th 2nd mo. We walked to T. B's, four miles, to dinner. After an early tea, the family and servants assembled with us to wait upon the Lord. The benefits of piety, and the disadvantages of impiety were set forth. The example of many of the holy men spoken of in the Scriptures, who followed a country life, was adduced to show that such a life was compatible with holy meditation and hearts exercised in the fear of the Lord.

16th 2nd mo. (First day.) We assembled twice at Francis Cotton's for worship. J. L. and T. B. with two of his daughters, were present. I had something to offer in testimony, in the morning, and in testimony and supplication in the evening; the prisoners being present on both occasions. The men do not usually meet with the family; but F. C. reads to them in their own hut.

17th 2nd mo. We again set out on our journey, and F. C. again became our conductor and guide.

23d 2nd mo. (First-day.) We had a meeting with the inhabitants of Oatlands, in the police-office. It was much better attended than the last we had here. Help was mercifully afforded to set forth the great truths of the Gospel, and to show that its benefits are offered to all.

26th 2nd mo. We proceeded over some fine sheep-hills to John B.'s, and had a religious opportunity in the evening with his large establishment. He is a prosperous settler, located in a pleasant vale, surrounded by fine thinly-wooded sheep-hills: his territory includes five-thousand acres, that on an average will maintain about two sheep to three acres: it has the benefit of a few springs that supply water this dry season; and it extends to the Black Marsh, upon Jordan, which is now a chain of large deep holes. He insures his wool this season at £2500. but it is not all grown on his own property. He has introduced the common pheasant upon his estate; and in order to preserve them, has encouraged his men to destroy the native cats by giving them eight-pence a skin: at one time they brought him six-hundred skins.

28th 2nd mo. We walked to Green Ponds, and arranged with

Dr. Garringe, who is a medical man, and one of the Episcopal Catechists, for the use of the chapel on First-day. After dining with him, he accompanied us to call upon a respectable family, amongst whom there is the appearance of religious thoughtfulness. Their aunt, an aged woman, declining under paralytic disease, who has been remarkable for steady piety, on being enquired of as to how she was, replied, "Very happy in body and mind." How encouraging is the calm sunshine of the close of day in such persons!

1st 3rd mo. We returned to Green Ponds, and called upon most of the inhabitants of this little settlement, which consists of a number of scattered houses, the greater part of which are very small weather-boarded buildings.

4th 3rd mo. G. W. Walker lodged last night at Henry Thrupp's, and myself at P. Murdock's. At each of these places we had much conversation on religious topics. In the morning we proceeded along the course of the Jordan to the Black Bush, passing the houses and enclosures of several settlers. This vale, with its boundary of hills, reminds me of Bilsdale, in Yorkshire; but it is a much milder climate than England, though liable to occasional summer-frosts. Platypuses are not uncommon in the pools of the Jordan, in which, as well as the other rivers, and on the sea-coast, black-shaggs are often seen fishing.

At the Black Bush several young men, who emigrated from Birmingham, opened a store, which has paid them well. They erected a house, in which they are residing, though it has yet only shutters to close the places intended for windows. In the evening we collected the establishment, and some of their neighbours, and had a religious opportunity with them. An adjacent settler, who appears to be a very decent man, was one of the congregation. He was formerly a prisoner, having been transported for seven years for a very trifling offence.

7th 3rd mo. Government has placed a schoolmaster at the Carlton. A native of Scarborough, who has been most of his life a sea-faring man, fills this office: he seems to be a man of much simple religious feeling: he reads the prayers, &c. of the episcopal church every Sabbath; but this sort of mechanical religious service does not seem to be very attractive to the people, either here or in other places. The old man seemed much pleased with our visit. We had a meeting with some of his neighbours and pupils; at the close of it, in the true spirit of a village schoolmaster, he requested his pupils to repeat the Evening Hymn, and then pronounced "the Apostle's benediction." He appears to try to impress upon the minds of his scholars the spiritual signification of the hymns, &c. which he teaches them.



8th 3rd mo. Arriving late last night, we went to an inn kept by a person named Leigh, which we found remarkably clean and comfortable. Part of the day was spent in writing. We dined and took tea with Francis Halls, at whose house a neighbouring settler, of the name of Glover, called. He informed us, that when the views of the Temperance Society were first promulgated in this colony, he thought them foolish; but that he was now convinced of their soundness, and was astonished at their influence in discountenancing spirit drinking.

11th 3d mo. We returned to Richmond, which is nearly doubled in size, or rather in the number of houses, since we last visited it. A government school is in the course of erection.

12th 3rd mo. F. S. continues successfully to prosecute the improvement of his property, and also to advance in religious knowledge. We had much interesting conversation on topics of eternal importance, and had a religious interview with the immediate family, after which we proceeded on our way to Jerusalem, ten miles further up the Coal River. There are a few settlers at each of its extremities. At one of them there is a public-house, kept by a decent man named Drummond, who received us courteously; and for his love to the cause in which we are engaged, offered us such refreshment as his house afforded, free of expense. We held a meeting in a hut on his premises, with some of his establishment, and a number of prisoners in the public works, who are at present employed in building a jail here. We returned to Andrew Tolmey's, where we had a religious interview with the family and servants. None of their neighbours joined them, though we called to invite them; they are all poor ignorant Roman Catholics. A. T. was in Hobart Town: his wife's mind seemed open to receive religious counsel. A prisoner, who acts as schoolmaster and house-servant in this family, was very attentive to us. He left Macquarie Harbour before our visit there; but seemed to have become interested about us, from the report of his fellow-prisoners, who received our labours with thankfulness.

13th 3rd mo. Taking a westerly direction from the upper part of Jerusalem, we made our way across "the Tiers" to Green Ponds: part of the way was very steep, the whole of it a trackless forest. We crossed several deep gullies in our descent, and in five hours and a half from leaving Jerusalem, emerged from among the hills, close to the house of an elderly man, by whom we were courteously received, and invited to lodge. This person was a prisoner, who came out with Governor Collins. Being an industrious man, and of more sober habits than many of his contemporaries, he has prospered greatly since he became free: he is now possessed of five thousand acres of land, capable of maintaining

two thousand sheep, and some horned cattle. He has taught himself to read and write, and his Bible has the appearance of being well read. He comes from the vicinity of Monyash, in Derbyshire. His wife was also a prisoner. She prepared us tea, and waited on us very kindly. They are both far advanced in years. Two of his nephews have come out: one of them is married and settled at Bagdad; the other, and two of his nephews, live with the aged pair. After arranging with R. C. Drought for the use of the chapel, to give a Temperance lecture in to-morrow, and engaging the kind services of George Gorringe to circulate information, we returned to J. J's and assembled the family and servants, to whom we read a chapter in the Bible, and addressed such religious counsel as presented.

16th 3rd mo. (First-day.) I had some satisfactory conversation with William, the eldest son of John Espie, on our way to a meeting, this morning, at the foot of Constitution Hill, at which some of the settlers in the upper part of Bagdad, and the prisoners from three road-parties were present, the latter upwards of two hundred in number. This meeting was a relieving one. G. W. Walker took part in the religious labour, as he has also done on some other occasions of late. After dinner we walked seven miles to Brighton, a place once designed to have been the capital of the island, but on which only a very few houses have been erected, on account of the inconvenience of the situation. Here, in a room used as a chapel, attached to the government store, we met the people of the neighbourhood and another road-party. There was a good feeling prevalent in this meeting also. We returned home with Nathan Elliott, with whom and his wife, and Charles Franks of Green Ponds, who happened to come in, we had much conversation on religious subjects, and on the views of Friends.

17th 3rd mo. We parted from N. Elliott and his wife, and proceeded to the invalid road-party, under the charge of Dr. Winterbotham. At our request he mustered the men, and we had a religious interview with them. Though these are halt and maimed through dissipation, and many of them grown old in sin, there was a remarkable sense of Divine influence overspreading our minds whilst assembled with them. We went along the north bank of the Derwent, from this station to New Norfolk. Coming opposite to John Terry's, they put their boat across for us, and we spent the evening under their hospitable roof. Their mill is now working night and day, to supply persons with flour; most of the mills to the northward and westward being stopped for want of water. Many families have to send their corn more than fifty miles to grind. J. Terry's mill is turned by a streamlet from the mountains tributary to the Derwent. The fall accommodates

three water-wheels one above another: when finished two of them are to be employed in grinding.

19th 3rd mo. Notice of a meeting to organize a Temperance Society, to be held on Sixth-day, was sent round the neighbourhood through the medium of the constables, by order of the police-magistrate. In the afternoon we had a meeting in the hospital with the patients and prisoners in the public works: a few other persons also attended. Most of the congregation stood, the room being incapable of containing them if seated. This was to me a relieving meeting. I felt empty of all qualification to labour till after entering the room; but looked to the Lord for help to do his holy will. A feeling of solemnity came over my mind, and under it I was enabled to extend the gospel message to sinners, to repent and believe in Jesus for the remission of sins; that through Him they might receive the washing of regeneration and the renewing of the Holy Ghost, to enable them to work righteousness in the sight of God. They were referred to the conviction of sin in their own minds, as the drawings of the Father, seeking to lead them to repentance and faith in Christ; in order to bring them daily to wait and pray for an increased measure of the help of the Holy Spirit, to enable them to walk before God and be perfect.

20th 3rd mo. I spent a little time at the bed-side of a man in the hospital, who had expressed a wish to see me. He was in a deplorable state, brought on by early instability. According to his own account, he had often called on the Lord in the time of trouble, and again forgotten Him when his trouble ceased; now, when racked with pain, and without hope of being raised up, he often feared he was too great a sinner to be pardoned. I entreated him to cherish the feeling of condemnation for sin—to wait on the Lord in the way of his judgments, and to seek a true repentance and unfeigned faith in Christ, “who bore our sins in his own body on the tree:” remembering that God is almighty to save, both by pardoning sin for Christ’s sake, and through Him working in us that which is well pleasing in his sight.

21st 3rd mo. An auxiliary Temperance Society was organized at a meeting in the police office. Wm. Gerrard, the colonial chaplain, who has become satisfied of the principles of these societies, from reading “Collins on the Accordance of Temperance Societies with the Gospel,” accepted the office of treasurer, and Dr. Officer that of secretary.

23rd 3rd. mo. The forenoon was occupied in writing. In the afternoon we walked about two miles, to visit a native of the north of England, who is related to some Friends. His wife, a native of

Scotland, was brought up in the Episcopal Church: she is a woman of a reflective mind. We had much conversation with her on the simplicity and spirituality of the gospel. She says that religion is a very different thing from what she had been taught to think it; not consisting in forms and ceremonies, but in an exercise of the soul before God.

We had a large meeting in the forenoon, in the loft of a building erected for a store, but used as a barn, belonging to Captain Armstrong. In the afternoon another was held in a room in the hospital. Both were seasons of Divine favour, in which ability was afforded to warn sinners of their danger, and to invite them to turn to the Lord and live. The privilege of the true Christian, in holding communion with the Father and the Son, under the influence of the Holy Spirit, sensibly manifested as the Comforter, the Spirit of Truth, was also pointed out.

26th 3rd mo. Dr. Officer drove us to the residence of a family of the name of Geiss, the father of which is sixty-nine years of age. He is one who has long served the Lord, and walked in peacefulness before Him. He is a bright example of piety in declining years; and the influence of his example is perceptible on those around him. From this place we walked to Bridgewater, where we had an interview with the chain-gang, in a rude dry stone building, erected in the angle of a rock.

The Wesleyans have for some time past gratuitously sent out some persons every First-day, to afford these poor outcasts religious instruction. I think there is a decided relaxation in ferocity of countenance among these men, since the Wesleyans have paid attention to them.

We were very kindly received by Raphael Clint the superintendent, and his wife. The evening proving wet, they invited us to lodge. We were much interested with their accounts of Swan River, King George's Sound, and Fort Augusta. R. Clint came with the first settlers to Swan River. His opinion is, that rum, indolence, and pride, have been much greater impediments to improvement there, than any natural obstacles; and that it will become a colony of importance. He was assistant surveyor at King George's Sound, and is much attached to that settlement; but he thinks Friends would be disappointed in emigrating thither. The accounts he gives of the present state of the aborigines at these places, and of the line of conduct adopted towards them are encouraging.

In the course of this extensive and useful journey, our friends had visited many other settlers than those enumerated, by whom they were kindly received, and to whom they appear to have communicated Christian counsel.

*Return to Hobarton.*

27th 3rd mo. The work at Bridgewater is much impeded by the subsidence of the causeway now carried out to a great distance into the Derwent, upon a mud-flat. The morning being showery rendered our walk to Hobarton not very pleasant. We were favoured to reach our lodgings in safety, about half-past twelve o'clock, having walked the eleven miles at nearly the rate of four miles an hour: this is now an easy pace for us on good road. We had been absent from Hobarton eighteen weeks.

In the evening we attended the week-day meeting, which a variety of circumstances tended to render very small. It was held in silence, but was not without the sense of the promise, to the two or three met in the name of Christ, being fulfilled. The meeting has been removed from necessity from Macquaire-street. T. Holland having left the house, a respectable agricultural implement-maker, who had become convinced of the principles of Friends, from reading Howgill on the Glory of the True Church, and the Ancient Christian's principle, but had not been to a meeting, offered a convenient room in his house gratuitously, which was accepted satisfactorily to all parties. He told us he counted it a privilege thus to have the opportunity of sitting down with Friends in their silent worship, and said he regretted having spent so much time unprofitably.

2nd 4th mo. Several persons called upon us, with some of whom we had conversation on the principles of Friends: several have acknowledged to us their conviction of the accordance of the views and practices of our Society, with the model of Christianity exhibited to us in the New Testament. There seems ground to believe, that conviction of the defects in this respect, in other communities of Christians, is spreading, and that the inconsistency of making Christianity bend to human views of expediency and creaturely activity, is increasingly seen to be inimical to vital godliness.

5th 4th mo. J. P. was furnished with some tracts for the Hulk Chain-gang.

6th 4th mo. (First-day.) We held a meeting in the Independent Chapel, to which the inhabitants of Hobarton were invited, by notices posted up in the town yesterday. The congregation was not very large. I was strengthened to testify among them to the difference between profession and practice in religion; and to direct them to the teaching of the Holy Spirit inwardly revealed, as essentially necessary to bring to a saving knowledge of Christ, and to enable the worshippers of God to worship Him in Spirit and in Truth. In the evening we met, in our own quiet, little congregation at William Holdship's, where, under a sense of great weakness

and poverty, some of us were enabled to wait on the Lord in deep prostration of soul, and in something of the silence of the flesh, to desire afresh to be made sensible by what means we should be prepared to receive a more powerful sense of the presence of the Comforter among us, when thus assembled. In this state of mind it was made dear to me, that we must more fully attend to the injunction of the Saviour: "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth;" (John, xii. 35;) and that in walking in this light, which is revealed by the Holy Spirit, and given through the mediation of Christ, ("for in Him was life, and the life was the light of men,") self would be laid low, and every evil thing brought into subjection, even our very thoughts, and a capacity given to perform the Lord's requiremings; that, believing in this light, we should thus, by walking in it, become children of the light, and be a savour of life to those who were seeking the kingdom of heaven; and witness the Lord's presence to be more abundantly with us, in our religious assemblies.

Under this renewed conviction of these truths, so nobly and plainly borne testimony to by our early Friends, and by many of those who have followed in their footsteps, I believed it my place to declare again these things in simplicity to our little company, to whom I have in substance often testified the same truths before. I am fully satisfied, that faith in the atoning sacrifice of Christ, important as this faith is, and even the witnessing of sin to be blotted out through this faith, precious as is this sense of being reconciled to God, through the death of his Son is nevertheless but as one of the first steps toward the kingdom of heaven; and that if, when through the discoveries of this light, we have attained to faith in the atoning sacrifice, and have been reconciled to God, we do not continue to walk in this light, darkness will come upon us; so that we shall not distinguish the way in which we are going, and in this darkness we shall be very liable to mistake the remembrance of our former consolations for present ones, and to build up ourselves in imaginary righteousness, which, the nearer it approaches in imitation to true righteousness, is only being deceived by the more subtle transformations of Satan into an angel of light. O, that in this country, as well as in my native land, we may beware of the snare of our soul's enemy! Let us not be ignorant of his devices, but let us attend to that which manifests our transgressions; for "whatsoever doth make manifest is light;" and "all things that are reprov'd are made manifest by the light;" (Ephes. v. 13;) and let us keep our minds to this light, that it may not "shine in darkness," and we "not comprehend it;" but let us believe in it and follow in "its ways;" then shall we be led into true repentance for all sin unrepented of, and walking in the light as God is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son will cleanse us from all sin. (1 John, i. 7.)

It has been concluded to discontinue the practice of reading the

Scriptures and the writings of Friends in the afternoon meetings, and to hold these also as meetings for worship, instead of for religious instruction by reading; those who attend them being in the practice of reading both their Bibles and religious biography at home. Our number to-day was eighteen. We are a weak little company, but I believe the Lord regardeth us; and my trust is, that he will preserve us. The room with which W. H. accommodates us, not being wanted on week-days, it has been agreed to hold the week-day meeting on fifth-day forenoons, at ten o'clock instead of half-past six in the evening.

My health has been disturbed for two months past by an attack of angina pectoris, which has nearly subsided. I am aware of the increased uncertainty of life attendant on such a disorder, and the fresh feeling of this has been to me a peculiar blessing, so that I have reason to be thankful for it. It is not the first attack I have had of the kind, but the former ones were so slight that I was not aware of their nature.

8th 4th mo. I wrote an admonitory letter to a young man who a short time ago was brought under conviction, but neglected to keep under it, and has fallen into a snare, by which he has become a prisoner.

10th 4th mo. There was a sense of the Lord's presence in our week-day meeting, especially in the silent part of it.

11th 4th mo. We had had an interview with the Lieutenant-governor, who expressed pleasure at our safe return, and, as he had before done by an official letter, satisfaction with our proceedings and our reports of the state of things on Flinder's Island. My health has been better to-day than it was yesterday. The knowledge of the great uncertainty of life, in cases where the heart is so much affected, is by no means trying to me. I am favoured to feel perfectly calm and tranquil. The love of God is sensibly felt, extended to me through the mediation of my holy Redeemer.

12th 4th mo. We crossed the Kangaroo Point in the steam-packet. We made a few calls on our way to our intended quarters, where we spent the evening pleasantly. After reading, we spent some time in silence; at length I thought it best to inform the company, that I did not apprehend it was my place, at that time, to express any thing in the way of exhortation or prayer. On my doing so, the master of the house knelt down with his family and uttered some petitions. We thought it our place, on this occasion, to keep our seats, and thus to bear our testimony against that disposition which determines, that on such occasions, something in the way of prayer shall be uttered, and which has by this means a strong tendency to draw away from individual inward prayer, and to cherish a feeling as if

this duty might be performed by one as praying for the rest, and as though prayer must necessarily be vocal. On this subject, and on the advantage of cultivating in silence an individual inward exercise, and not engaging vocally, except when the mind is brought under the feeling of the matter, we afterwards had some satisfactory conversation. My mind being drawn towards the prisoner-servants, we visited them, accompanied by some of the family, and had an open opportunity with them, both in testimony and in prayer.

13th 4th mo. (First-day.) After breakfast we proceeded to a house at the Hollow-tree, where the people of the neighbourhood had been invited to meet us. Most of the way was by a narrow avenue cut through the bush, for the purpose of measuring a base-line for a trigonometrical survey of the island. Our meeting was not large, but it was satisfactory. A good impression seemed to be made on some minds.

The family of Dr. de Saley came eight miles in a cart to attend this meeting. We had called on them on our way from Kangaroo Point to Muddy Plains.

15th 4th mo. In the evening we called on a religious character, and had a long conversation with him on various subjects. He admits that silent retirement in private is a state most favourable to devotion, but does not seem at all able to enter into the views of Friends in regard to public worship, at least, as far as regards the silent part of it, and of meetings being held sometimes wholly in silence. I believe this is a mystery to many other good men; and unless the Lord opens their understandings, to see the advantage of this united retirement of soul before Him, I have no expectation that they will understand it by argument, notwithstanding the matter is so plain to those who have felt the benefit of it, that we rarely find they can be satisfied with any other mode of worship.

17th 4th mo. Our week-day meeting was a favoured season, in which encouragement was extended to the poor in spirit. I wrote a long letter to an individual, from whom I received a pleasant one on First-day. In speaking of himself and another person, he says: "We have acted in the manner you proposed, with respect to meeting on a First-day, from which we can already testify that we have received great benefit, so much so, that our evenings are often spent in the same manner, in reviewing the folly of our past lives, and praying for that strength which can alone enable us to resist future temptation. We have now another companion, who I hope has found out he has been travelling too long in the broad way."

19th 4th mo. I finished reading Jaffray and the Friends in Scotland. It has been very confirming and encouraging to my faith. Oh! that our Society might arise and shake itself from the dust of



the earth, that it might shine as in ancient days, and become more conspicuous as a city set on a hill; that thus the testimony to the simplicity, purity, and spirituality of the gospel might be exalted, the church of Christ edified, and God therein glorified, reigning over all, blessed for ever. Amen.

20th 4th mo. (First-day.) Our meetings were seasons of some comfort. Testimonies were briefly borne in both of them to the spirituality and experimental work of the gospel.

21st 4th mo. I commenced the essay of a report to the Lieutenant-governor, on the prison discipline, &c. of Van Dieman's Land.

22nd 4th mo. In the evening we had a very interesting interview with the prisoners in the penitentiary.

26th 4th mo. I continue much freer from the symptoms of angina pectoris, though still I suffer in some degree from them. The blessing of tranquillity of mind is continued to me. If, under the overruling providence of God, my days should be ended here, I am thankful that He has made way for my coming to this land, and strengthened me to give up to the work that He has enabled me to perform. He can cut it short in righteousness, or send others in those fields of labour that He has opened the prospect of before me, or, if it be according to his will, He can prolong my days and again strengthen me for the work.

27th 4th mo. (First-day.) Our meetings were held with little interruption to silence. In the morning I had a few words to express in prayer, and in the afternoon I believed it right to revive the language, "precious in the sight of the Lord is the death of his saints;" and to point out the way for us to become of the number of his saints, by dwelling under the baptizing influence of the Holy Spirit in reverent stillness before the Lord. In this posture of mind, a sense is given us of our unworthiness, and also of our acceptance in the Beloved, as his members who died for us, bowing us in reverent fear before Him; so that, in meetings and out of meetings, we are brought to watch and wait before the Lord, and to revert to this state of expectation from Him alone, whenever we find ourselves carried out of a sense of his presence with us.

4th 5th mo. (First-day.) Our meetings were small, but not without comfort and instruction: two persons were present who have not before attended.

11th 5th mo. (First-day.) We had a meeting this morning in the Methodists' chapel at O'Brien's Bridge, five miles from Hobarton.

The weather was inclement, and the congregation consequently small, consisting chiefly of the persons who usually assemble there. A large portion of the time was spent in silence, I trust profitably.

17th 5th mo. We made some progress with the draft of our Report (No. 7) to the Lieutenant-governor, on the state of the prisoners and prison-discipline of Van Dieman's Land, with observations on the general state of the colony. Some time was also occupied in revising the treatise entitled, "A Guide to True Peace," which, with a few alterations and omissions, we have concluded to print as a tract, to circulate chiefly among persons stirred up to some degree of religious feeling, but who do not get sufficiently deep in inward exercise, and in consequence remain weak Christians.

19th 5th mo. We walked to Glenorchy, to see an aged man who was transported in 1800 for seven years, from the vicinity of Leicester, for robbing a fish-pond. He says he was a great poacher, and he did not complain of the severity of his hard sentence, which separated him from his wife, who is since deceased, and four children, then young. Since he became free, he has never had the means to return, so that transportation for seven years has been to him, as it has been to many others, exile for life. By his own account, the increased exposure to vice which he was subjected to in New South Wales, at that period, and subsequently on Norfolk Island, until his removal to Van Dieman's Land, drove him further into sin; though he often remembered his degraded condition and longed for deliverance. The labours of a woman friend appear to have been, under the Divine blessing, the means of kindling these desires after salvation, which the floods of iniquity were never permitted entirely to extinguish.

About four years ago, a Wesleyan tract-distributor found this man "three-parts drunk," one First-day morning, in a room where several others were in bed, completely intoxicated; some had been fighting in the night, and the floor was smeared with their blood. Hopeless as this state of things was, the man left them some tracts, which the individual of whom I am writing was induced to read, and which inclined him to go to hear the Wesleyans, who began about that time to preach in the neighbourhood; himself and one of his companions became deeply awakened to a sense of their sinful state, and groaned under its burden. In confidence in the declaration, that "the effectual fervent prayer of the righteous man availeth much," his burdened friend and himself set out to Hobarton one evening, and went to a Wesleyan meeting, where they stated their object in coming, and desired the prayers of the congregation. By their own account and that of others, it appears to have been a time of great excitement; yet the Lord, who condescends to the weakness of the upright in heart, was pleased to grant

an answer of peace to their fervent and vociferous supplications; and these two pilgrims returned home under a sense of the pardoning mercy offered to mankind in and through Jesus the Saviour. Their subsequent walk has proved that, however much excitement existed on the occasion, it was not the illusion of a heated imagination which made the difference in these two men; they remain established, quiet Christians, and, through the continued labours of the Wesleyans, light has gradually diffused itself around them; so that, to these first fruits, have been gathered from the drunken and dissolute a number of others, who form the little congregation of the Wesleyans at O'Brien's Bridge, whose influence, notwithstanding some grievous instances of backsliding, has greatly altered for the better the population of the neighbourhood.

27th 5th mo. In the afternoon we accompanied George Everitt, the secretary of the Orphan-school, in a visit to that useful establishment. Among the pupils are five aboriginal boys, who are making as good progress in their learning as the white boys. It is a large establishment.

31st 5th mo. We accompanied the sheriff, Thomas Bannister, over the jail, which is remarkably clean, but very defective as a building for classification. It is often much crowded.

1st 6th mo. We walked to Brown's River, where, in a very tidy weather-boarded barn belonging to J. Lucas, we met a decent-looking congregation of about thirty persons. After spending some time in silence, I had a little to communicate to them, but there did not seem to be much way open for expression, nor was there much before my mind to express. I thought there was a comforting sense of the Lord's presence. We left this hitherto much-neglected spot with the hope that the interest awakened in several minds, was an omen for good. We returned along the ridge of a tier of woody hills, of which Mount Nelson is one, on which there is a signal station, answering to Hobarton. From this station we again enjoyed a fine view of the town, with the extensive bays of the Derwent, and of the surrounding country, rising in almost every direction in hills covered with sombre forest, which has here and there been invaded by the hand of culture, that has introduced green fields, making a lively contrast with the dark olive of the widely-spread bush.

From Mount Nelson we descended to Sandy Bay, and met another congregation in the evening, at which, I suppose, there might be about forty persons. After a season of silence I had a very open time in testimony, and was enabled clearly to point out the evil of sin, and the way of escape from it, through repentance towards God and faith towards our Lord Jesus Christ; urging that it is a

fearful thing to live, and an awful thing to die. We parted under solemn feeling, after prayers had vocally ascended on behalf of this company.

3rd 6th mo. We were closely occupied with our report this morning. In the afternoon I had conversation on religious subjects with several persons. We had a long discussion with \_\_\_\_\_ on water-baptism; a subject on which we are often called to explain our views: and we rarely meet with persons so free from educational prejudices, as to be willing to look on the commands of Christ to his disciples to baptize apart from water, and in connexion with spiritual influence; who are sufficiently enlightened to discern the liberty of Christians to abandon all those things, that in their nature accorded with the dispensation of types and shadows, rather than with the spirituality of the gospel.

8th 6th mo. (First-day.) Our meetings were not particularly lively; may we be willing to see what there is in ourselves to render them less so than sometimes; and be more diligent in waiting, day by day, upon the Lord, in the silence of the fleshly mind, that his power may be more fully raised into dominion in us. I had a few words to express, near the close of the afternoon meeting, at which nineteen persons were present: two were absent who usually meet with us. Henry Riddler, who, when resident in London, occasionally attended Gracechurch Meeting, now frequently meets with us: he acknowledges himself to be more fully convinced of the accordance of the principles of Friends with the gospel, than formerly; especially of the doctrines of the universal offers of Divine grace to mankind, and of the perceptible teaching of the Holy Spirit to the attentive mind.

11th 6th mo. I had a satisfactory conversation with two young persons, in the lower walks of life, of the Wesleyan persuasion. Under the Divine blessing, this active body of Christians has been the means of awakening many in the neighbourhood to their lost condition through sin, and leading them to repentance and faith in Christ. We have obtained the use of their chapel to hold a meeting for worship in, on First-day evening, of which notice has been given in the *Hobartton Courier*.

13th 6th mo. In the evening we had an interesting opportunity with the prisoners in the penitentiary, who we found had not any religious labour bestowed upon them on a week-day, since our former visit some weeks ago. After G. W. W. had read to them the thirteenth chapter of Luke, I was strengthened to preach the necessity of repentance and self-denial, in order to obtain a good hope through grace, and to direct them to the work of the Holy

Spirit convincing of sin, as the seed of the kingdom of heaven compared to a grain of mustard-seed. The feelings prevalent on this occasion were such as to excite our gratitude to the Father of mercies, to whom belongs all the glory.

15th 6th mo. (First-day.) The meeting this morning was one of rather painful exercise. Toward the conclusion I was engaged in vocal supplication. After dinner A. C. Flower came to our lodging, and signified that he felt an impression of duty to visit three men in jail, ordered to execution to-morrow for murder. G. W. Walker conferred with William Bedford, the Colonial chaplain, on the subject, who said he had no objection whatever to the visit being paid. Observing, from the act, that the Sheriff possessed power to grant our request, we went to him, and he, with his wonted benevolence and urbanity, immediately granted our application, subject only to its being agreeable to the poor culprits to see us. He left us with the keeper of the jail, who accompanied us into the cell, where he had seats placed for us: we invited him to remain, but he withdrew. There was a fourth prisoner present and under the same sentence. Though the murder to which they confess was one of the most deliberate kind, the bond of hardness of heart under which it was committed, now appears to be broken, and they seem to be in a tender frame of mind. They are far from being men of ferocious countenances. We each had a little to communicate to them, encouraging them to yield to their convictions of sin, and to seek pardon, in unfeigned repentance, through faith in the atoning blood of Christ, in the hope that they might find mercy with God, with whom "one day is as a thousand years," and who will forgive the sincere penitent. The poor men expressed much thankfulness for our visit; toward the conclusion of which, I believed it my place to bow the knee at the footstool of Divine Mercy, on their behalf.

At six o'clock we met a large congregation in the Wesleyan Chapel: nearly an hour elapsed in solemn silence. I found my way open to comment largely on the declaration, "The wages of sin is death," but "the gift of God is eternal life through Jesus Christ our Lord."

16th 6th mo. Variouslly occupied. The old man from Glenorchy called to see us: he is much comforted in his Bible of large type: he says he can read it quite easily.

19th of 6th mo. We completed a report (No. 7) to the Lieutenant-governor, on the state of the prisoners and prison-discipline of Van Diemand's Land, with observations on the general state of the colony.

22nd 6th mo. (First day.) Was very stormy and wet. The

upper part of Mount Wellington is covered with snow, from which it has not been entirely free for some weeks. Our meetings were small, but were seasons of open gospel labour.

23rd 6th mo. Was chiefly spent in writing. We have sent a few copies of "A Guide to true Peace," to persons who appeared in a late to derive edification from this publication. I had a conversation with a person who was much impressed, during the time of sabbath, at our meeting in the Wesleyan chapel. It was rather long, but it appears to have been blessed to many. After our last visit to his family at Muddy Plains, Robert Mather was induced to read a copy of "Barclay's Apology," that he purchased in London of Isaac Veal, who seized it from Edmund Fry for an ecclesiastical demand, and his judgment has become convinced of the principles of Friends.

29th 6th mo. (First day.) Our meetings were more numerous attended than heretofore. In the afternoon nearly thirty persons were present. There is still a little appearance of extending conviction.

30th 6th mo. Was spent in writing, except the time that was occupied by numerous callers. This is the case almost daily, and we consequently get slowly on with writing; but we ought not to shrink from this part of our service: perhaps it is the most useful part.

3rd 7th mo. Our week-day meeting was small: it was one of remarkable exercise. \* \* \* was present: he had come to town to endeavour to obtain the appointment of a catechist, and is a sincere and well-disposed young man. A Friend, who was quite ignorant of such a person being in town, was led, in commenting upon some passages of Scripture, to point out with remarkable clearness the mistakes of those who thought themselves advancing the Lord's work, by entering upon formal services in their own wills, and thus holding up imitations of religion in the place of religion itself, and to show how in this way they wasted their own strength, when, if they would have remained patiently under the baptizing power of the Holy Spirit, self would have been subdued in them, and a concern on behalf of others be excited by this holy influence, which as it was given way to in simplicity, would have edified others, and been attended with peace to the labourers, even though it might appear little that was done. More to the same import was added by G. W. W. and myself, under what we apprehended to be a right exercise, but which might have been more liable to be called in question, as we were aware of the views of the individual. He received the whole well, and appeared thankful that he had been placed in the way of counsel. In our meetings we have of late had much evidence that the simple-hearted are baptized one for another. Cir-

cumstances needing religious counsel, and known to others, have been in this way spoken to by those who had no outward knowledge of them, and who gave way to express the exercises that settled upon their minds in much weakness and fear. The evening was spent at government-house. The lieut.-governor expressed a sense of obligation to us for the report (No. 7,) and of thankfulness that the Lord directed our way to this land. He is just returned from a journey into the interior. He visited most of the road-parties, and was much pleased at the improved state of them.

4th 7th mo. G. W. Walker had an affectionate letter from our mutual friend J. A. M. in which he makes the following remarks respecting \* \* \*

"The intelligence conveyed in yours is exceedingly gratifying to me. That one of the despised, hated, and persecuted little band at Macquarie Harbour, should become an accredited minister of a body of Christians, whose steady piety and arduous labours are heard of through the world, and acknowledged as extensively as they are known, cannot but be considered as one of those glorious triumphs of grace, which cause the saints to rejoice, to adore, and love the Saviour with increasing ardour. To me, who have seen something of the trials and difficulties of that penal abode, it appears truly wonderful. But why should I wonder? Does it not often please the Great Disposer of events to prepare his choicest instruments in the hottest fire? I fervently pray that \* \* \* may continue a faithful standard-bearer in the cause of Truth, until his earthly pilgrimage shall close."

6th 7th mo. In reading the book of Genesis lately, I have been much struck with the similarity of character exhibited among the sons of Jacob, to that found among the stock-keepers of Van Dieman's Land, and some of the settlers. Similar occasions of "evil report" and exhibitions of hardness of heart, such as induced them evilly to entreat Joseph their brother, and other descriptions of profligacy, are here found to prevail, and are reported to have prevailed formerly in a much greater degree, especially where, from remoteness of situation, there was not much probability that the hand of justice would interfere. This seems to prove human nature to be the same in this age as it was in that, showing its similarity under similar circumstances. It is true that its malignant features are aggravated in this day, by the use of spirituous liquors; but this evil is now becoming generally acknowledged and abandoned. Appalling as the picture is to me, there is some encouragement in it, for the sons of Jacob, when brought under the government of Joseph, and influenced increasingly as they advanced in years, by the example of their pious father, appear to have become greatly improved, and similar effects are visible from similar causes in this land. The improved government of the last nine years, and the increase of moral and religious

example and instruction, are universally admitted to have restrained much of the evil propensity of human nature, which was formerly given way to, and to have drawn out some of the better feelings of the human heart. Much, however, remains to be done, but the improvement already visible, ought to operate as an encouragement to the use of such efficacious means.

10th 7th mo. The week-day meeting was small. J. B. a pious Wesleyan, formerly a prisoner, attended and spoke a few words, I have no doubt in great sincerity; but clearly not from the description of exercise which Friends recognize as the spring of gospel ministry. A. C. Flower and myself both had something to communicate on the nature of such exercises, and of the benefit of suffering the Lord to work in us and by us, rather than of setting ourselves to work. J. B. after meeting acknowledged himself to have been instructed.

14th 7th mo. We had a meeting in the Independent Chapel. I had something to communicate upon the great benefit of allowing time for the mind to turn upon itself before the Lord, in order that capacity might be received to worship Him in spirit and in truth, whether by confessing sin under the true feeling of repentance, seeking its pardon through faith in Christ, praying for the supply of grace needful for our daily walk in the presence of God, or in reverent prostration of soul worshipping Him in inward silence; and I called the attention of the congregation to the snare of the devil to prevent this, by keeping the mind constantly busy, from the cradle to the grave, either with worldly affairs, or with those things which have the resemblance of religious exercises, often good in themselves, but which, not fitting the present state of the mind, form no part of that worship which is in spirit and in truth; but which belong to the temptations of Satan, transformed into an angel of light, who is willing we should exercise ourselves in will-worship, that we may be kept thereby from becoming crucified to the world, and having the world crucified to us. There is much enquiry, and much to love among them.

15th 7th mo. I received very satisfactory letters from two of our friends; both indicative of a decided growth in the root of religion, as well as of some enlargement in its fruit: the latter now holds his meeting in his own lodgings, at eleven and four o'clock on First days, and at six on Fifth-day-evening. Being allowed a small sum to procure himself lodging and clothing he has this advantage over many prisoners, he often sits alone to worship the Lord; but occasionally one or two others join him, and on some of these occasions, he says "In obedience to what I believed to be required of me, I have given expression to what, for dread, I dared not to suppress, though in much backwardness and



brokenness. I have experienced the terrors of the Lord in not freely giving up; and once for going beyond the word of life." Like our dear A. C. Flower he is another Onesimus. Some of the free population of respectable rank, and of some degree of religious thoughtfulness, regard him as a shining light in a dark place, very humble, but full of faith, and abundant in good works.

16th 7th mo. Much of the day was spent in writing. I received a very pleasant letter from Francis Cotton, accompanying the minutes of the first monthly meeting held at Swan Port. It is evident from this letter that there is a growth in grace among the little group of Friends at Kelvedon. This is a day of good tidings with us. Oh! that we may be reverently thankful to Him, whose work it is, and to whom alone belongs the glory.

19th 7th mo. G. W. Walker went in one direction, and I in another, to give notice of a meeting at eleven o'clock to-morrow morning. Many of the inhabitants of this district still retain a very low and immoral character; yet there is some willingness to listen to counsel. We returned to Lauderdale to dine, and in the evening had a religious interview with Robert Mather's men, in their hut. Many of the assigned servants are much out of the way; but we always find they receive plain dealing well, when it is administered in love.

21st 7th mo. Hugh Germain came to Van Dieman's Land with Col. Collins at the first settlement of the colony. He was a private in the marines, and was for many years employed in hunting kangaroo and emu for provisions: which the officer, whose servant he was, received from him, and sold to the government at 1s. 6d. per lb. Germain, assisted by two prisoners, returned 1000 lbs. per month on an average. Though emus are rarely seen now on the island, at that time they were frequently met with about New Norfolk, Salt Pan Plains, the Coal River, and Kangaroo Point. Kangaroo was also very plentiful in places where it is now rarely seen: one of the largest foresters he killed, was on the spot where Hobart Town barracks stands; it weighed 130 lbs. and measured nine feet from the tip of the nose to the hind toes (probably the hind quarters.) At this period these animals were usually taken by dogs. H. Germain says, he rarely carried a gun, though he often fell in with parties of aborigines, "in whom there was then no harm." He thinks they hurt nobody till two white men, charged with murder, escaped from Port Dalrymple, and got among them. He pursued this mode of life so closely, as to be at one time five years without sleeping on a bed; and was sometimes, in very wet weather, driven to take refuge from floods, into a tree, where he has had to remain all night covered with a large kangaroo's skin to keep off the rain. He was the first white man who penetrated several parts of the colony, and a principal in conferring upon them such names as Jericho, Bagdad, Aby-

sinis, &c. He considers his health to have been preserved through these hardships chiefly, by washing himself well every morning and evening.

22nd 7th mo. Was very showery. We returned to Hobarton, crossing at Kangaroo Point in a whale-boat. It was rough on the Derwent; near the middle of which we passed several jackass penquins, the cries of which I have often before heard on the river.

24th 7th mo. Still very wet. Our week-day meeting was small, but not without a sense of the Lord's overshadowing presence: it was silent, with the exception of a few words. I have nothing to glory in, unless it be some knowledge of my infirmities, and of his mercy to my haltings and backsliding. Comparing my advantages with the advantages of many others, I cannot rank myself above the lowest who have found mercy, through a once crucified and now glorified Redeemer.

26th 7th mo. Occupied in putting up books and tracts to send into the country, to several persons to whom we have not before sent any. I wrote to Robert A. Mather, with a few tracts and books. Yesterday G. W. Walker wrote again to Sydney, to request our letters still to be forwarded to us here. In some respects it is trying to us to remain so long in this land, and, when way opens, we shall be glad to proceed; but we must wait with patience the will of Him who knoweth the end from the beginning; who hath condescended to lead about and instruct us; and whose time is the best time. The little company here, who have been gathered to Friends, is becoming more organized, and is, I trust, deepening in the root of religion: this also appears to be the case with some others.

31st 7th mo. The week-day meeting was small. It was a season to be remembered to the comfort of those who are brought to wait for the revelation of Jesus, by the Spirit given to the Father; so that they may feel his power raised into dominion in them, over all the powers of darkness, and know the true Shepherd to put them forth and go before them: and thus become built up in Him, members of that church of God, against which the gates of hell shall not prevail; whilst all systems that are mixed up with the short-sighted views of human expediency, must ultimately have the unsound mixture rooted out of them, or otherwise must become disorganized, however they may for a season enlarge their borders.

3rd 8th mo. (First-day.) Our meetings were to me seasons of deep exercise and abasement of soul, in which I felt my own emptiness and poverty. I had a few words to express in prayer, in the early part of the forenoon meeting.

5th 8th mo. In the evening we had an interview with the prisoners in the penitentiary; I addressed them at some length, after G. W. Walker had read to them a portion of Scripture.

7th 8th mo. The monthly meeting was a season of unusual interest. A minute was made, stating that the young man, assigned to Major Schaw at Bothwell, desired to be commended to the notice of Friends of this monthly meeting; which, being interested by his expressions of penitence, recorded its feeling of Christian interest for him, and its wish to hear from him from time to time, that it may know the state of his religious progress. Some extracts from a letter from this young man, in reply to one written to him a few weeks since, deserve a place here. He says, "I am thankful to say, that I feel rather more comfortable in my mind than I did when I wrote to you before. Your kind advice respecting the Temperance Society has claimed my close consideration; for I now believe it right well to consider before I engage in any matter, under a sense, that if I had done that before, I should have been preserved from falling into many snares, amongst which strong drink was one. I may say it was the first of my going astray: this led me to company, by which it increased on me, together with going to places of amusement; and being under many engagements of this abominable nature, it caused me to neglect my business; so at last I became a thief, a disgrace to my relatives, friends, and my country. I have now come to forsake such abominations, through the Lord's assistance, who strictly commands to go 'out from among them, and touch not the unclean things.' Tell the young men at home how strong drink, and what the world calls pleasure, bring destruction and misery upon both soul and body: encourage them in a particular manner to strive against such evils." In the same letter he speaks in terms of much affection of his parents, and laments with much bitterness that he behaved so wickedly towards them, and neglected their pious advice, which, if he had attended to, would have preserved him from coming into such a state as he is now in. He then expresses thankfulness that the Lord has been so merciful towards him, both at the hulks, in his voyage, and in the colony, and that he has a good master and mistress; and he says, in speaking of his wish to have some tracts, &c. "A Bible would be a very great treasure to me; for it is very seldom I can get the loan of one." (We shall of course furnish the young man with a Bible.) In a former letter he says: "I resigned my membership with Friends, not on any religious point of view, far from it; it was to prevent my vile and evil conduct." In his last letter, after requesting to be commended to the love and notice of Friends here, he says, "I have a great desire once more to join that society; for it is the only one that my conscience would allow me to join: their belief and principles I love, and prize them more now than ever I did, and through the Lord's assistance I shall practice them more

than ever I have done. I have been highly favoured, at different times, in silent waiting on the Lord; seated upon an old fallen tree, under a rock, at the back of the hill, where the trampling of human feet is seldom heard.

10th 8th mo. (First-day.) Our meeting was small this morning, and rather heavy. Near the close I made a communication in great weakness, encouraging to a patient endurance of a sense of poverty, and warning against giving way to a careless spirit, under such exercises; also exhorting to a willingness to see if any unfaithfulness, or love of the world, was the cause of such poverty; so that, if self-inflicted, pardon of the sin might be sought through faith in Christ and help of the Holy Spirit more faithfully laid hold of.

In the evening we had a meeting at the Supreme Court Room. Silence prevailed for an hour and a half, under a precious feeling of heavenly solemnity, except that, about the midst of this time, vocal prayer was offered up. The excellence of having the mind so stayed upon God, as to worship Him in spirit and in truth, without being dependent on the stimulus of vocal exercises was set forth; and the feebleness of that love to God which is unable to keep up its devotional exercise, without the use of such stimulants, was noticed. Also the loss sustained by many, who, after having attained to repentance and a sense of justification from past sin, through faith in Christ; instead of walking in faith in the manifestation of the Holy Spirit within them, by the discoveries of which they have been brought thus far, begin to depend upon the excitement of such vocal exercises as are popularly styled "means of grace," to enable them to hold on their heavenward course, and thus have their expectation divided between God and these things; by which means they fall away, or become weak and dwarfish in religious attainments: thus proving, that an undue dependence upon these exercises, converts them into hinderances to the spiritual growth. The excellence of that state in which the mind, reverently bowed before God, is prepared either to be edified in silence, or by words spoken under the influence of the Holy Spirit, without being dependent on vocal teaching, was also shown. The feeling of Divine overshadowing remained to the close of the meeting, and I believe many went away edified. We had also a comforting opportunity in our lodging afterwards, in which several of us had a little to express in testimony.

17th 8th mo. (First-day.) Our meetings were seasons of considerable interest, though poverty was the prevalent clothing of my own mind. Beyond a doubt, this sense of our own emptiness, induced by the operation of the Holy Spirit, tends to preserve in humility.

18th 8th mo. We arrived in good time in the evening, at the house of an aged man, at Glenorchy. The good old man was rejoiced to see us. He had got a neighbour to write, to beg we would come to see him, and invite some of the people in the vicinity, that they might be collected at his house. He gave us the letter, as we had arrived before he had sent it off; and we consented to his inviting his neighbours. After tea about sixteen assembled, and we had a satisfactory religious opportunity with them. I was engaged in vocal labour, warning them against temptations to speculation, and testifying to the grace and love of God in Christ Jesus, and to the absolute necessity for Christians to cultivate the spirit of love and forgiveness.

22nd 8th mo. In company with Robert Mather and Francis Cotton we proceeded to Lauderdale, crossing the Derwent in the steam-packet, and making a few calls on the way, to give notice of a meeting at Robert Mather's on First-day.

26th 8th mo. We pursued our way through the long, dreary cherry-tree opening, over the Brushy Plains, White Marsh, Bursts my-gall Hill, to Prosser's Plains; and designing to visit Hyla-Adams, we turned aside at the close of day, along a track leading toward his house. When we had proceeded about two miles, we found it intersected by a new fence; and being unable to find our way further, as it was dark and rainy, we were obliged to return three miles to a little inn, where about half a score men, whom from their appearance, we judged to be soldiers and assigned prisoner-servants, were intoxicated, and remained drinking and using bad language till midnight. In other respects our accommodation was tolerably good for such a place. There is reason to believe that much drunkenness exists in secluded situations, among prisoners as well as among free people.

27th 8th mo. The road onwards is too rough and precipitous to be pleasant riding, and it has the appearance of danger. The scrub also is difficult to get through in some places, and care is necessary, as the road is a mere foot-track, to avoid being carried against trees or amongst branches. However, having the sack to take care of, I rode at a foot's pace over the whole, except one hill and the river; the rocky bed of which is slippery, and has narrow chasms in it dangerous to the legs of horses. Sometimes I found it necessary to twist one hand into the mane, and with the other to hold on to the sack to keep it from slipping off behind. Horses accustomed to this kind of country descend the stony hills best with the bridle quite slack, and, taking care of themselves, take care also of their riders. We halted for awhile on arriving at Capt. M'Lane's where we were kindly provided with refresh-

ment. We reached the habitation of our kind friends, (Lieutenant) John and Caroline Ann Hawkins, a little after dark, having had to use a compass, observe a star, and listen to the direction of the roaring of the surf, on a neighbouring sandy beach, as well as to keep a close look-out, to enable us to keep the right way, which was here and there distinguishable by a track. Here we received a hearty welcome, and spent the evening in pleasant conversation.

28th 8th mo. We reached Thomas Buxton's early in the afternoon, and were soon supplied with what was needful for our wants, with that prompt hospitality that marks this family. G. W. Walker rode hither, and I now mounted, and leaving my companions to follow on foot, rode at a gentle pace over the rocky hills, and reached Kelvedon about half an hour before them. It was truly comforting to feel afresh the overshadowing of Ancient Goodness bowing our hearts, and raising the tribute of thanksgiving and praise, which I gave utterance to, with supplication in the name of Jesus, for the continuance of these mercies.

31st 8th mo. (First-day.) We assembled twice with Francis Cotton's large family for worship, the assigned-servants being also present, and were favoured with a sense of divine overshadowing. A portion of Penn's "No Cross no Crown," and a Psalm, was read at the commencement of the opportunity in the evening. The chapter on the use of flattering titles was the one falling in course; and I had some remarks to make on this subject, which is of more importance than is usually attributed to it. As my understanding has been opened to it, I have had perfect unity with our early Friends in their testimony against these titles, and also against complimentary forms of speech; and a strong apprehension has rested on my mind, that if Friends should abandon these testimonies, the Lord would soon take them away from being a people. To cherish pride, which is an abomination to the Lord, in others, is diametrically opposed to the principles of the gospel; and though it is often argued that these things are now so common, that pride is but little if at all flattered by them, it requires but a small degree of penetration to perceive that they are very gratifying to unregenerate men; and that the remains of pride, even in persons of some degree of spirituality, are mortified by the omission of these titles and addresses.

12th 9th mo. After breakfast we set out to visit some of the settlers of Great Swan Port, being accompanied by Dr. Story. We reached Belmont, the residence of George Meredith, about noon, and were hospitably supplied with refreshment. We proceeded to John Amos's.

13th 9th mo. On Moulting Bay, close to T. Watson's house, we

counted fifty-six black swans: their nests have been carried away by the floods this season. This is often the case with them, and at other times they are extensively robbed of their eggs. The family of William Lyne, at whose house we lodged, have sometimes taken as many as five hundred at a time. Formerly a tribe of aborigines resorted regularly to this neighbourhood, at this season of the year, to collect swan's eggs.

14th 9th mo. (First-day.) The people of William Lyne's establishment, consisting of his wife, three sons, two daughters, and a few assigned-servants, assembled with us for the solemn purpose of worshipping God unitedly. After dinner we returned to Thomas Watson's, and assembled his family and household for religious purposes. On this occasion a portion of Scripture was read, and afterward I was at some length engaged in vocal labour.

15th 9th mo. We returned to Adam Amos's in the evening; where, by appointment, a meeting was held, at which the several families attended, and some of their servants, and three other settlers were present. It was a season of heavenly solemnity; a considerable time was spent in silence, yet George W. Walker and myself were engaged in vocal labour.

16th 9th mo. We proceeded by the habitations of two settlers to Belmont, and in the evening had a religious opportunity with George Meredith and his family and domestics. I had to bear testimony to the blessed effects of receiving the Truth as it is in Jesus, and to invite all to attend to the teaching of the Holy Spirit, the Spirit of Truth, which leads into all truth, and preserves therein; bringing all who follow this heavenly Teacher, through repentance toward God and faith in Christ, into a state of reconciliation with the Father, and a constant dependence upon the help of the Spirit, by which ability is received to do the will of God.

17th 9th mo. 1834. We returned to Kelvedon, calling by the way on Lieutenant Mc. Kenzie, at Waterloo Point; of whom we obtained leave to hold a meeting for public worship, in the barrack-room, next First-day.

21st 9th mo. (First-day.) The meeting at Waterloo Point was to me one of painful exercise of mind. F. C. was engaged in testimony to the fundamental doctrines of the gospel; in which line also, and in prayer, I had some service. It is but in few places that people are prepared for more than the first principles of the gospel.

22nd 9th mo. In the forenoon we commenced our journey for Hobart Town. In the course of our walk we turned over some

flat basaltic stones, in a pool of salt water, among the rocks, not becoming empty by the recession of the tide, and were gratified with the sight of several species of coralline, madrepore, sponge, and others of the lower tribes of animals of curious and singular structure, but of which we had not the means of preserving specimens.

24th 9th mo. After a comfortable parting religious opportunity, we pursued our journey to Spring Bay, some of the way to which was very uncomfortable for those on horseback. A slight mistake of a track occasioned us a trackless journey for some miles; and our friends must not forget, that in Van Dieman's Land, except in a very few places naturally clear, and in the immediate vicinity of settlers' houses, the way is through forests bounded only by the sea that surrounds the island, and full of dead logs and fragments of the limbs of trees scattered in all directions, which continually turn travellers from a straight line, except where a path hath been cleared. On our way we had some conversation with our prisoner-guides, confirming the belief that there are many of this class far from being destitute of religious sensibility.

25th 9th mo. F. and A. M. Cotton joined us at breakfast, with Patrick and Francis Mc. Lane, by whom we were very hospitably entertained; with whom we also had a religious opportunity before parting, being furnished with refreshments to help us through Paradise, A. M. C. and myself being mounted. By the time we reached Prosser's River we were all very hungry, and gladly partook of the bounties of our friends. The scrub on the sides of Prosser's River is principally acacia: it rises to fifteen feet or more in height, and is difficult to pass.

#### *Return to Hobarton.*

27th 9th mo. We embarked on board a whale-boat, and soon reached Hobart Town, where we found our dear friends Daniel and Charles Wheeler waiting for us. In reviewing our late journey, and the many blessings and mercies we have been made partakers of, and feeling the improvement of my health, and now having the comfort of meeting our dear friends in the bonds of the gospel, there is great reason for us to adopt the language, "what shall we render to the Lord for all his benefits!"

28th 9th mo. 1834. (First-day.) Our meetings were seasons of comfort, particularly that in the morning; toward the conclusion of which, especially, we were favoured with a heavenly solemnity: James Backhouse, Daniel Wheeler, and some others there were successively engaged in testimony. A few persons were present who had begun to attend before we went to Swan Port, and others whom we had not seen there before. Our dear friends, Daniel and Charles Wheeler, spent the day with us, greatly to our comfort.



29th 9th mo. In the evening G. W. Walker, Francis Cotton, T. J. Crouch, and I walked to Glenorchy, to see the old man before mentioned, who has been very ill, and is still so feeble that he compares himself to a cracked earthen vessel, bound about to keep it together; but he is still full of thankfulness for the mercies he receives, often saying, "What am I, a poor bit of dust, that the Lord should thus regard me; I who lived so long in sin and rebellion against God? He has had mercy upon me, but I can never forgive myself, nor love Him sufficiently. What am I, or we all, that the Lord should thus regard us?" In his illness he said he felt quite willing to die; that he cast himself upon his Saviour, and was quite willing to go. When his pain was excessive, he prayed to the Lord, that if consistent with his will he might be eased of his pain, and permitted to speak a few words of the Lord's goodness before he was taken away; and immediately his prayer was answered, and the violence of his pain assuaged. The old man made many enquiries of us on the nature of prayer. He said he had been taught to think his petitions would not be accepted, unless offered upon bended knees; and that for four years he had not missed a night in getting out of bed to pray, in addition to praying before going to bed, and on rising; but that he began to think it was perhaps unnecessary for him to get out of bed for this purpose, and that he was nearly unable to do it. We explained it to him, that God is only worshipped in spirit and in truth, and that if the heart was only bowed before Him, he would accept its offerings, whether persons were in bed or out of it, on bended knees, or at their daily occupations; and whether petitions were uttered or unexpressed; or if they were bowed in reverent stillness of soul, under the sense of his presence, when no words might be formed in the mind. Johnson said he was comforted, and saw the matter more clearly than he had done before: that when he was first awakened, he was so ignorant, as to think he must go into the "bush" to pray, where he could make a great noise.

30th 9th mo. We went on board the Henry Freeling, to visit our dear friends Daniel and Charles Wheeler, with whom it seems likely we may proceed to Sydney in a few weeks.

2nd 10th mo. The monthly meeting was a time of renewed favour. A sense of Divine overshadowing prevailed, both in the meeting for worship and in that for discipline. In the former, Daniel Wheeler and myself were engaged in testimony; and at the conclusion of the latter, G. W. Walker in testimony, and I in thanksgiving and prayer.

5th 10th mo. (First day.) Our meetings were favoured with a powerful sense of the overshadowing of Divine influence. In the morning D. W. J. B. and others, were engaged in testimony and supplication. The meeting in the afternoon was particularly dull at the com-

ment; but as Friends waited patiently, the power of the Holy Spirit was manifested to their comfort.

8th 10th mo. We breakfasted on board the *Henry Freeling*. In the course of our walk a serious person told me, he thought he had sustained loss, by regarding the feeling of his own weakness and emptiness, as a state of desertion, and trying to turn from it, instead of regarding it as the teaching of the Holy Spirit, and the design of it to humble him, and bring him into a more simple trust in the Lord, and closer communion of soul with God. I believe this is the case with many, who thus flinch from humiliating baptisms, and regard them as the withdrawing of the Lord's Spirit; not recollecting that the presence and light of the Holy Spirit are as necessary to enable us to behold our own weakness and emptiness, and even our sinfulness, as they are to give us a perception of Divine fulness; and that we can never properly seek reconciliation with the Father, until we are given to see our alienation from Him by sin:—it is then we come, wanting a physician, unto Christ. Neither can we seek to know the Lord to be our fullness, till we are made sensible of our own emptiness. Nor shall we know Him to be our strength, till we be made sensible of our own weakness. But, blessed for ever be his holy name, He is still known, by his dependent children, to be Riches in poverty, Strength in weakness, and very present Help in time of trouble.

10th 10th mo. I breakfasted on board the *Henry Freeling*, with Daniel Wheeler. On our return we took tea with a person whose mind was brought under serious impressions, by the ministrations of D. W. on Fifth day.

12th 10th mo. (First day.) Our meetings were largely attended. To me they were seasons of a greater degree of poverty than is often the case; yet there was a sense of the Good Master's presence, and ability was received to labour to turn the attention of the company to the inward teaching of the Holy Spirit, as that alone by which we can come savingly to know Christ in the fellowship of his self-denial and sufferings, the benefit of his death, or the power of his resurrection; and be enabled to follow that humble, yet glorious example which he set us in his life. D. W. and I were engaged in vocal labour.

13th 10th mo. Geo. W. Walker called with me upon the Lieutenant-governor, who is deeply interested about the aborigines of New Holland, among whom a few British subjects are settling, having in a few places purchased territory of them. He wishes measures to be taken to protect their rights, until some permanent arrangements may be made, in which the rights of the aborigines may be fully considered and regarded.

14th 10th mo. In company with Daniel and Charles Wheeler we took tea with J. and J. H., to whom we paid a pleasant visit. Much agreeable conversation passed on religious topics, and we had also a religious opportunity, in which D. W. was engaged in testimony, and myself in testimony and prayer.

17th 10th mo. I spent some time in packing, the atmosphere having again become dryer. Francis Cotton called with me on William Shoebridge, who is in poor health. Both himself and his wife are drawing nearer to Friends. We dined with the Lieutenant-governor and his family, in company with D. and C. Wheeler. Some pleasant conversation passed. D. W. read in the Scriptures to the family and servants collectively, at the request of the Lieutenant-governor; and I expressed, in the way of testimony, something that was upon my mind toward them.

25th 10th mo. In the evening G. W. Walker accompanied me per coach to New Norfolk, where we were kindly welcomed by Robert and Jemima Officer; the former of whom I had requested, by letter, to invite the inhabitants to two meetings, to be holden tomorrow.

26th 10th mo. (First day.) We had a meeting at Captain Armstrong's house, in the forenoon, and another in the police-office in the afternoon; both of which were, in some degree, relieving seasons to my mind. In the morning meeting, a man who is drawing towards Friends, reproved some persons for whispering; and afterward remarked, that our sitting in silence might appear strange to some, who had not considered the matter, but that for his own part he could bear testimony to the benefit of the practice: that before leaving England he had for some time attended a little meeting of Friends, in which often not a word was spoken; and that when these meetings had been held in silence, he had been more edified, as his mind was turned to the light of Christ, than ever he had been under the most learned, studied discourses; and that he was convinced others would also be thus edified even in silence, if their minds were turned to the inward manifestation of that light that lighteneth every man that cometh into the world, which is given us, through Christ.

2nd 11th mo. (First day.) I had something to communicate in testimony in both meetings, and in supplication in the morning. There was a sense of the Lord's life-giving presence in both these opportunities, a rich reward for patiently waiting for a while, under a sense of poverty and emptiness. I spent a short time in the family of the Lieutenant-governor in the evening, and was comforted in a religious opportunity with them, in the sense of that solemn feeling, which is to be recognized as the perceptible influence of the Holy Spirit.

13th 11th mo. The week-day meeting was a season in which was the language of solemn warning. In the evening I had an interview with the Lieutenant-governor, who is in great distress from a domestic affliction. We have concluded, under an apprehension of duty, to accede to the wish of the Lieutenant-governor again to visit the penal settlement on Tasman's Peninsula.

14th 11th mo. The morning was occupied in preparing "Observations on Distillation, Importation, and Sale of Ardent Spirits, as countenanced by the Government," to lay before the Lieutenant-governor; who has invited us to the free expression of all that may be on our minds on this or any other subject, connected with the welfare of the colony.

15th 11th mo. We presented the Lieutenant-governor with our "Observations on the Distillation, &c. of Ardent Spirits, &c." In consequence of some notice in the Sydney papers, of our report to the Lieutenant-governor, on the state of the penal settlement at Macquarie Harbour, having been printed among some parliamentary papers, the editor of the "Hobart Town Tasmanian" has denounced us as government spies, and taken much pains to bring us into discredit, and the gospel through us. One of the Launceston papers has also followed, in some degree, in the same steps. The "Colonist," and "Courier," of Hobart Town, have, of their own accord, defended us. We have not felt it our place to interfere in this matter; or rather, we have found it our place not to interfere; but have been preserved in calm dependence upon the Lord, to make our sincerity manifest, if such should be his will.

#### *Visit to Port Arthur.*

17th 11th mo. The morning was spent in preparing for our visit to Port Arthur. In connexion with this subject I had a short conversation with the Lieutenant-governor, who also took some notice of our "Observations, &c. on the sale of Ardent Spirits," &c. He approves the principle taken under review; but feels the difficulty of acting upon it, on account of the revenue; which I believe would be more easily raised through other mediums, if the sale of spirits was prohibited, than it is by sanctioning their sale. The state of a government which depends upon the countenance of the sins of the people for the support of its revenue, is truly awful. In the afternoon we proceeded in a government whale-boat to Lauderdale.

18th 11th mo. The boat having been dragged to the shore of Frederick Henry bay, we took leave of our friends at Lauderdale, and embarked. The little wind prevailing was against us, but we were favoured to have the water very smooth till we got into Norfolk Bay. About noon we landed on a small basaltic island off the Carlton, called

Dumpling, or Doughboy island, (a favourite name for a small island among sailors,) and in a short time our boats crew collected about twelve-dozen eggs of the black-backed gull. This gull makes no nest except a slight hollow among the grass, or in the light earth, in which it lays about three eggs nearly as large as those of a common fowl, but more conical, and of a dirty green colour, speckled with irregular dark spots. We had the wind and sea against us, during the remainder of our voyage, till near our arrival at the head of Norfolk Bay, where we landed about six o'clock, and immediately proceeded on foot to Port Arthur.

19th 11th mo. Lieutenant Lamotte and Captain Spottiswood, breakfasted with us. C. G. Casey also coming in before we had done, we had their company at reading, which afforded us an opening under a measure of fresh feeling of duty, freely to recommend to their attention, "the grace of God, which brings salvation." We afterwards walked over the Settlement with Wm. Carte, the superintendant, and C. G. Casey. The buildings are considerably extended since our last visit, though several necessary ones are not erected. The population of the Peninsula amounts to eight hundred and eighty-seven prisoners, and one hundred and fifty-nine free persons. About twenty patients have been in the hospital on an average for the last three months: thirty-six are now exempted from work, and in addition to these, between fifty and sixty are receiving medical care, who are not exempted. Scurvy is the prevalent and increasing disease; dysentery and pulmonary diseases are also not unfrequent. The supply of vegetables produced here is very small, quite insufficient to counteract the effects of salt meat, which is almost the unvaried diet. Vegetables are not served out, except to invalids, on account of their scarcity. A few cells have been erected for solitary confinement, and this punishment (on bread and water) is administered to the extent of thirty days, with but an occasional walk, under the eye of a constable, at the back of the cells for health's sake: the cells are dark, but not damp. This punishment produces temporarily considerable emaciation. At four o'clock the prisoners were mustered out of doors, and we had an opportunity of extending some religious counsel to them. Their number cannot now be accommodated but by about a hundred at a time in the room in the commissariat stores, used as a substitute for a chapel. I had some conversation with a young man among the educated prisoners: he informed me that there are several among the prisoners generally, who have become more thoughtful since being sent here; but who keep their convictions to themselves, through fear of the unreformed. This young man is one of the educated prisoners, who takes an interest in instructing the uneducated.

20th 11th mo. Accompanied by the surgeon, C. G. Casey, we visited Point Puer—the establishment for juvenile prisoners, such

as formerly were confined on board the hulks on the Thames. This establishment is situated on a point of land, distant about a mile and a half from the settlement for adult prisoners, with whom communication is effectually cut off by a military guard, stationed between Point Puer and the main. The commandant and surgeon usually visit the boys' establishment daily by the medium of a boat. John Montgomery, formerly a lieutenant in the sixty-first regiment, is superintendent, and Geo. Armstrong, (one of the young men from Ireland, who separated from the episcopal church,) catechist. The buildings here are all of recent erection: they consist of houses for the superintendent and catechist, barracks for the boys, and military workshops, kitchen, &c. The boys feel the restraint they are under to be irksome; occasionally some of them are so refractory as to be subjected to solitary confinement, yet upon the whole, they seem pleased with the idea of being put into the way of obtaining an honest livelihood. In visiting the cells this morning, with the surgeon, who every morning inspects each cell, and inquires into the state of health of the delinquent occupying it, I noticed a few boys suffering the punishment of solitary confinement, having been transferred to Port Arthur for that purpose. A few cells are erecting on Point Puer, to obviate the necessity of sending boys off the establishment to be punished. A few boys are in the hospital, chiefly on account of slight diseases, the effect of the late cold, and wet weather. Two hours a day are devoted to education; the rest of the time is spent in work, cultivating the ground, sawing timber, shoe and nail-making, carpentering, and tailoring. A considerable piece of ground has been broken up and planted with potatoes, at Point Puer: the soil is light, and peaty, and the crop is looking better this season, than that on the settlement garden, which is on a stronger, and for many purposes, a better soil. The boys' barrack is so constructed as to answer as a dormitory, as well as for a dining-room and school-room. The desks are all along the middle of the room; they let down when not wanted, and when required for a table are brought to a level, by bringing out the brackets under the wedge-shaped attachments to the under-sides of the leaves. The boys sleep in hammocks; which are suspended in hooks fixed in beams along the wall, and in others that fit into notches in uprights along the central part of the room, which also support shelves, on which the hammocks when rolled up, are placed: the moveable beams are then fixed as fronts to the shelves.

J. Montgomery was in Hobart-town. His wife kindly refreshed us with a cup of coffee, after we had had a religious interview with the boys, and the persons who instruct and have the charge of them. From Point Puer we saw a whale sporting in the bay; this is not an uncommon sight here. In returning by a boat from this interesting establishment, we put in at Opossum Bay, to see the brick-makers and sawyers at work: these lodge at the settlement, distant about a mile. After a late dinner, I accompanied the sur-

geon to the hospital, which he attends morning and evening. Several fresh scurvy patients were admitted on the list for medicine or change of diet:—oatmeal-porridge, potatoes or barrilla, boiled and mixed with vinegar, are among the vegetable remedies used.

I also walked over the ordnance and commissariat stores along with Thomas J. Lampriere, who has the charge of them. In order to prevent the bakers making away with bread, it has been found necessary to lock up the bakers in the evening, and to keep them locked up till the bread is delivered to the commissariat store-keeper in the morning. Geo. W. Walker joined us in visiting the school, which is attended by about fifty prisoners, who are desirous of improving themselves. I was surprised to find only two of the educated prisoners acting as teachers. The religious services at Port Arthur are two on first days, and one in the course of the week; the attendance of the latter voluntary. At Point Puer, two on first days, one in the course of the week, with reading of the Bible morning and evening with prayer; thanksgiving is expressed before meal by the catechist. The school at Port Arthur is held twice a week at least. We took tea at a late hour with Thomas and Charlotte Lampriere, where we had the company of our kind attendant, C. G. Casey, &c.

21st 11th mo. Since our last visit to Port Arthur, a number of work-shops and other buildings have been erected, which are now occupied by the prisoners of different employments, or by those who having been brought up without any regular occupation, are here put to such employments as may render them able to maintain themselves honestly when they may be returned from the settlement, either free, or as assigned servants. Shoe-making is extensively carried on; also nail-making, carpentering &c.; The chain-gang are employed in breaking stones, &c. and those of the next grade in felling timber, and carrying it to the settlement. A new penitentiary is commenced: it is to consist of small huts within a stockaded fence, like the old ones; and a range of eighty cells for the lodging of the most disorderly is in progress. Military guards are stationed both inside the stockade, and outside. The penitentiary is the place where the prisoners are kept when not at work. We were accompanied by C. G. Casey, in the commandant's boat, to the head of Long Bay, from whence we walked to the head of Norfolk Bay, (about five miles,) a prisoner carrying our knapsacks to the constable's station there. At this point we fell in with lieutenant Lamotte, with the boat from the constables station on Woody Island, distant about one and a half mile. We accompanied him to Eagle Hawk Neck, to take in rations for the boats crew, who may probably be out three days in conveying us back to Ralph's Bay Neck.

22nd 11th mo. Soon after six o'clock we returned to the coal-mine,

where the men were assembled to afford us a religious interview with them. Most of those employed here at present, are selected from among the better conducted prisoners; and we felt more than usual openness in proclaiming the glad tidings of salvation among them, inviting their attention to that light that enlighteneth every man that cometh into the world. I proceeded in the afternoon to Hobarton, which place I was favoured to reach in safety, in good time in the evening, thankful in having been privileged with fine weather in a deeply interesting excursion, in which storms would have exposed us to great risk.

### *Hobarton.*

30th 11th mo. (First day.) Our meetings were largely attended, and were seasons of comfort. Daniel Wheeler and myself had to labour in them for the more full reception practically of the doctrine of the inward dominion of Christ, as the leader and governor of his people, without submission to whose spirit we can never truly assure ourselves of the pardon of our sins, even through faith in the blood of Christ; as he said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my father, which is in heaven."

1st 12th mo. I had a conference with a person who has long been ill, respecting the settlement of his affairs; and took some memorandums, from which I prepared him the draft of a will, which was read to him in the company of his wife and sons. It is to be regretted that the laws of primogeniture and entail, of such prejudicial influence in Great Britain, should be in force in a new colony like this. Their direct tendency is to preserve influence in the hands of persons who may have nothing to qualify them to use it aright, and thus to prevent the influence of those who may have every necessary qualification to benefit the public, but may not be possessed of great property; and this is but a small part of the evil connected with them. It is my place to have very little to do with politics; but my attention has long been attracted to the pernicious influence of these laws, upon the progress of religious and civil improvement in my native land, the prosperity of which lays near to my heart.

6th 12th mo. I finished transcribing a Report, No. 8, to the Lieutenant-governor, on the state of the Penal Settlement on Tasman's Peninsula.

9th 12th mo. In the evening Geo. W. Walker and myself attended a meeting of the subscribers and friends of the Temperance Society, in the court-house. In the course of the day I presented our Report, No. 8, on the state of the Penal Settlement on Tasman's Peninsula.



10th 12th mo. We got the remainder of our luggage on board the *Henry Freeling*, and returned on shore to take leave of our friends, many of whom seem scarcely able to part with us. We called on the Rural Dean, and on the Lieutenant-governor and his family: with the family of the latter we had a parting religious opportunity, in which Daniel Wheeler was engaged in testimony, and myself in supplication. We received a kind letter from the Lieutenant-governor, acknowledging our report, &c. The former ones were acknowledged verbally.

*Departure for Sydney, New South Wales.*

12th 12th mo. We got under weigh before one o'clock in the morning, having the advantage of the moonlight, and a fair breeze, which soon increased to a small gale. At an early hour we were awoke by sickness, from the rolling of the vessel, which had scarcely got out of the *Derwent*, before a heavy sea gave her great motion, and frequently washed over her deck, the seams of which had opened under the influence of the dry atmosphere of *Van Dieman's Land*. We were soon compelled to leave our berths, from the dripping in of the salt water, and to take to the sofas. Nearly all hands on board were sick, from the sudden transition from a quiet harbour to a rough sea.

19th 12th mo. The forenoon was beautifully fine. We got some of our wet bedding dried in the sun; and a leak in the deck, which let the water into the berths, occupied by *Geo. W. Walker* and myself, stopped. Shoals of small fish were frequently passing, and numbers of larger ones, little inferior in size to *bouito*, rising out of the water among them, as it may be presumed they were taking the small ones as their prey. A few albatrosses and mutton-birds were swimming on the smooth surface of the sea. Some small crabs, shrimps, &c. were taken off some floating kelp, and put into spirits to send to England. In the afternoon there was thunder, lightning, rain, and a brisk wind. The evening was wet and dark, and the current had carried us so close in shore, that when we came to *Cape George*, at the entrance to *Jervis's Bay*, it was discovered by some lights on land, espied by the carpenter and another of the men, that a few minutes continuance in the same course would have run us upon the rocky coast. Alarm was evidently excited, and I do not doubt but our situation was a perilous one; yet on turning my mind to the Lord, as I continued at my writing, I felt a peaceful calm, and sufficient evidence to my own mind, that no harm should befall us. Blessed for ever be the name of the Shepherd of Israel, who neither slumbereth nor sleepeth, but at times permits us to see danger, under such circumstances as that we may know that it is He who delivereth us. The vessel was got round in time to clear her of the inhospitable shore, and we proceeded in safety on our voyage.

20th 12th mo. We passed Botany Bay this mornig, and about noon entered Port Jackson. The coast of this part of New South Wales is bold, and in many places perpendicular. The cliffs, which are of sand-stone, are interrupted by small sandy bays. A lighthouse marks the south head of Port Jackson, which is a considerable estuary with numerous bays: some of these have sandy beaches, others are very rugged; as are also some of the low hills behind them, which in many places are covered with gum-trees and different species of banksia, and other trees and shrubs, such as are peculiar to this part of the world. A few of the more regular surfaces have been cleared, and houses have been erected upon them; a few of these are of imposing appearance. A pilot boarded us at the Heads, and brought us safely to anchor in Sydney Cove, about one o'clock p. m. Thus, through the mercy of Him, whose providential care is over us, we are at the end of another voyage, and advanced another step on our way. After dinner Geo. W. Walker and myself went on shore. We made a call on Joseph Orton, the superintendent of the Wesleyan mission in those parts, for whom we had despatches from Hobart Town. We spent an hour with him pleasantly, and then returned on board the *Henry Freeling* again. In point of building, Sydney strikes us as more like a large English town, than Hobarton. Many of the houses are in contact: the shops are quite English. The general appearance of the buildings resembles that of towns within thirty miles of London. In the courtyards and the gardens of the more retired streets, peach, orange, and loquat trees, grape-vines, and many singular and beautiful shrubs are growing luxuriantly; and here and there, towering Norfolk-island pines also mark the difference from the climate of England; white mulberry forms a common screen round the gardens, and a small tree, called here cedar, (probably a species of melia,) is often planted between the houses and the outer fence of the premises. In our walk we saw no person that we knew. We are again strangers in a strange land.

21st 12th mo. (First day.) We remained on board, and twice assembled with the crew for what might more properly be called religious instruction than public worship. After a solemn pause, a portion of Holy Scripture was read; another pause ensued, then a few Psalms were read; after which a considerable time was spent in silence. In the morning the silence was broken also, by the ministerial labours of Geo. W. Walker and myself only. In assembling with the crew of the vessel, who have not been brought to the same views with Friends, and few of them to clear religious principles, our dear friends D. and C. Wheeler have adopted the practice of spending a portion of time in reading the Scriptures, as we did on like occasions.

23rd 12th mo. After dinner we crossed to the north shore of

Port Jackson, and had a walk in the Bush. Though gum trees and acacia are prominent productions of the vegetable kingdom here, as well as in Van Dieman's Land, yet there is so great a variety of other trees and shrubs, not found in that island, as to give it a different aspect in many places. Insects are more numerous here than in Van Dieman's Land. The cicadæ (here called locusts,) of which there are several species, keep up a constant rattle, like that of a cotton-mill, both in the town and out of it. They are generally stationed on the upper portion of the trunks of trees, or on the larger branches: some of the kinds attain to four inches in length. Musquitos are abundant, and they are very annoying to some persons. On our return we passed a family of aborigines, sitting round a small fire: two women had blankets thrown round them, and one of them had a dirty piece of flannel around her neck; she said she had been very ill. They had three children, that seemed from five to eight years old; one of which at least was a half-caste. They had also several dogs and some cats. Some men belonging to them were fishing; three fish were lying near their fire. They said one of the men was gone to the town to buy some bread; but they were afraid he would spend the money in drink. In features the old woman reminded us of some of the least personable of our acquaintance among the Tasmanian aborigines: the younger woman was of less forbidding aspect; and the children were of fine lively countenance, and by no means of unpleasant features. They gladly accepted a few pence to buy bread. They spoke English tolerably. Their whole appearance was degraded and very forlorn.

27th 12th mo. D. and C. Wheeler, G. W. Walker, and myself, proceeded to the office of the Colonial Secretary, who accompanied us to government-house, to introduce us to Major-general Richard Bourke, the governor, in order that I might express to him a desire to be permitted to fulfil an apprehended duty, in visiting the penal settlement in Norfolk Island, accompanied by G. W. Walker, and that we might deliver several letters of introduction. The Governor received us courteously, and alluded to the interviews I had with him in London. I presented to him a letter from Viscount Goderich (now also Earl of Ripon,) recommending Geo. W. Walker, and the object of our mission to these colonies, to the notice of the governor; also one from Lieutenant-governor Arthur, written with a view to forward our desire to visit Norfolk Island, and other services in this colony, and one from Joseph Massey Harvey, of which the Governor was furnished with a copy by the writer in Ireland. D. Wheeler presented a letter from the Secretary for the Colony, and also his certificate from the morning meeting of ministers and elders in London, (General Bourke read my certificate in London, 1831.) The Governor stated the care exercised to prevent persons under ordinary circumstances, visiting Norfolk Island, but readily

consented to our going, under an apprehension of religious duty; and being put on shore there by the Henry Freeling, on her way to Tahiti, and left to be brought back by a government vessel. He also expressed a desire, that a person to impart religious instruction should be stationed at each of the penal settlements. Thus, through the over-ruling of the Most High, another important object is likely to be accomplished by our friends coming out in this direction, in the Henry Freeling; which it would have been difficult for us to have effected in any other way, and which has opened in such a manner as to afford my own mind satisfactory evidence, that the means for its accomplishment, as well as the sense of duty with respect to the visit, were of the Lord. This visit to Norfolk Island, which is distant from Sydney upwards of nine hundred miles, may possibly occupy us several weeks, but being satisfied as to the requiring, I cannot regret the time.

28th 12th mo. (First day.) We assembled twice on deck, for public worship, having "rigged a chapel," by putting up the awning, and fixing a number of colours along the sides and ends. A small congregation, consisting of J. and M. Tawell, Thomas and Amelia Brown, and one of their sons, Mary Keen (a Bryanite residing with T. and A. Brown,) Gabriel Bennett, and Samuel Cross, from Nottingham, assembled with our ship's company. In the evening the same persons attended, and the addition of a son of G. Bennett, and George Thompson, an acquaintance of our captain. A considerable time was spent in solemn silence, in which there was a sense of the presence of the Lord of all, whose presence gives life and consolation to those who wait upon Him in sincerity and in truth. Daniel Wheeler and myself were engaged in testimony on both occasions.

30th 12th mo. The forenoon was occupied in conversation with Samuel Marsden, the intelligent, aged, and episcopal clergyman of Paramatta, whose heart has long been open to encourage, by all means, the improvement and civilization of this part of the world, and especially the introduction of Christianity among the inhabitants of the isles of the Pacific. He dined with us, and gave us much interesting information respecting his visits to New Zealand, &c.

1st 1st mo. 1835. Our week-day meeting was held on board. Several persons attended it. Daniel Wheeler and myself had, each, a little to communicate in testimony. The former alluded to the commencement of the new year, and pressed upon us the examination as to what progress we had made toward the kingdom of heaven, since we first believed. It was a season of comfort, under a sense of the pardoning and sanctifying mercy of the Most High.

4th 1st mo. (First day.) J. and M. Tawell met with us (including

the ship's company,) in our cabin this morning, which was very wet. We had a season preciously owned of the Lord, the influence of whose Spirit brought us into the feeling of solemn reverence. The like blessing was also showered down upon us, even more abundantly at the first meeting of Friends held on land in New South Wales, at John Tawell's at six o'clock this evening. The persons present amounted to twenty-two in number. On both occasions my mouth was opened in testimony and prayer. In the evening D. Wheeler spoke also in testimony, and at the close of the meeting exhorted us to endeavour to keep close to the sense of the Divine presence, which had been so mercifully granted us, through Jesus Christ our Lord.

5th 1st mo. In the evening we attended a public meeting of the Temperance Society, held in a large school room formerly used as the court-house. It was numerously attended, and many respectable females were of the company. Richard Jones, one of the vice-presidents, was in the chair; and Richard Hill, one of the secretaries, acted on the occasion in that capacity. The remainder of the resolutions, which time did not admit being brought forward at the last meeting, were now proposed, and carried; and the meeting was addressed by W. P. Crook, Dr. Laing, J. Saunders, W. Jarratt, Geo. W. Walker, J. Backhouse, and a number of other persons, whose names I do not recollect. I have no doubt but the cause of temperance was promoted. This was the first meeting of the kind that D. and C. W. were ever present at: they were agreeably interested. We were kindly welcomed to the colony at this meeting.

6th 1st mo. Having been prevented taking exercise since Sixth-day, went on shore on the north side of Port Jackson, and collected a few specimens of plants and insects; some of the latter, as well as many of the former, are very beautiful, and all display the power and wisdom of the Creator. The more the works of creation are understood, the more the evidence of infinite wisdom and power in the Creator are seen. If it was designed that the display of these, in every part of creation, should be among the incitements to adoration and praise in the mind of man, how is his fallen state exhibited in this connexion! Instead of being able to name them according to their qualities, as Adam was before the fall, most persons pass them unheeded by; many are disgusted at the properties which render them fit for the place they fill in creation; and among those who study them, too many make these objects of their study their idols, instead of God the glory.

12th 1st mo. Daniel Wheeler and myself received an invitation from General Burke, the Governor, to visit him at Paramatta to-

morrow, and to remain till Fifth-day. In the afternoon the private secretary came on board and made arrangement for our being conveyed thither.

15th 1st mo. At ten o'clock a government boat came alongside the Henry Freeling, to convey Daniel Wheeler and myself to Paramatta, distant by water fifteen miles. We arrived there about two o'clock, after a pleasant row. The estuary of Port Jackson, for the greater part of the distance, runs into bays on both sides; for about half the distance from Sydney, these are formed by woody hills of low elevation, running into rocky points of sand-stone. Toward Paramatta the shores are low and muddy, and the contiguous lands clear, except of a few scattered trees, and cultivated. Houses are interspersed at moderate distances; some of them appear to be inhabited by prosperous settlers, and have the aspect of the houses of English gentlemen. Many of the gardens are well stocked with peach, orange, mulberry, fig, and loquat-trees, and grape-vines. The grasslands are green from the abundance of a grass that resists the drought more than most other kinds. It not only abounds in pastures in this country, but it takes the place occupied by poa annua in England, &c. at roots of walls, by the sides of foot-paths, &c. Conversation on various subjects passed in the course of the afternoon and evening, and among them on lunatic asylums. The Governor told me that an institution of this kind was greatly wanted in New South Wales, and seemed pleased when I proposed to furnish him the "Sketch of the Retreat," and "Hints on the Construction, &c. of Pauper Lunatic Asylums." Tea was introduced at eight o'clock, and after it cards, with which some of the company amused themselves. The Chief-justice declined joining, and said that he had not played for so long that he had forgotten how, and that his recollections of card-playing were painful. On behalf of D. W. and myself, I stated the objections of the Society of Friends to the practice.

17th 1st mo. I furnished the Governor with a copy of a "Sketch of the Origin, Progress, and present State of the Retreat" near York. I also put into the hands of the Colonial Secretary a volume of the Irish books, and left for Chief-justice Forbes a number of the Temperance Society's publications. Chief-justice Forbes is the president of the Temperance Society, and the Governor is aware of its importance and disposed to promote it. There is a disposition in the government to promote reading among the prisoners in the iron-gangs, and in other places under the immediate charge of the government.

18th 1st mo. (First-day.) Our meeting on deck this morning was a season of renewed favour and mercy. Several persons were present who had not before met with us on board. The meet-

ing at J. T.'s was a time of great favour, in the conclusion of which D. Wheeler alluded to the sense of Divine influence that had prevailed over us, until it might rightly be said, "The Lord God omnipotent reigneth." On both occasions we were both engaged in testimony, and in the evening I also was exercised in vocal supplication.

19th 1st mo. Through the medium of Alexander M'Leay the Colonial Secretary, I transmitted to the private Secretary for the Governor, a copy of S. Tuke's "Practical Hints on the Construction and Economy of the Pauper Lunatic Asylums." I also furnished the Colonial Secretary with a copy of the "Manual of the British and Foreign School Society," and specimens of their lessons, and a copy of Davis's "Digest of Legislative Enactments."

25th 1st mo. (First-day.) We met on board the Henry Freeling as usual this morning; and in the evening at Ambrose Foss's, where the company amounted to nearly forty persons, some of whom had not been with us before. My own mind was under much exercise from the sense of manifold temptations; yet I was strengthened to cast off by expression some burdens on account of others, in both meetings. I was sensible of a heavenly solemnity, after having given utterance to prayer, on the latter occasion; yet, on the whole, it was far from a lively meeting; perhaps the great heat was in some measure the cause of the sense of oppression and depression.

1st 2nd mo. (First-day.) Our meeting in the forenoon, on board the Henry Freeling, was attended by most of the persons who generally assemble with us. Silence was only interrupted by a few words, near the conclusion, expressed by myself, on the doctrine of Christian love, as set forth by our Saviour and the apostle John, and a short addition on the same subject by Daniel Wheeler.

The meeting in the old Court-house, in the evening, was large; but it was long in gathering: perhaps it might have gathered more regularly at seven o'clock than it did being appointed at six. In the prospect of this meeting I felt (as I have often felt on former occasions of the like kind) that it was an exercise of faith to invite people to such a meeting, under an apprehension of religious duty, in the belief that, whether it should be best to set an example of waiting on God in silence, or to speak in his holy name, qualification would be given at the time; and in this confidence to fulfil the injunction, "Cast thy burden upon the Lord, and He shall sustain thee." I was favoured to feel the promise or assurance realized, and was preserved in great quietude of mind for almost half the meeting, though feeling much of a blank in mind, except as regarded this sense of dependence: and when, at length, the passage was presented to my view, with an apprehension that it was my duty to express it, "Why do the disciples of John and the Pharisees fast,

but thy disciples fast not?" &c. from Mark, ii. 18 to 22 inclusive. I saw but little of the scope of these subjects to what opened, as I gave utterance to them, and by which I was enabled to preach the new birth, Christ crucified, &c. Daniel Wheeler added a few sentences in the same strain; and after I had given utterance to a few petitions on bended knees, the meeting separated, leaving on our minds a feeling of thankfulness to Him who continues to be to his dependent children a present help in time of need; qualifying them for the labour to which He calls them, in such a manner as to prove, both to themselves and to others, that all the glory belongs unto Himself; and to Him alone let it be ascribed for ever, saith my soul. Amen.

4th 2nd mo. Having promised Chief-justice Forbes a series of tracts of the Peace Society, I left them at his house this morning, and called also on another individual to leave with him, on loan, "Gurney's Observations on the distinguishing Views and Practices of Friends." I had some conversation with Samuel Marsden, who dined with us, and with the Colonial Secretary, on the case of the New Zealander, who was on board the Henry Freeling a few days ago; who was, I learn, brought away with his wife and child as hostages, by a house in Sydney that has a whaling establishment on that part of the coast of New Zealand to which these people belong, and of which the man is said to be a chief. The lives of the persons employed by this house were thought to be in danger, and this expedient was adopted for their protection. There is reason to believe it was with the consent of this man and his countrymen that he and his wife became hostages, but they seem to have had no idea of being so long detained. The chief complains of the detention, and says that, if an Englishman had been detained in like manner in his country, a man-of-war would have been sent to demand him. It is an important question how far it is proper to allow of acts of this character, and one which demands the consideration of the British Legislature. In the evening George W. Walker and myself attended the committee of the Temperance Society: about a dozen persons were present. The cause of temperance appears to be gaining ground.

6th 2nd mo. In the evening we commenced visiting the ships in the harbour, to give them notice of the intended meeting on First-day.

7th 2nd mo. George W. Walker and Charles Wheeler visited the remainder of the shipping, and distributed, as we did yesterday, printed notices of the intended meeting. In the mean time I made a selection of tracts to put into circulation on the occasion.

8th 2nd mo. The meeting this morning, on board the Henry Porcher, was attended by from one hundred to one hundred and fifty.



persons, a large proportion of whom were masters and officers of ships. It was a season in which Divine Mercy brought us under solemn feeling, and gave ability to preach the gospel freely, without any compromise of principle to the practices of men. When constrained by the love of Christ to preach, it is a favour to be enabled to preach the gospel fully, both with regard to faith and practice, even when we ourselves may feel that we have not attained to the full measure of that which the gospel requires. But when we feel this to be the case, may the sense of deficiency prompt to increase of diligence in making our calling and election sure. The vocal labours devolved upon myself, very contrary to my expectation. After the meeting we distributed a number of tracts, confining ourselves on this occasion to those published by Friends and those of the Temperance Society. In the evening we met at John Tawell's. A long time of silence, in which the love of God was felt, preceded a lively testimony from Daniel Wheeler, to which I also made some addition: afterwards giving utterance to prayer, in the prospect of departing for a season from this land. Daniel Wheeler also spoke a few words of encouragement just before the meeting broke up.

9th 2nd mo. The third anniversary of the day of our arrival in Van Dieman's Land. We did not then look forward to so long a continuance in the colonies; the future was wisely concealed from us; and we have great reason to bless the name of the Lord, who has led us about, and instructed us, and kept us (may we not reverently say) as the apple of his eye.

10th 2nd mo. I breakfasted with Alexander M'Leay and family, and had some conversation on the religious observances of Friends. A. M'Leay has not been an inattentive observer of the loss sustained in some families of Friends, from the want of religious care, and the neglect of religious instruction on the part of parents. In many instances, the cause of this neglect has, no doubt, been a want of religion in the parents, though there might nevertheless be some profession of it: and they could not impart what they did not possess.

12th 2nd mo. The Henry Freeling was yesterday removed from her mooring into the stream, to be ready for sailing: she lays close by the government schooner, *Isabella*, also bound for Norfolk Island, with soldiers, and prisoners. We took leave of our kind friends, J. and M. and some others, and returned on board our little vessel, which has been our dwelling during our sojourn in New South Wales.

#### *Visit to Norfolk Island.*

13th 2nd mo. This morning early, the *Isabella* sailed, and we being ready for sea, made a signal for a pilot, who came on board, and

by noon brought us to the Heads, the light-house bearing south at twelve o'clock.

22nd 2nd mo. (First day.) We assembled twice on deck, with the crew of the vessel. Geo. W. Walker read some portions of Holy Scripture, and we spent a considerable time in silence. In the morning I expressed, for the instruction of the seamen, the impressions that dwelt upon my mind on the importance of having the attention constantly alive to the pointings of the Spirit, and on the necessity of daily close self-examination, in order to maintain a steady course heavenward.

24th 2nd mo. (First day.) The wind is light, and is again less favourable. Numbers of jelly-fish, and Portuguese men-of-war, are floating past us. The sea was luminous last night. Jelly-fish seem to excite some of this luminous appearance; but it is often disengaged from the sea by whatever agitates it, and probably then arises from phosphorescent matter disengaged by animal and vegetable substances decomposing in salt-water. In Sidney-cove the light in the wake of our boat, often resembled the tail of a comet, and each oar as it dipped produced a luminous patch that remained for some seconds: lines of light also darted about us, probably from small fish avoiding the boat.

25th 2nd mo. The wind being light, and the swell high from the opposite direction, we made no progress. A shoal of black fish, (a small species of whale) passed us this morning. A dolphin threw itself out of the water several times at our bow, being probably in pursuit of small fish. The Dolphin resembles a pike in figure much more than the strange-looking things represented on signs in England: it sometimes, however, gives itself remarkable twists when playing on the water; its colour is brilliant blue, and gold-bronze on the back, and silvery underneath. Jelly-fish were very numerous; sometimes the sea seemed almost full of them: the most common species consisted of tubes about three inches long, and an inch wide, transparent, and intersected by membranes in various directions, with a worm-like brown line, near one end and side, either straight, or more frequently horse-shoe shaped, the animal taking in and expelling water at a triangular opening at one end of the tube. The perfect animal seemed to consist of from five to fourteen of these bodies, united so as to form a truncated cone; but single ones (probably broken off from the others) seem equally lively. At night numerous animals of this tribe were floating about the vessel, and emitting a brilliant light. These were conical tubes, open at one end without any intersecting membranes, transparent, colourless, slightly green or brown, five to seven inches long, and an inch wide, covered with small tubercles, among which were short, thick, transparent, hooked protuberances, pointing upward. The light

emitted was visible at a considerable depth below the surface of the ocean; but was brilliantly phosphorescent when the animals were on the surface. When taken out of the water, these animals, which have a slight motion, continued to emit light for a short time, and then shone only at intervals, particularly on being irritated by rubbing; the shining recommenced at the part rubbed, and soon spread over the whole animal. There were also other molluscous bodies taken out of the sea, emitting light like brilliant sparks, but they were very minute, and I could trace no distinct form.

4th 3rd mo. Early in the morning, Phillips Island, which is sloping high land, with a bold cliff to the south, was in view, and close beyond it, the lower hills of Norfolk Island, clothed with lofty Norfolk-island pines, towering like spires, and giving it a very remarkable appearance: as we advanced we saw also between these, Napier Island, which is small, and very sterile. The two government vessels viz. the Governor Phillip, and the Isabella, were standing to and fro off these islands, none of which have a harbour. The sea was breaking heavily on the low reef fronting the little bay on which the settlement on Norfolk Island is situated. The commander of the Governor Phillip came along side, and gave us some instructions, and kindly presented Daniel Wheeler with some trumpeter-fish. The Commander of the Isabella also came on board, along with Lieutenant C. F. Greig, who brought us a letter from Major Anderson, welcoming us to Norfolk Island. We took a hasty leave of our dear friends, D. and C. Wheeler, and their ship's company, and went on shore with Lieut. Greig and the master of the Isabella. In passing through the narrow opening through the rocks, a surf caught the boat, came upon our backs, and threw the bow of the boat on the rocks, but it soon got into deep water again; and we were delivered from the momentary danger, by the merciful providence of our Heavenly Father, and again soon stood on dry land, with thankful hearts, desiring to ascribe all glory to our God, to whom be glory for ever, Amen. On landing on Norfolk Island we received a very kind welcome from the commandant, Major Jos. Anderson 50th regiment: he also ordered a boat off to bring our luggage on shore immediately; but the surf became too heavy to allow the boat to proceed. Having taken a very hasty leave of our dear friends, Daniel and Charles Wheeler, we wrote a parting letter to them, to go by a boat that is to convey to them in the morning a few refreshments from Major Anderson, and to bring our luggage on shore.

5th 3rd mo. By return of the boat, at an early hour, we welcomed a feeling reply to our parting letter from our dear companions Daniel and Charles Wheeler, from whom we are now parted for a season, if we ever meet again in this world. They sent our luggage on shore, and soon made sail again, and before noon the Henry Freeling was out of sight, on her voyage for Tahiti, &c. In the afternoon we ac-

accompanied our hostess and her guests, with the military surgeon, Robert Ellson and his wife, and the master of the *Isabella*, to the commandant's garden, distant from the settlement (originally named Sydney, but afterwards, to avoid confusion with the capital of New South Wales, called King's Town) about two miles. The commandant's garden is situated in a beautiful hollow named Orange Vale. The commandant joined us at four o'clock at dinner, under a spreading English oak, that must have been planted at the earliest settlement of the Island, as it is as large as an oak would ordinarily be in a century in England. Norfolk Island is said to be about seven miles long, and four miles broad: it is formed of a series of small hills and vallies, covered with a fertile red earth, overlaying basaltic rock. The climate is of that genial character in which both maize and wheat ripen. The higher hills, and portions of the vales, are covered with wood; and except on the upper part of Mount Pitt, which is the most elevated portion of the island, being about twelve hundred feet above the level of the sea; the Norfolk-island pine towers one hundred feet above the rest of the forest: this noble tree resembles the Norway spruce in form, but is not so thickly branched. Where the wood merges into open grassy vallies, the rich crests of the Fern-tree of this island arrest the eye by their beauty: their stems are not so thick and rough as those of the fern-trees of Van Dieman's Land, but are loftier, attaining to fifty-feet in height; and their frons or leaves are sometimes twelve foot long, and of rich appearance, something like the frons of *Aspidium Filix mas*, the common shield-fern of England, only larger.

8th 3rd mo. (First day.) At ten o'clock we accompanied Major Anderson to the congregation of Protestant prisoners, which meets in a room within the yard of the prisoners' barracks, called the court-house, having been formerly used for that purpose: it is capable of containing about two hundred and fifty persons, and those who cannot be accommodated in it sit outside. The Protestant prisoners meet here at ten and two, for public worship; and some of them, from twenty to thirty, at eight and half-past twelve on First-days, at one end of the room, as an adult school, and at the same time for the same purpose; about the like number of Roman Catholics at the other. The prayers, &c. of the Episcopal Church were read by a prisoner, who is said to have been brought up as a minister of that denomination of Christians. He delivered a very appropriate address, or sermon, including an uncompromising denunciation of sin, and an exhibition of the hopes of the gospel. Were his own life an exemplification of the efficacy of the doctrines he preaches, and his mind so kept under the influence of the Holy Spirit, that the baptizing power thereof might freely accompany his ministry, much good might be expected from his labours. I would not be understood to intimate that no benefit results from them, nor yet that the man does not in some degree feel what he preaches; and he honestly ac-

knowledge, in the course of his address, his own want of proper conformity to what he so strongly urged as necessary for himself and others. The same individual also reads prayers in the jail, and in the hospital, on First-days, and he attends to the opening of the Protestant adult school. After his service was concluded, a short pause ensued, when I briefly addressed the prisoners, as did also Geo. W. Walker.

At two o'clock we went with Major Anderson to the public worship of the Roman Catholic prisoners, which commences at the same hours as that of Protestants, in a mess-room, in what is designed for a lumber-yard. The prayers were read in English (except one near the close, in Latin) by a prisoner, who is also said to have been educated for the ministry, and who seems likewise to have some practical knowledge of the inward work of grace, notwithstanding he is a prisoner. He also read a well-arranged address of his own preparing, inciting to practical piety; and which, in point of doctrine, would not, I suppose, have been considered faulty by any Protestant congregation. At the conclusion I stood up, and remarked, that having come among them in the love of Christ, I would take the liberty of expressing what was in my heart toward them.

They were very attentive while I referred them to their own convictions of sin, as the reproofs of the Holy Spirit, by which the Father sought to draw them to the Son, in order that they might obtain eternal life through Him. When I had concluded, my companion also addressed a few words of Christian counsel and goodwill to them, which they listened to with like attention. The free Protestants met at ten o'clock, in a room at the military barracks, and the free Roman Catholics in another. The Episcopal service, and a sermon, are read by one of the officers, and that of the Roman Catholics by a sergeant. The sabbath is now spent in a very orderly manner upon this island; where, in former days, it is said to have been far otherwise. Before the present arrangement was made, the only apology for public worship attempted, consisted in assembling the whole of the prisoners in a little square in the front of the military barracks, with the military opposite to them, when a few prayers were hastily read by an officer, and the whole concluded in the space of little more than ten minutes. The effect of this was such, that the prisoners to this day, say they never hear the Divine name on Norfolk Island, except to hear it blasphemed.

9th 3rd mo. We visited the jail, which is inadequate for the purpose it is used for, and is to be superseded by a new building, as soon as one can be erected. We read to them from the Scriptures, and they were very attentive, while we also imparted to them religious counsel, and compared the misery produced by sin, with the peace produced by righteousness, and exhorted them to flee from the former, and follow after the latter, assuring them of the willingness of God to enable them to serve Him, if they would only seek help from

him ; seeing He gave his beloved Son to die for us, and hath exalted Him to his own right hand, to be a Prince and a Saviour, to give repentance and remission of sins. We also directed them to the convictions of sin in their own minds, as the message of the mercy of God, by which He is seeking to lead them to repentance, in order that they may look upon Jesus as the Lamb of God, that taketh away the sin of the world.

10th 3rd mo. We have again cause to acknowledge the goodness and mercy of our heavenly Father, in leading us about, and instructing us. Had we come here a day sooner, we should have been too soon ; and so far as appears, no other time could have been so favourable for our arrival as the present, when there is a change of officers, and we may be enabled to strengthen the hands of Major Anderson a little, in promoting the good order of the settlement, which has had many impediments from persons whose example was neither favourable to religious nor to moral reformation.

11th 3rd mo. We visited the hospital, and had religious interviews with the patients, who are few in number. The diseases under which they are labouring are not to be attributed to peculiarity of climate or to the prison discipline.

12th 3rd mo. We had an interesting interview with the prisoners employed at Longridge, in agriculture.

13th 3rd mo. We visited the prisoners in the jail and hospital.

14th 3rd mo. We had a religious interview with about fifty prisoners, engaged in agricultural labour. They generally work in gangs consisting of from twelve to fifteen men, superintended by an overseer ; but on this occasion several gangs were employed on the same parcel of ground, gathering the maize-crop. Agriculture is carried on here on a limited scale, and entirely by hand-labour, and the settlement is dependent, in great measure, upon New South Wales for supplies. The island is sufficiently capable of supporting its inhabitants. If bullocks were used in ploughing, drawing manure, &c. more land might then be occupied in growing grain ; and that abandoned with regard to tillage, might be laid down with grass for live stock, instead of being suffered to become overrun with weeds of no value.

15th 3rd mo. (First-day.) We attended the congregation of free Protestants in the morning, and that of prisoner Protestants in the afternoon. The prayers, &c. of the Episcopal Church and a sermon were read in the former, by Ensign Septimus Campbell ; and in the latter, by R. A. Taylor, whose sermon was on the necessity of the influence of the Holy Spirit, and contained evidence that

he is not a stranger to the principles of spiritual religion. Taylor says, that in a former part of his life, he preached different doctrine, not founded on Scripture, but that he did so in ignorance and darkness. At the conclusion of both these occasions I addressed the congregations; and at the latter, George W. Walker also preached to them. In the interval we visited the adult schools, in which some of the persons receiving instruction are making progress.

16th 3rd mo. We visited the jail and hospital. One man in the latter is sinking from an old chronic disease of the chest: he seems in a dark state of mind, but not without some glimmerings of light. We encouraged him to give way to convictions for sin, and to pray for ability to look upon Jesus as the Lamb of God that taketh away the sin of the world. It is awful to see repentance deferred to a death-bed, when the powers of the mind as well as of the body are weakened by disease.

17th 3rd mo. The poor man, mentioned yesterday, died to-day. We breakfasted with Archibald M'Leod and family, and had a religious interview with them. We also visited a gang of about fifteen men who were breaking stones on the rock.

18th 3rd mo. I attended the interment of the prisoner Samuel Arnold, who died yesterday, and spoke a few words to them who were assembled, on the occasion, after the funeral service of the Episcopal Church was gone through. I was never more struck with the inappropriateness of much of this "Burial service," and of its danger of misleading the ignorant, and of lulling them into a state of ease, by holding out the idea that all was well with them at last, without distinction as to their past lives. We afterwards had an interview with a considerable number of the prisoners in the court-house, to whom there was much openness in preaching the gospel.

19th 3rd mo. We visited a gang of men employed in grinding maize in hand-mills. We had also a religious interview with the agricultural gangs at Longridge, and spoke to an overseer, a native of Scorton, Yorkshire, who has been long on the island. He informed us that there had been a progressive improvement among the prisoners for some time past, especially since Major Anderson availed himself of the means within his reach for their religious instruction, and regulated the appropriation of punishments to the nature of the offences committed.

22nd 3rd mo. (First-day.) In the morning we visited the congregation of free Roman Catholics, consisting chiefly of soldiers and their families, with a few officers. The service was conducted by a sergeant. The order and attention of the people was exemplary. It was pitiable to hear some of their prayers addressed to the Virgin Mary and other "saints;" remembering that they had been trained

in this delusion by those who were not content with the one Mediator between God and poor fallen man, provided of the Father, even the Lord Jesus, who ever liveth to make intercession for us. We did not, however, feel it our business to point out to them what we believed to be their errors of doctrine; but rather we found it in our hearts, in connexion with those matters in which their profession of faith is sound, to lead them to a practical attention to the teaching of the Holy Spirit, the Spirit of Truth, which, when implicitly obeyed, leads into all truth. In the afternoon we visited the adult schools and the congregation of the Protestant prisoners. At the conclusion of their service also, I had something to communicate of the same tendency. How lamentably has the teaching of the Holy Spirit been neglected by professing Christians, notwithstanding the promise of our blessed Saviour, respecting the Comforter, that He should take of the things of Christ and show them unto his disciples.

In attending these congregations I have before noticed, we keep our seats as spectators, and keep on our hats, unless comfort require us to take them off, as is often the case in so warm a climate. At the conclusions of their devotions the people willingly keep their seats, to give us opportunity to express anything we have to say; and they often quietly sit with us some time in solemn silence, in which a measure of the baptizing influence of the Holy Spirit is often felt to our great comfort.

23rd 3rd mo. We had a long interview with the patients in the hospital, some of whom seem to feel an interest in eternal things.

24th 3rd mo. We visited three gangs, who work at out-stations but lodge in the prisoners' barracks upon the settlement. In one of them was a man under sentence of death, and expecting to be executed. He spoke of the opportunity we had with the prisoners at that time gratefully, and said he was thankful again to have the opportunity of receiving instruction from us.

25th 3rd mo. We had an interview with the prisoners working on the settlement, in the court-house; Major Anderson having kindly allowed such as inclined to meet us to remain, when the bell rung for work at one o'clock, in order that no unpleasant feelings, respecting encroachment upon their leisure, might stand in the way of their receiving counsel.

27th 3rd mo. Overseers, selected from among the first-class men, have the time of their sentence reduced by every two years counting for three; but if they misconduct themselves, and be removed from office in consequence, they lose the benefit of the previously reduced time. Two of the overseers on Norfolk Island are free men; and a number, called volunteer-overseers, are prison-



ers of New South Wales, who, holding tickets-of-leave, have volunteered to become overseers on Norfolk Island, for salaries from 1s. to 2s. 3d. a day, in the hope of obtaining, for a faithful discharge of their duty, free or conditional pardons. The time spent on Norfolk Island, under a colonial sentence, is not reckoned as any part of an original sentence. Thus, a man transported from England or Van Dieman's Land to New South Wales for seven years, committing an offence at the expiration of three years, and being sentenced to Norfolk Island for seven years, will have, at the expiration of that period, to serve the remaining portion of his original sentence: viz. four years in New South Wales, on being returned thither.

We had interviews with the prisoners in the jail and hospital. In the latter, an aged man said he had lived so wicked a life, that there was no hope for him. How awful is such a reflection on a sick bed! Yet we were glad even to find so much reflection as this, hoping even against hope, that it might lead to seeking for Divine mercy. Another man, suffering severely from the effect of his own sin, professes to have found mercy through Christ, in the day of his trouble: he acknowledges himself to be among the chief of sinners, and says he sometimes feels very fearful, though at others he feels peace.

28th 3rd mo. We breakfasted with Archibald M'Leod and family, with whom we had a religious interview. We afterwards walked to a distant stock station, called Cheese's Gully, on the north side of the island, where three men are placed in charge of some cattle feeding on grassy hills, embosomed in wood, and partially overgrown with lemon and guava-trees. On the coast there are two remarkable arches in the basaltic rock, some portions of which in the adjacent cliff are columnar: one of these is between the cliff and an inaccessible little islet, inhabited by gannets and boatswains. Birds of the latter kind, with their speckled young, and common pigeons are to be seen in many places on the ledges of the cliffs. In the gullies the cabbage-tree is of frequent occurrence. It is a handsome palm, of the genus *seaforthica*. The trunk (like that of all the other palms) is round, and has numerous scars forming rings around it: they are the marks left by the fallen leaves, the sheathing bases of which enclose the upper part of the trunk with the flower-buds and rudiments of the young leaves. The colour of the trunk is green, and, except the annular scars mentioned, it is smooth. Its height is about twenty feet, and its circumference from one and a half to two feet. The leaves, or fronds, form a princely crest at the top of this elegant column, and vary from nine to fifteen in number. The falling leaves discover from within their sheathing-bases the flower-buds, consisting of double compressed sheaths pointed at the upper extremity. These sheaths split open indiscriminately on the upper or underside, and fall off, leaving the branched spadix, or flower-stem, which, with the

flowers, is the colour of ivory, attached by a broad base to the trunk. The flowers are very small, and are succeeded by round seeds, red externally, but white and hard as horn internally. As the seeds advance, the stems supporting them become green. The seeds furnish food for the wood-queat, a large species of pigeon, with a bronzed head and breast, white underneath, and principally slate or lead colour on the back and wings. It is so unconscious of danger as to sit till taken by a noose at the end of a stick; or when one is shot, to remain on the same bough till itself also is fired at. The young leaf of the cabbage-tree rises perpendicularly in the centre before it unfolds itself, and in this state is used for making brooms; while those still unprotruded and enclosed within the sheathing base of the older leaves, forming a white mass as thick as a man's arm, are taken out and eaten raw, boiled, or pickled. In a raw state, the heart or cabbage tastes like a nut, and boiled it resembles artichoke-bottoms. We measured a Norfolk Island pine twenty-three feet, and another twenty-seven feet in circumference. Some of them are about two hundred feet high: they tower far above all other trees of the island. The timber is useful for building, but it soon perishes when used as posts for fencing. This is said to be the case with all other kinds of wood on the island. Norfolk Island iron-wood is the only other kind reputed worth using, and no fences are expected to stand above three years. Vegetation is rapid in this fine climate, but decay is rapid also. There are very few dead logs lying in the bush as in Van Dieman's Land.

We had some conversation with two prisoners, stock-keepers, who were Roman Catholics. We offered them a Bible and some tracts, to instruct them in their solitude. One of them declined accepting them, saying, that according to their church, he had been instructed by his parents and their priests, from a child, not to read the Bible! The other said, he was not against reading the Bible, but that it was the most dangerous book that could be put into the hands of an illiterate man! However they both concluded, on reflection, that they would read it, not being able to attend public worship at the settlement, on account of the nature of their occupation.

29th 3rd mo. (First-day.) We visited the congregation of Protestant prisoners in the morning, and that of Roman Catholic prisoners in the afternoon. At the conclusion we again availed ourselves of the opportunity freely granted to express what we had to say to them. This being the last sabbath in the month, the prisoners, after the morning service, were mustered and inspected by the civil surgeon. Their state of health is very good, and great attention is paid here to cleanliness: the prisoners are not only requested to wash themselves regularly, but every First-day morning they all bathe in the sea, within the reef, opposite their barracks. Many of them bathe in the course of the week also.

On Seventh-days they have an hour to wash and repair their clothes, in addition to the hours of breakfast and dinner.

30th 3rd mo. We spent a little time in the hospital and jail, and inspected the cells of the latter. Awful is the state of those who are in the gall of bitterness and the bond of iniquity! This island, by nature beautiful and comparable to the garden of Eden, is rendered not only a moral wilderness, but a place of torment to these men, not so much by the punishments of the law, as by the conduct of the men one to another. They form schemes of mischief, and betray one another; and very generally, being idly disposed, they are goaded by the exertions of the prisoner-overseers to keep them at work. Being surrounded by the ocean, and all other lands so distant, the hope of escape is precluded to the greatest degree. This renders the wicked very wretched, particularly men of bad conduct sentenced for life. Those of reformed character might be moderately comfortable if it were not for the society of the depraved.

31st 3rd mo. We visited some of the gangs working in the "Bush," who assembled together after dinner to afford us a religious interview with them. I recognized my native dialect in the speech of one of the prisoners; and on enquiry, found him the son of a near neighbour, in the days of my childhood, but passing under a feigned name. I could not but feel much, on finding here a man whose connections I had known in three generations, and was glad to learn that he did not rank among the worst characters here.

1st 4th mo. At noon we had an interview with a considerable number of prisoners in the court-house. After reading a portion of Scripture, and imparting some other Christian instruction, I addressed them on the propriety and advantage of endeavouring to cultivate such a spirit of cheerfulness at their labour, as should enable them to get properly forward with their work, and to give satisfaction to their overseers, &c. This is much wanted.

5th 4th mo. (First-day.) We visited the congregation of free and military Protestants, to which the commandant's clerk read the prayers and sermon, and also that of prisoner Protestants. The sermon in the morning was a very pointed one, on 2 Peter, iii. 3. At the conclusion, my dear companion and myself again availed ourselves of the opportunity afforded us to bear a plain testimony to the necessity of becoming the servants of Christ, in order to obtain salvation, and to the impossibility of being saved whilst remaining servants of the devil through sin. We also directed the attention of the audience to the convictions of the Spirit of Truth, making sin manifest in the conscience, as the drawing of the Father leading to the Son, in order that mankind may obtain repentance and remission of sins through Him, and know a capacity wrought in

them through Him, to will and to do the good pleasure of God. I had some service among the prisoners.

7th 4th mo. At one o'clock we met a number of prisoners in the court-house, and had a religious interview with them. A sense of the Divine presence often in an especial degree pervades our minds, when labouring among these outcasts of human society, that inspires the hope that some of them may come under the power of the gospel; and though abundance of the worst crimes are to be found among the prisoners on Norfolk Island, there is even among them a very small number who are not insensible to the operations of grace.

8th 4th mo. In company with Major Anderson and the military surgeon, Robert Ellson, we ascended Mount Pitt, the highest portion of Norfolk Island, by estimation 1200 feet above the level of the sea. The vegetation is much of the same character with that of the rest of the island, and there are lemon-trees at the very top. On the ascent from the north side we measured a pine twenty-nine and a half feet in circumference at four feet up, and a Norfolk Island bread-fruit tree two feet nine inches. This arborescent plant sometimes exceeds twenty feet in height: its berries afford sustenance to birds. We joined a dinner-party on the grass, at three o'clock, at Orange Vale, and much enjoyed our day's ramble, &c. From the top of Mount Pitt, by ascending a tree, we could see the whole circuit of the island; the form of which approaches to triangular, and the face of which is rendered very beautiful by the variety of hill and dale, wood and open land. It is about five miles across in the longest direction.

13th 4th mo. We attended the petty sessions, which is held twice a week. It is awful to see the unmoved hardness with which prisoners make oath, most solemnly, to the truth of what they state on both sides, when it is obvious that on one side there must be perjury. Major Anderson takes care that the oaths are solemnly administered; but in many instances they are nevertheless taken falsely, with unmoved hardihood: truly they are insufficient to secure correct testimony, where the moral standard of truth is low; and where it is gone they only add to crime more easily; and where this standard is properly maintained they are useless, yea being yea, and nay, nay.

14th 4th mo. I took a walk with the military surgeon, Robert Ellson, who is a man of an enquiring mind, both in things natural and spiritual. When Norfolk Island was first discovered, white Guinea-fowls were numerous; they are now quite extinct: and when it was re-occupied for a penal settlement, pigs, goats, barn-door fowls, common pigeons, common cats, rats, and mice, had become numerous.

Percival, who was sent to this settlement soon after it was established for its present purpose, tells us that the pigs and goats were chiefly destroyed in the two first years, in which time, from the irregular supply of provisions from Sydney, they were sometimes dependent upon these animals for food, and had to catch them in a morning, before they could get anything to eat. Pigs and goats, therefore, in a wild state, soon became extinct on Norfolk Island; but they are said still to be numerous on Philip Island, distant about seven miles. Barn-door fowls are also now extinct, or nearly so, in a wild state. Pigeons are very abundant, breeding in inaccessible places among the cliffs; where wild cats resort in summer, and in winter make incursions on the poultry-yard, and also feed on birds, rats, and mice, which latter two are very numerous at certain seasons of the year. There are no snakes or lizards on Norfolk Island; though lizards are said to be found on a small rocky detached portion of Philip Island.

15th 4th mo. We met a number of the prisoners in the court-house, or chapel, and after reading a chapter in the Bible to them, were again strengthened to urge upon them the importance of attention to the teaching of the Lord's Spirit, without which no profession of religion can avail anything, for all the members of the true church are taught of the Lord, and great is their peace, and in righteousness they are established, whatsoever be their name among men; or how much soever the influence of education may have led them to esteem as important, things that are unimportant, or even encumbering. Without this teaching none come to repentance toward God, or to faith in Christ, or persevere in perfecting holiness in the fear of the Lord, even though they may not clearly apprehend the nature of this teaching, so as to acknowledge it.

19th 4th mo. Being First-day we visited the Roman Catholic free congregation in the morning, and that of the Protestant prisoners in the afternoon. On both occasions we extended some further religious counsel, after their devotions were gone through, which appeared to be well taken. It being likely that the time of our departure is drawing so near, as not to allow us again to visit this congregation of Roman Catholics, we took leave of them under this impression.

21st 4th mo. We went about two miles into the Bush, to visit some working gangs with whom we had a religious interview, seated as usual on such occasions on logs of wood, and others on the ground, in a sheltered place, ourselves being kindly provided with the side of a wheelbarrow leaned against a tree, and covered with a sack as a seat. We generally read a chapter from the Holy Scriptures, and then make a pause, and subsequently give expression to such impressions as are made upon our minds, either in testimony or prayer. The Protestant chaplain to the prisoners accompanied us as guide.

We crossed a long ridge, and had an interview of a similar kind in the evening, with about two hundred men, employed in agriculture. Two men, professing to be under religious convictions, spoke to Geo. W. Walker, and he encouraged them to keep under these impressions till it should please the Lord to give them a sense of pardon.

Being out after dark, we were much interested by seeing numbers of a small species of agaric, or mushroom, so luminous as to reflect a shadow on substances near them. When held near a watch the hour may be distinctly seen, or on being put near the face the features may be discovered. This remarkable fungus has obtained the name of blue-light, though its radiance is rather green than blue: it grows from decaying sticks or straws, and is very abundant amongst sugar-canes, as well as in the Bush. Its cap is rather convex, covered with mucilaginous matter, and is under an inch across; the stalk is slender, two or three often grow together, and the whole plant is very watery. The brilliancy is greatest in the cap; but it shines most on the under side.

23rd 4th mo. At an early hour the government schooner, *Isabella*, was descried; but as the wind was against her, she did not get near enough to land her dispatches. I took a long walk to a wood-cutting gang, to collect some transverse sections of the wood of the island, for Alexander M'Leay. A prisoner was my guide: he gave me many particulars of his life. He was carefully brought up by his mother, who made him attend "church," and repeat the text; and sent him to a school, where he often got passages of Scripture off by heart. He was afterwards errand-boy to a common-councilman of London, for whose convenience he waited at a neighbouring public-house, to be ready to run errands. This public-house was the resort of thieves, and women of loose character, with whom he became entangled, and at length joined in robbing his master's premises. By the vigilance of a watchman the party was detected, and he was tried and transported to Bermuda. Charged with mutiny there along with many others, he was sent back to England, and from thence to New South Wales, where he was assigned to a master who pinched him (as he then thought) in his rations, and from whom he consequently pilfered. He was afterwards removed into the public works, and through bribing an under-verseer, earned money by working for a settler occasionally. He afterwards resolved to leave off all his dishonest tricks, calling to mind how much he used to hate the character of a thief, when a child. But being sent into Sydney one day, while he yet had money in his pocket, he fell in with an old acquaintance, who was pennyless, and took him to a public-house to refresh him. Here he took a glass of spirits with the man, out of the idea of good-fellowship, which excited an old appetite for strong drink, and they concluded to have a second glass. This destroyed their resolution to keep sober, and they continued drinking until the whole of his money was gone, and

with it his resolution to keep from thieving. On reflecting upon this he marvelled how soon strong drink destroyed strong resolution to keep from sin!

He fell completely back into his old habits again, was apprehended, and transported to a penal settlement for life, and sent to Norfolk Island. He had cherished a strong desire to see his parents again; but now had no hope of ever effecting this, unless he could escape from the settlement: he therefore joined some others in taking off a boat. They were pursued, one of the party shot dead, and another dangerously wounded, and the whole recaptured. He had indulged in infidel principles; but the sight of the dead man had a powerful effect upon him, and he could not help looking upon him as lost for ever. He was committed to jail in irons, with the rest of his fellows, and they were put upon the chain (i. e.) had a chain passed over their irons, and fixed outside of their prison to render them more secure. Here he felt keenly his situation: passages of Scripture were brought to his recollection, and he obtained the use of a Bible, which he diligently read, determining, if through the mercy of God, he should get over this offence, so as to be liberated from the jail again, he would lead a different life. He also began to pray to God for help. The party were tried for attempting to take away the boat, and found guilty, and received sentence of death; but as they had used no personal violence, they were ultimately reprieved, and after lying long in prison, were returned to their work but a short time before the mutiny of 1834, in which, having a bad name, he was charged as being a party; but was afterwards dismissed.

While in prison, on this occasion, he became privy to a plot for rescuing some men sentenced to death, which he was not comfortable till he had disclosed. His comrades suspected he had communicated their plans, and marked also his altered conduct, for he could no longer join in many evil practices they indulged in, and he became, in their estimation and language, "A bad fellow." Before, when he ran with them into the depths of iniquity, he passed as a "good fellow" among them; for thus, among this depraved portion of our race, is, too generally, good called evil, and evil good! and a man, who in any measure becomes reformed, is liable to much persecution. This man, and others of reflection, say, such is the wickedness of this place, that they often marvel that God, in wrath, does not cause it to be swallowed up; or destroy it, as he did Sodom of old; for some of the sins of that ancient city are awfully prevalent here. "And the time was," says the prisoner, "when there was not half a dozen righteous persons to be found on the island, though there is reason to believe the number is now increased."

26th 4th mo. (First day.) In the morning we visited the congregation of free Protestants; and their service being short, enabled us, after again testifying our Christian concern for their present and

eternal welfare, and taking leave of them, to go to the prisoner Protestants in time to take leave of them also: and in the afternoon we visited and took leave of the prisoner Roman Catholics. On all these occasions we were enabled to bear an uncompromising testimony against sin; and to hold up the necessity of repentance toward God, and faith toward our Lord Jesus Christ, for obtaining the pardon of past sin, and of a humble watchful walking in the Spirit, in order to being preserved from fulfilling the lusts of the flesh.

I spent the evening with Robert and Hannah Ellson, whose frequent visitors we have been, in company with the Major and Mary Anderson, &c. with whom they often interchange visits. Robert Ellson is seeking to add to his faith virtue, and to virtue, knowledge, &c. so that we have had much comfort in his company. His wife is a young, cheerful, open-hearted Irishwoman; and our sojourn under the roof of Major Anderson has confirmed us in the belief that he is a devout man, fearing God: and his wife, according to the measure of her experience, endeavours to promote the fear of the Lord, and also to walk in it.

29th 4th mo. A number of prisoners having expressed a wish to see us again before we left the island, we met them at the Court-house, at their dinner-hour. They were about forty in number, and desired us to consider them as the representatives of a much larger number, who being out at work on the farm, and in the gangs, could not then be present. They presented us with the following address, which one of them first read.

"GENTLEMEN, Norfolk Island, 29th April, 1835.

"We, the prisoners of the crown, embracing the tenets of the Protestant faith, cannot, from pure motives of unfeigned gratitude, allow you to quit this island, without thus publicly expressing our sentiments for your unwearied zeal and attention to our best interests, since you came amongst us, viz. the salvation of our immortal souls.

"Permit us to implore that you would convey to Major Anderson, our commandant, the deep sense we entertain of his great anxiety, since he assumed the command, for our well-being here and hereafter.

"That a kind Providence may conduct you both in safety through the trackless deep, to the haven where you would wish to be, is,

Gentlemen,

The ardent wish of

THIS CONGREGATION."

"Messrs. Backhouse and Walker,  
Members of the Society of Friends."

We acknowledged the kind intention of the prisoners—imparted



to them a few more words of Christian counsel—commended them again to God, and to the word of his grace, and ascribing all glory unto Him, took a final leave of them. An early dinner was provided for us, and after it Major Anderson and his wife, and Robert and Hannah Ellson, and S. Campbell accompanied us to the landing-place, where we took leave of them and most of the other officers, and went on board a whale-boat, along with Ensign Wyatt, who returns to New South Wales with us. A boat coming from the *Isabella* a short time before, had been overtaken by a heavy surf, and driven upon the rocks, to the imminent peril of all on board; but got off again with a little damage and the loss of a firelock, and the drenching of the parties on board, and their luggage. A man named Price, a police-runner on this island, (formerly a notorious bush-ranger in New South Wales,) was sent out upon the point of the reef, it being low tide, to give notice to us of approaching surges, and through this precaution we were favoured to escape some such as might have destroyed the boat, by keeping under the shelter of the point of rocks till they had passed. Our intrepid boat's-crew then pulled briskly out, and we passed the broken water safely, though not without meeting some heavy surfs, that wet us a little, and within a few minutes we passed some high swells, that would break with awful force in the passage we had left. Thus being again favoured to escape the dangers of this shore, we soon reached the *Isabella*, which had remained fastened to the buoy laid down for the purpose, in eight fathoms water, and to which vessels are made fast in fine weather, such as it has been since the 24th, when Story was delivered from his uncomfortable berth on Philip Island, where he was left on the 20th. If it comes on to blow, vessels are obliged to stand on and off till it be fine again, and in such cases communication with the shore is sometimes cut off for many days. We loosed from the buoy about four o'clock in the evening.

6th 5th mo. The wind became strong and adverse in the night. While meditating and praying in the storm, and also giving thanks, my mind was kept in peaceful calmness and comfort, under a strongly-perceptible sense of the Divine presence, which was in some measure withdrawn as the storm abated. Thus, as in days of old, and as on many former occasions in my own experience, the Lord proved himself to be "a very present help in time of trouble. Therefore will we not fear, though the waters roar and be troubled, though the mountains shake with the swelling thereof; for the Lord of hosts is with us, the God of Jacob is our refuge, and blessed be his holy name for ever."

10th 5th mo. (First-day.) We were off Lord's Howe's Island. There was so much fog in the horizon that the island was obscured most of the day. Ball's Pyramid was seen at sun-rise, and a high

bluff of Lord Howe's Island towards sunset : the distance about thirty miles. In the forenoon the whole of the ship's company, including prisoners, were assembled on deck, and we had a satisfactory religious interview with them. George W. Walker read a portion of Scripture ; after which we both addressed them on the danger of deceiving themselves, and imagining themselves the servants of God, while worshipping the devil by habitual and careless sin. The practice of cursing and swearing, so awfully prevalent, was pointed out as one of these habitual sins ; others were also denounced : and the test pointed out by the Saviour of men,—“ By their fruits ye shall know them,”—appealed to ; the doctrines and invitations, as well as the denunciations of the gospel were set forth, the Lord helping us ; and the folly of neglecting the guidance of the Holy Spirit was illustrated, by the folly which it would be accounted in a mariner to neglect the compass in steering a vessel, and the almost certain wreck that such neglect must lead to. The mercy that had preserved us in the late gales, and spared us till the present hour, was magnified ; and all were exhorted to flee from the wrath to come, and to seek, in repentance, to be reconciled to God, through the death of his Son, and to be enabled by his grace to serve Him in holiness. The people conducted themselves much more properly afterwards, and spent much of the day in reading tracts with which we supplied them.

17th 5th mo. (First-day.) The wind is still so adverse that, by repeated tacking, we made but little way. The early part of the day being showery, we assembled with the soldiers, prisoners, and a few of the seamen in the jail of the vessel, and had a religious opportunity with them. The sense of Divine overshadowing cheered us ; and after reading the second and third chapters of Matthew, strengthened us to extend further religious counsel and warning, and to offer up prayer. Since this day-week there has been a considerable diminution of cursing and swearing on board.

19th 5th mo. Off the Heads of Port Jackson : the wind still against us. We remember that this is the time of the yearly meeting in London, where many of those who bear the care and burden of the church will be assembled, and will feel the loss of those who have been removed from the church militant to the church triumphant. May the Lord support the burden-bearers and strengthen their hands, add to their numbers, give them sound judgment and clear discernment, and clothe them with the love of Christ. And may the Lord yet cause his truth to be exalted among the nations, to the praise of his own everlastingly great and glorious name.

20th 5th mo. A gentle breeze sprang up about midnight, and at break of day we were favoured again to enter the Heads of Port

Jackson in safety. A calm soon ensued, but the tide and a light air that arose about noon, brought us into Sydney Cove. George W. Walker and myself went on shore by a boat from the government dock-yard.

END OF PART II.

EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

NOW ENGAGED IN A RELIGIOUS VISIT

TO

VAN DIEMAN'S LAND, AND NEW SOUTH WALES.

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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THIRD PART.

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LONDON:  
DARTON AND HARVEY,  
GRACECHURCH-STREET.

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MDCCCXXXVIII.



## EXTRACTS, &c.

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Further account of the religious labours of **JAMES BACKHOUSE**,  
contained in extracts from his Journal.

*Return from Norfolk Island to Sydney, New South Wales.*

22nd 5th mo. 1835. HAVING received a message from the Colonial Secretary, informing us that the Governor wished to see us, and that himself would accompany us, we called at his office, and were politely introduced by him. The Governor received us with great kindness, and made a number of enquiries respecting the state of Norfolk Island. He seemed much gratified to hear that we thought the penal settlement there under good management, and was desirous to receive suggestions for its further improvement. We promised to furnish him with some written hints upon this subject.

24th 5th mo. (First-day.) The meetings which are still held at John Tawell's were owned of the Good Shepherd by a measure of heavenly solemnity. They were held in silence, except that George W. Walker expressed a few sentences near the close of that in the afternoon.

6th 6th mo. We walked to George Allen's to tea, and there met our old and valued acquaintance, John Leach, who has again been brought to the brink of the grave by pulmonary disease, and has again revived a little. He has been obliged, on account of the state of his health, to resign his situation as Catechist to Nottman's Road-party, and to leave Van Dieman's Land. He is expecting his wife to join him shortly, and trusting that, if he recover, way will be made for him in some other direction in which he may be useful in the hand of his divine Master.

7th 6th mo. (First-day.) The meetings were solemn seasons; that in the morning was attended by eight persons, and was silent; that in the evening was also a time in which the minds of those present being generally open to be taught of the Lord, the overshadowing of his power was felt drawing them near unto himself, without the intervention of instrumental labour; but some other persons coming in, this precious feeling was interrupted, and, in process of time, I believed it my place to point out the impossibility of people being true worshippers of God, unless they were in the practice of bringing their deeds to the light, in order that it might be made manifest that they were wrought in God. Toward the conclusion the Lord's presence again overshadowed us to our comfort.

12th 6th mo. Was chiefly occupied in making a selection of books and tracts for the use of the prisoners on Norfolk Island. Nothing is allowed to be sent to that penal settlement without a permit from the Colonial Secretary; and all things landed there are examined before delivery. These are excellent regulations; but they are sometimes evaded, notwithstanding all the care that is used. We took tea with Joseph Orton, the superintendent of the circuit of the Wesleyan church. He seems to be a valuable, devoted man. His time is much occupied with the correspondence and accounts of the Wesleyan missions in this part of the world.

21st 6th mo. (First-day.) The forenoon meeting was held at ten o'clock, to allow us time to attend another meeting, appointed to be held on the premises of Cornelius Prout, at Cook's River, at three o'clock, the distance from Sydney to this place being seven miles. By the zeal of George Allen, a solicitor, of the Wesleyan church, a small congregation has been collected here, which assembles on First-day mornings, and is addressed by G. Allen, or some other person in the regular appointment of the Wesleyans, either from among their local or other preachers. Our kind friend, J. T. conveyed us to the place in a glass-coach, (a few vehicles of which kind are kept in Sydney, to let out for hire; but there is no regular system of posting yet established in any part of New South Wales, though coaches run daily to Parramatta, Liverpool, &c.) The congregation consisted of about twenty persons, with whom we had a satisfactory meeting. They assembled in a small hut of split timber, placed perpendicularly into the ground, and roofed, having interstices between the timbers so open as to admit more cold air than was comfortable at this season of the year. The pulpit and seats were all very rustic; yet the appropriation of such a place to the purpose of divine worship in this neighbourhood, is a token for good not to be despised.

We reached Sydney again at six o'clock, and were at the meeting at J. T.'s, where rather a larger number of persons were present than usual; to whom, after meeting, the extracts from Daniel Wheeler's Journal were read, to the comfort and instruction of the company. In all the meetings of to-day I have had something to communicate in the line of the ministry, and in the first and second was also engaged in vocal prayer: in all of them we were favoured with some sense of the overshadowing of our Heavenly Father's love to our refreshment.

24th 6th mo. We took tea with W. P. Crook and family, formerly of the Tahitian mission, and read to them the extracts from D. Wheeler's Journal, in which they take a lively interest. W. P. Crook also read us some extracts from letters of some of the missionaries, in which the arrival of D. and C. Wheeler, and their presence at the annual missionary meeting, were agreeably noticed.

W. P. Crook and his family keep a school for girls, and have several boarders. We remained with them during their evening reading of the Scriptures, and gave expression to counsel and encouragement, under the feeling of the love and mercy of our Heavenly Father, to whom prayer was also addressed on their behalf, and on behalf of those engaged in gospel labour among the isles of the sea, &c. under a more than common feeling of near access to the throne of grace.

26th 6th mo. We crossed the ferry to the north shore of Port Jackson, to invite the settlers of that district to a meeting for public worship, to be held next First-day, at the house of John Parker, a gardener from Norfolk, who emigrated to the Cape of Good Hope in 1819, and subsequently to this colony.

28th 6th mo. (First-day.) The meeting at John Parker's this morning was satisfactory. The Divine Presence was sensibly felt, and ability afforded to direct the congregation, consisting of about fifty persons, to the teaching of the Lord, by his Spirit manifested to the attentive mind, as a witness against sin, and as a guide, counsellor, and comforter. The nature of true worship, and the benefit of waiting upon the Lord in silence, to receive a knowledge of our states, and thus become prepared to pray in spirit for the supply of our wants, and to give thanks in the name of Jesus, for the mercies received, were set forth; and the example of our holy Redeemer was held up to view, in rejecting the temptation of Satan, to worship him for the purpose of obtaining the glories of the world. The contrariety to this example was pointed out, in those who, for the sake of a share of these glories, sacrifice truth, honesty, and justice, or immerse themselves in the love of the world. These, and all others who live in transgression against God, and in the gratification of their own corrupt propensities, were shown to be, through these things, falling down to Satan in spirit, and worshipping him. From the feeling that prevailed, I have no doubt but the Holy Spirit was felt to bear witness to the same truths in the minds of the congregation. George W. Walker had a large part in the vocal labour of this meeting, much to my comfort. The place was so crowded, that on giving utterance to prayer, I found it best to stand instead of to kneel; my companion stood by me, but most of the persons present kept their seats; which was an advantage, as many of the seats were of temporary construction, and would have been in danger of being upset, had the congregation adopted the practice common with those of kneeling. William and Thomas Parker attended the meeting in Sydney in the evening, which was also a time of favour from on high.

4th 7th mo. We walked to James Christie Phelps's, on the shore of Botany Bay; (the distance from Sydney about seven miles;) and



from thence to Simeon Lord's, where it had been arranged that we should have a meeting to-morrow forenoon.

5th of 7th mo. (First-day.) We dined with S. Lord and his wife, and two of their sons, several of their grand-children, and their governess, and returned to J. C. Phelps's to tea, and in the evening assembled his family and servants, and had a satisfactory religious interview with them. He has to leave his house early, and to ride to town in time for business; but he keeps up the good practice of reading in the Scriptures daily, which he finds most convenient before breakfast, though to many, after breakfast is the more suitable time.

8th 7th mo. I was this day forty-one years of age. The past year of my life has been marked by a great variety of incidents. My prayer is, that in the year now commenced, I may, through the help that is freely offered, through the mediation of a compassionate Redeemer, maintain much more steadfastly a humble reliance upon the Lord, and an upright walk before Him, and that He may dispose of me according to the counsel of his own holy will. The future is much hidden from me; but He whose I am, and whom I desire to serve, knoweth the end from the beginning, and at this time I am enabled to cast all my care upon Him.

We committed a report of our visit to Norfolk Island to the Colonial Secretary, to present to the Governor.

The Neva, with female prisoners and emigrants from Ireland to this colony, was lost about the beginning of last month, on a reef off King's Island; nearly the whole of the persons on board perished. This is the third prison-ship lost within a short time, and in all of them the destruction of life has been very great.

9th 7th mo. Six persons, including George W. Walker and myself, were present at the week-day meeting. It was a season of exercise, in which ability was granted to point out the necessity of being willing to have "judgment laid to the line, and righteousness to the plummet," in order that, not only the pardon of past sin may be sought, through faith in the sacrifice of Christ, but ability to do the will of God, by the help of the Spirit, which is freely offered us, if we do but ask it, and without which performance of the will of God we can have no well-founded hope of eternal life through Jesus Christ our Lord. We cannot ask this help acceptably unless we keep so under the operation of the Holy Spirit as to be preserved sensible of our need of it; and without this continued help, the creature is sure to go astray, in one way or other, and to try to reconcile itself to an imperfect sinful state. Part of the day was spent in searching out two young men who have been brought into a forlorn situation, by rejecting the government of Christ, and serv-

ing Satan through sin, but who, in the day of their calamity, have applied to us for counsel and help. We dined and spent the evening with J. and M. T. and were refreshed by again reading the extracts from the journal of J. and M. Yeardley. The state of society seems to be very different in the thickly-peopled parts of Europe to what it is in the thinly-inhabited regions of Australia. In the latter, few persons are found willing to devote their time and energies to endeavouring to raise the moral and religious part of the world. Most of those who rank above the lowest class have come hither to try to better their fortunes, and this object they seem chiefly to pursue; and where they are successful, pleasure and a measure of display in the world are the chief additional objects combined with the original pursuit.

10th 7th mo. We saw the Supplement to the Sydney Herald of the 6th inst., containing an article copied from the Cornwall Chronicle, Van Dieman's Land, headed the "Tasmanian Penn," announcing the return of John Batman from the vicinity of Port Philip, after having, on behalf of the Van Dieman's Land government, effected the purchase of 500,000 acres of land from the native blacks on that part of the coast of New Holland. The account states, that almost immediately after landing, J. B. fell in with a tribe of forty, who at first evinced a disposition to oppose him; but after a short parley, the natives (of New South Wales) whom he had with him effected an understanding, and he was received by them with open arms and every manifestation of good feeling. The peaceable disposition shown on the part of the holders of the new country, enabled him to execute the object of his visit effectually and speedily. A fine athletic fellow, the chief of the tribe, after being made acquainted with his wish to purchase land, and his means to pay for it, proceeded with him and his party, accompanied by his tribe, to measure it off. At each corner boundary the chief marked a tree and tattooed it, and at the same time explained to his tribe the nature of his treaty and the positive necessity, on their part, to observe it inviolable. He was provided with deeds in triplicate, the nature of which he explained to the chief, as the fashion upon such occasions in white-man's country, who readily signed them, and received one to preserve. The payment for the land, in part, consisted of one hundred blankets, tomahawks, knives, flour, &c.; and it was mutually agreed, that a certain quantity of food, clothing, and arms [query tomahawks and fowling-pieces] were to be paid each year. The amount of them about £200. sterling.

26th 7th mo. (First-day.) The meetings were seasons of much conflict to my mind, under the feeling of the power of temptation, (perhaps in sympathy with others under that power,) but I was mercifully enabled to trust in the Lord, and if not to stay my mind

upon my God, yet to keep Him in remembrance, in the sense that help was in Him alone; and seeking this help, through faith in our blessed Mediator, I found it my place, out of my own weakness, to call others to the Source of strength, and to testify to the stability of that foundation laid in Zion, which they who build upon shall not be confounded. At the evening reading I bowed the knee in thanksgiving to the Lord for all his mercies, and in supplication for the continued or renewed influence and guidance of the Holy Spirit to lead us into all truth, and to confirm us in the way of righteousness, and for the pardon of our past offences, for Jesus's sake.

28th 7th mo. I took some steps with regard to a lecture on temperance, and, according to a previous promise, left with W. B. Ullathorne the following tracts:—"Oaths and their moral Influence," (Dymond.) "The Christian Testimony against all Swearing," &c. (Howgill) "The Question, Are Judicial Oaths lawful, answered," (J. B.) In the evening we attended the committees of the Bible Society and Religious Tract Society, which were interesting. It is truly comforting to find a number of persons in this colony labouring, according to their various measures of spiritual light, to promote the spreading of the gospel.

5th 8th mo. We crossed to the north shore of Port Jackson, and invited the inhabitants to a meeting for public worship, to be held next First-day, in a room which has been kindly offered for our use.

6th 8th mo. The week-day meeting was larger than usual, eight persons being present. It was a season of some comfort.

7th 8th mo. In the evening I gave a lecture on the influence of ardent spirits upon the human frame. The attendance was numerous. I was enabled to bring many facts before my auditors, proving the influence of ardent spirits, in their separate form, to be universally injurious, and that wine and malt liquors required to be used with great care; and that water is much to be preferred as beverage, by persons in health. Some publicans made so much noise about the door of the court-house as to prevent the reporter of the Colonist proceeding with his memorandums. The enemy of sobriety seems a little disturbed in his camp, and evidently perceives that the delusions he has practised upon mankind are becoming manifest; he therefore provokes his emissaries to make a little disturbance, but they are too sensible of the growing odium attached to spirit-drinking to come forward and openly attempt to defend the practice.

9th 8th mo. (First-day.) We crossed Port Jackson in a boat, kindly sent over for us, and at his house found several young men assembled. At eleven o'clock the congregation began more generally

to gather together, and at length amounted to fifty-four persons. I was enabled to extend the invitations of the gospel, and to show, from many passages of Scripture, the necessity of being led by the Spirit of God, if we become the children of God; and that, without this Spirit, we have neither inclination nor ability to take one step in the way of holiness, while, by the assistance of this Spirit, which is freely offered to all, and works in all who do not resist the will of God, we are enabled to perform his holy will; for it works repentance, faith in Christ, and obedience to his words, leading those into all truth who yield themselves freely to its blessed dominion. We returned to Sydney to dine at J. Tawell's. The meeting in the evening was small and silent. J. D. and I. Tawell were present at the family-reading; after which G. W. Walker was engaged in testimony and myself in supplication.

13th 8th mo. The week-day meeting was a low season. Near the conclusion of it I had to encourage those who felt themselves in any degree in bondage to sin, to commit themselves in prayer to the Most High, begging, in the name of Jesus, under the sense of their own unworthiness, that God would take unto himself his own great power, and reign in them; and that he would render everything contrary to his will so burdensome to them, that they should not be able to bear it, without putting the evil away; and that thus he would wean them from the things that keep the soul in bondage, and from which none can deliver themselves by their own power. The happy results of such exercise of mind before the Lord I could testify to, from my own experience, when out of the depths of humiliation I had cried unto the Most High, and waited upon him from day to day, for an answer to my often-repeated petitions—repeated under the fresh feeling of the state of necessity to which my soul was made alive by the in-shining of the light of Christ—the manifestation of the Holy Spirit,—and therefore not vain repetitions; but in accordance with the instruction, that men ought always to pray and not to faint.

14th 8th mo. I gave in the evening a lecture on the social and political influence of intemperance. I was enabled to get through it with a moderate degree of comfort. The audience was numerous and attentive. The colonial secretary and his family attended this as well as the former ones, and their attendance has a favourable influence on these as well as various other assemblies for the promotion of the public welfare. I feel thankful in having been enabled to accomplish what, for the present, may be my duty, with regard to the promotion of temperance in this place, where iniquity has flowed as a torrent, through the medium of strong drink, which is still the most formidable barrier to inoral and religious improvement.

23rd 8th mo. (First-day.) Sixteen persons were present at the

forenoon meeting, and twelve at that in the evening. Both were seasons in which, to the waiting soul, divine consolations were extended, though the early part of the evening meeting was to myself a season of great emptiness. In both meetings I was engaged in testimony, and in the latter in vocal prayer.

25th 8th mo. In the evening were at the anniversary meeting of the New South Wales Auxiliary Bible Society, held in a large room at the Pulteney Hotel, granted gratuitously by the landlord, who is a Jew! The colonial secretary was in the chair.

1st 9th mo. We received a document, signed by the colonial secretary, by order of the Governor, granting us permission to visit the prisoners in the jails, penitentiaries, ironed-gangs, &c. in the colony. We addressed a letter to Richard Hill, colonial chaplain and secretary to the committee of the Church Missionary Society, applying for an introduction to the missionaries at Wellington Valley. Much of the day was occupied in making arrangements connected with our projected visit into the interior.

2nd 9th mo. We embarked on board the steam-packet for Parramatta, at four o'clock in the afternoon, and reached our place of destination, against wind and tide, about seven.

3rd 9th mo. At an early hour Samuel Marsden called and invited us to breakfast. We joined him and two of his daughters, at the parsonage, about eight o'clock. After breakfast Samuel Marsden drove us to the Female Factory and the Female Orphan School. The former is a large stone building, enclosed within a stone wall, sixteen feet high. The building is divided into a number of wards; and there are distinct yards for assignable prisoners and for those under sentence for punishment. There are sixteen solitary cells, in all of which prisoners were suffering punishment, chiefly for drunkenness and insolence. The number of females sentenced to confinement in the factory, exclusive of those assignable, is about two hundred and fifty, who, it is to be regretted, are nearly destitute of employment. Formerly women of this character were employed in spinning and weaving coarse woollen cloth; but this occupation has been abandoned, I do not know for what cause, and the rooms where it was carried on are empty, and, like those of other parts of the building, have the glass of the windows much broken. This is said to have been done by some of the women in unruly fits, which they occasionally take, one exciting another; and which is not to be wondered at, among so large a number of the worst portion of the females of Great Britain and Ireland, confined but unemployed. The assignable women were employed in needlework, and the place was clean. The Female Orphan School is a good brick building, undergoing some repairs. It is kept neat and clean. The children

are generally healthy, and much like others of the same age. There are one hundred and fifty in number.

On returning from the Orphan School we called upon the Governor, who wished us to accompany him to inspect the site of a projected Lunatic Asylum at Tarbarn Creek. We proceeded to the place in his phaeton, himself and Captain Westmacott being on horseback. The situation is a little elevated on the north shore of Port Jackson, (called, in this part of the estuary, the Parramatta River,) which at this point spreads so as to have the appearance of a fine lake. The view is delightful, extending beyond Sydney, which is seven miles distant; and taking in Parramatta, distant ten miles, is bounded in that direction by the Blue Mountains, to the foot of which is about thirty miles. There is good fresh water upon the spot, which at present is occupied by gum-trees and scrub. It is close to a ferry called Bedlam Point. Betwixt this place and Parramatta is a little settlement, where there is a neat Episcopal chapel, called Kissing Point. Not far from it a fire of the bush had extended to a wooden bridge, and burnt it down. The hollow over which it was erected was difficult to cross, though now without water. In several places along the road fires had not only consumed the thickets of the forest, and despoiled the trees, but had burnt considerable lengths of post-and-rail fencing. From some parts of the road, tracts of clear ground were visible, bounded and interspersed with wood, giving the country the appearance of a large park; but every thing on the surface of the ground looks brown and withering from the drought, which has now continued about nine months, the rains that have reached Sydney not having extended many miles from the coast. In some places the orange-trees are losing their leaves for want of moisture. There are some small orange-grounds about Kissing Point, and many of the settlers' gardens are furnished with them.

4th 9th mo. We gave notice of two public meetings for worship, to be held at Parramatta next First-day, which we apprehended it right for us to appoint, in a commodious, long room, on detached premises, at the inn. The Episcopal congregation is attended by from five to six hundred persons on a First-day morning, inclusive of military and prisoners, who, being Protestants, have no choice. The Wesleyan congregation, on First-day evenings, amounts to about one hundred and fifty persons; and there is a small Presbyterian congregation. There are two schools, to each of which the government contributes £100 per annum, and the school-houses. There is also an infant school similarly supported, the parents of the children contributing by payments for the pupils. In addition to these, there are also some private schools. We called upon a thoughtful family of the name of Oakes, and upon another of the name of Byrne; and then went to the Female Factory, where we had interviews, first, with the third class prisoners, and next with

the first and second classes jointly. We had much Christian counsel to impart, and were engaged in supplication on their behalf, to Him who regards with compassion these poor outcasts of our race, and who enabled us to point out the blessed effects of attention to the teaching of his good Spirit, leading to repentance, faith in Christ, and holy self-denying life, and who gave us some sense of his good presence in this engagement.

5th 9th mo. Having arranged to meet an ironed-gang of from two to three hundred prisoners, we arose early, and went to their barracks at six o'clock, and had an interview with them in one of their barrack-rooms. They were very quiet and attentive while we were speaking to them, and also while silence prevailed; and there was a measure of that solemn feeling over us, which is to us an evidence of the Divine presence, and a proof of the continued extension of the mercy of our Heavenly Father, to those who have gone far astray from the paths of righteousness.

6th 9th mo. (First-day.) The first Friends' meeting held in Parramatta was this morning, at eleven o'clock. It was small and not a time of much abounding. But little was expressed; that little was, however, illustrative of the nature of true worship, and access was granted to the throne of Grace in prayer, near the conclusion. The meeting held at six in the evening was larger; perhaps one hundred and fifty persons: the overshadowing of the Divine presence was more perceptibly felt, and the doctrines of the Gospel were more largely preached. After the state of the country, from drought, had been noticed, and the passage, "He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein," and some others, relating to such dispensations of the Almighty, had been commented upon, the benefits of inward silence of soul before the Lord were also spoken of, and prayer vocally offered; after which a solemn pause concluded the meeting.

7th 9th mo. On calling at Samuel Marsden's, he informed us that he had provided us a guide to his son's, sixteen miles distant. This proved to be a South Creek Black, named Johnny; an intelligent man, speaking English very fairly, and wearing a hat, jacket, trowsers, and shoes. He carried our bundles, and was very attentive, and by no means meriting the character given to us this morning of their race, that nothing could be given to these fellows that they valued a straw. I could not think the person who made the remark had attained to much knowledge of human nature. It is quite true that the blacks have not learned to place the same value upon many things that the whites place upon them; and it is amusing to see the disappointment of many of the whites, at the proofs they meet with of this fact, especially when they think to hold out temptations to the blacks to work for less than their labour is worth. Few white pep-

ple seem ever to have reflected upon the fact, that our ideas of the value of things depend upon our habits, and are in many instances merely ideal. It is, however, to be regretted, when benevolent men adopt the notion, that the blacks not estimating things by the same standard as the whites, is owing to some invincible peculiarity in them, because such an opinion paralyzes their efforts for the civilization of this untutored race. We were kindly received by Charles Marsden and family at the South Creek, and in the evening had a satisfactory religious interview with them and their servants. Before dark we walked to the side of the Creek, to see the black natives who resort thither, and often assist in the agricultural operations. In comparison with some other tribes, the South Creek natives may be considered half-domesticated. The wife of Johnny, our guide, is a half-caste, who was educated at a school formerly kept at Parramatta, and can read. It is to be regretted that the school was abandoned; for though many who were educated in it returned into the woods, yet an impression was made upon them favourable to further progress in civilization. A few were also located upon a piece of the worst land in this part of the country, at a place called Black Town, where some of them raised grain, in spite of the sterility of the soil, at a time when they were unable to dispose of it; and, to add to their discouragement at this juncture, the missionary who was among them was sent to New Zealand; yet the want of success in this experiment is brought forward as a proof that nothing can be done for these injured and neglected people. On the way from Parramatta we stepped into several cottages, conversed with the inhabitants, and gave them tracts. We had also many conversations with persons travelling on the road on foot, in carts, &c.

8th 9th mo. We set out at an early hour, returned to South Creek, and proceeded to the station of the stockade ironed-gang, No. 1, on Emu Plains. The huts are but temporary structures, and the gang, which was large, reduced to seventy, occupy them but partially: they form three sides of an area, the fourth side of which is closed by a high stockade: they were clean, and appeared to be under good regulations. The prisoners sleep on sheets of bark on large platforms. The Superintendent is a young man from Inverness-shire: he seems to have an ear open to religious topics: he accompanied us to the gang, with whom we had a religious interview. They have been employed in cutting a new road up Lapstone Hill, the ascent of the Blue Mountains, and are now completing it with a bridge across a deep gully.

9th 9th mo. About five miles from our lodging place, we visited an ironed-gang, and three miles further along the road a second, and had religious interviews with the men. There are about sixty men in each: both are under the charge of Lieutenant Campbell. They



are lodged in huts upon large open areas by the road-side, without any stockade. When not at work, they are kept on the spot by a military guard, who are ordered to fire upon any who may attempt to escape, and not stop when called to. We were informed that they had no Bibles nor other books, and that their only religious instruction consisted in prayers read by the officer or serjeant in charge on First-days. A few of the prisoners lodge in moveable caravans on block wheels, which when stationary are banked up with earth. These have doors, and iron-barred windows on one side: four or five men sleep in each end of them on the floor, and as many more on platforms. They are not less crowded than the huts, and are unwholesome dormitories: many of the men sleeping in them become affected with scurvy.

10th 9th mo. The night was very cold, rendering the good fires, and good clean beds, and excellent provision of this homely-looking inn very acceptable: the ice was as thick as a half-crown in the morning. In this cold region there is a low species of eucalyptus, that I have not before seen, and some other remarkable shrubs. Our road continued to wind over the sand-stone mountains to Mount Victoria, on the descent of which I noticed granite: the pass is carried, in two places, on causeways of mason-work, as wide as bridges, raised on narrow saddles, uniting the hills; in other places it is cut through the rock. This great work has been effected by the labour of prisoners, a small party of whom are still at work. We had an interview with them at their huts, at the foot of the mountain; they were twenty-eight in number, many of them of desperate appearance. They are under the charge of an overseer, have no Bibles, and no religious instruction.

11th 9th mo. We were accommodated in homely style, but the best that our hosts could provide in the rough manner in which they are living, being young settlers, and far from a place where the commonest necessaries are to be purchased. Last evening we had a religious interview with the family, and a few other persons, who had called to beg a night's lodging. This morning J. A. Betts accompanied us over some of the grassy forest hills to the road leading to the Junction Stockade, where an ironed-gang of upwards of one hundred and fifty prisoners is employed, under the charge of Captain Fawnes, of the fourth regiment. These men were at work, cutting a road about three miles from the barracks, under a guard of soldiers, (some of whom returned from similar duty on Norfolk Island, in the *Isabella*, at the same time with ourselves). We assembled the men by the road-side, and extended some religious counsel to them; the guard standing, as they generally do on such occasions, in a position to prevent any of the prisoners running away. The soldiers often use irritating language, mixed with curses, in speaking to the prisoners; which is of bad influence in hardening them, when

they greatly need to be rendered more susceptible of good. While in the act of assembling, one man picked another's pocket of a tobacco-box : he was seen, and knocked down by one of the guard, near where I was standing : but this circumstance occasioned no perceptible disturbance among the others ; and I trust there were some present who, at least for the time, were brought to think on eternal things.

12th 9th mo. We had a more quiet night's repose than we had ventured to hope for. We visited a small road-party, near the foot of the Stony Ridge, and another betwixt that place and Bathurst. It was past their work-hours on seventh-day afternoon before we reached the last party, and several of them pleaded that they were Roman Catholics, and did not wish to come "to prayers," as they style all kinds of religious interviews. With some difficulty we got them to understand our object, and most of them assembled in a rude blacksmith's shop, for we were glad to be in a sheltered place on account of the cold. Before we left them, the message of love and mercy had made a softening impression upon them, and we parted under different feelings on their part to those with which they met us. This we find generally the case ; the baptizing power of the Holy Spirit is felt, and their attention turned to their own convictions of sin, as the work of this blessed Spirit, and the message of the mercy of their Heavenly Father, seeking to lead them to repentance, in order that they may obtain salvation through his beloved Son. When we stop them during their work-hours, which we have liberty from the Governor to do, few plead excuses ; and as we do not enjoin any forms of worship, but simply, after a pause, say what is upon our minds, or pray for them, none seem to take it amiss ; and if it can be done, we always desire them to sit down, in order that they may rest at the same time ; and if exposed to the sun, we request them to keep on their hats or caps ; and I think these little considerations for their personal comfort, often prepare the way for the reception of our counsel. As we descended the hills, Bathurst Plains opened to our view, relieving the eye after a long incarceration in thick or open forest, by a fine open undulating expanse, fifteen miles in length, and ten in breadth, watered by the Macquarie, formed here by the junction of the Campbell and Fish Rivers, all running westward, and margined by a line of river-oaks, which are almost the only trees upon the plain. Toward the western side of this open country, the rising town of Bathurst is situated, and settlers' houses of respectable figure are scattered here and there on all sides ; much of the land is enclosed with post-and-rail fences ; but at present it is one unvaried surface of brown, dried, short grass. We took up our quarters at Dillon's inn, notwithstanding the contentions of some drunken people at the door, and the appearance of some disorder in the house : we were shown into some quiet, well-fitted-up rooms, in a square area at the back, where we found good

accommodation. Bathurst consists of a number of inns and cottages scattered along the sides of a projected street for more than a mile, a brick church on a hill near the parsonage, and some scattered huts on one side of the river: on the other side, situated more closely one to another, is a brick Scotch church, and several inns and other houses, a jail, military barrack, hospital, factory for female prisoners, police-office, bank, &c.

13th 9th mo. The night was very frosty. Bathurst is said to be two thousand feet above the level of the sea, which accounts for the coolness of its climate. We breakfasted at the parsonage, and consented to become the guests of J. E. and M. Keane on our return from Wellington Valley. It being First-day, and wishing to have a meeting with the inhabitants this evening, we spent the forenoon in inviting them to assemble with us in the school-room, which J. E. K. kindly granted us the use of. It was pleasant to see in the forenoon, at the hour of public worship, a number of the carriages of settlers driving in, many of them coming from a distance of several miles. His piety and diligence has been greatly blessed, in drawing the attention of people of this class to the obligations of religion, at least, as regards the outward acknowledgment of them, and there are a few who are considered spiritually-minded. Bathurst is noted for drunkenness among the lower class of its inhabitants; but in going round we saw less of this than we expected, yet in some of the public-houses there were persons drinking, who appeared to be prisoners or servants. Our meeting was not large, but it was owned by a measure of Divine power, both in time of silence, and in preaching and prayer.

15th 9th mo. While at Bathurst I saw much of the drunkenness that prevails in remote situations in these colonies. Many men, who appeared to be servants of settlers, were drinking at public-houses, and some women.

16th 9th mo. We set forward for Wellington Valley. At a short distance from Bathurst, a man was feeding a bullock by the road-side, which had fallen from exhaustion. The continued drought has made "the famine wax sore" to these useful animals; and should there be no rain for a few weeks longer, it will be keenly felt both by man and beast. Dead bullocks are numerous by the sides of the roads. In many places the ewes are so weak as to be unable to rear their lambs; and to the southward a destructive disease is prevailing among the sheep. We travelled about twenty-four miles along a well-tracked road, through open forest. We stopped about noon by the side of a pool, at a place called The Rocks, on account of the large masses of granite that project above the surface. Here we kindled a fire, and made ourselves some tea, with which, added to some biscuit, and some beef kindly supplied by our friends

at Bathurst, we refreshed ourselves. We passed two or three rude huts. About sun-set we reached a hut, called Kyongs, of late kept as a public-house, by "Charly Booth," who has been deprived of his license, and has retired into "the Bush." It is now occupied as a stock-station, by the overseer and assigned servants of a surveyor of the name of Nicholson. He made us some tea with that welcome which is generally met with in such places. After we had given them some tracts and religious counsel, one of the men conducted us down the side of a creek, called Lewis's Ponds, oozing from among some low, basaltic rocks, and opening into pools, and put us into the way to Newton. We received a hearty welcome from George Hawke, who is a Wesleyan, in whom is the savour of life. His partner, J. Glasson, was gone to Bathurst; but his wife, Ann Glasson, did her best to accommodate us comfortably in their humble cot. After tea, their household, with part of that of William Tom, who is also a Cornish Wesleyan, assembled; and we read the twelfth chapter of Matthew, which made way for much religious communication. In this neighbourhood *acacia dealbata* is richly in blossom; and a *melanoxylon* is a frequent tree by brook-sides.

17th 9th mo. We travelled nearly forty miles, chiefly over low hills covered with scattered gum-trees. Till to-day we have seen few birds except eagles, attracted by dead bullocks, and a few parrots, and white cockatoos. We had some soup at Bathurst, made from the latter bird, which was pretty good. A bandicoot is the only wild beast we have seen since leaving Sydney. Wild dogs are said to be numerous, and destructive among the sheep; but they do not attack men, and they hide themselves in the day-time. Sheep are folded in this colony at night, to preserve them from the wild dogs. There were also in the "Bush" a few parrots and smaller birds. At Broken-shaft Creek we passed the cottage of a blacksmith, and a few sheep-stations, and met some shepherds driving their flocks towards Bathurst, against the shearing time. To most of these we gave some tracts. One of them told us that he had been present when we had a meeting at the house of a settler, on our way thither. We stopped at a place where there was water, about noon; and near sun-set, at the side of the Molong, which at this season is a small stream, widening here and there into pools. My companion was so much exhausted by thirst, that he laid helpless upon the ground, till I got tea prepared, which revived him; so that we proceeded at a pretty good pace to the stock-station of the Marsden family, further down the Molong, to which, in the dark, we found our way with some difficulty. G. W. Walker was the bearer of a letter from England, for one of the prisoner-servants, given him by Samuel Marsden. The overseer was from home, but the men were very attentive; and after we

had made a hearty meal, we extended some religious counsel to them, but there did not seem the same degree of openness among them that we often meet with among men of this class.

18th 9th mo. Our road continued to be distinctly tracked in most places, though in some a little obscure. In the forenoon we rested on a log, and conversed with a shepherd, who was sitting, watching his flock, on the way of holiness, and work of redemption through faith in the grace of God, that brings salvation; leading to Christ as our atonement and intercessor with the Father, and strengthening those who yield to its precious influence, to perfect holiness in the fear of the Lord. The young man's heart seemed to be opened to understand the things that were spoken, which he frankly acknowledged had not had sufficient place in his thoughts. Being much fatigued with our walk of thirty-two miles, we had concluded to make a fire, and sleep in the "Bush," when it began to rain, lighten, and thunder; we therefore made our way, which was now become difficult to find in the dark, to a mean, dirty hut, belonging to James Smith, and occupied by a ticket-of-leave stock-keeper, known by the name of Newry Tom, and an assigned prisoner-servant. These men entertained us very hospitably with milk and damper, fare such as was presented, or offered to us at every station at which we called on our way, with sometimes the addition of tea and meat. There were two black youths residing in the hut with the stock-men, who we were informed made themselves very useful in minding the sheep, milking the cows, &c. The man observed that these blacks stopped with them better than their countrymen do with white people generally, because he treated them more like companions, and gave them a part of such provisions as he himself eat, instead of throwing them scraps like as to dogs.

19th 9th mo. Our accomodation last night, though the best the place afforded, was such as we but seldom have to put up with. Our bed was more sombre than would be found in the meanest mendicant lodging-house in England, and was only outdone by a blanket generally used by one of the aborigines, which was folded to add to the width of the bed. Another such bed, spread on the uneven *clay* floor, served our hosts; and the two blacks coiled themselves up on some sheep-skins near the fire, pulling a blanket over them. My companion was driven from his resting-place by bugs; (for my own part, I had determined to brave out their attacks;) and after sitting some time on an uneasy, narrow stool, which could not find a place where it could stand level, he was obliged to return to bed, by coldness and faintness, which overcame all obstacles, and he fell asleep. These stations, as they are called, usually belong to opulent settlers, living in town, or near, who derive a great part of

their wealth from their large flocks of sheep and herds of cattle, which their servants (many of whom are prisoners) tend, on their extensive locations in the interior of the colony, and on unoccupied, contiguous lands. Many of them also send their flocks beyond the boundaries of the colony, the country in many directions being, for a great distance, low, open forest, grassy hills, with here and there clear flats, or plains; and in such situations some of the less wealthy settlers feed their own flocks, foregoing for a few years most of the comforts of life. Three men called at the hut where we lodged, this morning, and after breakfast we read a Psalm, and gave expression to the exercise of our minds on their account; pointing out the terrible consequences of remaining in sin, and directing them to the grace of God which bringeth salvation.

20th 9th mo. (First-day.) At eleven o'clock there was a public congregation. Some of the neighbouring settlers, and the few soldiers stationed here, as a guard against bush-rangers, &c. were present, in addition to the persons belonging to the missionary establishment. I remained as a devout spectator, while J. C. S. Handt read the prayers of the Episcopal Church, and two hymns were sung. The minister then addressed the congregation, saying that, as I was present, he designed to forego preaching; and then turning to me, he said, if I had anything to say to them in love, they should be glad to hear me. My mind had been under much exercise, and after a short pause, I stood up, and gave utterance to what was before me; alluding to the words of the apostle Paul, when he preached to the Athenians, and showing that the superstitions of the present day do not consist in worshipping idols of wood and stone, graven by man's device, but in imagining that we are doing God service, by going through certain forms and rituals devised by man, in imitation of the expressions of spiritual devotion. These things I had to contrast with that worship which is in spirit and in truth; showing their inferiority, and that the Lord, to many who used them, is an unknown God. In commenting on the words, "whom ye ignorantly worship, Him declare I unto you," &c. I had to direct them to the working of the Holy Spirit, known by all men as a witness in themselves against sin, and to declare that this is the drawing of the Father, whose goodness seeks to lead us to repentance, in order to bring us unto the Son, that we may find life in Him, and through Him, and for his sake receive the remission of sins that are past, and be enabled to perfect holiness in the fear of the Lord; that thus we may come to the knowledge of God, who made heaven and earth, and all things that are therein, who is not worshipped by men's hands, neither dwelleth in temples made with hands; for in Him we live, and move, and have our being; but who is worshipped in spirit and in truth, by those whose hearts are turned unto Him who are led by his Spirit, and who, walking in

his fear, do all things to his glory; for regarding his law in all things, both as it is recorded in the holy Scriptures, and put into their inward parts, and written in their hearts, their whole lives are an act of worship, both when assembled especially for the purpose of public worship, and when engaged in their daily avocations, and the Lord truly is their God, and they are his people. I also gave utterance to prayer, and was similarly exercised in the evening, the Divine blessing still resting with us. To God alone be all the glory.

Wellington Valley, New South Wales, 21st 9th mo. In the afternoon I walked with J. C. S. Handt to see the sheep belonging to the mission, and to a small flock belonging to William Watson: they are folded at night about two miles from the mission, and are said to be in the best state of any sheep in this part of the country. Those belonging to the establishment with their increase are about five hundred in number; the herd of cattle about one hundred; and they have also a few pigs and horses. The surplus wheat of last year is sufficient for the supply of the present; which is a great blessing, as the drought has put by the raising of an adequate crop for the present year in a climate so warm in summer as that of Wellington; and the supply of food is a principal attraction to draw the blacks to the place. These people are not numerous here; a hundred is the greatest number that has been seen at the station at any one time since its establishment, and several of these were from a distance. About thirty is the usual number resorting hither. They are said to be very capricious, and by no means desirous to learn, further than they are tempted to application by a supply of food. This is what may reasonably be expected from a people who are not yet aware what they are to gain by learning to read. They are contented with food of the plainest kind; and, like other races of men, are not disposed to work, beyond what they find necessary for the supply of food they require: they often prefer eating boiled wheat to being at the trouble of grinding their corn in hand-mills, and making bread. The moral state of this degraded people is represented as of the lowest grade: immoralities of the grossest kinds are reported to be practised amongst them. The blacks of New South Wales are a decreasing race: they do not, however, appear to be inferior in intellect to other nations; but man, when from under the influence of the restraints of religion and of civil institutions, seems to be the same degraded being, all the world over; and in New South Wales is far indeed removed from the dreams of natural innocence, of those who do not see the effects of the fall in themselves, or believe these effects to exist in others.

The New South Wales aborigines do not openly make feasts upon human subjects, like the New Zealanders and the natives of some other islands of the Pacific, but there are pretty well authen-

ticated instances of cannibalism among them. The missionaries at Wellington have acquired a tolerably competent knowledge of the language spoken among the natives of this part of New South Wales, which differs considerably from that of the eastern coast, and they are teaching two half-domesticated girls and three boys to read, both in their own language and in English. In the evening, all the boys left the establishment, one of them being offended at being refused a new pipe, as he had had one within a few days. The oldest of the boys may be about sixteen, the youngest about twelve; the intermediate one is about fourteen. From his quickness he has acquired the name of Buonaparte, and after the custom of many others of his race, wears a reed, about four inches long, through the cartilage of his nose, as an ornament.

22nd 9th mo. Accompanied by J. C. S. Handt and one of the black youths, who with a man and a woman returned to the settlement this morning, we walked to Myami, two miles distant, on the banks of the Macquarie River. This river is now reduced to an inconsiderable stream, with intervening large pools: the rocks, where we crossed it, are basaltic. At Myami, Jacob Barrow Montifiere, a respectable Hebrew merchant in Sydney, has erected some good wooden buildings, consisting of a dwelling-house, prisoners' huts, a large wood shed, &c., most of them are weatherboard of the pine of this neighbourhood, which is a species of callitris: the wood is fragrant, but liable to split: the prisoners' huts are of logs of gum-tree: the shingles with which the whole are covered, instead of slates, are of a species of cassuarina, called here forest-oak. The noble tree of the same genus, called river-oak, grows here to a large size, and margins the rivers just within their banks, greatly ornamenting the country. J. B. Montifiere has a large location here of roughish, open forest, basaltic, grassy sheep-hills, with the advantage of an extensive back-run beyond the boundaries of the colony. Our black companion was clad in a blanket, fastened round his shoulders, under which he had a bag suspended, in which he kept two pence, which he several times showed me, with a pleased countenance though he did not seem to understand their value, except as pretty things to look at. He amused himself as he went along by throwing the flat, crooked wooden weapon called by the whites *broomring*, but by the blacks of this part *barragen*, at anything that took his fancy, not unfrequently missing the object. He informed us that there was plenty of honey in the neighbourhood: it is the produce of a small stingless bee, that inhabits hollow limbs of trees: these the blacks cut down with small tomahawks, obtained from the white people, and thus possess themselves of the honey, which they mix with water and drink. The blacks here climb the trees by cutting little notches in them, in which they fix their hands or feet as occasion requires. In the afternoon I walked a considerable distance along the course of



the Bell River, which was still dry in some places, and running in others. In the pools there were large flocks of wild ducks of two sorts, and a few of the two species of the shag or diver, common in these colonies. The platypus, or water-mole, and a small kind of tortoise are frequent in these rivers. The black youth, before alluded to, assured me that the platypus brings forth its young alive, several at a time, in holes, in the banks of the river: he also informed me that the tortoise came to warm himself in the sun, on logs that laid in the water, and that "black fellows catch him by the leg, and eat him." The blacks eat almost all kinds of living creatures that they can catch, including the platypus, river-muscle (a species of unio,) grubs, moths, ants' eggs, snakes (provided they have not bitten themselves in the agonies of death,) the larger lizards, &c., these they roast lightly. One of them informed me, that the ants' eggs tasted like fowls' eggs; and I have been told that the large moths roasted are not unlike new bread. On enquiring of one of the boys, how he had taken a white cockatoo he was eating, he said, he buried himself under the straw, near the corn-stacks, and when the birds came he caught one by the leg. Scarcity of food, from the long drought, causes them to come in large flocks, with crows and parrots, into the stock-yards. Most of the evening was spent in reading. At the morning devotions I was engaged in vocal prayer: in the evening both G. W. Walker and myself were engaged in testimony, but no vocal petitions were put up. I witnessed a comforting sense of the Divine presence, but there was a clear restraint upon my mind from such exercise on my part.

24th 9th mo. Accompanied by J. C. S. Handt and the black youth before mentioned, whose English name is Paddy, we visited the large cavern in the limestone, about three miles eastward of the settlement. The entrance is contracted and steep, opening among numerous small rocky projections: within there are a number of irregular chambers, some of which are very large. The sides and roof are formed of irregular, sub-hemispherical cavities, the surfaces of which, as well as the floor of the cave, are covered with dust, formed by the decomposing stone. In a few places there are sparry projections from the sides: stalactites, resembling icicles, depend from the roof in several parts. In some places the stalactites from the top have joined the stalagmites on the floor, and in one place the mass has become stupendous, and remarkably beautiful. The base is an ascent of irregular undulating narrow ledges, forming a series of perpendicular hollows, rising gradually for six or eight feet: the mass of stalactites is from fifteen to twenty feet high, of slender columns, laterally united into a mass of irregular outline, which may be forty feet in circumference. But these dimensions not being from measurement, nor from memorandums made at the time, may be far from correct: they will, however, give a faint idea of this remarkable

petrification, which by some has been compared to a great organ, to which it has a faint resemblance. The furthest extremity of the cave may be a hundred yards from the entrance: it is terminated by a sudden and almost perpendicular descent to water; which may be perceived by throwing a stone down the opening. The top of one of the smaller chambers in the side, was dripping, and covered with short stalactites; another was dry, and inhabited by small bats that were greatly disturbed by our flambeaux. Some bones are said to have been found in this cave, but I saw none, neither did I perceive any traces of fossil remains in the limestone, which is of a dove-colour, intersected with white veins, and of compact texture: possibly it may be transition limestone: it is contiguous to basalt, and to hills of very hard, compact, reddish stone, traversed by white veins, possibly silicious, but not much unlike the compact felspar of the Pentland-hills, near Edinburgh. In the neighbourhood there are several smaller cavities; but I could not learn that they had been explored. Our black companion seemed a little fearful of entering the cavern, but he was pleased with exploring it. He enquired, as we returned toward daylight, who made it; and on being told God, who made heaven, and earth, and all things, a momentary awe seemed to occupy his mind, as he repeated the answer. On the way to the cave we saw a native black man, quite naked, (according to the common custom of these people,) walking with his blanket folded up in his hand. He stopped and commenced cutting away the decayed bark of a tree with his tomahawk, to get out grubs. When the aperture is cleared, the blacks introduce a long reed, terminated by a hook of hard wood, pointed at the bend: this they force into the grub, and by this means draw it out of its hiding-place. On returning we fell in with another, who had his head bound round with a fillet of netting made of the bark of the currijong, or karrajong of this neighbourhood, (*sterculia heterophylla*), and a strip of kangaroo skin about his loins: he had in his hand one of the hooks described, also a wooden paddle for digging up grubs and roots, a small club, and two opossums. These animals he had taken out of the hollow limb of a tree: they form a chief part of the subsistence of the native blacks. At a short distance was his son, (one of the youths who left the settlement a few days ago,) who joined us. The man had curly hair: some of the blacks here have straight hair: they rub themselves with grease, red ochre, yellow ochre, pipe-clay, &c., but I have not seen them with their hair matted with ochre and grease, like the Tasmanian blacks. The rain of yesterday has greatly refreshed the country: already the grass is beginning to put forth greenness.

27th 9th mo. (First-day.) The public worship this morning was attended by some of the settlers, from beyond the boundary. One of them, named Tallmarsh, informed us, that he was at a meet-

ing we had on the north shore of Port Jackson, a few weeks ago. He expressed in very decided terms his preference of the simple proceedings of Friends in regard to worship, over those of other communities of Christians. We find many prepared to see thus far the beautiful simplicity of the Truth; but, alas! how few are willing to take up the cross, and to put it into practice! There were also present this morning of the blacks an aged man and three women, attired in clean blankets, the two girls, and six or eight boys, some of whom reside with neighbouring settlers, and make themselves useful. After the episcopal prayers had been read, we had an opportunity of communicating what was on our minds, which we availed ourselves of, and I was also engaged in vocal supplication. At the morning and evening devotions, we were also similarly exercised. On a few occasions, when assembled with the persons of the mission establishment, we have not found it our place to say anything after simply reading a chapter in the Bible.

28th 9th mo. The forenoon was showery, but we took a walk to the sheep-station with the missionaries, to both of whom we individually extended a little counsel. I never was more fully convinced of the importance of attending to divine qualification and direction in such concerns than since we came hither; and though I heartily desire and earnestly hope good may result from the mission, and I consider the example of such men and women as a barrier against the overwhelming evil influence of a large proportion of the white population of the neighbourhood, and a strength to those who desire to walk uprightly; yet should this mission not succeed, as regards any perceptible fruits among the blacks, it will not be to my mind any proof that they are not within the influence of the beneficial effects of rightly directed religious labours. The missionaries do not think that they have yet effected anything in the way of the introduction of religious principle into the minds of the objects of their labour. Two half-civilized men, named Frederick and Jemmy, returned with W. Watson, whom they had accompanied on his expedition: they, as well as the three boys and two girls, are learning to read: they make themselves useful in the agricultural and other occupations of the establishment. The missionaries have attempted preaching to the blacks in their own tongue, and they occasionally read them portions of Scripture, rendered into this dialect of Australia. There may be some ground to apprehend that the blacks of Wellington may have been rendered more vicious than some of the other tribes, by the Europeans sent here when Wellington was a penal settlement; but this is only my own conjecture: other tribes are said to be more numerous fifty miles northward and southward. Frederick went lately to Liverpool, and he says, before he went, the stock-keepers said what the missionaries were trying to teach them was all "gammon," (that is deceit,) but now he knows better. These people seldom go far

from their own district, being more afraid of other tribes of their own countrymen, than of white people.

29th 9th mo. After an early breakfast with the two mission families, (who have generally taken their meals together, during our visit to them,) we set out to return to Bathurst. J. C. S. Handt accompanied us to Newry. On the way we had much conversation with him, respecting the discouragements attendant upon their engagements as missionaries, and gave him much counsel, feeling greatly for him under his exercises of mind, and parted from him under a more than common degree of interest in his welfare.

At Newry there were four black men at J. Smith's hut. The hut-keeper expressed great regret that one of their kings had come to take away the two youths, who had become useful, to make them young men; that is, to initiate them as young men in the tribe to which they belong, by knocking out a front tooth, and putting them under certain restrictions as to diet and conduct. We also called at a station without the boundaries, occupied by a person named Gordon, where now, as well as on our way to Wellington, we were hospitably entertained with beef, damper, and tea. There were four black women and a little boy sitting before the fire, in a state of complete nudity, except a skin garment thrown over their backs, at which they also carry skin bags with the fur outside, containing a few wooden implements for digging roots, and taking grubs, and vessels for water, made of the large tubercular excrescences of the gum-tree hollowed out, which are here called calabashes. The use of the skin rugs they carry on their backs is chiefly to draw over them at night, when they sleep on the ground by their little fires. The dews of New South Wales are often very heavy, and the nights chilly, rendering this kind of protection desirable. The flesh-side of the rug is turned outward, and is ornamented by a number of lines, forming oblong compartments and undulations, cut into the skin, and marked with some red pigment. These women said the men they belonged to were gone up the creek: they were smoking and drinking tea. We could not but pity the hut-keeper, who was exposed to such company, knowing how lightly chastity is held by many of the native tribes. It would be unreasonable to expect that young men generally, it is to be feared, without religious principles, placed as assigned prisoners' servants, and under the feeling of their own degradation, in situations like these, where in point of cleanliness and manners of living they are but a few degrees above the aborigines, should not, under such circumstances, fall into temptation. We gave the young man some counsel, and proceeded on our way, tracing some natives' foot-marks as far as the three rivers, where we again halted, made a fire, prepared tea, and cooked some mushrooms, which are springing up abundantly since the rains. The day was showery, but fine for walking; but the ground being soft toward the conclusion

of our day's journey, made it very fatiguing, and a slight error in our road lengthened thirty-eight miles to Molong to forty. We got in about half-past eight o'clock, and my companion was so much affected by wet, cold, and fatigue, that he was seized with cramp in his legs, and was obliged to go to bed, where rest and warmth restored him. Two young men, on their way from Wellington, reached this station before us on horseback: their names, William Raymond and David Perrier: they were kindly attentive in assisting to nurse G. W. Walker. The overseer of the station was from home, and the men had got some spirits from a dray that had stopped here for the night, and were in a state of excitement and disorder. One man, however, was prompt in furnishing us with such things as we needed; and we were thankful to have reached a place of shelter before the rain set in, though it was one without glass in the windows, which were closed with shutters, and where the plaster had fallen from between the logs, till a hand might be put through in many places. Nearly two miles from Molong we passed two drays, encamped by a large fire for the night: they were conveying stores from Sydney to a settler further in the interior. The poor draymen often spend very uncomfortable nights on these weary journeys, that take them many weeks, and in a morning they have often to wander far after their bullocks, which stray in search of pasturage.

30th of 9th mo. The night was very wet. Towards noon the rain ceased, and W. R. and D. P. commenced their journey, kindly offering to mark the road for us to Kangaroo Bay. We soon followed them, and found they had done this effectually, by detaching bark from a tree, at the place of turning off, and scattering branches of a species of accacia with striking flowers as they went along. We received a hearty welcome from his overseer and his wife, Henry and Ann Carr, who were warm-hearted Irish, with one well-ordered child, desirous of receiving religious instruction. They told us that they had heard of our passing, on our way to Wellington, along the other side of the hills, in consequence of our having given tracts to some shepherds; and had been regretting that they should not be likely to receive a visit from us: we had a very satisfactory religious opportunity in this family in the evening. An old Irishman, who was also a sojourner in the family for the night, told us, that he could trace many points of resemblance to the ancient Irish language in the language of the blacks of this colony. There are two black boys at Kangaroo Bay, one of whom, named Dickey, says he is an orphan of the Locklan tribe (a tribe to the southward, on the Locklan River.) Ann Carr has clothed them in some old garments of the men, which, though they fit badly make them more decent than usual. Dicky, who appears to be about twelve years of age, has become useful in the house, in the work of which Ann Carr instructs him with motherly kindness: she also

gives him his meals in the same room with themselves, and of the same kind of victuals as themselves eat. Being thus raised to the same grade with the family in many points, the boy is making more progress in civilization than most of his race. I am persuaded a rational attention to points of this kind, in missionary labours, is of more importance than many well-intentioned Christians imagine; and that a line of consideration and conduct, such as Christian principles, fully carried into practice, would lead to, is of the utmost importance in preparing the mind to receive the doctrines of the gospel. I now see more clearly than before, how much indebted the Tasmanian blacks on Flinder's Island were to the rational and well-directed endeavours of W. J. Darling and A. M'Lochlan, in raising them in the scale of civilization; and though neither of these men could be looked upon as religious missionaries, I am satisfied that their labours materially advance the blacks towards a state in which they might have been benefited by well-directed religious labours;—not by any means by teaching them forms of religion without the power, or to go through repetitions of devotional compositions; but by simply reading to them the Holy Scriptures, and turning their attention to the convictions of the Holy Spirit upon their own minds, as the drawing of the love of their heavenly Father, seeking to bring them to his beloved Son, in order that they might find pardon of sin, and help to work righteousness through Him. To these exercises, devout conversations, and the reading of religious biography and other practical works might be usefully added, as the instructors became able to engage in such communication, and way opened for it. O that many would give way to exercise of soul before the Lord, who would then raise up both ministers and missionaries qualified for their work to his own glory.

1st 10th mo. We left Kangaroo Bay, accompanied for a little way by the two black boys as guides. Soon after they left us we missed our road, taking a sawyer's track, which was more strongly marked than the one along which we ought to have gone. This lengthened our journey a few miles, and brought us across some rough hills of white quartz, covered with trees and scrub. At length we came out upon a verdant tract, called Frederick's Valley, on which George Blackett has a fine location.

2nd 10th mo. We proceeded on our way toward Bathurst. We found the company of Richard Keyes very agreeable. He has known something of the power of religion for many years; is clear in his views of the teaching of the Holy Spirit, and attentive to this guidance in many respects, and his conversation is edifying. Among many other things, he mentioned to us, that on asking a poor, bare-footed Irish girl, a pupil in a sabbath-school that he attended in his native land, to explain the meaning of love, the word having occurred in one of their Scripture lessons, she replied: "It is the

union of all the powers of the mind in one strong desire to please." This lucid and concise definition greatly surprised him, from the child of drunken parents; but it tended to confirm him in the benefits of such instruction. On arriving at Bathurst we again met a hearty welcome from John Espie and Mary Keane, whose house is also the resort of Richard Keyes. Instead of the brownness of the country that existed on our first arrival in this part of the colony, a fine verdure covers the surface of the earth. The late bountiful rain has caused the cattle and the people to rejoice.

4th 10th mo. (First-day.) At eleven o'clock we had a meeting in the school-house in Bathurst. I had some important warning and doctrine to communicate; but a large portion of the time was spent in silence. At six in the evening a few persons met us again in the same place, and we spent more than an hour in silence. Toward the conclusion I made a few remarks on the state of the disciples, when the Saviour withdrew from them to pray, before his crucifixion, and on the importance of individual watchfulness and prayer, and afterwards expressed a few words in supplication. In the evening worship of the family at the parsonage, R. K. read to the family in the Scriptures. He then said something in exhortation, and afterwards prayed with much fervency.

Many of the people who usually attend the Episcopal Church met with the Presbyterian congregation to-day, in consequence of there being no service at the Episcopal Church! I cannot but greatly esteem the privilege of having been trained to wait upon the Lord independently of the intervention of a minister. The common custom of no minister, no public worship, ill accords with the precept—"not forsaking the assembling of yourselves together, as the manner of some is." Indeed, I know of no people but Friends, who, exercising faith in the Redeemer's declaration, "Whosoever two or three are met together in my name, there am I in the midst of them," act upon the apostle's precept fully; and much as I esteem gospel ministry as a gift of God, conferred for the edification of his church, I cannot but look upon those views of public worship, which render it dependent upon the intervention of a priest or a minister, as belonging rather to the dispensation of the law of Moses than to the gospel of Christ.

5th 10th mo. I spent some time in the school under the care of J. E. Keane. He attends to some of the elder boys himself, and is assisted by J. Callaghan. Mary Keane teaches the girls. They have about thirty pupils, who are trained with much Christian care, and are diligently instructed in the holy Scriptures. I could not, however, but lament to hear them taught such palpable error as is conveyed in the catechism of the Episcopal Church, by which they are instructed to say that they become members of Christ and chil-

dren of God by baptism, clearly implying by baptism with water. I know this fallacy is attempted to be explained away by various arguments; but it is quite in vain to try to twist the plain meaning of the words. It remains palpably untrue, that any infant by water-baptism becomes a member of Christ, or a child of God; and the direct tendency of such instruction as teaches them to say that this is the case, is to deceive the young, with regard to their own religious state, and to lead them to attach the imaginary effect of a mystical charm to this rite, and to divert their attention from the baptism of the Holy Ghost, received through the mediation of Christ, by which alone they can become members of Christ, children of God, and heirs of eternal of life.

7th 10th mo. Meetings were held in the school-house, at which a Branch Bible Association and an Auxiliary Temperance Association were organized. Thomas T. Hawkins was in the chair. J. E. Keane, Col. Wall, and T. F. Hawkins spoke upon the occasion; but it devolved upon G. W. Walker and myself, chiefly, to give the company information on these important subjects.

11th 10th mo. (First-day.) We proceeded to O'Connell Plains, where, at eleven o'clock, we had a meeting with about one hundred persons, in Thomas Hassell's Chapel. It was a time of divine favour; the perceptible influence of our Heavenly Father's love was with us, both in time of silence and of vocal labour, in testimony and in prayer, in which both G. W. Walker and myself were engaged. Several persons with whom we have formed an acquaintance were present, and ability was afforded to show the clear distinction between formal and spiritual worship, and to illustrate the delusion and unprofitableness of the former, and the validity and profitableness of the latter; proving that it extended not only to the right ordering of the mind and conduct, in public and private devotions, but having its root in the fear of God, and consequent regard to his law, to all our public and private actions, as well as to our words, and to our thoughts; so as, in a word, to render the whole life of the spiritually-minded Christian a continued act of worship.

William Lawson is an opulent young wool-grower, a native of the colony: himself, with his wife and their visitor, Ann Hawkins, with a number of their servants, and some other persons, joined us in the evening, at Woodlands, where we had a meeting in an unfinished drawing-room, in J. Street's house. My companion was silent on this occasion, which was one in which the feeling of the Lord's power increased, as the meeting continued, notwithstanding the wind and cold rendered our situation rather uncomfortable. Among the company was a veteran sergeant, named Thomas Spicer, from near Sedburgh, in Yorkshire, who lives at White Rocks, near this place. He is known to some of the Foster family, formerly of Hebblethwaite. This man, as well as some others, seemed to be in



a very solid frame of mind, and I trust was edified by attending the meeting.

12th 10th mo. We took leave of our hospitable friends at Woodlands, who kindly lent us their gig for the day, and sent a man on foot to the Fish River, to bring it back again. From O'Connell Plains we traversed several miles of grassy and herby open forest-hills, affording pasturage for sheep and cattle, till we came to the house of Richard Mutton, on the Fish River, where we took up our abode for the night, and had a meeting with their own family and servants, and the inmates of their house, and the family and servants of a person named Cowse, who resides near. The early part of the meeting was a time in which a sense of darkness greatly oppressed my mind, and I was much distressed; notwithstanding which, I had something to communicate in testimony, and to express in prayer. This state of things however prevailed till George W. Walker also said something in testimony; then, through the Divine blessing, the darkness and hardness gave way, and I had an open time in preaching Christ crucified, and inviting all to seek reconciliation with the Father through Him, and to submit themselves to the government of the Holy Spirit, sent from the Father in the name of his beloved Son. We had much conversation in this house on the subject of temperance, which seemed very agreeable to Richard Mutton's wife. The males of the family read several of the tracts, and acknowledged them to be sound and correct. Of the evils of intemperance some of them were able to speak from painful experience. Richard Mutton rents a section of land (probably six hundred and forty acres) of the government for £2 per annum.

15th 10th mo. We set out in a smart snow-storm, and proceeded to the Weatherboard-hut to dine, and from thence to the Valley to sleep. We had several showers of hail and rain in the course of the day. As we descended to the lower altitudes of the mountains we met the advance of spring in this continued, dreary forest. *Telopea speciosissima* was in full blossom. A parrot, partly blue, and with a breast of crimson as brilliant as the blossom, was seen drinking nectar out of the flowers of this splendid shrub; and a brown honey-eater was darting its elegant tongue into the elegant pink blossoms. *Greveilla linearis*, a large, yellow pea-flowered shrub of great beauty, (possibly a *gompholobium*, or *aotus*,) and several species of *platylobium*, *gaviesia*, *boronia*, *eristemon*, &c. enlivened also the solitude, and beguiled the walk of thirty-one miles, over this sand-stone territory. We accomplished the journey in ten hours, but not without fatigue and keen appetites, yet we are in remarkably good health. This kind of exercise, in such a climate, gives vigour to the digestive powers, and cheerfulness to the spirits. The number of dead bullocks has increased considerably since we last crossed the Blue Mountains. They are scattered by the way-side, and the

eagles attracted by them are numerous. We fell in with several parties with drays, conveying supplies for the settlers to the westward. Some of them were resting, others pursuing their way with cattle, so weak, that many of them appeared likely to die before reaching the other side. Notwithstanding the late rains have caused the grass again to grow, it is very scarce in the little mountain glens, and not of a nutritious quality; and the cattle in the low countries have not yet had time to get into such condition as is necessary to enable them to endure such a journey. Major England had previously called on us at our inn. He had been kind to us in Van Diemen's Land, when stationed there, and has renewed his attention to us here. He is stationed at Parramatta. Sir J. Jamison invited us to take up our quarters at his house, but this we thought it best to decline accepting. They granted us leave to hold a meeting in the Police-office, on First-day morning; and after the court broke up, we witnessed the infliction of the degrading punishment of flagellation, on two prisoners, to the amount of one hundred lashes each.

The jail at Penrith is a wretched place, in which they cannot, for want of room, try the effect of solitary confinement, and I do not think they have any just ideas of endeavouring to instil better principles into the minds of the prisoners. One of the men bore his punishment without complaint; the other writhed much under it, complained piteously, and was so faint as to require to be frequently supplied with water; yet I saw this man a few minutes after, behind the jail, putting on his clothes, and jeering with a woman, in a way that proved his mind was not beneficially operated upon, though in body he must have been suffering severely, except the torpor and the mutilated flesh rendered him temporarily insensible. I believe the disposition of mind of those who think to keep mankind in subjection by severity, is much the same as it was in Rehoboam, when he took the counsel of the young men, and will, in one way or other, lead to similar results. See 2 Chron. x. In the afternoon we walked to Castlereagh, arranged with Henry Fulton, the Colonial Chaplain, respecting a meeting on First-day afternoon, and took tea with him and his wife, who kindly invited us to lodge. On returning to Penrith, Jacob Josephson, a Jew professing Christianity, formerly a prisoner, step-father to Charles A. Wilson, told us, that as we had come among them to preach the gospel, we should be free of all charges at their inn. We acknowledged his kindness, and explained how our expenses were paid. He replied he hoped we would not debar him of this privilege.

18th 10th mo. (First-day.) At ten o'clock a small congregation met us at the Police-office at Penrith. Among them were Chief Justice Forbes, Sir John Jamison, an artist of the name of Martins, Jacob Josephson our host, with a number of his family, also Jews professing Christianity. The meeting would probably

have been larger, but for an accident that occurred in the night, by the sinking of the ferry-boat, in crossing the Nepean River. Two men and a woman were drowned. There is ground to believe they were intoxicated, and were in consequence unable to trim the boat, which was a very crazy one. The bodies of the two men were found, and dragged to the water's edge, where they remain for an inquest. I had a pretty open time to preach the gospel, under some feeling of Divine help, and also in vocal prayer. Religion is at a low ebb here, as is also morality. An active magistrate and a chief constable are both living in open violation of the divine law respecting marriage. After a light dinner we proceeded to Nepean, calling at some cottages by the way, to invite the inhabitants to the meeting, which was well attended, considering the notice. We were both engaged in testimony, and I also in prayer. A man of the name of Morley, once a pupil of the late John Chipchase, of Stockton-on-Tees, was present. He is tutor in a family in the vicinity. The Wesleyans preach here occasionally, but the tone of religious feeling is low. The message we have generally to proclaim is, that all unrighteousness is sin, and all sin the service of the devil; that none can be saved in the service of the devil, for he is the enemy of God, and so are all his servants. We find it also our place to state the fundamental doctrines of the gospel, and to urge the importance of attention to the inward convictions of the Holy Spirit, discovering sin, condemning it, and leading to repentance, as being the only way by which we can come to a true faith in Christ, and a holy walk with God. These truths we are engaged to press, with a variety of Scripture illustrations and appeals to conviction of their truth, with exhortations to our auditors to seek after an experimental knowledge of them. After meeting, we called to see an aged man, who has been confined to bed with palsy for several years, and he is in a state of great suffering. He was formerly a prisoner; became thoughtful without instrumental means; got a little forward in his circumstances; gave the land where the school-house is built, and reared a large family, by some of whom he has been in danger of being led away from righteousness again, by their joining a medical man, in recommending him to take spirits as a medicine. Others seem rather more thoughtful than some of their neighbours.

21st 10th mo. On reaching Windsor we called on William and Martha Schofield. W. S. is the Wesleyan missionary here. He is the person whose religious labours were so much blessed at Macquarie Harbour.

22nd 10th mo. We conferred with William Schofield respecting the most likely places to hold meetings in on First-day. He gave us the information we required, and kindly proposed our occupying the Wesleyan chapels, which after some deliberation we agreed to.

While we were with William Schofield, Samuel Marsden, of Parramatta, called. The good old man is supported under his late trial, in being bereft of his wife, who died in Christian peace and hope, since our visit to them; but though Christian resignation is the clothing of his mind, he feels the separation keenly. Samuel Marsden and William Schofield went with us, to call on Henry Stiles, the Colonial Chaplain here, who is a young, married man, of agreeable manners, comporting with his character as a pious, zealous Christian. He courteously invited us to become his guests, as did also William Schofield; but we thought it best to decline accepting their invitations, often finding ourselves in towns more accessible to such persons as wish to call upon us, at a decent inn or a private lodging. At the parsonage we met with a pious man, named George Mears Countess Bowen, who was formerly in the army, but has been for some time a settler. He occasionally preaches in the Police-office, and thus, according to his measure of faith, endeavours to promote the cause of righteousness. We had some conversation on the state of the aborigines, and on the difficulties attendant on their civilization, and on the introduction of the gospel among them. The opinion prevailed, that if persons should be raised up, prepared to sacrifice the comforts of a settled life, and to wander about with them, and to make themselves their companions, so far as they could without infraction of Christian principle, the civilization and evangelization of the blacks, and their ultimate settlement were by no means hopeless. George Bowen, in commenting on this view, remarked, that such self-denial and association was only what the Son of God did for us. The tract of country that any one tribe of blacks wanders over, is limited, and they are generally fearful of encountering another tribe.

23rd 10th mo. We are pleased with the English appearance of Windsor. It contains perhaps about fifteen hundred inhabitants. The Episcopal "Church" is a large, brick building, and the houses are of the same material, and one is covered with red pantiles. Their proximity one to another, and their structure, reminded us much of our native land. The town is beautifully situated upon the banks of the Hawkesbury River, which is influenced here by the tide. We proceeded to Richmond, another little town on the Hawkesbury, distant from Windsor four miles. By a letter from William Schofield, we were introduced to W. P. a respectable man among the Wesleyans, though once a prisoner. He is supporting a rising family decently, and is improving in his circumstances. The country here is very fine, being level and productive, with extensive grassy flats, at a lower level along the sides of the river. On these, people continue to build and reside, notwithstanding there have been, at intervals of a few years, floods that have risen far above the tops of their houses. We returned to Windsor in the afternoon.

24th 10th mo. Accompanied by Lieutenant William Sheaffe, we walked to Pitt Town, and applied to the Colonial Chaplain, Matthew D. Mears, for the use of the school-house at Wilberforce, on third-day; and that at Pitt Town, on fourth-day evenings, to hold meetings in for public worship. These were readily granted. Pitt Town and Wilberforce are two small villages, distant about four miles from Windsor, and two from each other.

25th 10th mo. (First-dry.) After an early breakfast, we walked to Richmond, and met about one hundred people in the Wesleyan chapel. After meeting we returned to Windsor: another congregation of about the same number, in the Wesleyan chapel here. Both chapels were pretty full, and there was an open time of religious labour in each.

26th 10th mo. I called on H. Stiles to obtain leave to hold a meeting in the school-room at Kerrajong which he readily granted.

We took tea with Captain Ceely and his wife, who are thoughtful people, not professing with any associated body of Christians. The captain became religiously awakened, and left the army on half-pay, finding military associations inimical to his religious progress. He professes a decided belief in the immediate teaching of the Holy Spirit, and to have obtained peace through repentance and faith in Christ, with an evidence that a place will be granted him in the kingdom of heaven. In the evening a temperance meeting was held in the government school-room, when G. W. Walker and myself gave the company some information on the objects and progress of temperance societies: there are about ninety members here, many of whom are soldiers: Lieutenant Sheaffes, H. Stiles, and W. Schofield are among the labourers in this important reformation. We spent the residue of the evening with William and Martha Schofield in conversation on religious topics; I trust to mutual edification.

27th 10th mo. After breakfast we went to see the jail: we were scarcely in the yard before the prisoners, of their own account, arranged themselves to afford us the opportunity of addressing them, standing in the scorching sunshine, and leaving us the shade: we, however, enquired if we could not have an interview with them in one of the rooms of the prison, and being answered in the affirmative, they were soon assembled and seated, and we had a memorable opportunity with them. The sense of Divine overshadowing prevailed in a remarkable degree, and the message of mercy was freely proclaimed among them, and they were invited to turn to the Lord, against whom they had deeply revolted; with assurance, that if they would submit to the government of his good Spirit, he would be their God, and pardon their past transgressions for Jesus's sake. In the school-house we had a meeting with about sixty persons, most of the congregation were Australians. I had an open time in

preaching the Gospel, which, as regards its power, the audience seemed much of strangers to. It is to be regretted that a theoretical knowledge of the blessed doctrine of the atonement, should so much take the place of the practical application of the Gospel spiritually in preaching, as it does generally: there is ground to believe, that this is one great cause why so few come under true repentance, wrought by attention and submission to the convictions of the Spirit of Truth, and to the practical and saving application of the doctrine of the atoning sacrifice of Christ.

28th 10th mo. At six o'clock this morning, we met a road-party, who are employed in replacing a wooden bridge over the South Creek, close to the town: they are about twenty-four in number: we assembled them in their rude, split-timber huts, and had a religious interview with them. In the afternoon we visited the hospital: we had a religious interview with the patients, about forty in number, who were assembled in one of the four wards, of which this building consists. In the afternoon we walked to Pitt Town. At half-past six o'clock we met about one hundred and twenty persons in the school-room, to whom much Christian counsel, and warning, and doctrine were extended. The district of Pitt Town contains about seven hundred inhabitants, many of whom have been prisoners, and are notorious for their drunkenness and profligacy: few of them attend public worship. We returned to Windsor at a late hour.

30th 10th mo. Returned to Sydney, and received a kind and hearty welcome from John and Mary Tawell, becoming their guests.

31st 10th mo. I called on our kind friend Alexander M'Leay, the colonial Secretary, from whom I received a hearty greeting: he delivered to me some letters from Norfolk Island: one addressed to myself from Robert Ellson, the military surgeon, contains the following notice of the death of our valued friend John Leach, who was able to afford but little labour to the prisoners when he got there; though he once attended the public worship, and on some occasions had a few of the men to his own dwelling, to extend religious counsel to them: and counsel from a dying man of such character is surely calculated to make a deep impression. "Poor John Leach lived until Monday the 14th inst., and in the afternoon of that day he died, about the hour of four o'clock. Throughout his illness he was calm and contented, cheerful and resigned, and sensible even in his last moments. Thus has ended the life of a truly pious man," and I may add, one of the righteous, whose memory shall be blessed. R. A. Taylor, we are informed, preached a very impressive sermon on the occasion of J. Leach's interment, which was attended by the commandant, and other officers, who respected his memory, short as was their acquaintance with him.

1st 11th mo. (First-day.) At ten o'clock, about twenty-five persons assembled in the neat little meeting-house erected by John Tawell, in Macquarie-street. Most of the persons present were those who meet as Friends. It was a season of solemn silence, except a few words from Thomas Brown, near the conclusion, which were not without instruction, though certainly they were not enticing words of man's wisdom. The meeting at six in the evening was totally silent: it was about the same size as the one in the morning, and was attended by the colonial Secretary, and his son and daughter. In the morning, a seafaring man of the name of Russell and a Spaniard named Yirissary were present. The Spaniard, we were informed, readily apprehended our object in sitting in silence, and comparing it with the Roman Catholic worship, which his friend attended with him in the afternoon, he said the latter was a "cheap opera." On reflecting on the silence of these meetings, in which we were willing to have spoken, had anything been given us to say, we see much cause not only to be satisfied, but thankful. It was calculated to encourage those who meet in our absence in bearing this testimony to "ceasing from man, whose breath is in his nostrils," and to depending on the Lord alone, to be taught of him, and to worship Him in spirit and in truth, under the influence of his own eternal Spirit, which is too much neglected in the various Christian churches. Our meetings were not times of abounding, they were times of reverent staycdness of soul upon God.

2nd 11th mo. We received a parcel of Epistles of the Yearly Meeting of 1835, also a few copies of a testimony respecting Rebecca Byrd, and some other papers, all of which are very acceptable to us on this foreign shore, and to many others, who, though far removed from the land of their birth, still cherish a lively interest in what is passing there;—joy in their joys, and sorrow in their griefs. We attended the committee of the Temperance Society. The cause still makes gradual progress. Interesting communications have been received from New Zealand, relating to the establishment of a Temperance Society, at the Bay of Islands, and the prohibition of spirits at Hokianga.

5th 11th mo. The week-day meeting was held in silence. Seven persons were present. It was a time of renewal of strength, under the feeling of the continued extension of the love of God to our souls.

8th 11th mo. (First-day.) The forenoon meeting was a season of poverty, in which I had a word of encouragement for the poor in spirit. G. W. Walker read the Yearly Meeting's Epistle near the conclusion. The evening meeting was held in silence: after it G. W. Walker read to the little company the testimony respecting Rebecca Byrd, whose memory is very precious; and afterward notice was taken of the accommodation afforded by the meeting-house,

for the instruction of a few children on First-days : a kind of occupation in which some of those who attend the meeting have been engaged among other societies, and which they want for their own offspring.

11th 11th mo. Occupied in preparing for our voyage. I had some conversation with the Colonial Secretary on the state of the Wellington mission and with Captain Russell, who attended Friends' meeting on the 1st inst. to whom we presented copies of the Scriptures, Wilberforce's Evidence, and Gurney's Letters in Spanish for his friend Captain Yirissary, with Chalkley's Life, in English : he reads English with much difficulty.

12th 11th mo. We went on board the Maria, after attending the week-day meeting, the wind proving contrary, we returned on shore, and took tea with our kind friends J. and M. Tawell : we remained over their evening reading, and had a satisfactory parting religious opportunity before returning on board.

13th 11th mo. The Maria hauled out of Sydney Cove in the morning, and we got out to sea a little after noon, narrowly escaping drifting upon the South Head. From this danger I understand we were delivered by the springing up of a breeze, when all human efforts appeared to be unavailing. Being affected with sea-sickness I had gone down into the sides of the ship, and was fast asleep, and did not awake till the danger was past, from which we thus escaped by the intervention of the almighty power of Him "who maketh the wind his messenger," and watcheth over us when asleep, as well as when awake, and "suffereth not the briny wave to prevail against us," though at seasons he permits the billows to assume a threatening aspect, in order that we may know, that it is indeed himself who protects us, and thus be stirred up to give him the glory due unto his holy name

14th 11th mo. Wind fair, we made about one hundred and eighty miles. Some whales and a number of albatrosses and small birds seen.

16th 11th mo, In the evening a long, and rather satisfactory conversation on religious topics took place in the cabin ; in which we had an opportunity of directing the attention of our fellow-passengers to the convictions of the Holy Spirit, designed to lead man to his Saviour and his God.

18th 11th mo. At breakfast-time we were off the point of Van Dieman's Land called St. Patrick's Head ; the wind rather unfavourable. Much snow on the ridge of Ben Lomond. Toward noon, the wind became fair, but there was a strong current against us from



the south. The aurora Australis was remarkably brilliant this evening, forming faint columns of light like the aurora borealis. In New South Wales there is an electric phenomenon somewhat allied to this in warm summers' evenings when no clouds are to be seen: it is a diffuse flickering light, differing from lightning in not being discharged from any perceptible clouds, and in its want of density: it generally appears to the eastward.

19th 11th mo. In the morning we were off Maria Island, the current being still strong against us. A few whales, and many birds were seen, and much kelp drifting from the south. In the evening we were off Fortescue Bay. Apprehending this might be our last evening on board, I gave expression to the increasing exercise of my mind on behalf of our fellow-passengers, after having read a portion of Scripture; which we have also managed to do, a few times before, when a little freed from the oppression of sea-sickness.

20th 11th mo. The morning was wet and foggy. We passed Cape Pillar in the night, and before breakfast, the fog having cleared off, we had a fine view of the basaltic columns of Cape Roaul.

The wind being from the south, we had a fine run up Storm Bay, and the Derwent, and came to anchor in Sullivan's Cove about half-past two o'clock. Captain Moriarty, the port-officer soon boarded the vessel, and he politely gave G. W. Walker and myself a passage on shore in his boat. We proceeded immediately to our old quarters, where we received a hearty welcome. The afternoon was occupied in landing our luggage, conveying it to our quarters, and in delivering letters, &c. in which proceedings we were frequently interrupted by the kind greetings of many of our old acquaintances.

21st 11th mo. We waited upon the Lieutenant-Governor, who welcomed us back to Van Dieman's Land with his wonted kindness.

22nd 11th mo. (First-day.) We met in the school-room, now occupied on First-days and on fourth-day afternoons as a place of public worship.

24th 11th mo. I breakfasted at Government-house, and had conversation with the Lieutenant-Governor on a variety of subjects connected with the moral and religious state of the colony. I lent for perusal a copy of our report to Governor Bourke, on the state of Norfolk Island.

6th 12th mo. (First-day.) Our meetings were seasons in which there was a measure of sincere exercise of soul before the Lord, as has been the case for the most part since our return to Hobart Town:

a sense of our own poverty and weakness has greatly prevailed ; not, however, without some sense of the Divine presence being with us, nor without some measure of the communion of the Holy Spirit, as regards our religious exercises ; yet not rising into the feeling of fulness and joy, like as was the case when we were assembled for the same object last year. This has led to some searching of heart, lest it should be occasioned by the existence of any thing wrong amongst us. If it be not so, but only the food convenient for us, I trust we are willing to bear it ; yea, to walk in this lowly way all our days, if it be the only way of safety for us, and that in which God may be glorified in the greatest degree ; but if it be the consequence of any thing contrary to the mind of Christ, may He in great mercy give us to see the cause, and strengthen us to put away the evil.

9th 12th mo. I wrote to Jno. Tawell, and sent some copies of the Yearly Meeting's Epistle of 1835, received by F. Cotton : we had not plenty for those professing with Friends in New South Wales, but are thus enabled to supply them. The week-day meeting was held in silence : twelve persons were present ; it was a season of favour to some who felt unworthy of the least of the Lord's mercies. I was renewedly sensible of the value of a Mediator, through whom we have not only forgiveness of sins, but help by his Spirit, and consolation with hope. In the evening I walked with Francis Cotton to Sandy Bay ; and we were edified in conversing on the goodness and mercy of God, in opening our minds to the impressions of the Holy Spirit, so as to give us comfortable and clear evidence respecting the things pertaining to the kingdom of Christ, and an evidence of a participation in the blessing pronounced upon his disciples in former ages, "Blessed are your eyes, for they see ; and your ears for they hear." How greatly is it to be lamented, that secular interests, and human systems in religion, so greatly dim the spiritual vision, and render dull the spiritual hearing even of most religious professors. This is a lamentable fact we cannot hide from ourselves ; though we are glad they see and hear in some degree ; and we cannot but desire that they may become redeemed from all those things that prevent their seeing clearly, and hearing distinctly. We purchased two horses for £21.

16th 12th mo. Attended the week-day meeting ; at which a considerable number of children, the pupils of H. H. Ridler, were present ; on whose behalf my mind was introduced in exercise, and I had some counsel to convey to them, beginning with the declaration, "The fear of the Lord is the beginning of wisdom." We took our horses across the Derwent in a steamer, and reached Lauderdale before dark, after a pleasant ride ; and here joined the rest of our company, at Robert Mather's.

17th 12th mo. We proceeded to Francis Smith's, at Campania, calling on the way at Wm. Rumney's and Wm. T. Parramore's. Wm. Rumney's wife is much enfeebled by an apoplectic attack, from which she is slowly recovering: she expressed much pleasure at our visit, and great thankfulness that she was not at once cut off, but allowed space to repent. Francis Cotton, G. W. Walker, and myself had some religious counsel to convey to her. It is a dangerous thing to defer the most important object of life to a time of uncertain sickness: well might the prophet say, "O that my people were wise, that they understood this, that they would consider their latter end!" We received a hearty welcome from Francis Smith and his family; they are in better health than when we last visited them; but, like too many, have become chafed in their minds by the wiles of men of party politics, who take much pains to represent the Government, and unsettle the people. Too many in this land resemble the characters spoken of by Jude, "who despise dominion, and speak evil of dignities, being murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage." These impose upon the unwary, and divert their attention from their proper business; while they also neglect their own, and are in the gall of bitterness, and in the bond of iniquity.

27th 12th mo. (First-day.) At 11 o'clock we had a meeting in the police-office at Waterloo Point; most of the congregation were soldiers and prisoners. The chief part of the vocal labour devolved on F. C., who was largely engaged in testimony to the mercy of God in Christ Jesus our Lord and Saviour, and in exhortation to the people to lay hold on the hope set before them in the Gospel, and to flee from the wrath to come. I was also engaged in the same line, and in vocal prayer, and near the conclusion revived the language, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light," with a few pertinent comments. In the evening at Kelvedon, the Epistle of the Yearly Meeting held in London, 1835, was read, also a Psalm. Most of the time I was as a deaf man who heard not; yet afterward I had to proclaim the invitation of the Lord by his prophet, "Incline thine ear unto me; hear, and thy soul shall live," &c. and to make some remarks thereon of an encouraging tendency.

30th 12th mo. We came over the tiers of hills, granite, red sandstone, and argillaceous rock, and crossed the Break-of-day Plains to Major Grey's, at Rockford, near Avoca; calling on Frederick Stiglitz, with whom we dined. Major Grey and his wife received us with Christian warmth, as did also their guests, Dr. Robson and his wife: it was pleasant to meet them again. Major Grey is become a staunch supporter of the principles of the Temperance Society, which Dr. Robson has also usefully advocated

lately in public in Launceston. A religious opportunity closed the labours of the day comfortably.

31st 12th mo. At the Scripture-reading Major Grey engaged with fervency in a long extemporaneous well-expressed prayer: this is an open avowal of his faith, and his determination to stand on the side of the disciples of Christ. It is truly pleasant to see the tokens of advancing religious character; yet I cannot but lament that the immediate teaching of the Holy Spirit is so little understood. The consequence of this is, that it is not waited for, and little, if any, of its baptizing influence is to be felt in the generality of the devotional exercises of many truly estimable characters, who know something of the evidence of their past sins being blotted out, through faith in the blood of Jesus, and cherish a desire to conform themselves to the will of God, so far as they understand it and have witnessed so much of the work of the new birth, as makes them very distinguishable from those whose minds are yet not under the influence of the Holy Spirit in any degree. They have a religious understanding according to the measure of their faith; but not having faith in the Spirit, as the light of Christ, they do not walk in it, so as to perceive things clearly, and much of their religious exercise is consequently the produce of their own natural powers, with little, or often with nothing of the Spirit of Life. On reviewing the past year, on this its closing day, I have still to lament many haltings; though I am favoured to look with comfort to Him, who healeth our backslidings, forgiveth our iniquities, restoreth our souls, and leadeth us in paths of righteousness for His great name's sake.

1st 1st mo. 1836. After an early breakfast we again pursued our journey, passing the Nile-bridge, when going at a smart pace, my horse fell with me so suddenly, from getting his foot upon a loose stone I suppose, that I was also precipitated upon the ground, and received a severe bruise on my right shoulder and leg, as well as on my face: my right eye was so much shaken as to be puffed out on blowing my nose; but its position was readily restored by pressure, the air repassing perceptibly from behind it, into the nostril, and three of my upper fore-teeth were paralyzed by the injury of a nerve in the vicinity of the eye. After resting a short time on the side of the road, to recover from the shock so as to be able to sit erect without fainting, I again mounted, and we called at the door of John Tweed Pike, where I took some bread-and-butter and wine. We were pressed to stay awhile with them; but I was anxious to get to Launceston before I should become stiff from my bruises; we therefore rode on at a fair pace, and I bore the exertion (the distance being twenty miles) without much suffering. On our arrival we received a hearty greeting from our old friends Isaac and Katharine Sherwin, who now make an open profession of religion, in connexion

with the Wesleyan Methodists. I was nursed in bed during the remainder of the day; but received visits from Abraham Davy and Thornton Bowden, the latter is engaged as tutor to the family of G. W. Walker's relation, G. Robson, at whose house at Newnham, between two and three miles from the town, my companion lodged, leaving me, at my own request, to the care of my kind host for the night. The occurrences of the day, the first in the new year, have had a solemn influence on my mind. I have been favoured to feel very quiet, in a state that it is, I trust, not presumptuous to call reposing, as on the bosom of my Lord, in a feeling of child-like weakness and dependence; and my prayer has been, that I may be enabled to walk before Him, during the remainder of my days, with steadfastness.

2nd 1st mo. Most of the day was spent in bed. I have no fever, nor any inflammatory symptoms: my mind is preserved very quiet, and I have but little pain.

3rd 1st mo. (First-day.) I was able to be at meeting, which was held twice, viz. at eleven and three o'clock, at Abraham Davy's, in a neat little room. In the afternoon I had a short testimony to bear, reviving the language, "Fear not little flock, it is your Father's good pleasure to give you the kingdom:" and calling upon those present to examine whether, according to the description given by Christ of his sheep, they were really become of his flock.

5th 1st mo. I breakfasted with R. C. Gunn, who gives a very satisfactory account of the conduct of A. Davy. R. C. Gunn is superintendent of convicts on this side of the island, and is at present acting as police magistrate. In the evening we had a public meeting in a large Wesleyan chapel recently erected, which was kindly offered for our use. The congregation amounted to about two hundred. F. Cotton and myself were engaged in testimony at considerable length. Thunder and threatenings of approaching rain unsettled the meeting toward the conclusion, so that it was broken up prematurely. There is a greatly increased attention to the claims of religion in Launceston within a few years: the consistent example of Philip Oakden, and the labours of other Wesleyans have, under the divine blessing, contributed to this improvement. As we propose leaving Launceston to-morrow, the week-day meeting was held this evening. The same parties were present as on First-day, with the addition of a person formerly a member of our Society in London and another individual. It was a time of favour, in which the language of invitation to return to their Father's house went forth freely to backsliders. In company with G. W. Walker and F. Cotton I visited a person in the chain-gang who was brought up among Friends, but who sacrificed all his advantages to the love of strong drink, and

through its influence became a prisoner. Having been connected with Friends, he was treated with more than ordinary lenity; but he abused his privilege, received the addition of a year to his original sentence, and is now wearing party-coloured garments, and double irons. O that young men would take warning, and neither touch, taste, nor handle this accursed thing! and that they would beware of despising the counsel of their friends, and the reproofs of the Holy Spirit, for, after having suffered themselves to be carried by almost imperceptible degrees into evil habits, it is indeed hard for them to learn to do well.

8th 1st mo. After dinner we rode to R. Hepburn's, on what are called St. Paul's Plains, making our day's journey forty miles, which I bore pretty well, F. Cotton having kindly lent me his horse, which is of very easy pace, and taken mine. I am greatly recovered for the time; but must expect to feel the effect of my fall for a few weeks. R. Hepburn's family have been in great alarm for a few days past, from two bush-rangers, who have robbed neighbouring houses, having been about theirs. Several shots have been exchanged between R. Hepburn's men and these marauders, one of whom is supposed to have been mortally wounded. In the evening the family and servants were assembled, and we again proclaimed the Gospel message among them, pointing out also, that to the humble mind, the way of salvation is opened, not by deductions of reasoning powers, but by the light of Christ shining into the mind, and giving a perception of the mercy of God in his beloved Son, and of the state of the soul before Him, and of other truths progressively, as there is a preparation of heart to receive them. How favoured are those who, becoming humble and teachable as little children, come unto Christ, and know Him to baptize them with the Holy Ghost, to open their eyes, and to unstop their ears, and to bring them into the state of his disciples of old, to whom He said, "Blessed are your eyes, for they see, and your ears, for they hear."

9th 1st mo. We rode forty miles to Kelvedon, having to cross a rough tier of hills, between the head of Paul's Plains and that of Great Swan Port. On our road we called on E. B., and on three other families. After tea with several individuals, I had to remind the company, that as a year had elapsed since we met before, so eternal things had become of more importance to us, because we were a year nearer to eternity, and to exhort them to the pursuit of these things, that, while diligent in business, they might be fervent in spirit, serving the Lord

10th 1st mo. (First-day.) The meeting was one of some exercise: F. C. and myself were engaged in testimony. The written Epistle of the Yearly Meeting of London, 1835, was read in the family in the afternoon: and in the evening, when, as well as at the meeting in the

morning, the servants were present, the account of Sir Isaac Newton, in Murray's Power of Religion, and a portion of Scripture were read.

18th 1st mo. We prepared for leaving Kelvedon, and had some solemn seasons of religious retirement at the times of family devotion. Captain Maclaine and his wife dined at F. Cotton's on their way home; viz. to Spring Bay.

19th 1st mo. We had a solemn parting religious opportunity with F. Cotton's family after breakfast: proceeded to the mouth of the Little Swan Port River, where J. R. is erecting extensive salt-works. Before retiring we had a religious interview with the people of his establishment.

20th 1st mo. Before breakfast we walked with our energetic host to the side of the estuary of Little Swan Port, to see the mounds of oyster-shells, left by the aborigines, who formerly resorted hither. They must have been the accumulation of ages: the shells are now dug out, and burnt for lime.

21st 1st mo. The tide was very high at Spring Bay, so as to render crossing many places into which it flows difficult: it flowed four times in the course of the forenoon. This might arise from conflicting winds on the Pacific Ocean, or from some volcanic eruption at sea. We were favoured to accomplish the journey through Paradise without accident.

### *Hobarton.*

31st 1st mo. (First-day.) The meeting this morning was a season of exercise, in which the language of warning went forth against lukewarmness and neglect of the Lord's mercies. The meeting in the Court-house this evening was well attended. G. W. Walker, J. B. M. and myself were engaged in testimony to the spirituality of the Gospel.

1st 2nd mo. G. W. Walker not being well this morning, and the weather very wet, F. Cotton accompanied me by coach to New Norfolk, where we became the guests of Robert and Jemima Officer, who seem to be growing in religious interest. R. Officer lately gave a piece of ground to the Wesleyans to build a meeting-house upon; which, as well as another at the Back-river in this neighbourhood, is in progress.

These industrious people are making way in Van Dieman's Land, and in spite of many cases of halting and relapse, do spread, under a measure of the Divine blessing, a moral and Christian reformation. We visited the hospital under the charge of Dr. Officer, including incurable prisoners and paupers, and fifty lunatics. There are now

upwards of three hundred patients in this useful institution, which is receiving some additions, and is in good order, as is also that at Hobart Town, which I visited a few days ago. W. Garrard, one of the colonial chaplains, a meek and pious man, spent the evening at Dr. Officer's, and F. Cotton went home with him to lodge.

4th 2nd mo. I was occupied most of the forenoon in adjusting a matter in dispute between a person who attends the meetings of Friends and another individual. I felt the responsibility of acting as umpire on the occasion, and my prayers for wisdom and right judgment were mercifully regarded, and the decision was satisfactory to both parties. In the afternoon the committee of the Temperance Society met, and agreed upon a Report to the Annual Meeting of the Society. In the evening G. W. Walker and myself paid a social visit to the Lieutenant Governor and his family: we were favoured with a solemn parting opportunity at their evening devotion.

7th 2nd mo. (First-day.) The meetings were seasons of much solemnity under the feeling of divine overshadowing: they were attended by about eighteen persons, independent of children.

9th 2nd mo. The monthly meeting of the Wesleyan sabbath-school teachers was held at S. J. Crouch's this evening, twenty-six persons, exclusive of those of the family, were present, a large proportion of whom came to tea. During the transaction of their business, I withdrew, having other engagements: nevertheless, I was kindly invited to remain, and having some exercise on my mind, I signified my intention to return, when their business was concluded. In the meantime I wrote two letters, one of which was of admonitory character to one of the young men in the colony, who was brought up among Friends, and who retains a strong attachment to their principles, but has not walked circumspectly of late; yet is sensible of his error, and sorry for his deviations, but for whom there is much to fear. On returning to the company of teachers, Joseph Orton inquired by a whisper, if I would pray with them; on which I signified that I apprehended it might be in the line of my duty to do so, but that I had something on my mind to say to them first: he therefore informed the company, and after a short pause, I addressed them at some length, and after another pause gave utterance to the prayer raised in my soul on their behalf: solemn silence again ensued for a short time, and then others, in immediate succession, prayed, and the company sung some hymns. Though there is much that is good among this people, I could not but regret, that they should sustain the loss which I am persuaded they do sustain, for want of times of silence, to feel the baptizing power of the Holy Spirit. Did the pious among the professors of Christianity generally but understand what Friends are often permitted to feel in their seasons of silence, they



would surely learn to avoid the excitement of continual expression in public worship, and be still before the Lord, at least, at seasons to renew their strength in Him. The attendance of the children at the Wesleyan sabbath-schools in and about Hobart Town is generally about two hundred.

10th 2nd mo. I got the remainder of our luggage on board the *Ellen*, and attended to other matters connected with our departure.

11th 2nd mo. Early this morning the anchor was up and the pilot with a friend of his on board. We had a fine run down the Derwent, and through Storm Bay, the varied scenery of which—mountains and hills covered with forest, with here and there little lively cultivated spots,—rocks, bays and islands, had all the charm imparted to them that clear sunshine could give. The *Ellen* was soon out of the hands of the pilot, and we made a slant from opposite the opening of D'Entrecasteaux Channel, so as to pass Cape Roaul very near, giving us a grand view of its majestic columns of basalt; but we had no sooner passed this point, than a long bank of fog met our view, stretching from the north, where clouds covered Cape Pillar and Tasman's Island indicating an adverse wind: we were soon under its influence and obliged to make S. E. course.

20th 2nd mo. The wind being favourable we made rapid progress, just keeping land in sight.

21st 2nd mo. (First-day.) We spent much of the day in reading and solitary retirement, occasionally walking the deck. Tracts were again circulated among the passengers, several of whom read them with interest as great as might be expected from persons not decidedly religious, of which class the majority of our company might be accounted. In the morning we were becalmed off Cronulla Beach, S. of Botany Bay Heads, and it was not till about sunset we entered Port Jackson, with a favouring breeze, which quickly took us to our anchorage off Sydney. My mind was brought renewedly into sympathy with my beloved friends in England, and I fervently desire they may watch against that spirit that would lead them from waiting upon God with their attention directed to the light, or in other words, to the Holy Spirit, the Spirit of Truth, which our early Friends, following the example of Christ and the apostles, directed the attention of the people to, who takes of the things of Christ, and showeth them to his followers. May they also beware of the delusion couched under denunciations against a "religion of feelings," as though conviction, repentance, faith in Christ, peace in Him, dependence on God, and every other impression made upon the mind by the Holy Spirit, were not feelings. A religion without feelings, would be like a body without a soul.

*Sydney.*

24th 2nd mo. I spent a few hours in the botanic garden, along with Alexander M'Leay, Chief Justice F. Forbes, Sir John Jamison, W. Macarthur, and some other gentlemen forming a committee, who requested me to join them in examining the fruit of the vines; of which they have a collection, amounting to about three hundred varieties. They were brought to the colony by James Bashy, from Luxemburgh, Montpelier, &c. A large proportion of them are wine-grapes, but most of the varieties cultivated for the table in England are among them, under their French names. New South Wales is in many parts a favourable country for the production of wines, and for the drying of fruits. In company with J. and M. Tawell we took tea with J. and M. M. Birnie, with whose household we read a portion of Scripture, and had some religious service.

25th 2nd mo. Ten persons attended the week-day meeting, in which G. W. Walker and myself had some vocal service: it was not, however, a very bright time, but we were thankful to be permitted again to assemble with this little company to wait upon the Lord. William P. Crook, and Lancelot E. Threlkeld took tea with us at J. Tawell's, where much conversation passed relative to the mission to the aborigines at Lake M'Quarie, at which place L. E. Threlkeld is labouring in that department of the work which chiefly regards the acquirement of the native tongue, and the translation of Scripture into it. This, though distinct service from wandering about with the blacks, and endeavouring in association with them to introduce among them a knowledge of the Gospel, is very useful labour, and may be a great help to those of different gifts, who may hereafter follow in other paths. We had the satisfaction of perusing the last annual Report on this mission, which seems to be a plain statement of facts, and is worthy of the honest persevering character of the writer.

26th 2nd mo. The morning was very wet. Having called on the colonial Secretary to confer with him respecting visits to the penal settlement at Moreton Bay and the depôt of educated prisoners at Port Macquarie, we were overtaken by heavy rain on our way home, from which we defended ourselves as well as we could with umbrellas. On arriving at our quarters I changed every article of dress that was at all wet, yet not having been quite well before, from the effects of my voyage, and other causes, and having now, perhaps, taken a little cold, I was seized with a smart attack of fever in the afternoon.

28th 2nd mo. Most of the forenoon was spent in bed, or on the sofa, but in the evening I was so much better as to be able to attend

the little meeting, and according to what I apprehended required of me, to labour in word and doctrine to turn the attention of the congregation to the importance of coming daily to the light, that their deeds might be made manifest, that they were wrought in God; lest by any means, after having known reconciliation with the Father through repentance and faith in his beloved Son, they should have forsaken their first love and have suffered other things so to have occupied their minds, and entangled their affections as to have taken precedence of the love of God. They were also reminded, that though the deeds of a good man will bear the light of open day, in the sight of our fellow-men, yet, as things may look well to the eye of man, while the heart is, nevertheless, far from right before God, it is necessary to bring our deeds to that light, which manifests whatsoever is reprobable, spoken of by the apostle Paul in his Epistle to the Ephesians, (chap. v. 13, 14,) which is the same as that treated of by the evangelist John, when in speaking of Christ, he says, "in him was life, and the life was the Light of men," and declares that this was the true Light, which lighteth every man that cometh into the world, and Christ himself declares that it is the practice of him that doeth truth, "to bring his deeds to the Light, in order that it may be made manifest, that they are wrought in God;" if therefore, in bringing our deeds to this test, we should find that anything has gained an undue place in our affections, or that through unwatchfulness, and the evil propensity of our nature, the enemy of our souls has betrayed us into sin, it is necessary that we humble ourselves, repent, and do our first works,—attend to the convictions of the Holy Spirit, and seek the pardon of our transgressions, through faith in Christ, who is not only our Mediator and Advocate with the Father, but "the propitiation for our sins," and that we abide in humble dependence upon God, waiting upon Him in watchfulness and prayer, for the renewal of our strength, in order that we may run in the way of holiness and not be weary, and walk therein and not faint. I had to remind the little congregation of these things, and to assure them, that to those who were so exercised, how much soever they might have been cast down, God would restore unto them the joys of his salvation, and uphold them by his free Spirit, and enable them to walk in his love, and in the comfort of the Holy Ghost, glorifying him in their bodies and in their spirits, which are God's;—that such should feel his presence to be with them in their daily course, and when assembled, to wait upon and worship Him in company, to their own peace, and to his praise. I also expressed a few words in prayer for such a state, extending to abstinence from all appearance of evil.

29th 2nd mo. On the 27th inst. I received a very comforting letter from my dear sister, Sarah Backhouse, dated the 12th of 10th mo. 1835, and on the same day one of a very different character from

a young man in this colony, who has given way to temptation, and brought himself into difficulty, and now, like many others similarly situated, mistakes those who would willingly befriend him for his enemies, because they cannot mix their own characters with his, by giving him recommendations that would conceal his instability. Being, through great mercy, recovered from my indisposition, I was able to write to Major Anderson, and to a prisoner on Norfolk Island, who is one of those that, in that place of exile of the worst of the prisoners, has reflected upon the error of his ways, and there is some ground to hope, has turned to the Lord, along with a few others. I did not think it prudent to venture with my friends to the annual meeting of the Australian School Society this evening; at which G. W. Walker yielded to the solicitations of those present to take the chair. A school for girls on this system has been organized in Friends' meeting-house; which is thus usefully occupied on the days on which no meetings are held.

1st 3rd mo. Samuel Marsden, and Henry T. Stiles called upon us. The latter has lately been to Norfolk Island, to attend one of the men who was executed for murder: he gives an encouraging account of improvement among the prisoners, and the good order of the settlement. He says the prisoners who appeared to be awakened when we were there, still persevere in a reformed course; the school is more numerous attended, and the thirst for religious instruction is much increased.

2nd 3rd mo. We waited upon the Governor, who received us very courteously, and without any formality. He signified his approbation of our visiting the penal settlement at Moreton Bay, and the depôt of educated prisoners at Port Macquarie. We had also an interview with the colonial Secretary, in which some conversation passed on the impolicy of mitigating the sentences to transportation of single women, who conduct themselves well in prison in England; as this description of women are likely to become settled, and useful in these colonies, even more than many who come out as free emigrants from among the lower classes, (the latter being frequently as vicious, and not under the same wholesome restraint on landing,) and prisoners of this description are said generally to relapse into crime in England, and to come out at length when completely hardened. The more orderly females, who are very few in number, who come out as prisoners, are little heard of in the colony, after being assigned as servants, except it be when applications are made to allow of their marriage: but the disorderly are a constant source of annoyance and disappointment to the settlers; and if they once be returned into that nursery of idleness, the penitentiary, or factory, as it is called now, most inappropriately, at Parramatta, into which it is said about nineteen out of twenty in New South Wales, are at one time or other returned, they only, on an average, are estimated to remain for six

weeks at a time in service, before being returned again to this place, on account of inefficiency, idleness, drunkenness, insolence, or some other charge.

4th 3rd mo. I had a conversation with a prisoner, who came into bondage through crime committed under the influence of strong drink. He was sentenced for fourteen years; six of which he must spend in virtual slavery, before even good conduct can procure him the benefit of his own earnings, under the indulgence of a ticket-of-leave. His master, the attorney-general, gives the man a very good character. I distributed some of the Reports of the British and Foreign School Society, sent to my charge, one of which was to the Governor.

5th 3rd mo. We had the satisfaction of witnessing triumph of principle over interest, in the destruction of five puncheons of rum, containing four hundred and ninety-two gallons, and two hogsheads of Geneva, containing one hundred and sixteen gallons. They were the property of our friend John Tawell, who had received them as part of an investment from his agent in England, who had not been apprised of the change in John Tawell's views respecting the use and sale of spirits, which now he cannot conscientiously be concerned in. He therefore represented the case to the Governor, who allowed them to be taken out of bond, free of duty, (under the same circumstances as if for export,) and under the charge of an officer of the customs, placed on board a staged boat, which took them out into the Cove, where the heads of the casks were removed, and the contents poured into the sea. John Saunders, (the apostle of the temperance cause in New South Wales,) G. W. Walker, a friend of the officer in charge, and myself accompanied J. Tawell to witness this "new thing under the sun," in this colony; and we were much pleased with the hearty manner in which the custom-house officer superintended this sacrifice of property to principle. Some persons, from neighbouring vessels, looked on with approval; others with surprise; and others, not yet awake to the evils of spirit-drinking, expressed regret. One man, from a little vessel, cried out, "That's real murder." One of the puncheons, being too near the edge of the boat, went overboard, and brought its top above the surface of the water, with much rum in it. It floated close by the same little vessel, and a man dipped a horn into it, to try to get a drink of the devoted fluid. It was now rum and water; but happily for the man, it was rum and salt-water; even his vitiated palate rejected it, and he poured it back to the rest, which was soon mingled with the briny flood. May we not hope that such an example will prove, if not a lecture, a practical lesson on temperance, that will be blessed of the Most High.

6th 3rd mo. (First-day.) The meetings were attended by

seventeen persons. They were seasons of deep exercise, in which a humiliating sense of human infirmity was prevalent. Such seasons are painful and crucifying to the flesh; but as they are patiently borne, they tend much to advance the work of regeneration, by giving to man a just sense of his own helplessness, and of his state of dependence upon God. They make man feel the truth of the words of the Saviour; "without me ye can do nothing;" and they often lead to deep searching of heart, lest the cause of such dispensations should be in ourselves.

7th 3rd mo. At the request of the Governor we were informed by the Colonial Secretary, that the *Isabella* was about to proceed to Moreton Bay, and that we were at liberty to go in her to visit the penal settlement there.

9th 3rd mo. We attended a lecture, by John Saunders, on the manufacture and sale of spirits. The lecturer faithfully denounced the production and sale of these pernicious fluids; and by cogent argument proved, that when informed upon the subject, no one could continue to circulate this pestilential beverage, for the sake of gain, and be guiltless.

### *Visit to Moreton Bay.*

On board the government schooner, *Isabella*, bound for the penal settlement at Moreton Bay, New South Wales, 22nd of 3rd mo. 1836. After taking an early breakfast with our kind friends, John and Mary Pawell, we called, on our way to the *Isabella*, at the house of Alexander M'Lea, the Colonial Secretary, to receive a letter of introduction to Captain Foster Fyans, the commandant, at Moreton Bay. The company on board the *Isabella*, which is of about one hundred and twenty-six tons burden, consisted of forty-four prisoners, a guard of fifteen soldiers, (inclusive of a sergeant in charge, and two corporals) one wife of a soldier, the crew of the vessel, sixteen in number, including James Boyle, master, and Joseph Moffat, mate, with G. W. Walker and myself; in all seventy-eight souls. The prisoners are chiefly men of short sentences, for crimes committed in New South Wales, while under sentence of transportation to the colony. A few of them have before been at Moreton Bay under similar circumstances. Before my companion (who had remained on shore till letters were delivered) came on board, I went among the prisoners, who were secure in a fore-hold, by chains from ankle to ankle; above which was passed a long chain, bolted at each end to the deck, so as only to allow them to move a few feet. After some counsel respecting their conduct on board, I read to them the hundred and seventh Psalm, and made a few comments upon it.

23rd 3rd mo. I read a chapter to the prisoners. These men were very clean when they came on board, and their prison was fresh white-washed, so as to make it as comfortable as such a place could be, to men fastened on a chain, and lodged, without blanket and other bedding, on the bare boards. Most of the prisoners looked pale, from sea-sickness, not being allowed to come on deck; for since the attempt at mutiny, on board the Governor Philip, about a year ago, which occurred when a chain of the kind described, was opened for the purpose of taking off a few prisoners, to let them have air on deck, the captains of these vessels, for their own safety, have kept the prisoners constantly below. After reading, I gave expression to the desire excited in my mind that these misguided men might consider their own ways, and the love of God, who sent his Son into the world to save sinners. During the time I was with them I sat upon the steps, that descended to their prison, and observed some of the seamen and soldiers of the guard leaning down the hatchway, and listening attentively to what was communicated.

25th 3rd mo. My companion was able to accompany me in visiting the prisoners, to whom a portion of Scripture was read, and some remarks made on the design of our Heavenly Father in creating man liable to affliction, and in sometimes permitting his creatures to bring themselves under suffering: this design was shown to be, that they might consider their ways, and turn to the Lord. The rolling of the vessel, and the warmth of the weather have made the prisoners look very sickly: many of them hardly attempt to sit up. In the evening we were off Shoal Bay. The weather clear, with lightning in the horizon in the east and south.

26th 3rd mo. A brisk and fair breeze in the night brought us to Cape Byron by morning, and we made good progress along the side of the land during part of the day: toward night we had a light sea-breeze, and stood off the land. There were many of the fires of the native blacks on this part of the coast, as well as on some others that we have passed. A long sandy beach extends from Cape Byron to Point Danger, behind which are low woody hills, some of which are pointed: further back are mountains, some of which are of remarkable appearance, particularly Mount Warning, which in some directions presents a broadly conical base, surmounted by an abrupt peak, very perpendicular to the north. I take this mountain not to be less than five thousand feet high. We read to the prisoners, and again addressed them on subjects of eternal importance: they were very attentive. Many of them have recovered from their sickness, and are improved in their appearance. My patients are recovering.

27th 3rd mo. (First-day.) The captain enquired if we should wish the seamen and soldiers to be assembled on the quarter-deck: to which we replied, it would be pleasant to us to meet them, and

read to them a few chapters in the Bible. They assembled accordingly, and G. W. Walker read the epistle to the Ephesians, subsequently to my making a few remarks respecting the primitive church to which it was addressed, and exhorting the company, as professing to be Christians, to compare their own state and practice with those treated of by the apostle. Though my own state of mind was one of depression and poverty, and deep sense of my own weakness, and liability to err, I ventured, after the reading, to express a little exercise that was upon my spirit for the audience, and further matter opened before me as I proceeded both in doctrine and counsel. G. W. Walker also, had some service of an instructive kind, and before we parted vocal prayer ascended on their behalf. I was comforted in a little sense of the Divine presence being with us, as also in a subsequent interview of a like kind with the prisoners.

28th 3rd mo. Before noon we were within sight of the pilot's station at Amity Point, Moreton Bay, and passed between two rocks above water, with a light breeze. The pilot reached the vessel about an hour and a half after the flag was hoisted to signify that he had put off. The crew of his boat are prisoners. While in the part of the bay open to the sea, I saw a large turtle swimming not far from us: three species of turtle are met with here, one of which is black and unwholesome. The pilot conducted our little vessel through the intricate channels, among sand-banks; the depth of water in some places not exceeding two fathoms and three quarters. A black man and boy were on the beach, near the pilot's house; the former met the boat's crew, who went on shore for another boat to take the despatches in to the settlement, and assisted them. The pilot's dwelling is a neat-looking building, with red walls that look like brick; but he told us it was of wood, and greatly infested with scorpions, centipedes, and such-like vermin. The land about the entrance of Moreton Bay is low and sandy, and generally covered with scrub. When the *Isabella* got into smooth water, we took the opportunity of reading to the prisoners and of conversing with them respecting their voyage, during which they had not even been furnished with salt water to wash themselves. The tide serving, the vessel proceeded on her way toward the west side of the bay, which within Moreton Island is about sixty miles long and twenty-five broad, and is full of sand-banks and numerous small islands, particularly to the southward, over most of which the water flows at spring-tides. At ten o'clock at night a part of our luggage was put into the pilot's boat, along with the despatches, and a number of small packages, and with a soldier as guard of the despatches, we proceeded toward our point of destination on the Brisbane River, distant to the mouth about twenty miles. The night was fine and moonlight, but the temperature so low as to render the protection of some of our warmer sea-clothing very agreeable. About midnight we came upon some shoals, on which the boat was often



aground, but after shoving her backward and forward, she was at length got into deeper water. The recollection that we were now on the utmost verge of that part of the British dominions inhabited by its white subjects, and these the very outcasts of civilized society, and surrounded by uncivilized tribes of blacks, often passed my mind with a feeling I could hardly describe; yet believing we were here in the allotment of religious duty, I could not desire to be in any other place, and though deeply sensible of my own unworthiness of the least of the mercies of the Most High, I had a sense of his power sustaining me, such as is to be accounted among the greatest of blessings.

29th 3rd mo. About two o'clock in the morning, the moon having set, and the tide being against us, we landed on one of the islands on a little elevation scarcely above the reach of high-tide, and lighted a fire, by the side of which our company refreshed themselves with their homely fare of maize, meal-bread, and water, to which some of them added a smoke of tobacco. The mangroves here were thick, with small oysters attached to the base of the stems of some of those within the influx of the tide: the arboreous species was a tree of moderate size. The prisoner-crew were very attentive, carrying us from and to the boat, and in other ways showing their good-will. After some of them had taken a nap on the ground, and we had amused ourselves by listening to the voices of grasshoppers and red-bills, and other birds that cry in the night, (one of which almost said "Cuckoo," but in a tone that denoted alliance to the one that cries "More pork!") we re-embarked about three o'clock, and entered the river, proceeding up it twelve miles to the penal settlement, called Brisbane Town. Brisbane River is of considerable width, and is navigable for small sloops; it winds a little, and has a low shore, margined with mangroves and other trees and shrubs. Soon after six o'clock we landed at the wooden jetty, near to the quarters of the commandant, Captain Foster Fyans, of the fourth regiment, who received us with much kindness, and afforded us all the attention and accommodation that our circumstances required.

30th 3rd mo. Captain Fyans introduced us to Peter Spicer, the superintendant of convicts, and requested him to make such arrangements as we should wish respecting visiting the prisoners, also to John S. Parker, the agricultural superintendent, who has charge of Eagle Farm, about seven miles down the river. P. Spicer, and ensign George Kennedy accompanied us in visiting the prisoners' barracks lumber-yard, penitentiary for female convicts, also under colonial sentence, and military school. Brisbane Town is prettily situated on the rising north bank of the river, which is navigable fifty miles further up for small sloops, and has some fine cleared and cultivated land on the south bank, opposite the town; and adjacent

to the government-house, and on the same side as the town, is the commandant's garden, and twenty-two acres of government-garden, for the growth of sweet potatoes, pumpkins, cabbages, and other vegetables for the prisoners. Bananas of two varieties grow here in abundance: the best flavoured goes under the name of plantain; it is full of seeds, and is not the plantain of many other countries; grapes, guavas, pine-apples, citrons, lemons, shaddocks, &c., thrive luxuriantly in the open ground, the climate being nearly tropical. Sugar-cane is grown for fencing, and there are a few thriving young coffee-plants, but not old enough to bear for two or three years, if they survive transplanting. The bamboo and Spanish reed have been introduced, the former attains to about seventy feet in length, the upper twenty feet bending down with a most graceful curve. Coffee and sugar will probably at some period be cultivated here as crops. The surrounding country is undulating, and covered with trees. To the west is a range of high woody hills, distant in a direct line five miles. We had a religious interview with the women in the Penitentiary, who are about thirty in number: as in most other cases, crime has been nursed by strong drink; which has occasioned their reconviction, and some of them seem far from being properly sensible of their miserable condition. We had, however, the message of mercy to convey to them, directing them to the convictions of the Holy Spirit, in their own consciences, and inviting them to repent, and believe in Jesus, at the same time denouncing sin.

31st 3rd mo. The day being very wet, we spent the chief part of it in writing. Continued rain at this season is apt to occasion the ungathered maize to sprout. We dined with Stephen and Rachel Owen, and at their table met several of the other officers of the establishment. Stephen Owen is a son of the late John Owen, who was a secretary to the British and Foreign Bible Society. Within a few years he has become a religious character, and is remarkable for his firmness in conforming to what he believes to be his religious duty, and for his tenderness of conscience: he suffers no visitors to interfere with his family devotions. After tea the servants were called in as usual, and on this occasion I was requested to read a portion of Scripture; which I did.

1st 4th mo. Being the day called "Good Friday" no work was exacted from the prisoners; but they, with the military and civil officers, whether Protestant or Roman Catholic, assembled as on First-days in the chapel, where the prayers and lessons of the Episcopal church (with a few omissions in deference to the Roman Catholics) were read in a becoming manner by Peter Spicer, the superintendent of convicts. After the service was gone through, I had a good deal to communicate, directing the audience to the convictions of the Holy Spirit, by which alone man can be brought savingly to exercise faith in Christ, and to know Him as our Mediator and Advo-

cate with the Father, and the propitiation for our sins, and through Him receive strength to walk in holiness. Prayer was also put up, in the name of Jesus for an enlightened understanding of these truths. From the time of Captain Fyans detaining the congregation, I kept my place, standing by the table, (except when engaged in vocal prayer,) in order to keep the congregation, who were ignorant of the practices of Friends, quiet, in the intervals of silence. At three o'clock we again met the male prisoners. G. W. Walker read the seventeenth of Acts, after which I addressed them on the importance of constantly bearing in mind, that we must all stand before the judgment-seat of Christ, and of considering our latter end. In the course of the day, we had much conversation with our thoughtful friend Stephen Owen: he is a very interesting pious man.—The rain ceased, and before night the sky was clear.

2nd 4th mo. was chiefly spent in walking for exercise. The surgeon was with us a part of the time, and two prisoners attended us, also a native black youth. We visited a forest on a low alluvial soil, the Three-mile Scrub, through which there is a small stream. Some of the trees far exceed one hundred feet, and a few may be one hundred and fifty feet. Among the lofty ones, may be enumerated some eucalypti, called iron-bark, forest-mahogany, &c., and three species of fig, with leaves resembling those of laurel or magnolia. I measured one, which, as high as I could reach up, was forty feet in circumference; its roots formed wall-like abutments, which ran out from the butt of the tree over an area of thirty feet across. These fig-trees are very remarkable in their growth; they often spring from seeds deposited by birds in cavities of other trees, at perhaps fifty feet or more from the ground: from these elevated situations, where they grow among the rotten wood of decayed limbs, they send roots down to the ground, which in their course adhere to the tree: these again emit transverse, or diagonal roots, that fix themselves to others in their course to the ground, and those that reach the ground rapidly thicken, still spreading themselves upon the face of the foster-tree, which at length is completely encased and destroyed, and these gigantic parasites rear their towering heads above all the other trees of the forest, sending out vast limbs, and spreading their own roots in the earth, from which they sometimes grow without the aid of others to support them. The trunks and limbs of these and other trees, support several species of fern, and of parasitical plants of the orctris tribe, with fleshy leaves, and singular stems and flowers, and numerous climbing plants, with stems varying in thickness from that of pack-thread to that of a man's body, ascend into their tops, and send down their branches in graceful festoons. Among the slenderer climbers were two species of passion-flower, and one of jasmine, the most gigantic (which might properly be called a climbing tree) belonged to a race of plants called apocineæ. There were also

three species of vites or cissus, one of them with simple, and the other two with trifoliate leaves, bearing grapes, about equal to English sloes, but sweeter. The fruit of the figs is rather dry, but it is eaten by the native blacks, and by numerous birds. Some of the pods of the Moreton Bay chesnut, which is a fine tree, with leaves like those of the European walnuts, are ten inches long and eight round; they contain several seeds, in size and colour resembling horse-chesnuds, in flavour between a Spanish-chesnut and a fresh ripened bean, with a slight degree of bitterness. The blacks roast them, and soak them in water, and eat them. One of the ferns that grows in the trees is as large as a full-grown Scotch cabbage, and is remarkably beautiful. There are also several beautiful ferns on the ground. Among the striking plants was a plant called tararoot, which the natives beat and roast, repeating the operation till they get rid of its acrimonious principles, when they eat it, and the taste is said to be pleasant. In the margins of these woods, are very beautiful climbers, and among the grass there is a remarkable climbing nettle. In the forest is a nettle attaining to the size of a large timber-tree, but the wood is very soft: it is *urtica gigas*. The trees and plants I have noticed, with many others, grow in moist alluvial soils; but in the hills, many of which are dry with quartzzy gravel, the trees belong chiefly to *eucalyptus trislaeniæ*, *cassuarina*, and *acacia*; and in the better soils, the Moreton Bay pine is interspersed. This tree is said to form extensive forests further into the interior. One of the men who was with us shot a pigeon of a lead colour, with a reddish-brown crest, about the size of the English wood-pigeon; it is called the rockatoo-pigeon. Some of the pigeons here vie with parrots in the gaiety of their plumage, and there are numerous species of large and gay butterflies. Snakes are frequent: the largest species, called the carpet-snake, is harmless; its skin is sometimes prepared for making into slippers, &c. There are also several species of lizards, some of them very large, and prettily marked: they are eaten by the natives. One kind, of a moderate size, has a large fringed, or rather toothed, tippet, opening at the back, which it spreads when irritated: its colour is blackish brown, with lighter markings.

3rd 4th mo. (First-day.) This being the First-day in the month, was muster-day, when, after the reading of the prayers and lessons of the Episcopal Church to the prisoners, &c., the regulations for their conduct, &c. are read to them, and subsequently such prisoners as think their continuance of good conduct entitles them to any indulgence, or relaxation of the severity of their sentence, prefer their petitions to the commandant. These matters occupying a considerable portion of time, we concluded in the forenoon to visit the women in the penitentiary, to whom a chapter was read, and some counsel addressed. We were accompanied by Stephen Owen, who was also with us when we met the male prisoners at

three o'clock in the afternoon, with whom we had an open time in conveying Christian counsel, and inviting them to return to the Lord, as to a merciful parent, who had chastised them in order to turn them from the error of their ways, and to bring them to be reconciled to Him, through the death of his Son, that they might become inheritors of everlasting life.

Penal Settlement of Moreton Bay, N. S. Wales. 4th of 4th mo. 1836. We visited the establishment at Eagle Farm, six miles from Brisbane town, toward the mouth of the river: it is under the superintendence of John S. Parker, who with his wife reside there in a small cottage, close by the huts formerly occupied by the male prisoners, by whose labour seven hundred acres of land was formerly cultivated, chiefly in maize. At present there are no male prisoners here, but a small number of females are placed in some of the huts, and employed in field-labour: they are kept in close confinement during the night, and strictly watched during the day; yet it is found very difficult to preserve order among them. The number of women at Eagle Farm is now forty. Though these women are twice convicted, and among them are no doubt some of the most depraved of their sex, yet they received from us a religious visit with gladness; and the sense of the Divine presence was with us, strengthening us to proclaim the message of mercy through Him, who came "to seek and to save that which was lost," and in declaring the day of the vengeance of God on those who continue in sin.

7th 4th mo. Was chiefly spent in packing, and other desultory occupations. We dined at a late hour with Stephen Owen, and at his table again met Peter Spicer and Frederick W. Waldron. Much conversation passed on subjects of the highest importance, among which was that of temperance; and in the course of the evening S. Owen invited the company to witness the destruction of the stock of spirituous liquors, amounting to sixteen bottles, the contents of which were poured into the yard, and he afterwards signed the declaration of the Temperance Society. On enquiring of Frederick W. Waldron respecting an article of diet used by the blacks, which they call cobra, or cowbra, and which they appear to be fond of, he told us he had been driven to eat it himself, when lost in the bush, near Port Macquarie, and that he found it very palatable; it is a species of teredo, or augur-worm, which is partially enclosed in a shelly case, and abounds in bogs within the reach of salt-water, which it perforates till they almost resemble honeycomb. After the family reading, I had an open time in vocal prayer.

9th 4th mo. We again visited Eagle Farm, where we had another satisfactory interview with the female prisoners; with whom a selection of tracts was left, or rather a selection was left with J. S.

Parker for their use; for which they expressed thankfulness, being very destitute of books, even to the want of Bibles, which the prisoners generally have not access to, even on First-days.

10th 4th mo. (First-day.) We had religious interviews with the patients in the hospital, the officers, military and male prisoners, the female prisoners, and again with the male prisoners, to whom, when assembled for worship, we extended much counsel. We also had a season of religious retirement and labour with some of the officers at the quarters of S. O. in the evening, and in the course of the day distributed cotton handkerchiefs to sixteen native black men and boys, who seemed much pleased with them, and not less so, with some bananas, given them by Captain Fyans. The blacks here show less value for articles of European manufacture, than those of some other parts of the colony; and, though less contaminated by intercourse with white people, are evidently less civilized: they, however, find sweet potatoes, maize, and other food, such as they obtain from the military and officers, so much superior to the roots they feed upon in great measure in their native haunts, that some of the males daily visit the settlement to obtain them.

11th 4th mo. We took a final leave of the officers of the penal settlement, from whom we have received much kind attention, and embarked on board the Commandant's gig, a fine boat of eight oars, but on this occasion rowed by seven, in order to allow accommodation for more passengers. We arrived at Amity Point, where the *Isabella* was lying, before sunset, and went on shore. Even in this remote spot, we observed some symptoms of the baneful influence of strong drink. The tribe on Amity or Stradbrook Island, is composed, like those resorting to Brisbane town, of fine-personed people, in comparison with those about Sydney. Only two or three of those on Amity Island will drink spirits, or smoke tobacco. Their intercourse with the white people at this station, has not increased their virtue, but it has evidently advanced them a few steps towards civilization beyond those of Brisbane town, and some of them can speak a little English. Pride produces its painful effects among these people, as well as among those who profess civilization and Christianity, and among whom it is less tolerable. The males of this tribe of aborigines ornament themselves by cutting their flesh, and keeping it from healing till it forms elevated marks, more than any we have seen before: they cut nineteen ridges, that look like ribs, right across their breasts, from the line of their arm-pits downwards: one man about six feet high, named Doggery, had them as wide as my thumb, and half as much elevated: their backs and thighs are thickly marked, with lighter zigzag lines of great regularity: the right shoulder is marked with lines like epaulettes, and the left with irregular scars received in combat with stone-knives; with which, on such

occasions, they wound one another on the left shoulder, left thigh, or left leg.

12th 4th mo. The wind not favouring our departure, we went on shore, and had a religious interview with the white people, who were assembled in the boat-shed, which afforded good accommodation, and was cool:—a great advantage in this nearly tropical climate. We afterwards presented about fifty blacks with printed cotton handkerchiefs, and also gave some of these useful articles to the boats' crews, as a token of our good-will and acknowledgment of their attentive services. It was agreed to visit Moreton Island as soon as the tide served, which was about noon.

13th 4th mo. The *Isabella* was under weigh, as soon as the tide, and a light breeze admitted, but a fog rendered it unsafe to attempt to proceed through the intricate channel: the anchor was therefore dropped till the turn of the tide allowed of returning to Amity Point. G. W. Walker went on shore to walk, and was joined by Sandy, a young black who has become half-domesticated among the soldiers. The rain soon compelled us to return. We saw but little that had not before come under our notice on Moreton Island. On Amity Island, there is a native club-shaped calabash (*lagenaria vulgaris*, var. *elarata*.) The tribe of blacks on Amity or Stradbroke Island, is on good terms with the whites stationed here: but in time past, both at this station and at Brisbane Town, a few white people were destroyed by them: some of the blacks were also shot by the usurpers of their country, who plead that fire-arms are necessary to keep the natives in subjection, and use them to keep them from stealing their maize. While the rain continued, a number of the blacks amused themselves by some of their dancing feats. One of them beat two of their boomerings together for music: these, it may be remembered, are flat, elbowed pieces of hard wood, and produced a deafening clack: the men danced to the time, or rather stamped to it, often also changing the position of their hands, and using great muscular exertion, till every part of their bodies and limbs quivered, and at the same time they chaunted with a loud voice, in which they were assisted by the women, who also added to the noise by their hands. At one time all the women were ordered out, not being allowed to witness a dance, in which I could see nothing to require their absence. Twice the men laid down on their backs forming a circle with their feet toward the centre; in this position they drew up their legs, and then threw them out violently: once, when the rain abated, they went out, collected bushes, and held them over their heads and shoulders, or under their arms while they danced. They seemed to enjoy this kind of boisterous child's play, for such it greatly resembled; and perhaps, if custom did not blind to the folly of many of the amusements practised in the circles of

society considered as civilized, some of them would be seen to be quite as absurd, and even more unmeaning. This, I confess, is my view; and I consider that, in abandoning the description of amusements to which I have alluded, the Society of Friends have made a great advance in true civilization beyond the rest of the world, and has by so doing avoided much that is inimical to Christian sobriety, and turned their relaxations into a channel much more rational, and conducive to domestic happiness. We took tea with Lieutenant Otter and George Kennedy, at the quarters of the former, and afterwards proceeded with them to visit a village of the natives, about a mile and a half along the coast: it consisted of a number of huts, formed of sticks, bent into arched frame-work, and covered with tea-tree bark, so as to form weather-tight shelters, just high enough to allow the inmates to sit upright in them, and equal in comfort to the tilts inhabited by the gipsies in England. Their form was somewhat like the longitudinal half of an egg, but approaching that of a bee-hive, an opening of arched form being left at the larger end; at the outside opposite to which was a little fire, at which many of the women were roasting fern-root, this was afterward held by one hand on a log of wood, while its whole length was beaten or pounded by a stone held in the other hand, so as to break the woody fibre. In this state it is eaten, without removing first the charred surface, and its taste is something like a waxy potatoe, but more gelatinous. In most instances there was a man and a woman in each hut, and in some of them a few children; but the number of the children is small in comparison with the families of Europeans. Many of the huts had shelters of leafy boughs placed so as to keep off the wind. We were informed that these people had several of such villages on the island, and that they resorted to one or to another, according to the weather and season of the year, and the contiguity of food. At present they are near the entrance of the bay, between Moreton and Stradbrook Islands, depending chiefly on the shoals of mullet for supply: a few weeks ago they went further into the interior, collecting honey. At some seasons they resort to places producing wild fruits, and in wet weather to elevated situations, contiguous to those parts of the coast abounding in oysters, which are easy to obtain: in these last situations their huts are said to be large enough for a man to stand up in. On Stradbrook and Moreton Islands, there are hills of considerable elevation: most of them are covered with trees, and have woody gullies between them.

14th 4th mo. The bar being impassable, on account of the surf raised by stormy weather at sea, we could not proceed on our voyage. Within the shelter of the islands the water is smooth, and the weather fine. Our party went again to Moreton Island, and obtained another plentiful supply of fish: the kinds they caught were mullet, pimbore, and guard-fish: pimbore is the native name of a



superior kind of fish, larger than the mullet of these seas. We also picked up a few shells, and saw some gigantic cranes and fishing-eagles, a considerable number of pelicans, and large flocks of curlews, terns, and red-bills. In a sandy place, accessible to the sea in high tides, I met with a species of casuarina, which appears to be *c. muricata* of the East Indies and the Molucca Islands. It is very interesting to see the assemblage of vegetable productions here, belonging also to China and India. Surely He, who decorated the world with ornament, is glorified in these, his lower works: in which there is an alliance, an order, and a variety, which is calculated to excite glorification and praise from those by whom they are sought out; yet how lamentably is it the case, that naturalists too generally rarely look to the Creator, but suffer the creatures so to absorb their attention, that they become as their idols. In the evening we again visited the camp of the natives on Amity or Stradbrook Island, where many of the women were preparing their fern-root by roasting and beating it. One of the old women was busy, twisting rushes to make a dilly or bag. The base of the rushes is pale coloured, the portion included in a sheath at the base, or just emerging from it, of a pinky hue, and the top green; by arranging the knot, so as to form diagonal lines across the bag, these colours are brought into a tasteful order by these poor creatures, who have been so erroneously represented below all other human beings in capacity, in which respect they are probably equal to the rest of mankind, yet it is true they are low in regard to civilization.

15th 4th mo. The sea still breaking too heavily on the bar to allow of the *Isabella* going out, we again went on shore on Amity Island, and took a long walk, which is a great relief from the closeness of a small vessel in a warm climate.

20th 4th mo. A fine breeze brought us off Port Macquarie, where we have had leave to order the captain to land us; but the wind was unfavourable, and soon after we passed the place, a calm occurred, while the swell set in so heavily to the shore, that we were glad we had not urged the point, as it could not have been effected without great risk to the vessel, in which are fifty-two souls, inclusive of seventeen soldiers, one of their wives, three children, ten male, and two female prisoners, whose colonial sentences have expired. The coast here presents a series of woody hills, on some of which there are extensive patches of sand.

23rd 4th mo. The night was very boisterous. The vessel laid to, under storm-sail driving to the northward of west. Yesterday we were above the latitude of Sydney. This morning we were off Newcastle, but in the course of the day recovered a little of our southing. George Kennedy and myself have been little out of our berths for the last two days.

24th 4th mo. (First-day.) The gale continuing, and being against our course, and the stock of provisions being very low, the captain concluded to run for Newcastle. When off that port, a gun was fired, and a signal made, which was answered by one that perplexed us, signifying that the tide had begun to ebb; we therefore again beat off the land; but on referring to the tables, it was found that the ebb of the tide could not have commenced, but that the tide would yet flow for several hours; we therefore again approached the shore, fired another gun, and made another signal. This was answered by one such as we desired, and soon by a second, indicating that the pilot had left the shore to board us; he soon reached the vessel, and under his prompt instructions we beat, by tacking several times, into a place of safety, under a natural, though imperfect breakwater, terminated by an islet, called Knobby. In entering this port, the vessel came close to the breakers, first on one side, then upon the other. The tidewaiter and another officer soon boarded us to know our business. After the captain, G. Kennedy, and the stranger officers had gone on shore, we mustered such of the people as inclined to meet with us, and read a chapter from the New Testament, which was followed by some ministerial service. It was far from a bright time. There is reason to fear, that more of a disposition to murmur at the privations that have been endured, though these have by no means been great, exists among our ship's company, than to give thanks for the unmerited mercies continued to us. The fruits brought forth forbid the supposition of many on board, being renewed in the spirit of their minds. Last night the toppinglift of our mizen sail broke, when two men were on the boom, which swung over the side, but they escaped injury, and kept their hold: another man received a severe bruise by it, and would have gone overboard, but that his leg got jammed between a water-cask and the bulwark. This poor fellow, though unable to turn in bed from his injury, seems thankful for his escape from a watery grave, from which, in a dark night, in a high sea, he could not have been rescued had he gone overboard.

25th 4th mo. The gale continuing, we went on shore. The wind being on the increase, and still from the south, rendered it unlikely we should be able to reach Sydney for several days by the *Isabella*, we therefore concluded to try the steam-packet *Ceres*, which put to sea about nine o'clock in the evening; but she was unable to make way against the wind and waves, and about midnight we again came to anchor at Newcastle.

26th 4th mo. We went on shore, and spent most of the day with George Brooks, Samuel Augustus Perry, (the deputy surveyor-general,) and Walter Scott; the two last, and many others, being, like ourselves, delayed here by the storm. In the afternoon we took a walk, in which we passed the public burial-ground, or as it is

usually called, "church-yard," in which a detachment of an ironed-gang was at work, under an overseer and three sentries. We understand that these men, about thirty in number, had been occupied here about a month in making some improvements, that I think a quarter of their number of industrious men would have effected in the time. As it seems likely some days may elapse before a voyage can be made with comfort to Sydney, we have concluded to proceed to Lake Macquarie, and visit the establishment of Lancelot Edward Threlkeld, who is there employed by the government as a missionary to the aborigines: with this view we have engaged the services of Beerabahn, or M'Gill, the chief of the tribe of blacks resorting thither, as our guide. M'Gill is a tall, intelligent man, but fond of rum, which is often given to him by the military and other persons, from mistaken kindness, greatly to his injury. At the lower farm, near the head of Lake Macquarie, and about ten miles from Newcastle, we called on William Clarke and his wife, who emigrated to these colonies many years ago, and are in prosperous circumstances, though living in a rough hut of split timber and bark. We soon were made acquainted with the character of these people, and learned that W. Clarke was formerly in the life-guards, and that ill-health induced him to seek a more congenial climate; that after many mortifications and losses in Van Dieman's Land, they came to this colony, where they have been more successful in their temporal affairs. W. Clarke bears a good character among his neighbours: he is a man of some religious knowledge, who endeavours to stir others up to a sense of their duty to God. Many of the more open places abounded with grasstree of low growth, and with gigantic lily, the flower stems of which rise from ten to twenty feet high. These stems, we were informed by M'Gill, were roasted and eaten by the blacks, who cut them for this purpose when they are about a foot and a half high, and thicker than a man's arm: the blacks also roast the roots, and pound them into a sort of cake, which they eat cold: they also roast and pound the seeds of *zamia spiralis*, and then place the mass for two or three weeks in water, to take out the bitter principle, after which they are eaten. M'Gill thought potatoes were better than most vegetables they used: he said, in this neighbourhood the blacks had thrown away the use of fern-root. These people find that maize, potatoes, bread, and other articles produced by the industry of white people, are so much better than their own native articles of diet, that they stay much about the habitations of the European population, and do little jobs, for which they get these articles in return: they also find this kind of provision more certainly to be relied upon, which induces them to keep near to the usurpers of their country, notwithstanding the abuse and indignity they sometimes meet with, and their liability to be fired upon, if seen helping themselves among the growing Indian corn. The sun had just set when we reached the residence of L. E. Threlkeld and his numerous family, from whom we received a kind welcome: they soon

provided us with a refreshing cup of tea, and we spent a pleasant evening in their company, and had some religious service at their family reading of the Holy Scriptures.

28th 4th mo. The forenoon was occupied in looking over the labours of L. E. Threlkeld in attaining the language of the aborigines, and reducing it to writing, compiling a grammar, preparing a translation of the Gospel according to Luke, and some smaller selections from Scripture, also a vocabulary; all of which bespeak great perseverance and industry, taking also into account the length of time in which this individual has been employed in the mission, in which he has been unassisted by any other missionary. He has had, at the same time, to provide for his own family: he has now nine children: his resources are small; his salary one hundred and fifty pounds per annum, allowed by the government to clothe and feed four prisoner-servants, in addition to others clothed at his own expense, and by whose assistance he has cleared a portion of his land, about sixty acres, at the expense of much labour. In the afternoon we walked with our host over his own cultivated land, and along a woody point, extending into the lake, where some blacks were fishing, to whom L. E. Threlkeld spoke a few words in reference to the Deity, to which they attended with gravity. It seems far from true, that these people have no idea of a Supreme Being, though their ideas are not very definite.

1st 5th mo. (First-day.) We were present during the season devoted to public worship in L. E. Threlkeld's family. An opportunity was afforded for the relief of the exercises of my companion and myself, of which we availed ourselves, after having read a portion of Scripture. A considerable part of the time we were assembled was spent in silence. In this family a portion of Scripture is daily read, morning and evening; immediately after which L. E. Threlkeld prays extemporaneously. There is often some degree of Divine influence to be felt on these occasions; but I am convinced that a greater measure of this solemn feeling, under which the soul is refreshed, and feeds on the bread of life, would be witnessed, if more of a waiting spirit were cultivated, and time allowed for the mind to feel its own situation in silence before the Lord. It is seldom that any of the blacks are present on these occasions, the rooms of L. E. Threlkeld's humble weather-boarded house being too small to admit more than the family and servants, and L. E. Threlkeld not having thought it best to press these subjects upon them till he was master of their language. He is now anxious to get a room large enough for their accommodation erected, and a few huts for those who generally remain in the neighbourhood. He occasionally speaks to them on subjects of eternal importance, to which they listen with gravity, though nothing of Christian character is yet exhibited among them. Among the marks of improve-

ment, in regard to civilization, exhibited by the blacks here, may be noticed, their wearing clothes, and consequent abandonment of the practice of ornamenting themselves by cutting their flesh; their ceasing to knock out a tooth, on their youths attaining to manhood; their increased intelligence and friendly feeling toward the white population, and their willingness to do little turns of work, for rewards in flour, tobacco, clothing, &c.

2nd 5th mo. After an early breakfast we took leave of the family of our host. He accompanied us across a part of the lake, which is about twenty-five miles long, and seven wide, and has a narrow outlet to the sea. We landed at the station of Jonathan Warner, a visiting magistrate of Brisbane. About two miles from the town there is a singular spring of water, that rises a few inches above the surface of the ground, inside of the trunk of a spotted gum-tree, a root of which has probably tapped the spring: the water is accessible by an inversely heart-shaped hole in the tree, and occasionally flows out in wet weather. At Newcastle we were again kindly received by George Brooks and his wife, and rewarded our guides with bread, tea, sugar, and tobacco. They were joined by another of their tribe on the way, whose name was Macquarie, and we saw several other parties passing backward and forward. They sometimes amused themselves and us, by throwing their boomerings, which make circuits almost like the flight of birds. In the course of our walk we fell in with some remarkable regiments of hairy caterpillars, following one another in long lines, the head of each, but the first, touching the tail of the one before it. In the afternoon we again embarked in the steamer *Ceres*, a fine vessel, carrying two engines, each forty-horse power, and again put to sea for Sydney, with a contrary wind and rough sea. Among the passengers on board we found William Ullathorne, one of the Roman Catholic priests, and an intelligent, gentlemanly man. He has twice visited Norfolk Island, and he says he is convinced that crime has diminished fully one-third at that penal settlement, since his first visit.

#### *Return to Sydney.*

3rd 5th mo. At day-break we entered Port Jackson, and landed at Sydney about seven o'clock, after a rough voyage of sixteen hours.

5th 5th mo. Seven persons, including George W. Walker and myself, were present at the week-day meeting, which was held in silence, except a few expressions in prayer; but we felt it to be a privilege again to meet in this manner to wait upon the Lord.

8th 5th mo. First-day. Was very wet. Only seven persons were at our meeting in the morning, and eight in the afternoon.

Both were silent seasons, except that I gave expressions to a few sentences in prayer, in the morning. Our black guides, M'Gill and Boatman, from Lake Macquarie, called to see us. They are in town in consequence of the trial of some aborigines, to whom, on behalf of the government, in conjunction with L. E. Threlkeld, M'Gill acts as interpreter. We gave them some articles of clothing, with which they were much pleased. These poor creatures called upon us several times afterwards, during their stay in Sydney. They were mostly in a state of excitement, from taking strong drink, which having acquired a liking for, they are easily persuaded to take. They are not like the same people, when in towns, as they are when remote from places where they are incited to vice, and where many of the white population take a pleasure in leading them into it. O the dreadful barbarism and desperate wickedness of the white population of this land! It exists among all ranks, and prevails to an awful extent, and exhibits itself, both towards the blacks and towards the people of their own colour, in various ways. My heart aches for them while I write. It is well for this land that there are in it a few who fear God and work righteousness; but it is mournful to think how few they are.

9th 5th mo. Abraham Davy arrived from Launceston, by the William, being assigned by Colonel Arthur to my service, in consideration of the uprightness of his character; on account of which the lieutenant-governor of Van Dieman's Land wished to prevent his having to be taken into the prisoners' barracks, or assigned to any one who could not make allowance for his religious scruples as a Friend, when necessarily removed from his post in the police-office, on account of an order from the Home Government to remove all prisoner-clerks from public offices. A. Davy may be useful to us, in many respects, and is not likely to be an addition to our expenses, having, by his industry, provided for himself, when allowed to occupy his leisure time out of office-hours for his own benefit, and still being disposed to labour for his own support.

12th 5th mo. The week-day meeting was very small. To me it was a season of comfort, notwithstanding a prevailing sense of my own weakness and poverty. The clear perception of these is the direct work of the Holy Spirit. If we have any just sense of the state of man before his Maker, it must be a perception of his helplessness; and that without Christ, the best of men can do nothing for the glory God, the edification of one another, or for the salvation of their own souls: and it is by waiting upon God in the depth of humiliation, that we have the evidence of being reconciled to Him, through the death of his Son, confirmed to us from season to season, and know a union one with another, and with Christ and through Him with the Father: also the fulfilment of the prayer of our holy Redeemer for us; for he prayeth not for his immediate dis-

ciples alone, but for all who should believe on him, through their word, "That they might be one, as," said he, "thou, Father, art in me and I in thee; that they also may be one in us, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." John, xvii. 21, 22, 23.

24th 5th mo. We received a call from L. E. Threlkeld, who is about to return to Lake Macquarie; the black who was tried having been acquitted, and the others discharged. In the course of this trial, one of the barbarous white evidences stated, in open court, that he considered the blacks no more than the beasts of the field, which is a sentiment very prevalent among the white population of the colony. The presiding judge made use of the occasion to express his abhorrence of such a sentiment, and his conviction that they were human beings, responsible before God, in whose sight killing them was as truly murder as the killing of human beings of any other description; that they were also responsible to the laws of the colony, and must be protected by them; and that he was glad that, through the medium of a respectable missionary, their causes were capable of being pleaded in that court.

25th 5th mo. Through the medium of the Colonial Secretary we presented the Governor with a report on our visits to the penal settlement at Moreton Bay, and the missionary station at Lake Macquarie.

26th 5th mo. Seven persons constituted the week-day meeting. In the course of it I had to encourage this little company by the revival of the Saviour's gracious assurance of his presence among the two or three gathered together in his name, and to exhort them to a humble faith in the mercy of God, and to a waiting upon Him, in order to "feel after him," and to witness his spirit to govern and lead in the way of salvation.

29th 5th mo. First-day. The meetings were small and silent. The struggle to maintain the watch was great, but at times there was a sense of the presence of the heavenly Shepherd; and whether in meetings, or at seasons of family worship, (including pauses before and after meals,) or at times when retired alone, or engaged in our daily avocations, this sense of what may not irreverently be termed the smile of the countenance of our heavenly Father, upon his depending children, rejoices their hearts, and raises the tribute (uttered or unexpressed) of thanksgiving and praise to his ever-adorable name. In the evening we made a call upon a family, in which some conversation occurred in defence of the views of the gospel taken by Friends.

3rd 6th mo. By the Camden, which got into Port Jackson

yesterday, I received a letter from my dear sister, Elizabeth Backhouse, dated 16th 2nd mo. containing much information of a deeply-interesting nature. The frequency of communication with my beloved connexions in England, makes my long absence from them much more comfortable than might otherwise have been the case; and having been enabled to surrender them and myself also to the Lord, I am enabled likewise to cast all my care upon Him. The rain being heavy, and nearly incessant, confined us to the house. I spent most of the day in writing.

4th 6th mo. I addressed a letter to Dennis Shea, one of the prisoners on Norfolk Island, before noticed as awakened to religious thoughtfulness.

5th 6th mo. First-day. The attendance of persons who usually frequent Friends' meeting was small. Three young men, who arrived by the Camden, mechanics from the neighbourhood of London, who have been in the practice of attending Friends' meetings, made, with another stranger, the number fourteen, in the forenoon. In the afternoon only eleven were present. Amelia Brown, George W. Walker, and myself were engaged in short testimonies in the forenoon; and I also expressed a few sentences in the afternoon. We were kept low and dependent; but I felt thankful that we were preserved without any other dependence than the Lord.

6th 6th mo. We sent off a number of parcels of books and tracts for persons that we have visited in the interior, and, with the leave of the Colonial Secretary, forwarded some to Captain Fyans, for the use of the prisoners at Moreton Bay, accompanied by a Bible, and a few trifles for himself, as an acknowledgment of our obligation to him for the kindness received, when we were his guests. We also sent Bibles to four of the prisoners on Norfolk Island, and a copy of Barclay's Apology to Dennis Shea, through the medium of the Colonial Secretary.

7th 6th mo. Believing it right to invite the inhabitants of Sydney to a meeting for public worship, some steps were taken regarding the notice.

9th 6th mo. Nine persons were present at the week-day meeting, in which I had some ministerial service. A letter from the Colonial Secretary conveys information of the Governor having ordered a rood of the land reserved in the vicinity of Sydney, for the reception of the dead, for the use of the Society of Friends. We received a friendly letter from S. Marsden, to introduce us to some of his friends on the Hunter River.

12th 6th mo. (First-day.) The meeting-house was about two-



thirds filled this forenoon; (about one hundred and sixty persons being present:) most of the company were males. I was much oppressed, under a sense of the lamentable want of a true hungering and thirsting after righteousness, in the congregation, among whom there were, nevertheless, some pious persons. I had some service in testimony, beginning with the declaration, "It is a fearful thing to fall into the hands of the living God," and also in supplication; but it could not be said of this meeting that Truth was over all. I fear this was far from being the case. At the conclusion, notice was given of the hours of meeting, on First-day afternoons and Fifth-days. At three o'clock about thirty persons assembled, with whom we sat an hour and a half in silence. My own state was one of great emptiness, and under such circumstances I dared not to attempt expression, much as the people seemed to need religious instruction. Tracts were distributed at the close of the meetings.

13th 6th mo. Our kind friend, the Colonial Secretary, offered to give us letters of introduction to several persons on the Hunter River, with whom we shall be likely to meet on our projected visit to that district, and we gladly accepted his kindness, and delayed setting out, to afford him time to write them.

#### *Visit to the Interior.*

14th 6th mo. Having received our letters of introduction, and made the necessary arrangements, we embarked, on board the Ceres steamer, for Maitland, at seven o'clock in the evening.

15th 6th mo. We had a delightfully fine passage: for once I was not sick on going to sea. About five o'clock in the morning we came to anchor at Newcastle, where we waited an hour for daylight, and afterwards proceeded up the Hunter River, about forty miles to the Green Hills, or Morpeth, the part of the embryo town of Maitland, distant from this spot three miles, and from Newcastle, by land, twenty. The river, up to the Green Hills, is of considerable width, and here flows through a flat, alluvial country, but little of which is cleared. The scrub extends to the water's edge in most places. Two navigable branches, named the William's River and the Paterson's River, join the Hunter on its north side. About the low islands, near the mouth of the Hunter, water-fowl were numerous. Among them were several pelicans, a black swan, and a white crane. A great variety of trees and shrubs decorated the margins of the river.

19th 6th mo. About one hundred and fifty persons assembled with us, in the court-house, to whom, after a considerable period of

silent waiting upon God, we were enabled to bear a clear testimony to the truth, with expressions of earnest desire that our auditors might become individually acquainted with the blessings proposed to mankind in the gospel. At three o'clock we visited the ironed-gang, and found them locked up in the caravans, or boxes, out of which we were informed only one-third were allowed to come at a time for exercise. When locked in, only half of them can sit at the ends of the platforms, on which half of them sleep; the rest must sit back, with their legs at a right-angle with their bodies. On our arrival they were all turned out and counted, and then marched to a place at a short distance, where they stood with a guard of soldiers, under arms, behind them. After a pause, we addressed them at some length, inviting their attention to the convictions of the Holy Spirit, as the witness against sin in their own minds, and by neglecting which they had fallen into transgression before God and man, until they had been permitted to fall into the sins which had brought them into bondage of augmented kind among their fellow-men; when, if they had attended to this warning voice of the Most High, they would have been led to repentance and faith in Christ, and, through Him, would have become of the number of his reconciled and obedient children, freed also from the bondage of Satan. They were invited to turn at the reproofs of instruction, as at the voice of Him who desires not that any should perish. In commenting on the passage, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God;" (1 Cor. ii. 9, 10;) it was mentioned, by way of illustration, that our ideas of all things are liable to be very defective, till we see or feel them; that thus, though themselves might have heard of the sufferings of prisoners, they had a very defective idea of them till they felt them; and though they might have seen men in chains, they had a very imperfect notion of the suffering of this punishment till they felt it: and that so, likewise, though of an opposite nature, the blessings of the gospel required to be felt to be understood. These comments excited a significant assent in the countenances and movements of the heads of the prisoners, expressive of their sense of the suffering under which they have brought themselves, by having multiplied their offences, so as to incur the extra-coercive discipline of this part of our penal laws.

21st 6th mo. We dined with Jeremiah Coar, who is temporarily living in a rude hut of split-timber, nearly two miles from the inn where we lodged. He accompanied us a few miles on our way; on which we were met by William Dumaresq, who put us upon the new line of road to the upper district of the Hunter River. Toward evening we were overtaken by John Burke, a person occupying a considerable farm near Harper's Hills: he invited us to his house

very hospitably, and sent a man with us to the station of a neighbouring ironed-gang to arrange for an interview with the prisoners. On our return we had a religious opportunity with our host and his family and servants: though he professes to be of the Roman Catholic persuasion, he readily accepted of our wish to assemble his household.

22nd 6th mo. After an early breakfast, we visited the ironed-gang, and had religious interviews with the prisoners and military. As we follow up the course of the Hunter River, we still find it flowing through a rich alluvial vale, in some places spreading into extensive flats, and in others narrowed by ranges of hills; which in the distance rise to mountains of three to four thousand feet. The whole country is still one vast wood, except here and there a patch of a few hundreds of acres, where the forest has yielded to the axe.

24th 6th mo. We proceeded along the south side of the Hunter, to Patrick Plains; which is an extensive tract, partially cleared, and having several scattered houses upon it. At its western extremity, where there is a ford across the river, are the rudiments of a Town called Darlington, consisting of a store, two public-houses, some smaller houses, and a few huts. Here we were kindly received by a young surgeon, named Henry Glennie, and by his wife and their brother, Alfred Glennie: they undertook to invite the people of the neighbourhood to a meeting, which we concluded to hold in the government school-house, on First-day the third of next month. Henry Glennie conveyed us across the river in his gig, and we pursued our journey over low gravelly hills, almost destitute of grass, but covered with forest of small size, to Dulwich.

25th 6th mo. The night was very frosty: in the morning the parlour door being open at Dulwich a swallow flew in, and took a fly off the ceiling. Before reaching the ultimate point of our day's journey, we were overtaken by one of Col. Dumaresq's shepherds, with whom we had some conversation on eternal things: we regretted to find he was not supplied with a Bible, being far from any other means of religious instruction, this we afterwards learned was in some measure his own fault, as such men as apply for Bibles are supplied by the superintendent; but they ought to be placed in the huts of the men. On arriving at Arthur's Vale, the place where the Lieutenant-Col. Dumaresq's agricultural establishment is situated, we received a kind welcome from his superintendent Adam Stewart Wightman, and his valuable wife, Caroline Wightman: these are respectable Scotch people, with a numerous family.

26th 6th mo. (First-day.) At half-past eleven o'clock about forty persons assembled for public worship. On these occasions A. W. usually reads a portion of Scripture and a sermon &c., comport-

ing with his views as a dissenter from the Church of Scotland of that section called Burghers. At this time a chapter of the New Testament only was read; and after it we were enabled to preach the Gospel freely, and in so doing to direct the audience to the convictions of the Holy Spirit as the first principle of the Gospel leading to repentance, and thus preparing mankind to seek the pardon of sin, through faith in Christ, as their propitiatory sacrifice, and their Mediator and Advocate with the Father. In the evening, at our request, the people and family again assembled, and we had another religious interview with them, in which, as in the former, much of the overshadowing of the love of our Heavenly Father was to be felt, and sinners were warned of the danger of continuing in the service of Satan, and invited to turn to the Lord and live.

27th 6th mo. We left the establishment of Lieutenant-Col. Dumaresq, at Arthur's Vale, on the estate called St. Heliers, and proceeded to that of his brother W. Dumaresq, about eleven miles distant, called St. Aubins, both being named after places in the Island of Jersey, from whence the family came. Just as we arrived at the ford of the Hunter River, three persons on horseback, who had also been the guests of Adam S. and Caroline Wightman, came up with us on horseback, and one of them returned with the horses from the opposite shore, and took us back upon them. One of these individuals, named Peter Haydon, is building himself a house about twenty-two miles further into the interior, and eight miles beyond the burning mountain of this district, which is called Mount Wingen, and is a pseudo-volcano, said to be on a coal formation. In the course of the evening, we had much discussion on religious topics with W. and S. Dumaresq, and their relative, on many of those points on which Friends differ from other communities of Christians.

28th 6th mo. In the forenoon we had a meeting with such of the men of this establishment as could be assembled, at which W. and S. Dumaresq were also present, and in which we were enabled to bear a clear testimony to the Truth as it is in Jesus, and to extend the invitation of mercy to all who are willing to take up the cross, and deny themselves, and follow Christ. In New South Wales, sheep are always folded at night, to protect them from the wild dogs, which are numerous and destructive. The different flocks are counted into the folds at night, and committed to the charge of a night-watchman, and are re-counted to the respective shepherds in the morning. A handsome small round-leaved hibiscus, with the three principal nerves forming three points at the apex of the leaf, and which may be called *h. tricuspidatus* is found on the limestone of Brushy hill, distant a few miles from hence. It would have been interesting to have visited both this place and the burning mountain, had our time admitted it, but as our object is to visit the people, we are not disposed to go out of our way even to see the wonders of creation, un-

less when our time is not occupied by the primary object, as is sometimes unavoidably the case : but when the wonders and beauties of creation fall in our way, we count it a privilege to be able to admire them, and to remember that "our Father made them all." There are settlers for a considerable distance further into the interior of New South Wales, and stock-stations beyond the boundary of the colony, almost two hundred miles beyond this point, but we do not feel it to be our duty to proceed further in this direction.

29th 6th mo. We had a satisfactory interview with the prisoner alluded to at a former date, as having been brought up among Friends : his relations maintain a correspondence with him, and from the tenor of their letters appear to be pious : their correspondence seems to have been blessed to the keeping alive in his mind of some desires after the house of his heavenly Father, and there is ground to believe our visit has not been without blessing to him and others.

30th 6th mo. We crossed the country to Ravensworth, distant in a direct course about nineteen miles. Some of the hills at the commencement of our day's march were clothed with Kangaroo grass a foot deep : in other parts the forest was thick and the grass very thin. In journeys of this kind we make our course by a map and compass, or more frequently we refer to a watch and the sun, than to the compass. We had a satisfactory religious interview in the evening with upwards of forty persons, belonging to J. Bowman's establishment.

1st 7th mo. On leaving Ravensworth we walked through the garden and partook of the oranges, which are now just ripe, and are abundant on the trees that were irrigated during the dry weather. This fine garden, combining a peach-orchard, vineyard, orangery, &c., sustained much injury some months ago by a hail-storm, which cut and broke many of the trees.

2nd 7th mo. Before breakfast we had an interview with the bridge-party, near the Hunter river, in the overseer's hut, the morning being too frosty to admit of our meeting them out-of-doors : they are about thirty in number, not in chains, nor under military guard : they are lodged in split-timber huts, which have many of the interstices between the slabs open ; yet being allowed fires in them, they have only one blanket each man. No religious instruction is imparted to them, and though some Bibles were distributed among the party here three years ago, none are now to be found among them. They are likely soon to be removed, having completed the bridge : at present they are employed in cutting away the top of a sand-stone hill upon the road. Having accomplished our service here, we proceeded again to Darlington, on Patrick's Plains, and met

a hospitable reception from the Glennies, becoming their guests. A parcel of tracts and books were forwarded hither to us by Jeremiah Coar, to whom we had written on the subject from Dulwich.

3rd 7th mo. (First-day.) At eleven o'clock, accompanied by Henry and Alfred Glennie, we walked about two miles to the school-house, which we found a miserable slab-building, without doors or windows, with seats fixed into the ground, in a ruinous condition, and much exposed to the weather. By half-past twelve about twenty-five persons assembled, among whom were some of the respectable settlers of the neighbourhood, to whom we were strengthened to point out the "way of life." We learned that the Presbyterian minister from Maitland was in this neighbourhood to-day, and that he had only the family in whose house he preached as a congregation. The indisposition of people to think of eternal things, increased by the approximation of the races, at Maitland, and the want of a convenient place to assemble in, might be the chief causes of the smallness of our congregation. On our return we looked over a building that Henry Glennie is erecting for an hospital, chiefly for the accommodation of such of his prisoner-patients as require close attention: conversation and religious reading concluded the labours of the day.

7th 7th mo. We arose early, intending to proceed to the William's River by the Ceres, but were disappointed by the coach not calling for us; we therefore concluded, after some deliberation, to invert our plan of proceeding, and applied to Edward C. Close for the use of his school-room to hold a meeting in, on First-day next: this was readily granted us, and we gave notice accordingly.

8th 7th mo. I am this day forty-two years of age. In reviewing my life during the past year, I remember much for which I have had to seek pardon through Christ, who is the propitiation for our sins, and our Advocate with the Father: but I have gratefully to acknowledge an increase of precious communion of soul with Him, and of nearness in the prospect of overcoming my spiritual enemies, through faith in his power, which I feel to be sufficient for the destruction of the works of the devil, and for bringing the very "thoughts into captivity to the obedience of Christ." This is an unspeakable mercy, but such a state is far from being one of exaltation; it is a state in which the mind is kept greatly humbled—very sensible of the weakness of human nature, and in much poverty, but in a state of dependence upon God, and of confidence in his goodness and mercy, and power.

10th 7th mo. (First-day.) We met about fifty persons in the school-house, erected by Edward Charles Close, at the Green Hills, to whom the Gospel was preached with much warning, respecting

the awful consequence of despising or neglecting the message of mercy. We dined with Edward C. Close and family: his eldest son, (who was one of the company) when between two and three years old, wandered into the "bush" and was lost, and would probably have perished, but for a faithful spaniel that followed him, and at midnight came and scratched at the door of one of the huts, and when it was opened ran toward the place where the child was. The man followed the dog, which led him a considerable distance through a thick brush, by the side of the river, and he found the little boy seated on the ground, almost stiff with cold, but amused with watching the sporting of porpoises and sharks. The dog some time afterwards lost its life from the bite of a snake, that proved fatal in fifteen minutes, much to the sorrow of its little master, who pointed out the corner of the room where it died, with evident emotion, though several years have now elapsed since the event. E. C. Close is one of many in this land who has beaten his sword into a ploughshare, and proved that the pecuniary profit, as well as the comforts of the arts of peace, are much greater than those of war. The after-part of the day proving wet, we returned to our inn, where I essayed a letter to a young man we met a short time ago, and enclosed with it a copy of the interesting tract by William Allen, intitled, Thoughts on the Importance of Religion.

11th 7th mo. We proceeded by the Ceres to Raymond Terrace, at the mouth of the William's River.

12th 7th mo. We breakfasted with Robert Herkes and his wife, and our prisoner-friend, who had leave to accompany us a few miles on our way to Port Stephens, and from whom we parted in a tender frame of mind. It is a great satisfaction to find he bears a good report from his employers; he says no one can form an idea of the misery of a prisoner consequent on his associates till he feel it; and not many would believe the depravity of man to be so great as it is proved to be in such society. The continued wet weather has made travelling very uncomfortable: many little brooks that are dry in summer are now swollen, and the whole surface of the ground is so wet that walking with dry feet is out of the question, and persons on horseback are bespattered so as not to be in much better condition.

At Sawyer's Point we found a boat waiting for us, having sent by the postman to request one, and in about an hour we landed at Tahlee House, the residence of Henry (Lieutenant-colonel) and Sophia B. Dumaresq: the latter spent many years with her relations at Nun Appleton, near York: we were kindly entertained by her, in the absence of the Colonel, who was gone to Newcastle; and had the mutual pleasure of conversation respecting many places and persons well known to us both. Before retiring, we had some religious service in the family.

15th 7th mo. We took leave of Colonel Dumaresq and his family, in which Maria Bell, a very respectable female, is an inmate, and assists Sophia Dumaresq in the charge of her children and household. A boat conveyed us to Booral, up the Karua river, which is navigable to this point, and is of considerable width. We were kindly received at Booral by James Edward Ebsworth and his wife, and by Thomas Ebsworth, at whose house a young man lately arrived in the colony, named Charles Stubbs, is at present an inmate. James Edward Ebsworth is Deputy Commissioner of the Company's affairs. In the evening we had a satisfactory interview with the people of this settlement in a neat little chapel. Thomas Ebsworth appears to take a considerable interest in the religious state of the people here, many of whom are prisoners, and he says there is some religious enquiry among them: we distributed some tracts at the close of the meeting.

16th 7th mo. We walked to the landing-place, about a mile and a half from Booral; dined with the Ebsworths, and afterwards were accompanied by J. E. Ebsworth and C. Stubbs to Alderley, about half-way to Stroud. At Stroud we became the guests of Thomas Whitfield, who entertained us hospitably: he is an intelligent man, and has the superintendence of stock, stud, and agriculture under the company, which has three hundred acres of land in cultivation here, and two hundred at Booral: their grant is of one million acres, and their stock about sixty thousand sheep, three thousand cattle, and five hundred horses. Their last year's dividend  $2\frac{1}{2}$  per cent., and there is now a prospect of a progressive increase. A number of blacks were dancing around their fires this evening, and we noticed a few about Carrington, some of whom seemed willing to work for small rewards. Considering the large extent of territory, the native range of this people, that the company has occupied, I do not understand, how they can conscientiously neglect all specific attempt at their civilization, and religious instruction, and let them die out in ignorance and degradation.

17th 7th mo. (First-day.) We sat down by ourselves in the forenoon for worship. In the afternoon we had some conversation with our host, and with Robert Rodgers, the assistant-surgeon, and Charles Keelz, the superintendent of flocks, who are inmates in this house; and in the evening we had a meeting in the chapel, built by Sir Edward Parry, in which, in the absence of W. M. Cowper, Thomas Lemon, a pious overseer, reads the Episcopal service. Our audience was numerous: I had much to express to them in testimony, and we distributed some tracts at the conclusion, but it was not a bright opportunity, yet there was a feeling of thankfulness in my mind, at having been enabled to discharge a duty, and whether this be discharged through suffering or rejoicing is of small consequence,



if it be but discharged aright. The company have a school also at this station.

18th 7th mo. Charles Keelz and a black named Mutton accompanied us a few miles on our way from Stroud to Dingadee, on the William's River. The distance was seventeen miles, fifteen of which was still over extensive territory of the Australian Agricultural Company.

19th 7th mo. Leaving the alluvial flats of the river, we crossed a number of poor, grassy, forest-hills, extending most of the way to Walaroba, the residence of Matthew and Ann Chapman, distant about ten miles from Dingadee, and about eight from the navigable parts of the William's and Paterson's Rivers: here we received a very cordial welcome, and had much conversation respecting the family of this hospitable pair in England. M. and A. Chapman are from Whitby, but resided many years in Lancashire, where most of their property was lost in farming in unpropitious times. When they emigrated to this country, Matthew Chapman's knowledge of agriculture and of cattle, gave him great advantage over most of the settlers in New South Wales, who having generally been brought up to other occupations, have much of their experience to purchase at a dear rate. The land at Walaroba is suited for horned cattle, of which M. Chapman has about nine hundred head: he has also a good stock of horses: his cultivation is limited to the supply of his own establishment, and is conducted on a succession of wheat, maize, and fallow, with manure, which is generally wasted in this country, and fresh land broken up when the pieces in cultivation are run out. His young orchard is promising, and stocked with fruit-trees, adapted to this climate, among which, grape-vines, oranges, lemons, and peaches, hold principal stations. He obtained an original grant some years ago, and has added to it, by subsequent purchases, till he now possesses about four thousand acres: it is well situated for water, which he says is scarce in dry weather in many parts of the neighbourhood. In the evening the servants (eleven in number) were assembled, and we had an open religious opportunity. It was pleasant to find a kindly feeling toward the poor blacks in Matthew and Ann Chapman; about whom these poor creatures live in quietude and in confidence. The Chapmans say, that they are quite convinced, that the misunderstandings between the blacks and whites always originate with the latter, many of whom would destroy the blacks if they happened to take a few cobs of Indian-corn from the fields taken up from their own country. Matthew Chapman strongly deprecates the indiscriminate vengeance often returned upon this hapless people, when any of their number have committed outrages, by the government sending armed police, or soldiers upon them, often before the merits of the case can be ascertained. Within

about five years the number of blacks in this neighbourhood has diminished from about two hundred to sixty:—many of them died of small-pox.

20th 7th mo. One of the blacks had brought M. and A. Chapman a present of a small species of kangaroo, called in this part of the colony a paddy-melon: making allowance for difference of form, it may be said to be about the size of the hare of England, which it is said to resemble when roasted. In the evening we had a meeting with the people of this establishment, and some of their neighbours: the company amounted to about thirty, and we were enabled to preach to them the unsearchable riches of Christ, under a precious feeling of the Divine presence, directing them to the convictions and guidance of the Holy Spirit.

23rd 7th mo. We left the vicinity of Maitland, and proceeded by the steamer "Sophia Jane" to Newcastle.

24th 7th mo. (First-day.) In the forenoon we had a religious interview with the prisoners in the jail, about one hundred and twenty in number; and in the evening had a crowded meeting with the inhabitants of Newcastle in the police-office, which is but a small place with an anti-room, that was also filled with people. On this occasion great freedom was felt in preaching the Gospel, and, in drawing a clear line between the service of God, and the service of the devil, and in testifying to the grace of God that brings salvation, and to the light that lighteth every man that cometh into the world, as being the manifestation of the Holy Spirit sent into the world, of the Father in the name of his beloved Son, to convince the world of sin, bring them to repentance, and lead them through faith in Christ to reconciliation with God. There was a comforting sense of the Divine presence with us, enabling us to bear witness to that justification by faith, through which we have peace with God, through our Lord Jesus Christ, and receive the spirit of adoption, whereby we cry, Abba, Father, knowing the Divine Spirit to bear witness with our spirits, that we are his children.

25th 7th mo. In the afternoon, we had an interview with the ironed-gang stationed here, who are chiefly employed in the formation of a break-water at the mouth of this harbour, in the cliffs of which considerable strata of coal are visible. Captain Crummer and several private soldiers were also present on this occasion. They were very attentive while we discharged our debt of Christian love toward them, in warning them of the consequences of continuing in sin, and in directing their attention to the convictions of the Holy Spirit, designed to lead them to repentance, faith in Christ, and holiness, without which no man shall see the Lord.

26th 7th mo. We visited a detachment of a bridge and road party, at the Iron-bark Creek, about eight miles from Newcastle, toward Maitland. We found only fourteen men at this detachment, a part of whom we gathered up, by walking two miles back into the "bush." They were at length collected in an overseer's hut, and we were strengthened to extend to them an invitation to turn to the Lord and live, calling their attention to the proofs of his unwillingness, that they should perish in their sins, exhibited in his having freely delivered up his beloved Son for us all, and in the pleadings of his Spirit, by which He still convinces the rebellious of their transgressions, and warns them to repent and turn, that they may be saved.

27th 7th mo. In the evening we had a numerous attendance at a temperance lecture, after which seventeen persons signed the declaration, and subsequently several more. At the instance of C. P. N. Wilton, the episcopal minister, it was concluded to meet again to-morrow evening, to organize a Branch Bible Auxiliary.

28th 7th mo. We had religious interviews with the patients in the two wards of the lower hospital—called on Jno. and Eliza Field at the jail—had a meeting with the pitmen of the Australian Agricultural Company in a building erected for salt-works, and attended a meeting at the police-office, at which a Temperance, and a Branch Bible Auxiliary were organized, and about eighteen pounds subscribed to the latter. The opportunity afforded for recommending the diligent perusal of the Holy Scriptures, and the practice of the doctrines and precepts they contain, was made use of. Our interview with the pitmen was very satisfactory; they are about ninety in number: there seemed to be an ear open among them to receive religious counsel and doctrine: some of them were formerly in connexion with the Wesleyans, and were transported for offences connected with "striking for wages."

29th 7th mo. We breakfasted with Captain Crummer, and after despatching some letters to Sydney, had, at his request, an interview with the military stationed here, to convey to them hints on the importance of temperance. In company with G. Brooks we took tea with the episcopal clergyman, C. N. P. Wilton, and his wife, with whom we spent a pleasant evening. The mail by the Sophia Jane brought us a letter from John Tawell, also one from J. H. Bell, a relative of the Gurneys at Earlham, now in Sydney on account of his health, enclosing one from C. B. from India, to whose care we committed some of the writings of Friends, a few months ago, when he was returning from this colony, and respecting which he says, "The books which you entrusted to me afforded me much pleasant, and I hope also profitable reading, during the voyage to Madras;

and I will tell you frankly that in many, perhaps in most things, I find myself satisfied that the truth is with you. I refer in thus saying chiefly to your application of the precepts of the Gospel to the every-day practice of life; in which I have long felt that Christians fail, and are content to fall very far short of what they ought to attain to. I do not find that my judgment goes with the conclusions of Friends to their full extent. In matters of worship, in regard to war, baptism, and the supper, I find I have learned, before I knew the opinions of Friends, to consider very much in the same light as they do,—especially the latter.”

Having seen the accordance of the views of Friends with the Gospel thus far, there is ground to hope this devout young man, whose profession is a military one, may yet be favoured more fully to understand the peaceable nature of the Christian dispensation, and the pure spirituality of Divine worship. Truth still continues to be progressively revealed to those who walk in the Light.

30th 7th mo. The “William the Fourth” put in at Newcastle this morning for coals &c., and we embarked on board of her for Port Macquarie.

31st 7th mo. (First-day.) At an early hour we were off Port Macquarie, under a headland, on the south side of which we came to anchor. We deposited our luggage at a small inn, kept by a person named Philips, and proceeded to Lake Cottage, seven miles distant, where we received a hearty welcome from Archibald Clunis, and Margaret Innes, son-in-law and daughter of Alexander and Elizabeth M’Leay of Sydney. On the way we had a religious interview with a small road-party, in which is a person brought up as a clergyman of the Episcopal Church. They were without a Bible, or any religious instruction. Some religious service with the establishment of Major Innes closed this day’s labour.

1st 8th mo. We returned to Port Macquarie in a four-wheeled carriage belonging to our host, by whom we were introduced to J. Cross, the Episcopal clergyman, and to Major Sullivan, the police-magistrate, both of whom received us kindly, and signified their desire to forward our views, with regard to obtaining religious interviews with the prisoners and free population of the place. Port Macquarie was, up to a late period, a penal settlement, but is now thrown open to free settlers: it still is a depot for that description of educated prisoners, denominated “specials,” and for invalids, decrepit, and insane persons, or idiots, who are lodged in miserable wooden barracks, about to be superseded by new ones of brick.

2nd 8th mo. We proceeded to Port Macquarie, and had religious opportunities with the female prisoners, the ironed-gang, and

the invalids, all of whom were very attentive, while we set forth to them the way of salvation, and the folly of sin.

5th 8th mo. We had a meeting in a room in the colonial hospital with the inhabitants of Port Macquarie. It was thinly attended, and was not a season of much brightness, though a capacity was granted to preach the Gospel, with invitation to yield to the convictions of the Holy Spirit, repent and turn to the Lord, and seek reconciliation with God, through the death of his Son, and help to walk in the way of holiness. Faithful and solemn warning was also extended to the impenitent, but there was a painful feeling of hardness in some, though in others there seemed an openness to receive the message of mercy. We returned to the Lake after meeting, along with Archibald Clunis, and Margaret Innes, and some of their household who had formed part of our congregation; and in the evening had some religious service in connexion with their family Scripture reading, which is left to us to conduct according to our own views, both morning and evening, when at various times we have had something to express in testimony or in prayer.

6th 8th mo. We rode to the Wilson River. On the way we visited a road-party at Blackman's Point, where there is a ferry across the Hastings River, which here at its confluence with the Wilson is wide, and has its margin beautifully decorated with lofty brush, full of various climbers, many of which hang in rich festoons down to the water's edge. By an order from Major Sullivan this road-party met us at the punt or ferry-house, where a few other persons also assembled with them, and we had a satisfactory season of Gospel labour. These people have no appointed religious instruction, but we learned had borrowed a Bible, from which on First-days we were informed one of their number, who had been a clergyman of the Episcopal Church, read to them. At Balingara, where there is a ferry across the Wilson, we met another road-party in a large barn, used as a barrack for them: and though the quietude of our meeting was much interrupted by the passing of a herd of cattle, and by the swearing of their drivers, we were favoured with a sense of the Divine presence, both in the time of silence and in preaching the Gospel. This company, consisting of from twenty to thirty men, some of them persons of education, are not furnished with a Bible, and are not assembled, even on First-days, for any religious instruction. The brushes on the border of the Wilson are very magnificent. The cedar of this part of the world, which has leaves like the walnut, but much longer (*cedrella toona*) *stadmannia australis*, which is something of the same character; rose-wood, also a similar tree to the former; forest-oak, (*casuarina w. aulora*), with jointed, thread-like, leafless branches; swamp mahogany, (a species of *eucalyptus*), and a white-barked species of the same genus, with leaves of the same form as those of the almond, and a *tristania*, with foli-

age something like that of a pontic rhododendron, but much larger, and several other trees of large stature, some of them of gigantic size, are overrun with climbing evergreen shrubs, twisted about them in fanciful coils, or wreathed around them like huge serpents, or hanging from them like ropes; their leafy tops being enlivened by gay and fragrant blossoms, and often hanging pendant to the ground; which is covered thickly with beautiful shrubs and ferns, and flowering plants, while nourished by the moisture of the rich alluvial soil, kept from the parching influence of the sun by the exuberant foliage. Parasites of various character, mosses, plants of the orchis tribe, and splendid ferns, as well as various species of fig-tree, support themselves on the trunks and branches of the larger timber, and add greatly to the richness of this kind of forest-scenery, among which gay parrots, cockatoos, and other birds, unlike those of our native land, sport and chatter in harmony with the rest of the surrounding objects, strongly calculated to remind an Englishman that he is far from home, even though he may have made this his adopted country. But to one who, feeling reconciled to God through the death of his Son, can, with a sense of the Divine presence in his mind, look upon these objects, and with filial love to his and their Creator say, "My Father made them all;" even though such a one may be reminded by them, that he is far from his nearest connexions in life, they have an interest which cannot be understood by those who are living at enmity with God: and in some sense of this interest, we are often favoured to feel the length of our journeys beguiled, and our minds cheered, and with thankfulness, I would add, often when withdrawn from these enlivening scenes, and amidst various conflicts and exercises, both on account of ourselves and others, we are favoured with such a measure of peace, and sense of the love of God to us, poor, unworthy, and of ourselves helpless creatures, as we feel ourselves to be, as reconciles us to our allotment, and restrains us from wishing to be anywhere but where at the time we are; willing to leave the morrow, knowing that sufficient for the day is the evil thereof, without adding to it, by useless anticipation.

7th 8th mo. (First-day.) Accompanied by John Kelso, we proceeded along a line of little alluvial plains, intersected by the windings of the Wilson River, which is still margined by rich brushes; among which numerous cockatoos were screaming, parrots chattered, and the singular and loud-voiced snake-killing bird, called the laughing-jackass, was at intervals setting up its rolling note. We called at the house of William Parker, on the way to that of William H. Geary, where we had a meeting appointed, which was attended by several young persons, settlers in the neighbourhood, and by a considerable number of assigned prisoners. The meeting was held in the veranda; and notwithstanding the wind was strong and cool, was satisfactory; the auditory listening atten-

tively to the doctrines of truth, which commend themselves to the conscience, according to the measure of light and experience of those who bear, who at least can trace in themselves the work of the Spirit of God, as a witness against sin.

10th 8th mo. We went to Port Macquarie, where we received with gladness, from the clergyman of the place, who is an elderly man, information, that he had resolved, for the sake of others, to give up the use of spirits, and adopt the principles of the Temperance Society. This, we do not doubt, he will soon find beneficial also to himself as an individual. We obtained from him two Bibles and two Testaments, for the road-party and bridge-party, near Lake Innes, and delivered them at their stations in the evening.

12th 8th mo. Having accomplished our work in this neighbourhood, we are now waiting to return to Sydney by the steamer.

13th 8th mo. We conveyed our luggage on board the William the Fourth steam-packet, and called on the commissariat officer stationed at Port Macquarie. This was to us a pleasant little visit, there being in this company an enquiring mind after the things that make for salvation.

14th of 8th mo. (First-day.) After the usual reading in the Holy Scripture, prayer was vocally addressed to the Father of mercies, in the name of his beloved Son, for the preservation of the company assembled at Lake Cottage, and for their increase in godliness; and we soon after breakfast parted from our hospitable friends. We reached Port Macquarie just in time for the steamer, which left the wharf a few minutes before twelve o'clock. The remainder of the day, which was beautifully fine, was spent on deck, in such devotional reading and meditation as the mind was capable of.

15th 8th mo. At six o'clock in the morning we were off Newcastle, but could not see the way in till ten, on account of a fog. The wind having been fair, the vessel has made rapid progress, though the engine is but of sixteen-horse power. In the night we were awake by some one calling to the captain, "She has stopped, sir." The occasion of this proved to be, that the engineer had been overcome by drowsiness till his fire had got too low to produce the requisite steam. Many of our acquaintance at Newcastle welcomed us kindly. Their temperance declaration has now forty-seven signatures, among which is that of Captain Crummer, the police-magistrate, and a number of privates. The subscriptions to the Bible Society have also increased. At noon we put to sea again, having taken in the needful coals; and though the vessel had more motion than yesterday, I was so far recovered from sickness as to be able to read,

walk, and enjoy the sail. The breeze was fair, with lightning to the south, after sunset. About nine o'clock we entered the Heads of Port Jackson, and in a short time passed the new floating-light on the shoal, called the Sow and Pigs. It is an excellent mark for vessels, after entering the Heads. Soon after ten o'clock we came alongside Groses' Wharf, in Darling Harbour; but concluding it was too late to go on shore, we all retired to our berths, and some of us, at least, with thankful hearts for so favourable a voyage and return to our Australian house.

17th 8mo. We had some conversation with John C. S. Handt, who is likely to be stationed at Moreton Bay, as a missionary to the blacks and to the prisoners. We had also a visit from Joseph Threlkeld, who has acquired the aboriginal language, so as to speak it fluently. He has brought us a letter from his father, who is now busily engaged in compiling a dictionary of the Australian language. In the evening we went on board the *Colonist*, of Liverpool, Jeremiah Cowman, master, to enquire respecting a young man of the name of Francis Sturge, connected with Friends, who sailed from England, on board this vessel. The mournful tidings we had heard of his being lost at sea were confirmed to us by the captain and mate. They informed us that he fell overboard, from a lurch of the vessel, they suppose when at the side, on account of sea-sickness, with which he had been previously affected. This accident occurred off the Scilly Islands, when the state of the sea, from stormy weather, was such as precluded any assistance being afforded him, though he floated long upon his back, with his hands raised in the attitude of prayer. Jeremiah Cowman speaks well of the character and conduct of this young man, whose reading appears to have been of a kind calculated to promote piety and useful knowledge, if a judgment may be formed from the character of his numerous books. These we examined, in company with the captain, to see if among them were any letters or parcels for persons in this colony; and we took from one of his boxes a parcel of tracts, which we concluded would more properly be circulated here than returned to England. May we not trust, from these indications of good, that this young man was not unprepared for so sudden a termination of life, and that he is taken from the evil to come? for the temptations presented to young men in this colony often prove too strong for them, and involve them in ruin of body and soul.

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FINIS.



EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

NOW ENGAGED IN A RELIGIOUS VISIT

TO

VAN DIEMAN'S LAND, AND NEW SOUTH WALES.

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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FOURTH PART.

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LONDON :  
HARVEY AND DARTON,  
GRACECHURCH STREET.

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MDCCCXXXVIII.

LONDON:  
PRINTED BY JOSEPH BICKERV,  
SHARDON LANE.

## EXTRACTS, &c.

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Further account of the religious labours of JAMES BACKHOUSE, contained in extracts from his Journal.

1836. 18th 8th mo. The week-day meeting was small, and most of the persons present could only be considered as temporary residents in Sydney. I had a few words to communicate upon the importance of a true waiting of soul upon the Lord, in order that his presence might be felt, his will known, and strength received from him to perform it.

21st 8th mo. (First-day.) Fourteen persons were present at the meeting in the forenoon, and nine in the afternoon. Both meetings were seasons of painful exercise to my mind, yet I trust far from unprofitable. In the forenoon I expressed a few sentences on the blessing pronounced upon those who hunger and thirst after righteousness; calling upon those present to examine themselves, as to whether they possessed this keen appetite for spiritual food, or were suffering themselves to be satisfied, or even seeking satisfaction in temporal things. The query of our Saviour was also revived—"What shall it avail a man if he gain the whole world, and lose his own soul?"

28th 8th mo. The meeting this morning was attended by ten adults and three children; that in the afternoon by eleven adults and one child: both were held in silence. I found it hard work to keep my mind stayed upon the Lord;—a trial to which I am constitutionally liable, from the effect of illness in childhood, which left me with an excitable nervous system;—but I was sensible of the Divine presence compassionating my weakness, and enabling me to rally my wandering mind, under the tranquillizing influence of my heavenly Father's love. "As a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, and remembereth that we are dust."

8th 9th mo. The week-day meeting was small and silent, but not unattended with a comforting sense of the Divine presence. I have no doubt but in our little company there is a state which requires to be brought to drink of the water of life from the Fountain, without instrumental intervention, on account of which we are kept in silence: and this is also made profitable to ourselves, keeping us humbly and patiently waiting before the Lord.

12th of 9th mo. The day being extremely wet we deferred our journey to Liverpool, &c. Our kind friends Alexander M'Leay, the Colonial Secretary, and Thomas Hassell, the Colonial Chaplain, gave us some desirable letters of introduction to persons in the district we are about to visit, and John Tawell furnished us with some useful memorandums for our guidance.

13th 9th mo. We travelled nineteen miles to Liverpool, and the same day we called upon Joseph Cooper, a pious Wesleyan, who keeps a boarding-school; Thomas Moore, a magistrate and one of the oldest inhabitants; [redacted] Hill, the surgeon in charge of the Colonial Hospital; Captain [redacted] Montgomery, the commanding officer here, and a Baptist store-keeper, named Hoskins. We also visited a young man connected with Friends, now a patient in the Colonial Hospital, where he has been confined to his bed nearly three months. During the first seven weeks that this individual was here, no one called to see him; and being very ill, one of the attendants enquired if he would not wish to see some pious man, to which he replied in the affirmative. He was then asked who he would wish to see. To which he answered he knew no one, but would be glad to see any good man. The attendant then mentioned a person named Thiery, who he said was a good man, and very kind in visiting some of the patients in the wards. This man proved to be a Roman Catholic priest, and he was introduced on the recommendation of the attendant. On his first visit he expressed sympathy with the sick man, and advised him to exercise himself in prayer, as a means of obtaining spiritual comfort. On being informed that the young man had been educated among Friends, and entertained the views of that people, he inquired what their views were; and on being informed on some leading points, said they appeared to differ little from Roman Catholics, except in regard to transubstantiation, on which subject he requested the young man to read a book which the priest brought him. Subsequently the priest debated with him on water-baptism, and also urged his reading a book on that subject; and after a few days, proposed his submitting to that rite, which the priest intimated might be administered by the hands of their bishop, who was expected in Liverpool, from Sydney. He also assured his hoped-for proselyte, that if he received baptism from this prelate, however great a sinner he might have been, he would become as spotless as a new-born babe, and would go direct to heaven; without passing through purgatory, if he died the next moment; but as an additional inducement, he proposed the bishop should bring with him a relic of a saint, that he said had been of service in the restoration of some other person from grievous sores, such as the patient was suffering from. The young man found these importunities very unpleasant, in his weak state, and became rather alarmed at the idea of a visit from the bishop, with his "old bones;" but was relieved from a

visit by Lieutenant Richard Sadlier, a pious Protestant, who has charge of the boys' Orphan School, in the neighbourhood, to whom he communicated these circumstances, as he did subsequently to George Walker and myself. Sadlier proposed a letter being written to the priest, acknowledging his kindness in calling, and stating, that as some Protestant in the neighbourhood would now visit the young man, he had no occasion for the visits of the priest. This step was taken, and the books returned to him, accompanied by the letter, which had the desired effect. This may be regarded as a specimen of the attempts used to gain proselytes to the church of Rome in this land, and by which many are lulled into false rest. Superstition is propagated and nursed with a degree of persevering industry that would ornament a better cause; and many appear to go on in sin carelessly, presuming on receiving absolution before they die, or regardless of the consequences of sin; which latter case prevails to a lamentable extent, both among professed Protestants and Roman Catholics, to a large majority of whom it might be said, "Ye are of your father, the devil, for his works ye will do." Open sin, cursing, swearing, drunkenness, and other open profligacy proclaim that Satan, and not Jesus is their Lord. In the evening we had a meeting for public worship in the court-house: it was but thinly attended, in consequence of rain and miry roads.

14th 9th mo. We breakfasted with Patrick Hill; had a religious interview with the patients in the hospital; then walked five miles to the quarries, where Captain Montgomery met us, and we had a religious interview with the ironed-gang under his charge there, consisting of sixty men, who are employed in quarrying stone, which is conveyed up the George's River to Lansdowne Bridge, now nearly completed, on the road from Liverpool to Sydney. To this station, where there is an ironed-gang of fifty men, also under the charge of Captain Montgomery, we next proceeded, and had a religious opportunity with them, and a few prisoners out of irons; also a few of the military and their wives, were present on both occasions. Some of these recognized us as having been on Norfolk Island when they were stationed there. It was pleasant to find that some of them had adopted the principles of the Temperance Society, and that both these gangs are visited in the course of the week by the Episcopal Chaplain of Liverpool, (William Cartwright,) and on First-days by Joseph Cooper. At the quarries the men are lodged in "boxes" or caravans, a little more than seven feet wide; four tiers of men, of five each, occupy one box. At Lansdowne Bridge, fifty men are lodged in two boxes, each ten feet wide. The married soldiers have built themselves very small slab-huts, covered with sheets of bark, and white-washed. Some of the ground we passed over to-day was sandy, and produced many of the beautiful shrubs common to similar situations in this country. The Lansdowne-Bridge is a handsome structure of sandstone, with one elliptical arch. The road over it is metalled



with a bluish argillaceous stone, having vegetable impressions. On returning to Liverpool, we received a packet from our kind friend Alexander M'Leay, containing several more letters of introduction, and a number of communications from Norfolk Island, one of which was from Major Anderson, conveying the pleasing intelligence of continued improvement among the prisoners. The other letters exhibit a degree of religious reflection of encouraging character on the part of some, but not all.

15th 9th mo. We visited a few prisoners in the jail, which is a brick-building of two large rooms for prisoners of common order, one for debtors, another for females, which is small; also three good cells, but all opening into one common yard, along with the dwellings of the turnkey and overseer, and the cooking-place, and other offices. The number of prisoners varies from a very few to about fifty. We next went to the male orphan-school about three miles distant, which is under the charge of Richard Sadlier, a pious retired lieutenant of the navy, whose wife is a daughter of Robert Cartwright, the Colonial Chaplain. This establishment contains about one hundred and sixty boys, of from twenty months to fourteen years of age: they are chiefly the children of prisoners; (many of them illegitimate.) They exhibit, in numerous instances, the effects of the drunkenness and profligacy of their parents, and many of them are unhealthy for two or three years after coming to this institution: they receive a plain English education, and are taught the rudiments of tailoring, shoe-making, gardening, and husbandry. The premises are on a reserve of ten thousand acres, in a district badly supplied with water, the springs being salt; this with the distance from the town, and other inconveniences, renders the removal of the institution to another site desirable. The buildings are of a very temporary structure. It is inconvenient to have the children from the factory so very young; but when they remain longer at that nursery of vice, they learn so much iniquity, that their early removal proves the less evil. The older boys sleep in hammocks, the younger ones on beds laid on the floor. In returning in Richard Sadlier's car to Liverpool, we called on Collina M'Leod and family, formerly of Norfolk Island. Archibald M'Leod is gone to Van Dieman's Land. The evening was showery, but a few persons met us in the court-house, to whom we addressed some remarks on temperance: most of them had signed the declaration.

16th 9th mo. We breakfasted with Thomas Moore and his wife, an aged couple, who were the first settlers in this place. After reading a chapter in the New Testament, an opportunity for conveying some religious counsel was embraced. We next visited the young man in the hospital, and had some conversation with him on subjects of eternal moment, to which his protracted illness seems to have made him more fully alive, than has often been the case in

time past. In the hospital we also found William Thomas, who was confined to his bed when we were at Ravensworth, on the Hunter River, and who is still much an invalid. There is also at Liverpool a lunatic asylum, under the charge of Patrick Hill. The building occupied for this purpose was formerly a commissariat store: it is much dilapidated, and is ill calculated for its present use; but it is shortly to be superseded by the new asylum at Tarban Creek, on the Parramatta River, or upper part of Port Jackson. At eleven o'clock we took places in an open coach for Campbell Town, distant thirteen miles. On the way there is a considerable extent of cleared land: the country is undulating: the soil does not appear rich, though in some places it seems to overlay basalt. Campbell Town consists of scattered houses erected on both sides of the road: some of them are brick, but most of them are of wood, and a large proportion are public-houses. We called on a young man from England, who was just recovering from an attack of pleurisy, and was laid on a mattress covered with blankets on the floor of a little room behind the shop, where he had been for a fortnight: he made some feeling remarks on the privations to which persons so situated are subjected, and on the pain of the reflection when they are sensible of having deprived themselves of the comforts of a home among their relations; and expressed regret at having left his connexions in England. Almost every body in this land calls Great Britain *home*, and speaks with desire respecting returning thither: they cast "a longing, lingering look behind" on that which they have left. There is at Campbell Town an Episcopal worship-house of brick, with a steeple, and a Papal one of stone, without a tower. A large proportion of the population profess to be Roman Catholics, but are a notoriously drunken company, proving themselves the servants of the devil by open sin. We took our other meals with the family of Captain Allman, with whom we had much interesting conversation. Captain Allman was the first commandant of the penal settlement of Port Macquarie, (now a free settlement,) and remained in office three years, during which he prevailed on the military to commute their ration of spirits, by having it sold for them in Sydney, being aware of the difficulty of managing them, if they had access to strong liquors; and they found no want of them, though living in bark huts much of the time, and at close service. This was before the existence of Temperance Societies. At that period the commandant of a penal settlement was not required to keep a record of punishments, but could flog any man at his own discretion. Happily such a toleration of tyranny no longer exists, but every man must be tried before he be punished, and his sentence must be recorded.

18th 9th mo. We held our meeting in the forenoon by the sick-bed of the young man before-mentioned, and in the afternoon in the Court-house. Invitation to this meeting had been given by placarded notices, yet few persons attended. This was scarcely to be wondered

at, as we could not bear the windows closed on account of the noisome effluvium from the jail beneath, notwithstanding the wind was boisterous. Many of the inhabitants of this district profess with the church of Rome; but this seems only a cloak for living openly in the service of Satan, the population being notoriously drunken, profligate, and dishonest.

19th 9th mo. We proceeded on foot to Appin. We felt little liberty in distributing tracts among the benighted population of this district; and in a few cases where we offered them, they were received with a sort of fear, the evident result of popish restrictions: the people are afraid to receive religious instructions, lest their priests should find fault; and though these visit them with an attention that binds the people to them, they seem to exercise much more care to prevent their leaving the Church of Rome, than to turn them from the service of Satan.

20th 9th mo. We had some satisfactory conversation with Archer Broughton, a son of Eliza Broughton, who is approaching to manhood, and who conducted us through an intricate part of our route to Illawarra. The road for several miles lays over an elevated sandstone country, covered with low forest, intermingled with a great variety of beautiful shrubs, and interspersed with marshy flats. The elevation above the level of the sea is upwards of two thousand feet. Among the shrubs of this district were four species of grevillea, one of which had brilliant scarlet blossoms; a gay mirbella, with bluish purple flowers; and on some of the rocky ground, there was a profusion of gigantic lily, which bears a compound head of red lily-like blossoms, among large red floral leaves, upon a stem ten to twenty feet high, furnished with numerous dagger-shaped leaves pressed close to the stem, and diminishing in size towards the top: the stem rises from the centre of a large crest of upright, sedgy leaves, about four inches wide, and as many feet long: it was not in blossom here. The vegetation is much more luxuriant on the top of the coast-range of mountains, the precipitous fronts of which, and the low ground between their base and the sod, are covered with forests of the greatest luxuriance and richest variety. Cedar, Australian sassafras, swamp-mahogany, cabbage-palm, large fig-trees, and numerous climbing-shrubs, with tree-ferns, form a striking contrast to the low forest of the sandy tract just left behind, and the rich prospect bounded by the ocean beneath; exhibiting some bold mountain projections, and a spot of cultivated land on the coast, afford a treat to the eye, such as the vast forests of Australia seldom admit the enjoyment of. We descended by a rough tract called the Bulli Road, a difficult way for horses, and impassable for carts, except by the assistance of ropes passed round conveniently situated trees, by means of which, in a few instances, they are said to have been got down. After we reached the beach, our way was for eight

miles along a loose sand to Wollongong, where our toils for the day found an end in the hospitable dwelling of Charles T. and Sarah Smith, which we reached when it was nearly dark, after a walk of twenty-seven miles.

21st 9th mo. Charles Throsby Smith accompanied us to Wollongong, about half a mile from his house. We readily obtained leave to appoint meetings for public worship, and for the promotion of temperance, in the police-office, and made other arrangements to facilitate the object of our visit to the district. At four o'clock we met the large road-party under the charge of Lieutenant Sheaffe, at a place a mile and a half from the town: they were assembled in a large open shed, where they take their meals: there were also present Lieutenant Sheaffe and his wife, and a number of military, who were under arms, and their wives: the whole company was very quiet and attentive, both when addressed, and while we remained with them in silence. The prisoners here are those sentenced from Great Britain, to work on the roads for certain periods before being assigned: they were at one time ordered to work in chains, and for periods as long as seven years: this excessive and injurious severity has been relaxed, and now they are exempted from chains, unless as a punishment for improper conduct: and if they behave well, they are assigned at the expiration of two years. Thus hope being kept alive, and strict discipline maintained, their conduct is generally good; only three cases have occurred to be subjected to flagellation within the last month. They are lodged and guarded in the same manner as the ironed-gangs. Though this station is called a stockade, there is no defence around it; but no prisoner can wander off the premises, on account of the military guard, who, in this colony, may follow and fire after a runaway who does not stop on command. Six boxes, each ten feet wide, and lodging twenty-four to twenty-eight men, form one side of an area which has the military barracks on the other, and the officers quarters at one end, opposite to which is the prisoners' mess-shed. In the rear of the boxes are two cells for solitary confinement, and a few small slab-huts for other purposes; and behind the military barracks there are a few small huts for constables, messengers, &c. The whole place is remarkable for its cleanliness and order. The prisoners are employed in the formation of roads and bridges: they have already formed a road from the top of the mountain, wide enough for one carriage; but it is yet only available for horses, as a creek between the top of it and Appin remains impassable for carriages, without a bridge. This part of the colony has much of the features of Cleveland in Yorkshire: the mountains however are more precipitous, and, as well as the low land between them and the sea, are covered with lofty and dense forests, except in a few places, and where in most instances human industry has cleared the fertile soil, which seems to consist of decomposed basalt from the base of

the mountains, (which also in places exhibits dark argillaceous rock,) mixed with washings from their sandstone tops, and a large proportion of vegetable matter. The town of Wollongong is laid out close to a small boat-harbour: the site is principally the property of Charles T. Smith, who had obtained a grant of the land before the place was fixed upon for a town. There are already two stores, two public-houses, a few other weather-board buildings, a Roman Catholic chapel, a barn fitted up for Episcopalian worship, a police-office, and barracks for some mounted police. F. Wilkinson meets the Episcopal congregation, in which the road-party are included, so far as they are Protestants, on First-day mornings; he also preaches at Dapto, a few miles distant, on First-day afternoons. The blacks in this district are not numerous: a group of them were seated on the ground in the town, many of whom were afflicted with sores.

22nd 9th mo. Being supplied with horses by some of our friends, we accompanied Bartholomew O'Brien a few miles along the coast, near which are some fresh-water lagoons, opening into the sea occasionally, and consequently salt,—Tom Thumb's Lagoon, and the Illawarra Lake. The latter of these two is of considerable extent, and is ornamented with very pretty scenery. There are a few little islands in it, and the surrounding country is a little undulating, and clothed with magnificent forest. On a little spot of cleared land on the margin of a lake, is the habitation of a settler in humble life, to whose family B. O'Brien introduced us. Their hut is a very rustic one, covered with bark, and internally has much of the sombre hue, common to the dwellings of the lower classes of Scotch and Irish, and which too often also prevails in those of the English in this colony: but the mother of this family is of a character rarely met within these wilds: she is pious, and abounding in Christian goodwill to all around her: it was a treat to visit her, and to receive her hearty blessing: she is an honour to her country, Scotland, and an ornament to the community to which she belongs. B. O'Brien had been called in professionally when she was ill, and found he had come to the place to receive rather than to give advice. From this place we went with him to his hut to dine; it is of rough slabs, covered with bark; rustic in the full sense of the word: he is here superintending a flock of sheep, the joint property of himself and F. Wilkinson, who is also temporarily dwelling in the same habitation. Illawarra not being a favourable country for sheep, though a delightful climate, and well adapted for agriculture, B. O'Brien is about to remove with his charge to one of the more elevated southern districts. We held a meeting for public worship in the police-office in the evening, at which about fifty persons were present.

23rd 9th mo. In company with Lieutenant William Sheaffe and his sister, and B. O'Brien, we rode up the newly-formed road to the top of the mountain: it is a few miles southward of that by which

we descended. The whole ascent of about five miles is through rich forests, abounding with cabbage-palms, and other striking trees. The views of the adjacent country, some portions of which are cleared, are very fine. The rocks at the top of the mountain are sandstone. A large diamond-snake was killed by our party: it is a handsome species, the bite of which is considered venomous, but it is said rarely to be fatal. Among the trees of this country are several enormous parasitical figs, the giant-nettle, the maple-leaved starculia, and a metrosideros, called here turpentine-tree: the last is a large timber-tree here, though about Sydney it rarely exceeds twenty feet in height. We dined with Lieutenant Sheaffe, took tea with E. and E. Hancock, and afterwards attended a Temperance Meeting in the police-office, which was crowded. The audience was addressed by George W. Walker, Lieutenant Sheaffe, and myself, and some remarks were also made by Edward Hancock and Dr. Osborne, on the desirableness of establishing a savings' bank in connexion with the promotion of temperance. A few persons signed the declaration. Two affecting cases of death lately occurred from drunkenness in this neighbourhood. A man was found burnt in his hut, and a woman smothered in a hay-loft, under most abhorrent circumstances.

24th 9th mo. We took a walk into the forest, and examined some of its beauties more particularly. A large climber, resembling a species of pepper, but diœcious, was ascending some of the lofty trees, in the manner that ivy does, and depending again almost to the ground. Many large cabbage-trees had been felled by the natives, for the sake of the heart of the leaves, which they eat, having been taught to use this article for diet by the white population. Forty to seventy feet may be reckoned the height of this useful palm, the leaves of which are also used for thatching, and making hats; and the trunks are split for slabs, rails, and occasionally for posts, and for food for pigs, which eat the inside, consisting of sweetish, spongy matter mixed with fibres. This species (*Corypha australis*) projects its flower-stems, which are branched, and have large bracteal scales with the young leaves: the seeds are hard, purple, and the size of a marble. B. O'Brien joined us in the afternoon, and we walked over the rocky point, forming the boat-harbour: it is but an indifferent shelter when the wind is from the east or north-east. Some of the rocks are dark and argillaceous, and contain marine fossils. Coal is visible on the ascent of the mountain. We had the company of Frederick Wilkinson, the Episcopal clergyman, who was brought up at a Friends' school, and of Eliza Broughton, of Appin, at C. T. Smith's this evening. The latter is step-mother to Sarah Smith, whose own mother fell a sacrifice to the cannibalism of the New Zealanders, when the Boyd, on board of which she was a passenger, was wrecked on that coast. Wollongong is often called the Five Islands, from five small islets near to it.

25th 9th mo. (First-day.) Being joined by E. H. we went to Dapto, where we had a meeting at the house of a kindly-disposed woman. On the way we breakfasted with Frederick Wilkinson and B. O'Brien, the latter of whom also accompanied us. Dapto is a scattered settlement. The number of persons assembled was not large; but we were enabled to extend the gospel message to them, with invitation to seek the knowledge of the Lord, through submission to the teaching of the Holy Spirit. After the meeting our party proceeded to Marshall Mount, the residence of Henry Osborne: we met with a kind reception from him and his family, and in the evening had an opportunity of open religious communication with them and their servants and guests.

27th 9th mo. We engaged at Dapto a black native, of the Kangaroo Ground, to be our guide to Bong Bong. His colonial name was Tommy. He was of middle stature, rather broad-shouldered, had a depressed nose, through the cartilage of which he wore a bone, according to the common custom of this country, where a black will sometimes stick the stem of a tobacco-pipe through the cartilage of his nose, which is always perforated, if he have no other convenient place for it! His eyes were drawn obliquely toward their inner angle, probably from the same cause which occasioned an elevated ridge downward, from one of them. When he came to us he was dressed in a suit of ragged European clothing; but as a part of his wages, he was fitted out with a striped shirt, a pair of canvass trowsers, and a grey woollen jacket. With this man we proceeded to Kiama, a little settlement on the coast, with a boat-harbour. On the way thither we called on several small settlers, and left them tracts. We also fell in with some of the aborigines. The females had their hair ornamented with kangaroos' teeth. They enquired of our guide who we were, and where we were going, and appeared well satisfied with his explanations. The cabbage-palms are very numerous in the port of Illawarra, forming groves by the sides of the ground which has been cleared. *Seaforthia elegans*, known here by the native name of bangalee, is also plentiful in shady places. Many parts of the forest are gay with a species of *goodia*, which forms a large shrub, and is covered with racemes of yellow, pea-like blossoms, tinged with orange. Some of the open, grassy forest is covered with a species of indigo, (*I. australis*), three feet high, which is now clothed with rosy pink flowers. Parasitical plants, of the orchis tribe, are common on the trunks of trees in humid situations. One of these, with tufts of white, fragrant blossoms, is very beautiful, *sarcochilus falcatus*, brown. Some of the species of fig (among which is *ficus macrophylla*) having established themselves on other large trees, and shut them in, have, like those I described at Moreton Bay, become enormous forest-trees. Tree-nettles are numerous, and require care in passing: we measured the trunk of one, sixteen feet in circumference. We heard the voice of the Australian

pheasant, so celebrated for its splendid tail, on account of which it is sometimes called the New Holland Bird of Paradise; and saw various species of pigeon, parrot, &c. flocks of white cockatoos, and one small species of kangaroo; and the lory parrot, of crimson and blue, mixed with dark colours, were sitting in flocks, on the post-and-rail fences, in the little settlement of Kiama, where they are very mischievous in the gardens. Kiama consists of about a dozen cottages, built of wood, occupied by a blacksmith, a carpenter, a shoemaker, &c. and a constable's house, where the police-magistrate holds his court. We passed through it a mile, to the house of T. K. where we were hospitably entertained, and had a religious interview with his establishment, consisting of a few assigned servants, himself and his wife, and his widowed mother. The roads we travelled to-day were excessively miry, and were too much so to allow any persons to join the company at T. Kendall's, after sun-set; but our black guide joined some of his country people in the "Bush," notwithstanding the inclemency of the night; seeming to prefer their company, and the shelter of a few sheets of bark, to the company of white people in a house. He speaks English intelligibly, and is of an industrious disposition.

28th 9th mo. Though the day was showery we accomplished a journey to Shoal Haven; but I did not feel comfortable in having proceeded without having first attempted to assemble the few persons settled about the boat-harbour at Kiama, on the spot. An undue fear of prolonging our visit beyond its proper bounds, and discouragement at the state of the roads, induced me to put by a little exercise on their account, which I afterwards felt a painful burden, though I did not apprehend it required of me to return to the place. We entered the Shoal-Haven district, and came upon the extensive property of Alexander Berry. The whole of the territory called Illawarra, which lies between the coast-range of mountains and the ocean, and has a mild climate, without frost, and little liable to drought, is adapted for the growth of maize, wheat, and other grain, vines, oranges, lemons, and other fruits of moderately warm climates, and for feeding horned cattle.

30th 9th mo. We took some steps to invite the persons on the opposite side of the Shoal-Haven River, to a meeting for public worship, to be held at Coolingatta on First-day. A black, who has learned to saw at A. Berry's Sawing Establishment, on Broughton-Creek, came to Coolingatta to-day, and asked for some seed-potatoes. He said he had cleared a piece of land, and sowed some pumpkins, and he wanted to grow some potatoes, and sit down; for it was no good to wander about as his countrymen did. A. Berry was much pleased with this spontaneous offer to settle, he having often tried in vain to persuade some of these people to adopt such a course.



2nd 10th mo. About ninety persons assembled at eleven o'clock, under the verandah, at Coolingatta, which was seated for the occasion with planks laid upon small casks: it was a satisfactory opportunity. The latter part of the day was spent in reading and conversation, with frequent reference to Holy Scripture. The only native black who was at the meeting this morning, was Lewis. No families in New South Wales, who assemble for public worship, appear to take any pains to collect the blacks along with them. The idea that the blacks cannot understand a dissertation in English, is one obstacle, and their want of personal cleanliness is another; but neither of these are insurmountable difficulties. I feel persuaded that if worldly emolument was to be had by civilizing and instructing the aborigines, they would soon be civilized and instructed; but generally there is a great neglect, on the part of the white population, with regard to their own spiritual state, and a consequent carelessness with respect to those around them, especially the blacks.

4th 10th mo. We set forth for Bong Bong. There are now three tribes of blacks on the Kangaroo-ground; one of which belongs to the neighbourhood, the others are from Shoal Haven and Bong Bong. I counted forty men in one of these tribes. They are going to the Cow-pastures, to learn a new song, that has been invented by some of their country people there. For an object of this kind they often travel great distances. Several of them speak tolerable English. They were attired either in skin garments, fastened over one shoulder and under the other; or in blankets, or in some other articles of European clothing; one having a pair of trowsers, another a shirt, a third also a jacket, and so on. They prop large sheets of bark up with sticks, for shelters to sleep under, having fires in front. Few of them had any covering for their heads, and none of them shoes. They are very peaceable when kindly treated. We felt not the least fear in sleeping in a rude hut, the door of which blew open several times in the night, being without a fastening, and the wind awfully boisterous, though about two hundred of them were only at a few hundred yards distance. In the morning eight of them, in addition to the three we had engaged, chose to accompany us on our journey. Near to Brook's hut an old black woman was laid under a slight shelter, formed by a few sheets of bark. She has lost the use of her legs, and is chiefly sustained by the white people, who give her milk and scraps of food. All the men here have undergone the ceremony of having one front-tooth knocked out, on being admitted to the privileges of manhood; and they have the cartilages of their noses perforated, and bones of the thickness of a quill, and about four inches long, through them. They wear fillets of net-work around their heads, and beads formed of short pieces of reed around their necks. It

was not till after a considerable time had been spent in conversation among our sable companions and their countrymen, which we found it necessary to submit to the delay of patiently, that our party commenced their march. They carried with them their arms, consisting of spears, waddies, boomerings, &c. a musket, which one of them had received as a present from a settler, for whom he had done some service. One of the spears was barbed down one side, for more than a foot, with pieces of bottle-glass, neatly broken to a regular figure, and stuck on with grass-tree gum.

5th 10th mo. We were furnished with horses, which enabled us to visit an ironed-gang stationed at Berrima, four miles from Throsby Park, according to the road taken, which is under the charge of Lieutenant Briggs, and a road-party under charge of J. Lambie of the survey department, to both of which companies we had much Christian counsel to convey.

6th 10th mo. Being furnished with horses, and attended by an aged man as guide, we proceeded to a place on the Goulburn-road, called Black Bob's Creek, where there is a bridge and road-party of nineteen men, with whom we had a religious interview. They are without Bibles or any regular religious instruction.

7th 10th mo. We visited an iron-gang at Marulan, distant about one and a half mile from Wingelow, and had a religious opportunity with them. Lieutenant Bently, the officer in charge, reads the Episcopal service to them on First-days, and they have recently been supplied with Bibles, Testaments, and Prayer-books, by the Bishop of Australia. The men in this gang present strong marks of depravity in their countenances, and many of them have defectively formed heads. The iron-gangs in this colony may now be said to be placed under a rigid military discipline, and kept closely guarded day and night by soldiers. No smoking is allowed among them: they are kept close to work, (at least such as are stationed on the roads in the interior,) and they are locked up in caravans or boxes, as they are popularly called, from sun-set to sun-rise. These boxes vary from seven and a half to ten feet in width, and accommodate from twenty to twenty-eight persons: they are only about sixteen feet in length: those at Merulan are small. Prisoners whose characters are not good, are assigned into service remote from Sydney, and this gang is composed of such as have committed offences in the situations into which they have been assigned, so that they present one of the worst specimens of the prisoner-population.

9th 10th mo. At eleven o'clock we went to the court-house. The congregation assembled slowly, and at length amounted to seventeen, with whom, however, we had an open season of religious labour. The population of the district is much scattered. A large

proportion of the whole are Roman Catholics, and there is among the whole community a much stronger inclination to resort to the public-house, than to a place of worship.

11th 10th mo. At seven in the morning we assembled in the wool-room with about forty persons, with whom we had a satisfactory season of religious labour. Captain Rossi lost about two thousand sheep last season by the influenza; but not being aware that this mortality would have been prevented by any care on the part of himself or his shepherd, he bore it with becoming patience, as a dispensation of Him, who is Sovereign Lord of all, and who has a right at his pleasure to give proof that temporal possessions are only held subserviently to his will. Most of the settlers in this part of the country feed flocks, not only on their own locations, but on an extensive unlocated territory to the southward, called Menaro Plains, where, as well as further down the Merumbidgee River, the white population are spreading like a mighty flood, fixing themselves in temporary huts, until the government shall survey, and sell the land they occupy; when they will move still further backward. The whole of this country is so elevated as to produce a climate adapted for the growth of wheat, grapes, apples, peaches, gooseberries, &c. Snow lies for a few hours at a time in winter, (last winter it is said to have laid three weeks at one time, in some parts of Menaro Plains,) and the mornings at that season are very frosty. Having finished our service here, we returned to Goulburn, where by the kindness of E. Waddy we were associated with one of the mounted police, who was returning to Lurnley, the residence of Robert Futter, to whom we had a letter of introduction from our kind friends Alexander M'Leay. Our guide took us over a part of the plains, and through a pass of many miles in length, in the bottom of which was a large chain of ponds of excellent and refreshing water, very grateful on such a hot day. By this route from Goulburn the distance was shortened from twenty-three to sixteen miles. We were kindly received at the close of this fatiguing day, by Robert Futter and his wife, in whose family we found sojourning a gentleman from India, named Thomas P. Bisco; who kindly proposes that we should avail ourselves of the use of his carriage to-morrow, which is proceeding in the same direction with ourselves. The country about Lurnley is open forest with thin herbage, affording sheep-pasture: as do also the small plains with which it is interspersed. A few miles to the east are the Shoal-Haven Gullies, which are ravines in a lime-stone formation: some of them are said to be one thousand six hundred feet deep: we had not spare time to visit them; we are glad to get forward with our work as fast as we can, not forgetting the length of time we have already been separated from our dear connexions, nor desiring to extend it beyond what the work we have been called to requires, yet my prayer is, to be preserved from anxiety on this subject, till our service be completed; and that, feeble

as we are as instruments, the Lord may be glorified, through the daily help of his grace bestowed upon us.

12th 10th mo. At seven o'clock in the morning we met the persons composing the establishment of Robert Futter at Lumley. The religious labour bestowed was well accepted: leaving Lumley, we assembled the Bungoma road-party, and had a religious interview with them, seated on some logs by the side of the road.

13th 10th mo. After breakfast we met the people belonging to H. H. Macarthur's establishment at this place, in a barn; in which temporary seats were provided, and had a satisfactory religious opportunity with them. H. H. Macarthur expressed gratification at our visit, and that his people should have the benefit of the religious counsel we were enabled to impart. Similar acknowledgments have often been made to us in other places, and a belief expressed that a repetition of such visits would be of great service. We pursued our journey turning off at the Medway rivulet to Oldbury, the residence of a family of the name of Barton, with whom we had a religious interview after tea. Thus concluded the labours of this day, in which (the weather being cool with a fresh breeze) we had walked twenty-two miles without a rest, or any other refreshment than a drink of water.

16th 10th mo. The meeting at Bong Bong was small. Though the notice was for ten o'clock it was eleven before the people assembled. That at Sutton Forest in the afternoon was attended by upwards of fifty persons. In both, strength was afforded to proclaim the message of mercy through a crucified, and glorified Redeemer, and to direct to the operation of the Holy Spirit, leading those who attend to its convictions to repentance, faith in Christ, and a humble walk before God.

17th 10th mo. We proceeded to Mittagong, where we were courteously received by Captain Charles, and Charlotte Sturt, and their brother Eveline Sturt, who has just arrived from England. On the way we fell in with Benjamin Clayton, and Archer Broughton, and took a panakin of coffee with them, by the road-side, where they were resting, while their horses grazed after a pull over the Mittagong range: they were travelling toward their sheep-station on the Doonut River, far to the southward, beyond the located part of the colony, having each a saddle-horse, and being accompanied by a tilted cart with two horses, conveying their provisions, &c. Many persons are now on their way to the southward, to their sheep-shearings, and the number of drays on the road taking provisions in the same direction is considerable. These two young men expect to be ten days yet on the road: they sleep in the cart, and their men under it. Between Bong Bong and Mittagong we passed several huts of veterans, who

had grants of one hundred acres each in this fine neighbourhood, where the soil is rich in many places, overlaying basalt, but drunkenness and profligacy have kept these wretched people in poverty, where industry and sobriety would have been rewarded with plenty. Charles Sturt is well known, on account of making long exploratory journeys to the southward, in company with G. M'Leay, of which an account is published: and in which their courage in their conduct toward the native blacks, by which they were preserved from hostility against them, is an interesting feature.

18th 10th mo. Having had a religious interview with the family, and establishment of Captain Sturt, assembled under the verandah of their house, we proceeded on our way, which lay through an inhospitable territory, called Bargo Brush, a thick forest on a sandstone formation. We met several companies of blacks: some of the women had considerable quantities of native currants, the fruit of *leptomeria acida*, which they were taking in vessels scooped out of the knots of the gum-tree, (here called callabashes,) some of which will hold several quarts. We dined at Lapton's Inn, the landlord of which was killed a few days ago, by a fall from his horse when intoxicated, and the following night, the wife of an inn-keeper named Gray, nearer to Goulburn, died from excessive drinking. We passed through a small settlement, called the stone-quarries, after sun-set, and reached Jarvis Field, the residence of H. C. Antill, the police-magistrate, from whom we received a cordial welcome, after a tedious walk of twenty-five miles.

19th 10th mo. After breakfast we had a religious interview with the family and servants of H. C. Antill, who having been brigademajor under Governor Macquaire, is usually called Major Antill. The company assembled in a room upon his premises, erected in a court-house, in which this worthy magistrate not only assembled his family and establishment for public worship, but also a neighbouring road-party, the ticket-of-leave men, and others who reside near; to whom he reads the service of the Episcopal Church, with a sermon on First-days: he also assembles his own household twice a day, for the reading of the Scriptures and prayer. We were present this morning on one of these occasions to our comfort. Departing from Jarvis Field, we had a religious opportunity with a neighbouring road-party, and then crossed the range of hills called Razor-back, and proceeded through open grassy-forest, to Brownlow Hill, where we were welcomed by George and James M'Leay, sons of the colonial secretary.

20th 10th mo. After breakfast we met the establishment of George and James M'Leay at their station on the Mount Hunter Creek, about two miles from Brownlow Hill. The company consisted of about thirty persons, to whom the gospel message

was extended. Brownlow Hill is a pretty situation; the house, a very comfortable one, a single story, with a verandah on three sides. The ground about it is tastefully laid out. In clearing the adjacent land, which is of varied surface, care has been taken not to destroy the beauty of the place by cutting down the trees indiscriminately. Much of the land in this part of the country, which bears the name of the Cow-pastures, has been cleared by human industry, and is now covered with luxuriant crops of wheat and barley, or clothed with grass, which is chiefly depastured by horned cattle, and is less plentiful than it formerly was. After the meeting, Dr. Smith (who has come out as surgeon-superintendent to three vessels, bringing convicts to the colony at different periods) and James M'Leay, accompanied us to the court-house at Cowder, where a young prisoner-shepherd was sentenced to receive fifty lashes for allowing his flock to get mixed with that of another shepherd. At Cowder we joined William Macarthur, and being mounted by our friends here, went with him to Camden, where he resides in a large and elegant house of two stories, built of beautiful sandstone, resembling that from the vicinity of Durham, England. The gardens about it are extensive, and well laid out, and every thing about the place is in substantial, but unostentatious style. William Macarthur and his brother (now in England) are extensive proprietors of sheep, to which they pay great attention, and which they are now beginning to shear. They, like many other persons, have found it necessary, on account of the late dry seasons, to drive most of their flocks far to the southward for pasturage. William Macarthur says, they cannot now keep in this neighbourhood more than ten thousand, where a few years ago they kept thirty thousand, the seasons at that time being much more humid. Some families of blacks are regularly rationed at Camden, on the score of justice: the present proprietors and their fathers, to whom they succeeded, considering, very properly, that this was due to the people, whose lands themselves had occupied.

21st 10th mo. We met William Macarthur's men, about one hundred in number, and communicated much religious counsel to them. Both here and at Brownlow Hill the Episcopal prayers are read to the men, by their masters, on First-days; and occasionally they are visited by the neighbouring exemplary and diligent Colonial Chaplain, Thomas Hassall.

22nd 10th mo. The evening was very warm, but we nevertheless had a satisfactory meeting, with about forty people, in T. Hassall's school-room, near his chapel, at Cobbity. After the meeting I visited, at T. Hassall's request, a family suffering from influenza. The poor father, in a high state of fever, was in the same bed with two of his children. In illness the crowded state of some of the

huts of the lower classes renders them very uncomfortable. The chapel at Cobbity was erected by T. Hassall at his own expense.

23rd 10th mo. (First-day.) Being mounted on ponies, by our kind friend Thomas Hassall, we took leave of him and his family, and proceeded through the beautiful vale of the Nepean River, to Mulgon; on the way assembling the establishments of James Macarthur, John E. Manning, and Henry Shadforth, with each of which we had a religious interview. Henry T. Shadforth accompanied us to within sight of Winbourn, the residence of George Cox, by whom we were received in a very friendly manner, and conveyed in his carriage, in company with himself and Thomas Black, a neighbouring surgeon, who was attending one of G. Cox's children, dangerously ill in influenza, to a place used for public worship, on the premises of his brother, Edward Cox, where he had appointed a meeting for us, at which about forty persons were present. After a solemn silence of considerable duration, in which the Divine presence was felt to be comfortingly with us, strength was afforded to proclaim the gospel message, with much warning and encouragement. We returned with George Cox to lodge. At Penrith we dined with J. and E. Josephson and their family; and in the afternoon went on to Duneved, on the South Creek, the residence of Captain King, passing the house of his brother-in-law, R. C. Lethbridge, the owner of which, with others of the family were, we learned, laid up with influenza. Captain King was from home; but we met a kind welcome from Philip King, junr, and from his pious mother; and from P. King, the widow of the late Governor King, who now resides here with her son. In the evening we had a numerous attendance of the family and servants, to whom we had much religious counsel to communicate. It is but a short time since Captain King and his son Philip left the navy, and took to the more peaceable life of Australian sheep-owners. In this large and interesting family the benign influence of a pious mother is clearly to be traced, and great indeed is the blessing.

25th 10th mo. We walked sixteen miles, chiefly down the western road, to Parramatta.

26th 10th mo. We went to Parramatta, and paid our respects to the Governor, and to his son, John Bourke, who made many enquiries relative to our visit to the southern part of the colony. We called at the factory for female prisoners, which is now in an improving state of discipline. Many improvements are visible in Parramatta, since we visited it a little more than a year ago. The demand for lime has raised that article to 1s. 6d. per bushel. We returned to the Vineyard in the evening, and had a religious opportunity with the family of H. H. Macarthur, which consists of eleven

children, some of whom are grown up, and with their guests, and a few of their servants. It is a satisfaction to find, upon the legislative counsel of this colony, such a man as H. H. Macarthur. He is one who respects religion, is of upright conduct, and of an intelligent mind, well acquainted with the state of the country, in which he is an extensive proprietor of land, sheep, &c. His house is an excellent one, of two stories, very pleasantly situated upon the navigable part of the Parramatta River, or perhaps, to speak more correctly, near the extremity of the estuary called Port Jackson, to which the Parramatta River is but a very small, tributary brook.

### *Return to Sydney.*

27th 10th mo. We returned to Sydney, calling on the way at Pennant Hills, where we had a religious interview with the ironed-gang and invalid road-party stationed there, and at Kissing Point, where we dined with Isaac Shepherd, a good old man, who has a son a missionary in New Zealand, and a daughter in O'Tahiti, the wife of a missionary of the name of Henry. J. Shepherd has resided in the colony forty-two years, and has prospered temporarily, as he has grown in grace, in which he has exceeded most of his contemporaries. He has some flocks of sheep to the southward, and has a fine orange-grove here; the trees in which exceed any other orange-trees in size that I have seen in New South Wales. We then proceeded to Tarban Creek to see the New Lunatic Asylum. We took the steam-packet at the adjacent ferry, and arrived in Sydney in good time in the evening.

1st 11th mo. This morning an assigned servant, who had resided some time in the family of Elizabeth Merritt, and was remarkably sober, honest, and industrious, and possessed an unusual share of muscular strength, was suddenly taken ill, and died in about an hour and a half, in consequence of congestion in the right auricle of the heart. He had three attacks of spasm, and in the last exclaimed, "If I was only prepared to die!" and then prayed for mercy, and almost instantly expired. I was absent when the awful event took place, having a short time before taken my seat on the Liverpool coach, on which I met with a man who was going to catch a horse, which had killed its rider by dashing his head against a tree. After some very profligate persons, who from their appearance and bad language I suppose had been prisoners, had left the coach, I found an openness to speak with this individual, on the necessity and advantages of living in a state of preparation for death, and to explain to him the way of salvation. This man also left the coach before we reached Liverpool, and a woman got up, so drunk that I could not sit by her, either with propriety, or any degree of satisfaction; I therefore stepped over the roof, and found a place among some more sober people. My errand to



Liverpool was to visit a young man, who has been a long time a patient in the Colonial Hospital, and whom I found still very ill, but in a much more desirable state of mind than when I saw him some time before. Divine love and mercy have wonderfully followed him. The family devotion at E. Merrit's, in the evening, was one of much solemnity. In addition to the usual reading of the scriptures, and waiting upon God in silence, I was engaged in commenting upon the awful occurrence that had taken place in the family, and in prayer, that the warning might not be neglected. "Thou (the Lord) turnest man to destruction; and sayest, return, ye children of men."

3rd 11th mo. Though ten persons were present at the week-day meeting, but few of them were more than temporary residents in the town. It was a time of renewal of strength to myself, and I had a few words to express, exhorting those present to examine whether they had known the grace of God to bring salvation to themselves, or had only known it as teaching them that they ought to deny ungodliness and worldly lusts, &c.

4th 11th mo. I had some conversation with a young man of enquiring mind, who has not yet attained a clear view, as to the standard of Christian practice. Human nature is very apt to shrink from taking up the cross, and walking in the way of self-denial, and would trust to the death of Christ for salvation, without submitting to the sanctification of the Spirit; would be saved by what Christ has done for him, without the practice of what He enjoined, which a true belief in Christ leads into a compliance with.

8th 11th mo. Having believed it in the line of our duty to invite the inhabitants of Sydney to meet with us, for public worship, by notice from house to house, dividing the town into districts, we put some notices into course for printing. The meeting of the Temperance Committee this evening was well attended. A quantity of tracts have been received as a donation from the New York Temperance Society. Another vessel sailed from this port, a few days ago, on temperance principles; and the crew of one that put into Port Stephen's, a short time since, conducted themselves so well, as to form a striking contrast with others not on the same principles.

9th 11th mo. We received the following document. "Colonial Secretary's Office, Sydney, 7th November, 1836. Messrs. Backhouse and Walker, members of the Society of Friends, have the permission of his Excellency the Governor to visit the old and new Jails, the Hulk, Goat Island, Hyde Park Barracks, Carter's Barracks, and all other places in the district of Sydney, in which convicts remain under the care of government, for the purpose of diffusing religious instruction among them; and all officers in charge

of these several establishments, are hereby required to afford Messrs. Backhouse and Walker every facility and accommodation consistent with the due custody of the prisoners. By command of his Excellency the Governor. Alexander M'Leay."

The weather has been cold for a few days past; now it is again hot. The cicadæ of this neighbourhood are just commencing their merry rattle; which in some species is not kept up in one monotonous note, but undulates in chorus in a remarkable manner. The species which was noisy in the middle of last month, about Bong Bong, was distinct from those just coming out here, which are of several kinds.

11th 11th mo. John C. S. Handt, who has of late been occupied in visiting the prisoners, in the interval of his leaving Wellington Valley and going to Moreton Bay, accompanied us in visiting the prisons in the district of Sydney. We met the ironed-gang, stationed within the walls of the area enclosed for the new jail, which contains four acres of ground, and is to have four hundred sleeping cells. These men are employed in quarrying stones, &c. They are lodged in "boxes," accommodating twenty-five men in each, and are under the same kind of guard and discipline, as the ironed-gangs in the interior. They assembled in the mess-shed, and at first the Roman Catholics separated themselves, to be locked up while we addressed the others; but on being informed that we belonged to no class of ordained clergymen, and received no pecuniary remuneration for our labours, and that persons of their persuasion had often assembled with us in other places, they joined the rest, and the whole were very attentive and orderly. Abraham Davey is closely occupied in delivering notices for the meetings intended to be held on First-day. He visits every house, taking with him tracts, and often conversing with the persons he meets with on their religious state. He finds many of the inhabitants of the part he is now occupied in, exceedingly degraded, ignorant and demoralized. One man, a Roman Catholic, told him, he liked his own religion best, because he could get drunk two or three times a week, and then confess to "Father Macencroe," (one of their priests,) and obtain absolution, which set all to right again! Another, I suppose calling himself a Protestant, said he supposed no one would engage in such labour without being pretty well paid for it; but he thought his diligence in going from house to house, was more than most would exercise for their money, and therefore he deserved attention. Much injury to the gospel cause has arisen from its professed advocates having so generally neglected the precept, "Freely ye have received, freely give."

12th 11th mo. I met several persons in the town, from the interior, who expressed gratitude for books and tracts which we had sent them. The day was very warm: the wind strong from the north,

of the character called in the colony a hot wind. These hot winds often greatly injure the crops, especially of wheat: they have already done injury in the Hunter and Bathurst districts: in the latter they have also suffered from frost. In the evening the wind suddenly changed to the southward, blowing with such violence, as to cause the sound of the dust against the windows and roofs to resemble that of rain: the finer particles found their way into the houses in spite of closed doors and windows, so that the air was loaded with them, and produced a suffocating sensation, annoying also the eyes and teeth, and besmearing everything that was not covered up. This was succeeded by lightning, with thunder, and heavy rain. In Sydney this phenomenon is not unfrequent in summer, the strong southerly winds coming on suddenly, and lowering the temperature in a few minutes  $20^{\circ}$  or  $30^{\circ}$ .

13th 11th mo. The rain continued heavy at intervals, with strong southerly wind. Only two strangers were at meeting in the forenoon, and some of the persons who usually attend were absent: the whole congregation amounted only to nineteen. In the evening the weather was fine, and about sixty persons assembled. On both occasions strength was afforded to preach the gospel, and to show that an attention to the convictions and guidance of the Holy Spirit is necessary in every stage of Christian progress; that without this we can neither be convinced of sin, nor repent of it, nor look upon Jesus as the Lamb of God, who taketh away the sin of the world, nor walk with God perfecting holiness in his fear, nor have the evidence of acceptance with Him.

14th 11th mo. At half-past six in the morning we met the prisoners of the mineral surveyors' department, about one hundred and thirty in number in the yard of the new jail, in which they have a temporary barrack. John Busby and one of his sons joined the company, which we addressed at some length, on the subjects of eternal interest, pointing out the preserving efficacy of the grace of God, both from offences against him and against man, and showing that the sins that bring men into bondage in this world, as well as those that bring them into everlasting misery in the next, are the result of neglecting to attend to the grace of God that brings salvation, and that has appeared to all men, and which teaches those who attend to it, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. John Busby has filled the office of mineral surveyor many years. We breakfasted with him and his family, after accompanying him to the extremity of the tunnel, which is two feet wide and about four feet high, and arched with hewn

stone for about two miles in length; it brings water to Sydney from the Botany Bay Swamps, which are natural reservoirs, being extensive basins in sand-stone rock. One of these occupies about one thousand acres, and is filled with sand, which keeps the water pure; it is overgrown with shrubs; it is of great depth, and contains a vast body of water. Few of them exhibit water on the surface beyond what renders the soil a little boggy; but some small streams ooze from them, and in two or three places their surface is pure white sand. Most of them are ornamented with very gay shrubs and plants, which also abound on the adjacent sandy hills, in the sides of which the sand-stone rocks are bare in many places. The marshes are now gay with *callistemon lauceolatus*, and a low, rigid, willow-like shrub, with clusters of crimson flowers, like bottle-brushes surrounding the stem, and with *blanfordia nobilis*, a plant that rises with an erect stem about a foot and a half in height, crowned by about a dozen pendant flowers an inch long, tubular, and as thick as a swan's quill, sealing-wax red, tipped at the six-cleft mouth with orange. The shrubs on the hills (which are but little elevated,) are chiefly seeding. These gave the name of Botany Bay to the bay by which access was first gained to them. The water from the tunnel is laid into iron pipes in various parts of Sydney, but is not yet laid into private houses.

15th 11th mo. The morning was occupied in writing. In the afternoon we had an interview with such prisoners in the Hyde Park barrack, as chose to be present on the occasion; they amounted to about two hundred out of near six hundred, a large proportion of whom are Roman Catholics. A greater latitude is given to the choice of prisoners, in being present on such occasions, than in any other prison we have been in. On First-days they are marched to their respective places of worship in the town. The Hyde Park barrack is the principal depôt of prisoners in the colony; it is a substantial and rather handsome brick building, of three stories, enclosed in an open area, formed by buildings of one story, with sloping roofs resting against the outside walls, at the angles of which there are circular-domed small buildings. Some taste is also displayed in the gateway and other parts. The lower story of the central building is chiefly the offices of the assignment-board, &c. The second and third stories are divided into large wards, in which the prisoners sleep in hammocks, in single tiers. Those who arrive by one ship occupy one ward, till taken away by the masters to whom they are assigned. This is a good regulation; it keeps them in some measure, from the contamination of the "old hands." The mechanics retained in the employment of government, and some others, are also lodged in separate wards. One ward in a side-building has a barrack-bedstead, or platform, on which the prisoners sleep side by side, without any separation. There are only ten solitary cells in this prison, in which flagellation is the usual

punishment. One of the officers, who had been here only about fifteen months, said, upwards of one thousand men had been flogged in the course of that period! He stated his opinion to be, that how much soever men may dread flagellation, when they have not been subjected to it, they are generally degraded in their own esteem and become reckless after its infliction. This we have found a very prevailing opinion in the colony. We went in the evening to Carter's Barracks, a station at the south end of Sydney, now used as a debtor's jail, and as a barrack for an ironed-gang, and contiguous to which there is a tread-mill. The ironed-gang is of about one hundred men; they, with other ironed-gangs in the district of Sydney, are under the superintendence of a military officer. They sleep on platforms that allow only one foot and a half to each man, in brick buildings, opening into a separate yard, and under a close military guard. The place is very clean. The tread-mill is under distinct superintendence; it has one wheel for eighteen men and another for ten, and when the mill is not at work the men are kept running round a circle in the yard. There are now about eighty men under sentence to this punishment.

16th 11th mo. We visited the ironed-gang in Carter's Barracks, and had a satisfactory opportunity of religious labour with them; Captain Irving and some of the guard being also present. The remainder of the day was variously occupied. J. B. took leave of us. We have been pleased with his company, which we have had on several occasions. He is a "devout soldier," and has been sojourning in this colony on account of his health.

17th 11th mo. At nine o'clock we met the persons sentenced to the tread-mill, about eighty in number. They were assembled in one of the wards which serves for sleeping in, and as a mess-room. They were very attentive while we set forth the love of God in sending his Son into the world to save sinners; and pleaded with them on the folly of seeking satisfaction in sin, and pointed out its certain and awful termination when persisted in. The week-day meeting was very small. The afternoon was spent in writing and conversation, and the evening by the bed-side of a sick acquaintance. In extending notice of a meeting for public worship in one of the districts of the town, A. Davy found two New Zealanders lying without shelter in a yard, exposed to the rain, and very ill: he obtained medical assistance for them; but one of them died before morning, as another had done a short time before. On the case being made known, an order was immediately given to admit the survivor into the benevolent Asylum, to which, however, he declined going.

20th 11th mo. (First-day.) Upwards of four hundred printed invitations to Friends'-meetings were left at the houses of ~~one~~ each district of Sydney last week, and in the forenoon about sixty persons assembled.

and in the evening a hundred and thirty. Though I had much given me to communicate, both were trying seasons, but particularly that in the morning. O, how lamentably are the people rejecting the Light, and walking in darkness, not knowing whither they go.

22nd 11th mo. We had an interview with the prisoners in the old jail, who at this time are about one hundred and eighty in number, male and female: they are often nearly one hundred more. They were assembled in a large shed in the yard, in front of which a moveable pulpit was placed, which is used by the Colonial Chaplain when he visits them, which is once a week, or oftener, and they are also visited by J. C. S. Handt and some other persons. Five men are under sentence of death, and two are expected to be executed this day week. The number of executions in New South Wales, in proportion to the population, is very great compared with the number in Great Britain.

23d 11th mo. Being accommodated with a boat, by the kindness of John Nicholson, the harbour-master, we went to the Goat Island, where there is an ironed-gang, and some other prisoners, amounting together to about two hundred, who are employed in erecting a powder magazine. The building is of free-stone (silicious sand-stone,) and is nearly completed: internally it is an arch of twenty-five feet wide and one hundred feet long. The prisoners are lodged in twelve wooden "boxes," which are very clean and white-washed inside and out: each of these boxes is furnished with a few Bibles, Testaments, and Prayer-books. The prisoners were assembled in a shed, where Robert Cartwright preaches to them every other Seventh-day, and J. C. S. Handt occasionally. The audience was attentive, and there was more comfort in preaching to them the glad tidings of the Gospel, with warning and exhortation, than frequently is the case; but when among prisoners under such discipline as keeps them entirely from strong drink, we are generally sensible of more openness for receiving religious instruction, and of a more comforting sense of the Divine presence, than among the free people of the colony.

24th 11th mo. At six o'clock this morning we went on board the Phoenix hulk, moored off Goat Island, and had a satisfactory season of religious labour, with upwards of two hundred men sentenced to the Penal Settlement, or constituting an ironed-gang, which is lodged on board this vessel, and works on shore under a military guard.

26th 11th mo. The forenoon was spent in attending to a number of desultory engagements. At three o'clock we met the Protestant inmates of the Benevolent Asylum, and expressed our Christian desire for their welfare. The Roman Catholics were invited, but they declined coming, saying they could not without leave from their priests, who, like the lawyers of old, "have taken away the key of

knowledge," have not entered in themselves, and have also hindered them that were entering. There are now upwards of two hundred paupers in this institution, where they are fed, clothed, and lodged—about one-third are females. Many of the inmates are very aged, and a lamentable degree of depravity exists among them. Strong drink has brought many of them, both young and old, to the state of destitution they are in; and many of them have so strong a desire for liquor, that they abscond from this comfortable refuge, climbing over the fence to obtain it.

27th 11th mo. (First-day.) The forenoon meeting was attended by about sixty persons; that in the afternoon by upwards of a hundred and forty. Like other meetings we have had with the inhabitants of this large and dissipated town, they were seasons of painful exercise; notwithstanding strength was afforded to extend the language of warning, exhortation, and doctrine, and to beseech the people, as ambassadors of Christ, to be reconciled unto God.

29th 11th mo. In the afternoon we had interviews with the patients in three separate wards of the hospital, most of whom were confined to bed.

1st 12th mo. The week-day meeting was small and silent, but not destitute of a sense of the Divine presence. In the afternoon we visited the two remaining wards of the Colonial Hospital. In the last there was to my mind a sweet sense of the love and mercy of our Heavenly Father, which seemed a token of his acceptance of the little service we apprehended was required of us, and for which he graciously qualified us, as we waited upon him. John C. S. Handt kindly accompanied us through these, and all our other visits to the public institutions of Sydney and the vicinity. He is a simple-hearted Christian, for whom we feel much esteem.

2nd 12th mo. Having believed it right for us to issue an address to the prisoner-population of New South Wales and Van Dieman's Land, before leaving these colonies, a portion of my time to-day was occupied with it: it is a part of that debt of Christian love, which I have long owed them; and having had the opportunity of paying this debt by a visit to this part of the world, though it has taken me long from the bosom of my family and the society of my friends, I esteem a cause of thankfulness.

3rd 12th mo. I had a conversation with Judge Burton, on the desirableness of admitting the evidence of the black population on affirmation. At present they are to a great extent virtually out of the protection of British law (to which they are nevertheless rendered subject,) because few of them understand the nature of an oath sufficiently to be admitted as evidences on oath. This amiable judge is

much interested respecting the prisoners on Norfolk Island, who were in a lamentably neglected state as regarded morals and religion when he was there. Geo. W. Walker had a letter from Major Anderson to-day, conveying an interesting notice of the improvement among this degraded portion of our fellow-creatures.

4th 12th mo, (First-day.) The meetings were rather more numerously attended than on any former occasion. The doctrines of the gospel were preached under a very depressing sense of the small capacity of the audience to hear them. O how has the God of this world blinded the minds of those which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. 2 Cor. iv. 4. Henry and Ann Carr, of Kangaroo Bay, took tea with us, and were at both meetings. They are simple-hearted people, prepared to give more than a cup of cold water to those who labour in the gospel, because they belong to Christ.

6th 12th mo. Occupied in writing, and unpacking one of the cases of the books and tracts received by the Gulnare from our friends in Yorkshire. We cannot but regard this free-will offering on their part as a special favour from the Lord, who we doubt not stirred them up to make it. Without such a supply we should have been without this means of keeping up the dispersion of religious information, which would have been painful to us at this juncture, when we have a better opportunity for this description of service than has before occurred while we have been in Sydney, and when we are likely soon to have opportunities of leaving books or tracts at places which we may transiently visit. I generally rise early and walk before breakfast. This morning, at a short distance from the town I fell in with a large emu. I concluded it was a domesticated one, as it exhibited no signs of fear on my approach. Emus retreat from the haunts of man, and are now rarely seen, except in remote places in the interior.

10th 12th mo. Occupied in the Essay of a "Christian Address to the Free Inhabitants of New South Wales and Van Dieman's Land."

12th 12th mo. (First-day.) There was more sense of the Divine presence in the meeting this forenoon, than has often been the case: about sixty persons attended: the vocal labour devolved upon myself; this has generally been the case in meetings with the inhabitants of this town. The evening was wet: the attendance not more numerous than in the morning.

16th 12th mo. We had some pleasant conversation with George Langhorne, a pious young man, belonging to the Episcopal Church, who is going to Port Philip as a missionary to the blacks, under the auspices of the Government: he has been employed for some time



as a catechist on Goat Island, where he has had some of the natives under his special care, who had come under the operation of the British law, in consequence of offences against the white population: these have made considerable progress under his care, but are now either discharged, or sent to the care of L. E. Threlkeld, at Lake Macquarie, or to that of William Watson, at Wellington Valley. I read the printed extracts from the journal of my friends, John and Martha Yeardly, with much satisfaction, and some encouragement. It was very pleasant to receive the copy of this pamphlet from my own monthly meeting: a sense of belonging to the same body was revived by this little memento, under feelings of sweet gospel fellowship, such as are not at our command, but which call forth reverent thankfulness to the Author of all our mercies.

17th 12th mo. I wrote a letter to George Langhorne, and another to David Stead, and made a selection of tracts for each of them: the former takes charge of those for the latter, who now resides at Port Philip, and of whom we have pleasant intelligence, particularly respecting his kindness to the blacks, with whom he maintains a good understanding. A collection of tracts was also presented to the wife of George Banks, who is about to proceed with her husband on a whaling voyage: they sail on temperance principles in the Juno.

18th 12th mo. (First-day.) Our meetings were pretty numerous attended: that in the evening was the largest we have had in the meeting-house. This labour of love (alluding to the public invitation given) is now accomplished: it has been prosecuted under a sense of great weakness, and also of much pain of mind; little of spiritual exercise appearing to exist, in the small congregations gathered with much labour from large districts of the town, in which every house has been visited, and tracts of one kind or other left by our friend Abraham Davy, where the inhabitants would receive them: he states that the scenes of profligacy and consequent misery are very numerous and truly appalling. Much as there has presented of a discouraging nature, I entertain a hope, that in some small measure at least the way may have been prepared for a better state of things, which may redound to the glory of Him, who is "not willing that any should perish, but that all should come to repentance."

19th 12th mo. We received a pleasant letter from G. B. of Maitland: his faith has been put to the test with regard to taking an oath, he had previously become willing to suffer for bearing a testimony against the practice of swearing, if called to do so. He was summoned as a juryman at the Quarter Sessions, and when his name was called, he stood up, and said he could not take an oath. Why? asked the chairman. Because the book on which you swear me, tells me not to swear at all, replied G. B. The chairman looked angry, and said he could not take such an excuse; but an attorney

named Nicholls, who sat by, said, G. B. could take the affirmation if he were a Quaker. Are you a Quaker? asked the chairman. G. B. replied, I cannot say I am, but if there was a Quakers' meeting here, I would certainly attend it. It was then decided that G. B.'s affirmation should be taken, and he affirmed accordingly, and served as a jurymen upon two trials.

23rd 12th mo. I went by coach to Liverpool. I called on R. T., P. H., T. M., and R. S. I dined at the Orphan School with the last, and had some very satisfactory conversation with him on religious topics: he, as well as many others, is much grieved by the avowal of many unsound doctrines by G. M. C. B., who had previously been esteemed for his piety; but has published a work purporting to be an interpretation of the language of theology, in which he brings out a strange mixture of visionary error, in connexion with as much truth as may render the sentiments contained in the work the more bewildering to the speculative and inexperienced. Those who do not receive the gospel practically, are in danger of being carried away by unsound doctrines, like chaff before the wind.

24th 12th mo. Richard Keyes dined with us: he informs us that the wheat-crops are so completely destroyed in the Bathurst country, that they will there be dependent for supplies upon Sydney: the abundance of grass will however render this less inconvenient than it would have been last year. A frost cut off the chief part of their crop, in the tenth month of last year: the remainder in the lower grounds was destroyed by a hot wind in the eleventh month. Much of that which escaped in the higher grounds was destroyed by hail; which our informant measured nine inches deep, thirty hours after it had fallen, some of the hailstones being three inches round. And that which escaped the hail, was soon after devoured by caterpillars!

1st 1st mo. 1837. (First-day.) Several strangers were at the forenoon meeting, which was held in silence. In the evening the number was smaller. My mind became interested on behalf of a few youths who came in, and I was enabled to give expression to a renewed sense of the importance of learning to walk in the divine fear from early life. After the usual scripture-reading, before retiring to rest, I was engaged in vocal prayer on my own behalf, and that of the assembled family, that the year just commenced might be spent more completely than the last to the glory of Him, who giveth us life, and breath, and being; and that we might all attain to such a state on the retrospect of the past, as to witness remission of sins for Jesus' sake.

10th 1st mo. We transmitted to the Governor a copy of the Address to the Prisoner-population of New South Wales and Van

**Dieman's Land.** We also presented copies of the Address to the Colonial Secretary, to his predecessor in office, to the Under-Secretary, and to some other individuals.

After taking tea with our worthy friends, John and Eliza Saunders, we accompanied the former to the Temperance committee, which is proposing to commence a monthly two-penny publication, on the plan of the Temperance Magazine.

11th 1st mo. In the afternoon we visited a small road-party, in a sequestered spot, about two miles from the town, and had a satisfactory season of religious labour and retirement with them.

13th 1st mo. I completed the Essay of a Report to the Governor, on various subjects connected with the state of the colony of New South Wales.

16th 1st mo. was extremely hot. We were occupied in revising the proof of our Christian Address to the free inhabitants, and the Essay of the Report to the Governor, from whom was received a kind reply.

17th 1st mo. We breakfasted at Francis Mitchell's, in company with Henry Bobart, a missionary just arrived from New Zealand, who brings us the pleasing intelligence of the safe arrival in the Bay of Islands, about the beginning of twelfth month last, of our dear friends Daniel and Charles Wheeler, whom he accompanied to Wymatta, and whom we may daily expect to see again at Sydney. H. Bobart says, their visit had been quite reviving to the missionaries in New Zealand, who on both sides of the island had been greatly cast down by the misconduct of some of their own body, and by contentions among the native tribes.

21st 1st mo. We forwarded our Report to the Governor through the medium of the Colonial Secretary: having now nearly concluded our labours in New South Wales. I desire, however, not only to be content, but thankful for this: for were it otherwise, I might be in great danger of taking the glory of any little services I may have been enabled to perform to myself, instead of rendering it to the Lord; who gave the qualification; to whom alone the glory be-longeth; and in whose sight no flesh may glory without condemnation.

29th 1st mo. Twenty persons were present at meeting in the forenoon, and eighteen in the evening. Both meetings were held in silence; this seemed hard for some of the company to bear: three of them left in the evening before the meeting concluded: such an occurrence is by no means unfrequent. It is lamentable to see how

little idea, even the professors of Christianity generally have of communing with their own hearts in silence before the Lord, or of quietly waiting upon Him in stillness for themselves. Their religion is too much a temporary excitement, produced by external influence; and their waiting in public worship is rather upon man, that he may produce this excitement, than upon God.

30th 1st mo. We have been greatly comforted to-day by the arrival of our dear friends, Daniel and Charles Wheeler, who in the course of the forenoon again came to anchor in Sydney Cove, on board the *Henry Freeling*; they seem to be in much more vigorous health than when they left, and their crew has behaved remarkably well during their voyage among the islands of the Pacific Ocean, where the religious labours of our friends appear to have been well received: we spent a pleasant evening with them, at the house of our hospitable friends, John and Mary Tawell in Macquarie Street. We had an agreeable letter from a young man, a prisoner in the colony, inclosing one pound for the purchase of Friends' books: being an orderly young man, he is allowed by his master to work a small portion of his time at his own business, which is a mechanical one, and thus to obtain a little money. Though this is not according to general rule in the treatment of prisoners, such exceptions are not without a good effect. It is important to encourage industry and good conduct, as well as to punish the opposite.

31st 1st mo. I spent the forenoon on board the *Henry Freeling*, reading extracts from several of my English letters, which contained information to D. and C. Wheeler, who had not received intelligence from Europe for upwards of a year before their arrival here, where a large packet awaited them. We had also some communings respecting our future proceedings, and various other subjects of mutual interest. In the evening an anonymous letter, containing a one pound note, was left at our lodging. The writer mentions having received some of our Addresses to the inhabitants of these colonies, of which he expresses his approbation, and desires us to accept his contribution to the promotion of the object of our visit to this part of the world, and subscribes himself "a well-wisher to the cause." This we shall place, as we have done sums occasionally received from persons wishing to have books, and to pay for them, to the account of the Meeting for Sufferings.

1st 2nd mo. We had a call from J. C. S. Handt, who informed us that he read our address to the prisoner population at the Carters' Barracks on First-day, and that the prisoners there exhibited much interest on the occasion, and an earnest desire to possess copies.

2nd 2nd mo. The week-day meeting was held in silence: twelve persons were present. Though permitted to feel my own weakness

in a humiliating degree, I was much comforted under a sense of divine overshadowing in some portions of the time we remained together waiting upon the Lord.

6th 2nd mo. Was occupied with our books and tracts. I received a note from —, acknowledging his out-goings, and expressing a wish to obtain some counsel: this I consented to impart, as far as I might be able. We also received a remarkable letter from a prisoner on Goat Island. It was put into the Bible of William Wilson, the catechist, who presented it to us.

10th 2nd mo. We forwarded two copies of our Christian Address to the inhabitants of New South Wales and Van Diemen's Land, to the Governor, accompanied by a note to William Wilson, who acts as catechist to the prisoners on Goat Island, who spent some time with us in the afternoon.

12th 2nd mo. (First-day.) The meetings were seasons of comfort to my own mind, though held in uninterrupted silence: twenty-four persons were present in the morning, and fifteen in the evening.

13th 2nd mo. A. D. received a communication from the principal superintendent of convicts at Hobart Town, informing him that the king had been pleased to pardon the offence for which he was transported. This is truly welcome intelligence, and a circumstance for which we desire to be reverently thankful to Him, who has enabled the prisoner to conduct himself righteously, and to incline those in authority to accept his petition for freedom. We are still closely occupied with writing: much of this is in connexion with the distribution of books and tracts, by sending them to persons we have become acquainted with, in the interior.

*Parramatta, New South Wales, 15th 2nd mo. 1837.* Having received a polite communication from the Governor, through the medium of George K. Holden, the private secretary, inviting us to visit him at the Government-house, before he left for Port Philip, which he did not think of doing before the end of the week, we went on board the steam-packet at four o'clock, and arrived in Parramatta about sun-set. We had the company of the Bishop of Australia and of the Colonial Secretary, as well as of some other persons of our acquaintance, amongst whom we availed ourselves of the opportunity of circulating a few of our addresses. We joined the company at Government-house at tea, and also took supper with them, being courteously received and entertained. We were politely invited to lodge at the Government-house; but having previously engaged to accept the hospitality of L. and B. Campbell, we returned to their dwelling soon after ten o'clock; and on the way were amused with the refraction of the moon's rays on the dewy

grass, presenting a luminous radiation around the shadows of our heads. This appearance is sometimes also produced by the rays of the sun, when a person is in a position to see his own shadow in the sea, over the side of a ship; and in both cases, he sees little, if anything of it, on the shadow of any one except himself.

18th 2nd mo. Daniel Wheeler accompanied us to Government-house, where we had an interview with General Bouke, and took a final leave of him, not expecting to see him again in this colony: his kindness to us, and willingness to make way for us, in the prosecution of our visits to the prisoner-population, have excited our esteem. D. W. gave the Governor some information respecting the population of the islands, which he and his son have visited, and the evils arising from the introduction of spirituous liquors, muskets, ammunition, &c. among them, by Europeans and Americans. C. W. was prevented joining us, being engaged in superintending the removal of some of the cargo of the *Henry Freeling*, which vessel they have disposed of, not being likely again to have occasion for her services, and Sydney being a good market for such a vessel: by this measure, their expenses will also be greatly reduced while they remain in these colonies; and they will easily obtain passages to Van Diemen's Land and England by other vessels. We have also a store of preserved meats, and some other useful articles, from on board of the *Henry Freeling*; all of which are very satisfactory, and I have no doubt will prove very useful.

19th 2nd mo. (First-day.) Twenty-five persons were present at the forenoon meeting, and twenty-three at that in the evening. In the former, D. W. bore a short testimony to the necessity of knowing Christ, by the revelation of his Spirit, as a light within, reproving for sin, and making known the way of holiness, as well as giving ability to walk therein. I also added a few sentences, confirming the same from my own experience, under a fresh sense of that Divine mercy, which not only grants us access to the Father, through his beloved Son, but also heals our backslidings, forgives our iniquities, restores our souls, and leads us in paths of righteousness for his name's sake. The Epistle from the Yearly Meeting, held in London in 1836, was read by G. W. Walker at the conclusion of the meeting. D. W. received a single copy of this interesting document, as well as one of the Epistle of counsel, and of the testimonies respecting William Byrd and Ann Brewster, some time ago. With William Byrd I was long acquainted, and his memory is very precious to me. A sense of heavenly good rests upon my mind, whilst meditating upon the holy meekness and godly conversation of this devoted servant of Christ, which is to me as an earnest of his having been received into the joy of his Lord.

20th 2nd mo. To-day we received a letter from Lancelot, E. Threlkeld, with copies of the Report of the Mission to the Aborigines, for 1836. By this document little success, of an obvious kind, appears to have attended the labour bestowed, and much has occurred to discourage. In the remote parts of the colony a spirit of discord, between the blacks and the white population seems to be increasing, in consequence of the blacks spearing the cattle of the whites, the flesh of which they smoke-dry, and thus preserve for food: this, it is said, they have been taught to do by a run-away prisoner, and in consequence several lives have been lost. Some of the blacks have been destroyed, both by the police and by stock-keepers, and a few of the latter have fallen by the blacks.

25th 2nd mo. We had an interesting visit from James Callaghan, of Bathurst, who fills the office of clerk to John Espie Keane, but has sent in his resignation on conscientious motives. He was subpoenaed to Sydney, as a witness on a trial, but conscientiously declined taking an oath. When called upon to state his grounds of objection, he referred to the command of Christ, "Swear not at all;" and when it was urged that an oath was only a solemn declaration, calling upon God to witness, (which view is entertained by a pious judge in the court-here,) James Callaghan replied, that if it could be made to appear, that to swear was not to swear at all, he would take the oath; but that till that was done he could not conscientiously do so. On enquiry being made if he were a Quaker, a Moravian, or a Separatist, he signified he was brought up in the Episcopal Church, and remained in its communion, though he did not believe all the thirty-nine articles, and was ignorant of the sentiments of the Moravians and Separatists. One of the absurdities of the English law still existing, construing such refusal into contempt of court! the judge committed him to the charge of the sheriff's officer; but he was not removed out of court, (he had, however, made up his mind to suffer imprisonment, rather than violate his conscience,) but at its conclusion, the judge (who is a Protestant) discharged him, saying he had no doubt respecting the young man's objection being a conscientious one.

26th 2nd mo. (First-day.) About twenty persons were present at each of the meetings: in both Daniel Wheeler bore short and lively testimonies to the true doctrine of Christ; showing that, without the saving knowledge of Him, by the revelation of his Spirit, his blood cannot be truly known to cleanse from sin. I was not without some sense of my Heavenly Father's love, but did not feel authority to express anything. I have had many deep and humiliating baptisms to pass through of late.

28th 2nd mo. Several groups of blacks, from districts on the coast to the southward, are now in town, and, as is too commonly

the case, are often much intoxicated. When walking this morning, I saw several parties of them by little fires, around which they had been sleeping. One of them had his hand in a sling, and I enquired what ailed it. He said he cut it, when drunk, yesterday. I asked another, whose shirt was besmeared with blood, what made him in that condition. He replied, "Drink, sir." Thus these poor creatures are injured by the profligacy of the white population, (for it is they who give them drink,) till their tribes are fast perishing.

5th 3rd mo. (First-day.) Twenty-five persons were present at meeting in the forenoon, and about twenty in the evening: D. W. bore short and lively testimonies in both. I also expressed a few sentences in the morning, both in testimony and supplication, under a continued exercise for the welfare of those assembled, and an impression that many of us might no more meet together again in this world.

12th 3rd mo. After an early breakfast we went on board the barque Francis Freeling, of one hundred and ninety tons, lying in Darling Harbour. The wind, though light, proving favourable, sail was made, and we glided gently along the smooth waters of Port Jackson. The only devotional exercise of a public kind that we were equal to, was that of reading a chapter in the New Testament.

19th 3rd mo. (First-day.) Very stormy and wet. We ran back before a high sea for shelter: at noon descried land and the Pigeon-house Hill, and stood for Jervis Bay, within the friendly shelter of which we came safe to anchor, just as the day closed. Our cabin-passengers are all very sober, orderly people; some of them pious. In company with a few who were able to be up, we read a chapter in the New Testament in the morning: a larger number assembled in the evening, when another chapter was read; and after a short pause, most of our company retired to rest, being fatigued and exhausted in body and mind by the continued rolling of the vessel, and the excitement of looking out for land. It is a great comfort to be among those who bear these things patiently, and a greater, to remember that we are under the notice of Him who, when his disciples were afraid, because of the agitation of the billows, said, "Peace, be still, and there was a great calm," and without whose knowledge not a sparrow falls.

25th 3rd mo. The violence of the wind and sea were too great to contend against, and the vessel became unmanageable: the helm was therefore lashed in midships, and she was laid to, under a close-reefed topsail, and a portion of a trisail, that became so torn as to require to be taken in. The wind roared awfully in the rigging; but now, presenting no resistance, and yielding a little to the wind and



waters, the vessel rode lightly, like an albatross, over the foaming tops of the billows, and rarely caught even a spray, though the force of the wind carried it, near the surface, like a sheet of rain, of deep blue, streaked with white remnants of broken water. The scene was awfully grand. A large shark was swimming near, taking shelter under our lee, where were also many stormy petrels.

26th 3rd mo. The gale a little moderated, but the sea very high, and the vessel yet laid-to. Many birds are flying about: among them are some wandering albatrosses, of dark colour with white faces, and some of a smaller species, a few mutton-birds, and some petrels. Many of the passengers are sick. G. W. Walker read a chapter in John's Gospel, to the few who were up.

31st 3rd mo. After a stormy passage of nineteen days we came in sight of land, making first Freycinet's Peninsula and Scouten Island.

1st 4th mo. At day-light we were off the light-house on Ironpot Island, in Storm Bay. The wind being light we did not come to anchor in Sullivan's Cove till about nine o'clock, when we were kindly taken on shore in a boat belonging to some acquaintances of Charles White, and made our way directly to the house of our old friends T. and S. Crouch, whom we found as kindly disposed as ever to accommodate us; but they having removed to another house, and their family being increased, we concluded it better to go to the Freemasons' Hotel, a quiet house next door to them. Here it is likely we may remain for a few weeks, as no ship is at present laid on for Western Australia, and at present we do not see our way open to move in any other direction: we do not doubt however, that way will open for us in the right time, and we desire to rest in the Divine will, ready to go wheresoever the Lord may see meet to lead us, to be again put forth as the sheep of Christ, and to know Him to go before us, and to enable us clearly to distinguish his voice; for thus alone can we proceed in safety.

#### *Hobart Town, Van Dieman's Land.*

2nd 4th mo. 1837. (First day.) We again met with those who profess with Friends here, and about twenty persons were present; amongst whom were a few individuals, strangers to us, who appear to be drawing toward Friends in an inquiring mind, and two persons that for a time withdrew from them, but returned, not being comfortable while they remained in a state of separation. One of them has again something to say in meetings, and this afternoon conveyed some weighty counsel on the necessity of faithfulness to the discoveries of Divine light, even in little things. These seasons were comforting ones to myself, though my own exercise was in patient waiting upon God, under a deep sense of human infirmity.

3rd 4th mo. We got our luggage on shore, and received many greetings and salutations of "Welcome back to Van Dieman's Land," from persons of the town and interior, whom we casually met.

5th 4th mo. We repaired to Government-house, to pay our respects to the new Lieutenant-governor, Captain John Franklin, Knt. by whom we were very kindly received, and who offered to forward our objects of "benevolence and philanthropy," to use his own words, any way in his power: he appears to be a man of good principle, and is disposed to take an active interest in institutions for the amelioration of the state of mankind. A previous engagement prevented our accepting an invitation to dine at his table to-day. On our way to Government-house we met Captain Booth, the active, intelligent commandant of the penal settlement at Port Arthur: he pressingly invited us again to visit that establishment, and gave us some interesting particulars respecting its progress. While waiting for an audience with the Lieutenant-governor, we received greetings from several of our old acquaintance, to whom, as well as to Sir J. Franklin and his private secretary, Captain Maconochy, we presented copies of our addresses to the free inhabitants and prisoner-population of these colonies.

At six o'clock we joined the family of W. B—— at dinner, and paid them a pleasant visit. As, on some former occasions, I was requested to read a chapter in the Bible, at the time of their family-worship, and to make any addition I might then think proper. This I accepted, again distinctly stating that it was with the understanding that it was with the liberty to keep silence, or to speak, as I might find my duty. After I had read, my mind was calmly stayed upon the Lord, under a comforting sense of his presence, but nothing was impressed for expression. When a seasonable time had been spent in silence I made a movement for separation, which not appearing to be thoroughly understood, I stated that I did not apprehend it to be my duty, at that time, to engage in any vocal labour, such as preaching or prayer: on this W. B—— kneeled down with his family and domestics, and repeated some petitions from the prayers of the Episcopal Church, my companion and myself retaining our seats, in testimony to our not recognizing, as being properly prayer, anything not avowedly expressed under the fresh sense of the putting forth of the Divine Spirit. These circumstances, together with the remark afterwards made by myself, that having now very much finished the work that was given me to do in these colonies, it was rarely I had anything to express in the line of ministry, but rather that I generally found it my place to set an example of silently waiting upon God, gave rise to an explanatory conversation on this subject, elucidating the views and practices of Friends in these respects.

6th 4th mo. Was the monthly-meeting here, at which a variety of business received proper attention. Though the company on whom the discipline devolves is small, there is a right exercise among them; and by seeking to the Lord for strength, they have been enabled to maintain the ground of true gospel-fellowship, and to deal with such as have turned out of the way, to the recovering of some, and the testifying of their disunity with others.

11th 4th mo. I wrote some letters, and called on one of the pensioners, who came out in the Science, and one of the very few of that class who is steady and industrious; and from him I heard of the misery and death, from intemperance, of several others of that wretched class of our fellow-voyagers from England.

13th 4th mo. Seventeen persons were present at the week-day meeting, which was a highly-favoured season, a powerful sense of Divine overshadowing being granted. In the evening we attended a district temperance meeting, in a new Independent Chapel in Colling Street. The advantages of the principles of temperance societies were variously illustrated, and the benefits of carrying them out to total abstinence from intoxicating liquors, were set forth.

14th 4th mo. One of the pensioners who came out by the Science, and was some time ago reported to be dead, called upon us: he is a forlorn specimen of the effects of instability and inebriety. He gave up a little farm in England, on which, according to his own statement, he was doing well, to follow a vicious woman, who forsook him upon the voyage, after having wasted all he had; and since he came to this land, his propensity for strong drink has been a constant hinderance to his prosperity. About two years ago, a tree fell upon him on Brimo Island, the effects of which he still suffers from: thus, "a stranger in a strange land," and half a cripple, he is a burden to the public and to himself. Bitter indeed is the fruit of sin! but when sin is forsaken, great is the mercy extended, and sweet is the fruit of righteousness! This we had an interesting illustration of, in a visit we paid, in company with J. B. Mather, to John Johnson, of Glenorchy, (or O'Brien's Bridge,) now in his seventy-seventh year. He is an affecting picture of human infirmity, so tottering as scarcely to be able to walk, and when he falls, unable to rise again without help; his speech so nearly gone as scarcely to be intelligible; and he has a bleeding cancer on his breast, that often pours out blood till it runs into his shoes; yet he has many who care for him, on whose beneficence he is entirely dependent, and the state of his mind, though not exempt from occasional conflict, is generally peaceful. Often he is favoured with the aboundings of the consolations

tions which are in Christ Jesus, which, in his simple language, he describes as being as if heaven broke over his head; such an overflowing as he cannot convey an idea of. He says he is quite willing to go whenever his Master shall be pleased to call him; but is endeavouring to wait patiently, knowing that he shall be called when the Lord sees him fully prepared.

15th 4th mo. I wrote some letters to persons in this colony, respecting whose welfare I felt a Christian interest.

16th 4th mo. (First-day) Both meetings were attended by a precious sense of the Divine presence. About twenty-five persons were present. The afternoon meeting was held in silence.

20th 4th mo. Upwards of twenty persons were present at the week-day meeting, which was a greatly-favoured opportunity, the sense of Divine unction being very prevalent. We took tea with William and Mary Jane Warham, (the latter formerly Fay,) John Wetherstone, a Wesleyan minister, and Joseph Beasley, of the Home Mission were also of the company. I was requested to read a portion of Scripture at their evening devotion; and not having anything to add in the line of ministry, a conversation took place on the views of friends on this subject, which I hope might lead to serious reflection.

21st 4th mo. Several persons called upon us; amongst them a young man, formerly of the Methodist connexion, who has not stood his ground: he received some close counsel. We took tea with W. and E. Giblin. Much conversation took place on religious topics; and in a season of silent waiting, after reading the Scriptures, there was a very comforting sense of the Divine presence, though nothing was given for expression in the ministry.

22nd of 4th mo. We dined at the governor's table. Sir John Franklin appears deeply interested in the state of the colony. It is pleasant to see a man of his character succeed to Colonel Arthur, whose influence in the colony was very beneficial. Captain Macnochie, the private secretary of the present Lieutenant-governor is likely also to be a very useful man, particularly with regard to the penal-discipline of the colony. We were present at the family-worship, at which the whole company, including domestics, (except G. W. Walker and myself,) stood, while the Lieutenant-governor read a portion of Scripture, and knelt while he read a prayer. His manner was very devout. He had previously intimated his wish, that if either G. W. Walker or myself had anything to communicate, we should do it. After their usual devotions had been gone through, if a

little more time had been allowed, I believe I might have expressed something ; but fearing to move without sufficient authority, and the company separating quickly, after rising from their knees, I let the opportunity slip, and came away with a burden on my mind. On returning to our lodging we noticed the aurora australis, very beautiful and brilliant, in shades of crimson, or yellow, or white ; the latter in columnar streaks. This beautiful electric phenomenon was very vivid, notwithstanding a bright moon. It was also striking, in the same colours, on the first instant, when we landed from the Francis Freeling. I think that I have before observed that the common appearance of the aurora australis, in this latitude, is a diffuse yellowish light on the horizon, and that it rarely presents bright coruscations, or a columnar figure, like the aurora borealis, as seen in England.

23rd 4th mo. (First-day.) The meetings were crowded, and were seasons of comfort : but little was expressed in either of them.

24th 4th mo. My mind having for some time been exercised, respecting the state of the native blacks of New South Wales, I essayed a letter to the Governor of that colony on the subject. We took tea with Philip Palmer, who, before the arrival of the archdeacon, filled the office of rural dean, which is now superseded. George Yeoland was one of the company. He was present at the committee of the London Missionary Society, when, from representations made to it, the conclusion to abandon the mission to the aborigines of New South Wales, under the charge of L. E. Threlkeld, was come to, by which much benefit to these injured people was hindered ; and ten thousand acres of land, held by the society for the benefit of the blacks, and which proves to be a rich coal-field reverted to the government. We took the opportunity of explaining to George Yeoland the nature of the error they were led into, by the misrepresentations of persons, whose good intentions we do not question, but who had never seen the place.

25th 4th mo. We joined Philip Palmer in a visit to the schools for boys and girls under his superintendance, conducted on the plan of the British and Foreign School System, and supported by the government and the payments of the children, who are admitted at from 6d. to 9d. a week. Richard Jones, from Ireland, is the master of the boys' school, which is attended, on an average, by seventy-three, out of one hundred and five on the list. The mistress has a daily average of forty-six girls out of fifty-six. The premises, which are not well adapted, were not erected for the purpose ; yet the experiment of the application of the system has proved satisfactory, notwithstanding some opposition from pre-

judged persons, that it has to contend with. In the institution of these schools we furnished a stock of lessons, &c. from those committed to our care by the committee of the British and Foreign School Society.

26th 4th mo. In the evening G. W. Walker and myself had an interview with about eight hundred male prisoners, in the chapel attached to the Penitentiary, the great receptacle of prisoners in Van Diemen's Land.

27th 4th mo. The week-day meeting was numerously attended, and was held in silence: it was nevertheless favoured with a sense of Divine overshadowing, very refreshing to the soul. In the course of the day we were greatly interested in reading a document, by Captain Maconochie, which he lent us, on the subject of the colonial penal discipline, and the punishment of transportation, &c. This enlightened individual has quickly seen the many evils which exist in these departments, and has attained just conclusions respecting them; and it is cause for thankfulness that he has been enabled to suggest an excellent plan for remedying them. The subject is of vast importance, involving the present and eternal welfare of many thousands of our countrymen, who have come into bondage through sin, and of the free inhabitants of these colonies who are placed over them.

28th 4th mo. We had an interview with Captain Maconochie, and conversed with him on the subjects of his essay on the punishment of transportation, and which is in the form of a letter, and is addressed to the Lieutenant-governor.

29th 4th mo. We addressed a note to Captain Maconochie, expressive of our concurrence with his views of transportation and colonial penal discipline. Much as we think the discipline, even in its present state, superior to the gaol-system in England, we consider the plan projected by Captain Maconochie far superior to either of them, and consistent with Christian principle, and consequently with enlightened policy.

30th 4th mo. (First-day.) The meetings were held at half-past ten and three o'clock, these hours being likely to prove more convenient to many of those who attend. In the forenoon twenty-two adults were present, with nine children; and in the afternoon about the same number of adults. Many of the children who are brought to meeting are infants at the breast, the mothers of which have no suitable persons to leave them with. Friends here bear with the little disturbance they occasion, (and it is surprising how little this is,) and the children derive a great advantage from being

thus habituated from infancy to quietness, and consequently self-denial.

1st 5th mo. After completing some of our arrangements we set out for Kelvedon, and crossed with our horses to Kangaroo Point in a sailing-boat, the steamer being delayed for some trifling repair. We called on William T. and Thirza Parramore, spent an hour, and took some refreshment, with them; and then proceeded to Francis Smith's, where we were also again hospitably received. After tea we called on Thomas King, who has now several pupils. On sitting with him awhile we were sensible of more unity of spirit with him than on any former occasion; yet from conversation, there still appears to be much obscurity in some of his religious views. We believe him to be one who is desirous to serve the Lord uprightly. He has lost his friend and companion, George Armstrong, who died of a short illness, and was thought to make a good end.

2nd 5th mo. We rode to Thomas M'Kas's on the eastern marshes, and were kindly accommodated with such provision and lodging as were needful for ourselves and our horses. The road-party at this station now receives religious instruction from Abraham Biggs, who was a local preacher among the Wesleyans in Hobarton. Instruction of this kind is now provided for the chain-gangs and road-parties generally, in this colony, through the medium of persons appointed to read to the prisoners, and to labour with them at each station, and there is ground to hope for a beneficial result.

3rd 5th mo. After extending some religious counsel to our host, we proceeded on our journey, halting at the bottom of the pass, over the Sugarloaf and the Saddle, to feed our horses with oats, that we had brought for them; and then crossing the mountain tier, into Little Swan Port, where we were refreshed by an early tea, at the hospitable dwelling of Thomas Buxton. We then crossed the rocky hills, on which a small road-party are employed, improving the rugged path, which is yet impassable for carriages; and at the close of the day we reached the peaceful habitation of our dear friends, Francis and Anna Maria Cotton and family, whom we found in the enjoyment of health. In sitting with them in silence, before and after their frugal meal, and at the evening reading of the Holy Scriptures, we were permitted to partake of the sweet sense of our Heavenly Father's love. Abraham Davy had reached Kelvedon before us.

4th 5th mo. The monthly meeting was held here in course, Francis and Anna Maria Cotton, Dr. Storey, G. W. Walker, Abraham Davy, Ann Pollard, Henry Cotton, Francis Cotton, Junr.;

A. M. Cotton, Junr., and several of the younger members of the Cotton family and myself being present. The sense of the Divine presence again cheered us, notwithstanding much feeling of our own weakness.

7th 5th mo. (First-day.) The meeting in the forenoon, the family-reading in the afternoon, and the reading and season of religious retirement after it, in the evening, were all interesting seasons. Some of the assigned servants were present in the evening, when the exercise was much of the character of being baptized for the spiritually dead; but this ought to be borne with patience, and even with thankfulness, "if so be that the dead be raised" through this means; and "as the servant is not greater than his Lord," it is to be expected, that where the government of Christ is rejected, his servants will feel painfully oppressed in spirit; for to them it is given, even in this sense, not only to believe in Christ, but to suffer for his sake.

11th 5th mo. The week-day meeting was a season of refreshment. In the afternoon we had some conversation with Samuel Lapham, who was a pupil of Richard Shackleton of Ballitore, Ireland, respecting a meeting, which we propose to hold on his premises, near the mouth of Little Swan Port, on First-day. He signified his cordial willingness to promote our views: he retains a pleasant impression respecting the Shackleton family.

14th 5th mo. We held meetings at Samuel Lapham's and Thomas Buxton's. These were in great measure seasons in which we were baptized for the dead; but in the evening, in Francis Cotton's family, we were permitted to be fed with the living. The sense of Divine overshadowing was sweetly felt. Hitherto our little visit to this colony has been very satisfactory; and though no vessel is yet preparing for the direction in which we yet feel bound, we desire to exercise patience, not doubting that a right opening will present, when it is best for us to proceed.

15th 5th mo. I spent the day at Kelvedon, with a part of the family of Francis Cotton, G. W. Walker and Wm. Davy having accompanied the rest in a boat to Little Swan Port, to the salt-works and the mill. So little rain has fallen for several months, in this district, that the water-mills are almost useless, and the cattle are distressed for want of grass: that which remains of the abundant growth of last spring, is dry upon the ground, and the ploughing and sowing of the land is much retarded. Since the aborigines were removed from Van Dieman's Land, the opossums and kangaroos have increased in many districts, and are very troublesome to the agriculturist, making incursions on his grain and turnip-crops.



16th 5th mo. We took leave of our dear friends at Kelvedon, to whom our visit has been mutually comforting. The seasons of family devotion in their house are eminently owned by the overshadowing of the Divine presence, under a heavenly solemnity bowing the heart in humble adoration. Accompanied by Francis Cotton and Geo. F. Storey, we proceeded to Waterloo Point, where the former left us, and from thence to Cambria, the residence of Geo. Meredith, who now occupies a new house, with much of the comfort of an English mansion. Here we were politely invited to remain, after having partaken of plentiful refreshment; but concluded it best to go forward to Glen Gala, where we met with a hospitable reception from the large family of Adam Amos, several members of which are settled near to their parents, on whom, and on John Amos's family we also called, conversing with them on various subjects, and, as way opened, on religious ones. No direct religious service devolved upon us, beyond the simple reading of the Scriptures, in the evening, and waiting on the Lord afterward, with the family, in silence, when some sense of the Divine Anointing was spread over the company.

17th 5th mo. We crossed the rough tier of hills, at the head of Great Swan Port, having parted from our dear friend, Dr. Story, in the morning, and rested for the night at the house of Edwin and Mary Boltbee, in what are called St. Paul's Plains. With these piously-disposed persons we had much conversation on religious topics, and in the evening they assembled their well-ordered young family and servants, and we had a very satisfactory religious opportunity, in which there was much openness to speak and to hear of the things that belong to life and salvation.

18th 5th mo. E. Boltbee lent A. Davy a horse to go so far as Major Grey's, for whose residence we set out early, calling at the door of Robert Hepburn by the way, and arrived in time to join the family at breakfast: here we received a hearty greeting, and were made thankful in beholding the evidences of a growth in grace in Major Grey and his valuable wife. Since our last visit the aged mother of the former has been gathered to her everlasting rest, "in the hope of a Christian." While we communed with this pious couple our hearts burned within us, under the sense of the love of Christ. A young woman was also present, and exhibited an interest in the way of life, having herself become awakened to the importance of walking therein. Soon after our last visit here, her only brother lost his life by his horse running against a tree. By the kindness of Major Grey our companion, A. Davy, was again supplied with a horse to James Aikins's, where we arrived in a heavy rain, and met with Robert Bostock, who has recently lost his wife; and with John Ritchie, a settler on the opposite side of the South Esk.

19th 5th mo. After an interesting religious interview in J. Bonny's family, we proceeded on our journey, and near Perth passed the gibbet lately erected there. A good article on the undesirableness of adopting this relic of barbarism, in exposing to public view the remains of a culprit, executed for a barbarous murder, has been published in one of the Hobart Town papers, showing that such exhibitions are calculated to harden the minds of the susceptible, and to be worse than useless to those of reckless character. Already two individuals have been committed for trial, who got drunk under the gibbet, and committed a robbery on their way home. On approaching Launceston we stopped a few minutes to converse with David Hayes, a man who professes with Friends, and supports himself by making coarse earthenware: his dwelling is by the road-side, and is of the humblest description. Our old friends, Isaac and Catherine Sherwin, and their sister, Mary Taylor, greeted us kindly, and I agreed again to become their guest, while my friend, G. W. Walker, should visit his relations at Newnham. Launceston has increased greatly in population and in good buildings, (most of which are of brick,) since we first visited it. Many of the streets are macadamized, and it is, in other respects, much improved.

21st 5th mo. A few persons met with us at J. Sherwin's, where we held our meetings, (this being First-day) not apprehending it to be in the line of our duty, at this time, to seek any more public opportunity here. I had much to communicate in the line of counsel and exhortation; but it was far from a time of much brightness. In the evening A. Davy, D. Hayes, G. W. Walker, and I sat down by ourselves for worship. D. Hayes gave expression to some of the exercises of his mind, and near the close of the meeting G. W. Walker was engaged in testimony.

The Wesleyans have raised a great excitement here, and many persons have been stirred up to religious reflection, and an amended course of life. We rejoice in the improvement, but cannot close our eyes to the superficialness of religious character, which the mixture of a large measure of mere excitement, with much that is good, occasions. We do not, however, feel that it is our place at present to say much on the subject, except occasionally in conversation with some leading individuals among them.

23rd 5th mo. We made several calls, and went over the new Penitentiary for females, in which there are upwards of one hundred inmates. The premises are much more commodious than the old ones formerly in use at George Town; but they are not large enough to admit of sufficient separation, and the number of solitary cells is too small. The good Master was with us during a religious opportunity in the family of J. Sherwin, when my companion was engaged in pertinent gospel labour.

24th 5th mo. After making a few more calls, we parted from our Launceston friends, and proceeded to William P. Weston's, on Norfolk Plains, where we spent a pleasant evening with him and his wife; who having surmounted the difficulties which settlers in this colony had to contend with a few years ago, and become affluent, are now living in a comfortable and spacious house. Very few of the settlers who now are affluent have become so from any skill they possess in reducing an uncultivated country to a state to yield a valuable produce; they may be said to have run a desperate risk in emigrating; and but for the circumstances of these colonies proving fine wool-countries, would generally have been in a state of ruin. Their wool having found a good market, on account of its valuable properties, has raised the value of stock and of land; and the traffic between these colonies and England raised by the growth of wool, has induced bankers to establish themselves both in New South Wales and Van Dieman's Land, who have given to these countries circulating medium, and thus many of the colonists having become wealthy, (while the population has increased,) a market has also been raised for agricultural produce, and for British manufacture, which has rendered the grower of grain, &c. and the sheepkeeper prosperous, as well as the wool-growing settler.

25th 5th mo. We had further conversation with our pious host and his wife. Many miss the greatest comfort of religion, and sustain much spiritual loss, through not understanding the simple teaching of the Divine Spirit, so abundantly borne testimony to in Holy Scripture, and witnessed by those, who having faith therein, follow this Divine guidance, and wait for the renewings of the Holy Spirit, which is shed on them abundantly through Jesus Christ our Saviour. Taking our leave, we rode about twenty miles to Barton, the substantial dwelling of our old Yorkshire acquaintance, Andrew Gatenby, and his large family, where, as formerly, we were received with much hospitality. The family, who are perseveringly industrious, have become very prosperous in temporal things; and since our former visit, they have added a capital range of brick out-buildings to their former house, which is of stone, and very commodious. In the evening we walked about half a mile to the dwelling of James Dixon, which, though only a good brick house, he calls Skitton Castle: he was from home, having gone to Launceston with his neighbour, James Sutherland. We took tea with his sister, who professes with Friends, and is a member of the monthly meeting of Pickering in Yorkshire, and has been but a few months in the colony. We were sensible of a feeling of heavenly good while sitting by her; the precious sense of the Divine presence, by which a merciful Redeemer condescends to unite the hearts of those who trust in Him, and who wait for the Holy Spirit sent of the Father in his name.

26th 5th mo. Not feeling easy to leave this neighbourhood without holding a meeting with such of the inhabitants, as we may be able to collect on First-day, we proceeded, with the consent of our kind host A. Gatenby, to invite the families on both sides of the Macquarie River to attend, and made several calls. Night closing upon us, we accepted a pressing invitation from George Wilson, who was one of our fellow-passengers from Sydney by the Francis Freeling, and remained at his house, where we had a religious opportunity with his family.

28th 5th mo. (First-day.) A considerable number of persons attended the meeting at A. Gatenby's. There was a comforting sense of the Divine presence, and much openness to direct the company to the revelation of the Spirit in the secret of their own hearts, leading those who yield to its guidance out of darkness into light, and bringing them from under the power of Satan to God. The spirit of infidelity was shown to be of Satan, and its destructive tendency was variously illustrated. Eighteen persons afterwards partook of the hospitality of A. Gatenby, in his large and well-furnished dining-room. The arrangements, dinner, and Yorkshire dialect of many of the company forcibly reminded us of our dear native land, and some of its scenes and inhabitants. In the evening the persons belonging to the establishment of James Dixon were assembled in his parlour, in company with some of the family and servants of A. Gatenby, when a portion of the first Epistle of John was read, and some religious counsel conveyed. The opportunity, like that in the morning, concluded after solemn prayer had been vocally offered up.

29th 5th mo. Again pursuing our journey, we called at the door of James Mackersey, the Presbyterian minister of the Macquarie district, who is in improving esteem among his neighbours, and left a message for him with his wife, and proceeded to Meadow Bank, where we took a lunch with Ellen M'Leod, and some of her children, her husband being out: we then passed through Campbell Town and Ross, which are considerably improved, and at each of which places an Episcopal place of worship has been erected since our former visit, and reached Wetmore, the dwelling of our kind friends George Parramore and family, near the close of day. The good old man accompanied us in a call upon their neighbours, Samuel Horton and his wife, and on our return Robert Kermode arrived from Mona Vale, to inform us that G. W. Walker's nephew, George Robson, was there, and intended setting out for Launceston early the following morning: after taking tea, therefore, we left our friends, and joined the family of William Kermode; being piloted to his noble house in the dark by his son Robert, who has become pious since we last met him.

50th 5th mo. William Kermode and George Robson set out for Launceston at an early hour; we afterwards breakfasted with the remainder of the family, and were accompanied a few miles on our way by our young friend Robert Kermode, to whom our hearts are much united in gospel love: it is a great comfort to see him so changed: he is desirous that the family should not remain here to add unnecessarily to their present abundance, but should return to the Isle of Man, where they have many pious acquaintances. We passed through Outlands, intending to dine at Jericho, but finding that Peter Harrison had retired from inn-keeping, proceeded to the London inn, on Spring Hill, which is equal to many good inns in England, and on a beautiful piece of road, cut for several miles in the sides of woody hills; from the upper part of which there is a very fine view. After refreshing ourselves and our horses, we went on to Stodart's inn, near Green Ponds, which is also a comfortable place, and there met an interesting young man, named Nairn, a son of Major Nairn, of Swan River.

#### *Return to Hobarton.*

31st 5th mo. We set out at an early hour, and rode to Bagdad to breakfast. The hoar-frost was strong upon the ground, and upon the trees, and there was thick ice on the pools: the cold was very benumbing; the fog scarcely admitted of our seeing the houses of Green Ponds as we passed. When the sun broke out, the vale of Bagdad, much of which is cultivated, looked very pleasant. Numbers of the gay roselle, (or nonpareil,) and of green parrots, great pests to the farmer, were perched on the post-and-rail fences. Several groups of poor prisoners, in their grey and yellow garments, some of them also wearing chains, were labouring on various parts of the road, with that assumed air of cheerfulness which makes superficial observers suppose that these unhappy men are not very miserable. The dry weather has reduced the water of the Jordan lower than we have before seen it. We crossed the Derwent by a large, oblong, floored boat, called a punt, and landed on the causeway, carried far out into the river from Bridgwater. On the Green Point side of the river, the wind, which blew from Mount Dromedary, was so piercingly cold that I was glad to take shelter under one of two bullock-carts, which with their teams, and a chaise-cart, were in the punt with us, and to put my arms around the neck of my horse to keep my hands from becoming benumbed. The other side of the Derwent being sheltered, and under the influence of the sun, was like another climate, fine and warm as an English spring-day. We were favoured to reach Hobarton in safety, and there found our dear friend George F. Story, who had been subpoenaed as an evidence before the Supreme Court, with whom, and some others of our friends, we spent the evening at

Thomas J. Crouch's. No vessel is yet lying on for the Mauritius, so that unless way should open for us to proceed in some other direction, we may yet have to wait many weeks in this colony. This we desire to do with patience, reverently giving thanks to the Author of all our mercies, who has hitherto preserved and blessed us, healing our backslidings, forgiving our iniquities, restoring our souls, and leading us in paths of righteousness for his great name's sake; to whom be all praise and glory ascribed through time and eternity.

1st 6th mo. The monthly meeting was a season to be remembered with thankfulness to the Shepherd of Israel, who was pleased to grant a sense of his presence, and in a remarkable degree to unite our spirits, especially in deliberating upon the important subject of recording two individuals as approved ministers, in which great unity of sentiment prevailed, and under a sense of the importance of the office, much weighty counsel was conveyed by various individuals.

2nd 6th mo. We received a call from George Everett, the surgeon of the orphan school, who has also under his charge the emigrant establishment, where a number of very young girls, who came out as emigrants at too tender an age, are retained to prevent their falling a prey to unprincipled men.

3rd 6th mo. I called on a young man from Glasgow, who has of the suffered much from the exposure to which persons are subjected in these colonies. We spent the evening at Government-house, in company with Dr. Story and William and Ronald C. Gunn. Captain Maconochie lent us some further documents on penal discipline to read.

4th 6th mo. (First-day.) Both meetings were attended by a very perceptible sense of the overshadowing of the Divine Spirit.

5th 6th mo. A portion of the day was spent in reading Captain Maconochie's Remarks on the System of Transportation. Edward Hodson, who is now one of the secretaries of the Temperance Society, and one of its active promoters, dined with us. I called again on George White, and left him the Memoirs of William Dewsbury, which he is inclined to read, now in his sickness. The evening was spent at T. J. Crouch's.

6th 6th mo. Dr. Story left us to return to Swan Port. His visit has been very pleasant to us. We received a visit from R. C. Gunn, who is now police-magistrate at Circular Head, and attended a committee of the Temperance Society, at which but few persons were present: it was nevertheless an interesting meeting. In the course of the day I received a very satisfactory letter from Abra-

ham Davy, who was on the point of sailing for Sydney when he wrote. He returns thither under an apprehension that it is his duty to reside there; and in this movement his friends have much unity with him.

7th 6th mo. Under a feeling of renewed Christian interest I addressed a letter to George and Sarah Bell, of Maitland, New South Wales. The remainder of the day was spent chiefly in attaching names to some specimens of plants, collected on our last journey in New South Wales, which I have not found time to attend to, since they were picked up, as we passed along the road. My liberty, with regard to pursuits of this nature, is greatly diminished. As there is said to be "a time for every purpose under the sun," so I find there is a time to collect these things, and a time to abstain from collecting them.

8th 6th mo. The week-day meeting was a season of favour, in which Abraham C. Flower, Joseph B. Mather, and myself were engaged in testimony to the mercy of our Heavenly Father, and to the inefficacy of will-worship, such as I fear some who were casually present, are in some measure kept in weakness by.

9th 6th mo. Ronald C. Gunn and Charles Sadgrove called on us. The latter is now catechist to the Grass-tree Hill road-party. We had much conversation with him on the remains of Judaism in the Christian churches, which he is more prepared to detect and acknowledge than many. He was furnished with a few volumes of Friend's Library for the use of his charge. I essayed a letter to Emma Freeman, (now of Port Macquarie,) in order to discharge a debt of Christian love. We dined at a late hour with John and Katharine Dunn, and their large family, in company with a person of the name of Elliot from the Lower Clyde. The Duns profess with the Wesleyans, but make many admissions in favour of Friends. Before leaving them I was requested to read a portion of Scripture, after which we spent some time in silence before the Lord, and I expressed also a few sentences in testimony and in prayer.

10th 6th mo. Most of the day was occupied in writing. The weather was very stormy: heavy showers fell at intervals, and the upper part of Mount Wellington was covered with fresh snow. Most of the past week has been very mild.

11th 6th mo. (First-day.) A precious sense of the good Master's presence overshadowed the forenoon meeting, which was small in consequence of the inclemency of the weather. Most of the afternoon meeting was to me a season of poverty. I had however to revive the parable of the ten Virgins, and to make a few com-

ments upon it. The evening was spent at Robert Mather's, where we were refreshed together by the reading of the second part of our dear Daniel Wheeler's Journal. I omitted yesterday to notice having had some conversation with Thomas Anstey, whom I have mentioned in a former part of my journal as one of the members of the legislative council residing near Oatlands. He is much interested in questions of religious liberty, and is now examining the last edition of Extracts from the minutes of the Yearly Meetings, &c.

12th 6th mo. Part of the day was occupied in writing. Having accepted an invitation to dine at Government-house, which my companion thought well to decline, he being otherwise engaged, I met there a merchant of the name of Henty, with whom I had some conversation respecting our view of visiting Swan River, &c.; and from what I can learn, it seems likely that we must wait till winter gives way to spring, before we can obtain a passage hither. It is exercising to patience to be thus delayed; yet I do not doubt but way will open in the right time for proceeding; and I desire, in the mean time, to stand open to any intimations of duty, which my good Lord and Master may yet require of me in this land, and to submit to the baptisms of the Holy Spirit, that may be dispensed to prepare me for service in other countries. I took an opportunity of apprising the Lieutenant-governor of a breach of English law having occurred publicly at Launceston, by the disposal of some property by lottery, &c. which had been followed by some petty gambling of the same nature, which also required the interference of the colonial authorities, in order to nip so destructive a vice in the bud. After the other guests had left, some conversation occurred respecting the cause of Friends differing in so many respects from other communities of Christians. This I explained as resulting from Friends carrying out the precepts and principles of the gospel, as contained in the New Testament, into their daily transactions and conduct in the world, as well as into their public worship; while others remained much conformed to the world, and accepted and added the traditions of men in their worship, which was consequently, in greater or less degree, ceremonial, and in many respects more of a character suited to the typical dispensation of the law, than to the spiritual nature of the gospel.

13th 6th mo. We had, in the course of the forenoon, a pleasant visit from James Allen, the surgeon of the establishment for the Aborigines, on Flinder's Island. He gives an interesting account of the progress of civilization among the blacks, who have left off their dancing and hunting; and are acquiring the English language and useful arts, as well as an historical knowledge, at least, of Christianity. In the evening a committee of the monthly meeting met a delinquent member of the little community of Friends of this place,



who has for long absented himself from meetings, and also kept away his wife. There was a powerful sense of Divine mercy, seeking to gather him back to walking in the Light, from which he has been grievously turned, and under its influence much exhortation was extended in Gospel love. The power of truth humbled the transgressor, who confessed himself convinced of his error, and having been uncomfortable with his misconduct. Thus having again received the seed of the kingdom, patience must be exercised to see whether it will be carried away, as by the fowls of the air, spring up on stony ground and wither, or grow among thorns, and be choked; or on good ground, and bring forth fruit to the praise of the Good Husbandman.

16th 6th mo. We breakfasted with Edmund Hodson and family and had some serious conversation and religious service with them. The week-day meeting was held in silence, and, as regards myself, under much feeling of human weakness. I was not, however, altogether without a sense of the Divine presence, under which my heart was bound in humble silent adoration, as well as drawn forth in many aspirations of secret prayer. I read with much comfort some of the notices of deceased Friends, in the Annual Monitor for 1837, How often have I taken sweet counsel, and joined in solemn worship with many of those whose names are recorded as having passed to the church triumphant, having washed their robes, and made them white in the blood of the Lamb! The accounts of my dear cousin, Thos. Richardson, and of Joseph Storrs Fry, with whom I was well acquainted, are particularly interesting, containing strong and clear testimonies to the Truth, as it is in Jesus, confirmed by its supporting assurance in the hour of death.

16th 6th mo. In company with Francis Cotton we had a religious interview with the female prisoners in the factory, and were each engaged in Gospel labour among them. Afterwards we dined with John and Mary Hutchinson, who are still the useful superintendents of this institution. In the evening we attended a District Temperance Meeting, held in the infant school-room. The weather was unfavourable, and the company small. They were addressed by several persons, among whom was a man formerly a notorious drunkard, who has for several years been reformed, but did not stand his ground firmly, till he abandoned the use of all stimulating liquors. Temperance with him has been accompanied by temporal and spiritual prosperity; while most of his old pot-companions have been numbered with the dead, through the effect of their inebriety.

18th 6th mo. (First-day.) The meeting this morning was a very remarkable one. The early part of it was attended by a deep sense

of poverty; and the weather being wet, and the roads miry, it was long before the congregation was fully assembled. Soon after the meeting became settled the sense of the Divine presence gradually overshadowed us, gathering our minds into reverent silent admiration and preparing many to magnify God with their voices. Silence was first broken by Sarah B. Mather, who expressed a few sentences on the marvellous condescension of our Holy Redeemer, in taking upon him the nature of man, and submitting to be tempted as we are, that we might know that we have in Him a High Priest, touched with a feeling of our infirmities. This testimony was followed by others from Francis Cotton, Geo. W. Walker, Joseph B. Mather, Abraham C. Flower, Harry H. Ridler, Ann Propsting, and myself, in which the way of life, through Jesus Christ, by submission to the guidance of the Holy Spirit, convincing of sin, leading to repentance, humbling the mind, bringing into a holy dependence upon God, and affording ability to walk in the way of holiness was clearly set forth, along with various exhortations, admonitions, and praises, and with allusions to the importance of being instant in prayer and steadfast in faith, not only in the propitiatory sacrifice of Christ, but in all that he said and did, and in that light which comes by him, and by and in which he leads his disciples into all truth, and now "speaketh" to them "from heaven." The afternoon meeting was small and silent; a season to prove to us, that mercies such as we were favoured with this morning are not at our command.

*Visit in the Interior.*

23rd 6th mo. Having made the necessary arrangements we went to New Norfolk this afternoon. My horse, which is a very young one, performed the journey very well. The road is very miry in some parts, in others very good.

24th 6th mo. We walked over the hospital in company with Dr. Officer and his assistant. The patients in this institution are numerous, but are not so properly supplied with the comforts needed by them as formerly. Among other defects I noticed many of the pillows without covers, and consequently dirty. In the afternoon Francis Cotton arrived from Hobart Town, from whence he had walked; he became the guest of Thomas and Sarah Walton, and joined us in a religious interview with a number of the patients in the hospital in the afternoon. We took tea with Thomas and Sarah Walton, who retain their attachment to the principles of Friends.

25th 6th mo. (First-day.) We held meetings with the inhabitants of the Back River in the forenoon, in a room used for a First-day school, and with those of New Norfolk in the afternoon, in the police-office. In the forenoon Francis Cotton, Geo. W. Walker, and myself, had considerable religious labours, and Thomas Walton also expressed a few words in prayer, and informed those assembled

that he had at his house a collection of books for gratuitous loan, illustrative of the principles of the Society of Friends. About fifty persons were present inclusive of children. A comforting sense of the Divine presence prevailed in the meeting, after which a man, who was formerly very unsteady, but has become reformed, expressed the comfort he had derived from attending the meeting, and particularly at the manner in which the doctrine of self-denial had been urged. The meeting in the police-office was more numerous attended, but was not equally comforting, yet Francis Cotton and myself were enabled to labour in it, to turn the attention of the congregation to the state of their own minds, and to the visitations of Divine grace convincing them of sin, &c.

26th 6th mo. We received a kind letter from Wm. Garrard, the Colonial Chaplain of New Norfolk, accompanying two small books, presents to Geo. W. Walker and myself; and after breakfast, taking leave of Robert and Jemima Officer and their family, proceeded by way of Hamilton to Green Valley, where we received a hearty greeting from George and Agnes Dixon, with whom Edward Stockdale, a young man from the vicinity of Darlington, was also a guest. Hamilton is considerably improved since we were last there. In addition to several other buildings, an Episcopal place of worship has been erected of brick, which has a neat appearance. The day was cold; the hoar-frost was not melted in the shade, and the roads were frozen in places.

27th 6th mo. Was spent with George and Agnes Dixon and Edward Stockdale, with whom and the servants we had a satisfactory religious opportunity.

28th 6th mo. Accompanied part of the way by George Dixon, who showed great emotion on leaving us, we proceeded to Bothwell, and again became the guests of Alexander and Mary Reed, who now have a widowed daughter of a pious mind residing with them, with whom, and her valuable mother, we had much conversation of a satisfactory kind on religious topics, in which also A. Reed united, and acknowledged a clearer understanding in some important respects, than he had before possessed. On the way to Bothwell we met with Captain P. Wood and his nephew, Frederick Paterson, and had some conversation with them. The former mentioned having seen some of our friends in England, since we last met. We called on the police-magistrate, Major Schaw, and were kindly received by him; and had an interview with a prisoner assigned to his service, who was brought up among Friends, and who at one time, after his arrival in this colony, was in a hopeful state of mind, but has not stood his ground. To this poor wanderer we extended much counsel, and left him in some tenderness.

29th 6th mo. Major Schaw sent a constable to direct us across the country to Anstey Barton, whither we proceeded after a parting religious opportunity with the Reeds; Alexander Reed riding with us a few miles. We met a kind reception from Thomas and Mary Anstey and their family, with whom we had some religious service.

30th 6th mo. Parting from our hospitable friends at Anstey Barton, and calling at the police-office at Oatlands, to see John Whitford, the police-magistrate, we rode across the eastern marshes, called on the family of Francis Tobart, (himself being in Hobart Town,) and reached the hospitable dwelling of Thomas M'Ra after sunset, soon after which a brilliant meteor appeared in the east, descending like a large star with a coloured train, in an oblique direction.

1st 7th mo. We again crossed the hills into Swan Port, much of the road still remaining in a frozen state, until we came within the influence of the sea-air, and called at John Radford's, and Thos. Buxton's, on the way to Kelvedon, where we found Anna Maria Cotton, far from well, being much affected with the tidings of the death of the police-magistrate of the district, Lieut. Young, (a man generally respected,) who, with another soldier, was drowned about noon to-day, by the upsetting of a boat upon the Bar of Little Swan Port.

2nd 7th mo. (First-day.) Was extremely wet and stormy. The meetings were rather low seasons, yet in both Anna Maria Cotton was engaged in vocal supplication, and in the latter in testimony, in which (the men of the Establishment being present) I had also to express a desire that the late affecting accident might operate as a warning to others; that they might not neglect to press after a state of preparation, should they also be suddenly called from this state of existence.

3rd 7th mo. We walked with Francis Cotton about four miles to see a whale that was killed on 7th day, by a whaling party, who have a station on Scouten Island, attended by a schooner called the Emma Kemp, to which it was made fast. The vessel with difficulty rode the gale of yesterday, and was obliged to let the whale, which was about forty feet long, drift on shore: they were now endeavouring to tow it off again for the purpose of "cutting it in;" it was of the species affording whalebone and oil; and, as is generally the case, had a great many flattened barnacles adhering to its smooth skin, on which there were also a number of small crustaceous animals, holding on by hooked claws: these animals were about half an inch long, and might be regarded as the lice of the whale, which is an animal

wonderfully constructed for taking quantities of fish into its capacious mouth, and retaining them there while it ejects the water taken in along with them, by sending it out between the numerous plates of whale-bone that are articulated to the upper jaw, like the laths of a Venetian blind, but fixed only at the upper extremity; the lower, when the mouth is partially or completely closed, being included within its enormous lips. The whaling season is a time of excitement among young men on the coasts, who talk much about it, and sometimes join the whalers, who are generally reckless, dissipated men.

4th 7th. mo. I went with Dr. Story to Waterloo Point, and visited the afflicted widow of Lieutenant Young. The remains of her husband was brought to Waterloo Point this morning. The whole place bears the aspect of mourning.

5th 7th mo. I again went with Dr. Story to Waterloo Point, we were joined on the road by Samuel Lapham, who is acting as magistrate in the room of Lieutenant Young. In conversation I introduced the subject of the colonial penal discipline, and mentioned the impression of some, that advantage would result from abolishing the assignment system, and in lieu of it, working the prisoners on the road, &c. till by good conduct they proved themselves eligible to choose their own masters, in serving whom they should be entirely dependent on their own exertions, instead of being provided with food, clothing, and lodging, by a stipulated ration, which now their masters are obliged to supply them with, whether they be industrious or idle. Dr. Storey and J. Lapham, both of whom have had much opportunity of observing the working of the present system, expressed their confidence that great benefit would result from such a change; and the latter remarked, that then there would be some hope of the reformation of the prisoner, as he would be likely to be engaged by a good master, and to obtain good wages if he were a good servant; but that now their reformation was nearly hopeless; and that in many instances, where a settler had at present a good servant, who was nearly eligible for a ticket-of-leave, the master would try to irritate the servant, in the hope of causing him to misconduct himself, in order that this indulgence might be withheld from him, and thus the master might retain the man in his employment, in the condition of a slave. If the system of penal discipline were thus modified, according to the suggestions of Captain Maconochie, transportation would still be a severe punishment, and quite disproportionately great to many of the offences to which it is attached.

6th 7th mo. The monthly meeting was one of those seasons which are long to be remembered with gratitude to the Author of all our mercies, being attended with a powerful sense of the presence of Him, who promised to be with the two or three met together in his

name, wheresoever they might be assembled. In the meeting for worship A. M. Cotton, G. W. Walker, and myself were engaged in testimony, and the last-mentioned also in supplication. Much counsel was conveyed in the meeting for discipline, in connexion with the important subjects under deliberation.

7th 7th mo. Apprehending it to be required of us again to invite the inhabitants of Waterloo Point to meet with us for public worship, I went with Dr. Story to make the needful arrangements.

The police-office was readily granted by Samuel Lapham, with whom and Edward Carr Shaw (a nephew of Geo. Carr, the advocate of temperance) I had some satisfactory conversation on religious topics.

8th 7th mo. My birth-day. I am now forty-three years of age; a period of life to which I little expected to attain at one time, nor when I left England, to reach in this part of the world. However, it is of little consequence where we are, if only in our right places; and I am not aware that we could rightly have been at this time in any other place, than the one we are in: and though long separated from our dear friends in Europe, we have much to be grateful for, and nothing to murmur at. May our dedication to the service of the best of Masters increase with the claims upon our gratitude.

9th 7th mo. (First-day.) The meeting was rather unsettled, in consequence of the departure of Amy Young, from Waterloo Point, along with her mother and sister, who had performed, by the kind assistance of a young man, named James Lord, a perilous journey to join her in her bereaved and solitary situation. They left the settlement soon after our meeting gathered; but notwithstanding this circumstance, and the disturbance occasioned by some of those assembled conversing, and that one of our company withheld to the last, what ought to have been communicated first, we were favoured with a sense of the Divine presence, and strength was afforded to proclaim many weighty truths, with exhortation and prayer. After this meeting we returned to Kelvedon, where, in the evening, after F. Cotton had read to his family and servants, some of the notices from Josiah Forster's part of *Piety Promoted*, concluding with that of *Christiana Hustler*, and a Psalm, I addressed the young persons present, and was followed by Geo. W. Walker in testimony, and Francis Cotton in supplication. The overshadowing of the wing of ancient Goodness, which is the glory of all our religious assemblies, was graciously extended. To God be all the glory; praise belongeth to him alone, who thus condescends to his unworthy creatures, giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

10th 7th mo. Was spent in writing, walking, &c. In the evening F. and A. M. Cotton, G. W. Walker, G. F. Story and myself sat down together in the parlour; and F. Cotton read to us the various advices contained in the extracts from the minutes of the Yearly Meeting, under the head Ministers and Elders, with the Queries to meetings composed of persons filling those offices. It was a solemn season, but one in which the sense of our own weakness was permitted to be keenly felt; yet some capacity to extend counsel was witnessed, and prayer was put up for the help and preservation of those who are called publicly to advocate the cause of truth.

11th 7th mo. Having had it on our minds again to visit a few of the persons residing in the upper part of the district, we set out this morning, in company with Francis and A. M. Cotton. In passing through Waterloo Point I received a letter from T. J. Crouch, enclosing one from our dear Abraham Davy, conveying some account of his stormy passage to Sydney; his peaceful arrival there; and of the trial which our dear friends, the Wheelers, have been visited with, in the removal of William Wheeler, who I have no doubt, though he was comparatively young in years, was gathered as a shock of corn fully ripe. We dined with E. C. Shaw and his wife, and her sister Hall, and went forward to Adam Amos's, where arrangement was made for holding a meeting on our return, and where we accepted an invitation to tarry for the night, and in whose family we had some religious service.

12th 7th mo. We proceeded to William Lyne's, and in the evening had a meeting with the family and servants, in which Francis and A. M. Cotton and myself were engaged in religious labour vocally.

13th 7th mo. We had further service in the family of William Lyne and also in that of Thomas Watson, where Francis and A. M. Cotton remained to lodge; but on account of the smallness of their house, G. W. Walker and myself returned to W. Lyne's, where an elderly man, named Richard Allen, was also a temporary inmate, and we were again drawn forth in gospel labour.

14th 7th mo. After breakfast we had another religious opportunity with the Lynes; after which we returned to dine with the large family of John and Hannah Amos; and in the afternoon made calls upon the younger branches of their family, and that of Adam and Mary Amos, who are settled in the neighbourhood of their parents, and who met us again in the evening, at the house of the latter couple, where we had a meeting, in which Francis Cotton and myself were engaged in religious labour, but under feelings by

no means indicating that our testimony to the unchangeable and self-denying principles of the gospel had free course among all the assembled company. In the evening A. M. Cotton had some labour with a portion of the family of Amos, which opened the way for a long explanatory conversation, in which many important truths were illustrated.

15th 7th mo. We called on Thomas Watson, Junr. and his wife, on our way toward Kelvedon; and I had to express the feeling of Christian interest, in their present and everlasting welfare, and to direct their attention to the visitations of the light of Christ, which, though not understood, might shine in darkness, and is that which, being walked in, produces true fellowship with the righteous, and an experimental evidence of the efficacy of the blood of Christ, in cleansing from all sin. T. Watson accompanied us a few miles; and on arriving at the end of our journey, our friends had the comfort of finding all their numerous family well; for which, and the blessing of health to ourselves and countless other mercies, we desire to be reverently thankful to our gracious Heavenly Father.

16th 7th mo. (First-day.) The meeting this morning was rather a low opportunity, a sense of human infirmity being chiefly prevalent: there was, however, a precious consciousness of the blessing of being weaned from a dependence upon the teaching of man, in regard to religion, and of being brought under the teaching of the Holy Spirit; on which subject, and its demand upon us for thankfulness to the Author of all our mercies, I made a few comments. The evening was not without a comforting sense of the Divine presence, notwithstanding several of the company were in an exhausted state, from our late journey.

17th 7th mo. We had a solemn parting opportunity with our dear friends at Kelvedon. After which Dr. Story accompanied us a few miles on the way to Spring Bay, where we became the guests of J. and T. Maclean, with whom and T. D. Lord, and a young woman residing in the family, we had much interesting conversation on the importance of minding eternal things, and the manner in which the kingdom of heaven is brought near to us, by the in-shining of the light of Christ, the witness of the Holy Spirit against sin, which, being attended to, enables mankind to receive Christ; and gives them power to become the sons of God, even by adoption; so that they are no longer strangers and foreigners, (in regard to the kingdom of heaven,) but fellow-citizens with the saints, and of the household of God, to whom they have access by this one Spirit, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.



18th 7th mo. We performed a tedious journey of about forty miles by way of Prosser's River, Paradise, Prosser's Plains, &c. to Richmond, where we arrived by moonlight at a late hour.

*Return to Hobarton.*

19th 7th mo. We spent a comfortable night at the Lennox Arms. We joined the family of John and Sarah Butcher, at breakfast, and had some religious service with them; and afterward, accompanied by J. H. Butcher, called on Edward Rowntree and his wife; to the former of whom, especially, we imparted some necessary counsel, which was well received; then taking the new road, cut by a gang of prisoners, over Grass-tree Hill, we proceeded to Kangaroo Point, and had a tedious ride, in part from G. W. Walker's horse becoming lame. The steam-packet being out of order, we were driven to the unpleasant necessity of crossing the Derwent, with our horses, in an open boat, and were favoured to arrive in safety in Hobart Town, just as the day closed. Finding our lodgings at the Freemasons' Hotel vacant, we again resumed them, though, if we could have met with suitable private lodgings we should have given them the preference.

22nd 7th mo. I made some enquiry among the shipping agents, respecting the probability of obtaining a passage to King George's Sound and Swan River, from hence; but could learn nothing satisfactory. Some of them recommend Sydney as more likely; but in looking that way I feel no clearness. Considerations of the length of time we have been out, and of the expense to our dear friends, sometimes crowd upon the mind discouragingly; yet the prevailing desire is, that our faith and patience may be preserved from failing, and ourselves kept from moving either in one direction or another, while the cloud thus rests upon our tabernacle. I took tea with Henry and Ann Propsting, and spent a little time pleasantly with them and A. C. Flower, with whom Henry is partner in business. They are very industrious, but have many discouragements to contend with.

23rd 7th mo. (First-day.) The meeting this morning was eminently owned by the overshadowing of the sense of the Divine presence, under which testimonies were borne to the mercy and goodness of God, and the blessedness of waiting upon him, and of feeding on Christ, the bread of life. Access was also granted to the throne of grace in vocal prayer. The afternoon meeting was silent. We spent the evening with Sarah Crouch and several other friends.

24th 7th mo. I felt peaceful in being passive under the Divine

hand, with regard to our future proceedings, and in patiently waiting for the further disclosures of the Divine will, in these respects. He who said to the troubled sea, "Peace, be still!" and there was a great calm," has been pleased to assuage the conflicts of my mind. To him be all the praise. Most of the day was occupied in writing. We spent the evening at Robert Mather's, and read also the testimonies respecting William and Rebecca Byrd, my honoured friends, while living, and with whom, though now taken from us, as regards the flesh, I sometimes still feel a measure of that union in Christ which death cannot divide.

27th 7th mo. The week-day meeting was held in silence. To my own mind it was a season of conflict. I had great difficulty in keeping my attention to the great object for which we were assembled; but in maintaining or renewing the struggle, with my hope fixed on the Lord for help, I was at length favoured with a little feeling of his good presence—painful yet very profitable, if rightly received, are such proofs of our own helplessness. I rode in the afternoon to Glenarchy, to see old John Johnson, who is increasingly feeble, yet peaceful, and patiently waiting the days of his appointed time, until his change come. He is now rendered more comfortable outwardly by the residence of a married couple in the same cottage, who take a little care of him. We dined with Geo. Yealand and family, in company with two of the colonial chaplains, and with H. and H. Jeannaret, and spent the evening in profitable conversation.

30th 7th mo. (First-day.) The meetings to-day were attended by about twenty adults, and several children. That in the forenoon was one of close exercise, in which Joseph B. Mather, Sarah B. Mather, and myself were engaged in testimony, and I also expressed a few sentences in prayer. The afternoon meeting was, to my mind, a fast; it was held in silence, with the exception of a few words from A. Propsting.

1st 8th mo. We received an interesting letter from Robert Clark, the catechist on Flinder's Island, containing many particulars relative to the progress of the blacks in civilized habits and useful knowledge; it was accompanied by a doyley of thread-net as a specimen of the work of one of the women. Most of the day was occupied in writing.

2nd 8th mo. A portion of the day was spent in a walk to Sandy Bay, in company with George Everett. I spent a little time upon a letter to James Young, a person who attended our meetings; but got beclouded respecting some of the practical views of the Gospel re-

ceived by Friends. In the evening Philip Smith spent an hour at our lodging.

3rd 8th mo. The monthly meeting was one of considerable interest. The minutes of last month, recording Joseph Benson Mather and George Fordyce Story as approved ministers, and restoring H. H. Ridler to membership, were confirmed, and several other subjects attended to, which occupied the first sitting, and an adjournment; and the business still being more than could be seasonably gone through, the meeting again adjourned.

4th 8th mo. I completed a fair copy of my letter to J. Y. and delivered it to him, and also attended to some other writing. The adjourned monthly meeting, which met at seven o'clock this evening, was a season of renewed favour, in which the uniting influence of Heavenly Love was prevalent, and the remaining business was concluded.

6th 8th mo. (First-day.) The forenoon meeting was numerously attended, that in the afternoon was small. In the former A. C. Flower and myself were engaged in testimony, and I also in vocal prayer. In the evening I joined A. C. F. and H. P., in a visit to Robert Mather, (the father of the Mather family,) on his application for membership with Friends.

7th 8th mo. We took tea with Philip Stanley and Marian Tomlin, an interesting young couple of inquiring minds: he is chief-clerk in the police-office, and she a daughter of Robert Harrison, of Woodbury. After much conversation a portion of Scripture was read by P. S. Tomlin, and subsequently I had something to express in the line of ministry, and G. W. Walker in prayer. I have been acquainted with P. S. Tomlin for several years; and was pleased to hear him acknowledge, that on looking back, he recognised distinctly several times in his life, when he had stood on the very brink of ruin, from which he sees he was delivered by the overruling of a merciful Providence, who thus spared him a little longer.

10th 8th mo. The week-day meeting was to myself a season of comfort, a sense of the Divine presence being mercifully granted. In the course of the day I called with G. W. Walker on Captain Maconochie, with whom we had further conversation on the benevolent and reasonable plans he has projected for improving the penal discipline, and ameliorating the condition of the prisoner-population, as well as removing a source of constant irritation from the free inhabitants.

11th 8th mo. Our dear friends Daniel and Charles Wheeler arrived from Sydney, by the *Mary Ann Watson*. It is a great comfort to have them here again. We addressed a letter to Captain Maconochie upon his proposed system of penal discipline.

13th 8th mo. (First-day.) The forenoon-meeting was a favoured season, in which several were engaged in gospel labour. The afternoon meeting was held in silence, and, till toward the close, was to myself a season of fasting. The heavy state of our afternoon meetings may probably be, in some measure, connected with the time of day at which they are held, and the smallness of the place in which we meet, which is quite crowded with thirty persons. The darkness of the evenings, and the badness of the roads, at this season of the year, when such streets as are not yet macadamised, are cut up after a little rain, so as to be almost impassable, render meeting at a late hour unsuitable, and the scarcity of suitable rooms is such, that we have not been able to meet with one, nor yet have we been able to obtain a suitable site for a meeting-house, if we had possessed the means for purchasing and erecting one, notwithstanding a committee for this purpose has existed several months.

14th 8th mo. Much of the day was spent in writing. In the evening, along with George W. Walker, I joined D. and C. Wheeler at dinner at Government-house. Conversation turned chiefly on the visit of our friends to the Pacific, respecting which the family at Government-house have shown considerable interest, having read the two parts of Extracts from the Journal of Daniel Wheeler.

15th 8th mo. A person who has of late attended our meetings for worship took tea with us: he formerly held Unitarian sentiments, but has recently entertained doubts of their soundness. We had much conversation with him, which my companion continued, while I went to a committee of the Temperance Society, at which a parcel of the second number of the Australian Monthly Temperance Magazine was received. This promises to be a very useful work. The revenue from spirits diminished last year, in Van Diemen's Land, £1000.

17th 8th mo. The week-day meeting was a season of comfort: A sweet spirit of prayer prevailed in my own mind, with a feeling of access to the footstool of mercy; yet few words, in the form of petition, were framed in my heart, and I felt no liberty to pray vocally. Some of the remainder of the day was spent in letter-writing. We took tea with T. J. and S. Crouch, and at their house met with others of our friends.

19th 8th mo. I put into the post, several letters. In the letter

to Joseph Marriage some notice is taken of the state of the population of these colonies, in connexion with the transportation system, which is a subject that has occupied much of our attention latterly; I will here introduce an extract from that letter, in the hope of exciting a more general interest upon it.

“ We have been deeply interested lately by perusing some manuscripts of Captain Maconochie's, on the penal discipline of these colonies, which he requested us to read, and to give him our opinion upon. He is the private secretary of Sir John Franklin, the present Lieutenant-governor of this colony, and a man of a benevolent and enlightened mind. The documents alluded to point out the great evils of the present system, (to many of which the late Lieutenant-governor was quite alive, though I do not think he had seen how they might be remedied,) and which is based upon coercion. They show, also, the superiority of *moral means*, which Captain Maconochie proposes to substitute; and we have not the least doubt that they would work well, and produce a much more certain impression of punishment, in the first instance; and from the first, through the progressive stages, afford a much better training for reformation of character, and for industrious habits, than the system now in use; which being a sort of temporary slavery, in which the prisoners do not maintain themselves by their own exertions, but are fed and clothed by their masters, according to a certain scale of ration ordered by the government, whether they be industrious or idle, produces a disposition, on the part of the prisoners, to do as little as they can; while in the endeavour of their masters to compel industry and obedience literally “ by the lash of the law,” their own tempers are rendered irritable and sour, and their servants are mentally placed in a position of moral resistance, though physically subdued; which is very inimical to reformation, and rather tends to harden, and consequently to indispose them for pursuing their eternal interests. In a word, notwithstanding the superiority of the present system to the practice of keeping prisoners in gaols, and that a few cases of religious reformation have occurred under it, (according to our own observation) about one in a thousand in Van-Diemen's Land, (including the larger average at Macquarie Harbour,) and a smaller proportion in New South Wales; and these rather by incidental moral means than by the regular working of the system of coercion, and that has been productive of a most extensive adoption of improved habits; but which was, and still is, small in proportion to the whole. The present system may be said, in its general operation, to harden those who are under it, both against the laws of God and man. In support of these sentiments Captain Maconochie has made numerous extracts, in the form of notes from the reports that George W. Walker and myself have made, from time to time, to the government. And we have also expressed to him in a note and a letter, our views of the subject, which I expect will come before the home government, and also before the Prison Dis-

cipline Society; and we do hope that our dear friends in England will take deep interest in the question; seeing it is one in which not only the present, but the everlasting welfare of a large number of our fellow-creatures is involved, who, though they have rendered themselves obnoxious to the laws of their country by their crimes, have still a strong claim upon our sympathy, having very generally been brought up under circumstances which would, (or rather might,) probably, have proved as destructive to our virtue, had we been under the same, as they have proved to theirs."

20th 8th mo. (First-day.) Our little meeting-room was crowded in the forenoon: several individuals who usually attend, but are occasionally prevented by their young families, were absent.

22nd 8th mo. A district temperance meeting.—The principles of the society, the benefits of temperance generally, in its extended ramifications, and the importance of the particular branch, which the assembly was met more especially to promote,—the destructiveness of intemperance in this colony, in New South Wales, (both among the white and the black population,) and in the islands of the Pacific, —the benefits to be anticipated from cultivating temperance principles amongst youth,—and the advantages likely to result from an extensive circulation of the Australian Monthly Temperance Magazine, were all commented upon, to the interest of the audience.

24th 8th mo. The week-day meeting was a time of some lively exercise, accompanied by a sense of the great Master's presence.

25th 8th mo. Occupied with the essay of a letter to Captain Maconochie, on the comparative state of the prisoner population of New South Wales and Van Diemen's Land, and a variety of other subjects connected with the colonial penal discipline. An offer has been made to Friends of the premises on which they held their meetings, when we were here a year-and-a-half since, and which might easily be made much more commodious than the place in which we now meet, and would also be a favourable site for a meeting-house, when the means for erecting one are provided. We took tea with Joseph G. and Eliza Jennings.

26th 8th mo. Much of my time was spent upon the letter mentioned yesterday. D. and C. W., G. W. W., J. B. M., and myself went to look over the premises alluded to yesterday; and with the concurrence of my friends, as to the suitability of the step, I offered £350 for them, which was the price demanded; but a demur took place respecting a right of road, which one of the present owners wished to retain through the ground, that I was not satisfied to consent to. I distributed several copies of "Remarks on the Doctrinal Views of the Society of Friends," prefixed to the seventh edition of

“ Observations on the distinguishing Views and Practices of Friends, by J. J. Gurney,” apprehending this tract calculated to be useful to those professing with the Society here. J. D., from the Back River, who was seriously impressed at our last meeting there, was in town to-day. He spoke to us with some tenderness, and expressed an intention of remaining in town over to-morrow, for the purpose of attending the meetings of Friends.

27th 8th mo. (First-day.) The meetings were much crowded, so as to render the room oppressively close: a lively exercise was, however, maintained in them, and we were favoured with a sense of the good Master's presence, though to my own perception not so powerfully as on many other occasions. The evening was spent at Robert Mather's, where our attention was profitably recalled to the peaceable spirit of the gospel, by a reference to some tracts of the Peace Society, particularly to No. VIII. “ An Examination of the Principles which are considered to support the practice of War. By a Lady.”

28th 8th mo. Joseph B. Mather called to inform me that William Nicoll, one of the proprietors of the premises offered for sale in Murray Street, had informed him that they had concluded to accept the terms proposed, and that he had, according to my instructions, agreed for them. Under the exigencies of the case, I hope what I have done will not be disapproved by Friends in England. I have concluded to take the responsibility upon myself, and to draw upon the Meeting for Sufferings for the amount.

30th 8th mo. In the course of the day our letter to Captain Maconochie was transmitted to him. The week-day meeting was small, in consequence of the state of the weather, which is showery and cold: we were nevertheless favoured with a sense of the good Master's presence, to the humbling admiration of some of our spirits. Daniel Wheeler, George W. Walker, and myself took tea with the Bedfords, with whom we had much interesting conversation. Before parting, at the request of the family, I read a portion of Scripture; after which D. Wheeler was engaged in a short, but very appropriate testimony. Mount Wellington is now covered half-way down with snow, which lies thick in its upper forests, and whitens its naked summit. It has not been clear of its wintry garb for several months, but indications of spring are increasing in the lower grounds: the grass is beginning to grow, and various species of acacia are displaying their lively yellow, or paler blossoms; and a few other native shrubs are also coming into flower.

2nd 9th mo. In the afternoon I went to see J. Johnson again, and found him weaker than before, and scarcely able to make himself understood. He made, however, many pertinent remarks on

his own state, and on the state of many others, and enquired if I thought it could be right for bad men to use the Lord's Prayer; for he remarked, he thought they could not properly say, "Our Father, which art in heaven," when the devil was their father.

3rd 9th mo. (First-day.) We met in the house recently purchased, in one of the two rooms intended to be thrown together, and were favoured with two comfortable meetings, in both of which Daniel Wheeler and myself were engaged in testimony.

4th 9mo. J. B. Mather has received a letter, written in much simplicity, from a man named Lawson, residing near Launceston, who has become interested respecting the principles of Friends, from reading some works borrowed, he says, from a poor man, who lives in a hut by the road-side, in that neighbourhood; by which description we recognize David Hayes, whom we have before had occasion to notice.

7th 9th mo. We conveyed to Captain Maconochie our letter on his "Summary Essay on the Colonial Penal Discipline;" and he favoured us with the perusal of a very sensible letter from George K. Holden, the private secretary of Sir Richard Bourke, on the subject of attempts to civilize the blacks of New South Wales, &c. in which subject also Captain Maconochie takes a deep interest.

8th 9th mo. The deeds, conveying to me the premises in Murray Street, were executed, and left in the hands of Hugh Ross, the crown solicitor, whom I employed to peruse and settle them, to be registered, and to have the grant of the land from the crown, which was obtained a few months ago, enrolled.

10th 9th mo. (First-day.) The meetings were to myself much of seasons of fasting; nevertheless I had something to communicate in testimony, in the forenoon. Abraham C. Flower, J. B. Mather, and S. B. Mather were also engaged in the same line of service. The exercises expressed were chiefly in caution against the love of the world, and an encouragement to trust in the gracious promise, that those who seek first the kingdom of God and his righteousness shall have such temporal things as are necessary, added to them.

17th 9th mo. (First-day.) The forenoon meeting was attended by twenty-five adults and ten children: the number in the afternoon was rather smaller. To myself both meetings were rather low seasons, though not devoid of comfort. We spent the evening at Robert Mather's, where, at my request, the fifth chapter of Tuke's Principles was read, with the view of taking the sense of my friends, on the propriety of printing an edition of it as a tract; and they were of the judgment that it would form one, such as we feel the want of.



18th 9th mo. Went on board the *Schah*, a schooner from Sydney, to see if any arrangement could be made with the owner, respecting our projected voyage, by the Australian Settlements, to the Mauritius, but without being able to effect any thing. I addressed a letter to Captain Maconochie, to accompany a copy of the *Virginian Convict's Narrative*, an old piece, containing some illustrative remarks on the nature of early colonial penal discipline.

20th 9th mo. In the afternoon I rode to Glenorchy, and called on John Johnson, whom I found weaker than when I last saw him; but he was full of love. He says he feels an increasing fear, in seasons of emptiness, lest he should fall, and a deeper sense that it is only by Divine grace that he can be preserved to the end; but he is, nevertheless, sensible of the Divine presence, and that he shall soon see his Saviour, of whose death, on the cross, he has a clear view.

21st 9th mo. Seventeen persons were present at the week-day meeting. My own mind was much exercised respecting our future proceeding. Abraham C. Flower spoke weightily on the passage: "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth." I went with Charles Wheeler on board the *Schah*, thinking it best to make a proposal to the owner, respecting a conveyance by her to the Australian settlements and the Mauritius. We found on her cabin-table a parcel for Daniel Wheeler, from Sydney, containing numerous letters returned from the Pacific. The *Schah* was captured in the slave-trade, in which she is said to have made fourteen trips, and to have had three hundred slaves on board when taken. By measurement, in length and breadth, she is equal to a vessel of about one hundred and sixty tons, but in capacity, to only about ninety. The state of such a crowd of human beings in her hold must have been dreadful.

23rd 9th mo. The owner of the *Schah* declined my offer for a passage to the Mauritius, by way of the Australian settlements. I therefore spoke to Stephen Addison, master of the *Endora*, a bark bound to Calcutta, for the refusal of berths, as far as King George's Sound. T. P. spent some time with us this evening. Having, by attention to the light of Christ, seen and renounced the errors of Unitarianism, he has been favoured also to perceive some other features of the gospel, that are hid from the wise and prudent, but revealed to babes, and has been enabled to take up the cross in them.

24th 9th mo. (First-day.) The meetings were to myself seasons of poverty and exercise, yet not without some sense of Divine regard; that in the afternoon was held in silence.

26th 9th mo. Was occupied in packing some of our luggage, and transferring it to a private lodging, that we have met with, and

which we prefer to the hotel; though it is not cheaper, except in regard to servants. George W. Walker and Joseph B. Mather rode to Glenorchy, and found old J. Johnson very far gone. He was still able to speak, so as to be understood by the man who resides under the same roof, and assists his wife in attending upon the old man, who is in a very comfortable state of mind, hoping in the Lord, and anticipating everlasting happiness.

27th 9th mo. Early this morning we rode to Glenorchy, and found that old John Johnson had peacefully breathed his last on the preceding evening, whilst one of his neighbours was reading to him the thirty-first Psalm; upon which he had dwelt with much comfort, at times, for several days past. The disease-worn remains wore striking traces of that calmness and serenity with which he had long waited for his change, and which he had often said he felt would be a happy one; and this feeling, (arising out of a sensible communion with his Maker,—the result of unfeigned repentance and faith in Christ, and patient endurance of the sanctifying operation of the Holy Spirit,) he retained to the last, as was evinced by his answer to the question whether he felt comfortable, put to him only a few minutes before he died; and to which he replied, "Yes, I shall soon be happy in heaven;" and he added something respecting his friend John Leach, with whom he had often praised his Saviour on earth, and whom he hoped to join in everlasting praises in heaven; seeing, as he often said, how wonderful it was that the Lord should have looked down with compassion upon one who had been so long living in sin, and drawn him to himself, and given him a place among his servants. How precious is the memory of the poor, but righteous man!

28th 9th mo. The week-day meeting was a season of comfort. In the afternoon George W. Walker and myself rode to New Norfolk, to take leave of our acquaintance there; we again became the guests of our kind friends Robert and Jemima Officer. According to a previous arrangement we dined with Lady Franklin, Captain Maconochie, Dr. Evans and his wife, Henry Elliot, and other members of the family of the Lieutenant-governor, several of whom are spending a few days at the Government Cottage here. It is a rustic box, beautifully situated on the bank of the Derwent; on the opposite of which the land is broken by cliffs, and rises from the water's edge, to a woody mountain called the Dromedary. The simple style of the family, when here, is in good keeping with the place.

29th 9th mo. We called on William Garrard, who accompanied us to visit the family of John Terry, and that of Penelope Burnett. We dined with Thomas and Sarah Walton, the former of whom now makes an open profession with Friends. There is a com-

forting feeling of the Divine Master's presence in their house. The evening was spent at Dr. Officer's, when William Garrard, the Episcopal chaplain, and John Whetherstone, the Wesleyan minister, joined the company. They are both estimable men.

30th 9th mo. Feeling some concern for the best welfare of the inhabitants of New Norfolk, we concluded to remain here over to-morrow, and to invite them to meet with us in the Police-office, the use of which was granted us by the police-magistrate, Alexander Murray, when on the bench with Thomas Lascelles, whose mother resided at Walter Tulford, near York. In the course of the day we called on the Sharlands and on Thomas Atkinson and his wife. While we were at the house of T. Atkinson, who is in poor health, a messenger came for Dr. Officer, in consequence of the sudden illness of A. Murray, who was seized soon after returning from a sale, at which he was the purchaser of a piece of land with a house upon it. The woody banks of the Derwent are now beautifully ornamented with the flowers of native shrubs.

1st 10th mo. (First-day.) The meeting was pretty numerously attended, considering that it was held at the same hour that the Episcopal congregation assembled. Along with much other matter I had to allude to the awful uncertainty of human life, an illustration of which was afforded by the case of their police-magistrate, who the previous day occupied the chair from which I had just risen, and now lay at the point of death, (he survived three-and-twenty hours, from the time of being taken ill,) and to press upon the audience the importance of giving death a place in their daily thoughts. My dear companion also had good service in testimony. We again dined with T. and S. Walton; and in the afternoon met the patients, and other inmates of the hospital, along with a few other persons, to whom also I had much to communicate: illustrating to the poor invalids—the maimed, the halt, and the blind, chiefly prisoners—the power and blessings of the gospel, as exhibited in the declining years and last hours of the late J. Johnson; and pointing out to them the importance of cherishing a hunger and thirst after righteousness, even as he did in the days of his outgoings, and to which the Lord had respect, and ultimately filled him with the joys of his salvation.

2nd 10th mo. After some religious service in the family of Dr. Officer, and a parting call on Thomas and Sarah Walton, we left New Norfolk, and returned to Hobarton, where we arrived about one o'clock, and were again welcomed by our friends, who we were pleased to learn had been favoured with a very solemn meeting yesterday morning. Having concluded on printing an edition of three thousand copies of the fifth chapter of Tuke's Principles, to be entitled, "Sentiments of the Society of Friends, on Divine Wor-

ship and Gospel Ministry," we made the needful arrangements with William Gore Elliston, who took the business of our old friend Dr. James Ross. When I was alone in the evening, Robert Andrew Mather called to inform me that he believed it his duty to go to reside at Sydney, if his friends should concur in judgment with him in the matter. I encouraged him first to confer with his father and elder brother and sister; and if he obtained their concurrence, then to take the sense of Friends more generally upon it at the monthly meeting. Robert is a valuable young man, and has evidently been growing in religious exercise of late. The step he has in prospect is an important one, not only as may regard his religious standing in the sister colony, but involving a large temporal sacrifice, as he has a share in the business in Hobarton, which is doing well for them, but which he anticipates resigning, and that at an uncertainty as to what mode of subsistence may open for him. I cannot but hope that our friend A. Davy and he may be able to unite in business, which it is difficult for one person to manage alone in Sydney, where also faithful servants are not often to be met with, and that thus they may become mutual helpers, both in things temporal and spiritual.

3rd 10th mo. Variouslly occupied. We received from the Colonial Secretary a grant of several documents, for which we made application to him some days since. In the course of the day I called on Abraham C Flower, and Henry Propsting, who are discouraged respecting their business, and are about to dissolve partnership and reduce their concerns. They do not seek great things as regards this world: and I have no doubt, but being kept low in this respect tends to deepen them in religious exercise, and has a profitable influence upon their families, which is much better than gold: they nevertheless exemplify the effect of the desultory occupations in which prisoners are usually employed; which gives them a little general knowledge in many sorts of business, but prevents their attaining a proficiency in any, so that generally speaking, so far as my observation enables me to judge, they have a hard struggle to maintain themselves when they become free.

4th 10th mo. This morning was occupied in writing, and some other engagements. In the afternoon I accompanied Daniel Wheeler to the anniversary meeting of the Maternal and Dorcas Society, which affords relief to indigent mothers in their confinements, and educates some of their children. It is supported by voluntary contribution, and conducted by a few respectable females, to whom it does credit: among the foremost of these, are the widow Jennings, and her daughters and niece, with whom we took tea after the meeting. We afterwards joined Geo. W. Walker and Charles Wheeler at Robert Mather's, where we were agreeably surprised by a visit from Esther Dixon and her brother James Dixon, who had

driven her to town to attend the monthly and yearly meetings they were accompanied by Adam Jackson, a thoughtful young Scotchman, with whom we became acquainted some years ago at Campbell Town. In the course of the day Judge Montagu raised a demur against admitting the testimony of Thomas Pierce on affirmation, on the ground of doubting the meaning of the clause "or of the persuasion of the people called Quakers," of the Act of William the Fourth, chap. 49, intituled "An Act to allow Quakers and Moravians to make Affirmation in all cases where an oath is, or shall be required, dated 28th August, 1833."

5th 10th mo. The monthly meeting occurred: its chief business consisted in the admission of Robert Mather into membership. R. A. Mather took the sense of his friends on the subject of his proposed removal to Sydney. This, though not a subject of record, was taken up weightily, and the young man encouraged to act in faith, upon his own convictions, no one having any discouragement to cast into the scale. Francis and A. M. Cotton arrived in the afternoon, and were at the adjournment of the monthly meeting in the evening; they became lodgers in the same house with Geo. W. Walker and myself. In the course of the day I received a letter from Thomas Pierce respecting the refusal of his affirmation, and wrote to him on the subject.

6th 10th mo. The Yearly Meeting commenced with a meeting for worship at eleven o'clock, which was attended solely by our own members: like that of the monthly meeting held yesterday, it was a solemn comforting season to such as have learned to take comfort under a sense of the helplessness of man, unless assisted by the Spirit of his Maker; for accompanying this sense, there was a feeling of the gracious assurance of the Saviour, 'Where two or three are gathered together in my name, there am I in the midst of them.' A. C. Flower, Joseph B. Mather and myself were exercised in testimony. The number present at the meeting for discipline was fifteen (which occasionally, in the course of the sittings, varied to seventeen.) The answers to the queries, to the third inclusive, were proceeded with, and some weighty counsel on several subjects was extended. We met again at six o'clock, when the remaining queries were answered. It was concluded to transmit the answers to the queries to the Meeting for Sufferings, and a Committee was appointed to prepare a letter or epistle to accompany them, including also other subjects.

8th 10th mo. (First-day.) Forty persons, old and young, were at meeting in the forenoon: it was a season of comfort. Several persons spoke in testimony and one in supplication. The afternoon meeting was less lively; two individuals were nevertheless engaged in testimony. After it I had some conversation with an honest old man, who walks from New-town, named John Boucher: he is a labourer in a brewery

in which he is surrounded by profligacy ; but he says, he has a little place into which he retires, and locks the door upon his profligate companions, which he esteems a privilege, though he is still within the hearing of their voices. He is seldom able to get to meeting in a forenoon, but he says he is often refreshed by sitting in silence communing in heart with the Lord. J. Boucher has read a great deal, and he says that exclusive of the Scriptures, Friends' Books are the soundest of any : he has long wished to purchase a copy of Penn's " No Cross no Crown," which he borrowed and read twice through, and having laid my hand upon one, in turning over our books, in the course of the week I presented him with one, along with a few other books and tracts that I thought would be usefully placed in his hands. We took tea with Thomas and Sarah Crouch : there were in the company thirteen members of our Society, and two or three of T. C.'s Wesleyan friends. Much of the evening was spent in reading, and I had also a few comments to make on the seventh and eighth verse of the second chapter of the First Epistle to the Corinthians, " But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew ; for had they known it, they would not have crucified the Lord of glory."

9th 10th mo. The Yearly Meeting was continued : it assembled, pursuant to adjournment, at eleven o'clock. The answers to the queries were revised, and some other subjects attended to. I gave the meeting some information respecting the proceedings of Geo. W. Walker and myself during the past year. The meeting again adjourned to seven o'clock ; when a minute, recording a brief outline of our proceedings, was made, and an epistle to the Meeting for Sufferings agreed upon ; and the meeting adjourned to six o'clock to-morrow evening. Our dear Daniel Wheeler yesterday received a letter by the Recovery, from our mutual friend Sarah Smith of Sheffield, dated the 18th of 4th mo. containing notices of the recovery of my beloved mother, and my sister Sarah Backhouse. Thus to hear of these dear members of my family, when letters no longer reach myself in these colonies, is cause for thankfulness.

10th 10th mo. In the forenoon I was occupied with our luggage, including books, &c. At the adjourned Yearly Meeting the fair copy of the Epistle to the Meeting for Sufferings was read and signed ; and after weighty deliberation a committee was appointed to prepare a certificate on behalf of our dear friends Daniel and Charles Wheeler, addressed to Friends in Great Britain, declaratory of the unity of Friends here with their services : another committee was also appointed to prepare one on behalf of Geo. W. Walker and myself. The general advices were read, and much weighty counsel was communicated. A precious sense of divine influence pervaded the meeting.

11th 10th mo. The concluding sitting of the Yearly Meeting was a time of favour. After recording the following minute, it was concluded to hold the next annual meeting in Hobarton in the 12th mo. 1838, should nothing occur to prevent. "We believe it right to place on record before we separate, that through the gracious extension of Divine regard towards us, we have been made sensible of feelings of quietness and peace resting upon us, during the several sittings of this meeting; under which we have been enabled to conduct the business, which has come before us in brotherly love, to our edification and comfort, and under a renewed feeling thereof we now conclude."

12th 10th mo. The week-day meeting was pretty well attended. Daniel Wheeler was engaged in a lively testimony to the mercy of God in Christ Jesus, and to the practical nature and spirituality of the Gospel. Some of us attended a district Temperance Meeting in the evening, in the Court of Requests' Room, Major Ryan in the chair. It was a satisfactory and rather interesting meeting: the subject being treated with weight, and much good, plain common sense used in pointing out its importance.

17th 10th mo. We took tea with several of our friends at Robert Mather's, and spent the evening pleasantly. At their evening reading we were favoured with a sense of the Divine presence. We were also favoured in like manner last evening. Great are the mercies of the Lord toward us, how little soever the world may regard us.

18th 10th mo. I wrote an admonitory letter to H. T. James Allen, lately the Surgeon of the Establishment for the Blacks on Flinder's Island took tea with us: he gives an interesting account of the progress of civilization among the natives; but says, that the mortality continues to be great among them. Four have died since he was here three months ago: he thinks the change in their habits has something to do with this circumstance, and that a residence in an open and somewhat exposed situation, after having grown up in the recesses of the forest is uncongenial to them; and that their remaining very constantly on the settlement, (which they are encouraged to do, in order to promote more rapidly their civilization,) instead of making frequent excursions for a few days together into the Bush, also tends to deteriorate their health. It is however to be observed that the average duration of their lives is much below that of Europeans, and that a large proportion of those who remain of the aboriginal inhabitants of Van Diemen's Land have already attained to this period; and their increase continuing to be very small, it is likely a few years will terminate their race.

20th 10th mo. I wrote to David Hayes, the elderly man who

maintains himself by making coarse earthenware, near Launceston, and who is destitute of human learning, but there is reason to believe is a scholar in the school of Christ : a man named John Lawson, residing at the Cocked Hat-Hill, not far from David Hayes, and who has had communication with him, has written to Joseph B. Mather to obtain Friends' books, which he is desirous to purchase, professing a deep interest in their principles.

21st 10th mo. I wrote to Henry Reid, a merchant in Launceston, professing with the Wesleyans, to endeavour to interest him respecting obtaining a traffic with the Blacks on Flinder's Island in the gum or resin of the Southern grass-tree, which abounds on the high, arid granitic plains of that island, and seems to answer for making sealing-wax and French-polish. The weather has become warm and the snow nearly disappeared from the top of Mount Wellington. Much rain fell to-day with a heavy storm of thunder. The wattles are in blossom by the sides of the ravines, half-way up the mountain ; where their golden hue renders them very distinguishable among the sombre forest : peas, asparagus and gooseberries for tarts, are in the market, and broom, laburnum, German iris, stock, wallflower, anemone, ranunculus, and polyanthus are in flower in the gardens.

22nd 10th mo. First-day. The forenoon meeting was a solemn season. The afternoon meeting was held in silence ; after it I had some satisfactory conversation with T. P., who continues under a deep exercise of mind. By the arrival of the Sovereign accounts of the decease of the king have been received : his reign has been marked by many important events, among which a more enlarged recognition of right principles demands our gratitude to the Most High. By the same vessel Daniel Wheeler received letters from our dear friends Richard Cockin and John Kitching, giving some deeply interesting information respecting the Yearly Meeting, and the latter enclosing a Yearly Meeting's Epistle ; which in a company of friends at Robert Mather's was this evening read, at only one hundred and forty-two days from the conclusion of that meeting, but at a distance of about sixteen thousand miles !

23rd 10th mo. We breakfasted with Thomas and Sarah Crouch, who have removed into Murray-street, and were favoured at their table to feel the power of God uniting us in the fellowship of the gospel of his Son ; nothing beyond the reading of the Scriptures of vocal service occurred, except in the way of conversation. In the course of the day I attended to some writing, and packed one of our cases of books. We took tea with A. C. and Susan Flower, with whom we had some conversation of an edifying tendency, and a religious opportunity in connexion with their evening Scripture reading



25th 10th mo. We were brought into great exercise of mind, in consequence of an offer from Capt. Haigh to convey us by the Adelaide to Swan-river and the Mauritius, if he could secure cargo back. Two ways thus seeming to present, I went to the counting-house of Capt. Haigh, with my mind turned to the Lord, to whom I prayed in secret, feeling the importance of making a right selection in such a case. After waiting a short time Capt. Haigh returned into his counting-house, and told me, he was sorry he could not make any arrangement for a cargo from the Mauritius, and therefore he must decline sending his vessel thither. Thus were we mercifully relieved from perplexity on this subject, and my heart was lifted up in thanksgiving to the Most High. I afterwards went on board the Endora, and finally arranged for a passage to King George's Sound. In the course of the day we packed a quantity of oatmeal from the stores of the Henry Freeling; from which we have also been supplied with several other articles.

26th 10th mo. The week-day meeting was well attended. It was held in silence, but was nevertheless accompanied by some sense of Divine overshadowing. As we returned from it, the procession for proclaiming the Queen rightful occupant of the throne of Great Britain, was returning toward the Government-house from the top of Elizabeth-street, at both of which stations the proclamation had been read.

28th 10th mo. In company with Daniel and Charles Wheeler, we dined at Government-house. Dr. Foreman, lately arrived in charge of female prisoners, was also of the company. He seems to be an intelligent man, and a strict disciplinarian. In three instances, during the voyage, he was obliged to gag women for persisting in violent abusive language; one of them, who had previously shown a disposition to be very unruly, after suffering this punishment for a short time, and subsequently a few hours' solitary confinement, became so orderly as to give no further trouble during the remainder of the voyage. The doctor speaks in terms of warm approbation of the labours of the "Ladies' Committee," and of the beneficial effect of the supply of work given to the female prisoners at the commencement of the voyage.

29th 10th mo. (First-day.) The meeting in the forenoon was a season of Divine favour, in which there was much openness for gospel labour. The Epistle of the Yearly Meeting, held in London in the present year, was read at the conclusion by George W. Walker. Thirty-eight persons were present, including children. Lady Franklin, and Capt. and Mary Maconochie were among the congregation. The afternoon meeting was attended by thirty-seven persons: among them were the widow Jennings and one of her daughters, and her niece, Gellibrand: it was rather a low season. Henry Propsting

and James Dore breakfasted with us ; the latter gave us some striking particulars of his past life : he said, the first time he took spirits, a little was given him in a small vial when going a short voyage, which he was charged to drink lest he should take cold ! His father was a man who endeavoured carefully to inculcate honest principles into his children, both by example and precept, and who used to ejaculate on leaving his house, "The Lord preserve my going out and my coming in, from henceforth and for evermore," in a low tone of voice ; but he was a drunkard, and James was sometimes sent to the public-house to bring him home : and on such occasions his father often gave him a little sup in the bottom of the glass, and was amused at the wry-faces that his son made on drinking it. When the boy became able to drink a whole glass-full, his father expressed great pleasure ; little anticipating that he was training his son, not only to drunkenness, but through drunkenness to dishonesty ; and at length he became both a drunkard and a thief ; and was transported for a robbery. He was now a prisoner in bondage in a foreign land ; but years rolled on, and the term of his transportation expired, and he regained his freedom, but not from bondage to habitual drunkenness, this to him was more powerful than the laws of his country. He many times sold his shirt off his back for drink, and, to use his own expression, also parted with his flesh off his back for it, for he was several times, while a prisoner, flogged for being drunk : but, as soon as he was loosed from the triangles, he hurried on his clothes, with his back bleeding, to the first place where drink was sold and drunk again ! Often the declaration, "Drunkards shall not inherit eternal life," came awfully before his mind : he was alarmed, miserable, and ashamed of himself, and he cried to God for deliverance. He joined the temperance society, resolved he would leave off the use of spirits, and drink only a little wine or beer, but these kept alive his depraved appetite : he began to attend the Methodist meeting, hoping thereby to gain strength, but in a few weeks he was again overcome by his old enemy, and being ashamed to be met in that condition, he left the road and lost himself in the bush, where he remained all night. Still in the anguish of his soul he cried unto the Lord for deliverance, and in this state he attended a meeting at the Back River, where his attention was directed to the teaching of the Holy Spirit as a witness against sin, revealed in the secret of the heart, leading to repentance and to the bearing of the cross, and giving mankind a sense of their weakness, in order that they might place their trust in the Lord alone, and obtain strength from Him to perform his will, and receive remission of sins through Jesus Christ. These doctrines made a deep impression upon J. Dore, and he sought help under the conviction wrought upon his mind, to leave off the use of all stimulating liquors, and keeping dependent upon Divine help, he forsook the use not only of spirits, but of wine and beer. He has also been enabled to leave off smoking and chewing tobacco ;

and, to enable him the sooner to pay his debts, he has left off also the use of tea and sugar. These privations cost him something for a few weeks, but now the desire for such indulgence has left him, and he is in better health and spirits than before. Several persons, however, have brought liquor to him, and tried to persuade him, that as he had drank, chewed, and smoked so long, he would certainly die from leaving off these practices. The poor man is now working for 10s. per week as a builder, and is in a very humble, thankful state of mind: he walks eight miles into town to meeting, and is likely to stand his ground so long as he continues in humility and watchfulness.

2nd 11th mo. T. P. informed us, that Joseph Hone, the chairman of the Court of Requests, had declined accepting his affirmation as of a person of the persuasion of the people called Quakers. Judge Montagu also persists in the opinion, that it cannot be taken. W. Sorrell, the Registrar of the Supreme Court, thinks they are wrong, and accepts T. Pierce's affirmation.

3rd 11th mo. The firing of a gun from the Endora, at an early hour this morning, made us anticipate an earlier departure than we had looked for; and soon after our kind friend Capt. Maconochie, brought us a letter of introduction to Capt. Lonsdale, the police magistrate at Port Philip, and several from Sir John Franklin to the Governors of the Southern and Western Colonies of Australia, and other persons of influence. We afterwards called on the Lieutenant-governor to take leave of him, and to acknowledge our obligations to himself and Lady Franklin for their various acts of kindness towards us. After taking leave of Major Ryan, who has also shown us much kindness, and several others of our friends, settling our bank-account, and various other matters, Daniel Wheeler went with me to the ship. All on board was bustle, as is usual at such times; and we soon parted from our friends, and had scarcely arranged our cabin, before we were well on our way toward the mouth of the Derwent. After watching for a short time the receding of the places of our deep interest from our view, we retired to rest, exhausted by fatigue, and overpowered with nausea from the motion of the vessel.

END OF PART IV.

EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

WHEN ENGAGED IN A RELIGIOUS VISIT

IN

AUSTRALIA,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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FIFTH PART.

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LONDON :  
HARVEY AND DARTON,  
GRACECHURCH STREET.

MDCCCXXXIX.

LONDON:  
PRINTED BY HARVEY AND DARTON,  
ORACECHURCH STREET.

## EXTRACTS FROM THE LETTERS, &c.

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*James Backhouse and George Washington Walker leave Van Diemen's Land, and proceed to Port Philip.*

6th 11th mo. 1837. Somewhat recovered from our sickness, as are also several others of the cabin-passengers, who are, with ourselves, eight in number. We passed large flocks of mutton-birds, both on the wing and on the water: sometimes the ship was close upon them, and they were diving in a manner that looked like flying two or three feet below the surface of the water in all directions: being unable to rise with ease from the surface on account of the length of their wings, this was their mode of escape, and when the vessel had passed, they fluttered along the surface for a considerable distance, and at length arose into the air. Some of the flocks appeared to be fishing. In the course of the day we made the entrance of Banks's Strait.

7th 11th mo. Was beautifully fine; the water smooth, with a brisk and favourable breeze. The islands of the Fourneau group, some of which we passed within a short distance, looked interesting, and reminded us of many incidents connected with our former voyages among them. The Blossom and the John Pierce, which sailed from Hobarton a few days before us, were just making way from the anchorage under Preservation Island, with a press of canvas that rendered them beautiful objects. George Martin, the master of the John Pierce, came on board to dine, and we learned from him, that they had taken refuge from a gale, from which they had suffered much. About noon we passed to the southward of the Pyramid. The breeze freshened toward the evening, which, like the others since we sailed, was very fine and moonlight.

8th 11th mo. Was very foggy: we passed Curtis's Islands, leaving them a few miles to the north, and sighted the Rodonda Rock, in the same direction. The evening became clear, and the breeze freshened, so that we made eight and a half knots per hour.

9th 11th mo. We passed Cape Schauck, and while going at about four knots an hour, many barracootas were taken from the stern by large hooks baited with pieces of red rag, or of their own gills;

they are a fine large fish, resembling pike in form, but of a bluish silver colour, and having long, slender bones; the texture of their flesh is like that of mackerel, but tougher. Toward noon we passed the Domain, a little schooner from Launceston, and soon after entered Port Philip, having just sufficient breeze to carry us in against the nearly spent ebb-tide. The day being too far advanced to allow the barque to work up to the mouth of the Yarrayarra river, we dropped anchor under Point Nepean, where the cabin-passengers and two others immediately went on shore. The rocks here appear to be calcareous sandstone, rising into low hills, covered with kangaroo-grass, trees, and shrubs, and the beach is sandy, with shells. I picked up a zigzag volute, and a paper-nautilus, and another person found two more of the latter, in some degree mutilated. *Casuarina quadrivalvis*, *Banksia Australia*, and other Van Diemen's Land trees grow here, and a New South Wales eucalyptus, and several shrubs and plants that are found on Flinder's Island, also a shrub belonging to croton, and two goodenias, that I had not noticed before. We bathed in shallow water to avoid sharks, and got on board again, after being wet by a heavy thunder-storm.

10th 11th mo. We made a good passage to the anchorage of Gellibrand's Point, at the north-east angle of Port Philip, distant about thirty miles from where we had anchored last night. We came up by the eastern channel, and though it is not yet marked by buoys, only once touched on the end of a sand-bank, when the vessel was in stays, and she immediately worked off again. The Domain, drawing only about eight feet, took the western channel, and got up before us: she went up the river to Melbourne, eight miles from Gellibrand's Point, where large vessels are obliged to bring up; and on which a township, called William's Town, is laid out, and on which a few houses are erected; but it is badly supplied with water. An officer, named Mac Namara, connected with the customs, boarded us, and took our mail on shore; he gratefully accepted a few tracts, intimating, that there was much need for the attention of the people here to be stirred up to the importance of temperance and religion; both being greatly neglected. Our captain went up to Melbourne with this individual and Henry Ruceur, a young man engaged in a mercantile business in the place: but the hour being very late, we preferred remaining on board. The day has been very warm, the thermometer on ship-board  $80^{\circ}$ : we afterwards learned that it had stood at  $107^{\circ}$  on shore during this and the three previous days, yet several of those following were very cool. Port Philip may be called a small inland sea; the land is not visible across it except where elevated. In the course of our day's sail we were close in shore below Arthur's Seat, a considerable range of hills on the east side, which are grassy, with trees thinly scattered upon them: chiefly the spherical-headed casuarina quad-

rivalvis of Van Diemen's Land, called the she-oak, which I have only seen in one other place in New South Wales, viz. on Mount Arthur, Wellington Valley, where it grew sparingly, and was very small; here it is vigorous and abundant.

11th 11th mo. We went on shore along with some of our shipmates. On arriving on the beach, we proceeded a considerable distance in a southerly direction, to a place where a rude red flag marked the turning into the bush; a defective track over some grassy, open forest and a salt-marsh, in about two miles brought us to the bank of the Yarrayarra, a fresh-water river, on which the new town of Melbourne is situated: here a voluntary ferryman, who makes no charge but accepts what you please to give him, finding this the way, under present circumstances, to get best paid, crossed us in his boat, and immediately we were recognized by our old acquaintance, George Langhorne, the missionary to the blacks, who was just starting in his boat for the missionary-station, managed by four native boys, and Thomas Watson, a man who knew us at Launceston, where on our first visit he became a proselyte to the temperance cause. G. Langhorne gave us a pressing invitation to join them, which we accepted, taking a hasty leave of our shipmates in the cabin of the *Endora*. The missionary institution is about two miles from Melbourne, up the Yarrayarra, a deep, slow, fresh-water river, about sixty feet wide, bordered by trees and shrubs, and with grassy, open forest banks, in several places rising into low hills. G. Langhorne has lately been married to Mary, daughter of Robert Cartwright, (a valuable man, noticed formerly as a colonial chaplain at Liverpool, and more recently at Sydney,) and who is likely to prove a true help-meet to her husband in his labours to civilize the blacks, and to introduce Christianity among them. After dining with this worthy pair, we proceeded up the river (which is a very meandering one) about four miles further in a boat, accompanied by G. L. and a young man whom we knew at Sydney, and who is employed as an assistant at the missionary institution, and by some of the black boys, to the dwelling of John and Mary Gardiner; who have here erected a comfortable house for a newly settled country: here we also met a Government Surveyor, who kept much with us during our stay, and we consented to remain all night. In the evening, M. G. assembled all their servants, among whom is an efficient one, a black from the Merrumbidgee; and after reading a portion of Scripture, I extended some religious counsel to them.

12th 11th mo. (First-day.) In the forenoon we had some religious service in the family of J. G. Except a married man and his wife, and another female, the servants, though generally invited, were too idle and indifferent about spiritual things, to be at the trouble of getting themselves ready to meet with us by eleven o'clock: this kind of negligence is said to be generally prevalent



among them. After an early dinner we went to the missionary institution, where a meeting was appointed at three o'clock; which was attended by the family, native-boys, and a few persons from Melbourne; among whom was a settler, named James Smith, who, in the absence of a clergyman, reads the Church of England service in the school-house at Melbourne, on First-days. After meeting, he kindly offered us the use of the school-house on any other days but First-day, on which the Episcopal prayers are read morning and evening, and a school is held in the afternoon. This offer we gladly accepted, and fixed to hold a meeting with such of the inhabitants as might be willing to assemble with us for religious purposes to-morrow evening. Notwithstanding an uncomfortable sense of mental torpor, the result of the voyage, I was strengthened this afternoon to direct the attention of the company to the immediate teaching of the Divine Spirit, the promise of the Father fulfilled through the mediation of his beloved Son, and to the blessings of the gospel, which are to be derived from submission to this Holy Teacher. We returned in the evening with John Gardiner, and were present at their family reading of the Scriptures, when the servants also assembled and when again we laboured to turn their attention to things of eternal importance: but great is the reluctance of man to live in the service of his Maker. To think of the multitudes who live without hope, and without God in the world, who, nevertheless, are within reach of the knowledge of the gospel, and who are willingly, if not wilfully ignorant, is truly awful!

13th 11th mo. J. Gardiner conveyed us to Melbourne in his boat. The river is fringed with shrubs and trees the whole way, and enlivened by the constant tinkling chirp of the bell-bird; the shrill whistle, terminated by a jerking sound, something like the crack of the whip of a coachman, is also occasionally heard here; and we noticed the nonkin-bird, a small species of heron, cinnamon-coloured on the back, sulphur on the breast, and with a long white feather in its head. At Melbourne we met several of our acquaintance from other parts of New South Wales and from Van Diemen's Land, who have removed hither from various motives; many from an unsettled disposition, others from dissipated habits, and others from greediness of gain; yet among the multitude are to be found a few decent people; and a few professing with the Wesleyans, and having some regard for religion, chiefly in the station of servants. The town, though scarcely more than fifteen months old, consists of a considerable number of weather-board houses, several rude huts, and a few tents; and there is much bustle with building and traffic, and a gang of prisoners are employed in levelling the streets. We went on board the *Endora* by water for some tracts, and returned after a hasty dinner; took tea with a family of Wesleyans, of the name of Lilly, of whom we had some knowledge when they resided in Sydney, and subsequently in Launceston. James Smith and his family

accompanied us to the meeting, which was attended by about forty persons, among whom we were enabled to labour faithfully, though under a deep sense of our own weakness ; and our Gracious Master was pleased to grant a more powerful sense of his presence than I had ventured to hope for ; under which, I doubt not, some hearts were bowed before Him, to his own praise and glory, to whom all glory belongeth, and to whom for ever let it be ascribed.

14th 11th mo. We lodged last night at the missionary institution, which is on a reserve of 800 acres, for the use of the blacks. This though but a small extent of land for a pastoral country, was thought to be enough so near the town, where land is likely to become of considerable value, much of it being desirable as sites for houses of opulent settlers, and also for cultivation. Eighty-thousand acres of ground, chiefly of this description, have already been surveyed, and are likely soon to be put up for sale by the Government, in sections of from fifty to one hundred acres each, or chiefly of these dimensions. Larger tracts will probably be sold also before long : but from the fineness of the country, and the mania for settling here, the town-allotments of Melbourne, (the minimum price of which was fixed at 5l. the half-acre by the Government, 7l. being thought by the surveyor too much,) sold for from 25l. to 100l. each !

Some of the great stock and sheep-holders say, that taking into account the disquietudes arising from the greater untowardness of servants, and other drawbacks, they do not think their removal from other parts of New South Wales and from Van Diemen's Land, has in the aggregate been advantageous ; yet from the fineness and extent of the pasturage, some of them have no doubt increased their property : and the god of this world seems to have a lamentably strong dominion in the place. The buildings of the missionary institution, which I have already said are about two miles from the town, are merely temporary ones, of mud and plaster, with thatched roofs ; and are not yet sufficiently extensive to accommodate the family, and twelve native boys, who are already under tuition in English. The design is to educate them in English, and to teach them useful occupations, and let them mix themselves with the European population ; with whom it is hoped, by these means, to put them upon a level. The parents of the children come to see them at pleasure, and, when they wish it, take them out to hunt ; but this the children do not seem much inclined for, preferring to be fed on easier terms at the institution. The parents are not encouraged to make long visits, being furnished with but a few meals gratuitously, and if they choose to make longer stops, having to do a certain rate of work for their victuals, viz. at the rate of two hours' work for eight ounces of meat and twelve ounces of flour. They are chiefly employed in cutting wood and drawing water ; clothing, (chiefly canvas frocks) is furnished them gratuitously. At another station, about twenty miles distant, under a young man,

named De Villiers, the adult males, of about sixteen families, are marshalled as an armed police, and clad accordingly. These efforts of the Government to do something for the people whose country they are usurping, are gratifying when compared with the all but total neglect with which they have hitherto been treated in other parts of this colony; although they do not, in many respects, meet our views of what is due to them. The attempted treaty of the company, who made a kind of purchase of some of the chiefs, who, it is probable, had no power from their own tribes to sell, and certainly none from other tribes, with some of whom they are openly hostile, fell entirely through, when the Government claimed possession of the territory. With the views at present entertained, it seems highly desirable that they should have another institution, perhaps at Geelong, a settlement on the west side of Port Philip, for the girls. And there can be no doubt but if properly managed, the training of the children of hostile tribes in the same institutions by white people, would be likely to form a bond of union beneficial to all parties.

Toward evening, accompanied in one of the boats of the institution by G. and M. Langhorne, Thomas Watson, whose wife is also an assistant in the mission, and J. T. Smith, we proceeded to the town, which already consists of about one hundred houses, to be present at a meeting for the organization of a temperance society, auxiliary to the one in Sydney. This we attended, after taking tea with James and Mary Smith, and several others: I was requested to take the chair, to which I acceded. The meeting was pretty fully attended, and the various motions carried without opposition: a Port Philip auxiliary temperance society was organized; having, with those who signed the declaration to-night and previously, thirty members. George Langhorne was appointed secretary; John Gardiner, president; George Eagle, treasurer, and a committee of six others. After the meeting we returned with our missionary friends to the institution.

15th 11th mo. We returned to Melbourne, and made some calls upon persons we had known in Van Diemen's Land, and among these on John Batman, who has long been an invalid. Though much immersed in the world, John Batman has long taken considerable interest respecting the aborigines of these colonies; and he now has several from the vicinity of Sydney; and a woman and two boys, natives of Van Diemen's Land, in his employment: he finds them useful servants, and not disposed to indulge their wandering habits, when removed from their native haunts. Perhaps this may, in some measure, arise from fear of the tribes by which they are surrounded. John Batman showed us the skull of a native, found near Gellibrand's Point, in this neighbourhood, which was perforated with slugs on one side, and had some of the lead lodged in the bone, evidently proving that the individual to whom it had belonged had been

shot ; but though from its appearance, when picked up, the murderous deed did not appear to have been perpetrated above six months, yet he said no inquiry had been instituted as to how the party had come by his death. J. B.'s opinion is, that J. T. Gellibrand and Hesse (of whose death he thinks he has obtained some clue) had been killed by the natives of a distant tribe, in retaliation for the death of some of their own people by Europeans.

The number of blacks in the vicinity of Port Philip, including its whole circuit with Western Port, is estimated at from three hundred to five hundred. They are said to be more healthy than those of many other parts of New South Wales, and few of the women have not children, though their families are far from large: these circumstances are attributed to the consumption of a much larger proportion of roots than are eaten by their country people in many other parts and probably to their having had less intercourse with Europeans.

The plants which yield them sustenance are chiefly *podolepis acuminata*, which is about one foot high, and has flowers in some degree resembling sweet-sultan, but of a deeper yellow: it abounds in rich soils, especially about the margin of salt-marshes, and has a thickened root, compared by some to a potatoe. The other is generally diffused in grassy lands, and resembles a dandelion; but has very narrow leaves, and a nodding bud: it has a root resembling *scarzonera*, to which it is allied. These are cooked by heating stones in the fire, then covering them with grass, laying the roots upon this; then a covering of grass upon the roots, and lastly one of earth over the whole. When roasted, the last especially are said to be sweet, and are very delicious. Kangaroos, emus, and other birds, and opossums are also generally eaten by the blacks, and are abundant, though the emus are fast retiring before the white population, and their flocks and herds. The large bird of the crane kind, colonially called the native-companion, and the bustard, denominated wild turkey, are also plentiful; and there are yellow-tailed and red-tailed black cockatoos, round-headed white cockatoos, parrots of various kinds, pelicans, black swans, ducks of various kinds, (one large species has a white patch upon the wing,) white hawks, greater laughing jackasses, kingfishers, quails, and various other birds, not to omit the piping-crow, with its cheerful note, and the black magpie.

In the course of the day we walked about three miles on the way towards Geelong, a district where there are several settlers, among whom is our friend David Stead; but which we had not opportunity to visit. The country, as far as the eye can reach, has the appearance of a continued series of parks, even to the ascent of distant hills, being in many places clear of trees, and the grass is very verdant, and pretty thick for a country which has not been subjected to the fostering hand of man. The flocks and herds seem in the full enjoyment of life and are very fat. The only formidable

enemies they have to contend with are wild dogs, which are numerous, and are destructive among the sheep and calves. Among the vegetable productions which mark this as an Australian settlement, and at once distinguish it from Van Diemen's Land, are the parasites of the genus *Ioranthus*, (allied to misletoe, but having handsome flowers,) of which there are here several species upon the casuarina, eucalypti, accacia, &c.; and in the animal creation the tinkling voice of the bell-bird is scarcely less striking and distinctive. We dined with Cap. Lonsdale, to whom we had a letter of introduction from Capt. Maconochie, and who is police-magistrate, and commanding-officer of the troops stationed here. Our old acquaintance, Foster Fyans, (formerly Commandant of Moreton Bay,) has abandoned his military profession, and is now police-magistrate at Geelong, about fifty miles from Melbourne. We had some conversation with Capt. Lonsdale on the importance of inquests being held on the bodies of blacks who may come by violent or doubtful deaths, and of inquiry being made in cases of reported injury: this he assured us had in some measure been attended to, particularly in one case where several persons had been said to have been killed, but which proved a false report. *Aurora Australis* was beautiful: yellowish columns in diffuse pale crimson ground.

16th 11th mo. I walked from the missionary institution to the beach, a few miles through the bush, and spent much of the day in fruitless efforts to obtain attention from the *Endora*, which was at anchor about two miles from the shore. The signal agreed upon was two fires; but the strong wind carried the smoke so close by the ground that I concluded it could not be seen. I therefore joined G. W. Walker at Melbourne, where we put a few books and tracts into circulation, and after dining with John Batman, returned to the beach, but with no better success; we therefore abandoned our object at sun-set, and went back to J. B.'s. He presented us with some oval baskets, of neat and strong construction, the manufacture of the blacks of this district: they differ in some respects from any we have seen in other parts of the colony, being stronger and better calculated for general use: some of them are like reticules, others like fishing-crails, and others of larger dimensions. The blacks often bring in the splendid tails of the Australian pheasant, which are said to abound among the hills. The journey over land from Sydney to Port Philip is about seven hundred miles: it has been performed in about six weeks. J. Gardiner brought stock and a cart across; and two persons have since come in a *gig*. Much of the country is said to be inhospitable, and there are several rivers to cross; for this purpose J. Gardiner's cart-body was made to take off the axle; and by enclosing it in a tarpauling, it formed a punt or ferry-boat. Business at Port Philip is conducted on a very disagreeable and unsound plan. Almost every thing, even including labour, is paid for by orders on Sydney, or Van Diemen's Land, the discount required by

the few persons who have cash is from 20l. to 40l. per cent! A mechanic receives half his wages in goods, charged at about 30 per cent. profit, and the rest in an order, on which he pays his employer 10 per cent. discount for cash!

17th 11th mo. I addressed a letter to David Stead, which J. Simpson kindly undertook to forward; and having engaged four soldiers to row us to the Endora in a boat, with which we were obligingly supplied by John Batman, and in which Capt. Addison joined us, we proceeded down the river, which is fresh for some distance below the town, and continues fringed with shrubs, or skirted by swamps of tea-tree, (in this instance, a filiform-leaved melaleuca, with a straight trunk, thirty feet high, growing thick upon the ground, and varying in stoutness from the handle of a boat-hook to that of a fencing-post,) which are cut in many places for posts and rails. Above the town there is a rapid that can only be passed by boats. A number of parcels of books and tracts for different parties in and about Melbourne were returned by the boat, to the charge of William Willoughby, a hopeful young man, who has charge of J. B.'s stores. The sea-breeze setting in, we remained at anchor during the day.

18th 11th mo. We made sail early this morning, and cleared Gellibrand's Point before the sea-breeze set in, which obliged some of the smaller vessels to put back again. We are now the only passengers in the cabin: there are still thirteen in the steerage for Port Adelaide. We have been able to proceed with our writing since returning on board. The anchor was dropped this evening in a bay, a little northward of Arthur's Seat.

19th 11th mo. (First-day.) We beat out of Port Philip from our anchorage, and were favoured to avoid running aground on the shoals, an accident of very frequent occurrence, the channel being circuitous, and not yet marked by buoys. When opposite Point Nepean we saw a wild dog upon the beach; he was of large size, brownish colour, had a bushy tail, and was of very wolfish aspect. These animals are numerous in this district, and very destructive among the flocks, which already are computed considerably to exceed 200,000 sheep; although the district has been so short a time occupied. The entrance of Port Philip is but narrow, about three quarters of a mile wide, and the tide runs at from five to six knots an hour: on our first attempt to pass out, it was too strong for us, and we had to put back. When at length we succeeded, the wind outside was adverse, so that we had to beat off the land. The constant bustle that prevailed from frequently putting the ship about would have precluded the assembling of the ship's company, had they been disposed to meet for religious purposes. We spent some time individually, in our separate cabins, in reading and retirement. Since the Port Philip passengers left, we have each a cabin to our-

selves, as well as the use of a commodious and comfortable common cabin, used also by the captain and two mates.

21st 11th mo. Still beating to windward. The sea having got up, caused some return of sickness. Several barracoota were taken in the course of the day by means of baits of red rag, or of their own gills: they had in their stomach a small kind of shrimp. Toward evening we made King's Island, and tacked when about nine miles from its north-east coast. It is low, and in some places the sand rises far up from the beach. It seems chiefly to be covered with thick shrub, among which trees are also visible.

22nd 11th mo. The wind still from the north-west. We made Cape Otway again in the morning, near its east side, where the land is high and woody, with deep ravines.

23rd 11th mo. The wind becoming more favourable, we got to the westward of Cape Otway, and in the afternoon made a little progress nearly upon our course. The whaling season, which has been a very favourable one, is now over; and the vessels are busy bringing in the oil. A large whale and an albatross passed us.

24th 11th mo. A favourable breeze carried us successively past Portland Bay, to the east of which there are some flat-topped roundish hills; the table head-land of Cape Bridgwater, and the low extended hills of Cape Northumberland, as well as several other points of the coast. Part of Cape Northumberland is reddish, and from our distance (three to five miles) it appeared to be stratified horizontally. On another part, the sand continued up from the beach to the level of the country; which is not greatly elevated above the sea, and has the appearance of being grassy, or covered with low scrub, with here and there a few scattered trees.

25th 11th mo. The wind continued fair. We passed a long series of coast of low and sand hills, resembling in many places that of some parts of the eastern coast of England. A considerable number of barracootas were taken. Birds were numerous, especially terns and mutton-birds.

26th 11th mo. First-day was very unsettled from the changeableness of the wind. There was lightning at intervals toward evening. As we passed the Pages, two little islands near the entrance into Vincent's Gulf, by the Backstairs Passage, we observed on the nearest vast numbers of sea-fowl, and some seals of a yellowish colour, with black muzzles. Circumstances did not favour either sitting down together to wait upon the Lord, or assembling the people; but a few tracts were circulated among them, and G. W. Walker and myself each spent some time in retirement and in reading.

27th 11th mo. Was showery: in the evening the rain was heavy with thunder; the wind was favourable but unsteady. We reached the anchorage in Holdfast Bay, which has a sandy beach exposed to the south. Our captain went on shore, not knowing the entrance into the harbour; but as it was late and very wet we remained on board.

### *Arrival at Adelaide.*

28th 11th mo. The night proved very boisterous, and the vessel pitched violently. On the return of Capt. Addison with the port-officer, we concluded to go on shore with the boat that brought them off, though at the charge of 1l. each, and with no other prospect than that of getting wet, which was realized, by the tops of a few surfs splashing into the boat, as we passed rapidly through them by the aid of a small sail, which was only just sufficient to keep us before the sea. We landed in a small creek, at the place called Glenelg, which is marked by a few rude huts, one of which appeared to be used as a store for goods landed here. A light chaise-cart, engaged by the captain, was waiting for us, and it quickly conveyed us across a plain country, on which here and there were scattered eucalypti, an acacia, with broad sickle-shaped leaves, and a banksia, to Adelaide, the embryo capital of this new province of South Australia. We received a kind welcome from John Barton and Bridget Hack; the former of whom I knew when a very young man in Liverpool, and the family connexions of the latter were among the kind friends of my early youth. They are dwelling in a wooden house that they brought out with them, in which they realize a much larger share of comfort than most of the settlers do in their small and rude rush or sod huts. The health of the former has been greatly improved by this fine climate; his brother, Stephen Hack, is at present in Sydney, having gone thither to purchase stock.

29th 11th mo. Accompanied by J. B. Hack, we called on the Governor, Capt. John Hindmarsh, and on James H. Fisher, the Commissioner for the sale of lands, &c., to both of whom we had letters of introduction from Sir John Franklin, and by whom we were courteously received. The former signified his willingness to assist in obtaining a place for us to hold a meeting in; and in the evening we received a note from him to say, he had conferred with the Episcopal clergyman, Charles B. Howard, who was quite willing we should occupy the place in which he preaches, which is a temporary square erection of planks, with a flat roof, raised and seated chiefly by the minister's own hands. We also called at the tent of T. Q. Stow, the independent minister, who was out: his wife received us kindly; she and the family were busily occupied in their frail temporary habitation, a long marquee, which was greatly agitated by the



strong gale of wind that continues blowing with increasing violence. We likewise spoke to Robert Cock, a prudent Scotchman; who is living with his wife and several children (of which he has six) under a sort of thatched roof, till he earns something to build a house: this indeed he has already effected, but it is occupied as a store and sale-room. We spoke likewise to several other settlers. They generally appear well satisfied in having emigrated, but disappointed in not being able more quickly to have their land apportioned to them, and disturbed by the want of harmony between the Governor and several of his original officers, and the Commissioner. Already they find the liability to discord pervading small communities.

30th 11th mo. Finding the want of exercise, we walked from Adelaide, distant about seven miles, across two level plains of reddish loam, with a slight admixture of sand and calcareous matter, and covered with tufted grass, and small herbs; among the latter a species of cryngium, a foot high, the leaves of which are eaten with avidity by cattle, and some of the smaller, yellow-flowered everlastings hold conspicuous places. Near to Port Adelaide, where the land becomes saline, crimson mesembryantheums of three species abound, along with numerous maritime shrubs; and on a sand-bank separating the plain from the salt-marsh, which borders the creek or inlet that forms the harbour, there are trees of a species of callitris, (called here pines, and resembling cypress,) about forty feet high, the trunks of which are used for piles, casuarina quadrivalvis, and banksia Australis, &c. I also noticed on this bank an orobanche very like orobanche minor of England. There were several shrubs I had not before seen, which however it is not necessary for me to notice particularly here. At Port Adelaide there are two large stores, in the form of halves of horizontal cylinders of corrugated iron, and several smaller ones of rushes, &c. made into huts and some tents. Shipping to a small extent can come nearly up to this place, which is about seven miles from its entrance from the gulf: and by means of a cut of one hundred and eighty yards across a salt-marsh, boats can discharge cargoes close to the stores. The John Pirie and the Abercrombie were lying in the creek, but in consequence of the violence of the wind, the Endora has not been able to move, nor have any persons got on shore from her. The salt-marsh is covered with two species of salicornia, one of which is shrubby, two frankenias, one of which is bushy, about a foot high, and besprinkled with rosy pink blossoms, the size of a silver penny.

1st 12th mo. Before breakfast this morning, as well as yesterday, I walked along the borders of the Torrens, the river which supplies Adelaide with fresh water of excellent quality, which also they obtain from wells of from about forty feet deep. The stream of the present season is about one foot in depth and four feet in width, and there are numerous pools of several fathoms deep in its course not

likely to lack water in the driest seasons. In some places there are reedy flats below its banks, which are of red loam, and are ornamented by a variety of shrubs and flowers. In the course of the day we had some conversation with Charles Mann, an intelligent philanthropic individual, who held a high official station in the province, which he has resigned in consequence of the contentious state of society here. We called on C. B. Howard, the Episcopal clergyman, formerly curate at Boroughbridge, Yorkshire; he is an agreeable, and I think pious, young man, with a wife and young family; his youngest child is called after my aged and kind acquaintance, Barbara Isabella Lawson, of Boroughbridge; they are living in a snug wooden house, brought from England ready to put up, and he has the advantage of being industriously disposed, and able to use carpenter's tools advantageously.

In the afternoon, accompanied by J. B. Hack and two of his sons, we took a walk of a few miles on the plain toward Mount Lofty, which is here and there intersected with gum-trees and a sickle-leaved acacia: it is several miles wide, and is said to extend from Cape Jarvis to the head of Vincent's Gulf: it is covered with grass of such thickness that in many places three tons of hay per acre might be mown off it. The kangaroo-grass in many places was up to our elbows, and resembled two years' seed meadows in England in thickness. I have not seen any thing to equal it in this part of the world, except in some of the places that had not been browsed, about Wellington Valley. Several small groups of honest-looking English labourers were mowing here and there; but their work was only to be seen as little patches on coming upon them. Adelaide is laid out on both sides of the Torrens, and has an open space of park-land reserved in the midst; it is divided into one thousand and forty acres, exclusive of the streets, which cross at right-angles, so as to give to every acre one side of street-frontage, and to about half of them two sides. The acres sold originally at from 3*l.* to about 12*l.* each, and they are now bringing from 40*l.* to 65*l.* each! The population already amounts to about one thousand two hundred, but being scattered over so large an area they make but little show. Some of the emigrants are erecting comfortable dwellings of wood, stone, or terra-pisa, but many are living in rush-huts, which are exceedingly obnoxious to fire. The day was excessively hot, and every thing consequently very dry; one of the huts caught fire, and was destroyed in a few minutes, (two others were burnt during our short stay at Adelaide.) So many persons settling together on an open fertile country, and having generally brought good supplies with them from England, and a few who had capital having imported cattle from Van Diemen's Land, they have suffered but a small share of the privations to which the early emigrants to New South Wales, Van Diemen's Land, and Swan River were subjected. Provisions are however high; fresh meat 1*s.* per pound, bread 20*d.* the four pound loaf, but if made at home

it does not cost half that sum. Mechanics are obtaining 10s. a day wages in cash or notes of the bank of Australia, which issues 2s., 5s., 10s., as well as larger notes, and receives small deposits at interest: but much of their earnings are spent in strong drink, the evil consequences of which are already too apparent. There are some cases of drunken habits having been contracted at sea, notwithstanding the care that has been taken to prevent this. In one vessel in which no ration of spirits was allowed, some of the passengers saved from their ration of biscuit and bartered it with the captain for spirits, which also, toward the conclusion of the voyage, he exchanged with them for the wine they were allowed by agreement.

The blacks here are very peaceable, and though much like those of other parts of Australia, most persons admit that the pictures they have seen of them in England are caricature likenesses, of much more forbidding aspect than the originals. I think those that I have seen here have not, however, quite such large mouths as some in other parts. Only one European has lost his life from them, and this was the result of his own profligacy: the man who destroyed him is awaiting his trial, as a prisoner at large in the day-time, with a party of marines, about nineteen of whom constitute the armed force of the province, and are said to be amongst its most disorderly inhabitants. At one time this black was imprisoned on board a ship, but was removed by the Governor, who reprimanded the parties that had the man in charge, but treated him like a wild beast, and this irritated him, and on one occasion headed him up in a cask. A protector of the blacks is appointed here, but hitherto little has been done for their amelioration: they obtain articles of food or clothing, or receive payment in money, with which they buy bread, for turns of work done for the settlers; but they have not yet any correct idea of the relative value of money and labour, which it is important they should be instructed in.

3rd 12th mo. (First-day.) I spent a little time after breakfast with R. Cock and his family in their rustic hut, and read a chapter in the New Testament with them. R. Cock acknowledged that they had not kept up the practice of daily reading in the Holy Scriptures: he says, he has observed many instances of persons that bore a religious character in their native land, who being broken off from their old connexions, and coming to stand more alone in this colony, have sustained, to all appearance, much loss, either having departed from that to which they had attained, or having formerly kept up the form of religion only from the excitement of the society by which they were surrounded. His intercourse has chiefly been with the Wesleyans, and they, with their wonted zeal, have been the first to erect here a substantial place of worship of stone in the place; it is not, however, yet covered in. At eleven o'clock a meeting for worship assembled at

J. B. Hack's. The congregation consisted of Robert Cock and four of his children, and J. B. and B. H. and four of theirs, George W. Walker and myself. I had a little to express to encourage them to seek strength from the Lord, in order that they might be enabled to walk in the light, and enjoy true Christian fellowship, and know the blood of Jesus Christ to cleanse them from all sin. In consequence of the state of these families, we did not meet again to-day; but calling at a hut where we saw an elderly man sitting at the door reading, we found it was the dwelling of Daniel Cudmore, son of Jane Cudmore of Ireland, who was in the practice, with his wife, of attending the meetings of Friends in Hobarton, when they resided in that neighbourhood, and that this old man was his father-in-law. D. Cudmore has greatly improved his prospects temporally by removing from Van Diemen's Land, where he was an assistant in the undesirable business of a brewer; he is here occupied in erecting terrapisa buildings, and both himself and his wife are much respected.

4th 12th mo. We called on James Hurtle Fisher, the Commissioner for Lands, and spent some time in conversation with him respecting the blacks, and on the subject of temperance.

5th 12th mo. About two hundred persons were present at the meeting in the evening. I was strengthened to labour with them on the importance of yielding to the convictions of the Holy Spirit, and of cherishing the love and fear of God; showing the connexion of these with repentance and faith in Christ, and to press upon them the consideration of their duty toward the black population, and of the danger of bringing a curse upon themselves if they neglected these things. After being also engaged in vocal prayer, I made a few comments on the favour granted us, in the feeling of a precious solemnity, produced, no doubt, by the immediate influence of the Holy Spirit, which continued over the assembly, while they were invited to meet again on the subject of temperance. After the meeting R. Cock and D. Cudmore distributed a number of copies of our Christian Address to the Free Inhabitants of New South Wales and Van Diemen's Land, and of the "Sentiments of the Society of Friends on Divine Worship and Gospel Ministry."

6th 12th mo. In the afternoon I walked with two of J. B. Hack's sons to the Pines, about five miles from Adelaide: this is a sandy tract of limited extent and slight elevation, differing considerably in its vegetation from the general features of this district. Among the trees is one called here pine, belonging to the genus *callitris*, of pyramidal figure, and distinct from any we have before met with, which affords spars, &c., but is said soon to decay. I also noticed a gum-tree of low growth, with yellowish-white blossoms, and several other trees and shrubs I had not seen before. In the evening there was some excitement among the blacks con-

sequent upon two of them having accidentally received some injury from the gun of a man shooting a quail, who being intent upon his bird did not see them among the grass.

7th 12th. mo. A threat was made that if either of the blacks shot yesterday died, the others would burn the hut of the man who shot them; and he, in his fear, magnified this into an assertion that they were coming to burn the huts of the neighbourhood, and persuaded some of his neighbours to watch with him. In the night one of the blacks accidentally going to the river to drink, took with him a fire-stick, according to their usual custom, (for they do not move in the night without a light,) this was mistaken for a design to set fire to the huts that laid in a direction of the river, and a hue and cry was raised after the blacks, who also were fired after, but, it was alleged, not with intent to hurt them; they were, however, left in a state of considerable excitement. This happily was ultimately allayed, and the matter explained to them by the protector, who bestirred himself to see that the people were not taking the matter into their own hands. Robert Cock, who we are glad to find much interested for their welfare, took some pains with them, and they were persuaded to come to the Commissioner's store, where they received some potatoes and other food; the Governor also took advantage of the occasion, to assure them of his protection, and to invite them, in all cases of uneasiness, to seek redress of himself and the protector, as well as to inform the European population, that in case of their taking the law into their own hands in any cases of imagined intention, or actual offence from the blacks, they should be dealt with according to law. It is evident, that it is of the utmost importance to impress upon both communities, that they will not be allowed to avenge themselves, but that the law is open for the redress of both. Something, however, requires to be done to render the evidence of the blacks available, or they will not stand on even ground with the whites.

The day was extremely wet and very cool; about a score of the aborigines took shelter under J. B. Hack's verandahs. They were chiefly clad in rugs of skin, which they wear fastened over the shoulders, extending to the knees, or in fragments of European clothing. Their bodies are not so much cut as those of some other tribes we have seen that go more entirely naked. Some of the men wear red-ochre and grease in their hair. They appear rarely to wash themselves, and consequently they have an unpleasant smell, much like what we have noticed among prisoners of filthy habits in New South Wales, and from this similarity I am disposed to attribute the unpleasant smell of blacks, not to their colour but to the want of personal cleanliness. The hair of these blacks is not woolly, but generally black, and it has a tendency to curl. Some of the men have more than one wife, and most of the women have children, of which they seem very fond, often embracing and kissing them very

affectionately. One of them noticed Bridget Hack kissing her little Bedford, and remarked, "Very good," with evident satisfaction. When their families become inconveniently large, they nevertheless sometimes destroy the infants, yet this seems a matter of regret with them, but to be looked upon as one of necessary consequence. We heard of two children (both females) being rescued, or rather of their destruction being abandoned, at the intervention of Europeans. The women do not appear to live in any dread of their husbands, and it is said, that there are no chiefs among the men, but that the population is associated in families. Kangaroos' teeth are fastened to the locks of hair of the children, before and at the sides, as ornaments, and often tufts of feathers are appended behind. I do not think the blacks here have quite such prominent jaws as some we have seen, but their noses are broad and rather depressed, and the men wear their beards short. Their spears are simple rods, but to some they attach a sort of barbed ridge on one side, by affixing pieces of glass by means of grass-tree gum. We did not observe the booming among them. In conversation with Robert Cock, he suggested that advantage might arise from the appointment of a committee to co-operate with the protector, with whom I recommended him to confer on the subject. At the table of our friends J. B. and B. Hack we partook of the flesh of an emu, killed yesterday between this place and Port Adelaide; it bears some resemblance to tender stewed beef: these birds are yet pretty common here.

8th 12th mo. Last night was extremely wet. The blacks remained under J. B. Hack's verandah, where they slept much of yesterday, seeming to think it desirable to be as nearly torpid as possible in such weather. We called on C. B. Howard and T. Q. Stow, and conversed with them on the desirableness of attention to temperance principles and to the state of the aborigines.

9th 12th mo. Very stormy. Several of the blacks still remain very quietly under the verandah; some of their children coughed much during the night. We accompanied Robert Cock in a call upon the Governor, who concurs in the desirableness of appointing a committee to co-operate with the protector, whom we also met, and he expressed his accordance with the measure.

10th 12mo. (First-day.) A meeting for worship was held at J. B. Hack's at eleven, and another at six o'clock; they were attended by his family, Robert Cock, and several of his children, and Daniel Cudmore: in the evening D. C.'s wife and William Finlayson and his wife were also present. On both occasions I was sensible of a precious solemnity; the influence of the love of God extended to his poor weak creatures, and in the morning I had a few sentences to express relative to the importance of having the mind subjected to the government of the Holy Spirit, in

order that we might not be condemned by our hearts, but have confidence toward God under the indispensable terms of discipleship with Christ, viz. self-denial and the daily cross, and in the progress of this work know Christ as the propitiation for our sins. The meeting in the evening was held in silence. The day was beautifully fine: the river is much swollen. While watching some blacks rolling up a cask of water by means of a rope attached to a pinion at each end of the cask, so as to enable them to draw it after them like a garden-roller, I noticed some cray-fish in the river, of a dark colour, and about the size of those in England. C. B. Howard, T. Q. Stow, and John White each gave notice to their respective congregations of a meeting that we think it right to hold, to introduce more strongly to public notice the temperance question, and the state of the aborigines.

11th 12th mo. I had some further conversation with the Governor respecting the aborigines, and also with the Private Secretary, whose name is Stephenson: he read me privately some paragraphs from a letter that he intends presenting to the Governor on declining the appointment; in which there are many excellent sentiments respecting the blacks. In company with Robert Cock, we called on the Commissioner to explain to him R. Cock's views respecting the appointment of a committee to co-operate with the protector; with the desirableness of this measure he fully concurs: the subject indeed meets with general approbation. In the evening both subjects were agitated. After some remarks had been made on the necessity of temperance in a new colony, and the grievous deviations from it already existing in this, as well as the destructive character that intemperance has assumed in the old colonies, the Governor was called to the chair: he addressed the meeting, as did also C. B. Howard, and T. Q. Stow, and G. W. Walker; and a South Australian Temperance Society, auxiliary to the British and Foreign Temperance Society, was organized. The state of the blacks was next commented upon; and after the Governor had made some very suitable remarks, he proposed that W. Wyatt should be called to the chair, which being agreed to, the Governor withdrew from the meeting. T. Q. Stow, J. B. Hack, S. Stephenson, and one or two others spoke in connexion with the resolutions; and a committee of considerable size was appointed to co-operate with the protector, who expressed his great satisfaction with the measure.

12th 12th mo. Accompanied by R. C. and his son, and Jacob Abbott, a young Wesleyan, who emigrated to this new colony with a large circle of family connexions; we walked to a sawyer's station within about two miles of Mount Lofty.

After crossing the grassy plains of Adelaide, the first hills, which are nearly at a right-angle with the Mount Lofty range, are of lime-

stone, (I think primitive,) with here and there exhibitions of argillaceous rock. These are grassy, with a few trees and a variety of plants. The next hills are more purely argillaceous, and, like the last, run rather steeply into the valleys, which are well sheltered, and some of them have small streams at the bottom; these hills are also well clothed with kangaroo-grass, and have trees here and there. Adjoining in some places to these, are slate-hills with less abundant vegetation and more scrub. The next are old, red sand-stone, with poor sandy soil, but abounding in gay vegetable productions and various eucalypti, among which is the useful stringy-bark which some parties are sawing for boards, and splitting for fencing. The carriage to Adelaide is easy, being all the way down-hill. Beyond this the mountain-range exhibits white quartz; and those who have passed Mount Lofty, which may be 1,500 to 2,000 feet above the sea, say, that between it and Mount Barker the country is fine and woody, and that it also looks well toward Lake Alexandrina. On returning, having descended into a deep valley, at the junction of one of the slate-hills with one of the argillaceous ones of less slaty character, we found, on a stream, called the White Hill Creek, a waterfall of about one hundred and sixty feet. These hills, like the plains below, (until reaching the red sand-stone and slate,) are covered with red loam and fine kangaroo-grass.

#### *Departure from Adelaide.*

13th 12th mo. We took leave of our friends at Adelaide, and walked to the port, where we rejoined the *Endora*, and put up some books and tracts for several persons, which J. B. Hack, who joined us in the afternoon, took charge of. We had some further conversation with him on the desirableness of keeping up a meeting for worship on First-days, which himself and his wife, Robert Cook and D. Cudmore are disposed to attend, along with parts of their families. Our little visit to South Australia has yielded pleasant reflections; for which we desire to praise the Lord. The heat to-day was great: the thermometer in one of the stern-cabins, with the window and door open, was 102°. It would probably be several degrees higher in the shade on shore. We greatly enjoyed a bath in the evening.

14th 12th mo. The mosquitos were very troublesome last evening and during the night, the position of the *Endora* being between two bushy salt-marshes, in which they abound. I crossed one of these, partly covered by the tide, to the sandy beach of Holdfast Bay, where I amused myself by picking up some small shells. I found a drier path to return by; there were, however, some places to cross where the tide was running off the marsh: but the heat being great, it was pleasanter in the water than out of it. On ship-board, a cotton shirt and a pair of trowsers, of thin drill, with slippers, constitute my clothing, and the heat is nevertheless very



oppressive, notwithstanding the decks are often wetted. The thirst of those on board is such that I made them a bucket full of cream of tartar drink, which being sweetened, and having a flavour imparted by a few drops of essence of lemon, is a good substitute for lemonade; or with the addition of a little carbonate of soda, it affords a pleasant effervescent draught. In my walk this morning, I kept an eye on the bases of the trunks of the mangroves, (*Avicennia tomentosa*,) in hope of finding rock-oysters attached to them, but was disappointed. I conclude this species of shell-fish does not inhabit the south coast of Australia as it is not met with here, nor yet at Port Philip: probably Jervis Bay, on the east coast, may be about its southern limit as it is there very small. In the evening, with the high tide, the *Endora* proceeded about fifteen miles to the mouth of the harbour, having also a light and pleasant breeze.

15th 12th mo. At day-break we got fairly under weigh, with a fine and steady breeze; the port-officer left us as soon as we were out in the gulf. The harbour is a muddy estuary, not calculated in its present state for great traffic, nor for large ships. A fair breeze brought us, at eight knots an hour, to the entrance of Investigators' Strait, where it failed. The heat at Adelaide is liable to produce ophthalmia, from which I have suffered slightly: the usual remedy there is a weak solution of nitrate of silver, probably in most hands a solution of sulphate of zinc, much diluted, would be the safer remedy.

16th 12th mo. We made Kangaroo Island to the west of the middle of its north coast. The cliff was lofty, dark, and stratified horizontally, except in one place, where there was a dislocation, and the strata were thrown into a convex position. The surface of the island appeared to be woody, with here and there an admixture of grass. The general outline is flattish with some deep gullies. About a year ago a surgeon named Slater and a person of the name of Osborne perished in attempting to make Kingscote, a settlement of the South Australian Company, at the eastern end of the island, having imprudently landed at the western extremity with this view, on their passage out from England. It is very dangerous for persons to attempt crossing wild countries from points to which they are strangers; they ought to go on with their vessels to the places of destination, and then if they wish to make excursions they may turn back when they are tired. Several porpoises were sporting about the vessel in the course of the day.

17th 12th mo. The wind being from the south-east was favourable; we made about eight knots an hour: temperature pleasant; latitude  $35^{\circ}$  south. We spent some time in reading and in individual retirement. No way opens for any public religious labour among the ship's company; but a few of them had tracts to read, and now and

then the captain and mate take up books of a religious tendency ; their general conduct is very orderly, and they are very attentive to the duties of the ship, and to rendering the passengers comfortable ; but, like too many who brave the perils of the deep, when at all excited, they are much given to the evil practice of cursing, and taking the Divine name in vain.

18th 12th mo. Between noon yesterday and to-day, we made two hundred and twenty-four miles. We are out of sight of land, and the small circle of blue water, and the canopy of sky, enlivened by a bright sun, are rarely varied even by an albatross or a mutton-bird. Toward evening clouds arose in the west, and the wind became variable.

### *Visit at King George's Sound.*

25th 12th mo. Sail was shortened, and we stood off and on till morning, when our position was ascertained to be a few miles southward of Bald Island. The wind being fair, we rapidly passed the headlands of this granite coast, some portions of which reminded us strongly of Freycinet's Peninsula and the Scouten Island: the recollection of which is intimately blended with that of our dear friends at Oyster Bay. We soon got sight of Mount Gardner and Bald Head, the eastern and western heads of King George's Sound. We went on shore, and on expressing a wish to have a meeting with the inhabitants, T. L. Morley offered us the use of two large rooms in his house: we had already consented to become the guests of G. Cheyne, who introduced us to his wife, an open-hearted Scotchwoman, from whom we received a kind welcome and much hospitality. After taking some refreshment, we went with our captain to call on Sir Richard Spencer, for whom we had letters of introduction from Capt. Hindmarsh. Sir Richard and Lady Spencer, and their large family reside about one mile and a half from Albany, in a pretty situation, where there is a little patch of good land; we were courteously received by them and invited to dine, but being already engaged, we took leave after some time spent in conversation, and engaged to return to breakfast to-morrow.

The soil of this neighbourhood appears to be chiefly a poor, sandy peat, but it is bedecked with the gayest shrubs and flowers, and with many curious trees. The country is undulating, with some considerable swamps in the hollows, and the town is backed by two low granite hills, on the upper portion of which the rocks protrude; they are called Mount Melville and Mount Clarence. There is good anchorage, not only in King George's Sound and in Princess Royal Harbour, but also for small vessels in Oyster Harbour: this harbour, which also opens into the Sound, takes its name from the abundance of oysters of the common species which it produces. Many inquiries were made of our captain, if he

had clothing, shoes, flour, or live-stock to dispose of, all of which are scarce here; even some of Sir Richard Spencer's children have been obliged to go barefoot. This, however, is not a serious evil here, where the roads, or rather tracts, are generally soft, and the climate is so fine as to admit of three crops of potatoes being obtained in the year; while the heat is seldom oppressive. It is said there is little good land within seventy miles of this place: but patches of strong, red loam, (probably where the granite is interrupted by basaltic iron-stone, known in some parts of England as whin-stone,) and in some places there is lime-stone, but even upon the last, the land is said to be poor. Pure white sand prevails in some places to the tops of the hills of the coast; which may be three to five hundred feet high.

After dining with George and Grace Cheyne, at whose table we had a good supply of green peas and potatoes of excellent quality, we went to T. L. Morley's, where we met a small congregation, to whom I found it my place to proclaim briefly the gospel message, with solemn warning of the awfulness of neglecting the proffered mercies; beginning with reference to the passage of Scripture, "It is appointed to all men once to die, but after this the judgment," Heb. ix. 27. "And some men's sins are open beforehand, going before unto judgment, and some they follow after." 1 Tim. v. 24. There was a sense of the Divine presence perceptible to my mind throughout the meeting, yet it was not a very bright time. Some tracts were distributed at the conclusion, and a few remarks made on the importance of temperance; but we did not see our way open to appoint any meeting for this specific object, which, nevertheless, greatly wants attention here. There are four public houses for this small population! and it is said, that every sixpence not wanted for absolute necessaries by the labouring class, who get great wages, goes for strong drink; thus demoralizing them and impoverishing the settlement, which, in a peculiar degree, needs capital. There seems to be a great lack of industry also among the people here; for poor as the land is, it yields good supplies of vegetables with a little attention. Few of the cottages have their gardens fenced in so as to protect them; and ships putting in for wood and water can rarely get supplied with vegetables, yet traffic by sea is what the inhabitants have chiefly to depend upon.

We spent the evening at G. Cheyne's (where we had become guests for the period of our sojourn here.) S. Addison, T. L. Morley and his wife, and a magistrate from Oyster Harbour, named Patrick Taylor, being also of the company. I had some interesting conversation with the last-mentioned individual respecting the blacks of this immediate district, commonly known here by the designation of the King George tribe. They are very docile, and live on good terms with the European inhabitants. They exhibit few of the vices that prevail among their countrymen in the older settlements on the eastern side of Australia, and especially about Wellington Valley.

From what we have seen and heard of those of the south coast, I incline to the opinion, that many of their most atrocious vices in the older settlements are the result of a contact with a depraved white population. Infanticide is said to be unknown among the King George blacks, who are about fifty in number. No case is known of a white man having been speared by them, nor by any other tribe within about seventy miles. Their dwellings are rude shelters of leafy boughs, about four feet high: they wear a garment of kangaroo-skin, or blanket, fastened over the shoulders, and reaching to about the knees: they smear their heads, faces, and necks with grease and red ochre, and dust a little of this article, or of a yellow earth upon their cheek-bones: their countenances generally are not unpleasant, but some of them have very prominent mouths: they use their teeth in straightening their spears, which are simple rods.

A few of these people have been employed by the settlers in carrying wood and water, and some other domestic occupations; but, taking into account the length of time that the British settlement of King George's Sound has existed, and the docility of these people, it is remarkable that no systematic attempt at the civilization of this tribe has been made. There is one solitary instance of a childless couple of white people adopting a little black orphan girl, to which they seem much attached, and she is forward for her years with her book and her needle. Surely the British Government is not clear of culpability in taking up the lands of the aboriginal inhabitants, and neglecting to provide for their maintenance and instruction, and the reason that this is so little urged upon them by the colonists, is, I apprehend, that so few of the last are more than merely nominal Christians. The precept of Him, whose name they vainly profess to bear, "As ye would that men should do unto you, do ye even so unto them," has little weight in these communities. One reason that the blacks of King George's Sound have not come into hostile collision with the whites probably is, that from the nature of the country few of the latter live off the settlement, and consequently they are seldom from under notice of the other settlers; and another, that as the land is so unfavourable for agriculture or depasture, the country of the blacks has suffered little actual invasion. There is no religious teacher of any denomination at King George's Sound, unless a person of the name of Sheritt can be called one: he keeps a store, and retails spiritous liquors, but does not allow persons to sit down in his house to drink, and he "reads prayers," to all who will go to hear him, in a little chapel that he has erected at his own expense! There is but one family professing with the Wesleyans, and they say, that seldom more than two or three persons meet with them for devotional purposes.

26th 12th mo. We breakfasted with Sir Richard and Lady Spencer and family, and afterwards walked with them over their fine garden and little farm. In the former, grapes, figs, almonds,

peas, potatoes, &c., are very thriving; and on the latter, there is a good crop of wheat where the land has been manured; that on fresh-broken-up land is very thin and poor: maize will also grow where the land is cultivated. Sir Richard expressed his regret that Edward Merrill and his friends had not accomplished their project of emigrating hither: but, in our opinion, they have great cause to be thankful that they were restrained from taking such a step; privation and disappointment would have met them in every direction. Nevertheless, a decent cottage with a little garden was pointed out to us as the possession of a man who was upon the parish when in England; but I believe a much greater number have become poorer than richer at this place.

The place for persons without capital is not a poor, heathy country, which does not produce grain enough for its inhabitants, and in which, except in a few spots, neither bullocks nor sheep, nor even goats thrive; the last being liable to eat poisonous plants, (probably lobelias,) where otherwise they might subsist, and where, when fresh meat is to be had, it costs 1s. 6d. per lb.; and bread, when it is to be had, but there is no baker in the place, is proportionately dear. The climate is very salubrious, and adapted for persons who have lost their health in India; but to make this their retreat, they ought to have a tolerable income, and to be fond of solitude; for small as this community is, it is much disturbed by discord. It is said, that no European has died a natural death at the place since the formation of the settlement. Rum has slain some of its votaries; three persons have been speared by the blacks far into the interior, and a few have been drowned. A little business has been done here in whaling and sealing. There is plenty of good fish to be had in the harbours and sound: the blacks catch a singular bearded species, about one foot and a half long, among the sea-weed, with their spears. Among their articles of food is a long bulb, which they call man; and poor fare it truly is, occasioning their tongues to crack grievously: it is eaten roasted, and beaten up with the earth from the inside of the nest of the white ant, or with a red substance found on burnt ground. The inhabitants of this settlement were lately for some time without rum, but were supplied from a vessel that put in a few weeks ago. We held ourselves in readiness to return on board this evening, but were prevented by a strong wind, which upset one of the boats in coming on shore; the men narrowly escaped drowning, and were rescued by another boat from the ship, from which providentially they were seen. Among the remarkable plants of this district is one which produces pitcher-like vessels among its leaves, which are at the base of the flower-stem (or radical;) the pitchers have lids, are an inch deep, contain water, and often drowned insects, and are of very singular structure.

27th 12th mo. At an early hour the captain of the *Endora* came on shore, and returned with one of the ship's boats to tow

in the other, and we followed, being conveyed by George Cheyne in his whale-boat. We had to wait some time before we could leave the shore, as some of the persons expected to man the boat were already intoxicated. Fresh meat and bread being scarce at King George's Sound, we made G. Cheyne a little return for his hospitality, in preserved meats and biscuit. All was now bustle on board, to get the vessel under weigh, her position being near the lee shore: prompt exertion soon effected this important object, and we beat out of the Sound, shortening sail when near the Seal Rock, to allow G. Cheyne to board the *Alice*. We were favoured to get nicely to sea again, and in the afternoon passed inside Vancouver's Reef and the Eclipse Island; and by night were also past the White-topped Rock, with a fair breeze.

*Arrival at the Swan River Settlement.*

29th 12th mo. Some flying-fish were seen this morning. The day was fine, the wind brisk and fair: we passed Rottenest Island, and, keeping to the west of it, rounded its southern side, and came to anchor in Gage's Roads about half-past seven o'clock, having been little more than two days from King George's Sound! Rottenest appears to be limestone, with sparing vegetation; it is said to be defectively supplied with fresh water in summer. Only one family is living upon it, and they are said to obtain a subsistence with difficulty. The *Beagle*, a ship of war from England, on an exploratory voyage; the *Ellenor*, with emigrants from England; the *Abercromby*, bound for the Mauritius; and the government schooner, *Champion*, are lying in Gage's Roads. An officer from the *Beagle* soon boarded us, to enquire if the captain had any spare stores to dispose of: he told us that they were paying 1s. 3d. per lb. for fresh meat by contract, and 7½d. per lb. for flour! In anticipation of leaving the vessel we presented a few tracts and small books to some of the ship's company.

30th 12th mo. Our luggage was landed in a large boat belonging to a person of the name of Daniel Scott, who is port-officer, &c.; and for which he charged S. Addison 3l. Freemantle resembles some of the little coast-villages on the limestone of the county of Durham; but it is even whiter than they: it is greatly inconvenienced by the drifting of sand. The seat of government having been removed to Perth, has checked the prosperity of Freemantle, if it ever possessed any thing that could be called prosperity, under the disappointment of those who emigrated to Swan River, on finding themselves greatly deceived by the representations made of the country. Many of the houses are left unfinished, or are vacated, and rapidly going to decay; they are chiefly built of limestone. The want of a harbour is a great drawback, not only on the town, but on the colony at large. The mouth of the river is obstructed by

a rocky bar. Having learned that the Governor was likely to make an exploratory voyage toward Port Lechenault, &c., in which direction there are a few settlers, and it is said some fine country, we concluded to pay him a visit before he set out, and for that purpose proceeded to Perth, the capital of this colony, in a passage-boat, which reached that place in about two hours. A fine sea-breeze made the sail up Melville Water, into which the Swan and the Canning rivers discharge themselves, very pleasant, the weather being hot. Melville Water is a pretty estuary, in many places widening into large bays. The limestone-hills of its margin, covered with trees and scrub, are here and there broken into picturesque cliffs. On landing from the boat we were met by Major Irwin, a pious military officer, settled here, who welcomed us to the colony, and admitted us to his house, where we were introduced to his wife and sister, who also are religious, and to a relative of the name of Mackie, who is judge of the criminal court. After tea we called upon the Governor, who, with Lady Stirling, received us kindly. We were also introduced to J. B. Whitternoon, (the colonial chaplain,) and to several other persons; and the Governor gave us leave to hold a meeting for public worship to-morrow evening in the court-house, which is used as a chapel. We engaged lodging at the house of the widow of a colonial surgeon.

31st 12th mo. First-day. Walking before breakfast, I fell in with Joseph Harris, a medical man, who in his younger days was with George Brown of York; and who made many enquiries respecting his former associates and acquaintances. At our lodging we had the company of a thoughtful elderly man, once resident at Hull as a watchmaker, and more recently near Thorne, as a farmer. In the forenoon G. W. Walker and myself sat down by ourselves to wait upon the Lord, and were not without a sense of His presence, notwithstanding we were much oppressed by the heat and consequent drowsiness.—We took a lunch with Major Irwin and his family, and returned to our quarters when they went to their afternoon prayers. In the evening we met a congregation of upwards of two hundred persons in the court-house; a neat building, conveniently fitted up, and used as a place of worship by the Episcopalian congregation. The windows have white calico in place of glass, and are fitted with Venetian shutters outside. Several of the more influential inhabitants were present, and the congregation was large for the place, the population being only about six hundred. I had an open season of religious labours, in which the burden of my exercise was to turn the attention of the audience to "the gift of God," and to Him who is able to give the "living water," "which they who drink of shall never thirst."

We dined at Government-house, at seven o'clock, in company with the colonial chaplain: he stated, in a conversation respecting the native population, that in almost every case of destruction of white

people by the natives, he had traced the fault to the whites. The Governor stated that if they could meet with a suitable person to act as missionary, or instructor to the natives, funds should not be wanted to enable him to carry on the work. In the course of the day a medical man from the country called at our lodging; he stated his opinion to be, that the blacks were a people who deserved no consideration; but whom it would be best to destroy whenever they were troublesome! To this sentiment we replied, that neither Christianity, justice, nor even common sense admitted such an idea; and that though according to the ideas of these people, blood was required for blood, yet that persons who voluntarily settled in a country which the British government had usurped, ought, with that government, to labour for the civilization of the native inhabitants, and to bear patiently the inconveniences resulting from their customs, until these could be changed. I fear many entertain the same sentiments with this individual: we heard something similar in the boat yesterday.

1st 1st mo. 1838. In reflecting upon the events of the past year, I feel that I have much to be thankful for, notwithstanding many causes of humiliation. May the ensuing year be more fully marked by subjection to the government of Christ.

The native blacks are numerous about Perth; they are a fine race, and far from defective in intelligence: they have a few irregular elevated scars upon their bodies, generally about their shoulders; their teeth are not injured as a token of manhood, as in New South Wales, where one is knocked out on a youth being admitted to the privileges of a man. They usually wear a small rug of Kangaroo-skin about their shoulders, sometimes brought partially before, at other times hanging over their backs, and not unfrequently the men walk about Perth and Freemantle in a state of nudity, which custom appears so to reconcile, that little pains is taken to discourage their practice. They cut wood, draw water, and perform many other little offices for the European population, for which they obtain bread, or money, which they lay out in bread, (the two-pound loaf now costing 1s.) not having yet acquired a taste for tobacco or spirits, nor a disposition to wear English clothing. They are remarkably docile; but I have not been able to learn that any attempts have been made to civilize them. We are informed that the people here had been discouraged from attempting any thing in this way, by the ill success they understood to have attended such efforts in New South Wales. It seems to me, that there is a great willingness to suffer the poor aborigines to dwindle away, under the easy conclusion, that thus the Indians of North America passed away, and the natives of Van Diemen's Land, and that nothing could be done for those of New South Wales, and that any attempt therefore at so unhopeful a task as their civilization here, is not of much consequence. A native black is to be tried here to-day, for being one of



a party who beat two boys belonging to Major Nairn, and left them for dead, and drove off the sheep that the boys were tending, many of which they killed and eat. I cannot but regard the professed recognition of the blacks as British subjects (however well intended in England) as practically a sort of blind to the British public, as to the real state of these injured people; their evidence being refused, because they do not understand the nature of an oath; and their violent deaths (many of which, there is reason to believe, take place by the white inhabitants of this colony) not being properly made the subjects of inquests, nor the perpetrators of them brought to trial.

We returned to Freemantle by land, and found the journey very tedious. Though the road lies over one of those portions of the Great Plain of Quartaniæ, marked on maps "gently undulating grassy country, thinly timbered," it is difficult to find a blade of grass upon it; but there is abundance of the rigid herbage of ground-blackboys, (a stemless *æanthorrhœa*,) and some other rigid foliage of a narrow grass-like form, with a profusion of rigid shrubs, unfit for pasturage, except, perhaps, for goats, camels, or asses. The whole distance, said to be eleven miles, is over a loose sand, adorned with curious trees, and gay shrubs and flowers; thus, as in other instances, proving that the soil of the gayest productions is apt to be the worst in quality. The gayest tree is *nuytsia* (*loranthus*) *floribunda*, which sometimes rises to forty or fifty feet in height, and attains to six or eight feet in circumference, and is called in the colony cabbage-tree, because of a faint resemblance of its branches in texture to cabbage-stalks: its top, at this season, is one mass of golden, orange, or yellow flowers, while the lower portion, clothed with fleshy linear leaves, is of a pleasant green. *Banksia grandis* attains to twenty feet, and some other species of this genus to a greater elevation. A eucalyptus, called here red-gum, has capsules the size of crab-apples. Some beautiful didynamious shrubs of prostrate growth, with pale purple spotted and fringed blossoms; a fine yellow calythrinx, one foot high, a splendid yellow and red, and a sky-blue *lechenaultia*; a crimson linear-leaved *callistemon*; a scarlet *melaleuca*; a crimson *calothamnus*; and several species of *jacksonia*, &c., are now in blossom.

2nd 1st mo. We went on board the schooner *Abercromby*, commanded by Captain Butcher, in company with William Lamb, the agent, and Dr. Guistiniani, who like ourselves is looking out for a conveyance to the Isle of France; we arranged for passage on board her at £11. each: she is expected to sail in about three weeks. The black tried yesterday at Perth was sentenced to death. Dr. Guistiniani pleaded for him, and compared the taking away of the sheep by the blacks, with the destruction of the kangaroo by the whites; and that undue temptation was put into the way of the blacks, by placing the sheep in the charge of such very young boys. We had some conversation respecting the natives, with the

boatman, who says he is sure the fault lies, in the first place, with the white men, when the blacks attack them, and that "many of the blacks are popped off," i. e. shot secretly. He is a man who, from his occupation, learns much of what passes in the colony.

3rd 1st mo. In a walk before breakfast, and another in the evening, I saw a little more of the country around Freemantle; which, though limestone, is covered with sand, and is unproductive of herbage adapted for flocks, and unlikely to yield any thing for the support of a new colony. I have often, since coming here, been reminded of the description of it given by a man who removed from hence to Van Diemen's Land: "It is a country enough to break a man's heart." With a little culture, it is said, however, to yield good vegetables. Potatoes are excellent, and in some situations produce three times a year. Vines and figs thrive, and produce well even in the town, upon little more than the limestone rock, covered with fragments and sand. Industry is not great, and much of the land will yield nothing without it.

4th 1st mo. Chiefly spent in transcribing my journal. In the evening we took a walk with Lieutenant Jones, on Arthur's Head, the promontory at the mouth of the river, or rather estuary on the south side; which at a distance resembles Hartlepool Moor; but the top is rough and stony, and covered with scrub. A tunnel is in progress through this limestone headland, to open a way from the town into a little cove under the cliff, conveniently situated for whaling. We took tea with the agent of the Abercromby, William Lamb, and his wife, in company with Thomas Bannister, and conversed with them on the present state of the colony, of which they take a favourable view, considering it to have struggled through its first difficulties.

5th 1st mo. Before breakfast I walked to Woodman's Point, distant about seven miles, where there is a sand-pit, in which shells of interesting species are sometimes found. I obtained one specimen of the crowned conch, which was in the act of burying itself in the sand in shallow water, at sunrise.

6th 1st mo. Was spent in making calls, selecting tracts, and giving notice of a meeting that we propose holding in the Court-house to-morrow evening. A shark with a round nose was harpooned to-day by some of the men of the Abercromby. It measured nearly ten feet in length. The head and shoulders of a sharp-nosed species, of not greatly inferior dimensions, were found in its stomach. These frightful animals are numerous here, so that in bathing it is needful to keep a good look-out, and not to venture beyond the sandy-flats where they can easily be seen. No accidents have yet

happened by them here. The stinging-ray, and a smaller species of circular figure, with ribband-like marks, are common on the flats; and in muddy places the fish with beards round its mouth, called here the cobbler, and at King George's Sound, the cat-fish; it has some strong articulated spines, by which it can inflict severe wounds.

7th 1st mo. First-day was spent in reading and retirement before the Lord, at our lodging. At half-past five o'clock we had a large meeting considering the population, which is only about two hundred. It was held in the Court-house, and on going thither I felt very empty, and much discouraged at the appearance of want of spiritual life; but in a short time, I had to rise and speak of the fear of the Lord, and to declare its fruits to be, watchfulness over our own hearts, and attention to the convictions of the Holy Spirit, by which alone mankind come savingly to Christ, as the propitiation for their sins, and as the Shepherd and Bishop of their souls; being led and sanctified by His Spirit. The company were generally quiet and attentive, and a comforting sense of the divine presence overshadowed the meeting toward the conclusion, claiming the tribute of thanksgiving and praise.

8th 1st mo. We circulated a considerable number of tracts and a few books; many persons calling for them at our lodgings: we also placed a parcel of temperance tracts for distribution at the house of a baker.

9th 1st mo. Chiefly occupied in the distribution of books and tracts. The little books printed at Birmingham are very acceptable to the children here: we have had some applications for Bibles and Testaments. There is no bookseller in Western Australia, nor any Bible Society Auxiliary, nor even agent, at Swan River.

10th 1st mo. We returned to Perth, taking with us a quantity of books and tracts. I had a walk with a young man who has been much amongst the blacks for several years past: he also confirms the opinion, that those who have been destroyed, have fallen victims to the misconduct of the whites, which excited the ire of the blacks, led them to outrage, and brought retaliation in return.

11th 1st mo. A young man who came out to assist in the mission to Western Australia, called upon us to obtain tracts: he is a zealous young man, and supplies weekly sixty houses with tracts on loan. We mentioned to him having a few Portuguese Bibles and Testaments, and he soon found a person of the Portuguese nation who was glad to have one: we have concluded to leave the remainder with Major Irwin, who may probably have the oppor-

tunity of sending them to Timor, where the Portuguese language is in use.

12th 1st mo. We walked to the peninsula, distant about four miles, along a road so sandy as to require two hours to traverse it. The peninsula, formed by a bend of the river, is a flat of strong, but not rich soil: it was one of the first spots available for agriculture located in the colony. We crossed the Swan in a boat, and were accompanied on our way toward Guildford by several persons to a little beyond a deserted garden, where we partook freely of figs, the first crop of which was spoiling on the trees; there was also a good crop of peaches, and of grapes on the undressed vines, but they were not yet ripe. Crossing the Helena River by a wooden bridge, we became the guests of Alfred and Elizabeth Waylen, from whom we had received a kind invitation.

13th 1st mo. After breakfast we joined Francis Whitfield, who is the Government Resident, or paid magistrate of the district, having a salary of 100*l.* a-year, and Alfred Waylen, in affixing notices of a meeting to be held in the Episcopal chapel tomorrow. We were joined by an Irish settler from the York district; a grassy country adapted for sheep, beyond the Darling range, and on the Avon River, which is identical with the Swan, and where many of the settlers have flocks of small size. The largest flock in the colony is about eight hundred, and the whole stock of sheep not more than 12,000. The whole of the sheep-country discovered is computed to be able to support about 200,000 sheep. In this is included the Tooger country; also on another part of the same river, to which several settlers are now removing, among whom are Francis Whitfield and his family. We called on a pious Welshman, whose parents occupy a house belonging to the Governor, which is licensed for the sale of spirits, and kept open for travellers, for whom it is the principal resort. There are two other houses licensed for the sale of spirits in Guildford, which consists only of scattered houses, seven in Perth and four in Freemantle, besides some others in more remote situations. It is difficult to estimate the ruin that has been brought upon this colony by the sale of spirits.

The whole revenue of the Government amounting to about 7,000*l.* a-year, is derived from it in the form of duty on the imports; so that the amount of capital annually paid away from the colony for it must be much more considerable; and the colony is so poor as to be unable to import sheep in any quantity to stock its lands, so that the holders of grants of from 5,000 to 100,000 acres have little stock of any kind upon them, and consequently they are of little value: hence the cause of large grants being sold up to this period at 1*s.* 6*d.* per acre! The highest price I have heard of for a grant of this description, is 2*s.* 6*d.*, it was one of the best in the

York district, and was thought to be well sold ! Had the money expended in spirits since the foundation of the colony, been occupied in the importation of sheep, it is not improbable that land would have been ten times its value, and had no grants originally exceeded 5,000 acres, many more persons would have had the means of maintaining flocks of about 1,000 sheep each ; and thus the wealth of the colony would have been increased, so as to have rendered grants of this size by this time as valuable as those of 50,000 acres each now are, and the whole state of the colony would have been much more prosperous than it now is. Spirit-drinking and avarice in obtaining grants of large extent, have paralyzed the colony ; which, beyond a doubt, is naturally very inferior to what was originally represented. Its exports in oil and wool are yet very inconsiderable, not, I believe, 4,000*l.* in any one year ; and the only other sources of income to the colony that I can discover, are from supplies of provision to the few ships that put in here, and from private independent incomes, which I conclude is small. The class of persons whose circumstances have been improved by emigration, is labourers, store-keepers, and a few others, into whose hands much of the capital that was originally in the hands of other colonists, has passed ; but by this transition it is easy to see that the capital of the colony is not increased : its population has also materially diminished by death, frequently the result of drinking, and by emigration from its shores.

14th 1st mo. (First-day.) About sixty persons assembled in the chapel, (which is a commodious room, of large dimensions, built of terre-*pisée*,) at half-past ten o'clock. We had an open opportunity of religious labour. There are some inquiring minds among the congregation ; but I fear little disposition to "seek first the kingdom of God and his righteousness." The remainder of the day was spent with the families of Alfred Waylen and Francis Whitfield.

15th 1st mo. In company with Henry Campfield, we ferried ourselves across the Swan River ; the ferrymen being so drunken that we could get no help from them ; and returned over a sandy forest to Michael Clarkson's. We were constrained to turn into the house of a settler by the way, and to partake of such refreshment as they were able to set before us, consisting of salt-beef, cucumber, water-melon, and Cape-gooseberries, which last were placed before us in a bushel-measure. These fruits are very abundant at this season of the year. We also called on John Hardy, near to whose house the wooden pear of Western Australia, was in flower and fruit. It is about twenty feet high, has dark ragged bark, glaucous foliage, and white blossoms.

16th 1st mo. At an early hour we set out for Perth, in company

with our former companion, Henry Campfield, who has a location of land in this neighbourhood : by making an early start we avoided the great heat. In the course of the day the thermometer rose to  $104^{\circ}$  in the shade. After taking tea with Major Irwin, we met the inhabitants in the court-house, and addressed them on the subject of temperance. The attendance was good, and the people were attentive. At the close of the meeting Major Irwin expressed a hope that they should not separate without forming a Temperance Society, he was seconded by George F. Moore : Major Irwin was called to the chair, and two resolutions were passed, organizing a Western Australian Temperance Society. In the course of the proceedings, a labouring man came forward, and inquired how persons like himself should become members of the temperance societies, when masters often paid them to the amount of one-third of their wages in spirits, and the remainder in an order on some store, where little else was to be had. This led to some comments on the injurious practice, which appears to have arisen out of a kind of government-order, before the formation of any colonial law, that each servant should be allowed two glasses of rum a day ! In process of time a duty was laid upon spirits, from which now the whole revenue of the colony is derived, and some fears are exhibited lest this revenue should be injured. Servants then, having acquired a strong appetite for stimulating liquors, frequently left their work to seek a public-house ; masters therefore, to obviate this inconvenience, and perhaps it is not too severe to say, to avail themselves of a part of the profit of retailing spirits, obtained an Act of Council to render it lawful for them to pay their servants in spirits to the amount of one-third of their wages ; which law is still in force. Among the advocates of temperance was a person named Henry Trigg, formerly a free consumer of spirits, who having become reformed, and having felt the benefit of abstinence from them, spoke experimentally and with good effect.

17th 1st mo. We had another interview with the Governor, who has just returned from Port Lechenault, and other places to the southward ; where, in company with the Surveyor-General, Dr. Harris, and Capt. Butcher, he has been in the *Champion*, on an exploratory expedition : they all seem much pleased with some of the country they have seen, which they represent as well adapted for the pasturage of horned cattle. The Governor has accepted the office of patron to the Temperance Society, and has enrolled his name as a member. Notwithstanding the great consumption of spirits in the colony, there is a general admission that spirit-drinking is on the decline. We walked with Sir J. Stirling over his garden, in which the olive, vine, and peach thrive luxuriantly. Bananas ripen tardily at Perth ; and oranges and lemons do not thrive, I think for want of stronger soil and more shelter. In the evening we returned again to

the peninsula, and became the guests of Michael and Elizabeth Clarkson, by whom we are very kindly entertained.

18th 1st mo. Michael Clarkson put us across the Swan River; which is here still wide, and generally salt, and has samphire swamps in many places on its margin; and we returned to Guildford, arriving at the house of Charles Pratt by breakfast-time. We had much conversation with the family on the principles of temperance and religion. When alluding to this district before, as one adapted for sheep, I omitted to notice that great losses have been sustained in driving sheep and cattle from the side of the Darling range, across that mountain-territory; numbers of them often being suddenly taken ill, and quickly dying. It is supposed that this arises from their eating a species of lobelia which is very acrid. No accident of this kind is said to have occurred in driving fat stock from the better lands of the York district to the inferior coast-country. We returned to our kind friends the Waylens; and in the evening had a very fair attendance in the chapel at a temperance meeting; after which, a few individuals signed the temperance declaration, and became members of the Western Australian Auxiliary. We took tea with Captain Nears and his large family, who have suffered many privations in connexion with their emigration to this colony.

19th 1st mo. Being again kindly accompanied by Francis Whitfield, we set out at an early hour for the upper part of the Swan River. Much of the country we passed through was poor, though firmer under foot than the sandy tract from Freemantle to Guildford; it is covered with open forest of several species of eucalyptus, called here red-gum, mahogany, white-gum, flooded-gum, &c. The red-gum has capsules as large as crab-apples: it is useful timber for fencing, &c. The mahogany resembles, in some degree, the true mahogany, but is rather darker and heavier: it is very useful for furniture. The ground of these forests is covered with low scrub of acacia, &c., several species of banksia and acacia also form low trees; and grass-trees, called here black-boys, &c., are also very abundant, giving a very peculiar feature to most of the inferior soils. Considering the character of the vegetation, it is remarkable that neither camels nor cashmere goats have yet been introduced into Western Australia. Along the borders of the Swan there are narrow alluvial flats of good land, which are chiefly cultivated with grain, of which a supply equal to the consumption of the colony has lately been raised; adjoining these there is a very limited extent of soil of inferior quality, yet capable of yielding good crops, by the aid of manure; and in the range of this country there are several small farming establishments within sight one of another, and a few large ones for

this country are also interspersed. Some grants of arable land have lately been sold at 1l. per acre.

We breakfasted with J. H. and his wife and family; they are exertive people, that are considered in improving circumstances: like many others, they are about to remove across the hills. We felt much for his wife, with whom the recollections of England linger with a painful acuteness, but unaccompanied by the hope of returning thither. The removal of families to the York and Toogee districts, and from the colony, gives the aspect of desolation to Perth, Freemantle, and Guildford: empty houses and broken-down fences, with lands reverted in several instances to their original state, mark extensively the disappointment and ruin that attended many of the early emigrants to this colony; the survivors of whom, in many instances, find their way to the better lands, across the mountains. After breakfast we called at the house of William Brockman, one of the principal settlers on the Swan, who is gone to India for sheep, &c., and saw his wife, and Harriet Mac Dermott, the wife of another settler residing near Guildford. We then proceeded to the farming establishment of George Fletcher More, the advocate-general, who had kindly invited us thither. Francis Whitfield returned to Guildford, and after dinner we walked with G. F. Moore, to see a little of the country, some of which in this neighbourhood is accounted of the best quality in the colony; and the estates of Major Irwin, Captain Bull, and some other persons, are doubtless fine ones; or, at least, have fine portions upon the river. At that of Captain Bull, now tenanted by a man of the name of Spice, a considerable number of the black natives were assembled; several of them we had met before about Perth and the peninsula; they quickly recognized us again, and began to beg for "tickpens," (that is sixpences,) to buy bread with. One woman showed me her eye, which she made me understand one of the men had injured. They frequently treat one another with great cruelty, and if one of them die, naturally or violently, one of them makes a point of killing some one of another tribe or family. Thus one death among them leads to a series of cold-blooded murders, one, according to their notions, to avenge another; and if one man quarrel with another, or be angry with one of his own wives, of which most of them have two or more, he will spear the wife of his enemy, or his own wife through the leg or thigh. Truly "the dark places of the earth are full of the habitations of cruelty."

20th 1st mo. Early in the morning we took a walk with G. F. Moore to that part of the Swan where its bed becomes dry in the summer, (except in large pools,) and is covered with scrub, among which is a handsome shrubby hibiscus, four feet high; and through his vineyard, which was flourishing, but the grapes are rather small this season. The harvest is now over, and it is expected there will again be wheat enough to supply this little colony, the population



of which is about 2,000 persons. This was the case last year, but many of the agriculturists being needy, were obliged to sell their corn to the merchants, who appear to be a class of men ready to take every advantage to enrich themselves, and they contrived to raise the price from 5s. to 30s. a bushel before the late harvest. This colony, as well as others, and even in a pre-eminent degree, suffers from selfishness and discord. In the course of our walk, several places were pointed out to us as sites of the destruction of blacks, either by their own tribes, according to their barbarous customs, or by the white inhabitants; and others where white men had been destroyed by the blacks. There is now a pretty good understanding between the aboriginal population and the Europeans on the Swan; but across the Darling range of mountains, which run nearly parallel with the river, at about four miles distance from the gorge where it emerges from them to Guildford, persons do not feel themselves secure, and several blacks have been shot on the alleged ground of self-defence. Something requires to be done in this colony for the civilization and settlement of the native population, which has been greatly neglected; and the colonial government, as well as the settlers, are not persons of sufficiently enlightened minds to discover or understand the advantage it would be to themselves, to bring these people, who will work if a sufficient motive be presented to them, into the state of an industrious peasantry, by instructing them in the relative value of money and labour, by rewarding them proportionately to the white labourers for the work they perform.

The blacks are very conscious of money having a value, and are constantly begging for it, and when they obtain it they purchase bread; but they have no idea of the relative value of money and labour, and they are kept in ignorance of this by inadequate rewards being given them for the offices they perform: these rewards are usually in flour and broken bread. They cut wood, draw water, go errands for the settlers, and a few of the boys assimilate themselves in some degree with the servants of the settlers: the little native blacks are also often the playfellows of the white children; but even under these circumstances the blacks are growing up in much the same state of barbarism as their ancestors; and it is a question whether the white children do not learn more of barbarism from the blacks, than the blacks acquire of civilization from the whites. We examined among holes where the natives had been digging for roots; some of these were a foot and a half deep, and two feet across, and among them I detected a true *dioscorea* or yam: this grows up among bushes in a strongish soil; and the natives have a tradition respecting its being conferred upon them, in which there are traces of the deluge. They also eat the roots of a typha, resembling *t. latifolia*, but having browner heads.

In the course of the forenoon, a native youth who had been absent some days, returned to G. F. Moore's, where he usually resides: he

had been ill for some time, and some of his countrymen had come to bring him away to be charmed. He said he had undergone this ceremony, and thought himself better for it; but he had met with a surgeon, who had put a large blister on his chest, and now he was well except for the blister: he was very thin, and had been suffering under some pulmonary disease. Some of his countrymen had lately been committing a robbery among G. F. Moore's melons: depredations of this kind are very common. In the afternoon we returned to Guildford, passing, part of the way, at a greater distance from the river than we came. The soil was poor, abounding with grass-trees and black-boys, gum-trees, banksia, &c. On the way we called on Harriet Mac Dermott, a pious woman, whose husband is the acting director of the bank at Perth; his salary is only 100l. a year, and the office takes him from his family and establishment, from second-day morning to seventh-day evening. Such is the value of a little ready money in this colony, that persons possessing large grants of land (10 to 20,000 acres,) will accept offices for a salary of 100l. that occupy most of their time. We reached our friends at Guildford soon after sun-set, and were joined at Alfred Waylen's, at tea, by Anna Maria and Charlotte Whitfield, the former of whom especially is enquiring after the truth.

21st 1st mo. First-day. The meeting held at half-past ten o'clock this morning, in the Guildford chapel, was well attended. We were both enabled to labour to turn the attention of the congregation to the teaching of the Spirit, in order that they might savingly come to Christ, and know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. A sense of the love of God toward his poor fallen children prevailed at times. A young man that was present afterwards told me he was sensible of this before any thing was spoken, and unconnected with any thing that he was thinking about, in a manner in which he had never felt it in their own church. The heat was very oppressive, the thermometer being 103° in the shade, and it produced upon myself and others, for some time, a painful degree of drowsiness. We called on a family that are to be felt for, in regard to their temporal concerns, having lost most of their property in this colony, and whose education and pursuits have been such as led them to look for gratification chiefly from the gaieties of life. Probably being driven by adverse circumstances to more useful pursuits may prove a blessing to the children, some of whom are advancing toward maturity. We dined with the Whitfields, and at their house were joined in the evening by A. Waylen and his wife. A portion of Scripture was read after tea, but no settlement attained to. People generally are so much strangers to an inward exercise, that it is difficult to get their attention fixed to the one thing needful. One of the young women of this family acknowledges herself convinced of the soundness of the principles of Friends. Happy will it be for her if she seek strength to adopt them.

22nd 1st mo. We went forward to Michael Clarkson's, where we dined, and in the cool of the evening completed our journey to Perth, calling, before entering the town, upon a young person named Watson, (formerly Smyth,) for whom we brought a letter from her sister, the wife of Captain Lonsdale, at Port Philip. We found this individual ill, and residing alone in a dilapidated house, which was very clean, and bore the marks of being inhabited by one who had been accustomed to better accommodation: her husband, who is a surgeon, was in the country, but a neighbour's little girl had come in to help her in her present necessity. Much of the bush on the road had been recently burnt, and one house had been consumed by fire. The natives are now setting fire to the scrub in various places, to facilitate their hunting, and to afford younger herbage to the Kangaroos; and the extensive fires are thought by many persons to add much to the heat of the warm days. We intended to have called on the Governor this evening, but finding he had a ball, we deferred our visit to him, and availed ourselves of the opportunity of again spending an hour with Major Irwin, and his pious sister. In some places, between Perth and Guildford, the zamias are very fine, their trunks, which are always blackened by fire, being six to eight feet in circumference, and as much in height, and surmounted by fine crests of stiff pinnate, palm-like leaves, four feet long or more. They generally grow in considerable numbers, within a few feet of each other, either among the gum-trees, or in pieces of richer and more humid soil, on flats, along with large grass-trees, and large shrubs.

In this part of Australia, the natives bury or macerate the nuts, till the rinds become half decomposed, in which state they eat the rind, rejecting the kernel; but in New South Wales they pound and macerate the kernels, and then roast and eat the rough paste. I have heard from persons of respectable authority, that in the Swan River country, as well as at King George's Sound, the natives have their private property clearly distinguished into hunting-grounds, the boundaries of which are definite, trees being often recognized by them as land-marks, and that the possession rests in the head of a family: several of these families residing in a district, form what the white people call a tribe, but these tribes are not subject to any recognized chief; though a man of great prowess will often gain great ascendancy among them. A young man who resided some years at King George's Sound, told me, that several tribes of blacks assembled there once a year, and held a sort of fair, and that as different tribes excelled each other in the manufacture of different weapons, such as spears, throwing sticks, (woomeras,) kylers, (boomrings,) shields, and waddies, these formed the articles of exchange, as well as the red-ochre, with which they besmear themselves, combining it with grease, and which is only found in certain localities. In Western Australia the blacks do not practise the knocking out of a tooth on introducing a youth to the privileges of manhood; but they perforate the cartilage of the noses of the boys

when about twelve or fourteen years of age, and a kangaroo-bone is occasionally worn through the hole of a thickness equal to a goose-quill; they also mark their bodies by cutting them; but those of Swan River are not so tasteful in this respect as those of some other parts of Australia.

23rd 1st mo. We left our lodging at Perth, which was of very homely character: and proceeded by Thomas's boat to the old ferry, about three miles from Freemantle; the wind and tide preventing the further progress of the boat. We walked the remainder of the distance, which is over rough limestone and sand, and were glad to reach our former quarters again, notwithstanding, in some respects, they are far from what we could desire, especially in being at this time the resort of a number of noisy, drunken sailors, belonging to a whaler, and some other vessels; it is lamentable to see the destruction these men make of every thing valuable, through strong drink, with which they are plied by those who vend it, and by whom all the regulations respecting its sale are violated, generally with impunity.

25th 1st mo. Engaged in writing and in selecting books and tracts for several persons we have visited. A settler named Wells brought us a letter from Major Irwin, inviting us to a temperance meeting, to be held to-morrow evening: we have thought it right to accept the invitation, finding we should not be likely to sail for some days.

26th 1st mo. We returned by Reid's boat to Perth. A large party of the Murray River natives were crossing Melville Water, at the ferry, about one mile and a half above Freemantle, as we passed. They were returning from Perth, where they had been to fight with the natives of that neighbourhood, respecting a woman that had been carried off by the latter; she was dreadfully speared by one of the party, and left in a state of dangerous injury. While under excitement they also killed a man, known among them by the name of Dobbin, who had rendered himself an object of dislike, by committing a robbery some months ago, on a white man's premises. The white man went out on the spur of the moment, and fired at the first blacks he came at, and shot an unoffending young man; for which offence he was tried, and though not found guilty of murder was removed to King George's Sound, for his own safety. Many of the blacks that we passed were lame from spear-wounds in their legs or thighs, that they had received during their late conflict: this we also found to be the case with the Perth natives, few of whom had escaped without injury. Before, and also some time after these battles, which appear to be affairs of honour with these untutored people! they have grand corrobberies, or dances together. It is matter of surprise that so little pains are taken by the civil authori-

ties to prevent these murderous combats, either by general attempts at civilization, or by magisterial authority: they sometimes take place in the towns, in the presence of white people, who remain passive spectators. In this case, however, the chief constable drove them out of the town, by getting possession of some of their spears, and breaking them, and by threatening to fire amongst them. I am fully aware that there is much difficulty attending interference with the customs of the natives, but I am also fully satisfied that if putting an end to these barbarous practices were an object of solicitude on the part of the civil authorities, it would be effected.

We took tea with Major Irwin and his family, and afterwards attended another temperance meeting. The provisions of the act of council rendering it lawful for masters to pay one-third of the amount of the wages of their servants in spirits, were brought forward by a person of the name of Clark, who argued, that thus it was made compulsory on the servant to accept one-third of the amount of his wages in spirits: this sentiment was controverted by the Advocate General, who showed that the act only protected the master from penalty in case the servant, at his own desire, was paid in spirits to this amount. There is reason, however, to believe, that the construction put upon it by Clark, is one by which servants, in some instances, have been imposed upon; but, too generally, the great avidity of servants to obtain supplies of spirits has rendered it unnecessary, on the part of such masters as wished them to take out a portion of their wages in this pernicious article, to force it upon them. The inducement of masters to sell spirits to their servants has been strong, from the large profit laid upon them: thus, a settler on the Swan contracted to have a barn built for 80l., who acknowledged to a person of his acquaintance, that, in reality, the building only cost him 45l., deducting the profit he derived from spirits and other articles taken by the contractors in lieu of wages! Thus have the hirelings been oppressed in their wages; and further, they complained that when they had received one-third of their wages in spirits, the residue was often paid them in orders upon store-keepers, from whom there was not unfrequently little but spirits to be had, so that at times it was difficult for them to obtain a loaf of bread for their families. The capital of this colony appears to have been drained out in spirits; and under these circumstances, and other difficulties and disappointments of no ordinary character, that the settlers in Western Australia have had to contend with, it is no matter of surprise that numbers of the labouring class, as well as of persons of other descriptions, should have left its shores, and sought to better their condition in New South Wales and Van Diemen's Land. But while this has been the case, many young men who left their native country with good characters for sobriety, through the customs of the society to which they were exposed on shipboard, and after their arrival in the colony, became drunkards; numbers of such have filled the drunkard's grave, and others appear to be hastening thither; appalling

examples of the debasing and enslaving influence of strong drink. Nevertheless it is generally admitted that spirit-drinking is on the decline in the colony. But it is to be regretted that a distillery has lately been established by a settler on the Swan River. Several persons addressed the meeting this evening, and a number of additional signatures to the temperance declaration were received.

27th 1st mo. We circulated several parcels of books and tracts, and had some conversation on religious topics: notices of a meeting for worship, which we think it right to hold to-morrow evening, were also stuck up. We took tea at the Governor's, in company with Captain Harding, of the Pelorus, and two of the young officers; also a young man named Smith, who came out by the Eleanor, intending to join an exploratory expedition to the northward; the parties belonging to which are said to have been dissuaded at the Cape of Good Hope from touching here, on the supposition that they would not be able to obtain assistance in the pursuit of their object, by coming hither. A greater mistake, I suppose, could hardly have been made; for here they would have obtained the co-operation of some intelligent and experienced travellers, in the wilds and inhospitable regions of this portion of Australia, who understand the native language, and would have persuaded some of the natives to accompany them, and have taken with them trained kangaroo-dogs, to enable them to obtain sustenance; and whose knowledge of the productions of the country, and of the relative value of soils producing certain trees, &c., might have been invaluable. It will, indeed, be well, if the expedition do not fail for want of such helps as these, and even if those who have undertaken it do not perish.

28th 1st mo. First-day. The weather continues very warm. In the forenoon, when sitting together to wait upon the Lord, we found it very oppressive. The meeting in the evening was, perhaps, scarcely so large as the former one. Lady Sterling, who is considered a pious woman, and some others of the upper class were present, but those of humble rank in the world were the most numerous. Ability was graciously afforded to point out "which are the first principles of religion," and to illustrate the objects and spirit of the Lord's Prayer, and the necessity of guarding against drawing nigh unto God with the lip only in the use of it. We spent a portion of the day with the family of Major Irwin.

29th 1st mo. In a walk this morning I passed a large tribe of natives, who were in a very agitated state, threatening and vociferating, and occasionally raising their spears: they appeared to be verging toward a combat, but I could not learn the occasion; there were several groups of blacks, and some white people looking on at a short distance. I also met with a few little naked black boys, tend-

ng sheep. In this hot weather it is by no means uncommon to see in Perth both males and females in a state of nudity, or only with a skin-cloak tied round their necks, and but partially covering their bodies. They sleep in large groups on the loose sand of the streets, drawing their cloaks over them. The men often wear a band about their loins, into which they stick one of their hammers behind, and with the handle downwards. These hammers, which serve also in some respects as hatchets, are made of quartzose pebbles fastened together and to the handles with the gum of the grass-tree or black-boy mixed with ashes. The weapons of these natives are of a mere warlike character than those of the blacks of many other parts of Australia; most of their spears are barbed with wood, and some have a ridge of sharp splinters of quartz-crystal, or of glass; these they call death-spears. The women dig up roots with a stick about the thickness of a broom stick, but longer, and sharpened at one end, and they carry their provender, and also their infants, for which they generally show great affection, in square skin-bags, at their backs. We breakfasted with Samuel Kingsford, and his wife and daughter, formerly of Wandsworth, Surry, and had much conversation with them on the necessity of self-denial in a Christian's life. S. K. has erected a mill, but has only a sufficient supply of water for grinding in winter. We also called upon a forlorn couple of Irish, who are miserable examples of the influence of strong drink, though not deaf to arguments against its use; and upon Henry Trigg, (a person who has taken an active part in the temperance meetings,) and his wife, and at their house met with Francis Armstrong, the interpreter to the blacks. The Wesleyans have a neat little chapel in Perth, the local preacher is an interesting instance of reformation from the drinking habits that prevailed in the early stages of this colony; when, he says, few persons went to bed sober. As a specimen of some of their ideas of moderation, he related, that having made some comment to three of his men, respecting having taken more liquor than was good for them, they replied, that they had only had two bottles of rum among three of them, and they did not think that that could be called excess! We had conversation with F. Armstrong respecting the customs of the blacks, in destroying one another, as an act of revenge for the death of their friends, whether these have died naturally, or by violence. Life for life and blood for blood are sentiments deeply rooted in their minds, and mixed with superstitious notions of the enchantment of those who die naturally. F. Armstrong stated, that when the boy, noticed on the 26th as having been shot, was on the point of death, he, knowing that the theft of Dobbin had occasioned to himself the fatal injury that was fast hastening his dissolution, was overheard requesting another of his countrymen to avenge his death; and though this was many months ago, yet when Dobbin was killed, the party who had been so charged was overheard to address the departed youth in terms to this effect:

“There, my brother, his flesh is meat for thee.” Some cases of cannibalism are said also to have been traced among these blacks: the black population of this part of Australia is considerable. From the statements of George Snyth, which others admit to be probable, as to various tribes residing in different localities within about seventy miles of Perth, and occasionally resorting thither, the number may fairly be estimated at 1,000 within the range.

These tribes consist of several families residing in a neighbourhood, having some natural boundary, each of which families has its distinct hunting ground, with boundaries acknowledged by the other tribes. And these are the lands of which the British government has taken possession without regard to such proprietorship; yet professing to recognize these blacks as British subjects. It is true, they are an uncivilized people, living on kangaroos, emus, opossums, iguanas, snakes, grubs, fish, roots, &c.; but they are nevertheless intelligent beings, and ought not to be treated with injustice: they have a strong claim upon the sympathies of the British public, who ought to adopt measures for their instruction, and for preventing the effusion of blood which sometimes takes place through mutual retaliation between them and the whites, and at other times through their own barbarous customs and superstitions. There are persons in Western Australia who would gladly co-operate in the work, but the colony is too poor to do much, unless the principal supplies be furnished from Great Britain. Such a work could not be carried on without a considerable expence at first, in the supply of food, clothing, &c. During our stay at Perth we visited an industrious couple, who support their family chiefly by growing fruit, and who presented us with some melons and grapes, both of which fruits thrive well in the gardens at Perth, which have a drainage of water through them from the shallow lakes behind the town.

30th 1st mo. The houses in Perth are placed at short distances one from another, each having a portion of ground surrounding it, which occasions the town, though of small population, to occupy a considerable space; most of the fences are of sawn timber, but few of them are complet. Mosquitoes are numerous in the evenings, and very troublesome. Joseph Brown, a young man in the office of the colonial secretary, who takes his meals at the place where we have lodged, put me on board Reid's boat, at which I had previously left my luggage, and in which G. W. Walker had taken his seat; we were rowed most of the way to Freemantle, until a breeze sprung up. Previously the heat had been very great, numerous shoals of fish were sporting in the sunshine, and multitudes of jelly-fish of great beauty were floating just beneath the surface of the water. Although this tribe of animals may be looked upon among the first degrees of animal organization, they are nevertheless among the wonders of the Lord, to be seen in the deep by those who go down to the sea in ships. On arriving at Freemantle we put up the only set of British and Foreign



School lessons that we had remaining, and the remainder of the school furniture, with which we were intrusted, and sent them to the charge of Major Irwin, having found that the state of a school at Perth, for which the Government allows a salary, requires improvement, and that there is a disposition to improve its organization. Exclusive of the school, the Episcopalians and the Wesleyans, each have a sabbath-school at Perth. The government school at Fremantle is at present vacant, and that formerly existing at Guildford has been discontinued, so that education is at a very low ebb in the colony.

In the course of the day I went into Scott's store to get a few biscuits out of one of our packages, and I gave one to a native who came in at the time, and in a few minutes I was surrounded by such a number of others of his country people applying for like gifts as was quite surprising, considering how few of them had been to be seen about before. No doubt but they had been lying among the adjacent bushes, to shelter themselves from the powerful sun. The natives have no idea of the resources of white people being liable to fail, but are disposed to draw upon their flour, bread, and sixpences, as long as they can; and bread being dear, they often beg for a "tilling," as they call a shilling. One of them kept very close to me all the day, and as he had washed off his red-ochre and grease, I allowed him to sit some time on a box in my room; he was of the Murray River tribe, and had received a wound in the late affray at Perth. Sometimes I have so many visitors of this description, that I have to make some excuse to go out, and lock the door, to get rid of them; and they often come and look in at the windows when we are at meals. Their preference for European food, and indisposition to exert themselves when they can obtain a supply either by begging or working for it, keeps them for some time in the town, especially when what they call "kibra men," i. e. persons coming and going in ships, like ourselves, are numerous, as at the present in Fremantle. Some of them express a wish to go with us, when the "kibra walk," as in their attempt to speak English they describe the sailing of a ship. One of these men, who is very intelligent and efficient, and a good hand in delineating country upon paper, was engaged as a servant by Thomas Bannister, but so large a number of his countrymen constantly resorted to the house that he was obliged to discharge him.

31st 1st mo. At an early hour my young black friend presented himself at my door, and I invited him to take a walk with me, which pleased him much, and especially as he was furnished with some biscuit on his return. The mornings are delightful for taking exercise, but the middle of the day is generally too hot; yet the heat in proportion to the elevation of the thermometer, is said to be much less oppressive than that of India. We walked about four miles on the road toward the Canning, which is at first sand and limestone,

but becomes sandy forest, covered with grass-trees and black-boys. Large grubs are found in the trunks or rootstocks of the black-boys, which are esteemed a delicacy both by the natives and by such of the white people as have learned to eat them. The bases of the centre-leaves are also eaten in Western Australia. Zamias also abound here, and the scrub is overtopped by banksia grandis and several eucalypti. Parrots, piping-crows, and Australian magpies were the principal birds seen. Emus are sometimes met with in this district: one was chased a few days ago by the river-side. The cockatoos of Swan River are the round-headed white, the black with red patches on the tail, and the black with white patches on the tail. In the course of our walk we passed an old native man, and two women; the latter was digging up roots; with their usual curiosity they enquired whither we were going. The forenoon was chiefly devoted to writing, an occupation that fills up many otherwise vacant portions of our time. In the afternoon Thomas Bannister lent us his boat, of which Lieutenant Jones undertook the management, and we went on board the *Abercromby* to see the accommodations, which, though of a temporary and rough character, are satisfactory to us. In the evening I had a conversation with Major Nairn, an aged settler upon the Canning, but very active for his years; he informed me, that though many years in the army, he never drank a glass of spirits in his life, and was always sparing in the use of wine, and of the benefit of such a system of temperance he is a striking example; his plea among his fellow officers for this line of conduct was, that he thought himself much better without such beverage. My interview with this old man was very pleasant, and I furnished him with a book and a few tracts, for the use of himself and his establishment.

1st 2nd mo. Occupied variously. In the evening we had a temperance lecture in the Court-house; it was not numerously attended, and no person signed the declaration. We had to apply to our own stock of candles to light up the place, none being to be had at this time in Fremantle. We always kept a few pounds of wax candles by us for occasional use at sea, and to have recourse to in case of accidents.

4th 2nd mo. First-day. I had some conversation with a person who received his education at Ackworth about the end of last century, but married from amongst Friends; he is a carpenter, and might improve his circumstances were he to act upon the principles in which he was educated; but from these he has greatly departed. There is, however, some recollection of better days, which I endeavoured to encourage. The meeting in the evening was well attended, and we were again favoured with some sense of the Divine Presence. I was enabled to preach repentance and faith in Christ, as the fruit of attention to the inshining of

the light of his Spirit, and to press the importance of laying up treasures in heaven.

6th 2nd mo. Occupied with our luggage, and in making calls and writing. The door of my room opening into a yard, which is also the way to the tap-room, I have had much opportunity of witnessing the baneful effects of spiritous liquors upon seamen frequenting the Port, who are often drunk by seven o'clock in the morning. I am abundantly confirmed in the conviction that the sale of strong drink to these men (with which they are freely plied by the dealers in it) more than any other thing, injures, degrades, and destroys this useful class of men, whose appetites for stimulants is kept alive by their allowance of grog at sea. The commanders of the two temperance whalers, Captain Adams and Coffin, kept their crews well on board, and generally sober. The police at Freemantle is very inefficient in this point; there are some good laws to prevent drinking, but they are left as a dead letter.

7th 2nd mo. Several of the natives came to us curiously painted, to sell us some of their implements; some of them, in addition to their red-ochre and grease, had their thighs dappled with large spots of red, others of yellow, and some of them had a broad ring of black crossing the forehead and nose, and enclosing the eyes, displayed upon a red ground.

8th 2nd mo. Most of the day was occupied in getting our luggage on board the *Abercromby*, in which we were kindly assisted by Abraham Summerland; several of the natives also assisted in removing it to the beach, and were much pleased at receiving sixpence each for their labour. To impart to them correct ideas of the relative value of labour and money, is of great importance in their civilization, though not generally aimed at by the settlers, who rather seem disposed to avail themselves of their work for an inadequate remuneration. The drunkenness and profligacy of language among the seamen who come on shore from the vessels in the roads is very appalling.

9th 2nd mo. We took a long walk in the morning, when clouds from the westward indicated blowing weather. James B. Butcher, the master of the *Abercromby*, dined with us, and we paid him 211. each for passage to the Mauritius, and settled some other matters preliminary to sailing. Several of the natives were lying about the yard of Daniel Scott's store; one of them, a female, was groaning grievously from pain, occasioned by a spear-wound in her thigh; at some period, one of her ears had been cut off, but I did not learn whether by one of her own countrymen, or by an European. If one of the blacks be angry with his wife, he will for the most trifling provocation, thrust a spear through her leg or thigh, or if

two of the men quarrel, they will revenge themselves by spearing in this manner the wives one of another. A person of our acquaintance told us, that he saw a black named Munday, a well known character at Perth, who was once proscribed, and a reward offered for his head by the government, and who has two wives, crossing the river with them in a boat that was badly trimmed, and by a lurch, spilt a little wheat out of a bag that was entrusted to one of the women into the water; upon which Munday exhibited violent anger, knocked her down with his hammer, a weapon they generally carry in a belt round the loins, stuck with the handle downwards behind, and he then run a spear through her thigh. But though they thus punish others, they often also exhibit a stoical firmness in receiving punishment themselves. Thus, if by accident they injure a person, whether of their nation or European, they will immediately stand forward and put one leg to have a spear thrust through it, as a return for the injury; and if, as is generally the case among themselves, the challenge thus to suffer in expiation be accepted, the parties immediately after the infliction of the retaliative wound, recognize each other as friends. I cannot but think that if proper pains were taken, much might be done toward leading the aborigines to abandon these, and other cruel practices, which not unfrequently take place even in the midst of the town of Perth, and in the presence of the white inhabitants, among whom the notion exists that the blacks must be made to fear you before they will love you, and which sentiment has even been promulgated by high authority in the Supreme Court, notwithstanding it is an ancient barbarism, exploded in civilized society: many a poor black has been shot under this persuasion in Western Australia.

10th 2nd mo. We took leave of our acquaintance at Freemantle, and went on board the *Abercromby*, in Dr. Scott's whale-boat.

## A P P E N D I X.

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*To Major General Richard Bourke, K. C. B., Governor in Chief  
of the Colony of New South Wales, &c. &c.,*

The Report of James Backhouse and George Washington Walker, on various subjects connected with the state of the Colony of New South Wales.

Having devoted nearly two years in visiting the colony of New South Wales, with a view to promote the moral and religious welfare of its inhabitants; and being now on the eve of departing from its shores, we think it incumbent upon us to express the gratitude we feel to the Governor, for the facilities he has been pleased to afford us in the prosecution of our object, and to present him with a few remarks on some subjects that have attracted our attention in the course of our sojourn in this land.

Being convinced that, how prosperous soever in general the population of a colony such as New South Wales may be in the acquisition of property, nothing can secure the stability of the government, or the true well-being of the community short of the Divine blessing, and that there is no ground to expect this blessing where the morals of the people are generally bad; we cannot but regard with mournful interest the low state of morality, and necessarily consequent defect of religious principle, of the generality of the inhabitants of this colony; and look upon them as demanding the serious attention of an enlightened government.

The prevailing immorality of the population of New South Wales is no doubt to be attributed primarily to their neglect of the fear of God: many secondary causes, however, contribute to foster, if not to induce, a state of reckless impiety in the community.

Foremost in the rank of these, we apprehend, is the encouragement given by the government to the consumption of spirituous liquors, by the sanction of their distillation and importation, and by the licensing of houses for their sale.

We would respectfully state our conviction that the prohibition of the sale of all spirituous liquors, as beverage, would promote the reformation and prosperity of the population in a greater

degree than any other measure in the power of the government to adopt.

In an object of such vital importance to the true interests of the community, the influence of such a measure upon the revenue scarcely deserves consideration; yet, as this may have weight in the estimation of some, it is to be observed, that a reduction of the revenue from the prohibition of spirits, would be attended by a corresponding reduction in the expenses of police; and that whatever might be the ultimate deficiency in the revenue, it would be much better made up in some other way than by continuing to sanction the use of spirits, and by this means promoting the demoralization of the people.

The pernicious influence of evil example, in regard to the use of profane language, may, perhaps, rank next to that of drunkenness in the promotion of bad morals in this colony. It is a subject that calls loudly for magisterial interference, both as respects the free, and the convict population; for whilst the former are allowed to indulge in unrestrained profanity, the latter cannot reasonably be expected to refrain from it; and while open violations of the divine law in this respect prevail, no rational hope of reformation of character in other respects can be entertained, for no man can be expected to regard with increasing attention the laws of God in other things, who daily breaks them wantonly in this particular.

Other evils also exist to a great extent in New South Wales, to which it is desirable the attention of the government should be directed, that it may adopt such measures as may tend to suppress them. Among these evils may be enumerated a want of regard to the sanctity of the marriage bond, and other immoral intercourse of the sexes, as well as an avaricious disposition which would compass its own ends, at the expense of what is strictly honest; especially if the dishonesty be of a character not easily cognizable by law. To the latter may be referred a disposition to introduce lotteries, and to countenance other species of gaming.

It would be superfluous to make much comment upon the pecuniary circumstances of the free colonists, as these must be better known to the Governor than to ourselves. It may not be impertinent, however, to remark, that so far as our own observations have extended, sober, honest, and industrious persons, of ordinary abilities and moderate expectations, readily obtain a livelihood in New South Wales, and many of this class become prosperous. But among those who emigrate to these colonies is a large proportion of persons, who, for want of some of the requisites mentioned, were unsuccessful in their native land; and these remain inefficient and unprosperous here, and from them is often to be heard an assertion, by no means true, that a free emigrant has no chance of making a livelihood in New South Wales, because of the competition of prisoners.

The education of the rising generation in the colony is a deeply interesting subject. We regret that it has so frequently been discussed on various occasions of late, in the spirit of party politics. As regards our own view of the merits of the respective systems of education, we give a decided preference for general purposes, to that of the British and Foreign School Society; but we would respectfully suggest, that the greatest amount of benefit to education, from the assistance of the government, might be expected to accrue, if none but such institutions as orphan-schools, or such others as might be established in districts where the population was very limited, were to be supported exclusively from the funds of the government; and the latter, without reference either to the peculiar religious views of the persons establishing them, or to the system of instruction pursued; and that, where the population becomes sufficiently numerous, only a certain quota, up to a specific amount, should be contributed by the government, the amount to be proportioned to that contributed by the settlers, or raised by the payments of the children. For, teachers of schools are apt to become negligent when rendered independent of the payments of their pupils; and parents, among the lower orders, who do not pay any thing toward the education of their offspring, are very generally careless in enforcing their regular attendance at school.

We have rejoiced to observe a disposition on the part of the government to attend to the state of the black population, and by establishing missions in different parts of the colony, to promote their civilization, and the introduction of Christianity amongst them. We have no doubt that these objects are to be accomplished, if suitable means be employed; and we believe that much would have been already effected, had equal zeal been exercised with respect to the amelioration of the condition of the blacks, with what has been displayed in driving them from their lands, and in protecting the white people who occupied them from the petty depredations of the original possessors of the soil.

Indeed it is probable that not more expense would have been incurred by the government, if it had from the first properly considered the rights of this oppressed people, and obtained territory from them by treaty, and at the same time provided sufficient means for their civilization, than has been incurred by the measures that have been adopted, many of which have been derogatory to the character of the British nation, both as regards Christianity and common justice. We would respectfully submit, that the means yet employed in this colony for the civilization of the aborigines, are extremely small in proportion to the end proposed, even taking into account the stations about to be occupied at Moreton Bay by John and Mary Handt, and at Port Philip, by Geo. Langhorne, in addition to that already filled at Wellington Valley by William and Ann Watson, and the partial assistance afforded to Lancelot Edward Threlkeld, at Lake Macquarie. If these be compared with the

number of labourers employed by the Church Missionary Society alone, in the part of New Zealand contiguous to the Bay of Islands, it will be seen, that, notwithstanding the more settled habits of the New Zealanders present greater facility for their civilization, the effect produced has been, in great degree, commensurate with the means made use of for the promotion of the object.

We venture to point out the neighbourhoods of Port Macquarie, or of the McLeay river of Shoal Haven, (perhaps, as a locality, the kangaroo-ground,) and of Two-fold Bay, as desirable stations at which to place other instructors of the aborigines, who resort much more to the coast in general than to the interior. And we would also suggest for their better protection by British law, that provision should be made for their evidence being received on affirmation, in courts of justice; for it is obvious, that while their evidence can only be taken on oath, and their oath cannot be received on account of their ignorance of the Gospel, they are to a great extent virtually placed out of the protection of British law.

The more we have seen of the state of prisoners in these colonies the more fully we are satisfied that transportation is a severe punishment. The state of the prisoner is, in most instances, one of privation, and to him of painful restraint, as well as of separation from his connexions and country. And if he be a disorderly man, and in consequence be sentenced to an ironed-gang, we can scarcely conceive a situation more miserable. To be locked up from sun-set to sun-rise in the caravans or boxes, used for this description of prisoners, which hold from twenty to twenty-eight men; but in which the whole number can neither stand upright nor sit down at the same time, (except with their legs at a right angle with their bodies,) and which, in some instances, do not afford more than eighteen inches in width for each individual to lie down upon, on the bare boards, and to be marched out and kept to a monotonous employment, under a strict military guard during the day, and also to be liable to suffer flagellation for even a trifling offence, such as an exhibition of obstinacy, that might be excited by the capricious conduct of an overseer, is truly a miserable state, and one to which death itself would be greatly preferable, were it not for the eternal consequences that await the unprepared.

Although the convict population of New South Wales are kept under a considerable degree of subjection and discipline, yet the measure of reformation among them, evinced by the adoption of better principles, is exceedingly small. This need not excite surprise when the paucity of the means employed for their reformation is considered, in connexion with the facilities for obtaining strong drink, that are placed in their way, notwithstanding the regulations prohibiting the sale of spirituous liquors to prisoners. The opportunities open to them, from the vast number of licensed public-houses, and of places where spirits are sold covertly, are available to a large proportion of the prisoners, who are constantly committing



petty thefts, to enable them to gratify their propensity for strong drink.

In visiting the various penal establishments of the colony, and observing the limited means made use of for moral and religious instruction, we must conclude that restraint rather than reformation has been the object of the British government in the institution of the penal discipline of New South Wales. There is no religious instructor at the penal settlement at Moreton Bay, and it is but very lately that one has been provided for Norfolk Island. Few of the ironed-gangs have any other semblance of religious instruction than the reading of "the prayers" of the Episcopal Church, by the military officers in charge. Though this means is deplorably inefficient, yet being, in the estimation of the officers, the best at their command, it is persevered in, in a manner that is creditable to them. Except in a few instances, in which are included the prison establishments in the vicinity of Sydney, little attention appears to be given by the paid clergy of any denomination to the state of the convict population, who remain under charge of the government; and at the periods we visited them, several of the stations, especially of the road-parties, were destitute of the Scriptures, as well as of other books calculated to promote religion and morality. Of latter time we have observed with satisfaction, that some of the ironed-gangs have been supplied with Bibles, and some other religious books, through the means of the Episcopal Bishop of Australia.

We think advantage would result from a report being regularly made in the periodical returns from the penal stations, of all the visits made to the prisoners for moral and religious purposes, whether by paid ministers, or by volunteers; and also of the number of Bibles and Testaments, and of other books and tracts, belonging to the several stations, at the end of each quarter: and it occurred to us, that the books and tracts might not only be distributed on the first day of the week, but that a few might with advantage be placed on a shelf in each caravan for daily use, according to the plan that has been adopted on Goat Island.

We conceive the inefficiency of the reading of the prayers of the Episcopal Church, as a medium of religious instruction, to arise from the mere formality, which must necessarily attend the continual repetition of the same words, how excellent soever they may have been in the mouths of those who originally used them, or may still be when adopted by persons in the state of mind which they represent. And we have no doubt, that if instead of attempting to put into the mouths of prisoners devotional expressions, which their state rarely allows them to adopt in sincerity, a few chapters from the Holy Scriptures were to be read to them, to which a simple address, or the reading of some plain narrative, or exhortatory treatise might be added, and a little time were also to be spent in silence, to allow of serious reflection, more real and permanent benefit would be the result.

The frequency of flagellation in some of the ironed-gangs, as well as in other stations of prisoners, including the Hyde-Park barracks, Sydney, is a subject deserving notice; for as a punishment, flagellation is generally admitted to have a degrading effect. In some of the ironed-gangs, this punishment has, on an average, been administered four times round to each man, (many of the cases being of fifty lashes each,) in a period of less than eighteen months. And we have been informed that upwards of one thousand men have been flogged in the Hyde-Park barracks within the same period.

In the large road-gang, in Illawarra, the punishment of flagellation is comparatively rare, and the conduct of the men is generally good. In this instance, two cells for solitary confinement have been erected in the rear of the boxes in which the prisoners sleep, and within the range of the sentries, and this is the punishment usually resorted to. We are of opinion, that it might, with great advantage, be generally substituted for flagellation, at the stations of the ironed-gangs, and that much benefit would result from the universal adoption of solitary confinement in place of flagellation.

The practice of mustering prisoners holding tickets-of-leave once a quarter is attended with some disadvantages, on which we venture to offer a comment. Many of these persons have so strong a propensity to indulge in drinking spirituous liquours, that they fall into temptation almost as certainly as it comes in their way. Some of them, conscious of their own weakness, engage in situations remote from public-houses, and in the intervals between musters conduct themselves in an orderly manner. But being from ten to twenty miles or more from the place of muster, they have to leave their homes once a quarter, for one, two, or more days, to present themselves at the place appointed, which is generally contiguous to a public-house, and few of them return to their work without having been intoxicated; and instances are not unfrequent in which, under the influence of inebriation, brought on from these circumstances, they commit some misdemeanour which results in their privation of the hard-earned indulgence of a ticket-of-leave.

We have visited most of the prisons in the colony, and would respectfully state our conviction, that not one of them is on a plan calculated to promote reformation. In the whole of them prisoners are congregated in considerable numbers in day-rooms, in most of which they also sleep; and in many instances side by side on the floor, or on platforms, and but few in hammocks. None of the prisons have any adequate provision for solitary confinement, and in some of them the cells are so few that prisoners sentenced to solitary confinement have to wait a considerable time in the common rooms for their turns, otherwise more than one person would have to be in a cell at the same time.

Some of the prisons do not effectually exclude communication between the male and female prisoners, as for instance, those at

Port Macquarie, Newcastle, and Liverpool. That at Maitland is sometimes so crowded as to render it necessary for some of the prisoners occasionally to spend the night in the yard, to avoid suffocation. That at Campbell Town, under the Court-house, is unfit to place human beings of any description in, even for an hour, however small their numbers may be; the effluvia from it renders the court-house above untenable, if the windows be closed; and with the number occasionally placed in it, their health must be seriously endangered. Many of the prisons in the interior have no airing courts, and it would be difficult to describe, in a few words, the contamination which must be the inevitable result of placing a number of persons without employment, in association often for several months at a time, in such places.

We have been gratified in observing the adoption of better plans in the gaols now erecting at Sydney and Berrima, having no doubt that separation and seclusion are most important auxiliaries in prison-discipline. Solitude is much dreaded by persons of depraved character, while those in whom reformation is begun, feel it a privilege to be secluded from evil company.

The addition of tread-mills to gaols, or of other means of furnishing employment to the prisoners confined in them, is much to be desired. But we would remark, that when the sentence to a tread-mill, or to solitary cells, is lengthened out to a great number of days, it materially diminishes the salutary effect. In the former the stiffness induced at first begins to subside after a week's exercise; and at the expiration of a fortnight, many persons of the labouring class would leave the tread-mill with less disgust, than at the expiration of a week. Persons often sleep a considerable portion of the first two or three days in solitary confinement, but want of exercise soon renders them wakeful, and they then begin to feel their situation painfully, but the human mind, as well as body, quickly accommodates itself to circumstances, and a large proportion of persons would be released from this punishment, also, with less abhorrence of it, at the end of a month, than at the end of a week.

On the same principle, the female prisoners in the factories at Parramatta and Bathurst, and in the gaols at Newcastle and Port Macquarie, being generally kept without employment, (as was the case when we visited those establishments,) become inured to idleness, often in such a degree as not to be again recovered to industrious habits.

We cannot but regard the prison-discipline of the females as even more defective than that of the males. We are aware, however, that more attention has of late been paid to the state of the factory at Parramatta, and that some improvement has been the consequence; much, nevertheless, remains to be done. Great benefit might reasonably be expected from the erection of a prison for the reception of female prisoners on their arrival, as well as for such as are returned from service without any complaint against them, who ought not,

however, to have any communication with the newly arrived. It is also desirable that the separation of female prisoners, by means such as are intended to be adopted in the new gaol at Sydney, should be carried into effect in all other prisons throughout the colony.

At Port Macquarie we saw a little of the situation of the class of prisoners termed specials. Many of these are very liable to be drawn into mischief through their easy access to public-houses; and considering the state of the penal settlement at Moreton Bay, and its accommodation for prisoners, we think many of the specials might be more advantageously placed at that station, where they might be employed as gardeners to the settlement, or at such other work as they might be adapted for.

In visiting the colonial hospitals, we have been much gratified with the good order which prevails in them, and the proofs of attention on the part of most of the medical officers. The lunatic establishment at Liverpool, though made the most of, is so defective in regard to accommodation for the patients, that their removal to Tarban Creek, as soon as the new asylum can be made ready for them, is much to be desired.

In concluding these observations, we take the liberty of stating our conviction, that the undue measure of punishment that is yet attached to many offences by the British law, has a direct tendency to frustrate one of the chief ends designed, viz. the reduction of crime. This severity, in numerous instances, deters from prosecution, so that many offenders become hardened by repeated transgressions; and others, being associated with culprits more vicious than themselves, become confirmed in depravity, at the same time that they are rendered greater adepts in crime. And however ideas of human expediency may have led to the adoption of a scale of punishment more severe than is sanctioned by the Divine law, experience has not only proved the hopes founded on such measures to have been fallacious, but that in proportion as this sacred standard of human action has been departed from, the consequences have uniformly been injurious.

In taking leave of these colonies, we would express our fervent desire, that the Governor may be enabled to live and rule in the fear of the Lord, maintaining a constant regard to his glory, and that he may be blessed with prosperity in his government, and peace in his own mind in this world, and with everlasting happiness in the world to come.

Sydney, 19th of 1st month, 1837.

JAMES BACKHOUSE.

GEORGE WASHINGTON WALKER.

*To Major General Richard Bourke, K. C. B., Governor in Chief of  
New South Wales.*

Frequently since G. W. Walker and myself had last the privilege of being guests at the Government-house, Parramatta, my attention has been recalled to a remark of the Governor, respecting the desirableness of doing something for the aborigines of New South Wales, and the difficulty of knowing what to do in order to promote their improvement; and some ideas have impressed my mind on this subject, which I believe it my place to submit to his notice, in the hope that they may tend to the removal of the difficulty, and to the opening of the way for the amelioration of the condition of this injured race of our fellow-men.

In order to make myself clearly understood, it seems necessary for me to advert to the original state of the black population of the colony, and to several other subjects connected with their history, which, I cannot doubt, the Governor is already well acquainted with; and this may be necessary for the illustration of the subject to any person whose eye this letter may meet, who may not be so well acquainted with the state of the aborigines of Australia as the Governor of New South Wales.

The native blacks of New South Wales are a people of very simple habits, and few wants; existing in their original state without clothing, and having in the southern and middle parts of the colony, no habitations beyond rude shelters formed for the night, or against rain, and subsisting on such food as they can obtain with ease in fine weather, in the wilds of the country, or along the coast, consisting of kangaroos, opossums, emus, and other birds, with fish, grubs, roots, &c.

In those parts of the colony in which the white population have taken possession of the lands, the kangaroos and emus, which were among the chief animals on which the blacks subsisted, have been generally destroyed, and the ground on which those animals fed is now depastured by the flocks and herds of the usurpers of the country, who have also introduced profligate habits among the blacks, that are rapidly wasting their race, some tribes of which have already become extinct, and others are on the verge of extermination.

It is scarcely to be supposed that in the present day any persons of reflection will be found who will attempt to justify the measures adopted by the British, in taking possession of the territory of this people, who had committed no offence against our nation; but who, being without strength to repel invaders, had their lands usurped, without an attempt at purchase by treaty, or any offer of reasonable compensation, and a class of people introduced into their country, amongst which were many, both free and bond, who, regardless of law, and in great measure exempt from its operation by the remoteness of their situation, practised appalling cruelties upon this almost

helpless race. And when any of the latter have retaliated, they have brought upon themselves the vengeance of British strength, by which beyond a doubt, many of the unoffending have been destroyed, along with those who had ventured to return a small measure of these wrongs upon their white oppressors.

Upon every hand it is evident that a heavy responsibility has thus been brought upon the British nation, in which also the colonial government is deeply involved, and that it is the bounden duty to make all the restitution in their power, by adopting efficient measures for the benefit of the aborigines of Australia, in affording them protection and support, and in endeavouring to civilize and settle them.

These desirable objects are however difficult to accomplish, in consequence of the wandering habits of the aborigines, and the few motives they have for attaching themselves to places where such means can be made to bear upon them; but it is to be observed that stockmen in all parts of the colony, by availing themselves of these few motives, prevail upon as many of the blacks as they wish for the assistance or the company of, to spend a large portion of their time at their stations, and in some instances permanently to remain with them.

The blacks are universally fond of bread, potatoes, and beef, and of tea highly sweetened; and they soon acquire a liking for tobacco and spirits; they are also glad of better shelter in inclement weather, than that afforded by their own frail erections of bark; and they soon become sensible of the comfort of clothing, though on first being supplied with garments, they have no idea of taking care of them, and will often throw them off entirely when too warm.

The stockmen take advantage of these predilections, and thus gain their objects; and there seems no ground to doubt, that, if the same means were used so far as they could be with Christian propriety, (which would necessarily avoid the use of spirituous liquors,) an influence might be produced upon the aborigines highly favourable to their civilization and settlement.

I would therefore suggest, that the government should afford the means for supplying the blacks with food, clothing, and shelter, at all the missionary stations, where every black who chose to be there at the known meal-times, which should be at least three times a day, should be liberally supplied with wholesome and properly cooked victuals, and that such as chose to remain for longer or shorter periods should be accommodated and clothed in such a way as to give them a taste for comfort. This is scarcely at all effected by the mere supply of blankets, distributed annually to each of the blacks by the Government, as is the general practice in New South Wales, or by the donation of a little boiled wheat by the missionaries, as at Wellington Valley. In the first adoption of such a plan, a considerable loss by want of care for articles of clothing ought to be patiently borne, and the clothing should be considered as the property of the Government, and it ought to be of such a character as to be easily identified, in order to prevent its being purchased from the blacks,

many of whom, it is also to be observed, have a great objection to wear such as is the common garb of prisoners in the colony.

At each of these stations provision ought also to be made for the board, clothing, and education of any children that the aborigines might be disposed to leave for longer or shorter periods, for instruction, as it is chiefly upon the children that the most decided impression of civilization may be expected to be made.

Encouragement should likewise be held out to other persons to engage in this work of benevolence, (who ought to be liberally provided for by the Government,) until a sufficient number of stations be occupied to afford the assistance and protection needed by the whole aboriginal population, who by these means would be drawn away from towns, and from the habitations of settlers and stockmen, where they are now debased and demoralized.

To prevent collision with settlers in the time of the maize-harvest the black ought to be liberally supplied at that season with maize in the state in which they so much like it, as now to induce them to steal from the fields.

No work ought to be exacted from the aborigines for a considerable period; nor at all, except in assisting on the establishments at such labour as might be made to appear to them to be reasonable; but every encouragement of industry should be held out to them, by rewarding their labour, perhaps, chiefly by payments in money, in order to teach them its use and value; but only in cases where they might be willing to lay it out in suitable things, a store of which should be kept on each of the stations for the purpose; and as soon as any of them might be disposed to cultivate land for themselves, or in other ways to adopt settled and civilized habits, they ought to receive encouragement to do so, by the allotment of portions of land, or other suitable means; and no discouragement in the pursuit of the desired object ought to be given way to, either by the Government, or the parties employed by it, in consequence of occasional or frequent disappointments, even if for some time, at first, these should occasionally threaten the forsaking of some of the establishments by the blacks.

Every person employed in this service should be regarded as a servant of the Government in this description of labour, and should be paid as such; and where it might be combined with religious instruction, should, on the part of the Government, be regarded as gratuitous: yet every individual engaged in this service should be expected religiously to fulfil his various duties before God and man, in this work of benevolence and humanity.

The expense of carrying into operation such a plan as is thus briefly sketched, would obviously be considerable; but seeing the state to which the blacks are reduced, and the vast pecuniary advantage derived by the whites from the possession of their soil, the expense ought not to stand in the way of the amelioration of their condition, especially when it may be amply provided for out of the proceeds of the Government sales of the very lands which were the

natural possession of the blacks, and to which their right has been only questioned by a foe too powerful for them to contend or to argue with.

The priority of claim for the benefit of the blacks upon the funds arising from the sale of lands by the Government of New South Wales, to whatever extent may be required for their benefit, must, I conceive, be admitted by every person who regards equity or common justice. I therefore trust I shall not be counted as improperly interfering in a political question in thus plainly yet respectfully urging it; seeing it is in the cause of humanity and on behalf of the oppressed,—of a people who require to have justice done them speedily or the opportunity will be gone for ever, and the unmitigated guilt before God, of their extermination, be fixed irremediably upon the British nation and its Australian descendants.

Hobarton, Van Diemen's Land,  
25th of 4th month, 1837.

JAMES BACKHOUSE.

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*To Major General Richard Bourke, K. C. B., Governor in Chief of  
New South Wales.*

On a subject so deeply important as that which suggests means for rescuing from destruction an entire race of human beings, such as the aborigines of Australia, I trust the Governor will not deem me intrusive in giving expression to my individual concurrence in the views submitted by my friend James Backhouse, in the accompanying communication. Having shared with him in the opportunities he has had in ascertaining the real condition of these unhappy people, I have been forcibly struck with their deep moral and physical degradation.

The encroachments of Europeans have curtailed their means of subsistence, and consequently augmented the misery of the blacks; and the vices that have been grafted on their native habits, through association with Europeans, have not only contributed to this end, but have also sunk them considerably below their former level in the scale of morals. A fearful responsibility, therefore, lies at the door of the British occupiers of the soil, a responsibility which it must be their interest to discharge in such manner as to relieve them from the weight of Divine displeasure, which must inevitably rest on the head of injustice and oppression. The practical effects of this displeasure are already apparent in the evils entailed on the white population from collision with the blacks; one of the most appalling and extensive of these is the number of victims to vice and disease who constantly crowd the hospitals of the interior, solely from this cause, sufficiently demonstrating that the oppressors and the oppressed are liable to be involved in the same common ruin, though the preponderance of guilt is greatly on the side of the former.



Aware of the feelings of interest entertained by the Governor on behalf of the aborigines of Australia, I am not without hope that the measures now suggested, or others promising to be equally efficient that may hereafter be devised, will at no distant period be carried into effect.

Hobarton, Van Diemen's Land,      GEORGE WASHINGTON WALKER.  
26th of 4th month, 1837.

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*Extracts from a Letter to Thomas F. Buxton, respecting the  
Aborigines of Australia.*

George Washington Walker and myself, having accomplished our visit to the Australian Colonies, I incline to submit to thy notice a few remarks upon the relative situations of the native blacks and the European population of those territories, and upon their course of conduct toward each other, which, in many respects, according to my apprehension, require the serious attention of the British nation, and in an especial degree that of the British Government.

I do not in the least doubt the good intention of the British Government, in declaring that the native inhabitants of the British colonies should be regarded as British subjects, and should have the protection of British laws; and though I do not see the justice of trying these people by our laws, because they happen to be inhabitants of territories that have been taken possession of in the name of the Sovereign of our country, on principles that neither Christianity nor justice can defend, especially when the fact is also taken into account, that these native tribes never signified by a public act their recognition of British authority; and that many of their customs are contrary to the very spirit of our laws; yet I am satisfied that if the protection designed were actually extended to this portion of our race, and they could be persuaded to recognize British authority, both in their conduct toward the European inhabitants of the colonies and one toward another, their happiness would be materially increased, and they would live in much greater safety than they now do, not only with respect to the white people, but also with regard to those of their own nation.

The fact is, however, that practically the professed recognition of the aborigines of Australia as British subjects is, with but little exception, a mere nullity, as regards their protection from outrage by the white inhabitants, while they are made to feel keenly the vengeance of British power, in case they commit depredations upon the invaders of their country, or attempt to avenge their own wrongs.

Under the most favourable circumstances it must be evident that it would be very difficult for the blacks of Australia to avail themselves of the protection of British law, as they have no money,

are unacquainted with the English language, and are generally remote from courts of justice ; but a complete barrier is placed against their availing themselves of this protection, by the refusal of their evidence, on the grounds that neither the British nor the colonial laws make any provision for its reception on affirmation, and that it cannot be received on oath because they are heathens. This is their situation in all the Australian colonies, though in a few instances in New South Wales, in which their evidence was of great importance to the white inhabitants, individuals have been put under a course of instruction to prepare them to be admitted as witnesses on oath ; yet such a process is evidently inadequate to the necessity of the blacks as a body. In South Australia where a good feeling exists toward the aborigines, the subject of receiving their evidence on affirmation was gaining some attention when we visited that colony, and if such a course were encouraged by the home Government it would, I believe, be readily adopted.

In New South Wales the white population is rapidly extending itself over new territories, and in these remote situations there is strong ground to believe that the blacks are often wantonly destroyed, as was formerly the case in the older settlements. In case of their committing depredations upon the herds of settlers, or of their having killed any white inhabitants, parties of military have often been sent after them, and there has been an indiscriminate slaughter of the blacks, there is reason to apprehend in many instances, without proper care having been taken first to investigate into the nature of the cases, which would generally have been found to have been attended with circumstances of an extenuating character on the side of the blacks ; and is it not irrational to expect the uncivilized natives to abandon the practice of retaliation while they cannot be heard in their own defence in a court of justice.

In cases of the death of blacks by violent or suspicious means, I am not aware of any instance of investigation into the circumstances by coroners or other inquest, having taken place in any of the Australian colonies ; but cases have come to our knowledge in which we have every reason to believe, that had such a procedure taken place, the verdict must have been wilful murder, in some instances against persons well known, and in others unknown. Nevertheless, in one or two cases, a white man has been tried for the murder of a black in New South Wales, and also, in one solitary instance, at Swan River ; but these are exceptions to the general rule.

I may also notice, that at Swan River persons have been subjected to great contumely, in consequence of pleading the cause of the blacks, and exposing the atrocities committed upon them. Among such may be enumerated Robert M. Lyon, now Professor of Greek and English classics, in the College of Port Louis, in this island ; and Dr. Giustiniani, late missionary at Swan River, under the auspices of the Western Australian Missionary Society ; who was one of our fellow-passengers from Swan River to the Mauritius, and whose evidence of illustrative facts I think deserves attention.

The boon proposed by the British Government to be conferred upon the natives of Western Australia, in compensation for the occupation of their lands, was civilization. But what has been done toward this object? These natives are a docile and intelligent people, some of their tribes have become hewers of wood and drawers of water to the settlers; but even these blacks still remain in such a state of absolute barbarism, that, in the towns of Perth and Fremantle, they are not only to be seen daily in the streets in a state of perfect nudity, but they come into the settlers' houses in the same condition; or if they have on a garment of skins, it is generally smeared, like their persons, with red-ochre and grease, and is frequently thrown only over the back, or one shoulder: none of them wear European clothing, except one man at King George's Sound, and possibly another or two in some other part of the colony; they also occasionally fight, and not unfrequently spear one another, even in the midst of the towns. Nothing, in fact, worth mentioning, has been done for their civilization or protection, either by the settlers or by the Government; notwithstanding a paid magistrate, under the appellation of Government Resident is placed in every district of the colony, one of the duties of whom is to act as protector to the aborigines; but, I doubt whether almost an individual case of their exerting themselves in this department of their duty is to be found; but not so, in assisting the white population against the blacks, when the latter have been rendered desperate by the former.

It is very easy to take up a case in the middle, and to make an attack of retaliation appear one of unprovoked aggression, and by not following out the detail, to give an indiscriminate slaughter, that would not have been deemed justifiable toward an armed banditti of murderous robbers in one of the penal colonies, the character of a necessary chastisement; so as even to obtain a despatch of thanks from the Secretary of State for the Colonies, who would probably have taken a different view of the subject had he been made acquainted with all the particulars.

I could never obtain by inquiry in Western Australia such information as to satisfy myself that the proceeding towards the Murray River blacks, at Pinjarra, was justifiable.

I do not, however, think that either the Government of Western Australia or the settlers in that colony, are in possession of pecuniary means to make a systematical attempt at civilizing the natives, or have persons among them calculated to superintend such a work; but the aborigines have a strong claim upon the benevolence of the British nation.

The interpreter for the blacks at Perth has a salary of only 25*l.* a year for his services; he is a well-disposed young man, with a wife and rising family, for whose subsistence he has daily to labour.

Funds for the civilization of the blacks cannot yet be raised by the sale of lands in Western Australia. No government sales are effected, except they be of small parcels of land, under some extraordinary circumstances; the minimum price of crown land being 5*s.*

per acre, while the best grants of sheep-land that were formerly made to settlers in the interior, (and there is no land calculated for sheep or cattle near the coast at Swan River,) when sold recently by private contract, brought only from 1s. 6d. to 2s. 6d. an acre! and such is the character and state of the country, that there is land plenty to be had at the lower of these prices.

It is quite clear that the native tribes of Western Australia, from Swan River to King George's Sound, recognize their distinct hunting-grounds as the private property of the different families, and that the boundaries are distinctly defined; but these family groups do not appear to be led by chiefs.

With regard to the provision intended to be made for the blacks of South Australia, I think it good in principle, but the proposed mode of carrying it out will be found disadvantageous in practice. To reserve a fifth of every section of land sold, for the blacks, and to leave the selection of this fifth to a future period, would cause the blacks, for some considerable time, to be left as a burden upon every estate, which would be most undesirable. If, instead of this, every fifth section were to be reserved for them, or where persons wished to purchase more than four sections in one place, if the reserve were of a piece one fifth the size of the purchased quantity, and immediately contiguous to it, selected by the Protector, I believe the plan would work much better.

No inconvenience is to be apprehended in a new colony from the reserved lands lying waste for a few years; this would rather be a public benefit, and the certain progressive increase in the value of land, in a country like South Australia, would secure sufficient funds for the civilization and settlement of the natives.

From time to time, as the funds, or even as the convenience of the colony might require it, portions of this land might be sold under the sanction of the Resident Commissioner and the Protector of the Aborigines, jointly with the concurrence of the committee appointed from among the settlers to co-operate with the Protector; and the proceeds of such land might be advantageously invested, or applied for the support, or in promotion of the civilization of the blacks, who ought to be settled among the white population as early as they may become prepared to engage themselves as servants, or to settlers as agriculturists, &c.

I did not learn, when in South Australia, that the fifth part of the proceeds of the thousand town-acres of Adelaide had been invested for the use of the blacks, but I cannot say that this has not been done; it is a point that ought to be carefully watched, lest the benevolent measures proposed in the establishment of this new and interesting colony should end in proposition, and the poor blacks be left out of the question.

It is, however, but justice to the inhabitants of Adelaide to say, that though they have been in South Australia so short a time, the native population already exhibit more indication of civilized habits,

the evident result of an interest taken in their welfare, than those of Western Australia, among whom the British population have resided nine years.

The Government of New South Wales is making an interesting experiment at Port Philip, in marshalling some of the adult aborigines as a field-police, under the command of one of the white inhabitants, and in the establishment of a missionary station near Melbourne, at which the blacks may receive clothing, be rewarded for labour, and have their male children educated; and it is to be hoped that they may also carry it out, by establishing another station near Geelong, for the instruction of the females. There are likewise, under the auspices of the New South Wales Government, missionary stations at Moreton Bay, Wellington Valley, and Lake Macquarie; but what are these among the widely diffused aboriginal population of Australia?

I conclude thou mayest have seen our letters to General Bourke on the state of the aborigines of New South Wales, to these I refer thee for our views respecting them.

It is scarcely necessary to say any thing on the subject of the aborigines of Van Diemen's Land, as they are reduced to a mere handful, and have scarcely a dozen children among them to continue their race. They are provided for by the Van Diemen's Land Government, and are reported to be making good progress in knowledge and in civilized habits, under the care bestowed upon them.

In conclusion, I would commend the aborigines of Australia, and their claims upon the British nation, to thy special regard; and express the hope that the British Government may not establish any more colonies and settlements in Australia, without first taking the care that common justice and humanity both toward the European and the native population demand, respecting the rights and civilization of the latter; and the neglect of which, in the older Australian colonies, has occasioned much oppression, suffering, and bloodshed; and has incurred expenses in defending the Europeans far more than sufficient to have discharged the claims of justice and humanity toward the aborigines; and to have rendered them happy and useful subjects of the British empire.

I remain, very respectfully, thy Friend,

Port Louis, Mauritius,  
16th of 3rd mo., 1838.

JAMES BACKHOUSE.

END OF PART V.

EXTRACTS

FROM THE LETTERS OF

JAMES BACKHOUSE,

WHEN ENGAGED IN A RELIGIOUS VISIT

ON THE ISLAND OF THE

MAURITIUS,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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SIXTH PART.

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LONDON :  
HARVEY AND DARTON,  
GRACECHURCH STREET.

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M DCCC XXXIX.

LONDON:  
PRINTED BY HARVEY AND DARTON,  
GRACECHURCH-STREET.

## EXTRACTS FROM THE LETTERS, &c.

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### VOYAGE FROM AUSTRALIA TO THE MAURITIUS.

11th 2nd mo. 1838. (First-day.) On shipboard, with the expectation of sailing hourly. Much unsettlement prevailed from persons passing backward and forward between the vessel and the shore. The captain and harbour-master did not come off till evening, when several other persons also came, who had claims upon the seamen for "grog," drank at public-houses in the town, where they had been freely plied with spirits, contrary to law, often when in a state of intoxication. The men, however, acknowledged the debts as just, and they were therefore paid by the captain, on behalf of his men, into the hands of the harbour-master. Some altercation took place between two of the passengers and the harbour-master, in consequence of the latter claiming the certificates of leave to depart from the colony, granted them by the Colonial Secretary, which was at length settled by the harbour-master giving them attested copies of the documents. This is the only Australian colony that requires such certificates to be produced for the clearance of the vessel; and as the Colonial Secretary cannot know much of the affairs of private individuals, they are regarded by some as mere pretexts for obtaining fees. The guarantee of a local magistrate is, however, of the same force; and as my companion and myself, not having regarded ourselves as more than casual visitors in Western Australia, had not provided ourselves with such documents, we understood that Richard M'Bride Brown, the Governor, resident at Freemantle, had voluntarily performed the friendly office of becoming guarantee for us, as he had also for another passenger. We had some satisfactory Scripture reading in the cabin after breakfast, and furnished a coloured American sailor, who was casually on board, with some tracts, for which he had before made application. In the midst of the prevalent unsettlement I felt it to be indeed a privilege to be able to retire in heart to the gift of God, and to Him who giveth to drink of the "living water, which springeth up unto everlasting life."

12th 2nd mo. Toward noon we got under sail, having previously had visits from a young officer, named Forsyth, and from Captain Harding, of the Pelorus, and from several persons on shore.



As the shores of Australia receded from my view I was favoured to feel clear of them, and thankful that I had been enabled, while possessing a fair share of health and vigour, to discharge a debt of Christian love toward the inhabitants of these regions, for whom, both aboriginal and European, I have felt much solicitude. As occasion offers, I must still plead for the former; and the latter are not to be forgotten: their peculiar situation, and general defect of religious principle, demand the care and sympathy of the Christian public.

14th 2nd mo. The wind has been favourable from the time we sailed. We passed a reef not laid down in the chart, in lat.  $28^{\circ} 30''$  south, long.  $110^{\circ} 38''$  east.

15th 2nd mo. The wind fair, and so brisk as sometimes to impel us along at ten knots an hour. Several of the seamen are suffering from wounds resulting from injuries, or from boils consequent upon their excessive inebriety. The men who drank hard have scarcely any decent clothing, or even sufficient of any kind for a change. The captain says that the carpenter, who is a sober Frenchman, has nearly as many clothes as the whole of the other seamen put together. Mutton-birds are numerous, and have been so ever since we sailed. They are the only animals I have seen beyond the boundaries of our little vessel, which was once a Berwick smack; but her mast was removed, and two smaller ones, rigged as a brigatine, substituted. She is about one hundred and forty-seven tons.

16th 2nd mo. Making rapid progress. Nothing to be seen but the sky, a little diversified by clouds, and the blue, undulating ocean, here and there whitened by foam, from the top of the swelling surge.

18th 2nd mo. (First-day.) In the forenoon, such of the passengers as were of ability, assembled under the awning on the quarter-deck, along with the captain and mate. The seamen were also invited, but did not accept the invitation. G. W. Walker read a portion of Scripture, and, after a time of silence, we both had something to communicate in the line of ministry, in counsel, and warning; dwelling also on the mercy of God in Christ Jesus, and inviting our auditory to a participation therein. The restlessness of some of our company was such as is often exhibited by those who are unwilling to believe the unwelcome truth, that they are without the root of religion in themselves; but others in this little congregation have some sense of Divine truth, whose company is pleasant. We entered the torrid zone. Toward noon a mutton-bird and a tropic-bird were seen, probably from the proximity of the Tyrul Rocks. Flying-fish have been seen for a few days past.

23d 2nd mo. A heavy swell from the southward indicated a

strong gale having prevailed in that quarter. The wind still moderate with us.

25th 2nd mo. (First-day) Such of the passengers as were able again assembled for religious purposes on the quarter-deck. Two of the seamen were also present. A portion of Scripture was read and some other vocal exercises engaged in. The breeze freshened so as again to impel us along at a rapid rate.

1st 3rd mo. The sea awfully grand. The heavy sprays that broke in upon the deck rendered it necessary to batten down the hatch by which the large cabin is lighted; but a sea, which struck the vessel in the evening, and pressed her greatly down, the water rushing backward and forward with violence, almost knee-deep, started the battens, and came below with such force as to knock Thomas Mellish off his seat. We took our meals by lamp-light, in such places as afforded the best opportunity of preserving ourselves from being thrown down. Through all we were mercifully preserved by the tender compassion of Him "who commandeth the wind and the sea, and they obey Him."

2nd 3rd mo. A billow in the act of breaking, took our little vessel on the broadside, and rolled her nearly on her beam-ends, so that she shipped much water over her lea-side. The lurch was so deep as to cause the water, that found its way down the hatch in the middle of the vessel, to pass through the trellis-work of the door of the mate's side-cabin, and into his berth. The steward was thrown out of his berth on the windward side! We were all, however, preserved from serious accident; as was also my dear friend G. W. W. afterward, when, from a lurch of the vessel, he was thrown backward down the companion, and T. M. who narrowly escaped being pitched overboard. A tropic-bird was seen to-day, being the first of the feathered-tribe since the 18th ult.

3rd 3rd mo. A current, probably raised by the late gale, unexpectedly set us to the northward, at the rate of about two miles and a half per hour; this, with the prevalence of clouds and rain, in the direction of Rodrigues prevented our seeing that island distinctly. We passed to the northward of it, and its proximity was also indicated by three man-of-war birds, some mutton-birds, and a few tropic-birds: the last of which have the long feathers of their tails white, and may possibly be specifically distinct from those inhabiting Norfolk Island, which have the long feathers red. Heavy showers fell to-day.

4th 3rd mo. (First-day.) We again assembled on the quarter-deck, and had some religious service. Only one of the seamen was present. Most of them are extremely profligate men, willingly

ignorant of those things that it is the duty of every man to be acquainted with, and ready to ridicule any who wisely turn away from iniquity. A barque to the northward, and a ship to the southward, that seemed to be bound to the Isle of France, were in sight most of the day.

6th 3rd mo. The early part of the day was calm; a favourable light breeze sprung up in the afternoon. Few birds in view to-day.

### *Arrival at the Mauritius.*

7th 3rd mo. At dawn of day Round Island was descried on the larboard quarter, at five or six leagues distance, and soon after the mountains of the Mauritius. The current had set us so far to the northward as to render it necessary to pass outside of all the small islands that lie to the northward of the Mauritius. The low land on the northern extremity of the main island, the Isle of France, or the Mauritius, looked greener than any portion of the Australian regions that we had seen. In passing it we had an interesting view of its sugar-plantations and the dwellings of their inhabitants, comprising the houses of the proprietors and huts of their labourers, &c. Cocoa and cabbage-palms were distinguishable among the trees, and the towering and grotesque mountain-ranges in the back-ground, among which the celebrated Peter Botte was very conspicuous, gave the whole a very picturesque appearance. About three o'clock in the afternoon we were favoured to come safely into the harbour of Port Louis, having taken a pilot on board before entering, and seen a ship and two brigantines sail out. The number of vessels lying here is considerable. The boats plying about, manned by Coolies, Lascars, Negroes, and other men of colour, give the harbour a very foreign appearance.

After the usual visit from the colonial surgeon several of our company went on shore. The town of Port Louis is considerable, containing 50,000 inhabitants; it is situated in a cove of the mountains. The streets are rather narrow, but laid out at right angles. Many of the houses are of wood and are painted, their roofs steep and shingled, with little pinnacles at the extremities of the ridges, others are of hewn basalt, and some have flat roofs. The streets are macadamized, and many of them have acacias and tamarinds along their sides, and in the courts in front of the houses are cocoa and date-palms, Indian-fig, (banyan,) and many other trees intermixed with a great variety of gay shrubs. A large proportion of the inhabitants are Creoles, or blacks. After walking about for some time and making fruitless inquiry for lodgings, we returned on board, thankful, I trust, for the many mercies bestowed upon us. While on shore I obtained a glass for my watch, which cost four shillings,

the former one, which was very thick, had its margin bitten off by the expansion of the metal, when we came into an intertropical climate. The pilot who brought us into port remained on board for the purpose of mooring the vessel in the morning; he talks about his religion, being, I suppose, nominally a Roman Catholic; curses and takes the Divine name in vain; exhibits great contempt for the coloured population; says he would not sit at table with one, though he acknowledges having a creole son; and that he should be glad to see another war! How great is the inconsistency of man! and how blind are the servants of Satan, even fancying themselves Christians and servants of the living God, while living in open sin!

8th 3rd mo. We returned on shore and called on Edward Chapman, who welcomed us with much kindness. His business is in town, but his residence a few miles off. We engaged quarters at Massey's-hotel, the only decent one in the place, at three dollars (twelve shillings) a day each, for lodging (having each a comfortable bed-room) and board at the table d'hôte, consisting of a breakfast, at nine o'clock, and a dinner at half-past five, in French style, of a great variety of small dishes of meat and vegetables; tea, coffee, and Burgundy wine. The last is the common drink of the place, when diluted with water; it resembles weak acid claret, and is a beverage adapted to the climate.

The lower rooms of this hotel are floored with marble, the stairs and floors of the upper rooms painted dark red, and rubbed bright, as is a common custom here, the rubbing being chiefly performed with the foot and a brush, or half a cocoa-nut with the husk on; the walls are papered, and the house is three stories high. The beds are covered with muslin mosquito-curtains, a useful precaution to persons who are liable to suffer from being bitten by mosquitos, as, from the heat, it is necessary to sleep with the windows open, and these insects are numerous. Most of the day was spent in getting our luggage on shore, much of which having been inspected on the wharf, we were allowed to bring to our lodgings; some of the rest, containing books, stores, &c. liable to duty, when landed for merchandize, were left in the custom-house until we should make a special application to the Governor for leave to land them free of this impost. In the evening, which was very warm, I walked to an open grassy plain behind the town, called the Champ de Mars; it is bordered by several villas, that is, houses of genteel appearance, built in a style much like that often exhibited in picturesque views on the continent of Europe. The foot-paths in Port Louis are supported by basaltic curb-stones.

9th 3rd mo. Accompanied by Edward Chapman we called upon the Colonial Secretary (Captain Geo. F. Dick,) who received us politely, read some of our certificates, and offered to arrange for our seeing the Governor, in the beginning of next week, to enable us to

pay our respects to him, and to apply for leave to introduce our books, &c. free of duty.

10th 3rd mo. At an early hour I walked to the citadel, a strong fortification overlooking the town, and from which there is a delightful view of Port Louis and the adjacent country, bounded on one side by the sea, and on the other by the irregular basaltic hills, which rise to about 2000 feet. On the foot of the mountain, opposite to the battery, there is an extensive settlement of free creoles and blacks of the lower classes, who live in small detached cottages, and on the top of the same mountain is the signal-station connected with the shipping. A number of prisoners are employed at the citadel, which is not yet completed. After breakfast we were introduced to a pious Independent, who holds an office in the custom-house, and to a pious young officer of the royal artillery. R. Lyon showed us over the College Royal, in which he fills the office of professor of English and Greek; here there are about two hundred pupils, who are receiving a valuable course of instruction. The premises are of wood, and in a very dilapidated state, not creditable to the colonial government. R. L. took a very commendable interest in the welfare of the aborigines of Western Australia, when resident in that colony. In his views respecting their capacity for amelioration he had strong prejudices to contend with, some of which, it is to be regretted, remain to this day; and in defending their cause he subjected himself to the great displeasure of many of the settlers: he is now engaged in a correspondence with the Government on the low state of morals in the inhabitants of this colony, the major part of whom are living in a state of immorality, and on the folly of imposing Popery upon a people, who, though nominally Roman Catholics, despise the superstitions of the Papal Church, under which, and the influence of slavery, they have deeply run into licentiousness; but who are still willing to hearken to the voice of unsophisticated Christianity. Public sales and open markets are held here on First-days, when also the military band plays on the Champ de Mars for the amusement of the people. The band is also allowed to attend the theatre. Thus by imposing Popish superstitions, by encouraging a disregard of the proper objects of the day set apart for the worship of God, and by promoting vain amusements among the people, the Government itself may be charged with contributing to their demoralization and degradation.

In the evening we accompanied Edward Chapman in his phaeton to his residence at Plain Wilhelms, about seven miles from Port Louis, across the Grand River, and behind the mountain-ranges, at several hundred feet above the level of the sea, and consequently in a cooler climate than the town. The road is macadamized with basalt, and bordered with tamarind, mango-trees: &c., it was crowded with people, among whom were many Hindoos and Malabars; and also

with blacks and creoles just emerging from slavery; many of them were returning from washing and other labours. Much of the country in this direction is not cultivated, but is covered with trees, shrubs, and stones. Other parts are occupied with houses, and with huts of the coloured population, and with fields of manioc, cultivated for the sake of its esculent root, and of sugar-cane; the fields are bordered with pandanus utilis, the leaves of which are used for making sugar-bags, and with agave Americana, and fourcroeagigantea, large plants of aloe-like foliage, that have been used for fences, but have become naturalized, as has also opuntia ficus Indica, under the same circumstances. The ravine of the Grand River is very beautiful, being deep and thickly clothed with trees and shrubs, among which the rocks emerge. E. Chapman's house is a pleasant and genteel mansion, in an agreeable situation. The character of the population lately in slavery in this island, is said to be generally good, some fears are however expressed as to their competence to take care of themselves when they become free, they having been accustomed to a very dependent life, and to have all their necessaries provided for them. Though some inconvenience may at first be felt from this cause, it will probably not be found so great in practice as in theory. Further acquaintance with the state of the population lately in slavery, proves that their moral state is very low, and if possible that of their proprietors, to whom they are now apprentices, still lower; and also that they are subjected, even in this relaxed state of bondage, to grievous oppressions, their time being infringed upon, and the provision made for them being in many instances far short of their necessities.

11th 3rd mo. (First-day.) We were present at the usual morning devotions in E. Chapman's family, which are according to the forms of the Episcopal Church, and are often consequently, though well intended, quite unsuited in the expression to the state of the persons who use the form of prayer, &c. and necessarily, in such cases, forming no part of that worship of the Father which is in spirit and in truth. We afterward explained to E. C., who appears very desirous to promote the spiritual welfare of his family, our motives for not uniting in devotional attitudes on such occasions, and pointed out the distinction between reading the devotional exercises of others as a means of religious instruction, and accompanying such reading by kneeling or other devotional attitudes, involving an open acknowledgment of adopting them as our own. Two young men from the town were also present in the forenoon, while E. C. read the service of the Anglican Episcopal Church, after which I asked for an opportunity to express the Christian interest I felt on behalf of the assembled company. This was readily granted, and I was enabled to direct their attention to the vital part of religion, commenting on the passage, "The life is more than meat, and the body than raiment," and showing that this is true, not only in re-

spect of the body, but in respect also to the soul. The remainder of the day was spent in reading, conversation, private retirement, and in the cool of the evening in walking with E. Chapman along the margin of the ravine of the Grande Rivière, which has several branches in deep chasms, exhibiting on their precipitous sides a fine mixture of wood and rock scenery, and some fine cascades in their course. In some of these ravines parties of maroons, which would be called in Australia bush-rangers, persons here who may probably have escaped from the iron hand of oppression, are occasionally found inhabiting caves, in which they have eluded the vigilance of the police for many years: they live by depredation upon the herds and crops of the colonists, but are not dreaded as assassins. On the opposite side of the ravine of the Grande Rivière are several houses, one of which, called Reduite, is the country-residence of the Governor. The mountains called the Pouce and Peter Bot form the boundary of this imposing scene.

12th 3rd mo. After breakfast we returned to town with E. Chapman, and according to appointment called upon the Colonial Secretary, who introduced us to Sir William Nicolay, the Governor of Mauritius and the numerous little islands which are its dependencies, some of which are nearly 1,500 miles distant. The Governor received us courteously, and read my certificate from the yearly meeting of ministers and elders. We presented to him a petition to be allowed to land our books, &c. free of duty, which he signified his intention to take into consideration. Much of the day was occupied in writing. We took tea with Robert Reeves and his wife, and their sister Grace Reeves, in company with John Le Brun and George Clark, (who are connected with the schools of the Mico Charity for the children of the emancipated slaves,) David Johns, and David Jones, both of the Madagascar mission, Colonel Jones, (a pious military officer,) and his wife, and Dr. L. and Marie Magdalen Guistiniani. With this little company of Christians of various denominations and measures of light and experience we spent a pleasant evening. The visit was closed by George Clark reading a chapter of Isaiah, and a devout prayer uttered by David Johns, subsequently to which I addressed the company, acknowledging the sense of the Divine presence, and extending encouragement to them, in connexion with the revival of the passage, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Robert Reeves is one of the seals of the Gospel labours of our old acquaintance George Rand, formerly a merchant of Hobarton, now of the Cape of Good Hope; Ann Reeves and her sister-in-law have charge of the infant school.

13th 3rd mo. We breakfasted with Lieutenants Turner and Fyers, pious young officers of the royal engineers; they tell us that religious principle has so spread, that they can reckon forty

officers under its influence in the same corps. It is interesting to mark the diversities of administrations, but the same Lord, as well as the difference of operations, but the same Spirit. We received a call from John Le Brun, with whom, and his family we took tea, in company with the same persons we met last evening, and some additions, among whom were T. Kelsey and his wife. The evening was again pleasantly spent, and was crowned by the loving kindness of the Lord, in an opportunity of the same kind as that we were favoured with yesterday.

14th 3rd mo. In company with Lieutenant Jones we ascended the signal-mountain at an early hour. The view commanded by this eminence, which is nine hundred and ninety-six feet high, is very fine, comprising the town, a considerable extent of low country, several mountain-ranges, and a great expanse of ocean. We continued our walk along this narrow basaltic ridge for about half a mile; the soil is good, producing grass and bushes, even in the interstices between the rocks.

15th 3rd mo. Before breakfast I walked into the woody country on the ascent of the mountains behind Port Louis. Rain began to fall again before I reached the hotel, and continued through the day, with violent squalls and heavy showers, so that the shipping was put into snug trim, by striking their topmasts, sending down their yards, &c., lest the issue should be a hurricane; but the weather became suddenly settled in the night, by a discharge of electric fluid, accompanied by loud thunder. In the course of the day several persons called upon us, and I accompanied Robert Reeves to visit a native of Malabar, residing in Malabar Town, which is closely contiguous to Port Louis, and who was ill. This individual speaks English, and professes Christianity, but had taken cold when out shooting on First-day! The precept, "He that regardeth a day regardeth it unto the Lord," being little observed in this island, in which the infidel wreck of popery is mistaken for Christianity, and is that which in the place of religion pervades a large majority of the population. This wreck, if left to itself, would probably die away, and give place to that which has more of the life of the Gospel in it; but it is to be regretted that by the help of government salaries and patronage, the priests, who are generally despised by the people, are enabled to make great efforts to embue the people with the superstitions and prejudices of Popery. I am no friend to the abridgment of civil liberties on account of differences of religious principle; but I see a material distinction between the Government abridging privileges and affording pecuniary aid to support a system; and I am fully persuaded that true religion would thrive much better than is now the case, if Governments were to let the subject alone, and further observation confirms me in this opinion. The support of the Government enables those, whose motives are mixed, if not mer-



cenary, to hold their ground, when if left to their own means, or the voluntary support of the people, these dealers in the souls of men would soon become bankrupts; and those who labour in the Gospel from the love of Christ constraining them, would not only be enabled to keep in the field of labour, without government stipends, but their way among the people would be thus left far more open. Papists have, no doubt, the same claims to the exercise of their religion as other people.

Only a few days ago I expressed my opinion, that to allow them to import their religious books free of duty, when this privilege was granted to other communities of professing Christians, was very proper, and only common justice; but I see no propriety in the British Government exercising itself to foster Popery, as I suppose it has done inadvertently here, as well as in some other places, and which has left this island in a dreadfully ignorant and immoral state, after having had it under its pretended fostering care for more than a hundred years. Now that government salaries and grants are to be had, and the slaves are becoming free, and will have something with which to pay confessors, the priests are becoming very busy. I conceive much injury to have also been done in New South Wales, by the government support of Roman Catholic priests; and I recollect to have heard Alexander M'Leay say, that independently of the priests, the prisoner-population cared so little for the church of Rome, that few of them would have objected to attending the Protestant worship: but, while they remain professedly Roman Catholics, their general state as to morals is notoriously low. It is my settled conviction, that liberal as is the principle pursued in New South Wales, of affording assistance in the support of ministers of religion according to the number of persons forming their congregations, and the amount of salary subscribed by them, without distinction of religious denominations, a much more beneficial result would attend the withdrawal of all government stipends to religious teachers of *every denomination*. Persons who were desirous to promote religion from pure motives, would then be left to the pious exertions of individual zeal, and the support of voluntary societies; and the incubus of temporal motives being thus far removed, pure religion would so far flourish in its own native strength, and would spread among mankind, under the blessing of God, and to his glory.

17th 3rd mo. I set out before day-light, and ascended the Pouce mountain, the top of which is about three miles from our lodging, and 2,484 feet above the sea, and in some places has upon it patches of decomposed basalt, resembling terra-sienna in powder. Much of the ascent is grassy, but mixed with loose stones, and interspersed with patches of low trees and shrubs. The summit of the mountain is scarcely more than five yards across. The further side is precipitous for, perhaps, three hundred feet. The rough valley

between the Pouce and the next range of grotesque hills is called Moka, and is cultivated, and has numerous cottages: from hence the bazaar of Port Louis is chiefly supplied with fruit and vegetables. Goats and monkeys inhabit these hills. I saw one of the former at the top, and in descending heard the chattering of the others. A monkey, alarmed by my approach, precipitately escaped from a tree, and made off in such haste as scarcely to allow me time to see him: they are said to be of two species. Large snails with elongated mottled shells also abound in these mountains, and the species of starling (called in the colony the martin) originally introduced for the purpose of destroying the locusts, which service it has successfully performed, is also abundant. Possibly this bird may be the cause of insects of the larger kinds being universally few in the islands. The Pouce is one of the highest of the Mauritian mountains, being only exceeded by Peter Bot, which is 2,520, and Piton de la Petite Rivière Noire 2,564. The statement made in some works, that the elevation of the mountains of the Isle of France is such as to have their tops covered with snow, is quite untrue.

18th 3rd mo. First-day. At half-past eight o'clock in the morning we went to John le Brun's little chapel, where a service in French was gone through. He added a lively sermon on the 13th chapter of Luke, 23rd to 28th verses, to a congregation chiefly creole, and nominally Roman Catholic: at the conclusion I addressed them briefly, J. le Brun interpreting for me. The opportunity was not without some sense of the Divine Presence. At half-past twelve we again attended, when John le Brun, with his son and sister, were engaged in teaching about a score of apprentices. The attendance on these occasions is small, owing to the reluctance of masters and mistresses to set their apprentices at liberty. The instruction is scriptural and catechetical, but few of these pupils read. At half-past six an English congregation assembled in the same place. I again availed myself of the liberty afforded me to convey the exercise of my mind to the people. In going to this meeting we observed symptoms of inebriety among some blacks, who were using very indecent language at the door of an authorized canteen or drinking-house, of which there are several in the town. J. le Brun also meets a congregation at seven in the morning, in the school-house, on the ascent of the signal-mountain, near to which many of the lower class of creoles reside. Some of the persons who had been at the Episcopal place of worship in the morning, and who dined at the table d'hôte of the Hotel de Massey, complained that the lateness of the dinner-hour prevented them from going to hear the band on the Champ de Mars! The principal market is held on First-day mornings: shoemakers, &c., bring in their work, and tradesmen their bills. Public sales by advertisement also sometimes take

place. We took tea with Robert Reeves and family, and had some conversation with them on religious topics.

19th 3rd mo. At an early hour I walked to the cemetery, which is near the sea, and is approached by a long avenue of filās, a tree from Madagascar, of upright and rapid growth. The place of sepulture is divided into several compartments to accommodate the prejudices of the living, for these even separate the ashes of the dead. The portions devoted to Roman Catholics and Protestants are walled round, and contain a curious jumble of trees, gay shrubs, and flowers, and tombs. The cocoa and date palms, badamier, banana, papaw, and pomegranate, yielding edible fruits, some ornamental trees, harmonizing well with the object of the place: roses, ipomoeas, clitorias, poincianas, marvel of Peru, with many other plants of the gayest blossoms are abundant here. Many of the graves are also ornamented with nosegays, in jugs of various kinds standing loose, but unmolested, or walled into the covers of the graves, which are chiefly of masonry, but vary from the rudest heaps of earth, headed by little wooden crosses, with or without inscriptions, to gorguous tombs bearing epitaphs of high panegyric; in which, however, the fear of God is generally absent from the catalogues of virtues; but not so in all cases, for amidst this motley multitude of all nations, kindreds, tongues, and people, (the Mauritius being one of the great inns of the Southern hemisphere, as well as being inhabited by various races of Europeans, Asiatics, and Africans,) the mortal remains of Harriet Newel, well known as having been a distinguished servant of Christ, lie entombed. In a sequestered corner, I observed a poor creole widow ornamenting a grave lately occupied, I conclude, by the husband of whom she had been lately bereft; and who that has been bereft of an affectionate partner could witness the sight and not feel for the widow?

One of the burial-grounds, if I remember correctly, that of the Malays, is fenced with an aloe-like plant, and opuntia ficus indicus, which is green, leafless, and grows with broad, flat, spinous, oval joints; another is open to the foot of the passenger; and to complete this universal Golgotha, underneath the wall of one of the burial-grounds is the place where horses are shot! The tariffs regulating the interments here are very remarkable, as given at pages one hundred and sixty to one hundred and sixty-two of the almanac *de L'Isle Maurice*, 1837; but my space does not allow me to transcribe them. While, however, they make the wealthy pay heavily for pompous interments, viz. 4l., and for services (grand luxe) 14l., also funeral procession 14l.; they diminish the charge for interment to a seventh class at 8s., ordinary service in mass for the dead is also reduced to 1l., and a notice is attached, signifying, that all the poor are interred gratis; simple prayers without singing being gratuitous.

Leaving the cemetery, I pursued my walk, and bathed in the sea, within the coral-reef, where the water being shallow and not very clear, it is not liable to be infested by sharks. I was recommended to the spot by a young French creole. With not a little difficulty I managed to converse with my new acquaintance, not speaking French with facility myself, and the creole dialect being very different from the pure French; we nevertheless managed to make one another understand, and as we returned into the town I accepted an invitation to be seated in his habitation, which had not the air of comfort generally pervading the dwellings of the English in the same scale of society. I also accepted a drink of water, but declined the addition of a little gin, which was politely offered, perhaps, because I was an Englishman, for I do not think that the French indulge in strong drinks, claret or burgundy wine and water being their common beverage.

We spent most of the day in removing the remainder of our luggage from the Custom-house, the Governor having granted our request to land them free of duty. We took tea with George and Jane Clark, in company with the persons we have usually met on such occasions. Before separating G. W. Walker was requested to read a portion of Scripture; after which ample time was spent in silence to afford us opportunity to express any thing that might be given us to communicate; but it pleased our Great Master to restrain us, and to strengthen us to bear in silence a testimony to our dependence upon the fresh puttings-forth of his Spirit. My own state was one of waiting upon the Lord under the feeling of my own emptiness. Ultimately David Johns gave expression to prayer, and the company separated after another pause. George Clark acknowledges that his value for the principles of Friends has materially increased since he left the society, from which he was separated before he became a religious character. He was informed some time ago, that the Governor disapproved of his preaching, which as well as that of John Le Brun, and Philip Olivier, of Mahéburgh, is gratuitous; their salaries being for educational services under the Mico Charity. G. Clark did not, however, desist from what he considered his Christian duty, but signified his conviction that the Governor, in causing an intimation of his disapproval in this respect to be conveyed to him, had stepped out of the line of his proper business, and interfered in that in which it was not his place to meddle.

20th 3rd mo. David Johns took us to the schools in the camp on the declivity of the Signal Mountain of Port Louis; which are under the superintendence of the Madagascar Missionaries, and in connexion with the London Missionary Society. The premises rented for them are poor, but they answer for the present number of children. The boys nearly fill the room appropriated to them. The number of boys on the list is fifty-two, the average atten-

dance, forty-two. The schoolmaster is an intelligent young creole, to which race most of his pupils also belong: they are lively, and of good capacity, and their progress for the time the school has been established is remarkably encouraging. The system of instruction is mutual, according to the plan of the British and Foreign School Society. The girls' school is conducted by a suitable young woman; the attendance about thirty pupils, who are also making good progress. From this place we went to the schools of the Mico Charity, conducted also upon the same system of mutual instruction, and in which the progress under the care of George and Jane Clark, is very encouraging. The boys on the list are one hundred and thirty; in attendance, at the present wet season, about eighty-five. Girls on the list, sixty-three; in attendance, forty-five. These schools are encouraging beginnings of good; they are amongst the most hopeful buddings of a better state of things that we have seen on the island.

In the evening we were at a meeting in the school-house on the mountain; the population in the neighbourhood of which is chiefly of the lower orders of creoles. John le Brun kindly interpreted for me, and then, of his own accord, gave a brief information as to the nature and motives of our visit to this part of the world. The congregation consisted of persons of various ages, just emerging from slavery. In the schools, as well as in the congregation, it was touching to behold the evidence of the breaking of the chain of the oppressor, and to see the captives escaping, and fleeing for refuge to the hope set before them in the Gospel. Here is a wide field for Christian philanthropy, a plenteous harvest and few labourers; but while men sleep the enemy is sowing tares, by imposing the superstitions and idolatries of the Church of Rome in the place of Christianity.

23rd 3rd mo. James Dowland, a gentleman in the audit-office of an enquiring mind, called upon us, and left us a Report respecting the prisons of this place. We put a few tracts and books for distribution into the hands of Robert Lyon, who is about to leave this colony for Van Diemen's Land and New South Wales, and who wished to leave some of these messengers of Christianity with some individuals who had been his pupils; we also gave a few to Lieutenant North, and another officer about to leave by the Semiramis steamer for India.

We dined and took tea with George and Jane Clark, in company with David Johns, late of Madagascar, who gives an appalling account of the cruelties and destruction of human life practised in that dark and idolatrous island; where, nevertheless, the light of the Gospel had begun to shine.

24th 3rd mo. We accompanied George Clark to Mapon, eighteen miles from Port Louis, to visit one of the stations where there is a school of the charity: we were kindly conveyed in an open carriage,

which George Clark keeps for the purpose of enabling him to get to this place, where he meets a congregation of free Creoles, pretty regularly on First-days. Our route laid through Pamplemousses; famous for its Botanic Garden, and for a tomb raised to the memory of Paul and Virginia; the tale respecting whom was founded on some circumstances, connected with a shipwreck on the "Isle d'Ambre," near Mapon, which were embellished by the author of the tale. After passing Pamplemousses, which is a small village with a Papal place of worship, and is about seven miles from Port Louis, the intervening country being grassy and nearly flat, up to the foot of the mountain-ranges of the Pouse, Moka and Peter Bot, and which is but little cultivated; we came to a territory of more undulating surface, over which pieces of vesicular basalt are thickly spread, and among which the sugar-cane is chiefly grown. In many of the fields the stones are collected into ridges, about four feet apart, and in others, into squares, and the canes are planted in the interstices between these rude walls. Some of the stones are as large as a man's head, but the soil among them is adapted for the growth of the cane; which in some places thrives, even in the fissures of the rocks, and the stones prevent the free evaporation of moisture from the earth. In some places there are also fields of manihoc, and plantations of bananas, &c., and where the wood has not been cleared, there are ebony and other trees; and custard-apples, guavas, &c. have become wild. We passed through several sugar-estates, on which parties of negroes and creoles just emerging from slavery, being still apprentices to their former owners, as well as groups of Indian labourers, were at work. One symptom of improvement in their situation is, that the whip of the overseer has been superseded by a stick. We called at Beau Manguier, near Grande Baie, the estate of a benevolent young man, named Telfair, who has consented to the establishment of a sabbath-school upon his premises. One of the objects of the visit to this place was to allow G. Clark to effect the needful arrangements; as he proposes to take this place on his way from Mapon, on First-day afternoons. Here we inspected one of the Sucreries (sugar-manufactories,) which are not at work at this season, and saw some women making sugar-bags, from the leaves of the vacalla, (*pandanus utilis*,) with which many of the fields are margined, while others have edgings of a stiff kind of grass, that is used for thatching the huts of the labourers. The houses of proprietors and overseers, with the sugar-manufactories and the huts of the labourers, present the appearance of little villages upon the estates. We found the way rather intricate toward the conclusion of our journey, but were kindly conducted by a creole youth, while G. Black and a young black sent to guide us from Beau Manguier, went round an inlet of the sea, to leave the carriage on the premises of a planter named Foster, of whom the school-premises are rented: they are situated on a little flat, on the top of a mass of cracked, vesicular basalt, and are not inaptly named Roc en Roc. We met a kind

welcome from the master and mistress, Richard and Arabella Tapley; the former of whom was at one time a seafaring man, and the latter the daughter of a person who was picked up when an infant, by a soldier in India; who found her near the drowned remains of her parents, and who ultimately married her: they are a very useful couple in their present station.

25th 3rd mo. The school at Mapon has on the list forty boys, including twelve apprentices, and forty girls. The attendance is about thirty of each daily. About twenty apprentices, several of whom are very young, attend the school only on First-days at noon, from some adjacent sugar-plantations. The prejudices of the free people of colour against persons remaining in bondage are so strong, that it has been found best to have the First-day school for the former in the evening.—About one hundred persons of various ages, chiefly free creoles, from the adjacent villages, assembled about nine o'clock, to whom George Clark read the Scriptures, and expounded certain parts; he subsequently addressed them in earnest exhortation. Afterwards he also acted as interpreter to G. W. Walker and myself. To behold such a congregation, who are acquiring knowledge in things temporal and eternal, the liberty of many of whom is the fruit, under the divine blessing, of that labour in which many of our dear friends took a signal part, and by which the chain of the oppressor was broken, (notwithstanding some fragments of it are still to be found,) was to me delightful and moving, so that tears of joyful gratitude to Him, whose tender mercies are over all his works, stole from my eyes in spite of all efforts to restrain them. We returned to Port Louis in the evening, and took tea with George and Jane Clark; at whose house we met with four young men from Guernsey, belonging to "the Martha," one of whom especially is a pious person, and the others much steadier, than the generality of English seamen.

Port Louis, 26th 3rd mo. Much of the day was wet and variously employed. I had some conversation with R. M. Lyon, respecting the aborigines of Western Australia; and received from him copies of two numbers of the Perth Gazette; containing his Glance at the Manners and Language of the Aborigines, except the middle number, which contains part of the vocabulary, and an ungenerous attack upon the views contained in the Glance, written evidently by some one of a narrow and unenlightened mind. We took tea with George and Jane Clark, and again met at their house with J. C. Measurier, the mate of the Martha, who has a pious companion in the second mate, who was also present. Before parting we had a satisfactory religious opportunity, in which George Clark interpreted for me, both in testimony and in supplication: he is a good interpreter, entering himself into the exercise; and as on a former occasion, he prolonged the voice of supplication with his wonted fervour. Jane Clark is a valuable helpmeet to her devoted husband. They have residing

with them an agreeable youth of sixteen, named George Philogene, a creole of Seychelles, a group of thirty small islands, 1000 miles from the Mauritius, to the north by west, and having about 7000 inhabitants dependent upon this government. This young man is learning the system of mutual instruction pursued in the normal school of the Mico charity, conducted by George Clark.

27th 3rd mo. We called upon the Colonial Secretary, and obtained leave to visit the prisons of this place; we also presented him with a book and a few tracts, and transmitted through his hands a copy of Point de Croix, Point de Couronne, and of each of our addresses to the Governor. We also went on board the Shepherdess, and arranged for passage to the Cape of Good Hope.

28th 3rd mo. We breakfasted with George F. Dick, the Colonial Secretary and his family, which is numerous, in company with Le Banks, (one of the Episcopal chaplains,) who accompanied us over the prisons, and took us over the military hospital. At the Bagne prison in 1836 the number of individuals confined in that establishment amounted to 5221, and in 1837, it received 9090; an excess of 3769 over the number of the preceding year. The prison of the court of justice is an incommodious building, scarcely admitting any classification. The prisoners confined in it are those who have been convicted at the bar, others who are awaiting their trial, and individuals condemned for offences and misdemeanors, and prisoners for debt. A new prison, intended to remedy these defects, is in progress, consisting of eighty cells in two stories, and arranged on both sides of a wide arched passage in each story; which will not, however, by any means, make the prison one of good arrangement. This prison is kept clean, and the prisoners are employed in breaking stones, making baskets and nets, and in tailoring, shoemaking, &c., and some are worked at the citadel. The receipts for labour in 1836 did not amount to more than 86*l.* 7*s.* 9*d.* sterling; in 1837, it amounted to 205*l.* 1*s.* which is paid into the colonial treasury, to be subsequently divided, according to law, one-half for the expenses of the prisons, and the remainder to be bestowed upon such of the prisoners as have become by good conduct intitled to this indulgence. In the Bagne prison two classes of prisoners are confined, viz., apprentices condemned (sentenced) by special justices, of whom there were, "on the 31st of December 1836," 139; and at the same period of 1837, 172; and Indian labourers, of whom there were at these respective periods, 48 and 148. The chief occupation in this prison is the breaking of stones. The deaths in 1836 amounted to twenty, in 1837 they scarcely exceeded half that number.

The Bagne prison consists of several rooms, in which the prisoners sleep on barrack-bedsteads, or rather wooden platforms: it is a defective prison, and the separation of the sexes far from complete.



Persons of the classes confined here, who prefer complaints against their employers, are also lodged here. One whose back exhibited numerous scars of recent origin attempted to complain to us, but we could not understand his language. There are several smaller prisons in the country, as well as one in the town, but they are little more than watch-houses. While the labouring population was in a state of slavery, their masters or overseers executed summary punishment; now it is likely that this being prevented, there will be an increase of punishment by the magistrate. There seems ground to apprehend that many of the Indian labourers are deceived in the expectations held out to them, and disappointed when they arrive, and that the consequence of this is the true cause of their temporarily abandoning the estates on which they have been engaged.

29th 3rd mo. We were busily employed in packing and embarking our luggage on board the *Shepherdess*. We returned on shore to take tea with Captain Dick and his family: we have had much conversation with Captain Dick and some other persons on the present state of the population recently in slavery, and now nominally liberated, but still remaining bound to their former masters as apprentices. The legislative council had determined that apprenticeship to sixteen would have compensated masters for the charge of children, as these begin to work at six years of age, and they had arranged for a much more strict observance of the Sabbath than the regulation now in operation requires. This day is now much infringed upon by masters, under the plea of cleaning up, &c.; and had the parents been made free along with their children, with few exceptions, they would have maintained them. We committed the residue of our French books and tracts to George Clark, believing that his attachment to the principles of Friends will secure a judicious distribution.

30th 3rd mo. We attended to various affairs preparatory to embarkation, and dined with George and Jane Clark, with whom we have felt much unity. In the prospect of leaving them we had an interesting religious opportunity. In the evening we attended a Temperance Meeting in John Le Brun's chapel, and addressed the little company assembled there on this important subject: the wetness of the evening rendered the attendance small. There is no organized temperance society here, but George Clark has taken some pains on the subject: he invited the people to meet again in his school-room next fourth-day evening. After the meeting we joined a company at Robert Reeves's, who had met on the occasion of Grace Reeves intending to proceed to the Cape of Good Hope on account of her health; and for which purpose leave of absence had been granted her by the Government, the infant-school to remain under the charge of her sister-in-law Ann Reeves.

31st 3rd mo. We again slept on board the *Shepherdess* last night, and returned on shore to breakfast with Lieutenant Turner and another of his pious military friends, with whom some further religious service occurred. We also took leave of several other persons, with whom we had become acquainted, and accompanied by George Clark went again on board the vessel. We had just made our berths as comfortable as we could, to be ready for sailing, when the captain returned on board with the information that the agents had protested against his touching at the Cape of Good Hope. This was a considerable disappointment to ourselves, but we were favoured, not doubting but, though we had felt a perfect freedom to engage passages on board the vessel, that it was not the divine will we should yet leave the Mauritius. The day was extremely wet, but, by the assistance of our kind friend George Clark, we debarked our luggage and conveyed it to his house, himself and his wife being willing to afford us such accommodation as they could; which though limited with regard to lodging we greatly preferred to returning to an expensive hotel.

1st 4th mo. First-day. The weather continued extremely wet; the rain falling steadily, without wind, in the morning, but heavier, with squalls, in the afternoon; when the tropic-birds were abundant about the craggy top of the Signal Mountain: their appearance at that time of day is always an indication of inclement weather, and a constant attendant on the hurricanes that occasionally make great havoc in this island. Feeling much for our late shipmates, we went on board the *Shepherdess*, and had a parting religious interview with them, being subsequently joined by George Clark, with whom we returned on shore, calling by the way on board the *Abercromby*, to some of the crew of which I addressed a few words of exhortation. They have been much more orderly here than they were at Swan River, the police of this place being very strict, and not allowing them to be unnecessarily on shore. The *Shepherdess* sailed in the course of the afternoon, which we spent in reading and religious retirement. After our return George Clark read a portion of T. Colley's tract on *Silent Waiting*, in French, to his own family and four creoles of their acquaintance; I also, through his medium, made a few comments and added some commendatory expressions; after which the voice of supplication was raised to the Father of mercies. A middle-aged female creole said, that the views of divine worship that had been stated accorded with what she had apprehended worship ought to be. The wind blew with appalling violence about the time this little company separated.

2nd 4th mo., 1838. The morning was chiefly spent in opening out our luggage, which it is cause for thankfulness has scarcely suffered any thing from the rain in which it was brought on shore. In the evening we accompanied G. and J. Clark, and their little

daughter, and George Philogene, to the Grande Rivère; the males of the party proceeding to the head of the aqueduct that supplies a large part of the town with water, and among the rocks at the head of which were several ferns, including *acrosticum speciosum* (perhaps not distinct from *a. fraxinifolium* of Moreton Bay.) Among the plants that decorate the borders of the river are several striking climbers of the *convolvulus* tribe, one of which has scarlet flowers five-eighths of an inch across, with curved tubes one inch and a half long.

3rd 4th mo. We received calls from Thomas Alexander, a gentleman holding a lucrative office in the ordnance department, many of whose relations belong to the Society of Friends, and from Edward Baker, the conductor of the Madagascar mission press; he is now residing at Pitou, in this island, in consequence of the suppression of the mission by the Queen, who retained her attachment to idolatry, and ultimately forbade her subjects to receive Christian instruction. Her government has all the tyranny of despotism, in which she is supported by some of her nobles, who have a temporal interest in keeping up idolatry. E. Baker says that many of the inhabitants of Madagascar acknowledge a consciousness of right and wrong, independently of Christian instruction, and also of future punishments; and that when one acts in violation of right principle toward another, the aggrieved party will say, "If I do not punish you God will!" thus also recognizing a supreme power, how much soever their ideas respecting him may be beclouded by error and superstition. Their political state appears to be one of dreadful oppression, their sovereign being addressed as a god, the people under her being all under a feudal system, except the lowest order, who are slaves, and the private property of their masters. Dreadful wars are waged by the Queen against other parts of the island, in which all the male prisoners, above a certain stature, sometimes amounting to many thousands, are put to death, and the rest made slaves. This she is enabled to effect by means of the standing army, which her predecessor, Radama, was recommended by the British to keep, many of whom being unprovided by the government with sustenance at first died of want. To remedy this, a tax of one tenth of all the rice grown was imposed, which induced the people to grow as little as possible; and this has resulted in famine upon famine. As they have no roots they often suffer in this way in one district, while plenty prevails at no great distance. How lamentable is the reflection that the British nation should, with the good intention of abolishing the slave-trade from Madagascar, have strengthened despotic authority, and made way for all its oppressive and depopulating results, by encouraging the arts of war, instead of those of peace; so that even now it is probable that the depopulation of the country proceeds with more rapidity than ever it did, while the petty chiefs waged ignominious wars for the

purpose of selling their prisoners to strangers, and many of the victims of whose brutal cupidity are still to be identified among the population of this island, yet imperfectly restored to liberty. E. Baker dined with us, and we drove him a few miles on his way toward Pitou, in G. Clark's carriage. In Malabar Town we found some of the streets blocked up by crowds of people witnessing the celebration of a sort of religious ceremony called *yamsey*, by such of the Malabar inhabitants as are not Mahomedans, and do not profess Christianity. This ceremony or festival is kept eleven days, once in eleven months. At its commencement they perform ablutions in a river, and it is said, bring up any thing they lay hold of in diving, which is retained as an object of veneration, if not of adoration, till the next *yamsey*. Many hundreds of people, dressed in their best, presented an imposing appearance. The Asiatics were chiefly attired in white cotton drapery, but many had scarlet or other head-dresses. A small group were dancing with gaily coloured things upon their heads resembling meat-safes, with quadrangular pyramidal tops, (and which, indeed, are here called *garde-mangers*;) another group was carrying gay banners, and accompanied by a sort of drumming; several individuals were painted red, and dappled with other colours, some of them having on very little clothing, who begged; and one man jumped at intervals amongst the crowd to a great height, having his hands erect, and accompanying the effort with a deep hissing noise. The painted men resembled in some respects the fools attendant on the exhibitions of plough-boys and morris-dancers in England, to whose fooleries, indeed, the whole transaction bore a resemblance, and might have passed as a return of child's play in men of riper years, had it not been for the affecting consideration that this was avowedly an idolatrous rite, occupying the place of the worship of the living God.

4th 4th mo. John Le Brun and Lieutenant Turner called, and we had much conversation with them on the principles of temperance societies, and on their accordance with the Gospel; a point which many good people question at first, alleging that the Gospel ought to effect the complete reformation of man, and not taking into account, that the Gospel as a whole is composed of numerous parts, and that where any of these have been neglected it is not only allowable for Christians to bring them prominently into view, but that it is their duty so to do, and that temperance ranks among the long-neglected Christian duties; and therefore requires to be specially urged. In the evening some of the military, with a few other persons, assembled in George Clark's school-room, and were addressed on the importance of temperance by George Clark, G. W. Walker, and myself; also by two of the soldiers, and two civilians in the humble walks of life, who, having for a few years acted on the principles of temperance societies, could speak of their advantages by experience. Colonel Jones and his wife, and Robert

and Grace Reeves, took tea with us after the meeting, and an opportunity was afforded for expression relative to those views of the Gospel in which the Society of Friends most surely believed.

5th 4th mo. We accompanied John Le Brun in a kind of four-wheeled vehicle with two seats, the hindermost of which was protected by a head, to visit two schools of the Mico Charity. On the way we turned into the Jardin du Roi at Pamplémousses, in which there is a large collection of trees and shrubs, &c., including a fine assortment of palmæ, and numerous plants of *urania speciosa*, (the travellers' tree of Madagascar,) some of which are thirty feet high. There is also a collection of the spice-bearing trees and shrubs, such as the nutmeg, clove, and cinnamon, and of the trees and shrubs of Madagascar and of Australia, &c. Five miles from Pamplémousses, and twelve miles from Port Louis, at a place called Piton, a school of the Mico Charity is conducted by a native teacher, named Pierre Pakion, in a place built for a chapel by the London Missionary Society, which was strangely induced to abandon its labours in this island, where truly the harvest is plenteous and the labourers are few; at least this is the case with those who labour in the spirit of the Gospel. P. Pakion, though a native of the island, was born of Indian parents, and his wife is a creole. They have about eighty pupils on the list, and sixty in daily attendance; the proportion of boys exceeds a little that of the girls; they consist of free whites and creoles, and the children of apprentices, an association that has been difficult to effect, in consequence of the conceit of the free people of their superiority over slaves having infected those who have only just become free. An amusing illustration of this was given us by John Le Brun, in a conversation overheard by one of his acquaintance. A coloured man who had just obtained his freedom was accosted with usual familiarity by one of his former comrades, still in bondage. The freed man haughtily signified his disapprobation of such conduct, and on the other asking the reason, he inquired in creole French, "Do you not see that I am become a white man?" To this the unsophisticated slave replied, "Look in the fountain, and behold your face;" on which the liberated man rejoined, "But observe the shoes upon my feet!" Slaves were not allowed to wear shoes in the Mauritius, nor are apprentices! It is true, the warmth of the climate makes it a luxury to be without shoes, but to make the absence of them a badge of bondage, and to retain this, in the pretended training of apprentices for freedom, exhibits that contemptible despotic pride which cannot conceal itself, and which lets go its hold of that which had come within its fiendish grasp with the utmost reluctance. But while this excites our commiseration for those who have been rendered subject to its tyranny, and our indignation against the oppressors, we have need to remember that we are coinheritors with them of the same fallen nature; and that had we been born and brought up under the same circum-

stances, the probability is, that we should have acted in the same manner. We ought, therefore, to labour for the deliverance from bondage both of the oppressor and the oppressed, and to pray to God to hasten it in his time.

The master of the Piton school reads the Scriptures, and exhorts, and catechises the children who attend on First-day morning, when also a few adults attend; and in the afternoon he has a school of from forty to sixty apprentices, (the number at one time was greater,) who also received some religious instruction. This is the largest attendance of apprentices in the island; they make but little advancement, having instruction only about two hours in a week. We took some refreshment with Edward Baker and his wife, who reside at a short distance from the school. The former is at present printing a collection of hymns in French, for the use of the schools. Our next visit was to the school at Poudre d'Or, a village about four miles from Piton, and which was established in 10th month, 1837, and is also conducted by native teachers, viz. Thomas Jones, (a creole foundling,) and his wife. The number of pupils on the list is upwards of sixty, and the daily attendance upwards of fifty, two-thirds of whom are girls, or young women. A First-day school is also held here, at which a few adults and apprentices attend, and in which similar religious instruction to that in use at Piton is conveyed.

There is no probability of any considerable attendance of apprentices, for so long as they remain in this kind of bondage their education is by no means encouraged. The idea that they are training to be better prepared for freedom is a complete illusion; the only important change to them is, that their overseers carry a stick instead of a whip, and that they must now be flogged through the medium of a magistrate, instead of the summary caprice of their overseers or masters. Many of them do, indeed, receive a small monthly sum for overwork, (generally very inadequate to the value of their labour,) but which is determined in the presence of a special magistrate, before whom they are asked if they will agree to work on the same terms as the last year, to which, or any other proposition they readily consent, from a consciousness that they are still so completely in the hands of their employers, that it will be worse for them if in any way they frustrate their wishes. The special magistrates being present on these occasions, unless they were fully to explain to the apprentices their privileges, and to assist them in making their agreements, thus become rivets to their oppression; and this is quite to be expected, when these magistrates are generally so situated as to have rarely any other associates than the planters, (who are hospitable to strangers,) and between whom and their apprentices it is their business to judge. Some of the apprentices have 2s. a month, and others as much as 6s. Their hours of work are by law nine hours for five days; they have also to cut some grass, which takes them about an hour, making up ten

hours for five days in the week. This is lengthened out to about fourteen hours for six days; and generally under the plea of cleaning up, they are occupied till ten or eleven o'clock on First-days, and in some instances the rest of the day is bargained for in over-hours, so that in the course of the week the master obtains about thirty-eight hours for his 2s. to 6s., when wages for a free black are at from six to ten dollars, or 4s. per month in addition to victuals, or by the day 1s. 3d. to 2s. Three-pence a day is calculated to be the cost of a prisoner's victuals, but 2½d. is the amount compelled to be paid as a compensation to apprentices. Some of the apprentices buy themselves clothing with their money, others redeem portions of their time, but there is reason to believe in many instances much of it returns to their masters in pay for additional quantities of arrack, of which many of them are supplied gratuitously with two glasses a day. And in this respect there is reason to fear that the continuance of the apprenticeship system will result in an increased love for spirituous liquors.

At six o'clock this evening a meeting was held in the school-room; it was attended chiefly by the scholars, but a few fine young creoles, who were not pupils, were also present. After J. Le Brun had finished I addressed the company through his medium. In the course of the afternoon the Asiatics, chiefly Malabars and Indian labourers, were celebrating their yamsey at this place, and carrying about three goons or pagodas, made of bamboos, and covered with coloured, gilt, and silvered paper, variously cut and ornamented, with three stories, and balloon-shaped tops. One of these they broke, and scattered the fragments on the water where they had performed their ablutions at the commencement of this festival, or rather fast; for it is said, they practise abstinence till after the breaking of the pagoda, after which they have a feast. The fragments of the pagoda were soon collected and carried off by the children. Among the rude designs upon its first story, were the sun, the moon, and some stars; and among the banners was a white one, surmounted by a tin hand.

On a school of the Mico Charity being established at Poudre d'Or, one was also immediately set on foot by the Roman Catholics: that set on foot first has, however, continued to increase though some of its pupils are nominally Roman Catholics, and this community has what is called religious service here. They have also a place of worship at Pamplemousses, where there is a school belonging to the Episcopal Church; the master of which was tampered with by a Papal priest, who tried to get him over to the Church of Rome by offer of more salary, and other means: and when these proved unsuccessful, he tried to ruin the master's character by bribing a woman to charge him with a moral offence, of which it was ultimately proved himself was the perpetrator; and on account of which he was removed to another part of the island, where he is allowed still to exercise his priestcraft. At Mapon, a

Roman Catholic lately offered himself to become a teacher in one of the schools of the Mico Charity, and was referred by Richard Taylor to J. le Brun, to whom it did not suit him to apply, but he tried to prejudice the creoles against the school at Mapon, saying, it might do very well for negroes, who are held in utter contempt by those who are a few shades lighter in colour; the desire of the Church of Rome to promote the instruction of their race was also urged, to which it was replied by one of the villagers, "If you were so very desirous to teach us, why did you not do it a hundred years ago?"

Ignorance, immorality, and despotism have flourished under the Church of Rome in this island. But the slaves were said to be sufficiently instructed for their salvation. Not, perhaps, a dozen, certainly not fifty in the whole island could read. Their amount of religious instruction was in being taught to cross themselves. Their claim to Christianity, that they had been baptized by a priest, and hoped to be buried by one. The Roman Catholic Bishop himself could only find two slaves sufficiently instructed to have their testimony received on oath, in a court of justice, out of a population of 60,000! Marriage was not encouraged among them, nor was it regarded, even among the free population generally; so that to this day it is said that nine-tenths, free and bond, are living in a state of concubinage! The young female slaves were subject to the will and passions of the sons of their masters, and in many instances, children born in bondage were the result of their intercourse; these were sometimes sold by their fathers, or where their fathers married free, the slave children were sometimes sold by their free half-brothers and sisters; and where the slave children have been freed, they have been known even to sell their own parents.

I can scarcely refrain from exhorting my beloved friends in England to cultivate a spirit of reverent thankfulness to the Author of all our mercies, for having condescended to grant them a birth-place in a land of freedom; a land in which, though there is much that is wrong in principle still supported by authority, and which requires unremitting attention till it be set right, is nevertheless one which knows not the bitterness of such a yoke as that which has rested upon the necks of the inhabitants of slave colonies; but on which the sun of righteousness has arisen with healing in his wings, and in which there is much to discourage from evil, and to encourage in that which is good; while here, the true light seems scarcely to have dawned, but darkness covers the earth, and gross darkness the people.

6th 4th mo. 1838. The yamsey having drawn most of the children from the school, occasioned our friends G. and T. Clark to be at liberty to take a ride to Pamplemousses, to which place we accompanied them, and spent some hours in the botanic garden, which is not kept in good order, as it is said formerly to have been. The streets of Malabar Town were still crowded with people; it



was computed that 10,000 were assembled last evening, many coming from the country. As we passed through the concourse to-day we observed three gorgeous pagodas of bamboo and tinsel, which were broken upon the river at noon. After this the crowd dispersed, and many of the people formed parties to eat curry, made with rice and cock fowls, hens being rejected on this occasion; I know not for what cause. It is said, that many persons in this land, nominally Christians, when under affliction will if they be now delivered from the cause of their distress, (be it the sickness of their children, or whatever else it may be,) devote a cock or some other offering, such as a tin hand, tinsel, &c., to the Malabar priests at the yamsey. Thus does the wreck of Popery mix itself with idolatry. At Pamplemousses also the Malabars were busy with their yamsey; and some superstition, not far removed from its spirit, was going forward at the Roman Catholic chapel, in connexion with a burial. When the true nature of worship is mistaken, that which predisposes man for the service of his Maker runs into unmeaning ceremonies, ecclesiastical juggling, or inculcating some imaginary power of propitiating divine goodness, even sometimes by the very means that in Holy Scripture are declared to be abomination in the sight of God, and which dishonour him, by supposing him capable of being pleased by such irrational nonsense.

7th 4th mo. We crossed the island to Mahébourg, in company with John Le Brun, to visit two schools of the Mico Charity. For this purpose we engaged places in an omnibus with oil-cloth curtains, at three dollars, 12s., each; the distance thirty miles. A late breakfast on the way, at a small house, in French style, cost us another dollar each. The central part of the island is elevated forest, near the highest point of which a village called Cure-Pipe is situated, in which there are two little houses of entertainment, or hotels, built like most other houses in the colony, with weather-board. Beyond the mountains the country again becomes open and cultivated, sugar-cane being the chief crop. At Plaine Magnan, twenty-five miles from Port Louis, there is a village in which a school of the Mico Charity has been established under the management of J. René, a native teacher. The pupils are only about twenty-five. The school at Mahébourg is conducted by Philip and Ann Ollivier, from whom we received a kind welcome, and who have between eighty and ninety pupils, (daily attendance about seventy,) the larger proportion of whom are boys. None of these schools receive encouragement from the more opulent inhabitants, or from persons in authority; the only person of this description who has visited the Mahébourg school being a military officer, who stepped in a few times. There is reason to think that visits of this kind would have considerable influence in inducing parents to send their children. The situation of Mahébourg is very beautiful, being on the south side of a picturesque craggy range of woody basaltic mountains, and

on the margin of a deep bay, into which two rivers discharge themselves, and which is fronted by a coral reef that keeps the waters tranquil within; while the perpetual roar of the surge tumbling upon it without, continually strikes the ear. In the afternoon we walked through the town, which consists of several streets of wooden houses, (many of them shops with open fronts,) chiefly of one story, and a large military barrack of stone. The population of the town, including the district called Grand Port, of one hundred and twelve square miles, was, in 1836, of free persons, 1,672 males, 1,613 females: apprentices, 3,337 males, 2,316 females; among whom there were one hundred and forty-two births, seventeen marriages, and thirty-four deaths. In the evening we were present at a meeting in a small Wesleyan chapel, in which J. le Brun, with his usual kindness, interpreted for me.

8th 4th mo. First-day. This is not a day of rest to a large part of the population. Two buildings in the immediate vicinity of the house in which P. Ollivier resides, are going forward, one of them quite open to the street. The chief market is also held, to which many of the apprentices receiving wages for overwork, or money in lieu of provisions, resort; and other business, that ought to be limited to the six days of work, is performed. Philip and Ann Ollivier are of the Wesleyan persuasion; and a few of the people among whom they reside, chiefly liberated persons of colour and soldiers, are joined with them, some of whom take part in the vocal exercises of their prayer-meetings. The pupils of the school also generally attend. In the course of the day we saw the people returning from the papal worship; at which, this being the day called Palm Sunday, they had been receiving the leaves of, I think, the date-palm, on which a blessing had been pronounced, accompanied by sprinklings of water imposed upon the people as holy; and which we were informed were usually tied to the posts of their beds, as charms for the ensuing twelve months! How are an ungodly people imposed upon by ungodly teachers, "deceiving and being deceived!"

In the afternoon we walked with P. Ollivier to Plaine Magnon, where we met about a dozen coloured persons in a private house, to whom, in rather a conversational way, we declared the doctrines and blessings of the Gospel. As we returned, our attention was arrested by the cries of a black woman, whom we found ill by the entrance of a hut of vacoua leaves, just across the fence, which in this place was little more than a bank of earth. Several persons of her own colour looked at her, and then passed on. The effect of slavery has been to render both the slaves and their owners callous to human suffering. It was with difficulty that P. Ollivier and G. W. Walker obtained assistance for her, while I remained by her to see if help could be had for her from any of the persons passing by, some of whom said she had been drinking, but of this I saw no evidence; and a woman who at length came to her from the establishment of a planter, to which my com-

panions had been to ask assistance, said she was suffering from hunger, of which I have also strong doubt, for she was in good condition as regarded flesh, but from whatever cause, her suffering was evidently very great, rendering her at times almost insensible. It is, however, said, that on some estates the apprentices are very deficiently fed. When asked why they do not complain of hard usage to a special magistrate, their answer is, that complaining would only make it worse for them, and bring greater severity upon themselves and their children, from the persons to whom they are bound; and who for a dollar could easily bribe some of their fellow-apprentices to charge them with some serious crime. In the evening we met some of the soldiers and their wives at P. Ollivier's, and had an interesting religious interview with them.

9th 4th mo. The omnibus proving full, having, with J. Le Brun, twenty-three inside and out, G. W. Walker and myself concluded to remain at Mahébourg till to-morrow, by which arrangement we had an opportunity of seeing the schools in operation, which was very satisfactory; and also of conversing more fully with P. Ollivier on the state of the apprentices, Indian labourers, and Indian convicts in the neighbourhood. I also took a walk on the borders of the Rivières Chaux et des Créoles, which are steep and woody. The view of the woody country between them and the adjacent craggy mountains is striking and very picturesque, and is said greatly to resemble some parts of Madagascar. The travellers'-tree, *urania speciosa*, considered to have originally been introduced from that country, is perfectly naturalized here, and forms a striking feature in the prospect; tufts, composed of several of its stems, rising originally from the same root, are scattered over the country in all directions. The root-stocks, which are often about three feet in circumference, are sometimes thirty feet high; but whether of this elevation, or scarcely emerging above ground, they support grand crests of leaves of about four feet long, and one foot wide, but often torn into comb-like shreds. The head is of a fan-like form, and the flowers, which are not striking for their beauty, are white, and produced from large horizontal green sheaths. The foot-stalks, which are somewhat shorter than the leaves, yield a copious supply of fresh-water, very grateful to the traveller, on having their margins cut away, or forced from contact with those immediately above them, near to their base, especially those about the middle of the series. The root-stock is of a soficellular substance, and the fruit, which resembles small bananas, is dry, and not edible. This remarkable vegetable production is said to grow in the most arid countries, and thus to be provided for the refreshment of man in a dry and thirsty land. The water has a slight taste of the tree, which is not, however, disagreeable; probably it may originate in the condensation of dew, and be collected and retained by the peculiar structure of the leaf.

The bodamia, a handsome tree, with large obovate leaves, and bearing fruit, the size of a flattened almond in its husk, which contains a small kernel, in flavour like a young hazel-nut, but the spongy shell of which is so tough as to render access to its contents difficult, abounds here, along with a species of cinnamon that forms a handsome bush, (*lauruscupularis*.) I also noticed a species of mimusops, with a fruit the size of a nonpareil apple, forming a small tree; a tree which bears a damson-like fruit, the pine-apple, as well as numerous plants of pandanus, of more than one species, several ferns, and a variety of other vegetable productions. Twice my hat came in contact with the naked combs of a large ochre-coloured wasp, which suspends its nests in the bushes from whence the creoles take them, first driving off their inhabitants by a burning rag fastened to the end of a stick, for the purpose of eating the larvæ, or grubs, which they roast in the combs. As soon as the buzz of the enraged insects apprised me of the injury I had committed, I hastened through among the bushes without looking behind me, and the return of the twigs drove the wasps back; but on the second occasion a briery bush caught me by the sleeve and detained me till one of my antagonists had avenged itself by stinging my finger. The sting is about equal to that of an English wasp, and the burning pain subsided in a few minutes, on pressing out the poison, which was distinguishably acid, and sucking the part affected. There was a smooth black nerite, upon the rocks in a brook, that discharged itself in the Rivière des Créoles, and on the muddy margins of the salt-water bay, two arboreous species of erythrina, hibiscus tiliaceous, thespesia populinea, rhizophora mucronata and gymnorhiza, the last of which belongs to the genus bruguiera of Lamark, and is a green flowered species of the same genus that I have described under the name of robsonia, from a scarlet-flowered species found at Moreton Bay; here also in a similar association is a silvery-leaved edwardsia enuda, possibly the same as that on Moreton Island, where also several other plants growing here are met with.

10th 4th mo. We left Mahébourg before day-light, and passed a group of Indian labourers, sleeping by the roadside under the shade of a large tree. They had wrapped themselves up in the pieces of calico, about four yards long, that they wear about their heads, or cover their heads and shoulders with, in the day-time. Many of these groups were working in the day-time in the fields among which we passed, as well as several groups of apprentices. We also passed several groups of Indian convicts working upon the roads. Toward evening we met a large company of Indian labourers just landed; they seemed in much better spirits than those labouring in the fields. At a little inn, about twelve miles from Mahébourg, we stopped to rest, and took some coffee and ham; and here, as well as in some other parts of the mountain territory, the height of which is about 2,000 feet, we explored some parts of the forest that covers this portion of the island. Many of the trees, which are of very

various species, are dead or dying, from the combined injury of hurricanes and white ants: a species of the latter, destructive also in houses, makes large blackish nests on the upper portions of trees. Fern trees, especially of two species, (*Cyathea excelsa* and *borbonica*) are numerous, sometimes attaining thirty feet in height. *Diplazium arboreum* and *proliferum*, and many other ferns, including membranaceous, and other parasitical species, abound in the shadier places; as do also parasitical plants of the orchis tribe, and several other orders. The species of *pandanus* are also numerous, some of them exceeding twenty feet in height, and being considerably branched; and having trunks five feet in circumference, while others are of much humbler structure. Pine-apple plants are also abundant, but this is not their season of fruit: I found a few, however, on our way hither, but they were much eaten by a large flat-shelled snail. In the thinner parts of the forest tall grass abounds, and *rubus rosæfolius*, so as to render passing through difficult. The fruit of this *rubus* is about the size of that of the Antwerp raspberry, to which it is far from being equal in flavour: its acini are small like those of its near ally found in New South Wales, *r. eglanteria*; which has a more herby and less acid and agreeable flavour than the Mauritian species. Wild hogs, and two species of monkeys, are met with in these forests; I noticed some of the footmarks of the former. Deer and hares are also wild on this island; but there are no formidable wild beasts, nor any venomous reptiles. Small lizards abound; some of them are highly coloured with green and yellow; three such were eating the dumpling-shaped receptacle of the fruit of a *vacua*, or *pandanus*, from which the seeds had recently fallen, as we passed *Plaines Wilhems* this evening; and we counted upwards of twenty on the ceiling of the sitting-room of our friends P. and A. Ollivier, at *Mahébourg*, yesterday evening by lamp-light. They were of a light brownish horn-colour, some of them thinly spotted with black; they make a faint chattering noise, which is often heard at night: they are quite harmless, eating moschitoes and other small flies, but they also are fond of milk and sugar. Tropic birds build in the trees of the mountain of this island, as well as on the cliffs of the coast: and there is also in the same district a hawk, about the size of the sparrow-hawk, said to be the only bird of prey on the Mauritius.

Connected with the natural history of this island, I may here notice a remarkable jelly-fish, that I saw while walking near *Mahébourg*, in an inlet of the sea, having a basaltic bottom, and about two feet of water, which was prevented flowing out, in order to preserve the fish that came into it. These jelly-fish were exceedingly numerous; they were from two to eight inches across, flat, and about one inch thick: they rested on the rock upon their caps, which were of a brownish colour with white vertical stripes in the margin, which was not fringed, but constantly in motion by a slight expansion and contraction, like that of many other species in breathing water and

swimming. The tentaculæ formed a clouded, flocky, whitish, flat disk, indistinctly, to the eye, divided into eight portions, each of which was attached to the internal centre of the cap by a stout translucent muscle; this species occasionally swims with the cap upwards, and is also found with six tentaculæ. A species of octopodia abounds on this coast, with arms thirteen feet long when extended. I noticed many of the apprentices carrying them home for food, as well as small quantities of fresh or salt fish.

The negroes and creoles of this island have extensively adopted the Indian salutation of Salam (i. e. Peace be to thee); this is still in common use among the Indians, and we frequently noticed the countenances of both descriptions to brighten up, on being thus saluted: they are little accustomed to the voice of kindness from those above their own grade in society. Being ourselves on foot, I observed the salutation was the most cheerfully returned by the barefooted; the people who wore shoes, being free, set less store by the exhibition of kind notice. Many of the creoles also use as a passing salutation Bon-zour, corrupting jour into zour, according to their patois dialect. Among the Indian convicts we only noticed one wearing chains; several had a single slight ring around one ankle: they are lodged in huts like thatched roofs, or in other inferior dwellings, near the road, much in the same way as the road-parties in the penal colonies. What renders them peculiarly objects of sympathy is, that they were sent hither by colonial arrangement, and that for life; and no hope of any remission of sentence is held out to them for good conduct. Theirs is a hopeless bondage, and though it is said by some that they are not hard worked, yet are they generally (perhaps constantly) kept breaking stones, and mending the road, under a tropical sun: and there are among them persons who were so young when transported, that they could only in their offences be looked upon as the dupes of those who were older, and many of them bear good characters. One of them of that class remarked to P. Ollivier that the poor slaves had been befriended, but nobody thought of the poor Indian convict. In coming along we fell in with a man having in a basket an article resembling oat-cake, but of more open texture; which he said was Bon manger, good to eat; that we learned was formed from the root of the manihoe, from which, if I mistake not, cassava, tapioca, are also made. The root is a pleasant table vegetable, when simply peeled, and baked, or boiled; being insipid, but firm and gelatinous, or mealy, according to its age, and the manner of cooking: it is extensively cultivated. Sometimes it is substituted in the place of rice, in supplying the Indian labourers with food; which is not only an annoyance to them, but a breach of agreement.

Since the passing of the act abolishing slavery, an arrangement has been made, sanctioned by the Colonial Government, for the introduction of a great number of these people into the colony, (I think the number is 30,000) upwards of 10,000 of whom have

arrived. They are engaged at five rupees (equal to 10s.) a month for five years, with also one pound and three quarters of rice, a quarter of a pound of dhall, or gram, (a kind of pulse,) one ounce of ghee, or butter, daily. But for every day they are absent from their work, they are to return two days to their masters, who retain, I am informed, one rupee per month, to repay an advance made them of six months' wages, and to defray their passage. If these men come into Port Louis to complain of their masters, they are lodged in the Bagne prison till their masters are summoned, who have a great advantage before the magistrate over their servants, from the very nature of things; the latter being foreigners, with none to assist them in pleading their cause. A few of the Indians can speak a little French, but the chief knowledge of their feelings respecting their state was obtained through the medium of a gentleman on his way to Australia, who, having resided in India, understood their language: and they universally represent themselves as having been deceived with respect to the kind of labour expected from them. But perhaps the greatest present evil attendant on their introduction into this colony is, the small proportion of females; only about two hundred of whom have been brought with upwards of 10,000 men. Yet, unless the system of employing them be closely watched, there appears to be ground for apprehension that it will ultimately grow into another species of slavery.

11th 4th mo. A little fatigued with yesterday's journey. Much of the day spent in writing; but in the course of it I called upon Edward Chapman, and at his office read in an English newspaper a part of the evidence before the Committee of the House of Commons on the state of New South Wales and Van Diemen's land; which, so far as it went, I thought was correct, but, nevertheless, it was far from giving an accurate and comprehensive view of the whole subject; and I felt some surprise at the comments of the editor, as well as at some of the questions put by the Committee, because these implied the sentiments that, as a few persons who had been transported had become wealthy, this was generally the case; and that being sentenced to a limited period of bondage ought to involve disabilities beyond that period, as well as that a prisoner in Australia (in the condition, be it remembered, of a slave) having an ample supply of meat and flour, was therefore better off than a free labourer in England. Whereas those who have obtained property are a very small proportion in comparison to those transported; and, in most cases, they were sent out many years ago, when the penal discipline was much less strict than it now is, with all its present deficiencies; and they became free at a period when property was much more easily accumulated than it now is in those colonies. And it must be obvious, that to sentence a man to a privation of liberty for a term of years, and then not to restore him to freedom at the expiration of that period, would be unjust. And the mistake is great, that imagines a

prisoner in Australia better off because he has an ample supply of meat and flour than a labourer in England; who has generally a supply of vegetables such as prisoners in Australia know little of, and many other little comforts around him that the other is entirely deprived of, and which render the situation of the poor man in England infinitely preferable. The person who had been a prisoner at one period, but who had become, after a lapse of years, possessed of 45,000*l.* a year, might, had a few questions been put as to his progress, have proved to have been in the course of the period of his bondage, flogged through the streets of Sydney at a cart's tail for stealing ducks, possibly to satisfy hunger, and to have been subjected to many other indignities and degradations that were by no means a royal road to wealth.

12th 4th mo. We accompanied George Clark to Roc-en-Roc, Mapon, expecting to meet a congregation there to-morrow; (called Good Friday;) many of whom would probably have otherwise gone to the Roman Catholic idolatry, called the Adoration of the Cross, at Pamplemousses, or Poudre d'Or.

13th 4th mo. A considerable congregation assembled at the school-house at Mapon, to whom the objects of the coming and the death of Christ were largely explained, in connexion with the difference between the superstitious appropriation of them, according to the traditions of men, and the spiritual application of them to the soul by the power of God. The people were very attentive, and a precious sense of the divine presence prevailed at seasons. In the afternoon I walked to Grande Baie with George Clark and a young coloured creole, named Joseph Jeremie, who is learning the British and Foreign School system with a view to becoming a teacher. The object of our journey was to see some premises that had been offered for the accommodation of a school, and which appear to be convenient and cheap. We went along the coast, which made the distance about nine miles, though perhaps not more than six the nearest way. Much of the scenery here is pretty. There are several small groups of houses belonging to the districts of Mapon and Grande Baie, near to the shore, which is either of grassy turf, or of copses of various arborescent shrubs; or little tranquil inlets covered by the sea at high water, and margined with handsome mangroves, forming bushes of from five to ten feet high, having elliptical laurel-like foliage and green germinating fruit, with radicals as thick as a man's thumb, and twelve to fifteen inches long: cocon and date-palms are also scattered here and there, chiefly near the dwellings, many of the inhabitants of which have fishing-boats. And outside the coral reef, on which the sea constantly breaks, are the remarkable islets called Ile de Platte and Quoin de Mire; the former having an elevated cake-like portion at one end, and the other resembling a gun-stock placed longitudinally on the water. In passing along we gathered a fruit called here jam-



longue, from a large bay-leaved myrtaceous bush; the fruit was about the size of a damascene plum, but more cylindrical and of a redder purple, sweet but astringent. The houses are of wood, many of them pallsaded; (i. e. built of long stakes placed endwise in the ground, side by side;) they have composition or boarded floors, and are plastered and whitewashed inside, so as to be made very comfortable. We passed the establishment at Beau Manguier, and near it some blacks making large torches of numerous splinters of a kind of wood that is inflammable when green, which they use to attract the fish at night. These torches are about three feet long, and about a foot in diameter at the wider end; and are bound together by means of withes of *jasmin du pays*, (*jasminum Mauritanium*,) the shoots of which are so long that one is sometimes sufficient to make a little basket, as we were assured by a man of colour that we saw making a basket on our way. The sun had set before we left Grande Baie, notwithstanding we had used dispatch in the object of our visit; and we found some difficulty in steering our course by the stars, among the many stony roads that pass in various directions among the cane-fields: twice we were obliged to enquire the way at the houses of planters, who treated us very civilly, and one of them sent a black along with us, whom we dismissed with a trifling reward, with which he seemed well pleased; we pursued our route by the light of the moon, which enabled us to proceed more comfortably during the latter part of our journey, at the end of which we again met a cordial welcome from our friends Richard and Arabella Tapley, at the school-house.

14th 4th mo. We went upon the coral reef in front of Mapon, which is about half a mile from the shore. It is solid, consisting chiefly of a large dense madrapore; upon which are attached also various species of coral, alcyonium, &c., and several echini and shells are found; among the latter *chamagigas* is a striking one in point of magnitude and of strength; it varies from nine inches to two feet across, has something the form of a cockle, but has not so many ribs, and it attaches itself to the rock by a large muscle passing through an aperture formed by a depression at the back of each valve of the shell. A hand-spike is necessary to take it from the rock, though one of our party succeeded in removing two small ones without, yet, in the effort, he cut one of his hands severely: this shell-fish is esteemed for food, but its gall (stomach) is accounted highly poisonous. Some of our company were busily employed in taking octopodia from their retreats, which are discernible from the fragments of shells with which they are surrounded; these animals were dislodged by means of single barbed iron spears. We afterwards partook of one of them in curry; the taste was agreeable, somewhat like that of shrimps, but it required an effort to overcome the reluctance to taste of an animal of an appearance so unlike any thing we had been accustomed to eat. This species of cuttle-fish requires to be

well beaten and stewed to make it tender; spices, such as cinnamon-leaves, are also often used in cooking it. Lime is made by burning masses of coral.

15th 4th mo. First-day. At nine o'clock in the forenoon a numerous congregation again assembled in the school-house, to whom the Gospel of Christ and the power of his resurrection, both in the soul of man, and as a Prince and a Saviour at the right hand of the Father, were preached, under a sense of the baptizing influence of the Holy Spirit. We parted from this company under tender desires for their eternal welfare. In this part of the island there is more attention to the marriage bond than in many others; but the evils of a light esteem of this tie of human society are, nevertheless, numerous, and considerable difficulties have been thrown in the way, which are not yet fully removed. The interdiction of marriage between parties of European extraction and those descended of the slave population was repealed some years ago, and the exorbitant fees of the Civil Commissary have been reduced; but obstacles connected with the production of registers of birth, (which originally were a part of the evidence of a party designing to marry a native of France, not being a creole,) are still in force. Richard Tapley told us, that when he was married the Commissary charged him twenty-five dollars, and that, being a foreigner, he was required to produce seven witnesses that he was not already married. The Commissary at Mahébourg charged a man twenty-five dollars, who had but twenty, for marrying him at his own house, (an expedient adopted because neither the parties nor their relatives had clothes fitted, in their own opinion, for public exhibition on such an occasion,) and when the man pleaded his inability to pay, the Commissary abated him a dollar, and the man borrowed the remaining four. The Commissary's charge is now limited to 6s. But in a case now existing at Mahébourg, a man named Renée, a coloured creole, who has been living many years with a woman of the same race, has not been allowed to marry this woman, though he is still living with her, because the registry of her birth cannot be found. In fact, there seems to be more caution used to prevent an informal marriage than to discourage a numerous population from associating as married people out of wedlock.

16th 4th mo. Having returned to Port Louis on foot yesterday afternoon, I spent a portion of the day in writing, and afterwards committed to the care of Pierson and Chapman for the mail of the Carnatic, No. 95 of my Journal. We also went on board the "Orator" to enquire if Captain Terry expected to touch at the Cape; but found that this was not his intention.

18th 4th mo. In the evening we attended a Temperance Meeting, chiefly of soldiers. Robert Reeves also addressed the

company. G. Clarke was unable to attend in consequence of an attack of fever, which, by timely application, was, under the divine blessing, arrested.

20th 4th mo. I finished a copy of a letter I addressed to T. F. Buxton, and forwarded to him about a month ago, on the state of the aborigines of Australia, and committed it to Pierson and Chapman to accompany No. 96 of my Journal.

22nd 4th mo. Accompanied by Jane Clark and her little daughter, and a man to take charge of the vehicle, we joined John Le Brun and another person who had gone in another conveyance, at Piton. The day being wet was unfavourable, and the congregation was consequently small; very few adults were present. The number of apprentices present in the afternoon was only about twenty-five; sometimes they amount to sixty; a larger number of persons of this class attending here than in any other part of the island. Their state is one of great ignorance, but not of heathen darkness. They were instructed in a very familiar manner by J. Le Brun, and when he acted as my interpreter, he occasionally added illustrative explanations, in which my little knowledge of French enabled me to follow him to my satisfaction. One of the women present afforded an exemplification of some of the evils of the system of apprenticeship; she had three boys with her that she is desirous should attend school on week-days, but she cannot earn enough to support them; she is therefore obliged to apprentice them, and they are consequently brought up in ignorance. The inclination of masters to promote the education of their apprentices is so small, that though there are five schools of the Mico Charity in the island, and four supported by the Government on the national system, one by the London Missionary Society, and one by its Mauritian auxiliary, there are not more than two hundred apprentices attend them, even on First-days; nor fifty of this class who can read, out of about 60,000. The Roman Catholic bishop only returned two in the whole island, I am informed, sufficiently instructed to be received as evidence on oath, and we have no ground to suppose the number of apprentices greater in the Roman Catholic schools. We dined with Edward Baker, who pointed out a man labouring in an adjacent field, who was a cripple, but is charged ten dollars a month, (£2) for the days he works for the maintenance of his own family, who live a few miles from his mistress. We returned to Port Louis in the evening, being drenched with rain on the road.

25th 4th mo. Was spent in my usual occupation of writing, i. e. when not otherwise engaged. In the evening another temperance lecture was given in G. Clark's school-room. G. Clark reminded the soldiers, who chiefly composed the audience, that ten soldiers had died within the last fortnight, and six of them from

intemperance. Serjeant Kennedy, of the artillery, said he thought one of the cases particularly ought to be received as a warning, as the man was not a drunkard, though an habitual drinker, that he was at parade on the Sabbath, was seized with delirium tremens on the following day, died the next, and was buried the one ensuing.

26th 4th mo. There has been a considerable number of Indian labourers committed to this prison since we visited it before, and the excess above the estimated accommodation is now sixty. Some further progress has been made in the introduction of labour, to which the teasing of oakum has been added; and by which the women earn a shilling a day each. The gaoler, whose name is Clark, takes a commendable interest in his charge, and in keeping up the supply of work. I also met the medical officer, who seems likewise to be interested in the subject; his name is Rodgers, and many of his connexions are Friends.

27th 4th mo. We went on board the "Samuel Baker" to enquire respecting passage to the Cape, but found her destination was not determined. A few tracts were left with Captain Wild, and we proceeded to the "Orator," Captain Terry, to leave a few for him and for his mate. We then went on board the "Stratford," to call upon the commander, John Lane, a young man with whom we became acquainted at Sydney, when he was second mate of the "William Metcalfe;" subsequently he became chief mate on board that vessel, in which capacity we left him at our last visit to Sydney; he has thus risen rapidly in consequence of his temperance and steady application to his various duties, being remarkably abstemious in regard to the bane of sea-faring men, strong drink: of spirits he has never taken a glass in his life. We afterwards called on his employers, Blyth and Co., merchants, of highly honourable character, who are said to act upon the high principle, "As ye would that men should do unto you, do ye even so unto them," a principle rarely to be found in operation among mercantile men.

28th 4th mo. We went again to Mahébourg in the French omnibus. The horses of our vehicle were far from being tractable; one positively resisted all efforts to make him go, and was at length exchanged for another; it was often necessary to push off the carriage to get the others started, if they only made a short stop on the road, but when they were off they went pretty well. This, however, so far as my observation enables me to judge, is not generally the case with beasts of draught and burden in this island, but contrariwise, they are usually very tractable. Entire horses and mules are chiefly used for driving and riding, and asses are also frequently employed for the latter purpose; few of these animals are bred in the Mauritius, but they are imported from France, South America, and

the Cape, and are sold at from 20l. to 80l. each; and fine horses or mules often for twice this sum. In drays, mules are usually led by single reins, by coolies or apprentices. Sometimes bullocks are used in draught. I have seen four drawing a coach in the interior; they are chiefly from Madagascar, to which island a considerable traffic in them is carried on; and they have a large hunch on the shoulders. Formerly palanquins were almost the only means of conveyance, but since the English came into possession of the Mauritius, they have formed good roads, and wheeled carriages have almost universally superseded the palanquins, which were carried on the shoulders of four men, and required other four to be in attendance to change. Few sheep are kept in the Mauritius; mutton is usually 1s. per pound, and venison from this price to 2s.; it is obtained by hunting a native species of deer from the woods by means of dogs, and shooting the deer. There is a native species of hare, and some rabbits are naturalized. Two species of partridge and some pigeons are the chief wild birds killed for food. Beef is generally from 8d. to 10d. per pound. The markets are supplied with a great variety of fruit and vegetables; but the attention of the cultivators of the soil being almost solely devoted to the growth of sugar, most other kinds of agricultural produce is neglected.

Soon after arriving at Mahébourg, where we again became the guests of Philip and Ann Ollivier, the former accompanied us to the prison, which we had expressed a wish to inspect. The gaoler, an intelligent person, had twenty-eight prisoners under his charge, apprentices, of whom eight were females. They were confined in two rooms, in an old and inadequate building, ventilated by good-sized trellised windows, and kept clean; but though the men that occupied them had only returned from work a few hours, they smelt very close. The gaoler said, that when, as was sometimes the case, he had from fifty to sixty men confined, the door or windows were past approaching in a morning. They all bathe in the river, which is close by, on going out in the morning, and also on returning in the evening, and the men work on the roads during the day: their victuals consist solely of one pound of rice a day, and they are sentenced hither by the special magistrate for periods not exceeding thirty days, and also to receive not above thirty-nine lashes. The chief offence is "marooning," i. e. running away. The Civil Commissary has the power of awarding to free persons six months' imprisonment; but in case his sentence exceeds thirty days the prisoner is sent to Port Louis. The gaoler admitted that with the labour and limited ration, the prisoners always became much reduced in flesh and strength, so that sometimes the medical attendant was obliged to order the sentence to be relaxed; but he said that those who had previously lived best suffered most.

Neither rice nor bread alone seems capable of supporting human life. I am informed by D. Johns and his companion that in Madagascar, where the natives use rice only as the provision of their

journeys, they make a lixivium with wood-ashes to use with it. Very few cases of disease requiring hospital treatment occur in the prison at Mahébourg. In the evening we accompanied P. Ollivier to the Wesleyan chapel, remaining as spectators till the usual services were concluded, when P. Ollivier interpreted what I had to say to his congregation. Among them was an old man, who till lately opposed his children's attendance at the Wesleyan chapel, and with whom they had expostulated on the inutility of Popish superstitions, and on whose account they had felt much heaviness. At length the old man acknowledged to one of his sons, that he was convinced the Roman Catholics were in error; for when he attempted to pray to the Virgin Mary, he felt this was wrong, and could not proceed. Since that time he has attended the Wesleyan chapel, and he now expresses great satisfaction in having made this change.

29th 4th mo. First-day. We went to Plain Magnan in the afternoon, and met the devout soldiers at P. Ollivier's in the evening, and had some service with each of these parties. The little company at Plain Magnan are in an interesting and enquiring state of mind; two of them came to Mahébourg in the morning, and in conversation in returning they made several comments on the delusions under which they had been kept by the Roman Catholics, who, they said, till lately, had conducted the service of their church in Latin, an unknown tongue in their congregations, without interpreting it, which was contrary to Scripture; but now that a few persons had left their congregations, (or rather had begun to attend others,) the priests had begun to perform their services in French; which was a practical admission that they have been deceiving the people by keeping them in ignorance and darkness, while pretending to teach them the will of God. Lieutenant Forrest, a pious young officer, spent a little time at P. Ollivier's both last evening and this.

30th 4th mo. We returned from Mahébourg in a crowded omnibus, and received a valuable letter from Edward Baker, explanatory of the evils of the apprenticeship system. Robert Reeves called and presented us with copies of his returns of the importations for consumption into Port Louis, and also of exports for the quarter ending 5th April, 1838. This is an important statistical record, and if continued will mark the comparative rate of progressive improvement in the state of the island when slavery becomes completely abolished, and its relic, apprenticeship, no longer exists. One of the sons of the Colonial Secretary, G. F. Dick, called to invite us to dine tomorrow, but we begged to be excused with a tea-visit.

1st 5th mo. We spent the forenoon in making enquiries respecting vessels for the Cape. The *Zenobia*, which put in on her way from India to repair her masts, sails thither immediately, but she is full of passengers. The only vessel we could hear of was the

Olivia, a small trader, expected to be ready about the 20th instant. On calling at the house of Blyths we fell into conversation with a gentleman who expressed a strong conviction, that if the circumstances of the importation of Indian labourers into this colony were known in England, this system would not be tolerated, if it were but on account of the certain evil results of bringing such a large proportion of men, (already upwards of 10,000,) into the colony, with so small a proportion of women, (not more at present than 200;) he also stated his opinion to be, that immediate emancipation would have had great advantage over the apprenticeship system; and made some remarks on the dissatisfaction of the imported Indian labourers, on finding their wages not equal to other free labourers, instancing the case of his own groom, who declared he would leave him on account of not having wages equal to a Scotchman in the same employ. We took tea with Captain Dick and family, and spent the evening in conversation on important subjects. Many of the apprentices are endeavouring to purchase for themselves that liberty which the British nation paid for them; but it is argued by some, that that payment was not adequate, because individuals among them cost their masters a much larger sum than that paid, and few less; the fact being left out of view, that a large proportion were growing old, and had become of much less value than when purchased. The sums demanded for the residue of their time are very high in proportion to the original cost as slaves.

2nd 5th mo. We procured specimens of some species of coral from some blacks, who are allowed by their employer to collect it for sale. Some of the species are variegated with bluish slate-colour, white and red; and in one species these colours form concentric circles. The colours fade in drying. In the course of the day John Le Brun and Lieutenant Turner called upon us. The temperance meeting was well attended by the military. Robert Reeves, G. W. Walker, and myself were the chief speakers, or rather readers, as much of our communications were read from the printed works in our possession. George Clark was prevented attending by indisposition.

3rd 5th mo. Before breakfast G. W. Walker, George Philogene, and myself visited the Chinese cemetery, which is much hidden from public view, though only separated from the burial-grounds of the white and the coloured population by a wall. The graves are of raised masonry, with stones about two feet high, and fifteen inches wide, walled in to the north ends, so as to stand flush with the heads of the graves, which are about half their height. Most of these stones have three perpendicular rows of characters engraved in them, and coloured with red paint, and upon their tops, confined by a rude stone, are laid a few folds of blank paper, or of paper forming three or more separate leaves, with several marks cut in

them. A sort of altar, with a marble tablet let into it, having many characters engraved upon it of much smaller size than those on the tombs, is fixed into the wall of the adjacent burial-ground, from which it forms a projection; and contiguous to this is a sort of double semicircular wall with copings, and the intervening space nearly filled up to the coping of the inner wall. On this intervening space there are many pieces of paper deposited in the same manner as upon the tombstones. On the centre of the coping of the inner wall, a round flat stone, painted red, and about a foot across, is placed. Below it are portions of wax that show candles to have been burnt here, where it is said their priest is stationed when a corpse is brought for interment, and that he performs some sort of burial-service. Hard by there is also another semicircular wall of smaller dimensions, which we were informed was used by the poorer people. The number of Chinese in Port Louis is considerable: they are considered industrious, but to be much addicted to the reception of stolen goods. I omitted to notice that some of their tombstones have the engraving on marble tablets let into the basalt.

4th 5th mo. We called on Edward and Mary Chapman, who are now residing in a large house in the Champ de Lort, Port Louis. We also visited the Infant School, under the charge of Grace Reeves; it is a Government institution and free of charge; the number of pupils is about forty, daily attendance somewhat less; to-day being showery it was only twenty-five. Like other institutions of the kind it is very interesting to persons who desire to see education become general, and take pleasure in the improvement of the moral state of mankind, but this is a very small class in Port Louis, and, consequently, the schools have few visitors, and parents who have not themselves a practical knowledge of the advantages of education, are negligent in sending their children. We here met with a young widow named Applegate, the pious sister of our kind friend Theodore B. Bartley, of Kerry Lodge, near Launceston: she is here with her infant son, on her way from India to Van Diemen's Land, a passenger on board the Emerald Isle, which having received damage in her rudder, was enabled to reach this Port for repair. It was very pleasant to us to meet this individual, knowing something of her character previously from her brother.

5th 5th mo. We walked to the top of the Pouce, considering such a turn-out desirable for our health. Geo. Philogene was our companion; and we enjoyed the various beauties and curiosities of creation presented in the primeval forest of the upper part of the mountain; in which, however, many exotic trees and shrubs have now become naturalized: such as the lemon, guava, jambos, &c. The bigarade, a bitter species of orange, (*citrus vulgaris*,) is considered native here, as are also two species of coffee, and a great



variety of other trees and shrubs. Those on the higher part of the mountain, which is 2,484 feet high, greatly resemble those of the mountain-track about Cure-Pipe, and are intermixed with similar tree-ferns and pandanæ, and have ferns, pepper-vines, and orchidææ, &c. of like kinds on their trunks. *Rhipsalis mauritiane* and *sarcotemma mauritianum*, two filiform, leafless plants, the thickness of a quill, are found upon the rocks; and *salaxis arborescens*, a heath-like shrub, belonging to the heath tribe, grows upon the mountain-top, along with the pretty little blue *lobelia serpens*, &c. A foot-path passes nearly over the top of the Pouce, by which fruit, &c. is brought from the plains of Moka to the bazaar or market of Port Louis; this rocky mountain-track saves more than six miles of distance: it is principally travelled by the blacks, who, having been slaves, and now being apprentices, are, *as a matter of course*, obliged to traverse it bare-footed, though they carry their loads in baskets on their heads, and generally require sticks to steady their steps. O, the heartless cruelties of oppression!

6th 5th mo. First-day. We attended at John Le Brun's chapel. I had something to communicate before the company separated. John Le Brun preached in the morning; but having a cold, George Clark, who had been prevented going to Mapon by indisposition, interpreted for me. In the course of the day I walked to the cemetery, and on the way saw several persons pursuing their daily avocations; carrying clothes to the Grande Rivière to wash; repairing fishing-nets, carpentering, &c., and at the door of the cemetery, hewing and engraving tomb-stones. Many persons in the cemetery were replacing the nosegays on the tombs of their relatives. I am not aware of any counting-houses being kept open on First-days; but it is common with merchants to invite the captains of vessels to dine, and spend the day with them in the country on those days. Sales are held in the country occasionally, by advertisement from the public offices, on the First-days; and it is not supposed that one person in a hundred attends public worship in the Mauritius; even many who have been brought up in the regular attendance in Great Britain become negligent in the practice when removed among a thoughtless and licentious people.

7th 5th mo. I went with Samuel Le Brun, a son of John Le Brun, who is pursuing medical studies, to the civil hospital at the Grande Rivière, under the charge of a surgeon, named A. Montgomery; by whom I was politely received, and shown over the institution, which is not nearly so well attended to by the civil authorities as the military hospital at Port Louis is by the military. A. Montgomery stated that he had applied to have the premises white-washed for eleven months, without being successful in having this necessary work effected. The internal arrangement is also very inferior to that of the military hospital; but the wards are clean.

The number of patients is considerable; consisting of free Europeans, Asiatics, and Creoles, (who are persons born in the colony, whether white or coloured,) apprentices, and Indian labourers and convicts. There are also a few lunatic patients, most of whom are lodged in large cells, opening into two day-yards, in which such as are considered well enough are allowed to walk. The cells have large barred windows, with wooden shutters outside; but there is an air of want of comfort about the place, though the patients do not appear to be unduly confined. I presented A. Montgomery with a copy of the sketch of the Retreat.

8th 5th mo. To-day I commenced the essay of a letter to T. F. Buxton, on the state of the population of the Mauritius, as connected with the effect of slavery, and its substitute apprenticeship, &c.

10th 5th mo. We went on board the Stratford to complete the package of some coral, and to present J. Lane with a book and some tracts. I was likewise on board the Diana with a few Australian insects for the surgeon, J. Sealey, accompanied by a remembrancer to encourage piety. It is difficult to obtain specimens of many of the species of madrapore and coral of this coast, from the blacks who collect them; for they bring only such as are most striking to the eye, and overlook the rest. The curious tinge of pink, blue, and white, in patches, and concentric rings on their specimens are not the natural colour of the corals when living. I am uncertain how they are produced; but as they bury them in the sand to decompose the animal matter, possibly the colouring may be connected with the process of decomposition.

12th 5th mo. The number of animals of the lower tribes in the seas of the tropical regions is very great, and presents a vast, and highly interesting field of research for the naturalist; who, wherever he turns, finds the wonderful traces of the Creator's hand. Are not His works thus spread around us to prove His glory and His power in what direction soever we choose to look, and thus to incite us to adoration and praise? But if we live in forgetfulness of Him, whose glory and whose power are thus made known, even by the lowest of His works, shall they not prove witnesses against us in the day of judgment? For not only do the heavens declare the glory of God, and the firmament show His handy work, but all the earth is full of His glory; and the creatures upon it testify His power, and that in wisdom He has made them all: from man whom He created in His own wisdom, to the beast of the field, the fowl of the air, the fish of the sea, the tiny insect, the microscopic animalcule, the half-vegetating zoophyte, the stately forest-tree, the graceful palm, the gay-flowered shrub and plant, the little moss, the skin-like lichen, and even the green, or red, or blue mould on the

decaying cheese, or straw for all are organized with wonderful and inimitable skill.

13th 5th mo. First-day. We were again present at John Le Brun's chapel in the morning and evening, where I had again to endeavour to direct the attention of the congregation to the spirituality and the practical nature of the Gospel.

14th 5th mo. Last night the wind was very boisterous, coming in heavy puffs from the N. E. Soon after sun-rise the weather again became calm, and the temperature which had fallen several degrees, rose to its common elevation of about 84° in the shade. I again joined Samuel Le Brun in his morning visit to the civil hospital: some of the surgical cases are very interesting, and exhibit great skill in the surgeon, particularly one of fractured leg. Every morning numbers of Indian convicts present themselves as patients; among whom, many are such as try, by feigned illness, to escape for a few days from their toil on the roads in the burning sun; from which they have no other hope of escape, but by the termination of their lives. We afterwards breakfasted with the surgeon, A. Montgomery, and his family, and spent some time in conversation. On returning to town, G. W. Walker joined me in calling on Blyths to enquire further respecting the Maria, the destination of which is not yet determined. We have repeatedly been much gratified in conversing with the partners of this house, one of whom was some time Consul at Algiers, to find such just views of the state of the population of this island, and of the great moral defects in its laws and in their administration. T. and E. Kelsey and Robert and Grace Reeves took tea with us at George Clark's; and we spent a very pleasant evening in conversation on religious topics, among which the preaching of women especially gained attention, and was acknowledged by the company not to be contrary to Gospel order, upon conviction resulting from a careful comparison of the passages of Holy Scriptures, considered to be in favour of the practice, or against it.

15th 5th mo. Most of the day occupied in writing. In a walk for exercise I saw the noble *riveria tilicefolia* in blossom: it is a climbing plant, of the convolvulus tribe, growing on the coast among the grass and bushes. The flowers are deep pink, and upwards of four inches in diameter: the tube slightly bell-shaped, and much darker than the rest of the blossom; the five ribs of the flower are also of a deeper hue than the rest of the disc. *Batata* (*ipomoea*) *maritima*, which also has handsome pink blossoms, is likewise common on the coast: its long trailing stems are collected in bundles, which being taken into the shallows near the shore, are dragged to the beach by a person at each end, and often bring with them numbers of small fishes. G. W. Walker being unwell from

ear-ache, which has caused him considerable suffering lately, I went alone to T. Kelsey's to tea. J. Le Brun and family, Col. Hazelwood and family, and Elizabeth Applegate were of the company: we spent a pleasant evening, and parted about nine o'clock, according to the good custom of these families, after an interesting religious opportunity, in connexion with reading the Scriptures.

16th 5th mo. The Temperance Meeting was well attended by the military: one of whom related his own experience of the blessing resulting to himself, from having adopted the principles of temperance, which he has been enabled to do, in accordance with a resolution he came to when attending a meeting, held by George Clark, at Mahébourg. Before that period he was a great drunkard; but though strongly tempted to break his resolution, from the craving he felt for about a month, he had been enabled to keep it, and to carry it out to total abstinence from all stimulating liquors; and since he had abandoned the use of all these, it had pleased the Lord to give him the knowledge that he had a soul to be lost or saved, and to lead him to seek salvation, of which he now possessed a peaceful hope. This confession was impressive to the meeting, and especially so to Col. Jones, who rejoices to see any thing good growing up among his men.

17th 5th mo. Chiefly occupied in writing. In the evening James Blyth took us to his residence, about four miles from Port Louis, on the elevated country bordering the Grande Rivière, and from which there is a beautiful view of the harbour, and the adjacent mountains. Philip Blyth joined us, and we spent a little time very pleasantly, and had much conversation on the state of the colony, the improvement of which appears to be much retarded by the retention of old French law, and by the influence of persons of principles far from Christian in the administration of it. The Committee of Public Instruction, not very long since, proposed to the government to impose a heavy penalty, with six months' imprisonment, upon any person who should presume to teach the lower orders any thing beyond the rudiments of education. This, of course, received no sanction from the Governor, though he did not oppose the printing of their proposition, after some of its most exceptionable parts had been modified or omitted; but it had the good effect of so completely convincing the Home Government of the unfitness of this committee to be entrusted with the subject, that their power was limited to the charge of the Royal College; in which their own children, and others of similar rank, are instructed. Perhaps this circumstance may account for the neglected state of the buildings of that institution, which, at various times, have sustained much injury by hurricanes, and are much out of repair.

18th 5th mo. After taking leave of Euphemia Blyth, her hus-

band accompanied us in his carriage to town again; where we again pursued our writing till evening, when we joined T. and E. Kelsey and Elizabeth Applegate at tea, with Robert and Ann and Grace Reeves. After having concluded their daily labours, George and Jane Clark were also added to the company. The time was spent in edifying conversation, and we separated, after a favoured religious opportunity, in which, after the reading of the 12th chapter of Matthew, I had a few comments to make on the privilege of being admitted to a near relation with Christ, according to his own words, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." George Clark and R. Reeves afterwards gave utterance to prayer, and R. Reeves subsequently made a few comments on another passage of Scripture. I may here notice that James Blyth has a coachman, a native of India, who wished to be married to a woman he is living with; but has been prevented by the obstacles thrown in the way by the laws of this country: after several fruitless attempts, he at length got the matter put into train, and hoped to have had all the difficulties superseded at the expense of eight dollars; but on application, found that the sum required would be fifteen dollars, which was more than he was possessed of. The consequence is, he is living with the woman in question, in the manner which is common in the colony. Another case may be stated illustrative of the effects of this state of things. A person with whom we have become acquainted, of pious and respectable character, advanced the means of purchasing the unexpired period of apprenticeship to a couple, on condition that they should serve him as hired servants until the sum was repaid—the man at ten dollars, the woman at seven dollars a month, with rice for themselves and a child, which the woman has living with them—the offspring of a white father, and therefore a favourite. This woman has also three other children, each having a different father, with whom she has successively lived in the capacity of a wife; but never having been legally married: and her present reputed husband has also a son by another woman, who formerly stood nominally in the relation of wife to him. These people are notwithstanding looked upon as respectable servants; and so far as these circumstances, so much to be lamented, are concerned, the system of slavery under which they formerly lived, and the state of the laws, are chiefly to be blamed; for these are among their bitter fruits. Cases of this kind might be multiplied without end, as well as of the profligacy, both of the upper and lower classes of society. But truly it is a shame even to speak of those things that are here practised: and were it not that the wickedness of such a system may be so far understood as to be hated and abolished for ever, I should hardly have ventured to have said so much upon it as I have done.

21st 5th mo. I finished the transcript of my letter to T. F.

Buxton, on the state of the population of this island; to which some observations by Edward Baker, on the apprenticeship system are attached. At the request of G. Clark we called on the Colonial Secretary, to consult him as to the proper steps to be taken in the case of a person who had caused a negress to be shot at, as she was leaving his premises, having purchased the residue of the term of her apprenticeship. Captain Dick recommended that, as the woman was too much injured to go to the police-officer, the person at whose house she is should go thither, and lodge an information; on which an officer should be sent to take the woman's deposition: this was done accordingly. We went on board the Emma, just arrived from Launceston, Van Diemen's Land and King George's Sound, and bound for the Cape; which we understood had some berths to spare: but after seeing them, we concluded to engage a passage on board the Olivia schooner, of 149 tons, which is the larger vessel, and we felt best satisfied with, notwithstanding the charge was £5. each more (viz. £35. each); and on board the Emma there was a person named Thornton, the purser of the Pelorus, with whom we had become acquainted, who is both a pleasant companion, well acquainted with the part of the African coast along which we have to sail, and, we conclude, a man skilful in navigation: the Olivia is expected to sail next First-day. Robert Reeves accompanied us on board these vessels, and afterwards introduced us to a merchant, named Plantain; with whom we had some interesting conversation on the present state and future prospects of the colony. This person is open to conviction on the advantages of free labour, and of the settlement of the labouring classes as small proprietors. He talks of trying the experiment with some Indians he is about to introduce, whom he has encouraged to bring out their wives.

22nd 5th mo. We breakfasted with John Le Brun and family, after a satisfactory reading of the Scriptures and religious opportunity. John Le Brun is labouring usefully in this colony, he has stood his ground in the face of much opposition; and we have no doubt of the wisdom of the measure adopted by the trustees of the Mico Charity, in making him, in the present state of the colony, their agent. To these trustees also, out of a parliamentary grant, the sum of £1000 was committed to establish a normal school in Port Louis; and another sum of £780 to assist in opening other schools for the instruction of the black population of the colony. The principal object of the trustees is to spread, as much as possible, the benefits of education in general, but particularly religious instruction; for which purpose the Holy Scriptures, and extracts from them, which are in use by the British and Foreign School Society, are made use of, without any catechism or other book of peculiar doctrines; and the children are at liberty to attend the same places of worship with their parents. The schools, in fact, are conducted on

the system of the British and Foreign School Society. Two normal schools have been opened; viz., one at Port Louis, and another at Mahébourg, and three others in different parts of the colony, for the moral and religious instruction of the apprentices and their children, as well as for any other children that their parents choose to send. Besides the schools I have already mentioned, there are a number of others at Port Louis. The whole enumerated in the Mauritian Almanac, includes Le College Royal, Mauritius Academy, College St. Louis, English and French Academy, Colonial Academy, fifteen boarding schools, a Government school for mutual instruction, the school of the Mico Charity, an evening school, a Sabbath school, and a second Government school: to these may be added the Government infant school, and the school of the London Missionary Society. There are also in other parts of the colony about half-a-dozen other schools. A very small proportion of the whole number are open to the lower classes, and a large majority of the whole population are unable to read. In the evening an interesting Temperance Meeting was held in George Clark's school-room. A large number of the military was present, to whom George Clark made a very animated appeal on the occasion of the decease of an artilleryman, which took place on the 7th day last from delirium tremens, and who was interred the following day, according to the law of the island, which requires interment to take place within twenty-four hours. This event was one of very awful character: the man was not one who was considered a drunkard, but one who often took a single glass, and who, to all persuasions to adopt the principles of the Temperance Society, replied, that he was quite sufficiently master of himself not to take more than was good for him; and this he maintained in spite of the evidence to the contrary, afforded by a previous attack of the fatal disease which brought him to his end, without any appearance of preparation for eternity. A considerable impression was made upon the soldiers, several more of whom rallied around the standard of temperance. Most of those who adopt temperance principles forsake also the use of wine and malt liquors.

23rd 5th mo. We breakfasted at Fort Blanc, with Lieutenants Turner and Forrest, whom I have before mentioned as pious young men. We took tea with Thomas Kelsey and his wife, in company with several other individuals, to whom we are now paying parting visits.

24th 5th mo. Occupied in writing and preparing for our voyage. I shipped our heavy luggage on board the Olivia. I have been surprised, while sojourning in the Mauritius, to see the variety of vegetables cooked and eaten under the name of bredes, or brettes; several of them esteemed, in a raw state, either acrid or decidedly poisonous; but which are by stewing rendered not only harmless,

but wholesome. They are usually eaten with boiled rice and mild currie, which constitute the chief diet of the creoles, or native population; many of whom, in eating dry boiled rice, prefer greatly conveying it to their mouths with their fingers, to taking it with a spoon or fork, which they say spoils its flavour. The *bréde songe* (young leaves of *caladium esculentum*, and some others of the arum tribe), are boiled in water previous to being stewed; but most of the others are simply stewed in a kind of broth, formed by boiling an onion, that has previously been roasted, and a little lard in some water. Among these may be enumerated *bréde martin*, which is no other than the poisonous *solanum nigrum*; *bréde malgoche*, or *solanum nodiflorum*, another plant of poisonous character; *bréde girammoude*, the very young shoots of *cucurbita pepo* (the common pumpkin); and *bréde gaudolle*, *basella indica*. Among the creoles, as well as apprentices, the practice of eating snuff is very common: they take it in large pinches and rub it on the outside of the lower gum, where a depraved appetite for it appears to be as strongly established as in the nose, when it is snuffed up the nostrils: smoking cigars is also a very common custom among the Mauritians. The females generally go without caps, and many of them wear their hair tastily put up with large square-topped ornamented tortoise-shell combs, which are manufactured in Port Louis: those who have woolly hair take great pains, by combing it out and greasing it, to get it straight, in which they succeed to a considerable degree, though it still shows decided undulations. Many of the elder women tie coloured handkerchiefs over their heads, including also their large combs; and others throw black veils over their heads and shoulders. An Englishman can scarcely fail being struck with the rudeness of the ironmongery and lamps in use in the Mauritius, particularly in the hinges and fastenings of doors and windows.

25th 5th mo. We took tea with the Colonial Secretary and his family, and at their house met with George Grey, who was associated with an officer named Lushington, in exploring the north-west coast of Australia, from whence they lately returned, after making some interesting discoveries. When exploring the interior in about latitude 15° south, the company only took about half a pint of brandy with them, to be used if required as medicine, and all the men enjoyed good health, notwithstanding the great heat and fatigue. It was interesting to us to find that while George Grey had been making his voyages, he had been diligently searching the Scriptures, with a view of ascertaining where the truth laid, in regard to the points in which Christians differ, and that his search had not been in vain, his conviction being, that the doctrine of the immediate teaching of the Holy Spirit is the plain doctrine of the Gospel, and that clearness with regard to other doctrines depends upon the practical reception of this. Previous to our visit to the Colonial



Secretary we had an interesting conversation with a number of pious soldiers at George Clark's.

26th 5th mo. We got our luggage on board the Olivia, and took leave of several of our friends; among them of George Clark, who left for Mapon, to visit the congregation there to-morrow. During our sojourn under his roof, we have felt much unity with him and his simple-hearted wife; they are truly valuable people, and are occupying a very useful post in this land, in which the inhabitants generally may be described as sitting in "darkness and the shadow of death." I spent an hour with George Grey, whom we have furnished with a few books and tracts.

27th 5th mo. First-day. We attended the French congregation at J. Le Brun's chapel in the morning, where a prayer for our preservation was publicly offered up. Before leaving I once more addressed the audience, endeavouring to press upon them the necessity of attention to the convictions of the Divine Spirit, which leads out of conformity to the world and into conformity to Christ. This I endeavoured to illustrate by reference to the parable of the "little leaven which a woman took and hid in three measures of meal, until the whole was leavened." I trust our being here has tended to impress this important doctrine with more depth and clearness on some pious minds, whose labours in the promotion of that which is good, we have reason to believe, would be much more effectual if exerted more immediately under this precious direction. Having now discharged my debt of love to these people, I knelt down among them and prayed for the blessing of the Most High, and for the extension of the knowledge of his mercy in Christ Jesus amongst the inhabitants of the land that yet are in darkness, serving Satan through sin. On leaving this assembly we returned to our lodging, took a hasty meal, bade farewell to Jane Clark and her little daughter, and, accompanied by Robert Reeves and George Philogene proceeded to the Olivia, which laid at a little distance from the town, ready for sailing. Our friends soon took leave of us, and returned on shore with some young men that had come on board with our only fellow-passenger, a young Mauritian named Alfred Raymond. This I found a favourable opportunity for putting into the hands of these young men a few tracts calculated to instruct them in the way of life and peace, the way of holiness, without which no man shall see the Lord.

### *Voyage to the Cape of Good Hope.*

The day was fine, and at one o'clock we made sail, and the beautiful scenery about Port Louis quickly retired from our view, but was succeeded by that of the west side of the island, as far as the Morne de Brabant, a lofty bluff near the Rivière Noir. The view of the

sugar-plantations interspersed among the wood of the plains, from which rise abruptly the various craggy mountains that, toward the Rivière Noir (or Black River) form more continued ranges, was very fine. On passing the point of the island, we came into "a sea-way," that gave the vessel so much motion as to produce the usual consequence, sea-sickness, though not in a violent degree, yet sufficiently to make us glad to retire to our berths, notwithstanding the delightful serenity of the evening.

28th 5th mo. The night was calm, but a good wind sprang up at sun-rise. In the evening we had a fine view of the Island of Bourbon, which is very mountainous: the volcano was emitting smoke, that after ascending perpendicularly, was carried off diagonally toward the north.

29th 5th mo. Bourbon was still distinctly in view at sun-rise; its volcano smoking as last evening. Though the mountains of this island were far above the horizon, and the weather was clear, they were scarcely discernible when the sun was up. We were to the S. S. E. of them, perhaps forty miles. The day was fine, with signs of rain in the evening. Our captain and fellow-passengers readily consented to the daily reading of the Scriptures in the cabin.

30th 5th mo. Out of sight of land, and nearly becalmed. Not laying our course by several points. The rain very heavy this morning; exposure to it for a few minutes served the purpose of a shower-bath, which is very grateful in a warm climate; our general substitute is to have a few buckets of sea-water poured over us while standing in a place on deck convenient for the purpose. In the course of the day we remembered our dear friends assembled at the Yearly Meeting, with feelings of deep interest in their welfare, and desires for their steadfast maintenance of the truth as it is in Jesus, apart from the inventions and imaginations of men. A small armed French vessel passed near us.

31st 5th mo. We are now about three hundred miles from the Mauritius, and nearly becalmed. A stormy-petrel is the only living creature seen beyond the limits of our vessel. On board we have a large sleek ass, a sow with three well grown pigs, two sheep, a very domestic goat that supplies us with milk, a little dog, plenty of ducks and fowls, and a cage of very handsome small birds, natives of the Mauritius. The cargo is sugar, rice, coca-nuts, and tamarinds. And, as is commonly the case in sugar-ships, we have plenty of large cockroaches, that sometimes intrude into the cabin: one woke me this morning by rustling among my hair; happily they do not excite in my mind the horror they do in the minds of some persons. Our captain, William Roome, is an orderly and intelligent man, very attentive to the duties of the vessel of which he is part owner, as

well as to the comfort of his passengers; to which the cleanliness and quietness of all on board contribute not a little. The mate is an unassuming but clever man in his station, brought up in the coast-trade, and the picture of health and strength. The steward, an American black, very civil, persevering, and orderly, and the crew under remarkably good discipline. Our provision is very good, and amply sufficient, but not wastefully extravagant, as is often the case at the commencement of voyages, when the supply is not equally abundant toward the conclusion. The captain has a son with him of about ten years of age, who is in delicate health. Our fellow-passenger, who is of French extraction, is a polite young man, proceeding to the Cape. Unpleasant as the sea is under any circumstances, we have great cause to be thankful in having been guided to the choice of the *Olivia* of Cape Town for our voyage.

1st 6th mo. Nearly calm till evening, when a gentle breeze sprang up. A small fin-whale passed near the stern.

2nd 6th mo. The breeze moderately fresh, but not sufficiently fair to admit of the vessel laying her course.

3rd 6th mo. First-day. We recrossed the tropic. The day was spent quietly. At noon G. W. Walker read the seventh chapter of the Acts, on deck; and I afterwards made a few comments. The ship's company were invited to be present, but the men before the mast being unused to assembling for such a purpose, the attendance was small: they expressed thankfulness, however, for a few tracts.

4th 6th mo. Our course having been further to the westward, than is usual in voyages from the Mauritius to the Cape, in consequence of the prevailing winds, the mountains of the south coast of Madagascar were in view at day-break: they are said by Horsburgh to be computed at nearly 3,600 yards in height above the sea-level. They were about twenty leagues distant. One small bird seen. The wind fresh and favourable.

5th 6th mo. The weather beautifully fine, the wind brisk and fair, the sea of an olive hue, indicating less depth than when it is dark blue; this is probably consequent on our proximity to Madagascar, which is not, however, in sight. We are now crossing the mouth of the Mozambique channel.

7th 6th mo. The sea very smooth. Light breezes at intervals enable us to make a little progress. A large black whale was near us for some time, also a dolphin, and a few small pilot-fish. A few Portuguese men-of-war, of an inflated species, were sailing on the surface, one of which we took; its body was pellucid, forming an

irregular bladder, with a corrugated ridge on one side that appeared to serve as a sail. A cluster of tubercles at the back of the upper angle of the body, and the tentaculæ, were blue; the colour in the tentaculæ in spherical granules. Only one of the tentaculæ was long, and it was capable of an extension of more than two feet: length of the body of the animal  $1\frac{1}{2}$  inch, breadth 1 inch, depth  $\frac{1}{2}$  of an inch. I did not touch the body, as it belongs to a stinging tribe. A few birds of the petrel tribe were also seen, and at night we heard the cry of some terns. Lat.  $28^{\circ} 22''$  S. Long.  $40^{\circ} 51''$  E.

8th 6th mo. Squally, with showers. The wind pretty favourable. Few birds seen. The afternoon fine. Few days elapse without our making some progress with our writing; though the time we can thus occupy is short, on account of the smallness of our cabin, the shortness of the days, and the time necessarily spent on deck for exercise, as well as from frequent incapacity from nausea and occasional interruption of the rolling of our little vessel, and risk of sprays down the sky-light.

10th 6th mo. First-day. Chiefly spent in reading and retirement; the assembly on deck was larger than last week. I read to them the fifty-fifth of Isaiah, to which my mind was much drawn previously, and afterwards made comments on several passages, referring to them again in the book, and pressing on the attention of the company the invitations and promises contained in it. A measure of that solemnity prevailed which always claims our gratitude to the Giver of all good, who condescends to lead his unworthy but dependent children, and to exercise them variously, according to the variety of circumstances under which they are placed. Some of our company are Roman Catholics, and little acquainted with the Scriptures.

11th 6th mo. A brisk breeze increased into a gale, the wind at N.E. The vessel took more water than before, and in pumping it out there were indications of the sugar having been slightly touched. Upon the whole the Olivia is very dry, scarcely taking enough water to keep her sweet, but lying over from the gale occasioned her to take more than usual. Sugar being a soluble cargo, the pumps are tried about every two hours. Notwithstanding the roughness of the sea, some Portuguese men-of-war, both of the inflated and the oval species, were floating on its surface.

12th 6th mo. Laid-to in the gale. The motion so great as to render writing difficult. Diffuse lightning without clouds to the south-west in the evening.

13th 6th mo. Still laid-to under a reefed storm-trisail. The sea very high, and occasionally breaking over the deck, but not so as to do us any serious injury, yet rendering it necessary to have the com-

panion and the sky-light closed. Several birds of the albatross and petrel tribes soaring about. Read some portions of Scripture with our fellow-passenger, who has not had the advantage of a religious education, privileges often too little prized by those who partake of them. I received from him some further affecting particulars respecting the low state of morals in the Mauritius.

14th 6th mo. The wind less unfavourable, the weather finer, and the sea less boisterous. We are now about eighty miles from Port Natal, and a little to the southward. Very few birds, but a few flying-fish were seen, also the spouting of a whale. A ship visible from the mast.

15th 6th mo. A brisk and favourable breeze. The ship seen yesterday a few miles a-head of us to-day. Birds of several species, but not numerous; two terns among them. Diffuse lightning without clouds after sunset, previous to which there were several distinct strata of thin clouds.

16th 6th mo. In the morning we sighted the coast of Africa, near the Keiskamma River. The land was not very high, some of the hills to the southward were rather rounded, and the country to the northward flattish. We were not very close in with the shore, and the day was rather hazy. We are outside the Aguilhas Bank, having no bottom at one hundred fathoms, and the sea being dark blue, and rarely blackish, according probably to the variations in depth, and in the nature of the bottom. In the evening a storm arose from the north-west, which rendered it necessary for the vessel to be laid-to under a reefed storm-trisail.

17th 6th mo. First-day. The gale continued, the sea frequently washing over the deck. I spent most of the day upon my bed, being best able to avoid inconvenience from the motion when there. Toward evening the wind diminished, and the rain had assuaged in some measure the raging of the sea, so as to admit us to go on deck for air. We enjoyed the fresh air after being pent below in an atmosphere rendered very disagreeable by the sugar, which, when stowed in a close vessel, produces a very unpleasant smell. The sea was phosphorescent where it continued to break, and showed many bright spots on the deck as the rolling of the vessel brought up a little of the water under the bulwarks; which were shaken a little in one place, by the stroke of a heavy sea, in the afternoon. We were unable to assemble with the ship's company for religious purposes, but read a portion of Scripture in the cabin. Nausea produced great torpor of intellect in my own case, but I was mercifully preserved quiet in mind; remembering that "the Lord sitteth upon the floods," that "he sitteth King for ever," and feeling a peaceful resignation to his holy will.

18th 6th mo. The weather beautifully fine; the tumultuous sea has become smooth, and the change from yesterday is extraordinarily great, the wind is nevertheless from the northward; but, though in point of sailing we are making but little way, yet a strong current is setting us rapidly to the westward.

19th 6th mo. The strong current to the westward caused the swell from that direction to be very heavy, and occasioned the vessel to roll and pitch violently. There was but little wind: two vessels in sight also steering westward: a few birds hovering about.

20th 6th mo. The current has drifted us upwards of seventy miles to the westward, and about fifteen to the southward, within the last twenty-four hours, our position being on the edge of the Aguilhas Bank. Birds are not numerous, though we have continually soaring within our horizon, at a small elevation above the water, and often very close to the vessel, the wandering albatross, the mollymawk albatross, the black albatross, called also the Cape hen and the nelly, the Cape pigeon, the sooty petrel, and the white-bellied petrel: another bird of the petrel tribe made its appearance to-day, it was rather larger than the Cape pigeon, of a slate-grey colour, with black-tipped wings; the black forming a curved patch when the wing is expanded: there was also a small light-coloured petrel. We begin to feel the wind cold, though the thermometer stands at about 66°.

21st 6th mo. The shortest day in this hemisphere; the thermometer down to 60°; we are glad of our Flushing clothing, being probably more sensible of cold from our late sojourn in a warm climate. There was much lightning to the south-east in the evening. Few petrels, the albatrosses more numerous: a few gannets indicate our approach to land, which we again sighted in the morning, having a distant view of the undulated mountain-range, near Mossel Bay, and toward Cape Vaches. The ass and some other animals on board exhibit sensations of pleasure on approaching the land; toward it the donkey often stretches out his neck and brays. A shark was observed alongside the vessel.

22nd 6th mo. The wind light, easterly, the weather very fine; the mountains near Cape Vaches still in view. The sea was very luminous after sunset, the ripple upon its surface, where at all broken, presenting the appearance of silver light. When the sun was high, numerous small translucent bodies were discernible in the water, among which I could detect a tubular jelly-fish and some sepia. The Conch, from the Cape, passed us, going eastward, and a ship which we have seen at intervals for the last three days was still in sight. The albatrosses and gannets increase in number; the petrels have left us. We are now on the broad part of the Aguilhas Bank.

23rd 6th mo. Weather very fine; wind light, south-west. Cape Infanta and the Gunner's Guoin, the nearest high land to Cape Aguilhas, in sight at sunset, distant about ten leagues. Some digitated fuci of large dimensions passed us; also some transparent flat bodies, about one foot and a half long and one inch deep, probably animated, and a few masses of oval transparent bodies, one inch and a half long, with a lucid line longitudinally through their centres; also many smaller gelatinous bodies, probably allied to medusæ.

24th 6th mo. Wind light and adverse; three vessels in sight. The second of Isaiah was read on deck, but the attendance was small. Though much good order is observed on board the vessel, that new birth is little understood, without which a man cannot even see the kingdom of God, or understand in what it consists.

25th 6th mo. A breeze from the south-east enabled us to pass Cape Aguilhas before noon; and the wind strengthening, in addition to a current in our favour, we rounded the Cape of Good Hope about 9 P. M., distant from our position at noon about eighty miles. The mountains along this part of the coast are lofty, and more continuous and even in their surface, than those to the east of Cape Aguilhas. Several blue petrels, Cape pigeons, and albatrosses were soaring about in the afternoon. The sea was very luminous after sunset, as it has been for several nights lately. The turning of the Cape of Good Hope and re-entering the Atlantic seems something like turning the corner that opens out the street in which one's own dwelling is situated; and though we may not very soon expect to see our own habitations, yet this turn may bring us again quickly into an acquaintance with the state of our dear connexions, from all tidings of whom we have now been cut off for a long season. My last letter from York was dated in the 9th month, 1836; and the last tidings I had from thence were through a letter to Daniel Wheeler, dated early in 1837. I may, however, record with thankfulness to Him to whom I have committed myself, and those who are dear to me, that during this long interval, notwithstanding the daily remembrance of my own kindred and many dear friends, I have not been permitted to feel anxious respecting them; but have witnessed the fulfilment of the declaration,—“Cast thy burden upon the Lord, and he shall sustain thee;” nevertheless I am far from calculating on exemption from trial.

26th 6th mo. Last evening the wind failed as we approached Hurst Bay, and it became a perfect calm, which lasted during the day; but we drifted to opposite Table Bay, and had a fine view of the rugged mountains contiguous.

27th 6th mo. A light breeze enabled us to enter the bay during a fine, clear night; but in consequence of the wind failing at inter-

vals, it was ten o'clock in the forenoon ere we dropped anchor off Cape Town, where eighteen other vessels were lying. We got on shore about noon, and received a kind and Christian welcome from Dr. Phillip and his family. One of our first visits was to the post-office, where we received numerous letters from our dear relatives and friends. I commenced reading mine from the earliest date, and proceeded as I had opportunity, and with an interest not easily to be understood, except by persons who have been so long cut off from communication with their friends. Reverent thankfulness clothed my mind in the evidence afforded of the Divine Presence and blessing being continued to my family, and many of my relatives and friends; yet this was at times mixed with mourning and prayer on behalf of others, whose feet had either never been turned into the way of life, or through the subtleties of Satan, had been turned out of it. Dr. Phillip kindly assisted us in calling to deliver a few letters, and in introducing us to a comfortable and respectable boarding-house, kept by a widow named Ann Gunn, where we take up our abode till we see our way open further. We have each a lodging-room, and the use of a sitting and a dining-room, in common with the other boarders; of whom there are now four males and one female, besides ourselves: the charge, nine shillings a day for less than a month; seven shillings a day if for a month.

*Cape Town, 28th 6th mo. 1838.* I finished the reading of my letters from England: they have yielded me much comfort in regard to the work in which my dear companion and myself are engaged, especially that from my beloved friend Samuel Tuke, conveying the expression of the sympathy of the Yearly Meeting: the sympathy of many dear friends, expressed individually, has also been very cordial. For notwithstanding the good presence of my Heavenly Father has, in unmerited mercy, been generally felt to be very near, even in times when the sense of my own emptiness and liability to err have been the prevalent clothing of my mind, as well as in seasons of a more rejoicing character; yet in being so long absent from the bosom of the church, and having but little communication with its members beyond the circle of my own family, a temptation has occasionally been presented to fear lest the unity of the body should not remain with us; especially as many things of an unusual nature have occurred, in which we had thought it our duty to engage. But I would record with gratitude, that when communication with my beloved friends was long cut off, and discouraging views sometimes presented themselves respecting the possible state of my own family, or the sentiments my dear friends might entertain respecting our proceedings, the Lord condescended to whisper peace into my soul, bringing to remembrance his ancient injunction,—“Be still, and know that I am God;” accompanied with the calming influence of the Holy Spirit, enabling me to feel anew that I had resigned myself and all my beloved connexions to him who doeth all things



well, and that so long as he spoke peace to my soul, I had no just cause for anxiety, but might repose in him with the confidence of a child on the bosom of a tender father. The diversity of gifts in the church of Christ has also been brought with much clearness before my mind, with the conviction that, how small soever my own might be, and different from those of many others, I should gain nothing by endeavouring to follow in their tracks, or to imitate them; that my business was, therefore, constantly to wait on the Lord for the knowledge of his will, and for strength to perform it; and in so doing I should, through his mercy in Christ Jesus, stand acquitted before Him. For I was not insensible of having frequently sustained loss for want of maintaining properly a state of watchfulness and prayer; on which account I needed forgiveness, and for which fatherly chastenings have not unfrequently been dispensed, I trust not quite in vain; for I think they have weaned me more thoroughly from dependence upon myself, and brought me to trust more simply in the Lord, and to wait more patiently for the fresh unfoldings of his Spirit. And whether engaged in waiting under the sense of my own incapacity, or exercised in proclaiming the message through Jesus Christ, and exhorting to submission to the convictions of the Holy Spirit, in order that this mercy may be practically received, or labouring in what may be compared to endeavouring to remove the rubbish that impedes the spreading of the Gospel, I desire to bear continually in remembrance the remark of the Saviour, that though "the Spirit is willing, the flesh is weak."

We have cause again to magnify the goodness and mercy of our God, in preserving us from inconvenience in our voyages. The Emma, which we looked at before engaging passage on board the Olivia, came in to-day, having suffered much from the gale of the 17th ult. though only a day's sail behind us. Four other vessels that also sustained damage have put into Simon's Bay. We were kindly assisted in landing our baggage by G. F. Parker, a son of our friends John and E. Parker, of North Harbour, Port Jackson; he and my old school-fellow, Thomas Laidman Hodgson, both kindly proposed our lodging with them, but this we thought best to decline, believing we shall be more generally accessible in a private lodging.

29th 6th mo. Was extremely wet. I wrote to A. C. Flower, and we called on Dr. Phillip.

30th 6th mo. The rain continued. I obtained a letter from the post-office from my sister Elizabeth Backhouse, directed for D. Wheeler or myself, containing some highly interesting particulars of the last days of dear Jane Wheeler; and prepared some sheets of my Journal for transmission to England. In the intervals between the showers I called on several persons to deliver letters, being kindly conducted by George F. Parker.

1st 7th mo. First-day. We sat down together to wait upon the Lord in my dear companion's room, and were comforted in this retired situation, though to many it may seem like hiding our light under a bed; but such is not our intention: we cannot, however, bring ourselves under more public notice till we know the Good Shepherd to put us forth; and then we do not doubt that he will condescend to go before us. The rain ceased in the forenoon, and we walked out for an hour to obtain warmth. The thermometer being down to 60° we feel the cold after a tropical climate. In the evening we called on W. H. Harvey, the Colonial Treasurer, the son of the late J. M. Harvey, of Ireland; to whom I was indebted for an introduction to General Bourke, previously to his going out as Governor of New South Wales. W. H. Harvey professes with Friends, as do also two or three other young men in Cape Town.

2nd 7th mo. Much of the day was spent in looking out for lodgings, in which George F. Parker was kindly helpful to us, as well as in passing the remainder of our luggage at the Custom House. For some tracts, and a few pocket-handkerchiefs for presents to the aborigines, we paid a small amount of duty, (at the rate of three per cent.) being informed, in reply to an application to land them free of this impost, as we have been allowed to do on former occasions, that "it has recently been ascertained that the Governors of colonies have no authority to direct the admission, free of customs' duties, of any article not being for the service of her Majesty." I conclude that the ordnance and other government stores, and the outfit of the military and persons holding government offices, are the articles considered as being for the service of our good Queen; but with all due deference, I venture to state my opinion, that no more important services are rendered in her realm than those which contemplate the moral and religious improvement of her subjects: and, though the matter is very unimportant as regards ourselves, or the expense in duty to our own Society, yet I regret that any new impediment should be thrown in the way of labours, unexpensive to the Government, to promote the public weal. In the course of the day we called again on W. H. Harvey and on Dr. and Jane Phillip, the latter has put into circulation a considerable portion of the tracts and books we left in her charge; the remainder now revert to ourselves, and in a few days we hope to be able to examine our stock. T. L. Hodgson and a missionary, named Oldie, called upon us, and spent an hour in conversation respecting their Caffre missions and the state of the Caffres. In the evening we attended a monthly missionary meeting, in the Union Chapel, at which John Williams, of the South Sea mission, was present; the Camden missionary ship having put into Simon's Bay yesterday. J. W. gave some very interesting particulars respecting the mission, and also respecting his visit to England, the liberality of the Bible and Tract Societies, of the Corporation of London, and of some of the nobility and many private individuals.

He spoke very modestly of the labours of the missionaries, and in alluding to the good that had been effected among the islanders by the introduction of the Gospel among them, dwelt chiefly upon the destruction of idolatry and infanticide, and the general improvement of the people; but he also brought forward some cases showing that a spiritual change had been wrought: and he noticed the important fact, that multitudes, who a few years ago were in utter ignorance, could now read the Holy Scriptures with facility, and also could write intelligent letters. After John Williams had concluded I gave the company some information of the forlorn state of the aborigines of Australia, and the injury done them through misapprehension and prejudice; and pointed out the loss they sustained in having so few persons interested in the amelioration of their condition. Dr. Phillip next addressed the meeting, making a few pertinent comments on what had already been expressed, and showing that the erroneous ideas of defective capacity in the Australians and Tasmanians, and the alleged difficulties in regard to their instruction and civilization were only such as had long existed in respect to the Hottentots; which had been demonstrated to be utterly fallacious, and the result of ignorance of the constitution of the human mind: and he expressed a conviction that, now that more correct information was diffused, a better spirit would be stirred up toward these oppressed people, and that ere long they would become the subjects of more extended Christian labours, and that in them also the power of divine grace would be shown.

3rd 7th mo. We engaged lodgings at the house of Thomas and Ellen Thwaits, who keep a school, and have a large family; but their house being much bigger than they require, we have a good sitting-room, and each a large lodging-room; for which, and breakfast and tea to ourselves, and dinner with the family, we pay three rix-dollars (4s. 6d.) a-day each. The house, being a Dutch one, has no fire-place in the parlour, which makes it rather cold at this season; but, in addition to reduced expense, we have the privilege of receiving our friends as if in our own house, which suits us much better than having only the use of a public sitting-room. We dined with W. H. Harvey, and a young man named Elliot, who is in the custom-house and with whom W. H. H. is joint housekeeper; and before dinner took a walk through the Kloof, between Table Mountain and the Lion's Hill, toward Camp's Bay. The scenery is very grand, and, though it is the depth of winter, many beautiful plants and shrubs are in flower. The soil here is of clayey texture, the rocks belonging to the slate formation. W. H. Harvey is a diligent botanist, and interested in natural history generally. On these subjects, as well as on the state of this colony, and the state of those we have recently visited, we had much conversation; and before parting read a portion of Scripture, which opened the way for some religious counsel and vocal prayer.

4th 7th mo. Several of the missionaries from on board the *Camden* lodged at A. Gunn's last night, and breakfasted there this morning; a conversation occurred at breakfast on the subject of war, when a young man associated with the missionaries bound for the South Seas pleaded in its defence; and stated that he thought the civil magistrate was bound to extend protection to those who looked to him for it, against the aggressions of hostile tribes. This specious kind of reasoning is very common, but those who adopt it appear to forget that peace on earth is one of the characteristics of the Gospel; and that those who look to the civil magistrate for military protection are persons who have made themselves "partakers in other men's sins," by occupying territory stolen from these *hostile tribes*; who would generally, if not universally, have received small parties of Christians, whose object in going amongst them was to impart to them the knowledge of the Gospel. But when persons professing to be Christians mix themselves with parties of legalized robbers, and receivers of stolen property, in locating themselves like swarms of locusts on property forcibly taken from the aborigines, they forfeit their Christian character; and in seeking protection from those who hold the possession of such territory, not by peace, but by force of arms, they lean upon a defence which is after this world, not after Christ. The fact that men of the world do and will fight, proves nothing in defence of war being lawful for Christians, whose leader said, "If my kingdom were of this world then should my servants fight, but now is my kingdom not from hence." My opinion was asked on the proposal made for colonizing New Zealand: this I stated to be, that those who had proposed the measure had therein figured to themselves a much easier task than they would have found it to be, had their project been encouraged; that one of the points I felt most afraid of was the introduction of soldiers, as such a measure would be sure to make many of the Europeans less careful of their conduct toward the natives than they would otherwise be, as military protection would be depended upon. That, on the other hand, the natives seeing a hostile front thus presented, would be more disposed to make attacks, for, to assume the posture of defence, provoked attack; and that I had no doubt of the advantage that would result to the New Zealanders, if they could be persuaded to establish a focus of government upon a representative plan, as that would give them common interests, and extinguish the feuds of tribes governed by chiefs, but that I did not think we had a right to force such a system of government upon them. A merchant, named Ainsly, acquiesced in these views, and said he thought we had a right to go among them to evangelize them, but not to colonize them, and thus to add to British territory: he also stated his satisfaction in the petition to have a man-of-war stationed at New Zealand having been rejected, and accorded in the sentiment, that if the British resident had sufficient magisterial authority given him, with power to avail himself of the help of such Europeans, or natives, as he might find

necessary for constables, to keep British subjects, taking up their residence in New Zealand, in order, this would be the proper kind of authority to be exercised. Two of the missionaries who sat by, and some other persons, acquiesced in these sentiments, and the conversation terminated comfortably.

27th 7th mo. W. H. Harvey took a parcel of books and tracts to Simon's Town for Richard Jennings; to the former I have given a quantity of seeds collected in Australia, &c., which may be useful in the same latitudes of this country. I had not time to distribute them myself, and W. H. Harvey knows who will be most likely to make good use of them. Occupied with a letter to George Langhorne, Port Phillip.

1st 8th mo. The day was very wet; we spent most of it in writing letters to accompany copies of "The Report of the Parliamentary Select Committee on Aboriginal Tribes, with Comments, &c." We took tea with G. F. Parker and his wife and brothers, with two of their friends, one of whom is a local preacher, we thought of more zeal than knowledge: he had much to say on the subject of ministering spirits, that appeared to us to be more Miltonian than Scriptural.

6th 8th mo. We made a few calls, and then pursued our writing till afternoon, when W. H. Harvey called to invite us to walk with him toward the lighthouse for the purpose of obtaining specimens of a small species of aponaeton, that we had noticed in pools of the adjacent flat; on the sandy parts of which ferraria undulata, and several handsome little annual plants are coming into blossom. W. H. Harvey has just published a volume on the genera of South African plants, copies of which he presented us with.

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\* \* \* Our friend, James Backhouse, and his companion, G. W. Walker, left Cape Town soon after the last date of the foregoing Extracts, with the expectation of visiting many of the settlements in the interior of the colony: he anticipated more difficulty in travelling, and in keeping up his Journal, than had been the case; it was not, therefore, his intention to transmit regular portions of it whilst on this journey. It cannot, consequently, be expected that any further selection will be printed for a considerable time to come.

## A P P E N D I X.

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*A Letter to Thomas Fowell Buxton, on the State of the Population of the Mauritius, to which is appended a Letter from Edward Baker on the Apprenticeship System.*

Port Louis, Mauritius,  
14th of 5th month, 1838.

To Thomas Fowell Buxton.

SECT. I.—Having now spent upwards of two months upon this island, during which my attention has been strongly directed to the state of its population, especially as connected with the slavery that till lately existed here, and to the adoption in its place of the system of apprenticeship, as intended to prepare the slaves for the enjoyment of liberty; as well as to some other subjects connected with the freedom and welfare of other portions of the human family resident in this colony, I venture to bring the following observations under thy notice, knowing thy warm interest in these questions.

SECT. II.—The state of slavery that existed in the Mauritius is generally admitted to have been mild compared with that of many other parts of the West Indies, notwithstanding the free administration of the lash as a stimulus to labour, and for punishment in this island, and isolated acts of atrocious cruelty; and certainly nothing is known here of the tread-mill as an instrument of torture; but nevertheless, the effect of slavery appears to have been to produce universal hardness of heart, and profligacy of morals, in all ranks of society.— See Note a.

SECT. III.—The young slaves have been completely under the control of the children of their owners, and this has opened the way for unbridled licentiousness on the part of the sons of proprietors, which has spread into all ranks of society; while too generally the young female slaves, as well as free creoles, have been taught rather to consider themselves honoured than disgraced by such an intercourse, especially if with persons a shade lighter in colour than themselves: and though from this commencing at an early age, the increase of the population has rather been retarded than advanced for many years, except by the importation of Indians; yet where the birth of children by slave-mothers has been a consequence, these, having been by law the slaves of their fathers, have often been sold

by them; and such fathers having also sometimes had free-born children, into whose possession their slaves have descended, such children have been known to sell their slave half-brothers and sisters; and cases are said to have occurred where the slave-children, having been made free by their fathers, have even sold their own mothers!—See Note *b*.

SECT. IV.—To have enforced marriage among the slaves, and to have restricted their intercourse to this honourable bond, when such dreadful immorality prevailed among the proprietors and other free people, would have evidently been, on the part of the free, to have confessed their own infamy; the slaves also have therefore been left to a promiscuous and unrestrained association. Under these circumstances all the tender ties of human society have been trampled under foot: marriage has been generally disregarded—a large majority of all ranks of the inhabitants are to this day associated illicitly,—the chief part of the creole (or country-born) population, who form, perhaps, nine-tenths of the whole community, have been born out of wedlock,—and every imaginable species of incest is to be found among them; so that, especially in the cottages of the lower class, the inexplicable mixture of relationship is quite appalling; and among those who occupy a higher station, all the evils to be expected from such an unnatural and abominable state of society abound.

SECT. V.—This state of society appears to be a natural result of slavery, and it seems to have been left in this colony to take its course, by those who have professed to be the religious teachers of the people, and who, with the exception of a few Protestant ministers introduced since the island came into the possession of the English, and one of the first of whom, with his congregation, was put under the surveillance of the police by an English governor! have been satisfied with baptizing the children, teaching the people to cross themselves, and say, “In the name of the Father, of the Son, and of the Holy Ghost,” and with burying the dead; and have taught that these, with the occasional observation of a few other superstitious rites, were what the Gospel required, and sufficient for salvation!—See Note *c*.

SECT. VI.—At one period a law was made, by the French in this colony, prohibiting the marriage of a person of colour, or rather of slave descent, if the colour were only traceable by register, to one of purely white extraction, but no impediment was thrown in the way of the illicit intercourse of such parties: and, to the disgrace of the English, this law was not repealed till some years after the Government was in their hands; and as if to impede as much as possible a return to a better state of things, to this day there remains a necessity for the production of registers of birth, in order to parties being allowed to marry; which, with whatever modifications may hitherto have been introduced, is still an impediment to some being legally united who would gladly be so, and who have been living together for many years.—See Note *d*.

SECT. VII. While the French were possessors of this island, per-

sons of colour were not permitted to live in Port Louis, but a suburb, now called Malabar Town, was appropriated for them; and if they did not bow to the white men they met, they were liable to be whipped by the police: even in death their ashes were not allowed to mix, and a wall still separates between the burial-grounds of the white and coloured population. Slaves were not allowed to wear shoes, nor was this privilege afterwards granted them by the English; but the prohibition has even been extended to the apprentices. See Note e, and Postscript.

SECT. VIII.—The despicable conceit of the white population has connected the idea of freedom in the mind of the apprentice with false notions of superiority, and the privilege of being idle and drunken without control; and these have immediately exhibited themselves in the parties that have already become free, under the operation of the Emancipation Act; and there is reason to fear they will produce the same effect upon the successive series, and that the domestic apprentices will look down upon the predials with the same degree of contempt that the former are treated with by those who have already been freed. There is ground to believe that this evil, the injurious effects of which must long be felt in society here, would, in considerable measure, have been avoided had the whole slave population been made free at one time. But it is as curious as it is humiliating, as an illustration of the working of the fallen nature in man, to observe the ramifications of this root of pride in the population of this colony, whether free or in bondage. The white despises the person who has the least tinge of dark colour indicative of slave extraction, and the slightly coloured values himself much above his fellow creole of a shade deeper tinge; and this is continued through every gradation down to the blackest, who, if his hair be rather less woolly than that of his neighbour, may also, even on this account, think himself the better man!—See Note f.

SECT. IX.—Among the external evidences of the depraving effects of slavery, is to be observed the general disregard of the first day of the week, as set apart for religious purposes. The principal markets take place on this day—all kinds of mechanical labour are to be seen going forward—apprentices are hired out to work, either by their masters or others—public sales by advertisement, and even by authority, take place—and few persons resort to places of worship, but many to amusements.

SECT. X.—Nothing need be more obvious than that a good moral training would be very advantageous to the slave before attaining to freedom, nor that such a training would never be effected under the planters, nor the generality of domestic proprietors. In proof of the latter sentiment, appeal may be made to the total neglect of such training during the long period of discussion, not of whether slavery should be abolished or not, but of when it should be abolished; and now that the period is fixed, to the continued neglect of those in whose hands they are left by the Government, as apprentices, for the



special purpose of this training. Some persons are to be found who think that the slave population has, in the mean time, acquired a valuable degree of self-respect, calculated to prepare them for freedom; but if they have acquired this, it is not the result of any system of training, but of the mere anticipation of liberty at a certain period. And the effect of apprenticeship has far more obviously been, to extend their ideas of idleness and intemperance as enjoyable in a state of liberty; to prepare them for indulgence in the latter through the increase of appetite for strong liquors, resulting from the sale of arrack to them by their masters; and which, having no money when they were absolutely slaves, they could not obtain beyond a small daily allowance that was made them by most planters; to increase the feeling of disunion between them and their masters, by exposing them to the continued oppression of the latter under a system designed to be one of milder and more equitable servitude; and to afford the planters an opportunity of rendering themselves more independent of the freed slaves by the introduction of a large number of Indians.—See Note *g*.

SECT. XI.—The ignorance prevailing among the apprentices is very deplorable: there is ground to believe that not fifty in the whole island can read, and it is doubtful if even a fifth part of that number can, notwithstanding they amount to about 60,000; and so little disposition is there on the part of their masters to promote their instruction, that there are not two hundred of this class who attend the free schools accessible to them in the island; of which, exclusive of the infant-school at Port Louis, there are four supported by the Government, five by the Mico Charity, and two by the London Missionary Society and its Mauritian auxiliary; to some of which evening and First-day schools are also attached, especially for this class of pupils.—See Note *h*.

SECT. XII.—The difference of circumstances between slavery as it formerly existed and the apprenticeship system is chiefly, that the master of the apprentice cannot flog him with a whip without the intervention of a special magistrate;—that the whip of the overseer is therefore exchanged for a stick or ratan, which is said, however, sometimes to be freely used;—that the hours and days of work being now limited by law, the apprentice must be paid for his over-work; but for this, if ever so much extended, even to the employment (with his legal quantity of nine hours daily for five days in a week, and the cutting of grass, which makes it about ten) of fourteen hours daily, and the occupation of the Sabbath, he rarely gets more than three rupees, 6s. a month, while if he wants a little time for himself, he is often charged at the rate of ten dollars (40s.) a month; or if he be let out by his master to another planter, about six or eight dollars a month, or even more, will be demanded for his services;—that while in absolute slavery he groaned without hope under oppression, that sometimes made him reckless, but now he bears his wrongs more patiently, hoping before long to escape from them by becoming free;—that when he was a

slave he had no money to spend, and was therefore limited to two glasses of arrack in the day, but now, in many instances, his master sells him additional arrack for a portion of his hard-earned wages, or he can save his money to purchase his freedom earlier, which is a matter of emulation with many, or he can purchase superior clothing, or other gratifications that his state of slavery formerly denied him. In other respects he scarcely knows the difference between being a slave and an apprentice.—See Note *i*.

SECT. XIII.—The amount of wages given to apprentices for work is very inadequate to that of free labourers, (except the imported Indians, who indeed cannot properly be regarded as free,) and the consequence is, that such as have families are under the necessity of apprenticing their children from their infancy. And in such cases, as well as in most others, the apprentice generally submits quietly to the wishes of his master, fearing that, if he should oppose them, his own situation and that of his family might be rendered more uncomfortable. And if children be apprenticed the power of sending them to school is lost to the parent, and except it be for a couple of hours on the First-day, in a very few instances, the children are not sent to school by their masters.

SECT. XIV.—The advantages of immediate emancipation would probably have been as superior to the slave-holders, compared with the apprenticeship system, as to the slave. At the period of the great change the planter would have had in his hand additional capital to enable him to procure free labour, and to alter his system of management. This is now gone, the emancipation money is spent in many cases in the improvement of his estate, and in some in disencumbering it from mortgage, and he has got into a train of operation suited to the present means of employing without wages his own servants, for whose freedom he has been paid by the Government. Persons who possess slaves, but are without land, have adopted a plan of letting them out for hire and living on the proceeds of their labour, and with the anticipated liberation of the apprentices their means of subsistence will cease.

SECT. XV.—Special magistrates appear to be generally as inefficient for the objects for which they were designed in this colony as in the West Indies, but the system of apprenticeship, in connexion with which they are appointed, is much more to be blamed for their inefficiency than the men who fill the office. It is said that those who have been removed from the office, have universally been those who filled it the most efficiently in the performance of their duty as protectors of the apprentices. And though it might be too much to suppose that their moral characters were clear in the points charged against them, yet, when similar instances of delinquency are notoriously known to exist in others who lean to the planters, and are suffered to pass unnoticed, the general feeling of the colony on the subject appears unequivocal.

SECT. XVI.—When the planters are almost the only persons with

whom the special magistrates can associate, in many of the localities in which they are situated, and the latter are hospitably entertained by the former, it would be unreasonable to expect that the magistrates should be uninfluenced by the planters. And when, by the law, if a planter make a charge on oath against an apprentice, the magistrate is bound to accept it, and to deal with the apprentice accordingly; and the alternative left the apprentice is then to complain against his master; what has he to expect as a consequence, especially when his ignorance is stated to be such that, it is said, the Roman Catholic bishop only returned two out of the whole apprentice population sufficiently instructed to be received as witnesses on oath? Surely justice is nearly, if not quite, out of the reach of the apprentice, from the inequality of the ground on which he stands in regard to his master. Few complaints are consequently made by the apprentices to the special magistrates; and when inquiry is made of the apprentices why they do not make their grievances known to the special magistrates, they reply, "Because it would only make the situation of ourselves and our children worse, and in a few years we shall be free."—See Note *j*.

SECT. XVII.—In making the annual engagements between masters and apprentices the special magistrates are present to confirm the agreements, but it is evident that unless they were to take up the cause of the apprentices, and to assist them in making their bargains, their operation must in such cases be as rivets to the bondage of the apprentices; for when these are disposed to ask wages more nearly equivalent to those of free labourers, the others, being afraid, will endeavour to persuade them to agree to the masters' terms, and knowing how easily some of their fellow-apprentices may be bribed to lay anything injurious to their charge, few of them will stand out alone for that to which they are justly entitled.<sup>1</sup>

SECT. XVIII.—The punishments to which the apprentices are subjected are chiefly flagellation and imprisonment, the former of which is more frequent. When prisoners their only allowance is one pound of rice a-day, and they are worked on the roads, or in Port Louis at breaking stones in the prison-yard. On this allowance they soon become feeble and diminished in flesh, so that in some instances it cannot be continued to its maximum period of thirty days.—See Note *k*.

SECT. XIX.—Some of the prisons in which they are liable to be confined are very small and close, only adapted for a few individuals in a warm climate. That at Mahébourg, for instance, consisting only of two rooms, was offensively close, where only about twenty men had been locked up for about three hours; and the gaoler acknowledged that when the number amounted to about fifty, which was sometimes the case, the stench was such as to render it extremely

<sup>1</sup> It is probable that in this defective system the apprentices would have been liable to still greater imposition without the special magistrates, among whom some persons of independence of character are to be found.

unpleasant to approach the door or windows in a morning. Other prisons in the country are said to be of similar character, and as when slavery existed petty offences were generally punished summarily by the planters, they might then be large enough, so now that these offences, which are chiefly marooning (i. e. absconding) and petty theft, are punished by imprisonment they are too small; and when the apprentices all become free, and great numbers of Indian labourers are introduced, it is obvious that many more cases will come under the cognizance of the magistrate, and consequently better prisons will be required.—See Note *l*.

SECT. XX.—Although it is generally stated among the enemies of emancipation, that there will be great distress among the blacks when they become free, on account of their disposition to idleness, and the little idea they have of providing for themselves, and there is an evident anxiety for regulations by which they may be compelled to labour daily, which would be very unjust, there is in reality no ground for anticipating distress among them, except in the case of infirm persons. The wants of the blacks are so few, and they can live upon so little, that the Government only enjoins 2½d. daily to be paid them as a commutation for victuals. As, however, they have been taught, by the oppressive system under which they have so long groaned, to look upon the privileges of liberty as connected with power to abstain from working at pleasure, and to commit a debauch without punishment, it is only reasonable to expect that at first many of them will occasionally indulge in this way, and that the amount of labour obtained from the blacks as a body will, at least for some time, be considerably less than it now is, especially if the planters combine to keep wages low, for then the stimulus to labour, beyond what is necessary for the supply of present necessity, will be small.—See Note *m*.

SECT. XXI.—In order to meet the defect in the quantity of labour expected to be obtained from the liberated apprentices, a large importation of Indian labourers has been admitted by the local government; already upwards of 12,000 have arrived, and are employed on the different estates, but the number allowed to be imported is stated to be 30,000. By this arrangement the planters hope to keep down the rate of wages, the Indians being engaged for five years, at five rupees (10s.) a month, with also a daily ration of one pound and three quarters of rice, a quarter of a pound of dhall or gram, (kinds of pulse,) and one ounce of ghee (a sort of butter): out of this one rupee a month is retained by the master to refund the passage-money, and an advance of six months' wages made to the Indian before leaving his own country.

SECT. XXII.—The case of these Indians requires the attention of the British Government; up to the present period only about two

<sup>1</sup> By agreement among the planters, the apprentices one of another are not employed, except by consent of their own masters: thus the apprentices are kept to their masters' estates, and the present low rate of wages is maintained.

hundred women have been imported along with them. The evils necessarily attendant upon such a disproportion of the sexes need no comment. The Indians generally represent themselves as having been deceived with regard to the nature of the work required of them, and their dissatisfaction is increased by finding apprentices let out by their masters to the same labour in which they are themselves engaged, at about five dollars (or 20s.) a month. Many of the Indians are also acquiring a taste for strong drink, which may be expected soon to grow into a strong appetite; and being supplied, when beyond a small discretionary allowance, by purchase from their masters, many of them are likely to be deeply in debt to the latter when the five years of their servitude expire; and they have been induced to consent to allow their masters two days for every day they may be absent from their work during this period, which absence accumulates in some instances considerably, by their being lodged in the Bagne prison, at Port Louis, when they come into the town to complain of their masters, until it be convenient to summon their masters before the police. From these circumstances, and the general feeling toward labourers of persons who have long been accustomed to employ slaves, it is obvious that, unless great care be exercised, the employment of Indian labourers will grow into another species of slavery. Indeed, I doubt whether slavery will be effectually abolished unless all engagements for more than seven years, in persons under twenty-one years of age, and of more than one in agricultural labourers above that age, be rendered illegal, and debts for spirituous liquors ought also to be rendered illegal.—See Note *n*.

SECT. XXIII.—There is another class of Indians in this colony, whose situation claims attention and sympathy. They are convicts, about seven hundred in number, who were sent to this island, by arrangement between the local government and that of India, to work upon the roads. Their sentence is for life, without any hope of mitigation for good conduct. In this respect their situation is worse than that of the worst criminals in our penal colonies, or of their penal settlements, yet many of these Indians are said, by intelligent persons, who have long had opportunity of observing their conduct, to be good men; and some of them were sentenced when young for crimes into which they were led by their parents. A few of the worst wear heavy irons, but the majority have only a single iron ring, very light, around one ankle; their diet is not very low, and they are lodged in rude dwellings, chiefly huts formed of grass, by the road-sides. They are said not to be hard-worked, yet they are kept constantly employed on the roads, under a tropical sun, without hope of escape except by death; a situation sufficiently miserable, and one which they keenly feel to be so, as may be presumed from the number who continually feign illness, in the hope of being admitted into the Civil Hospital.—See Note *o*.

SECT. XXIV.—Understanding that thou art a trustee of the Mico Charity, I may remark respecting its schools in this island, of which

there are now five, that though few apprentices attend them, they have a considerable number of pupils, chiefly the children of emancipated creoles, or of their descendants, who are acquiring a valuable education, calculated to raise them in society, and to influence beneficially the class immediately below them, who have not yet fully escaped from bondage. The difficulty of obtaining suitable teachers, and premises for the schools has prevented the extension of their number.

SECT. XXV.—FOR further information on the apprenticeship question, I refer thee to the annexed copy of observations, that were originally attached to a letter from Edward Baker, an intelligent person in the employment of the London Missionary Society, and who conducted their press in Madagascar; but, in consequence of the expulsion of the missionaries from that island, has for some months been resident in one of the finest sugar districts of this. They were written in consequence of a conversation, in which he exhibited so intimate an acquaintance with the subject as to induce the request to have his sentiments in writing.

Thy Friend,  
JAMES BACKHOUSE.

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*Observations on the Apprenticeship System in Mauritius,  
by Edward Baker.*

Mauritius, 1st May, 1838.

A fundamental error of the apprenticeship system is, that it has caused the Emancipation Act itself to be regarded as a reluctant concession, rather than as a just right or boon. However received in England, the blacks themselves have ever regarded, and to the last hour of their apprenticeship will regard it as a grievous continuation of slavery. The right of one man over the liberty of another has been confirmed and sanctioned by it.

When a really emancipated black meets an apprentice he expects to be treated with the respect due from a slave to a free man, and often reminds the apprentice, "Don't you know that I am free? I am a white. Don't you see my shoes?"

Almost daily the apprentices are purchasing their freedom at enormous prices, just as if no act of emancipation existed. Thus the dignity and grandeur of the "Act of Emancipation" is utterly lost for the present to the black. "A thing quickly given is twice given," says the proverb, but the doling out of a reluctant act of grace after four or six years, has effectually deprived the act of its otherwise noble and generous character.

The plan has been scarcely more satisfactory to the master, for the money having been paid years ago, leaves the actual emancipation of the apprentices to appear like an act of spoliation. A new right

over the liberty of the blacks has been created, and for the relinquishment of it no equivalent is to be paid. In the meantime, the capital to be derived from the equivalent which might have served to pay the free labour of the blacks, has been expended on their compulsory labour. The old state of things has thus been perpetuated; no portion of the emancipation-money has found its way into the black's possession, and both black and white are as little prepared for the new relationship into which they expect to enter, as if nothing more than a few local acts of legislation had been passed. It is well known that many whites depend chiefly for their subsistence upon the wages earned by their apprentices, and these wages being higher than formerly, they will suffer more sensibly from the actual emancipation of their apprentices in 1841 than they would have suffered from the same emancipation of their slaves in 1836.

The apprenticeship system conferred all its supposed advantages in favour of those (persons) who, in any case, possessed too many, for on the side of the whites lay necessarily the advantage of actual possession of all the land, capital, skill, knowledge, machinery, and existing business of the country. Now six years of perpetuated slavery, in addition to its direct boon of unrequited service, conferred all the benefits which may result from six years' scheming of self-interest. During this, to the slave, most ill-fated period, the newly created capital of £1,500,000, with the profits of it, are exclusively possessed by the master, and time is afforded for him to make experiments as to the best mode of keeping the slave under, after the expected period arrives; and, as if with a design to favour the master to the last, the law almost compels him to make such experiments. The consequence is, a system will spring up, aristocratical or oligarchical, against which the slave may struggle a century without attaining that equality he is vainly thought to possess.<sup>1</sup> Every man by nature seeks to better his condition, and the only just object of legislation is, to put every man as far as possible in an equal capacity for so doing. But the entire effect, immediate and remote, of the apprenticeship system has been the reverse of this.

Numerous and disastrous are the ill effects, or evil workings, of the apprenticeship system. One is the high rate of wages; a free domestic, man or woman, demands from eight to ten dollars a month, without rice, averaging nine dollars per month as the wages of ordinary servants: but a black can live upon three dollars a month, allowing two dollars for food and one for clothing. Thus wages are three times as high as the lowest point, and accordingly, an apprentice's master usually demands six dollars per month for the services of his apprentice, besides the apprentice's food, and a rupee, or a dollar, per month for his clothing. Now this state of things is clearly owing to the apprenticeship system, the surplus going to the owner,

<sup>1</sup> Indications of such a system may be seen in the rising price of land, which has risen in some places from fifty dollars to three hundred dollars per acre, to be let out in small tenements to the emancipated.

and not to the labourer. The blacks, however, naturally expect to get still higher wages on becoming free, and hence arises the only real danger of their refusing to labour at all, or proving fickle and uncertain as free labourers.

The planters can afford, for they do actually pay, these wages. On an estate of Sir Charles Cockerell, Tamarind Vale, I am told that fifty of the labourers are hired from the superintendent, Mr. Moon, at five dollars per month each. It is certain that the planters never suffer an apprentice to leave the estate, but are constantly seeking additional labourers, although they might obtain six dollars a month clear gain for each labourer. Many instances have come under my observation of apprentices purchasing an occasional month or week of freedom, and from ten to fifteen dollars a month have always been paid. On our premises is a free woman having seven children, and generally poorly; her husband, Baptiste, is an apprentice of Madame Perrot, of Long Mountain: he is a cripple, having one leg shorter than the other, so that he limps exceedingly, yet he has to pay ten dollars per month for the liberty of visiting and supporting his family, and he is evidently a favourite, kindly dealt with, and never expressed a word of dissatisfaction to us.

The planters, however, are determined not to pay such wages, even whilst they exact them, and have fixed upon two dollars a month, with food, as the maximum. They bind up heavy burdens for others, but will not bear one quarter the same themselves. Upwards of 16,000 Indians, bound to serve for two dollars per month, are imported, and their number is expected to increase to 50,000 by the time they are needed.<sup>1</sup> Many attempts have been made to get up a compulsory register of the freed people, compelling them to bind themselves at fixed rates of wages as soon as they are out of service; and, I believe, a committee formed for a purpose of this kind yet exists at Port Louis, notwithstanding that a similar project was disallowed by the home Government years ago.

The fact is, those who have been accustomed to manage the blacks, or slaves, have no idea of any other than an absolute right over their servants. A lady observed to Mrs. B., when complaining of "the home Government's oppressive acts," "We could manage them very well in their natural state." The natural substitute for this "natural state" therefore is a bond, or engagement, conferring right to manage them in their "natural state," if not till death, yet for as long a period as possible. This, in the case of many children, the masters obtain by a clause of "the Act," binding them over till they are twenty-one years of age. In the case of many thousands of the aged it is not desired, because they are too deeply bowed down with labour, age, and infirmity to make it desirable. As an ac-

<sup>1</sup> The amount here stated is, exclusive of a rupee, 2s. a month, retained by the master for passage-money, and an advance of six months' wages, and also of a daily ration of rice, &c. and the number already imported and expected are stated somewhat too high.—J. B.



quaintance in our neighbourhood observed a short time since, it was amazing to hear how the blacks were daily dying off. I was not amazed, for I reflected that the suppression of the slave-trade took place more than twenty years before the Act of Emancipation, so that all the slaves imported legally, and at adult age, must now be verging on fifty years. And I had observed a vast majority of slaves on the estates apparently of that age, and many of them grievously infirm, bent like a bow, and absolutely incapacitated, by the constant use of the hoe, from standing erect as men. But to proceed, this bringing of them back into their natural state has yet to be effected in the case of the middle-aged. And here is the problem, to solve which the minds of thousands are anxiously employed in this island; and nothing but integrity and firmness on the part of the Government can prevent its speedy solution, and application to the future woe of the blacks.

In respect to the ostensible design of the apprenticeship system, as calculated to fit the black for liberty, and inure him to habits of voluntary labour, it appears to me that the exactly opposite effect has been produced. The apprenticeship labour is compulsory, even his own time is sold by agreement to his master, and the fulfilment of the agreement is compulsory. The law regards, and teaches him to regard, compulsion as essential to labour. Hence a discredit is cast upon voluntary labour, no free man liking to work with an apprentice, and the black's false ideas of liberty, as synonymous with idleness, and lounging about as a gentleman, is confirmed. Had he been freed at once, mere habit, as well as necessity, would have powerfully tended to keep him in his former sphere of action; but now new habits are in danger of being formed, which will be detrimental to the black's usefulness and happiness. The apprentice is taught to distinguish between his own time and his master's; he cannot indeed dispose of his own voluntarily, because he is isolated on an estate, but he tries to make as little as he can of his master's; he makes a task of eight hours last twelve, and this although the additional four hours may encroach on his own time.

The special magistracy cannot remedy evils inherent in the system, it is rather, in fact, for the masters than for the apprentices. If an affidavit is received against an apprentice, the magistrate must act upon it: if evidence is subsequently afforded of its falsehood, or severity, he may fine the master. The apprentice feels that there is something puzzlingly ridiculous in the magistracy, for whilst by law he is bound to obey his superintendent A., yet he may appeal against A., i. e. against the law. This is an enigma the blacks cannot solve, and the whites take care to resolve it in their own favour.

For some time I despaired of education ever being communicated to the adults, and still I think, that not one in a thousand of them will ever acquire reading sufficient to understand his Testament, on the British system exclusively. They come weary and sleepy to look

at lessons on a board for an hour, by the dim candle-light; the next day fresh labour, and the bright light of day, quite efface the impression. This is repeated, they get discouraged, and a word from their superintendent disheartens them altogether, and they cease to attend. A great portion, however, of the labour on the estates is sedentary; if the black were really free, and had books provided for him, he would con over his lessons during the hours of sedentary labour, and thus probably many would learn to read.

The chief remedies which Divine Providence seems to have provided for these evils are, the forced economy in living of the blacks, and the desire natural to every man of bettering his condition: these will eventually work out the black's emancipation in worldly circumstances. I have observed many when free to continue to live on rice chiefly, and water for drink, as when slaves; hence no white man can at all compete with a black equally qualified. The emancipation of his mind is the thing wanted, and the great labour; this, under the aid of Divine Providence, and of the Holy Spirit, Christian missionaries and teachers may accomplish, by *going amongst them*, leading them to seek the Divine blessing, and instructing them to apply their minds voluntarily to learning. An honest and intelligent local government might do much to aid the remedial process, which Divine Providence will doubtless carry forward; and it is the obvious duty of the Government to provide for the decrepit and infirm, who may be found alive when the Act of Emancipation comes in force.—See Note *p*, and Postscript.

*Notes to a Letter to Thomas Fowell Buxton.*

Note *a*.—The frequent remark of the Mauritians, in conversation on the relative advantages of the apprenticeship system and that of immediate emancipation, when the examples of Antigua and Bermuda are brought forward in support of the latter, is, "Oh, but there is no parallel in the cases; in the West Indies the slaves had provision-grounds, and there were other points of attachment which ours had not, that bound the slaves to their proprietors, and which drew out the intellect of the slaves; ours are far more ignorant and degraded; you may depend upon it immediate emancipation would not have done in their case." This circumstance, with the acknowledgment that tetanus was the common result of flagellation among the Mauritian slaves, and information that slaves were often destroyed and reported to the authorities as maroons, (i. e. runaways,) and the knowledge of other cases of flagrant outrage against them, induces me to think that much more has been said of the mildness of Mauritian slavery than circumstances warrant.

Note *b*.—The free population of the Mauritius in 1836 was 29,612, according to the tables given in the *Almanac de l'Île*

Maurice pour l'année 1837; and, from the same tables, the annual average of births above deaths among the same class was, in 1836, nearly 445, at which rate the population would not be doubled in less than sixty-six years. The first returns of the whole population, exclusive of troops, convicts, and Indian labourers, are given in 1837, when, of free persons and apprentices the number was 90,657. The births in that year were stated at 1,667, but there is ground to suppose this below the real number; and the deaths at 1,681, leaving as the annual increase only thirty-six; at which rate, making considerable allowance for errors, the population would require about 2000 years to double.

In the same year there were in the whole population only two hundred and fifty marriages! nevertheless, from respectable authority, including the testimony of two medical men, holding official stations, who have been long in the colony, I am informed that the intercourse of the sexes is generally "as unrestrained as that of the beasts of the field." The dreadful despite of the laws of God in such a state of society is too obvious to require comment; but among the consequent curses is the immense political evil of a total impossibility of raising an adequate working population to turn the resources of the colony to account. For without reform, in respect to marriage, it is impossible that the Mauritians can ever be independent of foreign labourers; and the question of admitting foreign labourers to be imported into such a sink of vice is one of great moment.

A young Mauritian of French extraction, the son of a planter, told me in a conversation, in which he admitted the truths of the statements contained in this section, respecting the dereliction of morals in the colony, that he knew a French planter who lived with a slave as his wife, but to whom he was not married, though he had three children by her; and who, on leaving the Mauritius to spend the remainder of his life in France, sold these three children and their mother! Another individual, who had resided many years in the colony, pointed out to G. W. Walker and myself the estate of a person who, he said, came from France, and attempted to sell the whole property, with its former occupant and his family, these being descended from one of his own progenitors by a slave: and when he failed in this attempt through some legal difficulty, he proposed marriage to one of the daughters of this relative, whom he had thus attempted to consign to bondage, with her father and the rest of the family; and, probably because he was whiter than they, she accepted him, and the family became reconciled to him, and by this means he obtained a possession in the estate!

Note c.—John Le Brun is the Protestant minister here alluded to. The arbitrary act of the Government in putting him and his congregation under the surveillance of the police, appears to have been designed to deter the coloured population from attending his chapel, which was opened under the auspices of the London Missionary Society, and this effect was consequent upon the measure. The

other Protestant ministers in the Mauritius are, in Port Louis, A. Denny and L. Banks, of the Episcopal Church; David Johns and David Jones, temporary residents, belonging to the London Missionary Society's establishment in Madagascar; and George Clark, a teacher in one of the schools of the Mico Charity, a Wesleyan; and in Mahébourg, Philip Ollivier, also a teacher of the Mico Charity, and a Wesleyan. Thomas Jones and Richard Tapley, school-masters of the Mico Charity at Poudre d'Or and Mapon, also act as catechists when neither John Le Brun nor George Clark visit these stations on a First-day; and Pierre Pakion, schoolmaster at Piton, under the Mauritian auxiliary to the London Missionary Society, likewise acts in the same capacity. The religious services of most of these are gratuitous. The present Government attempted to interfere with the preaching of George Clark and P. Ollivier, but was not permitted to prevent them. There are seven Roman Catholic clergymen in the colony inclusive of a bishop, who is called the Bishop of Troy.

Note *d.*—By the Mauritian law marriage is not performed without, at least, the sanction of the Civil Commissary, and in many cases he performs it himself: his fees are now limited to 6s.; till lately he could charge more; but in default of the production of registers of births, which often cannot be found among a population of such descent, a process is instituted to ascertain if there exists any objections; which, there is reason to believe, is totally inefficient for the purpose, but which costs the parties a sum too great for many to pay to get married, in a community where they may live in a state of concubinage without loss of reputation. Difficulties are also sometimes thrown in the way, not surmountable by this method; as in the case of a man at Mahébourg, who has become pious, and sometimes engages in vocal prayer in P. Ollivier's congregation; and who has not been able to accomplish his marriage to a woman with whom he has lived many years, though he has produced the certificate upon which her name was taken in a census several years ago.

Note *e.*—It would be a privilege under many circumstances to go without shoes in the Mauritius, on account of the warmth of the climate; but as to go barefooted is a token of vassalage, no persons appear off their own premises without shoes who can avoid it. In a few instances apprentices holding responsible situations are to be met with; and though such are sometimes dressed as gentlemen, yet they are also without shoes, notwithstanding they may be sporting gold watches: this is likewise the case with many gaily-dressed females, the situation of whom is much to be pitied, as in such cases they are generally occupying the places that wives ought to fill to their masters, but are dismissed at pleasure, notwithstanding their own fidelity is said in many instances to be exemplary.

Note *f.*—A man of colour in the Mauritius would generally think himself less insulted by being called a rogue or a rascal than a negro, or, more especially, a Caffre; but the height of insult

would be to call him *un plonge sec*, i. e. A dry-bather, in reference to the manner in which the water rolls off the woolly hair and sleek black skin.

Note *g*.—The slaves in the Mauritius were chiefly natives of Madagascar and Mosambique, benighted heathens, and ignorant of every thing connected with civilized life; and few of them have been instructed in any thing good or useful, except how to work for the persons who bought them.

Note *h*.—The apprentices are generally much more degraded and ignorant than the free creoles of slave extraction; there is a dulness of intellect about the former, especially among the predials, or agricultural class, traceable to the grief and oppression to which they have been subjected: yet the love of their own country and of their kindred, from which they have been torn, is so strong, that some of the Malgash intend returning to them on becoming free, notwithstanding the miserably oppressed state of that people under their own feudal government.

Note *i*.—Arrack of the Mauritius is a crude spirit, distilled from the dregs of sugar-manufactories, which undergoes a second distillation when designed for rum.

A considerable and increasing number of apprentices purchase the residue of their term of apprenticeship, which is generally charged at a high rate, probably on account of the increased value of labour. Many are said to be desirous of purchasing the residue, when their term is nearly expiring, that they may have the gratification of saying they purchased their own freedom; and others, not comprehending the intentions of the British Government in so tardily liberating them, distrust these intentions, and suppose that those who serve out the term of their apprenticeship will then be taken for soldiers. Some raise the money required by making agreements with kind-hearted people, to serve them at a stipulated monthly sum as hired servants, till the purchase-money shall be worked out; and instances occur where the time to effect this will be longer than the period at which their apprenticeship would have expired, a strong proof of their desire for liberty. The mortification of some proprietors is very great at being compelled to sell their apprentices the residue of their time: one lately, who had been heard to swear that he would destroy every negro in his service, rather than they should thus obtain their freedom, and who is suspected of having, in time past, killed some of his slaves in fits of passion, and then reported them as maroons, commanded his son, a youth of about thirteen years of age, to fire a gun at a negress, who had paid eighty dollars (£16) for her freedom, as she was leaving his premises, by which she received several grains of shot in her shoulder, neck, and head. Cases of this kind are, however, said to be rare, and a criminal information was immediately taken against the party.

An apprentice returned as a predial, but whose employment was that of a domestic, was hired of his proprietor by an acquaintance of

mine, in Port Louis, for sixteen dollars a month. Unless the case of this man were taken up, he would be robbed of his liberty for the difference of time between the two classes, viz. three years.

Note *j*.—A few honourable exceptions to injurious bias in special magistrates are to be met with in the Mauritius, among which may be especially noticed that of a person who has the advantage of being a married man with a family, and who, in order to guard against being improperly influenced, avoids the company of such persons as have apprentices.

Note *k*.—The flagellation of apprentices is limited to thirty-nine lashes.

Neither rice nor bread, with only the addition of water, seems to be capable of sustaining human life. The weakening effects of the former have been attributed to its favouring the production of intestinal worms, and of the latter, to the bread being used too new: but probably neither of these causes operate to any great extent. The true cause I apprehend to be, that, much as both contribute to nutrition when combined with other food, neither of them alone affords all the requisites for the process of healthy digestion. A missionary in Madagascar noticed that such of the natives of that country as were accustomed to live chiefly on rice, made a lixivium of wood-ashes, which they used with it when unable to obtain any thing else. Those apprentices who have been accustomed to the worst living, such as maroons, who have been long in the woods, suffer the least from living on rice alone, but even they are debilitated by this regimen.

Note *l*.—Extensive and substantially-built prisons are probably unnecessary in the Mauritius, except in Port Louis, for criminals of the more desperate class. A few temporary huts, such as are used for the Indian convicts, placed conveniently for their inmates to work upon the roads, would be, in all likelihood, sufficient for the prisoners who may arise, convicted of petty offences, from among the class now, or lately, apprentices, and from among the Indian labourers.

In regard to the judicious provision of labour for the prisoners, the prison of the court of justice in Port Louis is much to be admired; it ranks in this respect far before any of the prisons in the penal colonies.

Note *m*.—The lower order of blacks in Port Louis is much debased by drinking at the authorised canteens, which are farmed from the Government by a private individual; and though they are subjected to some good regulations, respecting being open to the street, and burning lights inside, so that every person in them may be distinctly seen, yet they afford facilities for obtaining strong drink, such as always increase its consumption among certain classes. There are also canteens in the military barracks, the profits of which are said to be devoted to the relief of the widows of soldiers; and many such widows they make, for rarely a week elapses without some of the soldiers dying from delirium tremens consequent upon drinking. I have known six deaths from this awful malady within two weeks among the military in Port Louis alone.

Note *n*.—A reference to note *b* will show that the improbability of keeping up a sufficient supply of labourers to cultivate the lands of the Mauritius without importing them, until a reformation takes place in the morals of the inhabitants. Such importation requires to be specially guarded to prevent the perpetration of the present evils. The Governor's recommendation to the parties who obtain leave to import Indians, that they should be accompanied by a sufficient number of females, which forms a part of a series of good instructions on the subject, that are in the hands of all the importing parties, avails nothing, as is proved by the fact of the small number of women already imported.

Accompanying some of the groups of Indian labourers, there are persons superiorly dressed, who seem to have authority over them, and to whom, I was told, on inquiry, that the labourers belonged. Should this prove to be the case, the labourers must be in a sort of slavery to the persons in question, and, perhaps, may be let by them for a term of years to the Mauritians.

Some attention to the period of work assigned to the Indian labourers is also needful. I have seen some of them at work in the fields on First-days, but whether the labour in which they were engaged was considered a part of their regular work, or they were paid for it as overwork, I am not aware.

When we visited the Bagne prison, Port Louis, among the persons lodged there, to make complaint, was an Indian, whose back was grievously lacerated from beating that he had received from his employer; and I saw a person beat an Indian labourer in his service with a thick stick, on the quay at Port Louis, in the presence of a multitude of people.

Note *a*.—No more Indian convicts are now sent to the Mauritius, but they are said to be retained in India, and worked upon the roads. It would be very desirable to ascertain how far the door of hope is shut against them there, and what is their state and treatment.

Note *p*.—Perhaps no more lucid illustration of the bad effect of paying for any thing a long time in advance was ever to be met with, than that afforded by the payment of the money appropriated by the British parliament for the emancipation of slaves, the object for which it was paid being deferred to from three to six years after the payment. The public are dissatisfied, finding that they have been virtually cheated out of the liberty of the slaves for the period intervening between the payment of the money and the emancipation of the slaves; and that the planters are endeavouring, in the meantime, to devise plans by which in the end the emancipation shall be rendered more nominal than real. The slaves are dissatisfied, finding that, after the British nation has paid for their liberty, they have still to endure several years of bondage, during which a considerable portion of them die without tasting the promised sweets of liberty. And the slave-holders are dissatisfied; having their slaves so long left in bondage to them as apprentices, after their

liberty has been paid for, they so far forget the payment as to begrudge their old bond-servants their freedom. Had the slave been emancipated at the moment the money was paid for his liberty, all these causes of dissatisfaction would have been avoided, as well as the curses entailed upon the slave-colonies, which have resulted from deferring the concession to the slave of that freedom which is the just right of man, conferred upon him by his Creator; and which must and will be recognised, in all human institutions that are in accordance with the Gospel, or worthy of a truly civilized people.

16th of 6th month, 1838.

JAMES BACKHOUSE.

### POSTSCRIPT.

It is probable that the retention of the vile relics of the old administration, alluded to in Sect. VI. and VII., with absurdities in Mauritian law, remain in consequence of a predominance of that kind of French influence in the Government which existed at the period of the conquest of the island, and which has not even had the advantage of the modern improvements of the French nation; but may be looked upon as having been deteriorated from the state of its own period by the contaminating influence of slavery, which evidently encourages a disposition to crush those under a man's power beneath his feet, according to his views of self-interest, by any means, however unjust: hence also the grounds of the charge of the venality of the law in this island.

Perhaps these evils might be, in considerable measure, obviated, and the way opened for the description of government spoken of in Edward Baker's letter, if all the law proceedings were conducted in English, and the old legal absurdities were abolished by the home Government.

J. B.

END OF PART VI.





*11000 5-17*

EXTRACTS

FROM THE JOURNAL OF

JAMES BACKHOUSE,

WHILST ENGAGED IN A RELIGIOUS VISIT

TO

SOUTH AFRICA,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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SEVENTH PART.

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LONDON:

HARVEY AND DARTON,  
GRACECHURCH STREET.

MDCCLXX.

LONDON:  
PRINTED BY JOSEPH RICKERBY,  
SHERBOURN LANE.

## EXTRACTS, &c.

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Further account of the religious labours of JAMES BACKHOUSE, contained in extracts from his Journal.

### *Tarriance at Cape Town.*

1838. 12th 8th mo. Six persons composed the forenoon meeting: in the evening the number was more considerable. On both occasions we were engaged in vocal labour. In the forenoon the importance of individual establishment in Christ was dwelt upon. In the evening the delusion of persons calling themselves Christians, and living in the service of Satan, was pointed out; and the company were affectionately exhorted to examine their title to an inheritance with the saints in light.

The chief police magistrate, here styled the baron, having been informed of the disturbance made at our meetings, kindly sent a police-officer, whose presence had a quieting effect, but many young people were nevertheless very restless, and often came in and went out.

13th 8th mo. Variously occupied. Preliminary arrangements for our projected journey now form a portion of almost every day's engagements.

16th 8th mo. I read with deep interest the account of the first anniversary meeting of the Aborigines' Protection Society, in the Sun newspaper, lent me by Dr. Philip. Under the Divine blessing, this society may become the means of preserving millions of our fellow-creatures from the ruthless hand of oppression; and of promoting among them the introduction of Christianity and civilization.

19th 8th mo. (First-day.) The meeting in the forenoon was, as usual, small, and that in the evening more numerous attended. Neither were held throughout in silence; but the feeling was not prevalent of the company being subject to the Divine Spirit; nevertheless there was a sense of precious unity with exercised minds, especially in the latter, notwithstanding they were probably very few in number; most of the congregation being of a restless and unruly description.

20th 8th mo. Edward Edwards, a Wesleyan missionary, from

Stellenbosch, took tea with us; he, as well as T. L. Hodgson, have interested themselves to obtain for us men and cattle. Among those E. Edwards has spoken to, is a man who objects to going before the 10th month; because he is a candidate for baptism in the Dutch church, which here is the church by law established, and before admission to this right, the commission to memory of a long catechism is required. It is to be feared, that the treasuring up of this in the memory is often admitted in the place of that faith by which the heart is changed. The communicants are said to be very numerous in some of the Dutch churches, amounting even to thousands, assembled from far and near, but that faith in Christ and communion with him are not always attendant upon this communion is often proved by the drunkenness and swearing of bond-servants, that often afterwards prevails, and by the general defect in regard to Christian practice. Alas! for the religious establishment of the state, bearing the name of churches! How like in corruption are they one to another! Few coloured people are to be seen in these places of worship, in distinct parts of the building, or unless it be in attending their oppressors, to carry their books for them, and then withdrawing, as not fit to worship with those who have held them in slavery, and to whom they are still in bondage.

22nd 8th mo. We spent a short time in religious retirement in the forenoon, and were comforted with the sense of Divine overshadowing. We received from the printer, Geo. Greig, a few copies of the tract intitled, "Salvation by Jesus Christ," which Leopold Marquard, a pious schoolmaster, whom we have engaged to give us Dutch lessons, is translating into Dutch. I wrote some letters to accompany copies of the Aborigines' Report, that we think it right to send to various persons in Australia.

27th 8th mo. The morning was foggy and cold, the middle of the day sunny and hot, the evening cool: the changeableness of the temperature, in the spring and autumn, renders the rheumatism (colloquially called sinkings,) and pulmonary diseases, which not unfrequently terminate in consumptions, very common. The Dutch houses, without fire-places in the sitting-rooms, contribute to the prevalence of these maladies: they feel cold, like wells, or ice-houses, on entering them in the middle of the day. The English are rapidly introducing fires; but fuel is dear here; wood not being plentiful, and coals are imported from Newcastle in England, and Newcastle in New South Wales. The spring is rapidly advancing: oaks and poplars are putting forth their leaves, and the valleys and hills are clothed with gay shrubs and pretty flowers. The vegetation differs remarkably from that of New South Wales, in the abundance of gay flowers, bulbs, and heathis.

4th 9th mo. Occupied most of the day in writing and looking

after the waggon, which requires an outfit something like a little ship. We took tea at G. Greig's, in company with a missionary named Harris, proceeding with his wife to Ceylon; H. J. Venable and his wife, and several others. H. J. Venable gave us much interesting information respecting the journeyings of himself and the other American missionaries, and their unsuccessful attempts to settle among the Zoolahs, and near Natal. In both of which cases, the excitements occasioned by the emigrant boors rendered it unsafe for them to remain. We received a letter from Richard Jennings, with a present for our journey. The accompanying extract will be interesting to many. "The following little account, I think, cannot fail to be pleasing to you, as its truth can be so much relied upon. E. Fraser, (the Episcopal chaplain, at Simon's Town,) and his nephew, went on board an English whaler, lying in our bay, about a fortnight ago: the latter endeavouring to procure a few shells. E. F. seeing the chief mate to be an intelligent man, asked him where they were from.

"C. MATE. 'From Navigator's Islands.'

"E. F. 'A great change has taken place there, has it not?'

"C. MATE. 'A bad change for us.'

"E. F. 'How so?'

"C. MATE. 'Why, when we went before, if we gave them an old rusty gun, or a pound of gunpowder, we could get what we wanted. Now they will not have these things: all their cry is for writing-paper, slates, and pencils.'"

E. Fraser did not let such a favourable opportunity slip; but tried to convince the chief mate of the possibility of a number of lives being destroyed by the guns and powder, and told him, if they were spared to fit out for another voyage, to bring a supply of slates, &c. which would gratify the poor natives, and perhaps pay themselves equally well.

13th 9th mo. Applied to the Colonial Secretary for leave to visit and inspect prisons, in the course of our projected journey, and accompanied T. L. Hodgson to the school belonging to the Wesleyans, Sydney-street, a district of the town in which many low Irish and coloured people reside. The pupils are upwards of one hundred, taught on a modification of the system of the British and Foreign School Society, by a pious young man named Ransome. A precious sense of the overshadowing of our Heavenly Father's love, attended our minds while hearing a few of the lessons, and subsequently extending some religious counsel to them. T. L. Hodgson expresses a strong desire that Friends should enable Richard Jennings to keep a school of this sort in Cape Town.

17th 9th mo. Our time was occupied till evening, in the preparations for our journey; when we attended the anniversary meeting of the Wesleyan Missionary Society. It was conducted with more simplicity than many such meetings, no unnecessary

resolutions being proposed, except one, of a vote of thanks to the chairman, a gentleman named Smith, from India, who accepts such offices, from a pious desire to promote the glory of God and the welfare of man—and the speakers chiefly addressed the meeting without formality. Much valuable information on the state of the native tribes, both beyond the frontier, and within the colony, and also on the progress of Mahomedanism, was communicated by persons of various denominations; and some highly interesting notices of the Divine blessing being conferred upon labour bestowed, were read. Our place appeared to be to acknowledge freely that, on account of the views entertained by the Society of Friends respecting the spirituality of the Gospel, and the immediate teaching and putting forth of Christ; (but which we apprehended persons must be nearly, if not quite Quakers, to enter into;) they could not unite in promoting the missionary labours of persons of different views, as such, though of different communities, united one with another; but that Friends nevertheless rejoiced in the spread of Christian principles, by whomsoever, inculcated; and desire the Divine blessing upon all who love the Lord Jesus in sincerity. While, at the same time, they found their own place in the field of Gospel labour, and had constantly had, from the foundation of the society, many ministers travelling abroad, after the apostolic manner, men often being absent, a large part of their lives, from their families, and, in other instances, women leaving their homes; sometimes associated with their husbands, like Priscilla and Aquila, and that the society always freely bore the expenses of such labours. We also adverted to some instances of beneficial result from the labours of the Wesleyans, and to the advantages to the natives of the Pacific islands, from the residence of missionaries among them, as noticed in the testimony of our friend Daniel Wheeler, at the first anniversary of the Aborigines' Protection Society, in London.

18th 9th mo. We dined with Dr. Philip and family, along with some missionaries just arrived from England, by a vessel that brought a letter, conveying the tidings of the removal of my beloved mother to a state of "unclouded glory." This bereavement I cannot but feel, both on my own account, and on that of my dear family, to whom the company of our pious mother was very precious; yet there is much to call for thanksgiving and praise on her account. I have no doubt that the greatest of all blessings has been conferred upon her; and the change is exceedingly glorious, from a life of many trials, and of unusual suffering from bodily pain, to one of endless peace and joy, in the presence of her God and Saviour.

19th 9th mo. Closely occupied in preparing for our journey into the interior of the colony. Obtained some Dutch Testaments and tracts from Jane Philip,

22nd 9th mo. Was very wet. Much of it was spent in arranging our luggage. I received a bill of lading for a box of books, from my dear relations at York; and a letter containing the particulars of the decease of my well-beloved mother; her peaceful quiet close seems to have accorded strikingly with her well-spent life. She was remarkably endowed with a meek and quiet spirit, and was very useful in the church of Christ in her day.

23rd 9th mo. (First-day.) Last night was very wet. The wind is extremely cold, and much snow has fallen upon the distant mountains, which had for some time been clear. The meetings were small and silent, except that in the latter part of the one held in the evening I had some vocal service. I may gratefully record the abounding of Divine mercy, sustaining me in peaceful resignation under the trial dispensed in the removal of my beloved mother; and giving me to feel, that He who took our nature upon himself, and when sympathizing with our infirmities, wept over the grave of his friend Lazarus, condescends to impart of his Divine strength, and to cause the power of his grace to triumph in us, over the infirmities of our nature, to his own glory.

24th 9th mo. R. Jennings paid us a visit; and we informed him of the nature of our communications to our English friends, respecting the concern of himself and his wife to keep a school, and the desirableness of affording him the means. The day was spent in his company, and in making our arrangements, and preparing transcripts of our journals for transmission to England.

#### *Departure from Cape Town.*

27th 9th mo. After receiving tokens of kindness from many persons, we set out on our long-projected journey, and proceeded by Roude-bosch to the Zwarte Rivier, across a flat sandy heath. Geo. F. Parker accompanied us nearly to the place where we "outspanned,"—that is, unyoked the oxen, which, after they had fed till sunset, were driven into a neighbouring kraal, or stock-yard, where we consented to pay two shillings and sixpence for their accommodation—a charge rarely made in such cases. We retired to rest in our waggon, and our people under an attached tent, thankful for the mercies of the day.

28th 9th mo. After breakfasting by the side of the waggon, we set forward, and continued our route over sandy flats till noon, when we stopped to allow the man with the loose cattle to bring them up, they having strayed toward the Salt River, near which they have been feeding; they also strayed again in another direction in the afternoon. We find greatly the want of a fourth man, to take charge of them; but have thrice successively been disappointed by persons of



colour, whom we had engaged, not turning up at the time fixed. Some beds of impure limestone occur on the Cape Flats, but generally the Flats are sandy, covered with low bushes, and various herbaceous plants. The heaths are numerous, but do not grow in great patches, as in England, orchidice of the genera *Corycium* and *Satyrum* are abundant, the former fetid, the latter fragrant, green, white, and also orange.

29th 9th mo. We continued to travel over sandy flats, some of them interrupted by drifted ridges, and crossed by small streams. As we approached Hottentots' Holland, the land became firmer, the substratum being a more clayey sandstone. We outspanned near the village of Somerset, where the Dutch minister, J. Edgar, kindly lent us a kraal for the cattle, and sent his boys, three juvenile emigrants, to invite us to lodge, the night proving stormy, with much thunder and lightning. The day had been pleasant. Early in the morning there was a pale, but large image resembling a rainbow, upon the fog. A fine jackal crossed our path, among the sandhills, in the forenoon. A large species of scarabeus beetle was busy on various parts of the road, rolling lumps of dung, formed into balls, some of which were nearly as large as those used by children. The perseverance of these little animals is very remarkable; they impel the balls along by means of their hinder legs, their fore-legs being in contact with the ground. One of these beetles often mounts also the opposite side to facilitate the rolling, and sometimes several appear to dispute the possession. Several waggons passed in the course of the day; some drawn by oxen, others by horses. We purchased good brown bread of a person in the village, who did not appear to be a shop-keeper. It is said to be customary with the boors, (i. e. farmers,) to sell bread to travellers.

30th 9th mo. (First-day.) At the conclusion of the service of the Dutch Church the people were invited into the vestry, with the consent of the elders of the congregation; and I addressed them in Christian love, J. Edgar interpreting; we also circulated a few tracts among them. The congregation consisted of about sixty persons. Eleven waggons and one cart waited for them, and there were a few persons on horseback. I believe some true worshippers were present. We dined with John and Elizabeth Edgar, and in the afternoon attended the Wesleyan chapel, where Edward Edwards, the missionary, residing at Stellenbosch, distant about fourteen miles, officiated, and kindly afforded us opportunity of addressing the congregation, which consisted of apprentices, also interpreting for us, while we successively preached to these our fellow-men, yet in degrading bondage. We spent the evening also with J. and E. Edgar. They are both natives of Scotland, the latter of Aberdeen. J. Edgar has three of the juvenile emigrants in his employ: they are clothed in leather, as is often the case with the Hottentots and small farmers. Among the

farmers they are however degraded nearly to the same rank with Hottentots; and E. Edwards says he is confirmed in the opinion, that many of the Dutch, who have been accustomed to keep slaves, use these children worse than the slaves themselves. Such seem to look upon the money paid for their services as a sort of purchase, and we have heard of their applying to the agent of the emigrant committee, "to buy a free settler." In the present state of things, every thing bordering on slavery ought to be carefully avoided.

1st 10th mo. We had an early visit from our kind friend, J. Edgar, before leaving Somerset; which is a village consisting of a few neat houses and cottages, scattered at intervals over an area of about a mile. The place of worship, like those generally belonging to the Dutch church, is of an unpretending appearance; it is without a steeple, built in the form of a cross, has a series of convexly and concavely curved lines in the margins of its gables, as is common in Dutch houses, and has its bell mounted in a plain double column, detached from the main building. The Wesleyans have about fourteen acres of ground attached to their little chapel; these they intend to divide into small allotments, on which to settle freed slaves, as soon as the apprenticeship expires. About six miles from Somerset we ascended the mountains by a sloping road of two miles, called Sir Lowrie's Pass: which was formed when Sir Lowrie Cole was governor of the colony. The old road, known by the name of Hottentots' Holland Kloof, is now abandoned, and the wonder is, how it was ever used. The new road is cut out of the sandstone, and has a toll upon it. Along its sides, and on the top of the mountain are many beautiful shrubs and plants, among which the most striking are proteas, heaths, and everlasting gladioluses, watsonias, ixias, and plants of the orchis tribe. We outspanned on the top of the mountains, after taking leave of the scenery about Cape Town and Simon's Bay, not expecting to see it again till, if our lives be spared, we may be near returning to our native land. In the afternoon we travelled a few miles further, and finally outspanned east of the Palmite river for the night. We passed two shops upon the road, and a few other habitations, at which we left a few tracts. I have felt particularly comforted in having that entitled "salvation by Jesus Christ" to distribute, and the Dutch version of it, which enables us to proclaim the "glad tidings of great joy," to many to whom we are in language "barbarians." I believe this is specially a part of the service required of us, and that the seal of Divine approbation is upon it. At Somerset we engaged temporarily a Hottentot named Abraham, to accompany us as driver of the loose cattle.

2nd 10th mo. We proceeded on our journey, and distributed a few tracts, both at houses and to persons on the road, neither of which were numerous. The houses are remotely scattered over

hilly downs, below the higher mountains, which are rugged and of sandstone. The lower hills are also of sandstone, but of a more clayey texture: at this season they are covered with herbage, growing up among the numerous small shrubs that form a permanent, but not close covering. *Protea ericea iridea* and other gay tribes of plants often attracted our attention; and we noticed a beautiful lizard. The extent of ground cultivated was small and without fences. At a place called Houw Hock, (pronounced How Hook,) there is a toll-bar, where a pass among the hills has had a little labour bestowed upon it. Contiguous is the little village of Houw. Some convicts working upon the road said they had nothing to complain of, in regard to victuals: they are lodged in a poor hut. The cattle were tied to the waggon and yokes, during the night, to prevent their straying, except three, which are so docile as not to require this restraint, even when near cultivated grounds. The pools in this neighbourhood are covered with the fragrant white-flowered *aponogeton distachyon*.

3rd 10th mo. We travelled over a more undulating country, but still bounded by mountains, and covered with a short, green herbage and bushes, and arrived at *Caledon* about noon. The town, or village, is a little cluster of white houses, having among them a Dutch "kirk." A little stream runs through the town, and another at about half-a-mile distant, near which we outspanned, the place being favourable for our cattle. Having a letter of introduction to Joseph Turpin, a schoolmaster, whose wife is attached to the Wesleyans, we made our way to their house, where we met a very kind reception. In the evening a considerable number of Dutch and English assembled; but as we had no efficient interpreter, we were only able to convey our Christian interest for the former, by reading the translation of a tract, "Salvation by Jesus Christ." My dear companion had good service in English; and although the opportunity had more of the character of religious teaching than of worship, yet I felt well satisfied in having yielded to the exercise on behalf of the people, and having done what we could for their edification.

5th 10th mo. We joined Dr. Honey, for the purpose of visiting the Leper Institution, called *Hemel en Arde*, (heaven and earth,) distant about twenty-two miles. The road lies over a rough mountain-range, one of the highest points of which is called *Babylon's Tower*, and may be about three thousand feet above the sea. The country on both sides is of low hills, covered at this season with green herbage. In one place we saw several reiboks, one of the species of antelope common in the colony. The geological formation seems to be primitive sandstone—that of the mountains very compact and white. Several handsome species of *erica*, *protea*, and *helichrysum* are met with upon it. We called upon a Dutch family, named *Marée*, at the foot of

the mountain, and then proceeded to the institution, which is under the superintendence of an elderly couple of Moravians, named Fritsch, by whom we were kindly received. The institution is supported by the government, but is dependent on the Moravians for religious instruction. Altogether it presented rather a forlorn aspect. The buildings, consisting of the missionary-house, chapel, hospital, and a number of huts in a row, occupied by patients, were rather in a dilapidated condition, and the latter were far from being in tidy order; but it is the time of year at which they are usually white-washed. The patients, about eighty in number, are provided for by the government in a manner that, as regards the general habits of the Hottentots, of which they are chiefly composed, realizes for them a considerable measure of comfort. Their pious pastor compares his allotment to being in the Isle of Patmos. He and his wife are both well advanced in age: the latter is a valuable and active woman, but in delicate health. Theirs is a station requiring much exercise of faith and patience. The patients are assembled morning and evening for devotional exercises. We were present this evening when they sung a Dutch hymn. I afterwards addressed them through the medium of their pastor; who also, after G. W. Walker had prayed on their behalf, informed them of the nature of his petitions on their behalf. The sense of Divine mercy was encouraging.

6th 10th mo. We parted from our kind host, after an early cup of coffee, and rode to J. P. Marées to breakfast, where we found an ample provision. We were favoured to reach our wagon in safety, about ten o'clock in the forenoon, and afterwards walked to the hot-baths. They are situated on the declivity of a sandstone ridge, close under a bed of iron-stone; and the water being chalybeate, it is probable the heat may be engendered by some natural process in the decomposition of the iron. The temperature of the different springs is  $95^{\circ}$  to  $117^{\circ}$ . On this sandstone ridge I first saw an aloe growing wild. A large brown and yellow snake was lying on the road near the bath. It got away while I was cutting a stick intending its destruction. It was of the kind known in the colony by the name of boom-slang, i. e. stick-snake; it might be about five feet long, and as thick as my arm. My dear companion joined me at Joseph Needham's, where we took an early cup of tea, and whose wife told us she was glad of the emancipation of the slaves, because it would clear her of much responsibility in regard to their children. She appeared to appreciate the sentiments contained in our tracts, and in the Huis Moeder (Mother at Home,) which we had furnished her with, and which she was sending to a married daughter, with a charge to lend. We again called on J. and M. Turpin, and agreed to hold a meeting in their school-room to-morrow.

7th 10th mo. We met a few persons at ten and seven o'clock with whom we had some religious service. The number was small, in consequence of the people generally being occupied in receiving what is called the sacrament. About fifty waggons of the neighbouring boors were at the village, some of them from one hundred miles distant. While the families are thus employed their apprentices and other coloured servants are to be seen playing at marbles, or amusing themselves in some other way at the waggons. The prejudices of the Dutch are yet too strong to admit these people to what is called public worship with them.

#### *Arrival at Genadendal.*

8th 10th mo. After some fruitless attempts to purchase horses, in which the disposition to lie and overreach was strongly shown by those who had them to sell, we borrowed one and hired another for 2s. 3d. a day; and accompanied by a youthful son of J. and M. Turpin, proceeded to the Moravian Missionary Establishment, at Genadendal. The road laid across a low part of a range of sandstone mountains, gay with proteaceæ and helichrysum proliferum. This was succeeded by low hills, clothed with herbaceous and suffruticose plants, and a little grass, common features in this part of Africa, having patches of cultivated ground without fences, and houses at distant intervals. We rested a short time at the house of a Dutchman. Soon after crossing the Zonder-eind river, by a wooden horse-bridge, we reached Genadendal, and went to a lodging-house kept by Hottentots; where we had some refreshment, forage for our horses, and separate clean beds. We soon called at the neat cottage of the Moravian bishop, Hans P. Holbeck, by whom we were received with Christian kindness, and, at the first meal-time, introduced to the other missionaries and their families, all of whom mess at one table, to which we also were invited during our stay; the meals being coffee at half-past five; breakfast eight, dinner twelve, tea two, supper seven. H. P. Holbeck is a plain, simple-hearted Christian, who visits the sick, and takes his turn in the school-instruction of ten Hottentot youths, given up by their parents to the entire charge of the missionaries, in an institution lately opened for training twelve pupils for teachers, and which is supported by the munificence of a German prince, who, not wishing his left hand to know what his right hand doeth, is unwilling that his name should be known. This institution is in some measure under the superintendence of a promising young Hottentot, who was taken charge of by H. P. Holbeck, when a child and an orphan. The interment of an infant occurring this evening the usual devotional exercises were superseded. We accompanied H. P. Holbeck to the burial-ground, on which, at a distance from the grave, the men stood in a line on one side, the officiating minister and the women on the other. The sexes are separated in all

their public devotional exercises. The public meals reminded me greatly of those at Ackworth, and a measure of the same solemnity attended their recognition of the temporal blessings at meal-times, which was here accompanied by singing, that, in my apprehension, by no means tends to prolong or deepen the sweet sense of Divine overshadowing.

9th 10th mo. Genadendal is prettily situated in a cove of the mountains, from which descend several streamlets, that fertilize the gardens and other grounds; and one of which turns a mill of two pair of stones for corn, and a bark-mill, &c. and is never dry. Trees grow rapidly here. An oak-beam, two feet in diameter, in the bark-mill, was from a tree only twenty years old! There are many fine oaks in the part of the village in which the missionaries reside, under several of which seats are placed. The number of inhabitants is fifteen hundred. The number of children in the infant school is 150; the girls' school 130; boys' school 120; adults' school 169; school of industry, girls 24. The dwellings are about 260 neat thatched cottages, of unburnt brick, or mud and gravel, which stand well in this mild climate. Many of them do great credit to the occupants. Vines are trained in the front of several of them. Here the poor and oppressed Hottentots have found a refuge under the banner of the cross, and they literally sit under their own vines, and their own fig-trees, none making them afraid. They are no longer the lazy, drunken, thievish Hottentots; and if their race ever deservedly bore this character, these prove that it was oppression which stamped it upon them; for at Genadendal, under the influence of Christian principle, the character of the Hottentot is sober, industrious, and honest. He works in his garden, or at some other rural occupation; is the efficient carpenter, builder, smith, cutler, tanner, shoemaker, teacher, &c.; and in harvest he hires himself to the neighbouring boors, (or farmers,) not to waste his money, but to keep it for useful purposes; and having learned something of the relative value of money and labour, he takes care to have a suitable wage for his work; (this year, at harvest, 2s. to 3s. a day;) and he conducts himself so as to be an example of Christian practice, for he values his Christian character. I would not be understood to suppose that this description is true, without exceptions, but that it is generally true. This morning, when we were looking at some horses belonging to an old Hottentot, with a view to purchase, a Dutchman, from Caledon, said to the old man—"Ask plenty for the horse: they are English, and you can get your own price." The Hottentot replied—"How can I ask the gentleman more for the horse than he is worth?" There are seven married missionaries at this place and an aged widow. The allotments of land at Genadendal are sold to such persons as are allowed to settle on the property of the institution; but conditionally that, in case the proprietor leave, he shall sell only to such per-

sons as reside at the place, from which none are expelled, unless they prove irreclaimably vicious. Occasionally expulsion from church-fellowship occurs; but much forbearance is used towards transgressors, and they are restored on proper evidence of penitence. There are at present about a score at the institution who have been excluded, and are not yet restored. They are said to be very uncomfortable in mind in their present situation;—a circumstance to be expected where persons are sensible of having forfeited valuable Christian privileges. We were present at the evening worship. An opportunity was afterwards afforded me to express the exercise of my mind, on behalf of the numerous assembly. Bishop Holbeck interpreted on the occasion with great facility and clearness. Many of the neighbouring boors attend public worship here on First-days.

#### *Leave Genadendal.*

10th 10th mo. The Moravian missionaries receive no stipends, but they are supplied by their society with all necessary temporal comforts; and here they conduct a variety of mechanical trades, paying wages to the Hottentots who work at them; and by this means they not only defray the current expenses of the institution, (all the profits going to the common stock,) but materially assist their other missionary institutions in the colony; thus fulfilling the precept, "Freely ye have received, freely give." The mission at Genadendal, which is the oldest in South Africa, was attempted in 1737, but abandoned in 1744, from the unchristian interference of the clergy of the Dutch Established Church and the government: it was renewed in 1793. After taking coffee at half-past five in the morning, we parted from the missionaries in much love and a large measure of Christian unity, and reached Little Saxony, the residence of Major Henderson, in time for breakfast, where we were kindly received. Missing the direct route for Hout Kloof, we called at the house of Field-cornet de Kok, where a young man kindly put us into the right road. Hout Kloof is an out-station of Moravian Hottentots, who have purchased lands independent of the missionaries. We arrived when the interesting little group were dining with one of their number, on his birth-day, and joined them at their repast. This was the first time of our having the honour to be the guests in a Hottentot family; and an honour of no common kind I account it, to be privileged to become the guest of a Christian belonging to a race of men lately rescued from the grasp of the oppressor, and still looked down upon with contempt by many of the heathen-hearted, yet pharisaical-spirited, nominal professors of Christianity. After dinner the little company assembled in a cottage, kept for the accommodation of the missionaries who occasionally visit the place, and serving also as a meeting-house; but even with the assistance of our youthful guide, and one of the Hotten-

tots, who could speak a little English, we could convey to them in words but little of what we felt. From Hout Kloof we crossed a range of rugged mountains, of primitive sandstone, and a succession of low, grassy hills, to *Elim*, another Moravian missionary station, where also we met a kind and Christian welcome, after a fatiguing ride of about sixty miles. After supper we were present at their evening worship, which was thinly attended, a majority of the people being employed in recovering goods from a wreck on Cape Aquilas, twenty miles distant—a kind of service that is said occasionally to have presented too strong a temptation for the honesty of some of them. We could communicate but little here, for want of an efficient interpreter; yet, in the company of the missionary family, we managed by the assistance of Joseph Turpin, and a few words of English on their part, and of Dutch on ours, to make each other understand on some subjects, among which were the comfort and unity of spirit we felt in their society. *Elim* was commenced as a missionary station in 1824. It is on the same plan as Genadendal, but more regularly built, the cottages forming a regular street, with the chapel and dwellings of the missionaries at the top. The place is very bare of trees, but young ones are fast springing up. The place is well supplied with water, and has about four hundred inhabitants. There are fifty pupils in the infant-school, and about ninety in the boys' and girls' school.

11th 10th mo. We visited the garden, in which are good orange and lemon-trees and grape-vines; and accompanied by D. Luttering, called at several of the cottages. We also visited the schools; and after purchasing another horse for fifty rix-dollars, or £3. 15s., and taking leave of the missionaries, at ten o'clock were mounted our steeds to return to Caledon. On the sandstone ridge proteacæ and ericæ, &c. abound. Among the latter (heaths) are some very beautiful species, with jasmine-like blossoms. Some species of pelargonium (geraniums of English greenhouses) abound in shady places at the foot of the mountain. The country on both sides of this ridge is undulating downs, covered with little suffruticose bushes, and various plants, and a little grass. We passed a few cottages and some larger farming establishments. At one of these, belonging to a medical gentleman in India, we were refreshed with tea, water, and bread-and-butter, by the hospitality of the person in charge, a Scotchman, named James Milne, who also supplied our horses with oat-sheaves, for 1s. 6d. according to a common and convenient custom in this country. We reached Caledon after sun-set, spent the evening with J. and M. Turpin and family, and returned to our waggon to lodge.

12th 10th mo. When ready to resume our journey, the Hot-tentot who leads the drawing oxen was missing. He had been



sent after some of the cattle; and having previously been in the village, where some mistaken friends had given him strong drink, he had, under its influence, laid down among the bushes and fallen asleep. Being unwilling to leave the man behind, we devoted the day to writing, which we find it difficult to keep up, and to visiting some of the persons with whom we had become acquainted; among whom was Joseph Needham, of the baths, who gratuitously lent us a horse to Genadendal, and furnished us with some forage. At dinner we had some of the boiled flowers, *aponogeton distachyon*, which are very palatable. They grow in abundance, covering the pools of a rivulet near the place where our waggon had been stationed; and on the twigs of the *paralea aphylla*, which forms a bush about ten feet high, on the banks of the same stream, there are many of the delicate grassy nests of a small bird, of splendid black and gold plumage, called the Kafir fink, pendant over the water. These nests are of a globular form, and are entered by a hole at the bottom. They are instinctively placed in these situations, to keep them from snakes and monkeys.

13th 10th mo. We spent last evening with J. and M. Turpin: the latter is near to the same religious views as Friends. Canteens do much mischief in Caledon: they are merely places for the sale of spirituous liquors, by which the population is demoralized and the lower classes are greatly degraded. We took leave of several persons, with whom we had become acquainted, in passing through the town, and proceeded about twenty miles on our way, and outspanned in a solitary hollow, having a little water in the holes of a watercourse, which has a stream through it in wet weather, and which in several places exhibits indications of salt producing *salicornia*, *statice*, &c.

14th 10th mo. (First-day.) We rested the "Sabbath-day" in the wilderness, in a style somewhat patriarchal, and spent a portion of it in reading to our men in Dutch, which we are getting to understand sufficiently for this purpose. We also spent a little time in silent retirement before the Lord to comfort; and I read the letter addressed to the Society of Friends, on prayer, by the late Edward Smith, with satisfaction. He was an example of the benefit of the practice he inculcated.

15th 10th mo. We travelled about eighteen miles, part of the way along a level, or slightly undulating country, on the border of the Tonder-end, and outspanned, at noon, at a place called Droogboom. One of our men calling at a house to purchase bread and meat, was reluctantly supplied with a small quantity of the latter, after it had been ascertained that the waggon did not belong to Dr. Philip. The people loaded this good man—the best friend of the

colonists—with opprobrious epithets, so greatly do they misunderstand him and their own real interests. The Dutch are generally so ignorant as to be easily prejudiced, and so wedded to old and degrading habits of oppression, as to abhor changes; and unless they become aroused from their lethargy, with regard to the education of their families, they must in a few generations, fall into the background. Many English and Scotch are purchasing estates in this part of Africa, and are exerting an energy much greater than that of the former proprietors. The colonial Dutch are persons of large dimensions. They are great eaters and die early. Apoplexy is frequent among them in middle-life. At the next house (belonging to Major Henderson) we met a different reception, from a Scotch family, named Melton, who readily supplied our wants, and gladly accepted a few tracts. We passed several other farms at a little distance from the road, on which were ripening crops of grain, herds of horses and cattle, and flocks of sheep. Those of the fat-tailed breed are large, hairy, and of various colours. A few goats usually go with the sheep, for the alleged purpose of keeping them tame.

18th 10th mo. A journey of an hour and a half brought us into the pretty village of *Zwellendam*, in passing through which we replenished our stock of bread, meat, tea, &c. We outspanned about a mile beyond the town, in a grassy hollow affording water, and were resting, after having taken a mess of sags, when an open carriage, from which two gentlemen were coming to visit us, was announced: they proved to be Harry Rivers, the civil commissioner, and Wm. Robertson, the minister of the Dutch church: they welcomed us cordially to *Zwellendam*, and we returned with them to the carriage, where we were introduced to Charlotte Rivers, who also pressed us to visit them at their own house, which we consented to do, and returned with them to the village, where we received much kindness. Her son and daughter-in-law, Laurentz and Barbara Campbell, (formerly B. M'Leay,) having written to them from New South Wales, and mentioned our intention of visiting this place, and requested them to be kind to us. How valuable are kind friends, especially in a strange land! We received also some kind attentions from a family named Barry, who are extensively engaged in general business in a store, or what in England would be called a general shop.

19th 10th mo. *Zwellendam* is a long, straggling village, of pretty appearance, with neat white houses, some in English and others in Dutch style, interspersed with trees and gardens, and watered by a mountain-streamlet. It is situated in that part of the colony called the *Gras Veld*, which is hilly and verdant, and lies between the *Langberg* mountains and the coast. The land at the foot of the mountains is fertile, being capable of irrigation; but that nearer the sea suffers much from drought. A few years ago, a remarkable re-  
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val of religion took place in this district, which is said by some to have resulted from the Divine blessing upon the preaching of some pious missionaries, and by others to have been much independent of instrumental means. Soon afterwards W. R. was removed hither, and there is ground to believe that his pious labours have been blessed to the edification of many who were at that time awakened. Notwithstanding the trammels of a state-religion, by which he is evidently, in some respects, fettered, we found in him a brother in Christ, full of lively zeal, and there is much piety in several of the members of his congregation. He has succeeded, in a considerable measure, in rooting out many of the prejudices of the colonial Dutch, but some still remain to be contended against. A school for white and coloured children is also kept in the oeffening-house, and when meetings are held for the coloured people they sit next the pulpit, and when for the white people, the coloured sit behind; hitherto they have not been persuaded to mix. There is also a superior school kept in a separate building, to which the government contributes, and of the commission for the management of which the civil commissioner is president: the rest of the commissioners are chosen by the inhabitants, who raise the chief part of the funds. This is the only school in the colony managed on this plan. Hitherto it has answered very well. The pupils are about eighty of both sexes. A reading-room has also been opened here, and a parish-library; both of which are likely to be useful in this part of Africa, where books are not by any means plentiful. In the afternoon we had a comforting interview with a young woman named Jane Clark, who has resided fifteen years in the family of H. and C. Rivers, by whom she is still kindly cared for: she has been long an invalid, and for many months nearly confined to bed; she now seems to be on the point of death; but the fruits of piety are conspicuous in her peaceful state: she is one of the happy number who have walked in the fear of the Lord from their youth. The Barrys, and our other friends here, having united in giving notice that we wished for a meeting with the inhabitants of Zwillingdam; about two hundred and fifty persons assembled in the oeffening-house, English and Dutch. Into the language of the latter W. Robertson interpreted with great fidelity. The opportunity was remarkably owned by a sense of Divine overshadowing. After the meeting we took tea with Wm. Robertson and his valuable wife, and then returned to our quarters.

20th 10th mo. Accompanied by Harry Rivers and Wm. Robertson we visited the prison; which though not divided, so as to admit of proper seclusion, has several cells, that are clean and tolerably commodious. Like that at Caledon, in which there were no prisoners, the sleeping-platforms are furnished with stocks for the feet; which are said not now to be used, except for refractory prisoners. I cannot however help regarding them as dangerous instruments of tor-

ture, to be left in the discretionary use of a jailor or turnkey, or even of a magistrate, and as relics of the barbarous punishments to which poor slaves and Hottentots have been subjected. Eighteen prisoners are in confinement here, a large proportion of whom are convicts, worked upon the roads, in chains of, I think, judging by the eye, about ten pounds' weight. Only one of the prisoners is an European, a native of London; the rest are Hottentots, or other coloured Africans; one of them, generally bearing a good character, got intoxicated, and in that state threw a stone at a woman, which killed her. Wm. Robertson imparts religious instruction to the prisoners. We also visited the upper, or English school, and extended some counsel to the children; looked into the reading-room, the librarian of which is of the Mantatee nation; called on a family named Mabile, relatives of the wives of John Le Brun and D. Jones, of Port Louis; took leave of our friends, (H. Rivers having given us several additional letters of introduction,) and accompanied by a young man named Wm. Helm, (residing with the Barrys,) and his brother, rode to *Zuurbraak*, a station of the London Missionary Society, of which their father, Henry Helm, is superintendent, and whither we had previously dispatched our waggon. *Zuurbraak*, which signifies Sour Valley, and is so called on account of the prevalence of sour grass, which characterizes some of the more humid African pastures, is pleasantly situated between a range of mountains and a lower tier of hills; on the drier sides of the latter of which are arborescent aloes, and various shrubs. A considerable stream, bordered with bushes, flows through the valley in a deep bed, and into this some small branches descend from the mountain, which are used for irrigation and which fertilize the gardens. The mission-house, place of worship, and a newly-erected school-house, are pretty good buildings, and with two or three smaller cottages, that are also whitewashed, have a neat appearance. A street is laid out of considerable length, along which a few Hottentots' houses are erected, others are in progress, and others left half built; and there are many hovels of sticks, reeds, and mud, scattered about, in which Hottentot families are residing. About eight hundred and fifty Hottentots reside here, half of whom are children. Henry and Charlotte Helm are considerably advanced in years, and the latter is in very delicate health; they are assisted in their labours by their son, Daniel Helm, and his wife, who conduct the schools. We met a kind reception from all the family, and also from the wives of Wm. Anderson, of Pacaltsdorp, and Thomas Melvieuille, of Dysal's Road, who are here on their way from Cape Town with their waggons, whither they have been for stores. The missionaries' wives often undertake this kind of arduous service, making journeys with some of their children, and two or three Hottentots, to drive and take care of the cattle, which occupy many weeks, and extend over several hundred of miles. Among the acts of injustice in the colonial government toward the Hottentot population may be noticed, that during the government of Lord Charles Somerset, this place, which was one of their

own kraals, from which they had never been driven when the London Missionary Society joined them, was taken from them, and only restored on application to the home Government. Probably this act of oppression tended to break the spirit of the people, which generally wants energy.

21st 10th mo. (First-day.) The people had a prayer-meeting early, and again assembled in the chapel at nine o'clock. After they had sung and prayed, way was made for us to address them, which we availed ourselves of, speaking to them at considerable length, in the love of Christ, through the medium of Henry Helm. Several Hottentots are members of the church, but the pastor says he is much better satisfied with regard to the piety of some of the women, than with the generality of the men. The latter are much exposed to temptation when they go out to sheep-shearing, harvest, &c. and the tendency to drunkenness has been increased by several having been taken as soldiers to the Caffre war, and furnished with spirit rations, and some of these have not returned to their wives and families. Surely war is diabolical in all its forms. Europeans provoke the natives of Southern Africa to hostilities; they then constrain the natives of another part of the same country to fight against their neighbours; and they demoralize those they take as soldiers, by giving them strong drink. O! that men would remember that the anthem sung by angels at the birth of Christ was, "Glory to God in the highest; on earth peace—good will to men," and that this is the unalterable character of the Gospel; and that neither war nor anything else that accords not with this anthem has any legitimate claim to the name of Christian, but is earthly, sensual, devilish; and that all systems of human expediency that are opposite to this gospel character, are the ebullitions of unbelief, and practically demonstrate that those who adopt them think themselves wiser than God; violating the great principles of love, justice, and truth, which he has laid down for the rule of human actions, to bring about their own despicable and sinister ends. An adult-school, of a large number of Hottentots, is held in the chapel of Zuurbraak on First-day afternoon, which several of the older people persevere in attending, for example's sake, notwithstanding they make slow progress. About the same time a school is also held for the catechetical instruction of the children. In the evening the congregation again assembles for devotional exercises, but in smaller numbers than in the morning; when a few of the neighbouring boors attend. This evening the reading, singing, and prayer, with an address by H. Helm, took place as usual; and subsequently I spoke to them on the importance of remembering that "God is a Spirit, and they that worship him must worship him in spirit and in truth;" lest in those acts of devotion they should be found only drawing near Him with their mouths, and honouring him with their lips, while their hearts were far from him. This, there is reason to fear, is the case with many, nevertheless some of them know the Lord; and there is a measure of the comforting in-

fluence of the Spirit to be felt, in sitting with them. The day was very hot.

22nd 10th mo. We visited the school conducted by Daniel Helm, which is on the British and Foreign School Society system, and is in a very satisfactory state. The pupils are about one hundred and forty of both sexes. The infant-school is conducted by D. Helm's wife, who is a daughter of William and J. Anderson, of Pacaltsdorp: the pupils are about seventy. It is very pleasant to see the children of the older labourers coming up in their places, in the care and instruction of the Hottentot race. D. Helm interpreted what we said to the children in his school. It was the first time he had performed such an office, but he succeeded very well. We understand enough of Dutch to be able to detect errors in our interpreters. In company with H. Helm we walked through the street of the settlement, and entered most of the cottages of the Hottentots, as well as some of the hovels that are more scattered, and some of which are poor places indeed for human beings. Some of the cottages are neatly white-washed inside, and have a surbase colouring of French grey; both colours are from clay found on the Zuurbraak property; the walls are of mud, the roofs thatched, few of the cottages have chimneys: the fires are generally made in the middle of the floor, and the inside of the thatch is consequently black with smoke. A few of these Hottentots have cattle and horses, and those who have finished their houses have gardens allowed them also; but there is a want of independence and energy of character, to the formation of which an independent possession of property greatly conduces. Most of the people are very poor, and there are some who are old and decrepid. The kind-hearted missionary is far from well satisfied with the progress of his charge; yet the people are evidently raised considerably above the degraded state in which they formerly lived in the colony, and the children are acquiring valuable instruction. Sufficient attention has not been paid, in time past, to the school-instruction of the Hottentots, nor to teaching them useful handicraft trades; and these are important as auxiliaries to the gospel, in raising them out of the state of degradation to which they have been reduced, and enabling them to obtain a reputable subsistence; for where persons in Africa depend solely upon the cultivation of the ground, they are liable to be brought very low by the frequent occurrence of seasons of drought. H. Helm has too much upon his hands for one man, and especially when advanced in life: if he were capable of instructing the people in mechanical arts he has not the time; and the Hottentots are not brought forward here, as at Genadendal, in the management of the affairs of the institution. In the evening we had a meeting on the subject of temperance, in which we also said much on the advantages of industry, and of attention to comfort and order in houses, gardens, &c. referring to many passages in Proverbs, where these subjects are brought under notice. Finally we commended them to the Lord, and bade them farewell.

23rd 10th mo. After an early breakfast, and settling a few little matters, among which was paying a poor woman for a mat made of the stems of a species of papyrus, strung together, for our men to spread their beds upon, we took leave of our friends at Zuurbraak, toward whom we have felt much Christian love, and proceeded along the valley, where some of the Hottentots were diligently cultivating their gardens, and where there are a few farms, till we reached one belonging to a Scotch family named Moody: here we found some thoughtful people. After dining at our waggon, and taking a cup of tea with those we visited, we ascended some hills, and ultimately rested for the night in a hollow, where there was grass, but no water. Having two casks of four gallons each fixed to the hinder part of the carriage of our waggon, and a vessel containing two gallons inside, of a kind called here a vatje, and resembling a cheese-vat in form, we were sufficiently supplied for our own use. Our road to-day laid to the south of Groote Vandersbosch, a large wood running up the kloofs of the mountains, and belonging to the Government. There were also many shrubs and low trees on the margins of the streamlets, and of their dry beds, and some crested aloes were in flower on a dry hill.

24th 10th mo. We travelled over some hilly ground to a rivulet, where our cattle drank, near the farm of a boor named Cornelius de Bret. Previous to reaching it we came to a small tree or two, at which it was amusing to see the loose cattle stop and rub themselves in turns. This is an indulgence they have seldom enjoyed since leaving Cape Town! We then proceeded for some distance along the course of the brook, and turned a few miles up a kloof to Jonker's Fontein, where we were kindly received by Andres Van Wyk, an elder of the Zwellendam Dutch church, to whom we had a letter of introduction from William Robertson. Here we outspanned our waggon, and made arrangements for a meeting on First-day, (N. V. Wyk allowing our cattle to browse upon his land in the interim,) and in the afternoon, accompanied by a Hottentot named Isaac, whom we engaged at Zuurbraak as a guide to *Zoar*, we set out for that place. Repassing a few small farms, where we had called and left tracts in the morning, and crossing the Lang Berg mountains, over the first tier of which is a hilly and grassy country where there are several farms, on a small river, the course of which indicated a large stream in rainy weather, being broad and grown up with palmite, (*juncus serratus*,) we ascended the second and higher tier through a pass called Platte Kloof, which was very rugged. In making a short cut over a stony hill, (primitive sandstone, the general rock of this country,) covered with low bushes, I noticed, in the fissure of a rock, the elegant pelargonium tricolor in blossom. This to me was like recognizing an old, forgotten acquaintance of a pleasant character: for the existence of this old, but elegant and delicate inhabitant of English green-houses had quite passed from my mind; till (scarcely

raised above the stone on which it grew) a large cluster of its pure white blossoms, shaded into blackish crimson, met my eye, in this inhospitable region, and revived many associations in connexion with the persons under whose care I had seen it cultivated. The scene from the top of the Langberg was novel and striking—a vast series of low hills, barren, or scantily covered with low shrubs, was presented to the view: they were not in continuous ranges, but of irregularly roundish and depressed conical figure, extending to the right and left, as far as the eye could reach, and in front to the foot of the Zwarte Berg mountains, about thirty miles distant, the Roode Berg rising indistinctly between. This is a kind of country called Karroo: and among its hills, at a distance threatening night upon us, we descried a patch of green; where our guide informed us we should lodge: thither we pursued our way, and arrived at the humble dwelling of Field-cornet de Wet, just as the day closed. Our host was a plain Dutch farmer, with a rustic family, living in a way that afforded little of what an Englishman would call comfort, cultivating a few acres of land, upon a little run of water, and holding the office of a petty magistrate on a salary of £15 per annum: we were however glad of the shelter of his house, and of such fare and accommodation as they set before us, and for which we signified our willingness to pay. We had a letter of introduction from H. Rivers, and by the help of our guide, who could speak a little English, and a Scotch builder, who happened to be at work upon the premises and could speak Dutch, we made out tolerably well.

25th 10th mo. We found our Hottentot had not fared so well as ourselves, having only had a scanty supply of very meagre food, notwithstanding our desire, that he might be supplied at our own cost; and for what he, with our horses, and ourselves had, we paid four rixdollars—six shillings, which would be considered very ample. We pursued our route over the Little Karroo, in company also with another man who had lodged at De Wets. In some places the country resembles dried salt-marshes, and is besprinkled with a shrubby whitish atriplex, a bushy salicornia, and various mesembryanthemums. Here and there are dry water-courses, or stony beds of rivers, overgrown with a white thorned, verdant acacia, (doornboom,) which forms a striking contrast to the general sombre hue of the vegetation of this desert. Pools of water are sometimes met with in the beds of these rivers, which rise very suddenly in rainy weather. Many of the hills of the Karroo are steep and rocky; they appear to be clayey sandstone, or more purely argillaceous. Two species of haworthia (small plants of the aloe tribe) were growing among the roots of some of the bushes; and a large stapelia, and several species of cotyledon, &c. in a rocky kloof behind the house of a person named Le Granci, on the Klip, (stone) river, where, after a ride of two and a half hours, we stopped to dine. Here there is water in the river, on which there are two or three small farms,—oases in the mountain-desert. Two and a half hours further (i. e. about fifteen



miles) at Roode Berg Hook Fontein—a place where there are three pools of stagnant water, like English horse-ponds, there are two still poorer farms, where a few goats and horned cattle are kept. The Karroo is said to support stock of this kind well in common seasons: they browse upon the bushes and upon the thin grass that springs among them in rainy weather; but the drought has continued so long that several huts are forsaken in various places, and the stock has been driven away. No wild animals of any kind are to be seen. The land seems forsaken through thirst. Before reaching the Roodeberg, which is red sandstone, our companion left us, taking one or the other roads, many of which cross this country in various directions, to farms situated wherever a little water is to be found. Near the Fontein, growing up among the larger bushes, was *pelargonium peltatum*, and a little further on *pelargonium angulatum*; here was also the remarkable shrub *aitonia capensis*, &c. Between this place and the foot of the Zwarte Berg, about two hours' ride we came at no water, and the day was intensely hot. But there was on the hills a considerable quantity of spek-boom, (i. e. fat-tree,) a shrub with succulent leaves, slightly acid, which supply both food and moisture to the horned cattle. Many other succulent shrubs of this inhospitable country are also eaten by different animals: even the shoots of a leafless euphorbium, with numerous smooth stems the thickness of a finger, are topped by the sheep. Some of the hills of this part which are of a ferruginous hue, have upon them fine arborescent aloes, rising to about eight feet: a fine stream runs at the foot of the Zwarte Berg, giving fertility to a narrow chain of bottom-lands, in the valleys; which are irrigated, and made to produce corn, wine, pomegranates, oranges, peaches, figs, pears, &c. in abundance. The transition in the appearance of the country, on approaching the place of our destination, reminding us of the expressions "like the garden of the Lord, as thou comest unto Zoar." The thirst of ourselves and our horses being quenched, we enquired for Theodore Gregorovoski at the first farm-house we came to, and ascertained that he (the "beer van Zoar," as the people called him) was tarrying with his wife at the next farm, till accommodation could be provided for them at the missionary institution. Thither we repaired, and found this worthy couple living with a family named Vreij, (Fry,) in a house having a little more of the comfort of cleanliness than some we had visited; yet, like many others, in it all kinds of things are stowed under the beds; and the floors, as is common in the colony, were of mud, and cleaned by being smeared with cow-dung, which however being effected skilfully, makes them comfortable and free from vermin, in this dry climate: it is applied when reduced to the consistence of paint by the addition of water. We spent the evening in conversation and were present at the family devotions. Being in Dutch, I could scarcely follow the subject, so as to catch its outline; and I could not recognize the precious solemnity that is often to be felt in the quiet devotions of Friends, and sometimes in the worship of others, though rarely in the same measure; for it is generally much interrupted by customary ex-

pression, and I conclude, proportionate to the degree in which the waiting of the soul is simply on the Lord.

26th 10th mo. We walked with Theodore Gregorvoski to the institution at *Zoar*, distant about two miles. The place was occupied by the South African Missionary Society, (to whom it still belongs,) as a missionary station, many years ago: it has an extensive tract of land, most of which is rocky karroo hills; but by the side of the river there are two fertile spots, capable of irrigation, containing together upwards of one hundred morgens, equal to two hundred acres. These are converted into gardens or planted with corn. Upon the verge of one of them are the chapel and a number of huts, forming the village, which is the habitation of three to four hundred Hottentots, including children. The place was without a missionary for nearly seven years, and went to decay. The chapel is yet without seats, and the residence of the former missionary is in a state of ruin, T. Gregorvoski and his wife have been in the neighbourhood about seven months: the former is a native of Prussia, and is placed here by the Berlin Society: he is a pious man, but does not possess much knowledge of handicraft trades; some knowledge of which is highly desirable in a missionary, both to enable him to make his own dwelling comfortable and to teach useful arts to those amongst whom he is placed; without which, as means for obtaining subsistence, it is often difficult for them to keep near him. He is however adopting measures to get some of the youths instructed in smith's work, &c., and the Hottentots are voluntarily building him a house, being only supplied at the expense of the society with one meal a day: his furniture, &c. have not yet arrived from Cape Town, and he has no waggon to fetch them; the one belonging to the former missionary being too much decayed to be used or repaired. A waggon is essential to the comfort of an African missionary, and almost to his existence, in such a sphere.

The farmers or boors of this neighbourhood had for some time been in the practice of sending their cattle upon the hills of the missionary property to eat the scanty grass and to drink up the water of a little spring or "fountain;" and on the missionary prohibiting this, they were displeased, and complained of the interference, saying, they thought it improper, as the place was only for Hottentots. The missionary signified that, if the place were his own, he might do as he pleased in permitting them, but that being placed there, to take charge for the Hottentots, he must be faithful to his trust. The neighbouring boors are not willing to give more wages than two rixdollars, equal to three shillings a month, to the Hottentots with victuals; while at the present season—the harvest, they can obtain one to two rixdollars a day in the *Gras Veld*, many of them are therefore gone to a considerable distance to work. The disposition to treat Hottentots with indignity is very conspicuous in this part of the country; which, from its secluded situation, may reasonably be expected to be longer

in coming under the influence of advancing civilization than those parts through which there is more traffic. We have found it almost impracticable to obtain for money suitable food for the one who has accompanied us on this journey even. A little meagre soup or gruel, or a bit of bread of defective quality, seems to be thought quite sufficient for a Hottentot. We desired Isaac, when treated in this way, to ask for better fare, and to say we would willingly pay for it; and on doing so on one occasion the mistress of the house was informed, and she went into the kitchen and enquired, "Where is this Hottentot that cannot eat such food as serves other Hottentots?" the poor fellow had both killed and dressed a sheep for the family, but they had not the consideration even to give him a scrap of the offal. It is to be hoped that the residence of T. Gregorovoski and his wife among these people may improve them. We did not hold any meeting at this place, T. G. not being sufficiently acquainted with English to interpret for us on religious subjects, but he promised to read our tract to the people, with some of whom we had a little conversation; in which they expressed their gratitude to the people of England, for taking an interest in their welfare, and satisfaction at seeing Englishmen there. Many of the people were busy in their gardens, which are planted in drills, with little furrows between, through which the water is frequently led. Their principal crops are kidney-beans, mielies, (i. e. maize,) bearded wheat, and pumpkins: they have also fig, loquat, peach, pear, pomegranate and quince-trees, and grape wines. This is a wine country; but the Hottentots have agreed not to make wine, on account of its injurious influence upon them.

We returned to C. Vreij's to an early dinner, paid six rixdollars for our entertainment, had some further important conversation with our missionary friends, set out to return to our waggon, rode to Roode Berg Hook, off-saddled for half-an-hour, resumed our journey, took tea at Le Grancies and proceeded to Field-cornet de Wet's, where we arrived a little after nine o'clock, and retired to rest after a repast of a little bread and sour milk, which is delicious beverage in this country. Zoar is the only missionary station in the country belonging to the South African Missionary Society, and so small is the interest of the Dutch population in the welfare of the Hottentots, that they suffered it to go to decay; and the personal expenses of the present missionary are borne by the Berlin Society. T. G. thinks there is but one pious Hottentot at Zoar.

27th 10th mo. Notwithstanding our Hottentot was promised some supper last night, and retired into the kitchen (a shed detached from the house) to wait for it, he had to spend the night in the field where the horses were, without any, having to be there to keep them from straying into the corn. Having sufficiently proved the manner in which he was liable to be treated, G. W. Walker requested him to be in the way, when our breakfast came in, and from the ample pro-

vision of eggs and bread set before us, furnished him with a good meal; he also took an opportunity, when paying for our entertainment, to expostulate with the mistress of the house, on the impropriety of treating Hottentots in such a manner. After our repast we resumed our journey, crossed the Lang Berg at Plat Kloof, and reached our waggon at Jonker's Fontein in the afternoon. Several persons having come to Andres Van Wyk's to be present at the meeting to-morrow, we also were invited to sup there, and way was made for a religious opportunity of an explanatory and devotional character; in which Robert Frier, a Scotch emigrant, connected with the family, interpreted.

28th 10th mo. First-day—We assembled at half-past eight and at two o'clock with the family of A. P. Van Wyk and a considerable number of other persons, chiefly their family connexions, several of whom were pious persons: much openness for religious labour was felt, and a precious sense of the love of God prevailed. Cornelius Lawrence, an individual in whom the power of religion has made a great change, was much impressed with the manner in which we were enabled to elucidate the doctrine of the immediate teaching of the Holy Spirit, and Joseph Peren, a Frenchman, who emigrated to the colony about thirty years ago, received gratefully a copy of Barclay's Apology in his own tongue, which he was delighted to hear spoken, however imperfectly. We took our meals with this company. Some grave old men present took off their white caps, as our host also did his hat, when he asked a blessing before meals, or some others of the company returned thanks after them. The practice of wearing the hat in the house is not unfrequent among the Dutch of the colony. The provision of the table was ample; but nothing like immoderate eating was to be seen. Most of the company left about four o'clock; but in the evening we had another religious opportunity, at which, as well as on the former occasions, the coloured servants were present, to our concern for whose present and everlasting welfare we gave expression, after R. Frier had read a portion of scripture in Dutch. This is one of the families that hold oeffening regularly on first-days (i. e. have a meeting for worship open to their neighbours.)

29th 10th mo. We took leave of the kind family at Jonker's Fontein, and when we reached the high-road, parted with Isaac, our cheerful, good-tempered, and attentive guide, who returned to Zuurbraak, where the next day he was to be married: the wedding having been put off a few days, to allow him to accompany us, as we afterwards learned. In the course of the forenoon we reached Riversdale, on the Vet Rivier, where there are a few scattered houses, and a place of worship—a chapel of ease to the Dutch church at Zwellendam, lately erected by voluntary subscription. Wm. Robertson visits the place once a quarter, and in the interim A. Kect, a pious young man, officiates gratuitously as minister. After Wm.

Robertson's first sermon here, he requested the Hottentots who had necessarily been absent in the morning, taking care of the waggons and horses of their masters, to assemble in the afternoon: but he found the prejudices of the Dutch so strong, that some of them were much disturbed at the idea of the Hottentots coming into the "kerk!" and some of them got up a sort of protest against their being allowed to assemble there. On the next occasion Wm. Robertson stated his intention of again preaching to the Hottentots, but admitted that, as the congregation had built the chapel at their own expense, they had a right to control its use, and after commenting upon the duty of preaching to the Hottentots, as fellow-heirs of salvation, he insisted that those persons who objected to their being admitted into the "kerk" should meet him in the vestry, and have their objection recorded, along with their names, in the church-books, that they might not have the opportunity, when their objection might be spoken of, of saying that W. R. lied, as some had said of Dr. Philip, because he had said, an order had been given to keep Hottentots and dogs out of the church. Twenty persons came forward, and thus had their names recorded; and there is reason to believe others were like-minded with them, who shrunk from this ordeal. This however was not the case with all, nor perhaps with a majority. W. Robertson then stated his determination to preach to the Hottentots, notwithstanding they had been denied the accommodation of the chapel, and invited them into one of its external angles, which was shaded from the sun, and into which one of the vestry doors opened, at the same time inviting such of the congregation as wished to be present into the vestry; but of this description a larger number came than the vestry could contain, and the others quietly took their station outside the Hottentots. The prejudices of the colonial Dutch will probably give way under the influence of more Christian and rational instruction than they have formerly had, especially when slavery shall have passed away, and the oppression of the native tribes is no longer countenanced or connived at by the government. Having fixed on a place for outspanning we rode to the house of a person of the name of Lawrence, who is said to be pious, and there met Albert Keet, an Afrikander, who speaks English fluently; and through his medium made known our wish to have a meeting here, with the inhabitants; which J. Lawrence readily offered to arrange for three o'clock to-morrow afternoon. On returning to our waggon by moonlight, we found there a son of A. V. Wyk, with a waggon and a team of oxen, on the way to a mill twenty miles distant from his father's house; and he took tea with us in our rustic style, under the open canopy of heaven; our set-out being tin-pots, containing a quart each, pewter-plates, &c. on a portable table, the frame of which is made like a camp-stool, and with the top fits into the hinder part of our waggon, upon the top of a transverse chest, so as to prevent things tumbling out. After a hearty repast we read with our men, parted from our guest, and then retired to bed in the waggon, with thankful hearts,

for the many mercies bestowed upon us. The country over which we travelled to-day is remarkable for a series of flat-topped hills, lying south of the Lang Berg mountains. The rock appears to be a kind of sandstone. Arborescent aloes abounded on the drier sides of the hills, the general clothing of which was the little rhinoceros-bush, which often covers the ground for a great extent. Water is scarce, except at the Vet river.

30th 10th mo. The forenoon was spent in writing. In the afternoon we rode to J. Lawrence's, and accompanied him and his family in their horse-waggon to the chapel, near to which we rested a short time, at the house of another pious man, where several of the neighbours were met, and we were refreshed by a cup of coffee. The company who assembled in the chapel might be about one hundred, the notice being short. There was a precious sense of the Divine presence over the meeting, and we were enabled to bear a faithful testimony, in love and simplicity, to the teaching of the Holy Spirit and to its guidance to Christ as the Saviour from sin, and into that state of mind which rejoices in the salvation of the whole human family, without respect to colour, or to nation, or to station in life; but which would glory in a mixed congregation of true worshippers of the living God—black and white—rich and poor. Albert Keet interpreted for us, very satisfactorily: though he was a stranger to us, neither we, nor our doctrine was such to him, for he had attended our meeting at Cape Town. We had some interesting conversation with him, in which he described the merciful dealings of the Most High with him, and the manner in which he was brought to this place, under a series of disappointing providences; where he supports himself and his family by a school, has a share with J. Lawrence in a store, and preaches the Gospel freely. Several other pious persons belong to this congregation.

1st 11th mo. Passed the bed of a stream one hour and a half after starting, in which there was a pool of water, and then travelled five hours over a dry, hilly, and more bushy country, abounding with arborescent aloes, some of which had been partially stripped of leaves, to obtain the viscid juice, from which the aloes of commerce is prepared, by draining it into a skin or piece of calabash, placed in a hole in the ground, the leaves being placed over it in concentric circles with the base downwards. The juice is afterwards boiled down to the consistence of a solid extract. Probably the article might be greatly improved, if evaporated in a water-bath; but, like the extract of liquorice in our own country, formed into lozenges, &c., it is evaporated over a naked fire. A process, not so much to be wondered at in Africa as in England at this day, in which chemistry has, in most branches, improved such preparations by more scientific modes of manufacture.

We descended to the wide bed of the Goritz River by a long cir-

cuitous route: there was a shallow stream of good water flowing. Here we outspanned during the heat of the day, and saw several birds, and some fine insects, particularly of the *cerambyx* tribe, among the trees. In the evening we travelled a few miles along a valley, having the dry bed of the river between steep conglomerate hills—the gravel imbedded being of huge size. Among the bushes there was a fine trifoliate jasmine, with six cleft flowers.

2nd 11th mo. Arose before break of day, and sent one of the Hottentots up a Kloof after the cattle, and he not returning was followed and found asleep by them. Little exercises of patience of this sort are common in African travelling. Soon after sun-rise we reached a place where there were three houses and a blacksmith's shop, and unpacked the waggon, and took it in pieces to have the injured axle repaired. This took about half an hour, and all was again replaced early in the afternoon. In the mean time Dr. and Jane Philip came up, and we had the pleasure of welcoming them on their journey. The Doctor having inflamed eyes, I prepared him a lotion for their relief, and the people of the neighbourhood hearing of his arrival, and having no idea of any other kind of Doctor than of medicine, began to resort to the place for advice, and were sent by the Doctor to me, or, in some instances, I was sent for to them. Some of the cases were far from hopeful, indicating great constitutional disturbance. I administered from my medicine-chest such remedies as appeared likely to alleviate their sufferings, and gave them some counsel on diet, &c.; nor were their spiritual necessities forgotten; but tracts, small books, and New Testaments were put into circulation, both by our friends and ourselves. The people seemed grateful, and expressed their thankfulness in various ways; some by offering to pay, and others by presenting us with dried meat, butter, &c. In the evening we proceeded a few miles further, toward the extremity of the valley, where grass was more abundant, and passed a few more little farms, where we left tracts.

3rd 11th mo. Proceeded along a series of poor, dry hills to the bank of the Kline Brak River, passing a few farms. Having outspanned our waggon, we rode over to Mossel Bay on horseback, and were kindly welcomed by James R. and Mary Townley, a young couple professing with the Wesleyans. Mossel Bay is the port of this part of the country: it affords good anchorage, except when the wind is from the east. The town only consists of about ten houses. Gustavus Adolphus Krout, formerly employed as a missionary by the Berlin Missionary Society, is the government schoolmaster here: he spent the evening with us at J. R. Townley's.

4th 11th mo. First-day. In the forenoon, while G. A. Krout was preaching in Dutch, we sat down by ourselves in J. R. Townley's parlour, to wait upon the Lord. In the afternoon we visited a school

of adult Hottentots, conducted by G. A. Krout, who has a kind, familiar mode of instructing them. In the evening he interpreted for us in a meeting held at J. R. Townley's, at which about fifty persons were present, including a few who are here with waggons, waiting the arrival of a vessel. The meeting was a low season, but we were enabled to point out the first principles of the Gospel; and after it, a few tracts were put into circulation. A young man named John Vanderover invited us to visit him on our journey from George.

5th 11th mo. Most of the houses at Mossel Bay were built by the Dutch Government, and are in a dilapidated condition. The coast on both sides of the bay is rocky, and the cliffs are much covered with the orchil lichen. Some attempts were made to collect it a few years ago; but the value of labour proved too high to leave the speculators a profit. Taking leave of our kind and pious friends, the Townleys, we rejoined the waggon on its way toward Pacaltsdorp, after fording three rivers as deep as our horses could conveniently cross. The stony and rocky hills about Mossel Bay are covered with aloes, euphorbias, *chironia baccifera*; and an orange-flowered opuntia, common in a naturalized state in the colony, and called Turkish fig, is common in some sandy grounds, intermingled with bushes, among which a leafless *sarcostemma* entwines its slender cylindric green branches. We outspanned for the night, before descending into a ravine, not thinking the oxen equal to the effort of crossing it without rest.

6th 11th mo. We crossed the first ravine, but in descending to the Guayang River, the waggon upset, in consequence of the rain having, during the night, made the road so slippery that the oxen could not keep their feet. Nothing was broken, and we speedily removed the luggage; which, in anticipation of such an occurrence, was lashed to the floor of the waggon; and assisted by a kind-hearted Dutchman, who happened to come up at the juncture, restored the waggon to its proper position, and had it repacked by noon. There was still a very awkward piece of road to pass, and in descending over some large stones, a loud crack was heard, and another severe shake at the edge of the water broke off one of the arms of the hinder axle, and again down went the cumbrous vehicle, and in such a position as only just to admit the luggage to be taken out dry, by wading to the mouth of the waggon. Happily no one was injured; but as there was reason to expect a flood in consequence of the rain that had fallen upon the mountains, all speed was used to remove the luggage across the water, which was about mid-leg deep, to a place of shelter, among some bushes at the foot of a high rock. The same kind-hearted Dutchman returning, found us in this second dilemma, and assisted us again in raising the waggon and in bearing up its decrepit side, placing it in safety, and removing the tent with the



sides attached, under which the luggage was placed, to protect it from the rain, that came on more heavily toward night, and filled pools that had been dry for about two years. Toward evening I rode to *Pacaltsdorp*, (distant about four miles,) and at this station of the London Missionary Society received a kind greeting from the aged missionary, William Anderson, and from his wife and family, and from Dr. and Jane Philip, who arrived there on seventh-day. We were in want of provisions, and our necessities were readily supplied, and kind proposals were promptly made for bringing up our luggage and waggon to-morrow. At a distance *Pacaltsdorp* has the aspect of an English village, and this is produced by the little "church," with a single tower, and the white cottages of the missionary, schoolmaster, and schools. The little town of George also meets the eye pleasantly; but its "church" is in Dutch style: it is situated at the foot of a mountain-range, of bold and varied outline, clothed in some places with wood, especially in the kloofs, down some of which torrents, formed by the rain, are now descending. Having sent off the man with provisions, I accepted a pressing invitation to tea, and greatly enjoyed an hour's interesting society; but in returning over the plain on which *Pacaltsdorp* stands, missed my way, and only reached my companions in trouble just as the day closed.

7th 11th mo. The rain was very heavy during the night; and our men were so dispirited with their situation, that they made no effort to provide a shelter: it was quite pitiable to see them drenched, and cold under such circumstances. At an early hour William Anderson's waggon arrived with a party of Hottentots, who were very active in assisting us; and as soon as the rain moderated, our luggage was removed into the waggon, and a pair of wheels from another placed under the hinder part of our own waggon, our whole establishment was speedily transferred to *Pacaltsdorp*, where a room, formerly occupied by the infant-school, was appropriated to our use, and our waggon was put into the hands of a skilful Hottentot workman to repair. In the afternoon I rode with Dr. Philip and Thomas Hood (the schoolmaster) over the *Pacaltsdorp* estate, and a contiguous farm belonging to the institution, but purchased by the Hottentots and persons well disposed toward them, for their use. It is nice grassy land, but defectively watered: it has suffered greatly, now for four years, from drought. A plan is under consideration for encouraging the Hottentots to introduce Merino sheep upon it, cattle not succeeding well. There is a good quantity in cultivation, but the drought has so injured their crops as to leave most of the people very poor. No definite boundary exists between the lands of *Pacaltsdorp* and George; and a discreditable petition has been presented to the Government, by the inhabitants of the latter place, for the portion of land originally assigned to George, before several farms were given away by the late Landroost, which the people of the

own ought to have looked after. It has been arranged hitherto that the cattle of George and Pacaltsdorp should graze together ; but the petition in question, if acceded to, would place the boundary of George close to Pacaltsdorp. William Anderson expostulated against this measure, and was informed that the Hottentots had plenty of land on the other side of the village ! viz., that which had been purchased by themselves and their friends for their own use : he therefore sent a dispatch to the Government ; which demurs the subject. A former Governor proposed to turn the Hottentots off this station, which is one that they possessed from time immemorial, and was called Hooge Kraal, before a missionary joined them, and to give it to the Scotch emigrants ! This evening we heard a Hottentot preach in Dutch : the language we understood very imperfectly ; but there was a quiet seriousness and earnestness about his manner, befitting the occasion. The number of Hottentots at this institution is about 600. When a vagrant law was proposed in the colony, the effect of which would have been to infringe upon the liberties of this people and others of colour, about 1200 resorted thither. Perhaps many well-intentioned people were wheedled into an approval of this measure, which happily was frustrated ; but its origin was certainly among the enemies of freedom.

8th 11th mo. Visited the infant-school, in which there are about 90 pupils, under the able instruction of one of William Anderson's daughters, and spent some time in conversation with our friends here. Dr. Philip informs us that the infant-school system was introduced into Africa by the liberality of our friends at Tottenham, and in that vicinity ; who raised a subscription for that purpose when he was in England, in 1828. This has now become a mighty agent in civilizing and raising the African tribes. And a contribution of the Government of £3000, in addition to £1500 appropriated by the London Missionary Society to the object, is enabling them to erect suitable school-houses. When the first missionaries came here, they found the Hottentots in a most wretched condition, and greatly oppressed : they were living in holes, or in most miserable shelters, in an adjacent sand-hill, near to which was a wood, to which the young men fled on the approach of boors, lest they should be subjected to compulsory service ; and they were almost naked, wearing only a few skins or a karross. Some of them now have comfortable cottages, but a large number live in rude, thatched huts, of interwoven branches and mud : they are universally clothed in cotton, or leathern garments, and are in appearance, in a common way, about equal to the people of the lower class in the manufacturing districts of Yorkshire and Lancashire ; perhaps on a first-day superior, for the Hottentots make themselves very clean to attend public worship on the first day of the week. Many of them have felt some measure of the power of the Gospel, and they are kept under missionary instruction at situations of this kind : some of them cut wood in the adjacent

forests, others follow other occupations of a rural kind, and a very few articles enable them to do their own smith's work. Another man went to a boor for a term of years to learn waggon-making: he was kept at mere drudgery, and taught little that was useful: he returned to the institution, where one of his own countrymen instructed him; and the same man is now making waggons for his former master, who sells them to other boors, as his own manufacture! When W. Anderson came to the country he says that many of the boors, by whom the Hottentots had been reduced to a painful sort of bondage, had such contempt for them, that they would not condescend to call them, when they wanted their services, but would whistle to them, like as to dogs; and instead of speaking, if they thought the Hottentots negligent, would strike them with a samboc, a whip formed of a single piece of the hide of the Rhinoceros or Hippopotamus. The Hottentot might not look his oppressor in the face, when speaking to him. And I have been told, on respectable authority, that many of the old Dutch would not allow a Hottentot to eat any victuals over which a thanksgiving had been pronounced! but would rather give it to a dog: and to such a pitch had the ignorance of these people proceeded, that some of them denied that the Hottentot possessed a soul.

The people of Pacaltsdorp have expressed a desire to have the small parcels of land for their houses and gardens allotted them as freeholds, in order that they might build better houses, and make more substantial gardens: but they have some fears, that if this were granted them, the Government might impose a Field-cornetcy upon them, in the person of some one, not of their own people; and as burnt children dread the fire, so they dread the opening of such a door, lest oppression should enter in. One of their own number is now appointed to act as Field-cornet, (i. e. a petty magistrate, with a little more power than an English constable,) and he is recognized by the Government, by exemption from taxation, and by having a gazette transmitted regularly to him: he is said to be a useful officer.

Dr. and Jane Philip left this evening, intending to proceed to the foot of the Craddock mountain (after making a few calls at George.) Meeting with them has been very pleasant. In the evening we assembled again with the people, and my dear companion had good service with them: hitherto I have not felt authority to address them.

9th 11th mo. Having made the needful arrangements for a journey to the Kuysna, &c. we set out on horseback, with a Hottentot named Cobas for our guide. A ride over a series of grassy hills, interrupted by the deep ravines of Kaymon's Goat and the Taw River, and past two or three small houses at distant intervals, brought us to Woodville, a house belonging to Captain Harker, of Plattenburg Bay,—where we found comfortable accommodation in roughish style,

from a family named Luther, assisted by their daughter and son-in-law, a Scotchman, who was useful to us, from his acquaintance with our native tongue.

10th 11th mo. Pursued our journey, having given our hostess 6*s.* for the entertainment, viz. two good meals for ourselves and guide, lodging, and the grazing of the horses; with which she thought herself well paid. In the course of the day we only passed three houses; but rode upwards of six hours, having to cross the mouth of the Zwarté River, on the beach where it is choked with sand, and to make a circuit to ford the Goukamma. We reached Belvidiere on the Kuysna in the afternoon: it is the residence of J. H. Dutlie, a polite Scotchman, to whom we had a letter of introduction from George Thompson, of Cape Town. J. H. Dutlie's wife is a daughter of George Rix: several of her sisters were visiting her, and a gentleman named Frazier, from India, was also a guest here. We dined with this company, and in the evening crossed the Kuysna, which here forms a considerable and picturesque lake, in a boat belonging to Captain Long, of the St. Helena; which, with another brig, the Kuysna, and the cutter, Friends' Goodwill, is now taking in a cargo of timber, from the woods, which in this part of the country are interspersed among the grassy hills. Many of these forests are very beautiful: the trees large, and much overrun with climbers. Stink-wood (*laurus bullato*) and yellow-wood (a species of *podocarpus*) are the kinds chiefly cut: the former is allied to the bay and the latter to yew: it is a prevalent tree in the forests and by the sides of rivers in South Africa, and is rendered conspicuous by a long, shaggy green lichen, with which it is generally clothed. Parasitical plants of the orchis tribe are common on the trunks and branches of trees in the forests. Baboons, monkeys, bush-bucks, (species of antelope,) spotted hycnas, leopards, buffaloes, and elephants are inhabitants of these woods: the two latter animals are, however, scarce, and when a leopard is discovered, it is here hunted unremittingly, till destroyed. We landed at a place where John Rex, a son of the aged proprietor of this territory, is conducting a fishery: the produce is exported to the Isle of France, where the dried fish of this colony finds a ready market. Horses were waiting at the landing-place to convey the company, as well as several young men of the family, who were here on business, to Melk-hout (Milkwood) kraal, the residence of G. and S. Rex and their numerous family, most of whom have attained to maturity: here we met with hospitable entertainment, and spent the evening in useful conversation.

11th 11th mo. First-day. Was very wet in the morning, by which some persons were prevented attending a meeting to which we had invited them. The family and servants of G. Rex, with a few persons from an adjacent little village, called Melville, formed the congregation; to whom the blessings of the gospel were openly de-

clared, and compared with the darkness and desolation of the carnal mind. In the evening also, when a portion of scripture was read in the family, some religious counsel was likewise extended. The whole of the family (though of slave extraction on the female side) speak English well. They have received a good education, and their school-master, a feeble, diminutive man, more than eighty years old, is kindly provided for in the family. No medical man resides nearer this place than George, forty miles distant, but an intelligent mason usually supplies the defect; he however was ill, and I was therefore applied to on behalf of the Captain of the Kuysna, whom I found in a critical state from the use of strong drink.

12th 11th mo. Being kindly furnished with fresh horses by George Rex, we rode about twenty-two miles to Plattenburg-bay, the last settlement of Europeans, on this part of the coast, where any English reside; and where we became the guests of Captain Harker, the Government Resident, who, when a juvenile officer, was in the same regiment with General Arthur. A person named Sinclair lives at a place called the Port, about a mile distant, where he conducts a fishery: his wife is a daughter of Captain Harker; who has also three other daughters married, in the vicinity, and four sons. The only opening we found here for religious service, was in a little counsel extended to the family, in connexion with the evening scripture reading, and the distribution of a few tracts, both at this place and at a few small farms on the journey, and to some parties of Hottentot wood-cutters. Captain Harker was at much pains to point out the beauties of the place, in which there is an interesting combination of mountain, hill, wood, river, lake, and sea scenery: he also took us to visit the sequestered grave of his wife, to whom he appears to have been ardently attached, and the loss of whom he keenly feels in this lonely situation.

13th 11th mo. We returned to Melk-houtkraal; spent a little time in conversation with George Rex and family, and then accompanied by Edward Rex and some of his sisters, we recrossed the Kuysna to Belvadire, calling by the way to see the sick man on board the Kuysna. In this vessel I found two seamen who were in the crew of the Olivia, when we came from the Mauritius, and who, though far from what is to be desired in principle, conducted themselves in an orderly manner on board that vessel, and were pleased to see us again. Taking leave of the family at Belvidiere, we resumed our horseback-travelling, and reached Woodville after dark. Between the Kuysna and Plattenberg Bay there is a beautiful deep pink disa, and on the sand-hills at the mouth of the Zwarte River, another orchideous plant of larger stature, with yellow blossoms.

14th 11th mo. Walking in the border of a forest at Woodville early

this morning, I picked up one of the grinders of an elephant, that from its appearance had lain about two years, a proof that these animals occasionally visit these woods. One was shot at the Kuyana about two years ago. A species of antelope, called the bush-buck, is abundant in these woods. One was shot at this morning by a man residing here, as it was feeding on the grassy margin of the forest. We rode to Pacaltsdorp, notwithstanding a heavy rain that made the road very slippery, so as to require great caution: I had some service with the Hottentots at their evening devotions. Daniel Helm, who is here with his wife on a visit to her parents, interpreted.

15th 11th mo. Accompanied by Daniel Helm we rode to George, and visited the civil commissioner, Berg, to whom we had a letter of introduction from Harry Rivers, of Swellendam, and who assisted in making arrangements for holding a meeting for worship to-morrow evening. We called at the house of the clergyman, but he was at his farm. On returning to Pacaltsdorp we repacked some of our boxes, and in the evening I had an opportunity of speaking to the Hottentots on the subject of intemperance, into which some of them frequently fall, from the snare laid for them by the four canteens at George, which are licensed by the Government in this little town; and for which there is not the smallest occasion, as they are not inns for the accommodation of travellers, but mere shops for the sale of strong drink, to the ruin of the morals of the lower classes of the population.

15th 11th mo. We breakfasted with Thomas S. and M. Hood: from the former of whom, who is schoolmaster here, we received some remarkable information, on the cases of a woman executed at George and a man condemned, on confession of arson extorted through the medium of a man professing to be a conjuror or wizard, on promise that nothing should be done to them, if they confessed. T. Hood and a schoolmaster named Dawson were excluded from visiting the jail, for having interfered, as the magistrate thought, in his province, and proved that these people were innocent, and had been cajoled into confession, merely by the hope that, if they made such an admission, they should be liberated. A reprieve arrived for the woman after she was executed: she was a Hottentot. The life of the man, who was of Bushman extraction, was saved. In the course of the day we visited the school, of which T. Hood is master, and also the infant-school. The former is poorly attended at this season, and is never so regularly attended as the latter; for as soon as children are old enough, their parents are apt to take them off from school to assist them. Sometimes the Hottentots take their families into the woods, when they go on timber-cutting excursions, and remain for months together: for a Hottentot is at home wherever he can obtain food and shelter, and persons of his own race to talk to. The Eng-

lish language is taught in the schools as well as the Dutch, but the infant pupils make much the best out with it. I am persuaded, from the little that I have seen of these experiments, that at this tender age, two or more languages may be introduced to the infant pupils, which they will acquire with a facility like that with which they acquire their mother-tongue. The attendance in J. Hood's school to-day was only about 30: many of the children were absent, assisting their parents to wash, an operation which the late rain has enabled them to perform more extensively than for some time past. A Hottentot's stock of washable clothing is seldom, however, great: often the garments are taken off, washed, and put on again before being perfectly dry, to the great injury of health. Pacaltsdorp is badly situated for water. In this respect it is a monument of the oppression the Hottentot race were formerly under. They were driven from favourable situations, and took refuge in places where they could easily hide themselves. In the afternoon we visited the prison at George; which consists of a few small rooms surrounding a small court-yard. The prisoners sleep several together, on barrack-bedsteads with stocks at the feet! The stocks, however, are said seldom to be used. We had a religious opportunity with the prisoners in the presence of the civil commissioner, and the medical officer whose name is Paul; T. Hood interpreting. The number of convicted prisoners working on the roads here is about ten: some of them are at Ataguas Kloof, a few miles distant. In the evening we had a large meeting with the inhabitants of George, in a place used temporarily for public worship, and which was kindly lent us by the Dutch minister, J. S. S. Ballott: here also T. Hood interpreted, while we reasoned with the people on temperance, righteousness, and judgment to come, under a considerable measure of gospel authority, ascribing all the praise and glory to Him to whom they belong, and whose holy name is blessed for evermore.

17th 11th mo. At an early hour we set out for Dysal's Kraal, having again Cobas as guide. We crossed the mountains by the rugged pass called Craddock's Kloof, and rested and dined at the house of Jan Vanderover; from whence a tedious ride of six hours, over rough road, through bushy karroo country, brought us to the place of our destination, which consists of a few poor mud huts, near to some springs, popularly called Fonteins, (i. e. Fountains,) about a mile from the banks of the Oliphant's River, and between two series of the red, bushy hills of the Roodeberg range. Some of these springs are so strongly impregnated with sulphate of iron, that copperas crystallizes along the margins of the ditches that carry off the water. The surrounding country is karroo, with little farms interspersed, where there happens to be water, at intervals of several miles. Tobacco and grapes are the principal produce of the district. The latter are chiefly converted into that pestilential fluid—brandy. Oats, barley, and maize are also grown here, and occasionally wheat;

but it is liable to be affected by rust. From the adjacent farms, a considerable number of slave-apprentices resort to Dysal's Kraal on first-days, for instruction, which they receive from Thomas and Anna Melville and their daughter Jannet. T. Melville is also to itinerate among the neighbouring farms, and the school is to be kept daily, when the arrangements can be completed; but the station has only been lately occupied as the residence of a missionary: it is an out-station for cattle, of about 5000 acres, belonging to Pacaltsdorp; and the intention is not to collect the people upon the place as residents—a plan that was useful when missionary stations were needful, as places of refuge from oppression, but which was attended with evils, and is not now very desirable within the colony. The apprentices come from various distances, some exceeding twelve miles, for religious instruction; some walking, and others riding their own horses. Some of these people possess also bullocks and waggons, and several have purchased the residue of their bondage, and that of their wives and families, at a high rate, and still remain in the service of their old masters. Generally they appear to have been well treated as slaves. Having been less oppressed than the Hottentots, because the slaves were the property of their masters, the apprentices generally possess more energy of character than the Hottentots.

18th 11th mo. First-day. An interesting company assembled at an early hour, remarkably clean in their persons and attire, and attentive to the religious instruction communicated. They had a prayer-meeting at sun-rise, when another Hottentot from a missionary station gave utterance to supplication. After breakfast, the whole congregation formed a school, and their children an infant-school. The latter was superintended by J. Melville, and the former by her parents. Several of the pupils acted as monitors. Few of them can yet read, the school having only been opened about seven months; but they take books or sheet-lessons home, and are diligent in striving to improve. After the school, a meeting was held, commencing in the usual way with singing, prayer, and reading of the scriptures; but in which ample opportunity was afforded us to express what was upon our minds. In the afternoon school was again held, but previously many of the company had to set out for their respective homes. A meeting in T. Melville's cottage concluded the labours of the day, in which we were sensible of the overshadowing of our Heavenly Father's love. This place and Zoar, distant from each other about one hundred miles, are the only places of religious instruction between the Zwarte Berg and Lang Berg mountains, from Worcester to Uitenhage, i. e. nearly from the western to the eastern shores of South Africa; and the intervening country, though chiefly barren karroo, has many scattered farms, on some of which the inhabitants are numerous: one near this place has about eighty souls.



19th 11th mo. Oliphant's River now scarcely runs, but there are pools of water in its stony beds. In rainy seasons it becomes a torrent! Its borders are clothed with weeping-willows and white-thorned acacias. We returned to Pacaltsdorff, taking the rocky pass of the Groote Doorn river. In the evening we met the people, and my dear companion addressed them on the importance of temperance. I also added some general counsel.

*Departure from Pacaltsdorp.*

20th 11th mo. The needful arrangements being effected, and a box of superfluous things being returned to Cape Town to lighten our load, we took leave of our kind friends at Pacaltsdorp, and proceeded to the foot of the Craddock mountain, calling on the way on the Civil Commissioner Berg, and on the Dutch minister, as we passed through George. At Pacaltsdorp, we engaged four extra Hottentots and eighteen oxen, to take our waggon over the mountain. The family of Andersons of Pacaltsdorp, on whom the missionary charge devolves, are simple-hearted, pious people, with whom we have felt much unity. J. Hood and his wife are also valuable Christians; and there are many pious individuals among the Hottentots. Much prejudice, however, exists against them, among the neighbouring white population: and though the Hottentots are certainly greatly raised above the state in which the missionaries found them here, yet they cannot be regarded as a flourishing, or rapidly rising community, but here they have been shielded from destructive oppression, and many of them have been availingly instructed in the great truths of the Gospel.

21st 11th mo. In descending to the place where we remained during the night, our waggon narrowly escaped being upset. This morning early we commenced the ascent of the mountain, and reached the further side in about four hours, inclusive of a short rest, and various temporary stickings fast against masses of rock; with the prospect of the vehicle being precipitated into the vale below. This, however, was prevented by holding it on the road by means of reins, (i. e. thongs of prepared hide.) The shaking and jumping of the waggon, as it was dragged along, especially, as it descended the steep on the further side, were such as a person, who has not seen it would scarcely believe any carriage could endure. The drag-shoe is not used on these occasions, lest the wheel should start out of it, but both the hind wheels are chained, and the waggon is stopped at short intervals, to shift the chains, in order to prevent the wheel-tire from heating to an injurious degree, and from wearing too much in one place. A heavy rain wet us through, when near reaching the foot of the mountain. We stopped for a few moments at a cottage inhabited by a man and his family—apprentices—employed by the

farmer of the tolls, to repair this road, to deliver a Gazette to the man, given us for the purpose by the Civil Commissioner, and containing the proclamation of the freedom of apprentices; in order that the man might see his master was imposing upon him, in telling him "he would not be free till Christmas." Last evening we often saw the glimmering of a fire-fly, which is common in this part of Africa: there was also a strong phosphorescent light in patches upon the ground.

22nd 11th mo. Pursued our journey in the Long Kloof—an extensive valley between two ranges of lofty hills; and having numerous farms at distant intervals, where streamlets fertilize little spots, and vary the monotony of dry pasturage, composed more of small bushes than of grass. Some large flocks and herds are supported in this district. The broad-tailed Cape sheep are beginning to be superseded by merinos. About an hour after sunset, a phenomenon occurred. A meteor of the kind commonly known as a falling-star, appeared in the west, which left a train of light of considerable brilliancy, that continued about twenty minutes, and then gradually faded away. It did not continue in the form of a line, but assumed an irregular direction: its place in the heavens, however, remained fixed: its brilliancy was something less than that of the moon, which was up at the time: the wind east and unsteady.

23rd 11th mo. Proceeded onward through the Long Kloof; in the afternoon ascended a hill, upon which the road was so bad as to require the waggon to be supported by means of reins. In passing a rocky, narrow place, some baboons made a kind of hoarse shout: they ran off at the crack of the driver's whip. Outspanned in the evening near Wolve Kraal, where there is very little water.

24th 11th mo. Still journeying through the Long Kloof. We passed four farms, and at one, named Ongelegen, were treated with great rudeness. As the waggon was passing, without any one going to the house, three Dutchmen made their appearance, and one said we were going the wrong road, and pointed to a road that would have misled us. Another, on being particularly enquired of, said, "O, any road will do!" Our people, who knew the way, paid no attention, and G. W. Walker gave the parties some admonition on the impropriety of their conduct. At this time I was a little behind, and ignorant of what had passed. Soon after I came up, and presented a young woman with a tract, which she handed to one of the young men and he to another, who threw it out of the door, with curses and imprecations. I picked it up, and put it again into my pocket, and walked off without looking back, till I heard the report of a gun. At this time I might be one hundred and fifty yards from the house. On turning round the gun was still pointed toward me, and the smoke

issuing from its muzzle. The young man, evidently under the influence of strong drink, began to halloo, which they continued for some time, also repeatedly firing the gun; as if they had recollected that they had gone too far, and were trying to leave the impression that the first firing was only one of a series. Men like these bring an evil name upon their country; but all the Dutch are not like them. There were several huts of Fingoes about this place: they are rude structures of bee-hive form, made with slender boughs and sedges. The people are much darker than the Hottentots: they wear skin karrosses: the children are naked. Some Fingoes who passed said they were leaving a place on account of being insufficiently supplied with bread, and having but one shilling a month wages.

25th 11th mo. First-day. We read with our men in the morning and evening, and twice spent some time together in the waggon waiting on the Lord in silence, to the refreshment of our souls. Three groups of Fingoes visited us, and were glad of some broth, bread, and scraps. One of the families said they were leaving master because he beat the children so much. They seem to be a fine race of people: some of the women are of comely features, most of them have only a sheep-skin karross thrown over their shoulders. The women wear more covering, and wear brass rings, beads, and shells about their necks. One of them had a neatly-formed turban about her head: all of them seemed to need their garments washing. One man in a party of three was very voracious: his companions laughed at him and called him wolve; (i. e. wolf;) we also had several other callers, chiefly travelling Hottentots; some of whom had their faces painted red, and appeared rather low in civilization.

26th 11th mo. A few days ago I read R. Jowitt's Remarks on Water Baptism with much satisfaction, and yesterday I read Samuel Tuke's Plea for George Fox and the early Friends, to the refreshment of my faith in the doctrines they promulgated, and exhibited the power of in their lives, and which I have long preached, under the conviction that they are the unsophisticated doctrines of the New Testament. Some Fingoes called this morning, and asked us to write them a letter to a boor, (whether English or Dutch we did not learn,) whom they said, they had served the last ten months, on the promise of a heifer which they had not obtained, and who was detaining one of their children. Poor creatures! it is pitiable to see them exiled from their native country, near Port Natal, by war; and after having been slaves to the Caffers, to be strangers in a land in which they are liable to imposition and fraud. Probably in this case the agreement might have been for a heifer for a year's service; which they not thoroughly understanding, might conceive to be due, while their employer would think otherwise.

When resting at noon, some coloured people came to the waggon, and expressed a wish that we would stop, and hold a meeting with

them: this, however, we did not apprehend to be our duty, nor had we an efficient interpreter on religious subjects: they were presented with a few tracts, for which they appeared grateful. Subsequently an Englishman in the same employ visited us, and expressed regret that we had not outspanned near the house; but in passing, the inhabitants declined selling our man bread, and would scarcely accept a tract from him. We therefore concluded that the feeling towards us, in the heads of the family, differed from that in the servants. About ten miles further we stopped for the night, and when about retiring to rest, heard the voice of singing, which was soon discovered to proceed from a party of eighteen Hottentots who were coming to visit us. We could converse little with them, but gave them a New Testament, and a few tracts in Dutch, which they received gratefully, and retired again, singing hymns. This morning we saw a bird resembling the female pea-fowl, which is not uncommon in South Africa, where it is called paanw.

27th 11th mo. We emerged from the Long Kloof, by a steep descent, to the upper part of the Krom River. When we stopped at noon, several young people of Dutch extraction applied to us for books and tracts, and being supplied with such as we had, (chiefly Dutch New Testaments and tracts from the South African Tract Society,) they presented us with a large loaf of bread. The habitations in this part of the country are few. The vale of the Krom River is narrow. In some places the bed of the river extends from the hills on one side to those on the other side, and is choked with palmite, a rush, (*juncus serratus*), with a black trunk, as thick as a man's arm, two to seven feet high, and crowned with deeply channelled leaves, half-an-inch wide, and thorny in the margin, like those of the pineapple. The quantity of water is at present so small as only just to be traced in a flowing state in a few places. The hills, both here and in the adjacent part of the Long Kloof, are besprinkled with a glaucous-leaved proteæ, forming a small tree. In a stony place one of them, the noble *cyrtanthus obliquus*, was in flower, the stem of which is as thick as a man's thumb, one foot high and crested with pendulous, glossy, red, tubular blossoms, tipped with yellow.—Groups of Fingoes continued to pass. An attempt has been made by the Government to settle them, under the Moravian missionaries, in the Zitzikamma, but the country has proved uncongenial to their cattle, many of which have died. We saw a few paanws and cranes in the course of the day.

28th 11th mo. Yesterday and to-day were so warm as to render thin drill comfortable clothing: the cold had been so intense for some days previous as to make us wear pilot-cloth. Our way is still along the vale of the Krom River, which is so tortuous as well to merit its name, signifying crooked. Many stony steep hills have to be traversed on its banks. The farms are fewer than in the Long

Kloof: only three were passed to-day in about twenty-four miles. At one of them a young man gladly received two Dutch Testaments and some tracts for himself and some others, and in return sent us two large pieces of beef. Testaments also were given to two Hottentots, that had been educated at Hankey. We are often applied to for spelling-books, which we are unable to furnish. Hymn-books have also been asked for several times. Parties of Fingoes are still passing. One of them offered a large round basket for "kost" i. e. something to eat. We gave them a few hard biscuits, which they received thankfully. *Cyrtanthus obliquus*, *agapanthus umbellatus*, (blue African lily,) *villarsia indica*, and *nymphaea coerulea* were noticed to-day; the two latter in the water: the last, the blue water-lily, covers pools of the river and smells like the violet: its roots are eaten, as are also those of a small tree, with palmate leaves, allied to *aralea*, (noise-boom,) they are white, tender, and about the thickness of a man's arm. The beautiful *virgilia capensis* with pale pink pea-blossoms, is common here, by the sides of water-courses: it forms a small bushy tree: one I noticed had a trunk five feet round. Aloes abound on the dry hills, among low bushes.

29th 11th mo. Left the Krom River and stopped at noon at a place called Eischenbosch, where there were three small houses. On applying at one of them for milk, our man was told that they had none for people like us: we, however, designing to return good for evil, supplied their children with a few little books. A few tracts were also distributed to some other people. In the afternoon we passed other three small farms, and circulated a few Dutch tracts which were gratefully received. At night we outspanned in a deep ravine, at the bottom of which there was a little water, in pools of the stony bed of what is called Deep River. We still fall in with wandering parties of Fingoes.

30th 11th mo. At noon we outspanned near a streamlet, on the banks of which *cyrtanthus angustifolius*, with two or three slender scarlet, nodding blossoms was in flower. In this neighbourhood there were large patches of *agapanthus umbellatus*, (blue lily.) In the evening we reached Honey Vale, where we took tea with a son and daughter-in-law of T. and A. Melville of Dysal's Kraal, to whom we imparted some religious counsel.

#### *Arrival at Hankey.*

1st 12th mo. We were presented with a well-grown kid, by J. Melville, from whom we received other kind attention. There is abundance of water-cress in the river here, probably introduced: it is the same species as that in England. After breakfast we proceeded on our journey, the way laid over some high moory land, with sharp ferruginous gravel on the road, passed a large farm, and through a

long stony kloof with bushy sides, and producing white jasmine, scarlet and ivy-leaved pellargonium, (geranium,) blue plumbago, hairy stapelia, fragrant acacia, (doorn-boom) &c. We crossed the Amiteos River to *Hankey*, in time to join a considerable congregation of freed apprentices and Hottentots, who were assembled here, to celebrate the praise and glory of God, in having broken the bonds of the oppressed, and said to the captive, go free. Many of this interesting company were free for the first time from slavery, on this memorable day; others, who now became free, had been seized in their native country and made slaves: among them were Malays and natives of Mozambique and Madagascar, as well as slaves born in the colony.

We met a kind welcome from Edward and Jane Williams, the missionary family, their guest, Elizabeth Read of the Kat River, and William Kelly, the schoolmaster. In the course of the day we accompanied E. Williams in a visit to a woman, who was ill from the bite of a snake. She had been relieved by an emetic, cupping, &c. She had thrice before been bitten: and it is said the poison takes the less effect each time. A woman died in this neighbourhood about a week ago from the bite of one of those animals. We killed one to-day, about three feet long, slender, light-coloured with a dark wavy mark down the back; it is called *schaapstikker*, i. e. sheepstinger. In the evening a meeting was held for mutual edification. Several of the freed slaves and Hottentots addressed the congregation. No disposition appears among those who have purchased their freedom to value themselves above the others on that account. One who had purchased the freedom of himself and family a few months ago, remarked that he had as great reason to thank God for that day, as those who only became free upon it; for had not that day been fixed for the termination of slavery, he should not have been able to purchase his freedom at an earlier period.

2nd 12th mo. First-day. Was truly a high day. The chapel was crowded with freed slaves from the neighbouring farms and with Hottentots: together they amounted to about five hundred. A prayer-meeting was held early in the morning, in which the language of thanksgiving was poured forth by one lately in bondage, and appropriate hymns were sung by the congregation. Early in the forenoon, schools were held: that for adults was superintended by Edward and Jane Williams; that for adolescents, by William Kelly; and that for the infants, by Eliz. Read. After the schools closed, public worship began. W. Kelly interpreted what I had to express on this memorable occasion. I had to magnify the Divine Majesty of God, who by his own power had brought to pass that of which we were now witnesses—the freedom of the oppressed; and I had to exhort the liberated to seek deliverance from the worst of all bondage—slavery to sin—through submission to the grace of God, freely offered to all mankind in Jesus Christ. (To this much other

counsel was added. The schools were again held in the afternoon, and there was another meeting in the evening, in which my dear companion was largely engaged in testimony to the grace of God. I also had some service in counsel and exhortation. The congregation appeared much united in heart in praising the Lord for his goodness and his wonderful works to the children of men. To be thus in contact at this memorable period with so many of those whose freedom has been so long the subject of the persevering labours of many of our dear friends, and others of the excellent of the earth, I felt to be an unspeakable privilege. The labourers in this cause were not forgotten in the prayers of the people; several of whom are pious members of a Christian church. Some of them had come, as they do at other times as often as circumstances will admit, a distance of thirty to fifty miles.

3rd 12th mo. Finding that most of the people were likely to remain over the day at the institution, and that a temperance tea-meeting was to be held, we ventured to supply tea and flour out of our stores, knowing that we could replenish them at Port Elizabeth, and believing that our dear friends would not think the funds of the society misapplied by this distribution. The middle of the day was occupied in visiting cottages; many of which were neat and clean; white within and without: several are divided into two rooms, and have funnel-chimneys, to allow the escape of the smoke of their little wood fires. Fires are often made in the middle of the floors of Hottentots' huts, and the smoke escapes by the door, or any hole it can find in the thatch. The number of dwellings is considerable, and several cottages of neat construction are in progress. Before the arrival of E. and J. Williams, the station was nearly forsaken, in consequence of discord among the people, and between some of them and the missionary. Those who remained on the place were the chief occasion of this lamentable state of things, and most of those who left were living in the bush. Concord has, however, been happily restored, and the station is becoming thickly peopled. It is well situated on a little bushy flat, on the Camtoos river, capable in common seasons of irrigation and of cultivation to a considerable extent. The long drought has, however, this season left many of the families nearly in a state of starvation. Some of the aged are dependent upon the missionary family for daily food, and are chiefly supported by rice; and the small salaries of the missionaries are very inadequate to this kind of relief. The country surrounding Hankey is karroo: the appearance of the brown, bushy hills of which is very dreary. Small patches of land, (erfs,) are sold at this station, to such Hottentots as choose to purchase them, for their own freeholds: the rest of the land is held in common for their use, the whole having been purchased by a subscription among themselves, to about one-third of its cost, the remainder being advanced by the Missionary Society. Rain has

fallen at intervals during the last three days, and has refreshed the parched gardens, the upper water-ditch of which had for some time been dry. The Hottentots have cut about six miles of water-sluts, or ditches, for irrigation, and have cleared a considerable quantity of land. E. Williams says, few of them exhibit a lack of industry, when they have proper motives set before them, and are supplied with sufficient food; but generally their diet is so low as to keep them low in physical power, and of course indisposed for hard labour. Many of them have of late been under the necessity of leaving their gardens to work for the boors in the vicinity, in order to obtain sustenance. Some of the cottages here would rival those of English peasantry in cleanliness and order, but this is the result of E. and J. Williams's assiduity, the former of whom visits them individually every week, and notices what is as it ought to be in them with approbation, and the latter, now accompanied by her visitor, Elizabeth Read, another day, with tracts and counsel. We found most of these little dwellings crowded with visitors, but stripped of their tables, which had been borrowed for the tea-meeting: they were placed in a line down the centre of the neat but simply plain chapel, with three rows of seats facing them on each side. At the time appointed for the meeting, notice was given by striking a suspended wheel-tire, that supplies the place of a bell, which has been broken. The men assembled on one side of the chapel, and the women on the other, according to their common mode of sitting. Tea and cakes were dealt out by some of the females, and handed to the company on each side, by those of their own sex: some of them would not have done discredit, either in appearance or dexterity, in the capacity of attendants upon an English gentleman's family. The men all wore jackets and trowsers, and the women gowns: the latter had handkerchiefs tied round their heads in a sort of turban-style—the common head-dress of coloured females in this colony. All were remarkably clean. They conducted themselves with sober cheerfulness, and looked full of interest. After the tables were cleared, and thanksgiving had been devoutly expressed by Edward Williams, he addressed the company briefly, on the great object of the meeting. It was my privilege to follow him in recommending total abstinence from intoxicating liquors. Several Hottentots and freed slaves then addressed the meeting, which afterwards adjourned for a short interval at milking-time. On reassembling, G. W. Walker spoke at some length, and was followed by several Hottentots and freed slaves, and lastly by William Kelly. At half-past ten o'clock E. Williams suggested that it would be unseasonable to continue the meeting longer: he therefore opened the book for signatures, which received one hundred and sixty fresh names, and the company separated, after a short prayer and hymn, according to their custom. As neither G. W. Walker nor myself had hitherto signed a total abstinence declaration, we added our names to about seventy, who had signed on former occasions. A canteen was erected, some years



ago, on the opposite bank of the Camtoos River, and subsequently abandoned for want of custom. It is now in ruins! A sweet sense of Divine overshadowing was mercifully granted in this meeting, for the promotion of total abstinence from the bane of the Hottentot race, and that which is baneful to all other races of human beings.

4th 12th mo. Platje Scheeper, whom we had hired near Pacaltsdorp, to lead our bullocks, and who has given us great satisfaction, not knowing the way further, we engaged Hobul Matroos, another Hottentot, and a member of the Hankey church, to fill the same office; we also took some preliminary steps with a view to changing our attendant, John Porter, who is not efficient in his station. Since the slaves in the interior of this colony became apprentices, their treatment is said to have been generally improved. Many of them have acquired a little property: some have from two to six cows, and five to ten oxen, &c. &c. Many of them are likely to remain with their old masters, to which they have been strongly advised by missionaries and others. Some of the freed apprentices from near a place called Kruis Fontein, came this morning to give information of an outrage committed upon one of their fellows for wishing to come to Hankey on First-day, in order to be present at a season of thanksgiving for their deliverance from bondage. In the afternoon the poor man, whose name is Jacob, arrived at the station himself.

The account he gave of the affair was, that himself and fellow-apprentices had lived on good terms with their master; who had called them together and told them, that they were now free, and could do as they pleased in regard to remaining in his service, which he wished them to do, and to do which they signified their intention: he said, moreover, that he did not blame the Queen, the Government, the London Missionary Society, nor the Doctor, (Doctor Philip,) for their liberation, that it was the work of God. But when one of them asked leave to come to Hankey to spend First-day, he received no answer: others then accompanied this man and signified their intention of spending First-day at Hankey. At this their master was evidently angry, said it was false, that there was to be any assembly there for thanksgiving, and that if they went, they should not set foot on his premises again.

The men were determined to go; but as they had been allowed to plant Indian corn, they concluded it necessary for one of their number to remain, to take care of their gardens. Jacob was fixed upon, and his fellows set out: at this their master's son, step-son, and two sons-in-law were very angry. The old man advised Jacob to go to his hut till their anger was over, and he did so; but they came and dragged him out, and three of them held him, while the fourth beat him severely with an ochter "sambok," i. e. a whip of hippopotamus' hide, used for driving the after bullocks of a waggon: of the small end of this Jacob laid hold and twisted it in his hand, but the

party using it pulled it away, putting his foot upon the man. The master's son said, if they did not desist the man would be killed. The person who flogged him said afterwards, that he knew he had overstepped the law, but the man might proceed against him, for he had plenty of money to pay with. Jacob's wife (whose freedom he had purchased with that of his children while himself remained a slave) was terrified, and ran off toward Hankey; but her husband sent one of the children to recall her, and to say that he would go with her; but he was so much injured as to be three days on the journey—little more than twenty miles. Another of the men not having gone off the premises, witnessed the outrage, and a woman who looked on was thrown down and beaten for so doing. Jacob had many bruises on his head, hands, and back: the skin had been broken in various places, and he had received one serious cut. The man who had committed this outrage is said to have been guilty of several others.

We concluded to take Jacob with us, in order to afford opportunity for one of the district surgeons to examine his wounds. There are about fifty-two members of the church at Hankey, and two hundred and thirty total abstinence members. The population of the station varies from five to six hundred. The estate comprises about 1500 acres, about five hundred of which may be capable of cultivation. Two water-courses for irrigation are completed: three others are in progress, making together a length of about six miles.

The number of children attending the schools varies from seventy to one hundred and twenty, and of infants from sixty to eighty: here, as at other stations of the London Missionary Society, they are taught English. The children in these schools are variously circumstanced in regard to clothing; some wearing comfortable cotton garments, and others sheep-skins loosely fastened about their shoulders. Many of them are so poor as to subsist chiefly on wild roots; and in these cases, the faculties are not so lively as among those who are better fed.

#### *Departure from Hankey.*

5th 12th mo. We had some interesting conversation with Edward and Jane Williams; who are pious young persons, natives of Wales, and well adapted for the work in which they are engaged. The views of the Gospel entertained by Friends, and particularly the perceptible guidance of the Holy Spirit were discussed: the latter, they said, they could so easily trace in their own experience as readily to admit the importance of following the divine leadings with a single eye, and that they believed loss was sustained by those who sought to direct their own course, only looking to God for a blessing.

Towards noon we resumed our journey, having now in company our old servants. E. and J. Williams, E. Read, Wm. Kelly, and

a large number of Hottentots accompanied us about a mile. The form of our waggon, which might have served for a barge, with the slow and solemn pace of the procession, reminded me of a funeral, and probably to most, it would be a final parting on earth.

We were obliged to take a road over the hills, in consequence of the punt over the Camtoos River being out of repair. A journey of about six hours brought us to a considerable stream, (the first water on the road,) at which we outspanned. The pools abounded with *nymphæa cœrulea*, and *villarsia indica*. A large white-flowered spotted-leaved *sansiviera*, and a white, fragrant-flowered plant, like *colchicum*, abounded among the bushes by the road-side. We passed through a wood, in which there were some parasitical orchidæ, and an arboreous *euphorbia*; a vine with heart-shaped leaves was climbing among the trees; its branches are very useful instead of cordage, &c. it is colonially named *babean-tow*, i. e. *baboon-rope*. A handsome pink *brunswigia* was in flower on some dry hills.

6th 12th mo. The pasturage at Hankey was dried up; and during our short stay there, the bullocks became very poor from browsing on the bushes. Last night they had plenty of good grass and were left loose, according to our general practice. Both they and the horses were safe, notwithstanding a leopard (called in the colony a tiger) was heard prowling around in the night among the bushes. It seemed to have a design upon the horses, but they kept nearer the waggon than it dared to approach. The people, who were sleeping on the ground by a small fire, did not appear at all afraid: they said it would not come near them, nor yet the bullocks; being unable to contend against their horns.

These beasts attack calves, and smaller animals; but are unwilling to contend with large ones, or with a man, except when put upon making a defence.

7th 12th mo. Being a little in advance of the waggon this morning, I came upon a troop of large monkeys, which had probably been feeding upon the fruit of one of the larger species of *mesembryanthemum*, which is among their favourite food, and is not unpalatable to man. These animals were going on all fours: they made off into a wood on my approach. The country here is limestone hills, grassy and beautifully varied with woody valleys. The road, in descending to Van Staden's River, is so bad as to render it necessary to hold up a laden waggon by means of reins. We passed some Fingoes on the way. One of the women had brass ornaments attached to her skin-petticoat; and one arm was half covered with stout brass rings; which are put on so hot as to blister, and make the arm very sore for a time. In civilized or savage life, "pride is painful." The ford across Van Staden's River was deep, so as to require much of the luggage to be raised from the floor of the waggon, and the water was salt, the mouth of the river being choked

with sand. Here four waggons passed us. Some of the parties accompanying them accepted tracts gratefully. Toward evening we came upon a poor moory country, and outspanned in the rain, near the dwelling of Philip Frost, a brickmaker from Norfolk, by whom we were kindly entertained; and supplied with butter, milk, and other provisions at a reasonable rate.

*Visit at Bethelsdorp, and Port Elizabeth in Algoa Bay.*

8th 12th mo. We continued our journey over a poor moory country to Bethelsdorp. This tract nevertheless supports considerable herds of oxen, and some sheep and goats, for which, it is said also to be favourable. The grass is chiefly sour, and the cattle have a strong inclination for correctives. Sometimes they are said to eat the brush of each other's tails. We passed two bullocks that were contending with two dogs for the bones of a dead horse: one of the former had the bladebone in his mouth. It is quite common for cattle to stand chewing bones in the kraals or folds. We reached *Bethelsdorp* in the afternoon, and met a kind reception from James and Sarah Kitchingman and his wife, the missionary of the London Missionary Society, as well as from their family, and Thomas Merrington, a young man from Cape Town, who has charge of the school for boys and girls; and from Daniel Lindley, an American missionary, who as well as his wife and family are temporary sojourners here. Bethelsdorp has a very village-like appearance: it consists of a square of whitewashed stone houses with red tiles, and several other houses and cottages, arranged as little streets: many of the latter belong to Hottentots. The houses of the square belong to missionaries, or to the society, and include school-houses and the chapel. The station is, however, far from an improving one. The country has long suffered severely from droughts, many of the people have in consequence found it difficult to obtain a subsistence, and some of them have wanted even the common necessaries of life. Many of them have removed to the Kat River, where, by a judicious arrangement of the Government, they are made independent possessors of small erfs, or pieces of land, by which they are stimulated to greater exertion than when living in communities, in which there is a great difficulty in keeping up such a civil discipline as shall prevent some from infringing upon the privileges of others: thus here the oxen of the careless will stray upon the gardens of the more industrious, and commit injuries paralyzing to exertion. The parties to whom such cattle belong, will be sentenced by the Field-cornet to pay a fine, which, if paid, would still leave the garden in a disheartening state; but such fines are said often not to be paid, and thus the whole community sustains injury, not merely of a temporal character; for these things occasion heart-burnings, which injure piety. Places of worship have also been opened by the London Missionary Society at Port Elizabeth, distant nine miles, and at Uitenhage, twelve

miles: and in consequence the Hottentots who work or reside at these places do not now congregate at Bethelsdorp, as formerly, on the First-day of the week.

Soon after our arrival Jacob was sent off to Uitenhage, with a letter to Doctor Fairbridge, the district surgeon: the injury the man had received was such as rendered him unable to bear the shaking of the waggon; but he managed to travel on horseback, at a slow pace. We were present at the evening devotion of the Hottentots which was conducted with a considerable degree of solemnity.

9th 12th mo. First-day. In the afternoon, as well as previous to the forenoon worship, schools were held for adults, for children, and for infants. The adult-school being conducted by Hottentots in Dutch; that for children by T. Merrington in English, and that for infants by S. Kitchingman, junior, in the same language: her pupils are upward of ninety in number. Several others of the family of J. and S. Kitchingman, also assist in the schools. In the evening an opportunity was afforded us to address the Hottentots. My dear companion began by telling them, that he did not sufficiently understand Dutch to know what had been said to them on the subject of Gospel Light in the morning; but that he believed it his duty to make some comments on the passage that had been quoted; viz. "This is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil." He then proceeded to show, from a variety of scripture passages, compared with individual experience, what the practical operation of the light is. Subsequently I made some addition, showing that light was an attribute of the Deity, referring to the Father, to the Son, and to the Spirit, and to every thing belonging to God; and that the people who served him were lights in the world; but that there was in scripture a pre-eminently practical application of the term "Light," referring to the visitation, and indwelling of the Holy Spirit, given through the mediation of Christ: that those who believed in Christ, the light of the world, should not walk in darkness, but should have the light of life; and that those who walked in the light should become children of light, while those who neglected to walk while they had light, should have it remain but a little while with them—that it should pass from them, with the time given them in this world, even if it was not previously withdrawn, and they left in a state of darkness. J. Kitchingman was our interpreter and I believe he rejoiced in the practical illustration of the subject; for, he afterwards prayed, that the doctrines they had heard might be sealed upon their minds and bring forth fruit to the glory of God. A precious sense of solemnity prevailed.

10th 12th mo. Accompanied by Daniel Lindley, we rode to *Port Elizabeth*; called on a blacksmith, a pious man, formerly connected with the Madagascar Mission, to get our horses shod;

their hoofs being too much worn by the hard roads we have lately traversed: we also purchased some stores of a conscientious tradesman named Kemp; who kept a store at Bethelsdorp, before Port Elizabeth became a place of much note. Port Elizabeth is much like a small English sea-port town; the houses of stone or brick, red-tiled, and of English structure: it is said to have been chiefly raised by the sale of strong drink and at its canteen-doors, groups of drunken Hottentots and persons of other nations are constantly to be seen. O when will our Government cease to countenance this cursed traffic, by which so many of its subjects are ruined temporally and eternally! Surely an appalling incubus of sin rests upon it, in thus acting as the arch-agent of Satan, and in this respect as the enemy of God and man! The London Missionary Society have a chapel and school-house here: we made arrangements for meetings with the English on 4th day evening, the Dutch on 5th, and for one on temperance on 6th. In the evening we returned to Bethelsdorp: the country between this place and Port Elizabeth is poor, stony, and bushy, abounding with aloes; which the Bethelsdorp people collect the drug aloes from: they also obtain a considerable measure of their support from salt, collected on the bed of a shallow lake, or large natural salt-pan, upon their property. *Cyrtanthus uniflorus* and a many-flowered scarlet species are in blossom about Bethelsdorp. Jacob returned from Uitenhage, bringing a letter from Doctor Fairbridge, who says, he considers his case to be one of great severity and cruelty, that a preliminary examination has been held upon it, by the clerk of the peace, who thinks the assault to have been of so aggravated a nature that he intends to bring it before the Attorney-general.

11th 12th mo. I had a long conversation with Sarah Kitchingman on the trials to which missionaries are subjected, by being frequently removed from one place to another, according to human views of expediency. Thus when they have laboured patiently upon a place for a few years, and have begun to see some fruit, they are often removed to fresh places, or to those where others have been labouring and have died, or failed in one way or other. They are also subjected to much personal loss by such removals, and their salaries are so small as to render it difficult for them to provide suitably for the education of their families. Those who live in the colony can scarcely keep out of debt, even for necessaries; for at many such stations they are liable to have numerous visitors. They also need funds to assist the people under their charge in commencing such pursuits as might maintain them. Thus here, they need a stock of shirting, &c. and at Hankey they want a fishing-net, to enable them to fish at the mouth of the Krom River, where the missionary has purchased some property, with a view of benefiting the people whose temporal condition has not been sufficiently a

consideration with most missionary societies. The funds have been looked upon too exclusively for the spread of the Gospel, and the necessity of improving the civil state, in order to maintain the ground gained, has not been sufficiently kept in view. We took tea with Daniel Lindley and his wife, who are valuable people: they were fellow-labourers with H. Venables and his wife, whose trials, arising from the emigration of the boors, I formerly noticed from Cape Town. In the evening, a temperance-meeting was held. Many of the Hottentots here act on the total abstinence system; but others falling into temptation when they go to the Bay, (Algoa Bay,) are overcome. Thus not only some of the men, but some hopeful young women have sunk to great degradation. A few instances of reformation have, however, occurred at the Bay; and A. and E. Robson have had the satisfaction of witnessing the peaceful termination of the lives of a few of these "brands plucked from the burning."

12th 12th mo. After a busy forenoon, in which I repacked the tracts in our waggon, with a fresh supply forwarded to us at Port Elizabeth, we returned thither, and had a meeting in the Union Chapel of the London Missionary Society, at which there were about two hundred English present. My dear companion was not well, and was silent. I had to declare largely the goodness and mercy of God to the penitent, and also his indignation against impenitent sinners, and to point out many of the snares of Satan laid in the love of the world, and its gratifications, and glossed over by a profession of religion without the power; and also to show that the power of Jesus "to make a dying bed soft as downy pillows are" could only be witnessed by his true, self-denying and believing disciples. I was also engaged in vocal prayer for the people; but to my own mind, the Divine Power did not seem to be in dominion during a great part of the meeting, notwithstanding several pious people were present.

13th 12th mo. Accompanied by A. Robson, we called on Doctor Chambers, a pious medical man from India, Doctor Minto, a pious resident in the place, John Davies, a Wesleyan missionary returning to England, on account of his wife's ill health, Francis Owen, a pious episcopal minister, formerly a missionary in Dingaans' country, and a few other persons. We also waited on the chief magistrate, J. W. Devilliers, who went with us over the prison, which is a very insufficient place, with only two or three cells; so that persons sentenced to solitary confinement are sometimes crowded a dozen together! Most of the prisoners are committed for drunkenness. The magistrate said, that the canteens are a decided expense to the Government far beyond the revenue derived from them; and that while they were closed, during the Caffre war, the prison-doors stood open. With such evidence as is now before the public on the subject,

and the fact, that the canteens are scarcely in any instances inns, but merely places for the sale of strong drink, the supineness and iniquity of the Government in licensing them is truly lamentable. Doctor Minto tells us that he was at the temperance-meeting in Cape Town, at which we were present seven years ago, and that he then got a portion of the tracts with which our friends in England had furnished us: these he took to Calcutta, where none before had arrived. There he found one person prepared to unite with him in promoting the cause: several others soon joined them, and now active temperance societies exist in various parts of India. Thus our friends became instrumental in introducing this important subject to notice in India; and we also, unwittingly, were made a link in that providential chain of circumstances, which is fettering the power of intemperance in that populous part of the British empire. We had no recollection of even having seen such a person as Doctor Minto, who is a pleasant, pious man: but such circumstances encourage the hope, that our labour is not altogether in vain in the Lord, while they show evidently that to Him alone the glory belongeth. In the evening we addressed a temperance-meeting of Hottentots, Bechuanas, Fingoes, and other coloured people, at which Adam Robson interpreted: seventeen additional signatures were obtained to the total abstinence declaration, making, inclusive of thirty Europeans, one hundred and forty-nine members. The names are read over at every meeting, and defaulters expunged: the number hitherto has been extremely small. I omitted to notice, when mentioning the prison, that in an adjacent building an ironed-gang of about thirty-two colonial convicts, who work upon the roads, is lodged. The crimes of which they have been found guilty are chiefly traceable to strong drink, and among this class is a late case of murder. The prison itself is clean, the inmates are lodged on wooden platforms that are reared against the wall in the day-time. No stocks are attached to these. The prisoners sleep side by side, but have no separate bedding.

14th 12th mo. Port Elizabeth is an inconvenient place for landing goods, the anchorage being very open to the sea, and a heavy surf breaking on the beach, when there is any considerable wind. In conversing with the port-officer, who was expressing his abhorrence of the canteen system, notwithstanding he acknowledged to taking a glass of spirit-and-water himself daily, he pointed out a certain canteen, about the door of which many drunken Hottentots are generally to be seen, the keeper of which, he said, came here without a sixpence, and had made declaration, a few days ago, that his income did not exceed £30 per annum, but he had told my informant that he had so prospered, that he hoped to return to his native land in a year or two with about £6000. Another canteen-keeper in this place acknowledges to have taken 1500 rixdollars, equal to one hundred and twelve pounds ten shillings, per week. This comes



chiefly out of the pockets of poor, labouring Hottentots and Fingoes, the latter of whom are located in great numbers just out of the town, in beehive huts, and are generally industrious and saving, but they are beginning to acquire a taste for intoxicating liquors. In the evening a temperance-meeting was held with the European population, Doctor Minto being in the chair: he and G. W. Walker and myself were the chief speakers: a considerable interest was excited.

15th 12th mo. A public notary came to A. Robson this morning, and signed the total abstinence declaration, having first poured into the street a recently-purchased supply of spirits and wine; he also desired his name to be entered as a candidate for membership in A. Robson's church. (Other individuals who were present at the meeting on the 14th, are said to have been deeply impressed, and two extensive dealers to have abandoned the traffic.) We walked with A. Robson and Thomas Parker, a pious man from Graham's Town, to a piece of land appropriated by the Government for the accommodation of such coloured persons as attend the Independent chapel, and are under the care of the London Missionary Society. Hottentots, Caffres, Fingoes and persons lately liberated from slavery are located upon it. Several of the first are pious people, and members of the church.

The houses are all of rude and temporary structure: those of the Caffres and Fingoes are bee-hive huts of sticks and rough grass.

A white brick-maker near them, living on government ground requested A. Robson to forbid their using the water of an adjacent well to wash with, with which he did not scruple to moisten his own clay. Thus are many persons disposed to overlook the rights of others, while they do not forget their own interests, and this seems especially a disposition liable to be shown toward the degraded aborigines of a colonized country. We had the company of the pious wife of Doctor Chalmers at tea, at A. Robson's, this evening. E. Robson was the widow of a valuable missionary named Williams: her two sons, who are hopeful young men, live with her and her present husband, and take an interest in the Sabbath schools, &c.

16th 12th mo. First-day. G. W. Walker, accompanied Adam Robson to the gaol: they had also some religious service with a few persons meeting in a private house. I went with Joseph Williams (a son of J. Robson's wife) and Thomas Parker of Graham's town and others to a school at a kraal or village of Fingoes, about a mile out of the town, where J. Williams had also had a school in the forenoon. At four o'clock we had a meeting in the chapel, held according to the manner of Friends throughout. The privilege was also granted us of addressing the Dutch and English congregations in the forenoon;

with which, especially the latter, we had favoured opportunities. Port Elizabeth contains only about one hundred houses, exclusive of the rude huts of Hottentots and Fingoes. A number of persons have been gathered to the flock of Christ, from among the careless and profligate, with which this little town abounds.

17th 12th mo. John Owen Smith, from the vicinity of Scarborough, called upon us: he is a man who acts kindly toward the coloured people, assisting them to defend themselves against oppression in courts of law, where, without such a friend, they would not be able to avail themselves of counsel: he has been an extensive dealer in spirits, but has a general store. We have since heard that he and another individual have given up this demoralizing traffic. We called upon George Chick, whom I have before noticed as having been connected with the Madagascar mission: he has a pious wife, a native of Petersburg, who speaks highly of our dear Daniel Wheeler and family. There is also a person named Kitching, who was employed in the same mission, residing here. In the course of the day we took leave of our friends here, and returned to Bethelsdorp, in company with J. Kemp, who with his brother is a true friend to the Hottentots, and other coloured races. He was an eye-witness to a case, in which some horses had been stolen by Caffers from some boors, and one hundred and forty head of cattle were seized in their stead, which the Caffres were promised should be given up, on the horses being returned; but of which only thirty were returned, an excuse for not returning the others being made, on account of the backs of the horses having been made sore by riding.

18th 12th mo. In the evening J. Kitchingman kindly promoted our having another meeting with the Hottentots, which was held to satisfaction, after the manner of Friends. In the afternoon, the weather having cleared up, I walked to the salt-lake. There was but little water in it, and the rain had dissolved most of the crystals of salt; which form all over many parts of its bed, and especially on little stones, so as to give it the appearance of thick hoar-frost, and to admit of many tons per annum being swept up. It brings but a low price at Port Elizabeth. This, with the cutting of wood and the collecting of sloes, forms the principal income of the Bethelsdorp Hottentots. One also keeps a shop, and bakes bread at the station. Generally speaking the Hottentots are poor economists. When they get a little, they live upon it till it is expended, having little thought of provision for the morrow, and often making very little serve. They are also liberal one to another to a hurtful degree. When one has food he will divide with others to the last, and this encourages idleness and paralyzes industry; for the idler can thus live upon the industrious, and the industrious knows that he shall reap but a small portion of the fruit of his labour.

Nevertheless it must be admitted that the Hottentots are much raised above the state in which the missionaries found them. We took tea with Daniel Lindley and his wife, whose company is pleasant and instructive. There is much in the mode of conducting missions in the American board that is more agreeable to scripture than in that of many other societies. The missionaries receive no stipends, but their current expenses are cheerfully paid; and they are requested not to abridge themselves in necessaries, or in reasonable comforts.

#### *Arrival at Uitenhage.*

19th 12th mo. In the afternoon we had some conversation with J. Kitchingman, on the state of oppression to which the Hottentot nation was formerly subjected, even under the British Government, when persons holding official stations had the power of ordering them to the performance of various services, at places in the district often many miles distant, and on inadequate remunerations. But it is not necessary for me to make comments on such subjects, as they are already before the public, in the large body of evidence given before the select committee of the House of Commons on the Aborigines. A respectable colonist lately remarked to us, that nearly all the Government had done for the Hottentots, (beyond at length protecting their liberty,) was by encouraging the opening of canteens, through licensing them, to ensnare and destroy these people! In the afternoon, we took leave of Bethelsdorp and its interesting inhabitants, and travelled about twelve miles over a poor bushy country, interspersed with little salt-flats, or dried-up pools, with maritime plants on their margins, to the Zwart Kops River, which is a small stream on a gravelly bed, with large pools at intervals, and willows and acacias on its banks. Here our waggon was outspanned, the place being more convenient for pasturage than the more immediate vicinity of Uitenhage, to which G. W. Walker and myself immediately proceeded on horseback, and called on John George Messer, an aged missionary of the London Missionary Society, and Alexander Smith, the minister of the Dutch church, a native of Scotland, both of whom kindly consented to our occupying a portion of the time in which they usually preach on First-days.

20th 12th mo. Wolves, (i. e. hyenas,) and here the strand-wolf, a spotted species with a dark ground, (h. *crocuta*,) abound at this place: they were growling among the bushes around our waggon all night. I was awake by one so close, that its footsteps were distinctly audible, and its foot-prints in the sand were traceable within thirty yards. The cattle and horses which were fastened to the bushes in which it was growling, at a much shorter distance, seemed perfectly regardless of its presence; the former, many of which were also fastened to the trektow of the waggon, were lying quietly chewing

their cud ; neither did the dogs bark, nor the men, who were sleeping by the extinguished embers of the fire, awake ; so little alarm do these beasts of prey occasion. The byena will seldom attack except in self-defence, or when he can get horses or cattle to ruin, he then seizes them behind, being afraid of combat. In the morning we returned to the town, and called on the Civil Commissioner, A. Vanderkeit : we saw also the Clerk of the Peace, and Doctor Fairbridge, and dined at a comfortable inn, kept by a person named Randal, and after some unavoidable detention, set out for *Enon* on horseback. The road laid over a bushy country, thick with aloe, euphorbium, acacia, rhus, lycium, &c., and having only one house, at a place called Sand Fontein, the furthest point to which the Caffres penetrated in the last war, distant about six miles from Uitenhage, and a few Hottentots' huts at a place of Col. Cuiler's, the Zondag or Sundays River, more than twenty miles from the first intervening. Between these places there is now no water, the Conga River being quite dry. The tops of the hills in this interval are calcareous, and have thin, dry, grassy herbage upon them, interspersed with suffruticose plants, among which species of *mesembryanthemum* hold a large place. A number of salt-flags are met with in the hollows. We have often in our late journeyings been reminded of the expression, "A salt land, and not sown,"—for such is the character of most of the country between Algoa Bay and this place. The Sundays River is reduced to a few standing pools. Between it and Denon the country is chiefly covered with large bushes. We heard from a person on the road, with whom our attendant William Darmont conversed, of traces of lions on the way ; and on arriving at the missionary-station after dark, learned that a bullock had been killed by lions, at about thirty paces from the road, two weeks ago. A lion and lioness had since been shot, as well as another lion ; but another and two other lionesses with their cubs had since been seen in the neighbourhood. We, however, neither saw nor heard them ; but by the protecting care of our Heavenly Father were brought in safety to Enon, where we met a Christian welcome from Adam and Magdalene Halter, and William and Sophia Stolz, the resident Moravian missionaries.

21st 12th mo. Was spent very pleasantly with A. and M. Halter, and W. and S. Stolz, in whose company we felt much of the cementing influence of our Heavenly Father's love. There is the like simplicity of Christian character with what we have found at other Moravian institutions. The women appear to fulfil the apostolic injunction, "Let the women rule their own houses well," &c., and the men teach the schools, preach, superintend the waggon-making, cutlery, &c. The long drought has dried up the Wit River, on which the station is situated, to a single pool, and a few wells that have recently been sunk in its bed, to obtain a supply of drinking-water. Yellow-wood trees, probably one hundred years old, are dead on the margin of the dry watercourse. Garden and agricultural crops are

entirely perished, and the "whole land languisheth." All the horses except two are dead from "the sickness." The Hottentots, except about one hundred, have gone to other stations or into other service to obtain sustenance: those who remain subsist on a little milk, and seek comfort from on high. A. Halter says, he does not know how they live, except upon a little milk and "the word of God." Many of them who remain at the station, under these trying circumstances, are persons who have daughters, and are afraid to remove them into situations, and especially into towns, lest their morals should become corrupted. There are now only about fifteen children in the school for adolescents, the greater portion of whom are girls: the attendance of the infant-school is larger. A Hottentot woman assists in the latter. Most of the family retire to rest for a short time, after their noontide dinner. The thermometer to-day was 87° in the shade. When the greatest heat was past, A. Halter walked with us to the top of a neighbouring hill, to show us the surrounding country; which is wild, bushy, and mountainous; but it is said to be productive in more congenial seasons. We were informed that a boor in the neighbourhood (the nearest is about nine miles) says, the seasons are changed since the Caffres were driven from it, and their hats and crops burnt in 1811, by order of the Government. The site of their gardens on a neighbouring hill was pointed out, also the places where lions and elephants were occasionally seen, and where a leopard carried a dog it had killed in the garden, into a high tree by the side of the river. An account was also given us of a pious Hottentot being delivered from a buffalo that had gored him, by a wild dog attacking the buffalo. The man survived the injury about six years, but did not recover from it: he bore his afflictions with Christian fortitude, and thus glorified his Lord and Master. A. Halter related the intrepid adventure of a missionary named Smidt, who was out with some Hottentots near Groeve Kloof destroying troublesome wolves, (i. e. hyenas,) when a leopard attacked one of the Hottentots, and threw him down in such a position that Smidt could not shoot it; he therefore placed his own arm in its mouth, his knee on its belly, and held one of its forelegs with one hand till assistance arrived and it was shot. We were present at the usual devotions in the evening, and addressed the Hottentots in English, not understanding enough Dutch to speak to them in their own language, nor our kind friends sufficient English to interpret for us. Many of the Hottentots here know enough of English to collect the substance of what is spoken.

22nd 12th mo. Adam Halter mentioned the trials he often had to endure, in witnessing girls he had carefully instructed, till fourteen or sixteen years of age, being drawn aside from the paths of rectitude on going into towns. Two, he said, were now kept by the son of a person at Uitenhage, formerly in office under the Government, the son being a clerk in a Government office, and paying them

£1. per week each, for the support of themselves and their children. He also spoke of a case in which some officers inveigled one from another place during the late war, and kept her for some days. The clerks of the judges when on their circuits often also draw the young women aside; and many others, who walk with high heads and call themselves gentlemen. On a certain occasion A. H. and another person complained to a magistrate of one of these cases, and the magistrate fined the young man complained against £1.; a punishment that rather protected him in his crime than discouraged it. Persons of this description are often very ready to complain of the Hottentot character, and to pretend disgust at the peculiar smell, which is to be perceived from their persons, in common with those of many other coloured nations, and which probably arises from defect of personal cleanliness, for the same is often offensive in the prisoners of the Australian colonies, many of whom, like the Hottentots, sleep in their clothes, seldom changing them more than once a week, and rarely washing themselves. In the case of a servant of a medical man of our acquaintance in this colony, this annoyance was removed by the party bathing and washing the wearing apparel twice a week. It is common for persons to find ground of complaint against the character of the Hottentots, who are least disposed to try to improve them. A boy died here a few days ago, in consequence of the bite of a small species of snake, called in the colony, *berg-slang*, i. e. *mountain-snake*. The boy was attending cattle at a distance from home, and trod upon the snake, being also without stockings or shoes: he was bitten in the ankle early in the forenoon; some time necessarily elapsed before he could obtain assistance, and he died in the evening. A popular superstition in this country places the time of death in such cases near to sunset. We took leave of Enon and its interesting inhabitants after an early breakfast, and returned to Uitenhage by the route which we came: many small tortoises were travelling about in sandy and stony places among the bushes, and some other small animals occasionally crossed the path, among which was one of the antelope tribe, without horns and scarcely bigger than a large hare. Four elephants were seen near Enon yesterday, and we saw the carcass of a leopard lying at Sand Fontein. On this journey our horses were chiefly fed on oats that we took from Uitenhage, and they returned very hungry. We are obliged to keep them on dry food here, those that browse generally taking "the sickness."

23rd 12th mo. First-day. We were present in the chapel of the London Missionary Society, where usually John Geo. Messer addresses a coloured congregation at ten in the morning. On this occasion, as well as in the evening, he omitted this part of his service, to afford us the opportunity of delivering our message of Christian love to the people. A few white persons were present on both occasions. In the forenoon we spoke to them in English; in

the evening a number of persons lately apprentices, and others, speaking the Dutch, being present, we required an interpreter, and were ably supplied with one, in a person of colour named Corner, a native of Demerara, formerly in the employ of the London Missionary Society among the Bushinen. The number present in the morning might be three hundred, in the evening somewhat more. In the afternoon we visited the school of the coloured people held in the same place, which is a simple, red-tiled building, whitewashed inside and out, and raised chiefly by the subscriptions of the congregation who assemble in it. We also visited a school, kept in the Government schoolroom, superintended by Alexander Smith, the minister of the Dutch church, at which a considerable number of young persons were present. J. G. Messer's school was chiefly of adults: it was crowded to excess. A. Fingo school is also kept on First-day at Uitenhage, and there is a weekly Government school, free for coloured people, having about one hundred and thirty pupils, and an attendance of about eighty, kept by a person named Smith, a son-in-law of J. G. Messer, to which a few white persons are admitted on small payments. We also assembled with A. Smith's English congregation in the afternoon—about two hundred persons present—and reasoned with them “on temperance, righteousness, and judgment to come.” Two adult coloured women and two children were baptized in the forenoon. The women showed considerable emotion, in thus making a public avowal of Christian faith; but there was nothing in the ceremony, or the attendant feeling; to make me think the views entertained on this subject by Friends erroneous, but contrariwise. It also appeared to me, that the views of the baptizing party were not clear, as to the intent of the baptism by water, practised by John the Baptist or by the apostles. This was specially apparent in regard to the dear children, respecting whom it was alluded to as a substitute for circumcision.

#### *Departure from Uitenhage.*

24th 12th mo. A young man, son of a manufacturer of preserved meats, in London, came to the waggon as it passed through the town, to express gratitude for a few tracts left at his house on the Krom River; a similar acknowledgment was made by a person named Medlekemp, from near Hankey, whom we met at dinner at A. Smith's. A shopkeeper in the town, who sells the tracts of the South African Tract Society, provided us with some forage for our horses free of charge. We called again at the Court-house on A. Vander Reit, the Civil Commissioner, and spoke to the Clerk of the Peace and some other officers. While we were there, a Hottentot was introduced to our notice by Doctor Fairbridge, as having been a member of a Temperance Society before the war, but who returned from the campaign against the Caffres an inveterate drunkard. While preparing to leave this pretty little English-looking

town of a few streets, crossing at right-angles, with whitewashed buildings, and which is well supplied with water from an adjacent and ever-flowing spring, the stream from which is sufficient for irrigation, a heavy rain came on, which abated soon after we left the town, where we had received much kindness. Many persons expressed a wish that we should remain over the morrow—the day called Christmas,—but as it will be much taken up with what is called “the Sacrament,” and this evening with preparations, and having this in prospect, we expressed very fully what was on our minds yesterday, we felt clear of the people, and therefore determined to proceed, and reached Sand Fontein in the evening.

25th 12th mo. Proceeded on our journey over an uninteresting bushy country, to the Zunday or Sundays River, crossing it further down than when on the way to Enon, and near two houses. We outspanned not far from one of them, and heard a fiddle and the sound of licentious merriment, such as is lamentably prevalent at places of refreshment such as this, where the money of the thoughtless traveller is viciously beguiled out of his pocket. We met with no fresh water during the day.

26th 12th mo. After the fiddle had ceased in the neighbouring public-house, the growling, crying, and laughing of the hyenas began, and continued during the night. Buffaloes and the two-horned rhinoceros, elephants, &c. still continue to inhabit the widely-spread bushy country, bordering on the Sundays River. Having replenished our water, for carrying which we have convenience for ten gallons, we resumed our journey. For several miles the way was increasingly woody, and at length lay through the thick forest, called the Addo Bush, where several lions have lately been seen. We, however, neither saw them nor the prints of their feet, nor any other beasts, except a few gris-boks. Among the trees, I saw one that I took for a schotia. The gay crimson flowered theodora was here arboreous: its seeds, called borbons, were formerly the food of the Hottentots. From the Addo Bush we emerged upon a more grassy country, ascending a low hill to the Quagga Flats. Here we were pleasantly overtaken by Doctor Minto, of Port Elizabeth, and his father-in-law, a pious man named Nelson, residing in Graham's Town. The traffic on this road is considerable: many waggons are passing and repassing daily. All the goods consumed in Graham's Town, or transported further into the interior, are brought from Port Elizabeth by these conveyances, which are also the principal ones for travelling in in Southern Africa. From ten to twenty oxen are employed at a time in drawing them over the roads which are mere tracks. In short journeys people with fresh cattle make thirty miles a day; in long ones, about seventeen is as much as it is easy to accomplish. The extensive grassy country called Quagga Flats is now nearly destitute of water. On applying for this necessary refreshment for man



and beast at the only inhabited place we passed, we were told the master was from home, and they durst not let us water our cattle without his leave, but we might take water for our own use; we therefore proceeded onward, in hope of finding more, but were disappointed, and at length outspanned where the grass was fresh.

27th 12th mo. Three and a half hours brought us to Bushman's River, which is reduced to large pools, some of which are deep. Many tortoises were swimming in one of them, or basking in the sun on the margin; and quickly plunging into the water on alarm. Two large vultures were clearing away the remains of a calf, by the roadside. We outspanned at noon on the bank of the river, not far from a large farm, and in the afternoon proceeded to Sweet Milk's Fountain, where there is still a little water. Here is the residence of a person named Daniels, one of the greatest proprietors of merino sheep in the colony. We passed a large flock, attended by a Caffre shepherd. Often in the course of yesterday and to-day I have thought of my dear friends, who, I suppose, are now holding their quarterly meeting at York, with desires for the Divine blessing upon them.

#### *Visit to Graham's Town.*

28th 12th mo. Being remote from bushes likely to shelter noxious wild beasts, our cattle have been left loose, the last two nights, in order to afford them more time to browse. This morning we passed a few houses, called Sidbury; two of them are canteens. It is a poor-looking place, but the hills around are grassy. As we approached Graham's Town, the country became more hilly, and was better supplied with water. There was also a moderate supply of grass on the hills, which here are of sandstone. On these rocky tops an arborescent bush, with large oblongly ovate leaves and thistle-like flowers, forms a striking object.

30th 12th mo. First-day. The Wesleyans are an active, useful, and prevailing body of Christians at Graham's Town. In the forenoon we visited the coloured congregation, which was numerous, and addressed them through the medium of two interpreters. In the afternoon we visited the English school, of which Robert Godlonton was superintendent, and addressed the children. The usual attendance is about two hundred, but the day being wet it was smaller.

31st 12th mo. We had a meeting for public worship, held by special invitation, in the Wesleyan chapel, which was numerously attended. A considerable time was spent in silence before I felt at liberty to address the company; which at length I did, warning them against the love of the world and other snares of Satan. After

I sat down they became very restless and many went out. I felt restrained from either breaking up the meeting, or making any addition, until I had told them that I should have been glad to have joined them in prayer, had they kept their minds turned to the Lord; but that I could not conscientiously become as mouth for them while their attention was so much distracted. On this they became more settled, and a measure of solemn feeling returned over the meeting, in which I found access to the Throne of Grace on their behalf as well as my own. The heat of the weather, an anxiety to be home, in order to prepare for another meeting, according to their custom, to watch in the new year, and a want of understanding of the use and benefit of silence, on devotional occasions, all contributed to this disturbing restlessness. In the course of the day we called on Colonel Hare, the Deputy Lieutenant-Governor, by whom we were politely received; and who, as well as his Secretary, whose name is Hudson, expressed a readiness to assist us in any way in which we might need their help. Several pious persons called on us at W. Wright's; among them Richard Gush of Salem, who, though still associated with the Wesleyans, is in many respects convinced of the accordance of the principles of Friends with the Gospel, and is acting upon them.

In the late Caffre war, he objected to take up arms, and also to leave his own house and go to Graham's Town for protection, as most of the other inhabitants had done, but which appeared to him to imply a want of trust in God, and a leaning rather upon human help. On about three hundred Caffres appearing in the neighbourhood, he thought it his duty to go to them, notwithstanding the dissuasions of his wife and daughter, and accompanied by a person named B. Woest, and followed at a distance by his son-in-law, Philip Amin, and another young man, he went on horseback, having first put off his coat, that the Caffres might distinctly see that he was unarmed; and in further proof of this, on approaching them he and his companion held up their hands, and at about one hundred and fifty yards called to them, desiring that if any one among them could speak the Dutch language he would come down to them with his hands also erect. When the Caffres saw that these intrepid men were unarmed, their captain and one of his men came near. R. Gush then enquired why the Caffres came to steal the cattle of the Salem people, which they had that morning taken away, as they were going out to feed, or to burn their village and kill their people, which they had threatened to do. Hearing R. Gush speak in the Dutch language, they said they were not come to hurt the Dutch, but to drive the English into the sea. R. Gush then told them that he was an Englishman, and that the village before them was English, and enquired of the one who spoke Dutch, if he had ever lived in the colony. The man replied, he had lived about twelve years near Bathurst. R. Gush then said, "Dost thou know any one amongst the settlers who has taken cattle from the Caffres, or done them any harm?" The man

replied "No."—Then pointing to the Wesleyan Mission-House, R. Gush told him, that five missionaries had gone from that place to teach the Caffres, mentioning the names of William Shaw, Stephen Kay, Samuel Young, John Ayliff, and Samuel Palmer. The man said he knew none but John Ayliff, from which R. Gush inferred he belonged to Hinza, among whose people John Ayliff was labouring. R. Gush then pointed to the Wesleyan chapel and said, "There the inhabitants of Salem pray for you, that you may become better men." Both the Caffre who spoke Dutch, and his captain stood like men ashamed of their conduct; but said it was hunger that drove them out to steal. To this R. Gush answered, "You cannot be hungry now, for you have nearly all our cattle, amounting to about fourteen, in the bush, behind you." The man then said they had no bread, (Caffre-like, never satisfied.) R. Gush then pointed to the house, at the door of which his wife and children were standing, and said, "If you will send one of your men, my wife will give him some bread and tobacco, and I will stand security for him till he return." The man replied, "If you will go yourself and bring it we will go away." R. Gush then rode back, and soon returned, bringing two loaves of bread, weighing about fifteen pounds, a roll of tobacco of ten pounds, and twelve pocket-knives; and told the captain to take some of the knives to his chief, and tell him that they were sent by one who could neither steal cattle nor kill his fellow-men; but who, with his fellow-settlers, had always been the best friends of the Caffres; and should not cease to pray that God would make them better men:—he also expostulated with them, at the same time, on their great wickedness. The parties then shook hands and the Caffres went away and were seen no more in the vicinity of Salem, which might justly be regarded as given of the Lord into the hand of one who dared to trust in Him. Some years previous to this, some Caffres stole R. Gush's whole team of bullocks, when he was travelling, and his circumstances so adverse that he could not purchase others to replace them; but he would not lodge an information on the case before the authorities, lest any military should be sent after them and human blood be spilt. A kind Dutchman let him have more oxen on trust, hoping they might some time be paid for, but knowing all the circumstances. Thus R. Gush kept his hands clean of the patrol system; which was one of petty reprisal, utterly repugnant to justice and to the peaceable spirit of the Gospel. The Albany settlers generally are much chafed at having been identified with this system in the evidence of the Caffre question; but it is questionable whether more than a very few others could have been found who would have acted thus, and in a time of trial declined to have availed themselves of such a system for the recovery of their property.

On reviewing the expiring year, I have many mercies to record with gratitude to the gracious Giver of every temporal and spiritual blessing; and I have much cause for deep humiliation at my own want of unreserved subjection to the government of Christ. My

prayer is still for the forgiveness of sin, for Christ's sake, and for the help of his grace, to enable me to surrender myself fully unto Him. I daily groan within myself, waiting for the adoption, even the redemption of the body. But though this is the case, yet I have, notwithstanding, some sense daily, yea, and little interruption to an abiding sense of the Divine Presence. Nevertheless I feel it to be hard to human nature to be fully given up to the dominion of Him whose right it is to rule and reign, with absolute sway.

1st 1st mo. 1839. The forenoon was occupied in writing. In the afternoon several persons called upon us at William Wright's, and some of them remained to tea. In the evening we attended a meeting for the promotion of total abstinence from intoxicating liquors. Doctor Minto, of Port Elizabeth, was in the chair, and spoke in support of the measure; but the chief labour on the occasion, rested with G. W. Walker and myself. The total abstinence cause has a good many supporters here; but there are several leading men among the Wesleyans, including some of their ministers, who have not joined in this view of avoiding those things by which many are offended and made weak, and many stumble and fall.

2nd 1st mo. Made several calls, and took tea with John Lock, a missionary of the London Missionary Society stationed here. At his house we met another servant of the Society, viz. John Brownlee, of Buffalo River, Caffraria, and another friend of the Society. Later on in the evening we addressed an assembly in the old Methodist chapel, on total abstinence, composed of persons lately slave-apprentices, Fingoes, Caffres, and other persons of colour: all of this class cannot be assembled till after sunset, on account of the general nature of their avocations as servants and labourers, consequently such meetings are held at a late hour. The introduction of temperance principles into Albany has been a great blessing, which is still further carried out in those of total abstinence. Many of the first settlers from Europe perished under the influence of strong drink; and even among the Wesleyans, several fell into this snare, who once had given hopes of piety and usefulness, and died, there is ground to fear, without hope. This useful body of Christians is now alive to the snare, as regards the use of spirituous liquors, and to the importance of acting upon the views of their worthy founder upon this subject, respecting which he appears to have seen far beyond most of his contemporaries; and many of them are zealous in the total abstinence cause.

3rd 1st mo. But few in this part of the world are accustomed to look at principles abstractly; and especially to consider the peaceable nature of the Gospel in their relation to adjacent uncivilized nations. We received calls from Richard Gush of Salem and Thomas Walker, two truly pious men: the former very near

to Friends in principle and practice, not only in regard to war, but also to oaths, dress, and address, spirituality in worship, and freedom of Gospel ministry. We took tea with a widow named Hockley and her family, belonging to the Independents, and afterwards met a congregation of Hottentots in the schoolroom of the London Missionary Society; their schoolmaster, a pious young man named Smith, interpreting. The Hottentots here generally cleave to the London Missionary Society, and consequently to the Independents: they are certainly much degraded in Graham's Town. The payment of the Hottentots for labour and errands in spirits, and the licensing of canteens, have conspired much with other circumstances to degrade these people; and many of those who despise them have been accessories to their degradation, either in making payments in spirits or in keeping canteens; for such was formerly the infatuation of the people respecting the use of spirits, and their blindness to the responsibility of those who ministered to the sin of drunkenness, that many persons now filling respectable stations in civil and religious society formerly kept canteens! The Hottentots' burial-ground here has more tenants than that for Europeans, notwithstanding the latter are about twice as numerous.

4th 1st mo. We breakfasted with William Smith in the commissariat department, who with his family resides at a temperance boarding-house, kept by Jeremiah Harley, who is also a man of piety. Robert Godlonton and some pious women of the respective families were also present. I had a little religious service after the reading of the scriptures. On a few occasions of this kind, it has been our lot to have to set an example of silent waiting upon God, in which we have had the reward of peace. The evening was spent with Thomas Parker and his wife, in company with Joseph Walker: these are pious, open-hearted Wesleyans, in whose company we had much comfort.

5th 1st mo. In company with William Wright, we called upon John Heaviside, the Episcopal clergyman, who is a pious person, and upon the newly-arrived Baptist minister, with whom also we were agreeably impressed, and upon John Lock, the Independent minister, whom we likewise esteem a pious man: at his house we met Joseph Read, (second son of Joseph Read,) of the Kat River, who is in town as a witness on behalf of Macomo, a Caffre chief that was charged by a man in the neighbourhood as having in his possession a stolen horse, alleged to be the property of the prosecutor, who was nonsuited on clear evidence. We likewise went to see a soldier belonging to the regiment now stationed here, who was brought up by a relative, who was a Friend; but whose good counsel he despised, and went into the army, where he has taken to drinking. In his cottage we met Major Armstrong and the military surgeon, who joined in expostulating with the poor deluded man,

and advising him to abstain entirely from all intoxicating liquors, which he was very reluctant to do, being too abandoned. Subsequently he died of delirium tremens, in the military hospital. We then visited the gaol, in company with T. Parker. It is a good-looking building externally, but a very insufficient and badly-arranged place within. There are several small yards, with brickwalls; some with day-rooms attached, and others with cells: they are all much crowded, except one, in which a man is confined solitarily. From eight to sixteen persons are lodged in each of the eight cells of one yard. A considerable number of convicts, worked in irons on the roads, are lodged in this prison, two rooms of which are also appropriated as an hospital, and persons retained as evidences are also lodged here! Among the patients in the hospital is a young man who lost his feet from cold in the Sneuw-Berg; where, having missed his way, he was without shelter and nearly without food for twenty-two days.

The situation of Graham's Town appears to have been injudiciously chosen; but the local Government being placed here, also a considerable number of military, and several merchants (who trade between Port Elizabeth and the interior) having taken up their residence in the place, it has gained an importance such as its locality could not promise. At the present time the supply of water is scanty; and at the best there is scarcely a place in the neighbourhood where a person can bathe. The town is regularly laid out; the houses neat and white or yellow washed. There are an Episcopalian, a Roman Catholic, an Independent, two Methodist, and a Baptist place of worship; and about 4000 inhabitants, almost exclusively English. Adjacent to the town are kraals of Fingoes and Hottentots. The trade of Graham's Town is much decreased from the late Caffre war and the emigration of the neighbouring boors. Cultivation does not succeed in this district. There is not water enough for irrigation, and rust destroys the wheat. But some persons are rearing good flocks of sheep, and the stock of horned cattle is large. Before the war, the horned cattle of the settlers were numerous; and probably the cupidity of the Caffres for this sort of property was one of the causes of the war: many others, doubtless, conspired to bring on the calamity.

6th 1st mo. First-day. In the forenoon we joined T. Parker in a religious visit to the portion of the prisoners in the gaol who do not speak English, and who are by far the most numerous: an elderly devout Wesleyan, Samuel Roberts, visiting at the same time those who use our mother-tongue. Wm. Wright also joined us. After a short time spent in silence, we addressed about one hundred and twenty, T. Parker interpreting into Dutch. Silence again ensued, but was broken by a fine athletic Bechuana, who stood up, confessed his sin, and extended an exhortation to his fellow-prisoners in Dutch, and then in Caffre, making frequent allusion to what we had said to their own awful condition through sin, and to the hope of salvation set before them.

through the mercy of God in Christ Jesus: he addressed them also a second time, after I had prayed and we had spent some time again in silence under a sense of Divine overshadowing. The man's offence was sheep-stealing, of which he openly acknowledged himself guilty. After this we spent some time together in silently waiting upon the Lord, under a sense of our own weakness, but not without some feeling of the presence of the Comforter. In the evening we had a meeting in the Wesleyan chapel, which was largely attended, and in which I had much to communicate in a measure of Gospel authority, after a considerable time spent in silence, during which also we were favoured with much of the feeling of the good presence of our God.

7th 1st mo. Mathew Benjamin Shaw, son of William Shaw, the Wesleyan superintendent of this district, and Reuben Ayliff, son of John Ayliff, a missionary in Caffraria, and Edmund Riift took breakfast with us at William Wright's. It is pleasant to see in Graham's Town a number of young men who have been, at least in some measure, awakened to the importance of heavenly things, and who are much to be felt for in the prospect of the temptations that must try many of them before they become thoroughly conformed to the mind of Christ. In the course of the forenoon I looked into the school of the London Missionary Society, which is conducted in English on the system of the British and Foreign School Society. It is a promising institution, with upwards of one hundred pupils, chiefly coloured persons and of Hottentot extraction. We took tea with John Lock, and had a public meeting for worship in his chapel. Much important counsel was conveyed to the congregation, and many important practical doctrines were enforced upon them; but it was not a time of much sense of the Divine presence prevailing. Richard Gush who was present, returned with us to William Wright's: he had come from Salem for the purpose of attending the meeting.

#### *Departure from Graham's Town.*

8th 1st mo. We had an interesting religious opportunity with the family of William Wright this morning, as well as a similar one last evening, at both of which R. Gush was also present. After receiving many tokens of Christian kindness, and making the necessary arrangements, we again resumed our journey. William Wright accompanied us a few miles to the place where we dined at a feeble spring: at his particular request we accepted a sovereign towards the printing and circulating the tract, entitled *Salvation by Jesus Christ*. Heavy rain fell in the afternoon, attended by lightning and thunder; this made travelling very difficult, and it brought some earth-worms of great size out of their holes; in general appearance they resemble the dew-worm of England, but were as thick as a person's finger, and one measured was 3 feet 8 inches long. We outspanned on the top of a hill, near Hermanes Kraal, or Fort Brown, but could not get up

a fire till a paper was dipped in oil to set it alight. The sun was only just set, when the loud howl of a hyena in a bush close by the waggon warned us to take care of our cattle. Wm. Chalmers, of Tyamie, Caffraria, a missionary of the Glasgow Society, outspanned close by us, on his way to Graham's Town.

9th 1st mo. Proceeding on our journey, after having dried many things that had become wet by the rain, we soon arrived at Hermanes Kraal, or now Fort Brown, where we crossed a drift at the Fish River, which was rising, and had become too deep to be forded at the usual place. The cattle had difficulty in drawing the waggon up the bank: the new ones being unaccustomed to the yoke, stuck fast, where the waggon stood so much over to one side as to require holding up by reins on the opposite one, till partially unloaded and removed by the more practised bullocks. This little occurrence brought to our assistance a young man from the Fort, and thus opened the way for leaving a few more tracts, a Dutch New Testament, and a copy of the Pilgrim's Progress, in Dutch, which were thankfully received.

I have often thought that if my dear friends in England were to dwell, more than I apprehend is generally the case, under a sense of the unspeakable importance of true Christian principle, and to watch for opportunities of spreading it and encouraging its growth, cherishing the habitual feeling of its power in communion of soul with the Divine Spirit, they would find numerous opportunities of promoting the Lord's work, by circulating tracts, speaking a word in counsel, reproof, or doctrine, as occasion presented; and in thus preaching righteousness, as well as by a circumspcct life and conversation, their own souls would receive blessing from God. The precept, "Be instant in season, out of season," is of vast importance to be observed by the members of Christ's church generally, as well by those who are not called to congregational ministry, as by those who are; for if our Gospel labours are only in the seasons specially designed for this work, whether of public worship, tract distributing, or other special occasions, but little will be done: and I am greatly mistaken if our righteous zeal will not, even out of such seasons, grow into activity, if the love of God and sense of his mercy in Christ Jesus dwell in our hearts as it ought to dwell. Many of my dear friends I believe feel this to be the case, and act accordingly; but I fear this is far from being so generally the case, as it ought to be. And sometimes the fear of being active beyond the measure of experience and strength is suffered wrongly to lull into a state of ease and inactivity, instead of driving into closer communion with the source of experience and strength for more ample qualifications. The Saviour himself has declared that "out of the abundance of the heart the mouth speaketh." O that we might have the things that belong to Christ's kingdom rightly abounding in our hearts! then for Zion's sake we should not hold our peace, and for Jerusalem's sake we should not rest,



until the righteousness thereof should go forth as brightness, and the salvation thereof as a lamp that burneth.

Our way now laid for several miles along a narrow, and in some places stony path, through a thick bush of speck-booms, jasmine, aloe, euphorbium, &c., &c., emerging now and then in grassy hollows, in one of which we outspanned to dine: we rested a second time under a cliff of the Great Fish River; and lastly, after crossing the Kunap, which is tributary to the Fish River, but is not now running, halted for the night close by a military station, called Tomlinson's Post.

10th 1st mo. We started early, left a few tracts with the sergeant of the Cape corps at the Post, also a Dutch New Testament and a copy of the Huis Moeder; the man (a Hottentot) having a large family, and no religious instruction. In the course of the forenoon we emerged from the vast bush of the Fish River, and came upon a hilly country, thinly covered with grass, and having remote patches of speck-boom, and other bushes. Into an opening of one of these one of our bullocks, which showed sickness this morning, turned aside and died, while we were outspanned at noon. In returning from the place to the waggon, a jackal crossed the path, running along with his head turned towards me, just in the way in which a fox is often represented. Gay butterflies are plentiful in this part of the country: and there is a parasitical orchideous plant on some of the speck-booms. A lemon-leaved loranthus with a profusion of orange-blossoms was also growing on some of the bushes. In the course of the day we passed a waggon, in which the wife of Dr. Minto was travelling with some of her children and a young brother, accompanied only by a Hottentot driver and leader, an independent mode of proceeding, not uncommon in this land, where the men sleep on the ground by the side of the waggon. We outspanned for the night within a few miles of Fort Beaufort.

11th 1st mo. We reached Fort Beaufort early in the forenoon, and, were kindly received by J. J. Smith and family, who are Wesleyans. J. J. S. has charge of the commissariat department here. The barracks, a few cottages occupied by officers, soldiers' huts, and a few stores (or general shops), constitute the principal buildings. A Wesleyan chapel is in course of erection; a school-house at present accommodates the congregation. No canteens are allowed in the place; but the interdiction of the retailing of spirits is evaded in various ways, some of the military officers being themselves free consumers, and exercising a very pernicious influence over Macomo, a neighbouring Caffre chief, by giving him strong drink, in which they appear to take a pleasure. We called on William Staples, whose wife is sister to a Wesleyan catechist in Caffraria, and on Wallace Hewitson, a warm-hearted Irishman, formerly with Francis Owen of the Church Missionary Society among the Zulus, in Dingaan's

country, when he was a witness of some of the awful conflicts between the boors and the Zulus, and was so close upon the field of battle at Natal as, with the assistance of the sister of F. Owen, to have to undertake the offices of humanity toward the wounded, among whom were many women and children. On this occasion he found a present made him by Richard Dykes Alexander, of Ipswich, of a large quantity of diachylon-plaister, of signal service. W. Hewitson is at present superintending a school at Fort Beaufort, under the auspices of the Church Missionary Society. J. J. Smith and Wallace Hewitson accompanied us to a place called the Port, (i. e. Pass,) an opening through the mountains, which here assume a basaltic character, and there is a great improvement in the soil. Near this place we visited the grave of one of the first missionaries to the Caffres, whose name was Williams (he was the first husband of Elizabeth Robson of Port Elizabeth) and who, though he laboured but a few months among them, was instrumental in bringing several Gonas, i. e. of Caffre and Hottentot extraction, to the knowledge of Christ, some of whom remain to this day in the neighbouring settlement of Blinkwater.

On arriving at the waggon we found that one of the horses had strayed. Our companions immediately expressed fears of its having fallen into the hands of the Caffres, who have lately stolen many horses from the colony; but it was recovered in about an hour, having been seen among the bushes by two Hottentots who were casually passing on horseback. The man who went after the horse not turning up we left a message for him and proceeded, J. J. Smith returning to Fort Beaufort. In the Port we passed a small settlement of Hottents, &c., from Theopolis. Our young oxen not drawing steadily, the waggon stuck in ascending at one of the drifts of the Blinkwater, and remained till other oxen were placed in their stead. The detention rendered it too late for proceeding further, we therefore accepted an invitation from W. Hewitson to accompany him in a visit to Macomo, who was residing contiguously, and at whose place a considerable number of Caffres were assembled to celebrate the marriage of one of Macomo's sons. In the minority of Sandili, the principal chief of the Gaika Caffres, Macomo is a sort of Regent: he has here a hut and tent, at the Blinkwater, a little winding river on a rocky bed, margined with willows and other trees. The bride of his son was of the Tambookie tribe, the chiefs not being allowed to marry into their own tribes, or if they do, the sons of such wives are not considered the successors to the chieftainship of their fathers. Macomo met us, and introduced us to several of his own wives, and to the bride; but as we had no interpreter we could make little out in conversation, we understanding but little Dutch, which some of them speak, and they but little English. It was their milking-time when we passed two of their cattle kraals, at one of which they kindly offered us milk. The chief and several other men were seated on the ground near his tent. They had karrasses (or cloaks)

of skin with the hair on, fastened around their shoulders : that of the chief was leopard, which is seldom worn but by men of rank, and is expensive. Prepared ox-hides are the kind chiefly used : the inside, which is worn outward, is so worked away as in good karrasses to be fibrous, looking much like hair, and is coloured almost black, with a preparation of which grease is a large constituent. The karrasses of the women have a piece attached at the back of the neck, of about four inches in width and reaching to the heels, covered with brass buttons, and they also often wear, suspended from the shoulder of the karrass, the shell of a small tortoise. Several of the women had, on the present occasion, head-dresses in the form of square bags a foot high, standing erect, and transversely covered with small white beads, and most of them had numerous rings of thick brass wire around their arms. They had much the general aspect of some order of nuns ; but the bodies and limbs of both sexes exhibited a dressing of red ochre and grease, not thickly smeared on. We were regaled with milk, which was brought in a closely woven basket. Returning to the waggon we were accompanied by two Caffres, one of whom was Macomo's heemraad, whose errand was to bring back four pocket-handkerchiefs for the wives of the chief and his son, and a little tobacco for the chief. They inquired for brandy-wyn, the Dutch name for brandy, but were informed that we used no strong drink, at the same time that its evil consequences were also denounced.

12th 1st mo. W. Hewitson returned to Fort Beaufort. On returning from the visit to Macomo last evening, he took a wrong place at one of the fords, and went instantly into water so deep as to swim his horse. In descending to the same ford this morning, one of our fore-wheels stuck against a bank, and the waggon narrowly escaped upsetting. By the application of our own men and of the two Hottentots who had been at our fire and had received tracts, and of two Caffres to whom we had given a little tobacco, the cumbersome vehicle was lifted so as to clear the place, and to be drawn out without further inconvenience. From the unskillful manner in which the Caffres applied themselves on this occasion it was evident they were not accustomed to labour. Instead of applying their shoulders they took hold of the waggon with their hands, as if it were but a light box. A ride of a few hours brought us to a convenient place to out-span at noon, close under which a branch of the Kat River ran, in a deep hollow, margined with willows, and under an arid hill, with aloe, &c. on its side. We found the water very cold in bathing. The waggon with Dr. Minto's wife and family came up before we resumed our journey, and proceeded for Balfour : we took the road by Fort Armstrong, a military post on a little hill, surrounded nearly by a cliff and river, and went forward to Philipton. On the way we passed several flats, partially cultivated, on which were huts of Hottentots, at which we left a few tracts. A Hottentot farmer, whom we fell in with on the road,

accompanied us with much good-will to show us the way, while his family followed in a waggon. We met some spans of oxen, one of which we afterwards found was intended to have relieved our own; but as we expected William Chambers and J. Kitchingman might be behind and in more need of help, we sent them on further; the swelling of the Great Fish River by the late rain had, however, rendered it impracticable for more persons to follow to the Kat River anniversary from the colony. The country was in some places bushy and dry, the roads hilly and stony, and from the winding of the river there were numerous drifts to cross, some of which were very awkward ones. The country generally is picturesque: the basaltic mountains crested with cliffs, their slopes verdant, their kloofs and portions of their sides woody. Many groups of Hottentots were to be seen in various directions, wending their way to Philipton, to be there on the morrow, at the seasons of public worship. We were met on the road, after sunset, by Joseph Read and Richard Birt, the latter of whom with his wife is a temporary sojourner with the Reads, to whose hospitable cottage they conducted us, and by whose numerous family we were kindly greeted. At the time of our arrival most of them were in the chapel, but they had made all needful arrangements for our entertainment and the supply of our present wants.

*Arrival at Philipton, on the Kat River.*

13th 1st mo. First-day.—This morning the Hottentots assembled in great numbers. The chapel was crowded; first, as a school, secondly, as successive assemblies for worship. While the elder James Read preached to them in the forenoon, his son James addressed an assembly of Caffres and Fingoes, in a temporary shed of boughs and reeds, erected for the accommodation of visitors who may be present at the anniversary of the establishment of the Kat River settlement. School was again held in the afternoon, and an assembly for worship at two o'clock. In the evening another meeting was held, which J. Read, jun. addressed in Dutch. This service is usually in Caffre, for the benefit of the Fingoes and Gonas: but these having been assembled already twice to-day, were not present in any considerable number. There was a measure of the feeling of the love of God over the assemblies at times to-day; and it was pleasant to see the air of comfort and independence in the Hottentots here, where they are truly free, and many of them small proprietors of land, and are preserved in sobriety (no house for the sale of strong drink being allowed in the settlement) and instructed in the principles of the Gospel; they are evidently rising in the scale of civil and religious society, and being located in a country that yields a return for industry, many of them are encouraged, by temporal blessings; notwithstanding there are others who are in great poverty, and some whose crops have suffered greatly from drought. Several persons were at

Phlipton to-day from Balfour, and some of the officers from Port Armstrong.

14th 1st mo. The meeting of the Kat River Auxiliary to the London Missionary Society was held, the report of which was very encouraging. Among the speakers was Jan Tzatzoe, the Christian Caffre Chief, who lately visited England, several Hottentots, one of whom was of Bushman extraction, and several English. Could the people of Great Britain have seen the effect that has been produced here, by the operation of Gospel principle carried out in Christian instruction, and deliverance from oppression, with general education, though but of a rudimentary kind, they would no doubt have joined in the exclamation, "What hath God wrought!" Many of the half-naked, degraded Hottentots have been raised to a state nearly equal to that of the labouring class in England, and in some respects superior, and above that often found in some of the manufacturing districts: they are dressed (at least on special occasions) like decent plain people of that class; and in the sixteen schools of the Kat River district, which are about half supported by the people themselves and conducted by native youths, they have about 1200 scholars, and an attendance of about 1000. There were many devotional interludes in this meeting, chiefly by singing of portions of appropriate hymns, but many by the devotional turn which the speeches of those who addressed the meeting took, in which, though benefactors were not forgotten, all the praise and the glory were given to God. A deep sympathy was exhibited for the neighbouring nations yet sitting in darkness, Caffres, Bechuanas, and Bushmen, which at the close of the meeting, showed itself in a tangible form by a collection of upwards of £15. After the meeting a large company dined in the shed opposite the chapel. The various groups scattered on the grassy slope, on which the village is situated, presented a lively and highly interesting scene. Most of the people were clad decently in European manufacture; but here and there a little boy was to be seen in an old soldier's coat, reaching nearly to his heels, or one with a karross of skin about his shoulders, which was the sole attire of the Fingoes; and one poor lad had only a piece of green baize about his loins. In the evening a temperance meeting was held, for the purpose of confirming the Hottentots in their resolution to avoid the use of all kinds of strong drink. One of the conditions of the Government, in the title on which they hold their lands, is that no house for the sale of strong drink be ever erected upon them. Few of the Kat River Hottentots taste intoxicating liquors; yet all of them are not proof against it, when they go into other parts of the colony. About six hundred are members of the Total Abstinence Society. James Read saw the manner in which intoxicating liquors ensnared the Hottentots, before coming to the Kat River, and therefore by his own example, as well as by persuasion, discouraged the use of them entirely. Several persons ad-

dressed the meeting, among whom were a number of Hottentots, who spoke with great force on the comparative state of comfort they were now in, with the state of degradation in which they might reasonably have been expected to have been found, had not temperance principles been promulgated among them. The meeting ended with the expression of thanksgiving and praise to God, who had looked down upon them with compassion, and sent them the Gospel of his dear Son, and who, so far as they have walked in it, has greatly blessed them.

15th 1st mo. The examination of the children of the sixteen schools commenced. Some of them are a considerable distance from Philipton; but about eight hundred children were present. Charles Lenox Stretch, a pious intelligent man, Government Agent at Tynmie Vale in Caffraria, was in the chair. The various degrees of progress made by the children was satisfactory and quite as great as might reasonably be expected. English is taught in all the schools, and the masters, who are native youths of the Hottentot race, have in most instances attained considerable proficiency in the language and the art of teaching. A variety of prizes were awarded, but among them we were sorry to see several fancy workbags, needle-books, &c. sent from England, no doubt with good intention, but quite unsuitable for such a population; and the good sense of the scholars, who were suffered to have some choice, left them to the last. The plainest kind of useful clothing would have been much more acceptable, or any other really useful articles. The dinner yesterday was provided by the Missionary Society, and its committee were among the guests: to-day it was provided by the school committee, who with the schoolmasters were at the table. In the evening a Juvenile Missionary Society was held. Many of the younger as well as of the older Hottentots addressed the meeting in animated speeches, in Dutch, adverting to the state in which their nation was found by the missionaries, and that in which they now were, with expressions of thankfulness to the Most High, and to those whom he had raised up as instruments in the work. C. L. Stretch and J. Tzatzoe, as well as several other individuals, also spoke on the occasion: and the cause of total abstinence from intoxicating liquors was again pleaded. Abstinence from tobacco and snuff was also strongly recommended, on the grounds of health and temperance, and of enabling persons to spend more money for truly useful purposes. A considerable number of persons signed their names to an anti-tobacco agreement, and several, among whom was the chairman, sent up their snuffboxes and tobaccopipes on a plate to the table, amidst the warm congratulations of the company, which became so animated as to be dismissed with difficulty after eleven o'clock at night.

16th 1st mo. Notwithstanding the late hour to which the meeting held last evening, the Hottentots were at their prayer-meeting soon after daylight this morning. The examination was resumed after

breakfast and continued till after noon, when it concluded. A few short addresses succeeded, after which, under a solemn sense of Divine goodness, I engaged vocally in prayer, thanksgiving, and praise, and the meeting separated. In the afternoon the children of Philipton infant school, under the charge of Anna Read, a daughter of James and Elizabeth Read, assisted by two Hottentot young women, were examined, and showed satisfactorily the progress they had made. The people generally returned to their homes. In the evening the subject of abstinence from intoxicating liquors, tobacco and snuff was again enlarged upon, with a little company assembled in the chapel; to whom much counsel was given on the importance of maintaining steadfastly their resolution, under a sense of dependence upon God, especially in their intercourse with the world.

17th 1st mo. At several of the settlements there are school-houses fitted up on the plan of the British and Foreign School Society, erected by the Hottentots, who also contribute considerably to the support of the masters. These school-houses, as well as some other buildings, in settlements where there are not yet regular schools, are occupied as places of worship, elders of the Kat River church generally conducting the services. It is difficult to conceive a feeling mind looking upon this country without emotion, in beholding the hills covered with herds of cattle and the valleys with corn, and contemplating these as the possession of a people just rescued from oppression, robbery, and spoil, but now dwelling in safety and peace; while there is a sadness in reflecting that the Bushmen and Caffres were successively driven out of it. We took an early dinner at the house of a coloured Field-cornet, named Pretorius, and called upon another named Jacobus Frie, who has a son a schoolmaster, and to whose house, at a later period of the day, a delicious repast of sour milk and boiled mieles, unripe in the ear, was sent to meet us on returning from a visit to a cavernous cliff, far up in a wood, formerly the resort of Bushmen, as is indicated by numerous small black figures of men and other animals traced upon the rock, according to the custom of these people. Some of the Hottentots who accompanied us told us that themselves used to bring their own wives and children to this retreat to lodge, when they were apprehensive of an attack from the boors about eight years ago—a period when some who envied the Hottentots the liberty which the British Government had then recently secured to them, as well as the country in which they had been placed, spread reports that they were about to make an attack upon the boors, and also that the boors were about to attack them, evidently with an intention of producing a collision between the parties, that should be destructive to the liberty and other privileges of the Hottentots. Connected with this, Colonel Somerset was informed that a great movement, supposed to be of a hostile nature, had taken place among the Hottentots, and he sent to enquire into the matter, but found that it was of a devotional

character, and that the assembled people, to the amount of two hundred, with their pastor, were met around what is termed the "Lord's table," to commemorate the last supper of a dying Saviour. To calumnies of a character somewhat similar, these people have ever since been exposed; and some of a most absurd nature are believed and maintained to this day, especially in Albany; such as that the Hottentots of the Kat River were the instigators of the late Caffre war; and that they were in league with the Caffres at that period: opinions only to be traced to the irrational fears and credulity of timid and unreflecting minds, or to the prejudices of certain good people of contracted views, with whom the Hottentots rarely join in religious fellowship. For it was universally known at the time of the war, that one of the great causes of irritation with the Caffres was their expulsion from the Kat River, and that their earnest wish was to recover it; and the Hottentots who had been located in the district were beginning to prosper in it, and had every thing to lose. As it was, they were great losers by the war, and were thrown much back in their circumstances, by being taken off their lands, and long cooped up in the bounds of Fort Armstrong, or impressed into military service of more active character. But the tongue of slander did not cease its insinuations here, even the missionaries, J. and J. Read, were accused of treasonable intercourse with the Caffres! than which nothing could be more absurd, or perhaps more certainly the fruit of envy and malice. Some of the parties who spread or believed such reports, now say the evidence given before the Committee of the House of Commons on the subject was false; but I have not heard of any case in which it has been proved so, except where it was against the missionaries. And there is now ground to hope that the conduct and conversation of these calumniated people will put to shame their adversaries.

18th 1st mo. Accompanied by James Read, jun. his brother Joseph, and Richard Birt, we rode successively to the settlements or villages of Marsdorp, Balfour, Buxton, and Upshaw, and returned to the military post at the Krans, called Fort Armstrong, calling on several Hottentot families: some of them have not only neat cottages, but good gardens, from which the market at Fort Beaufort is supplied with vegetables, and potatoes are taken to Graham's Town. We looked into two of their school-rooms, but the present is the time of their vacation. At Buxton we were refreshed with tea, sour milk, and parched ears of green Indian corn, at the house of a Field-cornet, who had in custody (assisted by a Caffre constable) an old Hottentot and his son, who had been taken in the act of stealing cattle from the village, and taking them toward a district known here by the name of the Boor's Country, about twenty miles distant, behind the mountains, in the vicinity of the Sneeuw Berg, where there is reason to believe a horde of Hottentot thieves are residing, and whose depredations have been charged to the neighbouring Caffres.



The boy had been attending the school at Buxton, whither probably he had gone more for the purpose of examining for the most convenient situation for thieving than for the sake of education. When criminals of this class are found out, they often make confession, with a degree of artlessness very unusual in Englishmen. In this case, the old man acknowledged the theft, and said that he committed it because he was intending to remove into the district of the Orange River, and wanted a few cows to take with him! Had he been prosecuted the horde might probably have been broken up, and such as were implicated sent to work upon the road; but the difficulties attending such a process prevented: and the cattle being recovered, the Field-cornet contented himself with chastising the culprit, and letting him go; and so far as I could observe, this seemed satisfactory to his neighbours, notwithstanding other cattle had been lost from the village, which had probably gone the same way.

Had the man been prosecuted, the Field-cornet must have made three journeys to Graham's Town, where his detention would have been uncertain, and during which his own temporal affairs would have suffered injury, while he would have received no adequate compensation from the public for his time or trouble. The annual salary of a Field-cornet is but £15, so that he cannot be looked upon as much more than a constable, though more important duties devolve upon him. At Balfour we called on W. J. Thompson, the minister of the national Dutch church, and arranged to meet his congregation on first-day. This congregation consists chiefly of the race of people called in the colony Bastards. They are descended from Hottentots or slave-mothers by Dutch fathers, and are the offspring of that low state of morals incident to slavery, and which many, in spite of these unequivocal evidences to the contrary, assert has not prevailed in Africa, or only in a very slight degree. These people came into the Kat River settlement with some property, and are generally in better circumstances than the Hottentots, upon whom they look down with the utmost contempt, as upon an inferior race. The Bastards valuing themselves on an imagined superiority of extraction, they will scarcely shake hands with a Hottentot, or will only give him a finger or two, thus proving the small measure in which civilization or Christian principle has made way in their own minds, or the strength of an unreasonable prejudice; such as is the evidence of a defective education. There are, however, a few exceptions to these remarks among the Bastards, in persons who also abstain entirely from the use of strong drink, which is far from being the case with all. Those who continue its use plead the example of their minister, who, though a valuable man, has not yet adopted total abstinence principles, notwithstanding the use of wine is a snare to some who occupy a prominent place in his congregation, and who thereby stumble and are made weak, and become an offence. At Fort Armstrong we called on Captains Herbert and Boyce, the former of whom is a pious man,

and on J. Bartholomew, a young man who keeps a store. At Balfour we called on J. Green, who is similarly engaged, and who has married a respectable Hottentot.

20th 1st mo. First-day. Accompanied by Piet Bruntjies, a Hottentot of Philipton, we rode about four miles to Balfour, and visited the congregation of W. J. Thompson, who, though minister of the Dutch church, is a native of Scotland. After his own service was gone through, he kindly interpreted for us, while we directed the people to the witness of the Holy Spirit against sin in the secret of their own hearts, as the operation of the goodness and mercy of God, seeking to lead them to repentance and to faith in Christ, in order to their receiving remission of sins through Him, and the gift of the Holy Spirit to abide with them, and enable them to perfect holiness in the fear of the Lord. There are some Fingoes and Mantatees in the congregation; to whom, after those speaking Dutch had withdrawn, W. J. Thompson rehearsed the substance of what we had expressed, through the medium of two interpreters; and subsequently my dear companion was engaged in vocal prayer. At this place a school is held at half-past eight, when the people are catechised in the scriptures. Their public worship begins at half-past nine. In the afternoon we accompanied W. J. Thompson and another person who had also dined with him, and whose name is O'Connor, (occupied in the commissariat department at Fort Armstrong), to two sabbath-schools, held in the houses of members of the church, from one to two miles from Balfour, at which little groups of coloured people, including Fingoes, of various ages, were teaching one another to read on the plan of mutual instruction. To these we addressed a few words of encouragement. There are ten schools of this description connected with the Dutch church in the Kat River district, though but one day-school.

We had a meeting in the evening at Fort Armstrong, which was principally attended by the military, of whom a small force is stationed here, including a few of the 27th regiment and of the Cape corps; and there are also a few of the Caffre police. Our doctrine was close and persuasive, mixed with the denunciations of the Most High against sin, which here, as well as at similar stations, abounds. Military posts are moral pests. I was kindly entertained by Captain Charles Herbert and his wife, who are connected with the Wesleyans, and G. W. Walker by Captain Boyes, at whose houses we respectively lodged. The day was intensely hot, but some rain fell after sunset: it is greatly wanted.

21st 1st mo. We called upon some of the officers and purchased three horses—one for £7. 10s. and two for £8 each, intending to make our journey into Caffraria on horseback, for the joint purposes of saving time and resting our oxen. J. Bartholomew went back with us to Philipton. On the way we called at the dwelling of Martinus Appul, to look at another horse, but did not find him at

home: he had gone to trace some of his horses, supposed to be stolen by the Caffres. The day was wet. We had some conversation with James Read on the state of the Hottentots in the colony. As a people they are generally poor and improvident. Many of those who have spent much of their lives in the service of the Government, or of the boors or settlers, are unprovided for in sickness or old age: they therefore become dependent upon other Hottentots. They are kind one to another even to a fault, sharing what they have one with another, not unfrequently to the encouragement of the idle, and the positive injury of their own families. But as a specimen of the hardships to which they are exposed in maintaining one another, Philipton may be selected. Here there are thirty-two families each possessing an erf, a piece of land for a house and garden, and for the growth of Indian corn, &c.; and having pasturage upon the common land of the district. Of these, three families are extremely poor; but these thirty-two families have to support twenty-seven widows, and upwards of forty fatherless children. The husbands and fathers of many of these fell in a Caffre war (not the last). Thus the missionary stations of the Moravians and of the London Missionary Society, where the Hottentots chiefly resort, are crowded with poor, while they have no funds for their relief, but such as arise from the mites of the Hottentot congregations collected at the doors of their chapels. Magistrates in the colony have sometimes sent messages to missionaries, requesting them to remove indigent Hottentots to the missionary stations; and the missionaries knowing these hapless people had no other refuge, have complied with the requests. Considering the feeling of the free people of Southern Africa towards coloured people, that is not so much to be wondered at as it is to be lamented. A Hottentot is called by a boor a *schepsel* (or creature), or a *karel* (or fellow), but not regarded as a fellow-creature. Slaves belonging to opulent colonists were, a few years ago, not unfrequently left in time of sickness dependent on the support of the coloured people, or any others who had compassion upon them; and many instances occurred of slave-holders driving or carrying hopeless invalids into the woods to die; a custom still prevalent among the Caffres, from whom some of their white neighbours, pretending to more civilization and even to Christianity, might seem to have borrowed it. The particulars of an instance of the kind which have been related to me are as follows:—some years ago, a slave named Manisa, was purchased by ——, who was then arbitrary magistrate. At the time she was living at the Long Kloof, where she had a Hottentot husband, from whom she was removed, and their intercourse for ever forbidden by her new master. This resulted in her deviation from the paths of rectitude, from which she was seduced by some officers of white complexion. In this situation she was awakened, through Divine mercy, to a sense of her sin and need of a Saviour; and giving satisfactory evidence of her penitence, she was admitted a member of the church at Bethelsdorp. After a time, being sick, beyond hope of recovery, she was sent into the

woods to die! woods, be it remembered, the haunts of hyenas and leopards, and at that period occasionally of lions! Here she was supplied with food by some of her fellows, several of whom had also come under the influence of the Gospel; and while remaining there, she became impressed with the belief that if she used a certain shrub as medicine she should recover; and on doing so she was restored. She returned to the service of her hardhearted master, and remained in bondage till freed by the Emancipation Act, on the 1st of the 12th mo. last, and is now a member of the congregation of J. G. Meiser, at Uitenhage.

22d 1st mo. Was chiefly spent in making preparations for our Caffreland journey. Macomo the Caffre chief, sent a message by James Read, jun. stating that he wished to see us, either here or at C. L. Stretch's. We preferred meeting him at Block Drift, on account of being able there to converse with him through the medium of an interpreter, which we could not do here. In the course of the day I visited two sick people, one of whom was a pious Gona Caffre: he had been suffering from dysentery, (a common and often fatal disease in Africa,) and said he thought he should have died. At first he was uneasy in his mind, and disturbed that none of his friends came to see him, a variety of circumstances having concurred to keep them away at that juncture, but at length he concluded this might be in the overruling of the Most High, who designed thereby to bring him to depend on Christ alone; and when he looked only to Him for consolation his soul was filled with peace, for he felt the Lord's presence with him. Some time ago this man went to Babian's River, about sixty miles distant, to cut timber, and found a large kraal of Mantatees, or Bechuanas, who go under this name in the colony, to whom he spoke on their sinful state, and told them of the Lord Jesus Christ, and of the salvation that comes by him. He left them deeply impressed with these important subjects, and a short time after the chief sent to request him to visit them again. He returned with one of his Christian friends, and they remained with these people a month, teaching the things that belong to life and salvation. Thus these poor people are made instrumental in the spiritual welfare one of another, many of them know much more of the Divine Presence dwelling with them than is generally either known or believed to be the experience of Christians, by many high professors. These are among the poor of this world rich in faith. This man is living in a little mud hut, without a seat in it, except the floor, in the centre of which is a little fire of wood, the smoke of which ascends through an opening in the thatch: his habitation is, however, clean. He has scarcely any clothes beyond a pair of trowsers and a jacket of sheep-skin leather, much worn; but God, who knows the heart, has made him instrumental in conveying the glad tidings of salvation. The power of religion is strikingly to be seen in this part of the country, in the lowest walks of life. Among such cases is

also that of a man who, nine months since, was a wild, half-naked Fingo: he is now a decently clothed, mild, affectionate Christian, hoping, as he says, to be enabled to hold on his way. Christianity here presents a different aspect to what it too generally does in old countries. Here it is visibly the chief good of a poor, oppressed, half-naked, despised people, of little learning, beyond the power of reading the scriptures, which many of them do not, however, possess: though most are striving after this attainment with a commendable perseverance. They have few superstitious views to overcome, and many of them are very tender under conviction: being of undisciplined minds they are often unable to suppress their sobs and weeping in public worship.

#### *Departure for Shiloh.*

23rd 1st mo. I wrote to Adam Holter, of the Moravian station at Enon, and sent him a few tracts and a copy of Tuke's Principles of Friends, (according to a promise,) by the hand of Joseph Read, who is going by Uitenhage to Bethelsdorp, with a waggon, to meet his sister Eliza on her way from Hankey, and to bring some stores from Port Elizabeth. In the course of the forenoon, accompanied by James Read, jun. and Richard Birt, having also Piet Bruntjies for guide, we set out for the Moravian station of *Shiloh*, on the Klip Plaat River, situated about thirty miles from Philipton, and in that part of the Bushman country inhabited by Tambookies and Caffres. Our route was circuitous, but considered less likely to be slippery than one ascending more directly the intervening mountain-ridge. From the woods of the Kloofs on the side toward the Kat River, the open parts of which are grassy and green, much timber is cut and conveyed toward Cradock, and beyond the colonial boundary as far as the missionary stations on the Caledon, that part of Africa being destitute of timber. We passed a party of Hottentots from Shiloh, cutting timber to take to that settlement. These mountains formerly abounded with game, but hunters from the neighbouring stations, and from Fort Armstrong, and other contiguous military posts, have destroyed or driven away most of the wild animals. Two herds of quaggas of about half a score each, which suffered us to come pretty near them, and a hyena, that made its way quickly down a mountain, at a considerable distance, before we arrived at the place, were all the wild beasts we saw. Two large cranes and a paouw, of the feathered tribe, attracted notice, as did also several plants, such as a large erinus, a bulb bearing a blossom like the white variety of scilla peruviana, an ixia, with large pendulous cylindric crimson flowers, a small irregular sparaxis, a scarlet satyrium, and a lobelia, blue on the under lip, blue and purple on the upper lip, and yellow on the palate. The two last were on the margin of a little stream, by the side of which we took off our saddles and dined. Further along the mountains became stony and dry. On their ridges there

was a remarkable *zamia*, with a root-stock about three feet high, and rigid palm-like leaves of yellowish hue. Nearer Shiloh the country became drier, the grass was short and brown, and many of the hills were besprinkled with doornboom. Another species of *acacia* also abounded on dry, light soil, having large compoundly-pinnate leaves, and pods about six inches long, it was not more than a foot and a half high, and had much the general aspect of a handsome fern.

Near Shiloh we met some Caffres belonging to the chief Tyalie, pronounced, as in some other Caffre words, as if *sh* succeeded the *T*, with large herds of cattle: they were agreeable-looking people, of very dark complexion, dressed in skins, and wearing a few buttons and other ornaments of brass. One of them asked for tobacco, and I gave her a piece about an inch long, for which she called me a pretty captain, and all the other good names she could find. This seemed excessively ridiculous in a Caffre; but afterwards, on taking up a list of missionary subscriptions, and observing esq. appended to many plebeian names who happened to have made contributions of *5s.*, I could not but think that the same spirit of flattery for the sake of advantage, one of the fruits of the fallen nature of man, was at least more tolerable in an uncivilized and unregenerate Caffre, than in persons not only professing to be civilized, but to be promoting the cause of a self-denying and crucified Saviour, who flattered no man, and who forbid his disciples to call any man master, and whose apostle condemns having the persons of men in admiration because of advantage. We arrived at Shiloh in the afternoon, and were soon provided with a refreshing cup of tea, by Maria Frederica Genth, who welcomed us to their simple abode, which, though the station has been occupied since 1829, is still destitute of chairs, their place being supplied by four-legged stools; but comfort and cleanliness here made up for the deficiencies in regard to furniture. After tea we walked to the peach-garden, planted by the first missionaries who came to this place, and there found William Christian Genth at work, and partook freely of the fruit. The trees have been raised from peach-stones, and a majority of them bear hard fruit, which, however, in most instances parts easily from the stone, and is useful for baking, being cut into halves or smaller pieces, and dried on stages in the sun, before being quite ripe. Such is the profusion of this fruit that the people of the station are allowed to eat as much of it as they choose in the orchard, on condition that each time they go thither they bring away a basket-full, and cut it up for the use of the family. There is also a garden producing plenty of grapes, but the crop is much injured by the dogs, which are very fond of this fruit, and are not easily kept from it with the scanty means of fencing which exists at this place.

The country around Shiloh is mountainous, and is suffering more from drought than has before been the case since the first establishment of the station, ten years ago. The river has

so nearly ceased to flow that the irrigation of the long line of gardens by its side cannot be maintained. Unless rain fall soon the crops of Indian corn are likely to perish. Caffre corn and potatoes, requiring less moisture, may still yield some produce; and the industrious gardening habits of the Tambookies and Fingoes will make the best both of these and their pumpkins. They keep their ground remarkably clean; watch their crops continually, to keep off birds and other depredators, and water them even by the hand, now that they can no longer irrigate them. At an early supper we were introduced to Adolphus Bonetz, another missionary residing here, and who still keenly feels the bereavement he suffered a few months ago, in the loss of an amiable wife. Like other Moravian missionaries whom we have visited, these are very agreeable, devout, simple-hearted people. W. C. and M. F. Genth have four children, with two of whom they have parted, having sent them to Europe for education. The dwellings of the missionaries and the chapel are simple, substantial buildings, as are also a mill, now standing for want of water, and a smith's shop. There are two or three cottages belonging to Hottentots, but most of this nation resident here are living in rude huts of boughs and reeds, plastered with mud. These are buildings in the form of a roof, sloping in two angles, and are generally destitute of windows and chimneys: the Hottentots generally having a great predilection for a fire in the midst of the floor, the upper part of their dwellings is consequently blackened with wood-smoke. The Caffres and Fingoes inhabit bee-hive shaped huts of boughs thatched with grass. The settlement of Shiloh contains three hundred and eighty-four Tambookies, Caffres, Fingoes, and Bushmen, and one hundred and sixty-two Hottentots (many of whom have emigrated from Enon): twenty-four of the former and one hundred of the latter are members of the church. After supper the people assembled in the chapel, a special invitation having been given, in the hope of securing a general attendance, the religious instruction usually being in Caffre and Dutch alternately. After their usual singing, (which our friends thought it best not to omit,) I addressed them on the nature, spirituality, and practical effects of the Gospel, James Read interpreting into Dutch, and Adolphus Bonatz into Caffre, in which language he is, perhaps, more proficient than any other missionary. G. W. Walker was subsequently engaged in vocal supplication.

24th 1st mo. At half-past five in the morning the bell rung for coffee; after which W. C. Genth catechised some of the older members of the church. Breakfast of a more substantial kind was provided at half-past seven, and followed by a school for Tambookies, &c. in the Caffre language, conducted by A. Bonatz, at which about sixty children were present. Dinner at noon was succeeded by a nap and a cup of tea (according to the common custom of this part of the world in the hot weather of summer). School was then held by

W. C. Gentz, with about thirty Hottentots. The attendance of children able to watch the gardens at this season is small. The birds which commit depredations are black crows, much like those of England; Caffre finches, associated with which are often a few small birds about the same size, but having tails about twice the length of the birds. Several other birds also visit the gardens. There are in Africa at least two other species of crow, both having white patches about the neck, but one of them, if not both, are carrion feeders. The schools here did not appear equal to those of Genadendal, nor of the Kat River, being conducted too much upon the old system: they are neither lively nor interesting enough to be very inviting to the children; and their parents generally are careless about the attendance of their families. Infant schools, for which a much greater number of pupils might be regularly obtained, have not been introduced here, neither tuition in the English language, as at Genadendal; and as education is here confined to Dutch and Caffre, it is comparatively of little use. Few books have yet been printed in Caffre, except imperfect versions of portions of Holy Scripture, and the variety of useful books in Dutch is small.

Instruction in English would not require more time than in Dutch; but it would open a large fund of information; and it is generally understood in the towns of the eastern part of the Cape colony. Through the medium of infant schools two or more languages may be acquired, with scarcely any additional exertion on the part of the pupils, and by questioning them on the meanings of words and sentences in a different language to that in which the lesson in course is repeated, their understanding of the meanings of such words and sentences is much more satisfactorily ascertained. The views of the missionaries here respecting maintaining a distance between themselves and the Tambookie chief, residing in the neighbourhood, are in my opinion erroneous, and calculated to impede the work in which they are engaged. The experience of some other South African missionaries, who acted indiscretely, on the contrary hand, till they became almost subject to the caprice of the chiefs, is appealed to, as a proof of the danger of bringing them into their houses, or being on such open terms with them as to take them by the hand, in bringing forward their own people. But surely there is a medium to be observed, in which the chieftainship of the chief shall be properly regarded, without the Christian character or the dignity of the missionary being at all lowered.

We visited an aged pair of the Bushman nation, living under the shelter of a mat, reared against a few sticks, in front of which they had a little fire; their daughter, whose residence with that of her husband is with a boor on the Kunap River, was on a visit to them, having also with her an infant child of the same square, flat-featured, small race. She proves her affection to the old people by visiting them every few months, to minister to their necessities. These people have been at Shiloh many years, but cannot be persuaded to



inhabit a hut, except in very cold weather, the old man especially complaining of the closeness of dwellings from which the weather is excluded. The language of the Bushmen is harsh in the extreme, abounding with a click, and deep guttural sounds. The Caffre has three of the former, two of which resemble those used in English to express regret and to drive horses, neither of which are expressed by letters in our language: the third is produced between the cheek and tongue. The karross is the usual garb of the Tambookies and others of black nations here, and some of the Hottentots wear it. I should not think that the latter have been advanced in civilization, by the contact with the uncivilized tribes, with which they are here associated, and by whom they are termed white people! notwithstanding the swarthy complexion of their complexion, compared with those of Europeans. Each family at Shiloh is allowed a piece of land, capable of rearing forty-five bushels of corn, and producing two crops a year. The soil is not rich, but is made fruitful by irrigation and culture. These strips of land are planted with peach-trees, tobacco, &c., at the top, and have pumpkins, &c. nearer the river. An incursion was made upon the Tambookies in Caffraria some months ago, by the Fitkani, who carried off their cattle, which are almost their only property: the invaders came as far as Klip Plaat, but spared the cattle of the Shiloh people: many of the Tambookies came therefore to reside at Shiloh, and others had to seek a subsistence by becoming servants to the more opulent of their own nation. Much of the country between the Kat River and Shiloh is uninhabited.

25th 1st mo. There was an appearance of rain at Shiloh, but it passed off with only a slight shower. We took leave of our kind friends at the missionary station, for whom our acquaintance has excited a high esteem, and about six o'clock set out to return to the Kat River by a more direct route. After riding about an hour we fell in with rain and green grass upon the mountains, which at their greatest elevation may be about 3000 feet above the level of the sea. The cold is so great upon them in winter, with snow, that some persons have perished in attempting to cross them at that season. We saw another herd of quaggas, and on the ridge of the mountains an orchideous plant one foot and a half high, with large white flowers. The descent into Reeds-dale is very steep, but with a little care and leading the horses we were favoured to effect it without serious accident, and to reach Philipton in safety in five hours, during which we did not take off the saddles in consequence of the wet. The rain had fallen freely at the Kat River, so as to revive the prospect of a partial crop of Indian and Caffre corn.

27th 1st mo. First-day. Rode to the military post at Eiland's River, another station in the Kat River district, and hard by the little Hottentot village of *Vanderkemp*. Here we met a few soldiers, with

whom we had a religious opportunity, at nine o'clock. Ensign Henry Somerset and Captain Charles Fanshaw (both young men) are stationed here: they were present and treated us politely. Many of the privates were absent from choice, and they missed an opportunity in which the invitation to become reconciled to God was freely extended. The hardness of heart prevailing among soldiers generally is very lamentable: few among them care about the subjects that concern their true interests, temporal or eternal; and many, perhaps most among them, are much degraded by licentiousness, and where they can get it, by strong drink. How wonderful that a system yielding such corrupt fruits, fostering all the evil passions of men, and so diametrically opposed to the plain principles of the gospel, Glory to God in the highest; on earth, peace: good-will to men! should have any advocates among believers in Christ. But this being the case, it is no wonder that many other things discordant with the Gospel should be almost universally found mixed up with it, proving that the eyes of Christians generally are but partially enlightened, and that though professing to have the holy scriptures as a rule of faith and practice, they are far from being thoroughly conformed to its precepts. On returning we met a number of decently dressed Hottentots going to a meeting at Vanderkemp, held by one of the deacons of the Philipton church. In returning to Philipton we also met several returning from the forenoon worship there; whither some resort from various distances up to twenty miles. At one o'clock we attended the public worship at Philipton, where we had much to communicate. In the evening, after J. Read, jun. had preached to a few Gonas, I also addressed them through his medium and that of a Caffre interpreter. James Read, sen., and R. Birt returned from Blinkwater, having had good service among a large number of Caffres, Gonas, and Hottentots, many of whom are under strong convictions of sin so as to cry out in the bitterness of their souls, to cast off their ornaments, and to clothe themselves in decent garments. This is said to be a very general consequence in such cases.

28th 1st mo. Purchased some more horses, and made other preparations for our Caffrarian journey. Spent also some time in writing, and in conversation with Captain Herbert and Wallace Hewitson. In the evening, accompanied by John Read (youngest son of J. and E. Read) and two other boys, I visited a steep wood, contiguous to the river, to see the tree known in the colony by the name of "Prnin," or Caffre plum. It grows to a considerable size, forty feet high, has pinnate leaves, and spiked flowers. The fruit is about one inch long, has a thick orange-red skin, covering a thfn, viscid, pleasantly acid pulp, of a flavour like the Talutian apple, which the tree greatly resembles, but the stone is not fibrous. There is also now ripe in the woods a small oval red berry, called Zuur Bezy (i. e. sour berry) of moderate and sweetish flavour, when thoroughly matured, pro-

duced by a thick bush, having small leaves and opposite straight green thorns. The Caffre interpreter, mentioned yesterday, keeps an eating-house, and supplies a bason of coffee and a slice of bread-and-butter for two-pence.

30th 1st mo. Richard and Eliza Birt left for the station of George F. Keyzer, called Knapp's Hope, on the Keiskamma River, intending to sojourn there for a time, to study the Caffre language, previously to themselves occupying a missionary station in Caffraria. The company of these young people has been very pleasant to us. They appear to be simple-hearted Christians; and a measure of the baptism of the Holy Spirit has attended many of the vocal devotional exercises of R. Birt, which we have witnessed. In the course of the day we were invited to meet upwards of thirty persons of the class called Inquirers, who assemble in the chapel once a week, many of them coming from a considerable distance. They are persons of awakened consciences, of both sexes, and of various ages and nations, who have not yet found peace to their troubled souls. The elders of the church confer with them, and give them such counsel as their states are respectively thought to require. Being unaccustomed to control their emotions, they often break out into loud sobs and weeping, and exhibit great bodily agitation, which, however, is not generally encouraged. On being asked what they had to say for themselves, most of them replied, nothing; but that they were great sinners, and desired to be saved. On being interrogated how they hoped to be saved, the general answer was, by Jesus Christ, who they had been taught had come from heaven and died for them, and without whom they could not withstand temptation, for in themselves they had no strength, and their hearts told them that Christ alone could help them. These sentiments were elicited by a variety of questions, as were also several facts of a deeply interesting nature. One man had been brought up at the missionary station of Zuur-braak, had been conceited as to his abilities and knowledge, had lived in sin till imprisoned for some misconduct, when he was brought to see his wickedness, and to feel that he must perish in sin, unless saved by Jesus Christ. A Hottentot woman had heard the Gospel from her husband, who had been instructed by a pious boor, and for a time had walked in the fear of God, and found peace through Jesus Christ, in frequent prayer; had again fallen into sin and again been awakened to a sense of her danger. A fine robust woman had lost all her relations in the wars, far in the interior; had made her way through various tribes to the Kat River, where she had heard of Jesus, and become convinced of sin, the condemnation of which she still bitterly felt: she saw that Jesus alone could save her, and felt love to Him, hope in Him, and was thankful that she had left her own country and travelled so far to a place where she had heard of a Saviour. Another woman had left her own native land, on the sources of a river that watered Dingaan's country, and travelled to

the Kat River, where she had heard of Jesus: she was still deeply condemned in herself for sin: she felt much for her country, but was glad she had left it, and come to a place where she had heard of a Saviour. The emotion of this woman was so great as to produce convulsive sobs, with tears and profuse perspiration that she removed from her face in drops that wet the floor. A Fingo woman, still bearing the sense of the Lord's indignation against sin, but nevertheless hoping in Christ, was resolved to keep from the immoral customs and practices of her nation, which she saw to be sinful, and to associate with the people of God, i. e. Christian Hottentots, &c. She knew that the people of her own country could not save her; but the people of God could help her in the right way. These are a few examples of numerous cases of a similar nature that exist here, and are continually multiplying, and which show that the Lord is bringing to pass a great work; converting the desert into a fruitful field, to the praise and glory of his own excellent name.

5th 2nd mo. We set out for Caffraria. The two James Reads accompanied us a few miles, the elder as far as the village of Vanderkemp, where a religious meeting was about to be held, at the cottage of one of the deacons of the Philipton church. Here we parted with our worthy friend, and received parting benedictions from several others. Pursuing our route, attended by Habul Matroos (our Hottentot attendant from Hankey) and a temporary guide, we passed through a pleasant valley, at the foot of a range of verdant basaltic mountains, varied with rocks and wood, in which the little village of Lushington is situated, the garden and corn-grounds of which are fertilized by irrigation. A little congregation of Hottentots were at their devotions in a mud hut, the door of which we passed: one of their own number addressing them in Dutch. The sun was set before we reached the colonial boundary—the ridge of a lofty hill, and we had a dreary, dark ride of an hour in descending it, amid thunder and lightning, threatening rain, before we reached the Tyumie (Chumie) missionary station; where we received a kind welcome into Caffreland from William and Ann Chalmers. Darksome as was our entry into Caffraria, there was something cheering in the numbers of lights seen among the hills, and disclosing the sites of the little kraals of the natives—the population dwelling in villages, which even at night form a strong contrast with the wide wastes within the colony.

END OF PART VII.



EXTRACTS

FROM THE JOURNAL OF

JAMES BACKHOUSE,

WHILST ENGAGED IN A RELIGIOUS VISIT

TO

SOUTH AFRICA,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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PART VIII.

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LONDON:

HARVEY AND DARTON,  
GRACECHURCH STREET.

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MDCCCXL.

LONDON:  
PRINTED BY JOSEPH RICKENRY,  
SHARDOURN LANE.

## EXTRACTS, &c.

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Further account of the religious labours of JAMES BACKHOUSE  
contained in extracts from his Journal.

### *Visit to Caffraria.*

1839. 6th 2nd mo. About sixty Caffers assembled in the chapel, a neat stone building used also as a schoolroom, and contiguous to the house of the missionary; which, as well as two other houses here and some outbuildings, are plain erections of stone, and thatched. William Chalmers read a portion of scripture, in the Caffer language, and added a short exhortation and prayer. At the conclusion he readily acceded to my wish that he should interpret a few sentences, which I believed it in the line of my duty to express, and invite a larger attendance to meet myself and G. Walker in the evening. There was a feeling of precious solemnity on this occasion, yet it was far from being so deep as I have sometimes witnessed it. The congregation was, however, very attentive. After breakfast we walked with W. Chalmers to a kraal or village about a mile from the station, where Sogo, one of the Counsellors of the Chief Tyalie, resides, and who is the first Caffer that by his own effort has led out the water of a little stream and irrigated a piece of ground for the growth of Indian and Caffer corn, with a view to profit. The common custom among the Caffers is to share their provisions with those who are not supplied; and thus the idle live upon the industrious, and exertion is paralyzed; for the man who raises more produce knows he shall not benefit by it. Sogo, however, has had moral courage enough to break through this and some other bad customs: he will not allow the other Caffers to work for him without wages, and then when they come to beg he tells them that he paid them for their work and they must pay him for his corn. In case he slaughters an ox he also sells its flesh, and refuses to give it away, according to the common custom of his nation, which generally leaves the persons slaughtering only one meal, all his neighbours considering it their privilege to assist him to eat. This man has a son named Festir, who is also a reformer among the Caffers. Some time ago he was married, and he refused to slay an ox and make a feast, or to have a dance; but about a month after, the relatives of his wife determined that these customs should not be dispensed with; they therefore took an ox out of his father's cattle-kraal and slaughtered it, and proceeded in their usual way: but Sogo and Festir took no notice; the former went to his garden and the latter to his school, as though nothing was going on out of the usual course.



Festir has been instructed in the *Tynmie* school, which he still attends at certain times.

About a year ago he told W. Chalmers that he thought he could instruct a few of the children at his own kraal, if he had some lessons: these were readily furnished, and the young man erected a hut of European shape, of mud and wattles, thatched; and here he collected about thirty children, whom he taught gratuitously; and in ten months exhibited some pupils able to read the Caffer scriptures very fairly. Some others of the people here are just beginning to lead out the waters of a streamlet upon their grass land, for the purpose of fertilising it. These are very encouraging circumstances, and are connected with a hopeful state of mind among the people in regard to subjects of the highest importance. The late war paralysed the disposition for improvement that was beginning to show itself in various places amongst the Caffers, and very seriously retarded the labours of the missionaries, some of whom think it threw the people back in a degree that will take ten years to recover. The destruction of the Caffer traders is said in many instances to have been a blessing, as they were introducing spirituous liquors among the natives; and since the war they have been under better regulations. Only four Caffers of this station lost their lives during the war: one of these was blind and another an idiot; but the reports of officers in exploits of blood boasted many more. In one instance seventeen or more were reported killed, where the actual number was only one. But the profligacy of soldiers was variously and grievously exhibited. Two soldiers came one day from Port Cox, and rang the chapel-bell at *Tynmie*, on which some of the women assembled, hoping for a religious service. These emissaries of Satan then pretended to read something from some old papers, after which they made signs that if the missionary were there they would hang him. The poor women left the place weeping at the profligacy of these white savages.

In the course of the day we visited the interesting school kept by William Chalmers, in which the pupils are fifty-four males, seventy-five females, dressed in European clothing: thirty-five read the scriptures in Caffer; twenty-seven write on paper or slates; twenty-five, elementary class; in arithmetic, fifteen. This school was recommenced after the war with about a hundred children, ignorant of the alphabet; those who had before learned to read having almost universally left the neighbourhood along with their parents. Tickets are successfully used in this school to keep the attendance regular; twenty of which are considered of the value of one penny. The Caffers are a fine, stout, healthy-looking race of people, of dark complexion and not unpleasant countenance. Many of their customs have an alliance to those of the Jews, or perhaps may be rather traced to the patriarchs. Their practising circumcision at about fourteen years of age, seems to point strongly to a descent from Ishmael; and they have much of the character of having their hand turned against every man, and

every man's hand against them. They practise purification by washing in water, burn fat in some cases as a sacrifice, and have a great horror of defilement by touching the dead. This leads them to the terribly barbarous practice of removing persons supposed to be dying into the woods, and leaving them to be devoured by wild beasts. They are also greatly afraid of persons who take fits: the servants here will not eat with the same spoon, nor drink out of the vessel which a poor creature of this description who has taken refuge here has used; and the missionary is obliged to suffer him to sleep in another house.

We took tea with Janet Wear, an elderly Scotch woman, one who was very active in her day as one of the visitors of the poor in Glasgow, in connexion with Dr. Chalmers: she is now much broken down by age. Not many more persons were present in the chapel in the evening than in the morning; but we had a satisfactory interview with them. Many are obliged at this season to be absent watching their gardens; in the daytime to keep off birds, and at night to protect them from wild hogs, porcupines, and depredators of their own race.

7th 2nd mo. We were engaged in some further religious labour with the Caffers this morning, and after breakfast had a comforting devotional season with William and Mary Chalmers, both of whom seem to be growing in grace, under a dispensation of affliction which, from an accident, has nearly deprived the latter of the power of walking, and has greatly impaired her health. Mary Chalmers has been very helpful in the mission, and has instructed several young women in domestic occupations. These she has generally had the mortification to see married to persons who took them from under missionary instruction, and with whom they have resumed the Caffer dress and customs: but lately one came to see her, bringing a baby neatly dressed, and being herself also tidily clad in cotton garments of her own making up; and who M. Chalmers found was living at the Blinkwater with her husband, and that he was one who also has profited by missionary instruction. A Caffer woman who is a member of the *Tynmie* church, supplied our horses with the tops of Indian corn, and refused to accept anything for them or for her own labour in bringing them, till pressed. She is a person who at one period resided at the station along with her husband; but subsequently they left, painted themselves, and resumed the Caffer customs. Some time after the woman came again under conviction, and returned to the station. In the meantime her husband had taken an additional wife, for which he had paid ten cows: he followed his first wife to *Tynmie*, and urged her to return with him, but she refused, saying that she had lived in sin long enough, and would not return if staying cost her her life. The husband threatened her; but begged of William Chalmers to be allowed to remain at the place a few weeks in the hope of persuading the wife to return peaceably. William Chalmers granted the request,

notwithstanding that no man who takes two wives is considered as belonging to the station. While waiting here the husband also came under conviction: he then sent his second wife back to her friends, but for a time considered that he had a claim upon them for the cows; and, according to their ideas, till they were given up, he had also a claim upon the woman. At length he applied to be admitted a member of the Church, but William Chalmers inquired what he meant to do in the case. His reply was, that he had nothing more to do with the woman, and as for the cows, he should no more look at them. This was a great sacrifice for a Caffer to make. The man is now a useful and pious man at the station.

In the afternoon William Chalmers accompanied us in a visit to Tyalie, the Chief who first sent his warriors into the colony in the late irruption: he is a man of good stature, fine port, and agreeable countenance. He lives in a beehive hut of much larger dimensions than those occupied by his people, and was engaged in it with some of his counsellors. Their servants were seated on the ground near to an adjacent hut. Our arrival being announced, the Chief and his counsellors came out to speak to us; he wore only a blanket thrown loosely about him, being temporarily lame and indisposed, by a fall from his horse. William Chalmers explained the nature of our visit to Cafferland. Tyalie said it was good, that he could see by our faces that we were men of peace, and that we came not with arms, but only with samboks in our hands, and should have his protection. We then spoke to him on the importance and peaceable principles of the Gospel, the want of conformity to these in all who go to war, the advantages of a thorough reception of these principles in leading mankind to adopt the arts of peace, the goodness of God in offering mercy to all mankind through Jesus Christ, and the evidence of this goodness and mercy in the reproofs of the Spirit for sin, of which themselves were sensible in the secret of their own hearts. We also recommended the Chief to send his daughter, an interesting little girl, again to the school at Tynmie. William Chalmers continued with us till we reached *Black Drift*, Tynmie Vale, the residence of the government diplomatic agent, Charles Lenox Stretch, from whom, as well as from his wife and our young friends, Richard and Eliza Birt, who are temporarily sojourners here, we received a kind welcome.

8th 2nd mo. We had much conversation with C. L. Stretch on the state of the Caffers, and on the defective measures of the Government in regard to supporting properly the Caffer police, on whom, in great measure, depends the peace of this part of the frontier.

9th 2nd mo. Last night was very wet. The thermometer is fallen to 60°. We visited the school at Tynmie Vale, under the charge of John Binney, of the Glasgow Society, he has about two hundred scholars on the list, but the attendance only averages about eighty.

We only noticed one reading in the scriptures, but several in smaller works in Caffer. We also wrote a letter to William and Eliza Budden, the parents of Eliza Birt, to endeavour to remove anxieties respecting their children, raised by a letter from a person in Graham's Town to the congregation to which he belonged in England, and which was of the character of communications from the Graham's Town alarmists; some of whom, there is reason to fear, desire a war in order to enrich themselves at the expense of the British Government, as some are said to have done during the late irruption. But though this was the case, the general trade of Graham's Town was greatly injured by the late Caffer war.

10th 2nd mo. (First-day.) The persons who understand the Dutch language and are connected with C. L. Stretch's establishment, were assembled in his house after breakfast, and we had a religious opportunity with them, in which the angelic proclamations made at the birth of the Saviour were referred to, as containing the great characteristics of the Gospel; and the company were called upon to consider what they knew experimentally of their fulfilment. We afterwards went to the place used by John Binney as a chapel and a schoolroom, which we understood was raised by public subscription, and in which there was a service in Dutch, and after it another in Caffer. At the conclusion of the last I addressed a few sentences to the congregation, Charles Brownlee (a son of John Brownlee of Buffalo River) interpreting, chiefly to invite the Caffers to meet us at C. L. Stretch's in the afternoon; but at the same time a few of the leading doctrines of the Gospel were brought before them, and particularly the convictions of sin were pointed out as the works of the Holy Spirit on the minds of unconverted persons, by which God proves his willingness to draw them to himself, through the mediation of his beloved Son. In the afternoon about one hundred and fifty Caffers assembled under a large acacia near C. L. Stretch's house, where we preached to them the Gospel freely, and pointed out the blessings, temporal and spiritual, attending its reception. There is a coloured man, advanced in years, in the employment of Charles Stretch, that seems to be a person of piety, who sometimes takes the lead in their devotions, and is very useful in superintending the Caffers when at work. To lead them to look to God for blessings is of great importance, for thus they are not only taught from whom all good cometh, but their faith in their own rain-makers, who are a sort of conjurors, is destroyed. Richard Birt explained to them that the drought might be properly considered as one of God's judgments, both upon themselves and upon the white people, because of their sins; and that, unless they repented, missionaries might pray for rain, but God might not see meet to grant it.

11th 2nd mo. Macomo, who during the minority of Sandili is the principal Chief of the Gaika family, expressed some time ago a wish

to see us at the Kat River or at Block Drift, as noticed on a former occasion, and as we preferred meeting him at the latter place, C. L. Stretch sent him a message, and this morning he arrived with several attendants. His wish had been expressed in connexion with our belonging to the Society of Friends, some of whose members, residing at Birmingham, had sent him a present of ploughs and other implements of husbandry, and an address deprecating war and commending the arts of peace, &c. Little, however, passed on this subject. The principal object of the Chief appearing to be to complain of having been deprived of the Kat River, where he said he was brought up, and his fathers had lived. Alluding to the ceded territory, which is now suffering from drought, he said he had now no country where he could comfortably sit down. We told him we supposed scarcely any body in the present day would attempt to justify the measure he complained of, but we did not apprehend there was the smallest ground for him to expect that the British Government would ever restore to him the Kat River, as they had long since settled another people there, namely, the Hottentots, whom it would be an act of injustice now to remove, and with whom we hoped his nation would cultivate a friendly feeling, and thus open the way to receive from them in return education and instruction in agriculture, &c. This Macomo said would not do; it would be construed by their enemies, who were ever ready to spread evil reports of them, into a league between the Hottentots and Caffers against the colony. This we encouraged him to believe would not be credited by their friends, nor by the British nation generally, who were already disgusted with the foolish lies that had been raised and circulated on that subject. We also informed him that the voluntary cession, on the part of the British Government, of that territory to the Caffers, which was taken from them in the last war, was the first act of the kind ever known, and a proof that the principles of the Gospel, which were the principles of equity and justice, were gaining influence in England. The Chief said he should not cease to complain of the Kat River affair. We told him we thought he was right in continuing to complain, as his doing so might prevent other acts of the same kind. Much more passed in illustration of the same subjects, and of the advantages of peaceably complaining of oppression and expostulating against it till it ceased.

The history of our own Society in connexion with the conduct of the British Government towards it, was brought forward to elucidate the case; and Macomo was informed that we were satisfied when the Government ceased to act unjustly towards us, but that we nevertheless looked for restitution from them for past injustice. Our views respecting Caffraria were explained to him, with which he expressed himself satisfied, and said he was thankful that the Lord had brought us here, and that he hoped He would bring us through our journey in safety; that he believed we feared God, and acted according to what was said in the Bible, as did also the missionaries, who were

men of truth; but some people came among them who told lies of them. Macomo complained also of the British Government licensing canteens, and of white people who drank strong drink, and of Major C——, who, he said, in the time of the war made him intoxicated, and tried to seduce him and other Chiefs into the camp under the pretext of making peace, but when they declined Major C—— tried to give them battle. My dear companion had also some private conversation with Macomo on the subject of his intemperance: he is often drawn into this vice by military officers and others, and is certainly a lover of strong drink; nevertheless, he is so sensible of its evils as to have forbidden its introduction by traders into his country. Since the last war, traders in this part of Caffraria have been subjected to a license, for which they each pay four pounds a year, and by which they are restricted to certain conditions of a salutary character: there are now only six in the Gaika territory.

After our conversation we accompanied Macomo and C. L. Stretch to the ground which the latter has brought under cultivation by means of irrigation. Macomo was delighted with the fine crops of Indian corn, pumpkins, &c. The Caffers required to see the experiment successfully tried, to be convinced that these vegetables would flourish by the application of water only to their roots; they thought that it was necessary that the tops should be watered also. C. L. Stretch has effected this work at his own expence, by means of Caffer labour, which costs about thirteen-pence a day; and he has offered to allow Macomo and some other neighbouring Chiefs to cultivate parts of it; but though they have plenty of oxen, it is very difficult to prevail upon them to send any to plough the land.

Another float, or ditch, has been commenced to bring the water from the river at a higher level, and which would irrigate about a thousand acres: it has already cost about seventy pounds, and is in some places fourteen feet deep. This the Caffers cast out at a single throw with the spade. The work is now suspended for want of funds. About one hundred and fifty pounds more would be required to finish it. Much good might result from the application of a little capital in setting the Caffers forward in agriculture, which if they were induced to adopt, would fix them more under the influence of religious instruction, preserve them from want in winter, by which they are often driven to theft, and would give them more to lose by war, and consequently strengthen their inducements to preserve peace. On this visit to Block Drift, Macomo wore a white hat, of colonial manufacture, an old blue boat-cloak, trowsers, and boots. One of his <sup>daughters</sup>, of whom he has ten, wore also a boat-cloak, and had her <sup>hair</sup> ~~head~~ <sup>that is</sup> ~~head~~ <sup>hair</sup> tied about with handkerchiefs; another had a woollen <sup>garment</sup> ~~garment~~ <sup>put</sup> on as a kaross, and one of her arms was decorated with <sup>three</sup> ~~two~~ <sup>brass</sup> ~~brass~~ rings, the thickness of carpet wire. The chief's son, <sup>in</sup> ~~in~~ <sup>br</sup> ~~br a reddened blanket, and had his curly hair short, and rolled <sup>up</sup> ~~up~~ <sup>in</sup> ~~in~~ red ochre and grease into small knots like peas, all over his <sup>head</sup> ~~head~~.~~

One of the counsellors had a kaross of the mountain-tiger's skin, a species with single spots, larger than the common leopard; the others wore karosses of cows' hides, &c.

12th 2nd mo. I wrote to my daughter Elizabeth Backhouse, and proposed to her to endeavour to raise a subscription among Friends in the vicinity of London, where I suppose she is temporarily residing, for enabling C. L. Stretch to carry out the water-ditch at Block Drift, for the benefit of the Caffers. This I enclosed to W. H. Harvey, with the following letter on the envelope, viz.

*Tynmie Vale, Cafferland, 12th 2nd mo. 1839.*

My dear Friend W. H. Harvey,

I again avail myself of the privilege of enclosing a despatch for England to thy address. We are well, and are pleased with what we have seen of the Caffers and Cafferland; but we think it a disgrace that the Caffer police should have had no pay, only bare rations, for three years; and this is also impolitic, as is all other injustice, for keeping the frontier in a peaceful state is intimately connected with keeping the police vigilant in detecting thieves. But how can this be done, if the police be not paid properly? Persons who would prefer military reprisals to civil penalties, would like to destroy the police system; but not those who are friendly to concord and justice. I hope thou wilt have thy eye upon this subject in the Council. Time will not admit of my saying more at present. Farewell.

I remain affectionately thy friend,

JAMES BACKHOUSE.

This letter, W. H. Harvey informed me, he caused to be inserted in the minutes of the Council, and subsequently the Caffer police were allowed (forty rds.) three pounds a year, in addition to their ration of three pounds of meat, and three pounds of bread daily, with clothes; but they had been given to expect wages from the time of their appointment. Still the system of remunerating them for active service is very defective. Formerly a discretion rested with the agents to give a part of the fines to the police, and this enabled the police to obtain assistance from other Caffers; but these fines have been ordered to be paid into the treasury, that the wages of the police may be paid out of it. But in order to keep the police in an active state, they ought not only to have rations and wages, but also, in every case, a part of the fines, which are usually paid in cattle, and for a share of which the police could always obtain assistance.

In the afternoon we rode to the kraal of a Chief named Botma, whither Richard and Eliza Birt and Charles Brownlee (who is a clerk and interpreter to C. L. Stretch) had gone before, expecting to meet Botma's people assembled, to determine on a place for the residence of R. and E. Birt. The day, however, proving very hot,

and the drought being so great as to require the cattle to be driven to a distance for water, the people did not assemble; the old Chief received us kindly.

We dined in the hut appropriated for strangers, of which there is one in most Caffer kraals, and which we found very clean, with mats spread on the floor to sit or recline upon. The repast consisted of a little of the Chief's sour milk, and some meat and Indian corn from Block Drift. Botma remarked, that he had only once before tasted *mieles* (i. e. Indian corn) this year. C. L. Stretch availed himself of the opportunity of recommending irrigation and agriculture, and offered to allow Botma to plough and sow at Block Drift. Few places in Botma's country have running water. One place on which Richard Birt proposed to build a house was strongly objected to. When Botma was pressed for a reason for not liking it there, he said he did not know how the other Chiefs might like it. There is strong reason to believe it is a way by which much stolen property is brought into Cafferland. Botma would not, however, positively refuse that the house of his missionary should be built there, but said he would take counsel on the subject. We spoke a few words to the old man (he is about sixty,) on the advantages of receiving the Gospel, which were well received. Botma has been much injured by strong drink.

On the visit of the Governor to the frontier, the Chief was treated with brandy, which occasioned him to fall from his horse, by which accident he broke his collar-bone. On conversing with him on the subject, he blamed the white people for bringing spirits into the country, and teaching some of the Caffers to drink them. He said the Caffers did not know that they contained poison, but now they had found that out and must leave off drinking. But so strong an appetite has been excited for them in Botma, that it is doubtful if ever he will deny himself when he can get them. Few of the Caffers, however, even on the frontier, drink stimulating liquors.

13th 2nd mo. We have been much interested in observing the Christian conduct and consideration of C. L. Stretch and wife towards the Caffers, who call the former *Xoloilizwi*, which signifies peacemaker; they are in the practice of giving persons distinguishing names in this way. The elder James Read is called *Congola*, which signifies a reed; they say of him he is a man of peace, who does not like war and blood; nevertheless many of his fellow-colonists, of less devotedness and of strong prejudice, would try to make him out a man of war and a traitor. Beyond a doubt the Caffers steal many horses and much cattle from the colony, particularly those of the Gaika family; nevertheless property on the frontier is increasing in value in many places. A magistrate named Cole, at Fort Beaufort, lately gave sixteen thousand rix dollars for a place, which before the war was not considered worth more than six thousand, and which is situated on the *Kunap* River. A farm



on the Maucassana sold some time ago, by the Pringles, to a person named Macmaster for three hundred pounds, is now valued at fifteen hundred pounds. Botma visited Block Drift to-day, to receive a present of pumpkins and Indian corn promised him yesterday, and viewed with the appearance of interest the effects of irrigation.

We accompanied Robert Niven as far as *Knap's Hope*, the station of Frederick G. and Marie Christiana Kayzar, of the London Missionary Society, by whom we were cordially received. They are Germans, but speak English, and have been labouring in Caffraria about ten years. Block Drift is in the country called the Garga, and is on Tynmie River, and Knap's Hope is on the Keiskamma. Between them intervene low grassy hills, now dry and brown, besprinkled with doornboom, and but thinly populated.

Before proceeding I shall notice a few circumstances relative to treatment the Caffers have met with since the war, and on two of which I had the opportunity of perusing the official correspondence, and which show that in the contract of the Caffers with the white population, it is not the latter alone who have cause to complain. The letter to William and Eliza Budden may not unsuitably follow.

In 1836 certain military parties entered Caffraria in search of stolen cattle, contrary to the treaty. This was not discontinued till C. L. Stretch threatened to apprehend, under warrant, every soldier coming into the country under such circumstances. Within the same period two young officers fired at two Caffers with buck-shot, and alleged in excuse that they thought the Caffers too far off to be injured. This is admitted by their superior officer, who states, that if the men who were wounded will apply at the military station they shall receive a compensation.

Not long ago a man, named Carpenter, who rented a farm in Cafferland of Macomo, shot a Fingo upon it, and for this crime was tried by the Caffer chiefs, and sentenced to death. Macomo interfered and saved his life, but the man's property was confiscated. Carpenter afterwards met with Macomo in the colony, and grossly insulted him, spitting in his own hand and rubbing it in the chief's face. Macomo's indignation was roused, but with the patience of a Caffer he restrained it, told Carpenter he regarded him but as a dog, and beneath his notice, and immediately rode away. When the Governor visited the frontier Macomo complained of the insult. The Governor reprimanded Carpenter, and threatened to deliver him over to the Attorney-General. But some of the colonists sympathized with Carpenter, and looked upon him as an aggrieved person! A son of Botma, having on a certain occasion gone into the colony without a pass, which was contrary to the treaty, was apprehended by a party of military; but some of whom were intoxicated and beat the young man. Botma complained of this outrage to the Governor, who reprimanded the military, and said such conduct should not occur again. Botma left the room in disgust, saying, that if the Caffers had beaten the

son of the Governor he would not have been satisfied with a mere reprimand to the parties. The military are a moral pest to the frontier, and a great impediment to the reception of the Gospel, both among Caffers and Hottentots: many of the latter are in a deplorable state of prostitution at the military posts. In allusion to the misconduct of the military, a Caffer woman said to Ann Stretch that she did not see the white men as the Caffers did. That if she herself saw a Caffer do what white men did, she should think it was because he knew no better; but white men knew better and were as bad as Caffers. Everything I see and hear convinces me that Satan rules in the army—that British soldiery serve under the king of the bottomless pit—and that, with rare exceptions, soldiers are not under the dispensation of the Gospel; and in the cases of these exceptions, soldiering is no part of the Christian character of the individuals, but is opposed to it. When a man enlists into the army, he sells his liberty as a man and a Christian. I believe that, under a government conducted on Christian principles, the peace, even of the Caffer frontier, might be much more safely maintained by a well-organized civil police than it now is under military regulations.

*Tynmie Vale, Cafferland, 9th of 2nd Month, 1839.*

To William and Eliza Budden,

Though strangers to you we willingly address you, at the request of your dear children, Richard and Eliza Birt, whose company we have had very pleasantly at Cape Town, Port Elizabeth, and the Kat River, and also here in Cafferland; and who inform us that your minds have been disquieted by hearing the contents of a letter from one of your acquaintance in Graham's Town, who has represented the Caffers in an unfavourable point of view, and stated that there was a danger of war from their turbulent spirit.

We therefore state, for your satisfaction, that we lately spent several days in Graham's Town, where we found very prevalent a strong prejudice against the Caffers, and many unreasonable fears and misrepresentations, arising out of an excited imagination, and fanned by party interests. This pitiable state of alarm extended to many persons whom we believe to be pious; and even among these, the hatred spoken of by your correspondent, to Dr. Philip and the London Missionary Society, could not be concealed. It is with regret we allude to the painful fact. It did not, however, appear to us to extend beyond the unconverted part of the community, who are provoked at the means used by the worthy Doctor and his colleagues to overthrow oppression, and to a certain class of Christians, in whom we could but not regard it as a great weakness and blot.

Hitherto we have seen nothing in the Caffers to excite alarm. We are travelling among them in the greatest confidence, and of course, unarmed. And we see no danger of war arising between them and the colony, unless from mismanagement on the part of the

Colonial Government, or misconduct on the part of the military, of both of which the Caffers have still room to complain.

We feel deeply interested in the great object in which your son-in-law and daughter are embarked, and desire that their devotion to the cause of Christ, in promulgating his gospel among a heathen nation, may be greatly blessed to themselves, and to the people among whom they are commencing to labour, and for whom the Lord is doing great things in some places not far from that where they are likely to be stationed. May you also continue to be blessed in your dear children, and enabled, in seasons of anxiety respecting them, to cast all your care upon the Lord, knowing that he careth for them and for you.

With the salutation of Christian regard, we are your friends,

JAMES BACKHOUSE.

GEORGE WASHINGTON WALKER.

14th 2nd mo. At an early hour twenty-six Caffers assembled for devotional purposes. Frederick G. Kayzer addressed them briefly in their own language, and afterwards interpreted for me, while I spoke to them on the subject, which we feel it our duty especially to dwell upon, viz. the reproofs which they are sensible of in their own hearts for sin, being the work of the Holy Spirit; the evidence of God's willingness to draw them unto himself, through the mediation of his beloved Son. After breakfast we went with F. G. Kayzer to see the sloop or water-ditch which was cut about two years ago, and by which a considerable but narrow strip of land, by the side of the river, is irrigated, and this dry season is producing crops of Indian and Caffer corn, and supporting a number of families, who would otherwise have been obliged to have left the place from starvation. There was some basaltic rock to be cut through, in the commencement of this work, which took seven months to accomplish, during which it was necessary to give the Caffers wages to secure their labour, for they are not yet sufficiently in the habit of looking to future benefit to exert themselves to secure it without a present tangible stimulus. The persons who have portions of this land are bound to send their children to school. Our next visit was to the school, in which about thirty intelligent interesting children are under instruction: they were very neat and clean, several of them dressed in printed cotton garments, which are given as rewards on the alphabet being acquired. In this state they appeared to advantage, being prepared to attend the interment of a babe of L. Doehne, one of the missionaries of the Berlin Missionary Society. In the evening two of our horses were missing that had been entrusted by the head-man of the kraal to another Caffer. According to the law of the Caffers the head-man was responsible to us for them. The circumstance therefore made no small stir in the place.

Frederick G. and Maria Christiana Kayzer, who are Germans, with their five children, are living in a small thatched cottage, in which also they hospitably entertain their friends; but their own

health suffers from the closeness of the place in hot weather, or from the draft to which they are necessarily exposed when obliged to set the doors and windows, or rather shutters, open. Two little rooms of similar structure—wattle and dab—and dimensions are preparing for Richard and Eliza Birt, who are to sojourn here for a few months to study the language.

15th 2nd mo. The lost horses were found again, they having merely strayed during the temporary absence of their herder. We each addressed a few words to a small congregation this morning; after which Busac, a native, prayed. In the forenoon he set out on a weekly visit to the neighbouring kraals, to read the scriptures, talk to the people about their immortal interests, and to apprize them of the approaching Sabbath. There are a few other pious people in this congregation. One of them has been beaten by her husband, and dragged through the mud, because she refused to comply with one of their corrupt customs connected with their notions of hospitality to strangers. This woman has had much to endure for the love of Christ. In the course of the forenoon we walked with F. G. Kayzer to the kraal of Notondo, distant more than a mile from the station. Here we found but few people; but one of them refreshed us with sour milk, which we drank out of a basket, made of the stems of a species of cyprus, sewed so closely together, when dry, as to be watertight when in use for any fluid. This is the common vessel among the Caffers used in the place of a pail, basin, &c. After some time had been spent, Notondo arrived, accompanied by two female attendants, one of whom brought a large bundle of mieles (Indian corn) upon her head. Notondo is the mother of Macomo and Tyalie: she exercises many of the functions of a chief: she was dressed in a reddened blanket, fastened about her waist and shoulders, and had a dirty cotton handkerchief bound about her head, surmounted by a deep tin plate. She accepted, with the expression of much pleasure, a new handkerchief and a little tobacco—an article begged by almost every Caffer in this part of the country. She and her female counsellors spoke with rapture of the benefit of cultivation by irrigation, and said that F. G. Kayzer should see next year what they would do in rearing produce. Last year they left a large piece of ground uncultivated, a rain-maker having said that the people of the schools, i. e. the missionaries and others connected with them, raised the wind that blew away the clouds, and prevented the rain, and thus the people were discouraged from a close adherence to the counsel of the missionaries; but now they see that their rain-makers have not been able to give them rain, which the missionaries have told them is at the disposal of God alone, and probably withheld on account of the sins of the people; but that in exercising the power that God gives man in directing the course of the streams of water, the missionaries had been able, by irrigating the land, to enable many of those about them to raise food. A por-

tion of land appropriated to Macomo upon the watercourse was also left uncultivated from some caprice.

Notondo wears European clothing on First-days, as do also several others; she likewise brings a number of children of Macomo and others entrusted to her care to the sabbath-school: she is a tall, intelligent woman, of an agreeable countenance. The missionary station of *King's Hope* has been established about three years. The congregation amounts to about one hundred adults and thirty children.

In the afternoon we took leave of F. G. Kayzer and his family, crossed the Keiskamma, and rode to *Igquibigha*, the missionary station of Robert Niven. The intervening country was low hills, besprinkled with small doorn-booms, on a surface covered with dry, short grass. In some places the wood was thicker, and in two, single plants of a scarlet *amaryllis* were in blossom. But few Caffers or herds were to be seen till we approached the place of our destination; near to which there were some cultivated grounds suffering greatly from drought. A snake, the species known in the colony by the name of spring-clang, of formidable aspect, reared its head as we passed with threatening aspect and hissed, but it was destroyed by my companion, who found his stick scarcely sufficiently heavy for it: its head was ornamented with a dilated skin that passed also down the sides of its neck. We were kindly received by Robert Niven, who is a young man feeling keenly his bereavement in the loss of an affectionate wife. A missionary so circumstanced in a heathen land is greatly to be felt for.

16th 2nd mo. We are now in the territory of Um Queno, usually called Eno by the English, in which the custom of taking wives by force has lately been discontinued, under the Divine blessing upon the labours of R. Niven, with Stok, the favourite and reigning son of Eno, the aged Chief. It had previously been discontinued by Gaika and Botma, but still exists among many other tribes, and is an evil of awful magnitude, especially in connexion with polygamy, which prevails generally among the Caffer nations. At sunrise a congregation of about eighteen Caffers and Hottentots met in the temporary chapel, which is a large beehive hut, neatly seated with wicker forms in opposite or centri semicircles, and with a projection from the interior base, covered with cow-dung and clay. A little pulpit and reading-desk, neatly covered with printed-cotton, are opposite to the door, which is also of wickerwork. At this season most of the neighbouring people are away with their cattle, in consequence of the drought. They are reluctant to remove to the Keiskamma, and to lead out the water for irrigation. Their native indolence, and trust that they shall be able to get on as their fathers have done, appear to be the impediments. The school is but small, but it is well conducted. One of the children is affected with a sort of aneurism, extending from the shoulder to the wrist of the right arm, and forming a large sac at the elbow. This disease has existed from

infancy, but is increasing. Rain in the afternoon prevented our accompanying R. Niven to the adjacent kraals, and to visit a subsidiary Chief.

17th 2nd mo. First-day. The morning was very wet, nevertheless several Caffers assembled early for worship. After breakfast R. Niven resumed his visit to the adjacent kraals, of which there are fifteen within six miles. He usually spends about three hours this way on a First-day morning, reminding the people of the approaching season of worship, and briefly commenting on their eternal interests. As the Caffers do not breakfast till about eleven o'clock, not milking till about ten, lest the grazing of the cattle should be interfered with at the best time of the day, and the quantity of milk thereby be diminished, public worship does not commence till twelve. Previously, however, a school of catechetical character is held, which several adults attend. In fair weather, and when the grass and water are not exhausted in the neighbourhood, the congregation exceeds one hundred, and is sometimes twice that number. To-day it was reduced to forty, whom we had the privilege of addressing.

The attendance of public worship among Caffers is perfectly voluntary, and therefore the large number who attend in proportion to those who have come decidedly under the influence of the Gospel, is remarkable. R. Niven has been at this station about two years, and though he has not seen any fruit to his diligent labours in the form of conversion, he has reason to be encouraged in the diminution that has taken place in the superstitious customs of the surrounding Caffers.

18th 2nd mo. Several children not being aware that a vacation had commenced, came about nine miles to school, a distance from which they are wont to attend, and in a great measure voluntarily, their parents leaving them much to their own choice in the matter. In the afternoon R. Niven accompanied us to *Burn's Hill*, a station of the Glasgow Missionary Society, under the direction of James Laing, assisted by Alexander McDarmid, a pious artizan. The former is a widower, the latter has a wife and children. The distance from Iggibiga is about eighteen miles. The low grassy hills between are besprinkled with doorn-boom, and present traces of basalt, as do also the intervening Debe Flats, across which the Debe, a feeble streamlet, flows. Basalt meets the eye in a striking form in the cliffs and rocks of the woody Amatola Mountains, which are varied and picturesque; and near the foot of which Burn's Hill is situated, on the Keiskamma River, about two miles S.E. by E. of Fort Cox. We left the ruins of Fort White to the east in crossing the Debe Flat. There are numerous Caffer kraals in this part of the country. The number of huts in each is small; and as is universally the case, they are placed around the cattle-kraal at a few paces, distance. The cattle-kraal is circular, and fenced round with dead

thorns. At Burn's Hill, as usual, we met a kind reception, and became the guests of James Laing.

19th 2nd mo. We were present at the morning devotions in a neat little stone chapel that serves also as a schoolhouse. The number of Caffers that attended was very small, but most of them were decently clothed: eleven were members of the church; but some of these have been admitted at other stations. Two, one of whom, by inheritance, was a petty Chief, a son of Gaika, have become school-teachers at places a few miles distant, but they reside on the stations, where they are building themselves neat cottages: they, with fourteen other Caffers, have gardens by the side of the river, where, after various hindrances and mortifications, the missionaries have succeeded in leading out the waters and fertilizing the soil by irrigation, to the admiration of the Caffers, who now seem disposed to assist in bringing it out at a higher level; but still they are not in a state to work at it without the stimulus of some sort of wages. There is about a mile in which considerable difficulties are to be overcome before such a work can be effected. The death of Gaika impeded the former work about a year. For, according to the Caffer superstitions, it would have been unlucky to have continued to work near the place of his death, which was about a mile and a half from hence. As sickness and death are generally attributed by the Caffers to witchcraft, the smelling-doctors charged the offence on two women, who were consequently precipitated from an adjacent cliff. Surely "the dark places of the earth are" still "full of the habitations of cruelty."

The Caffer doctors, or Amaggigha, are divided into three classes. 1. The smelling-doctors, who pretend to detect the operations of witchcraft in calamity, disease, &c. 2. The handling-doctors, who administer medicine, but connect with it dancing, drumming, interrogation, and responses, by which they pretend "to handle the disease." 3. Doctors of medicine, who trust to pharmacy alone for the cure of disease. There are also persons who profess to be makers of rain; and others (called Amatota—singular, Itola) who practise augury by burning certain roots. If these do not consume, they pretend the tribe to which the Itola belongs will be successful, and vice versa. They also slaughter an ox on great occasions, such as the evening before a fight: a portion of the animal is consumed by fire, and the rest eaten. This ceremony is supposed to have a secret efficacy in strengthening the warriors, independently of the ordinary effects of food. There is but one Itola among Tslambie's people, and none among the Gaikas. At the commencement of the last war between these tribes, the Itola promised the Tslambies success; but Gaika looked up to the sun, and exhorted his people to do the same, and they should be strengthened. This act of palpable idolatry, so far as the knowledge of my informant (R. Niven) goes, stands solitary in

**Caffer history.** Almost the whole of the Caffer doctors are of the Fingo nation. The following superstitions may also be here mentioned. A man crossing a river asks its spirit's leave; in travelling, he casts a stone to a heap on the left hand, and in returning, to another on the opposite side of the path, considering himself strengthened, he knows not how, by this process. Many of these heaps are to be met with, but some of them have not been added to for a long time, the people becoming suspicious of such practices. A man going on a doubtful message, knots a few blades of grass together on his path to render his journey propitious. When entering a wood to hunt, the Caffer asks wisdom, in regard to the object of his pursuit, of the elephants and tigers (leopards).

Sutu, the reigning widow of Gaika, has her "Great Place," the title given to the kraal of a Chief, about half a mile from the Burn's Hill station. This station she exerted herself to preserve during the war, and during the absence of the missionaries, removed into one of their houses for this purpose; but though the houses were saved from destruction, the furniture was pilfered both by the Caffers and the British soldiers: some of that taken by the latter was found at a neighbouring military-post. We visited Sutu, and explained our object in coming into Cafferland; commended the Gospel to her notice, and to that of her people, and encouraged them to send their children to school. Sutu is quite a wild Caffer, of about fifty years of age, and stout; she was reclining on a mat on the floor of her hut, clothed with a kaross, and bedecked with a few trinkets; but she had no rings on her arms. About half a dozen other persons, male and female, were also lolling on the floor, which indeed is the only place of rest, for sitting or reclining in a Caffer's hut, which is formed of long grass upon a hemispherical framework of boughs. Sutu accepted graciously a handkerchief and a little tobacco. On returning to the station we dined and took tea with the McDarmids. No opportunity occurred this evening for religious communication with the Caffers. There was a meeting of the members of the church, but we were not invited to be present. There is evidently less openness to have such visitors where there is a connexion with an established or national church, than where the parties are free from the trammels of such an institution.

20th 2nd mo. In conversation with J. Laing, we learned that the Caffers of this station, to the amount of about one hundred, did not engage in the late war, but went with the missionaries, and some from other stations, and a few traders who had assembled here, into the colony, under a military escort sent to bring them out of Caffraria. They remained till the peace in the vicinity of Graham's Town, where the missionaries continued to instruct them. Sutu did not command them to join in the war, as most other Chieftains did. Last evening we had an interview with Sandili, her son, who is in his minority, but by inheritance is principal Chief on this side the river Kei: he is about



eighteen years of age, of medium capacity, and lame, from one of his legs being smaller than the other. Being yet uncircumcised he is not in power. This operation is often delayed in the case of sons of chiefs; but when it takes place, many of the sons of their pecati or counsellors are subjected to it at the same time. A clasp-knife seemed an acceptable present to him, and a handkerchief to his sister, a fine-looking young woman, lately returned from a visit in Tambookie-land, the country of her mother, who was Gaika's great wife, being not of his own nation, the Amakosa, but of the Amatembu, or Tambookie. For this reason Sandili, in chieftainship, is superior to Macomo, Tyalie, and other older sons of Gaika, by mothers of inferior rank. This morning we also spent a little time in the school, which is conducted by J. Laing, who has ordinarily sixty pupils, but at the present season only about thirty attend, the rest being occupied in keeping birds from their gardens. The first class reads Caffer fluently and Dutch pretty well: a few also learn English. The missionaries appear to be alive to the advantages that might result from infant schools, both as mediums for establishing early habits of reflection, and of introducing a knowledge of the English language. A few children attend the school from Sutu's kraal. At the conclusion of the school we had an opportunity of addressing the pupils, among whom were a few adults. J. Laing was our interpreter, and he afterwards expressed regret that so few adults were present. Wherever prejudice has in any degree closed our way, if the parties with whom it existed were subsequently present at the seasons of our Gospel labours, their prejudices have appeared to be removed, which so far has been a satisfaction; nevertheless, the loss of some opportunities, consequent on the prejudices of pious men, has caused us regret.

Among the pious Caffers at Burn's Hill, is one named Jacomine, who was one of the wives of Gaika, taken by force: she was afterwards married, but is now a widow, and lives as a servant in the mission family, where her conduct is said to be in a remarkable degree such as becomes the Gospel. She wears European clothing constantly, and has under her charge an interesting little daughter of Macomo: her own son is a fine young man, who has also adopted a European costume. This is a good indication, for when Christian principle begins to affect the minds of Caffers, they universally exhibit a disposition to cover themselves decently. Sandili paid us another visit at dinnertime, and partook freely of mieles and water and musk-melon: few of the Caffers will eat the last. The young chief was not invited to table, because he had only a kaross thrown over his shoulders. This distinction missionaries are under the necessity of making, and such as have wives generally carry it out to exclusion from their sitting-rooms, unless the Caffers be decently clothed, especially where they are known to possess suitable clothing. After dinner J. Laing accompanied us to *Pirie*, distant about eight miles, in an easterly direction. The way lay over a low range of hills, co-

vered with doorn-boom, past a kraal and through a steep wood, over a portion of the Debe Flats, which are, notwithstanding the name, in this part undulating. Fort White, in ruins, was left on the right, and the path skirted a woody range of mountains. Caffer kraals are numerous in this district, which is more grassy toward Pirie, being favoured with rain sufficient to keep the grass green even in this dry season, and to render irrigation a few times in the year sufficient to keep vegetation active. Not far from Pirie, we crossed the bed of the Umquesha River, which has a few trees on its margin, and is celebrated as the place where a military officer named Bailey, and upwards of twenty Hottentots, were cut off by the Caffers in the late war. Bailey was a local preacher among the Wesleyans, and he kept up the forms of religion so as to obtain the name of the praying captain; but he so far mistook the nature of the Gospel, which breathes "Peace on earth good will to men," as well as "glory to God in the highest," that he voluntarily entered the army. There is however ground to believe he felt doubts of the propriety of the step he had taken, and had some apprehension that he should fall, if not by the sword, yet in the battle. Pirie is situated on a branch of the Buffalo River, and is one of the places where Dr. Vanderkemp laboured for a season. There are now upwards of forty kraals or villages within three miles of the dwelling of the mission family, a plain house of unhewn basalt, into which we were kindly welcomed by Jno. and Allen Ross, worthy Scotch people, with four children of their own, and performing the part of foster-parents to the motherless son of J. Laing. They belong to the Glasgow Missionary Society.

21st 2nd mo. At an early hour a devotional service took place in a little mud-walled chapel adjacent to the mission-house; and in the forenoon, school was held in the same place. Planks laid on the floor serve for seats. The attendance on both occasions was small, from the prevailing cause at this season, the watching of the gardens, in which the Caffer and Indian corn are now ripening. There is a native teacher here, who, as well as his daughter, is a pupil in the school. Adjacent to the chapel is a piece of ground, once a Caffer cattle kraal, and in which are still to be seen the traces of the subterranean granaries, which are made in such stations that they may be easily protected from robbery. The openings at the top are just sufficient to admit a man. When these pits are filled, they are closed by means of a flat stone, which is covered carefully with earth, so as to exclude dirt and moisture; below they are scooped out so as to hold six to eight bushels of grain each, which acquires an unpleasant taste, and will not vegetate after being kept in these places. The number of these granaries in a kraal is sometimes considerable. It is notorious that, before the war, when commandoes or patrols came into Caffraria in search of stolen cattle, they frequently robbed the Caffers of their hoarded grain to feed themselves and their horses.

Christian influence has diminished many evils, but Caffraria is still a

heathen land: the proportion of the people who have become Christians is very small, and till the Caffers become converted, they are like other unregenerate people: the corrupt tree bringeth forth evil fruit. Although the corruptions of human nature are modified by circumstances, yet all nations prove that the tree must be made good before the fruit can become good. The authority of chiefs among some of the Caffer tribes is not very complete. In many instances the Commandos of Macomo and Sutu have been turned back by inferior chiefs, when the former have sent to seize their cattle, the common punishment of offences in Caffraria, and skirmishes on such occasions take place almost every year. A short time since one occurred in this immediate neighbourhood, arising out of the question of the comparative authority of a certain Chief, and of a man far advanced in years, who had gained an influence by intelligence, and in which case a Commando of Sutu was repulsed. On these occasions there is, however, seldom much loss of life. Some of the Amakosa Caffers lately joined a party of Tambookies, and made an incursion on the Tlicani, but were repulsed with loss. The Amakosa Caffers went out against the wish of their Chiefs, and consequently every family which had suffered one of its members to go, the offence being proved by the party losing his life, was fined. Every pretext for fining seems to be laid hold of; it is even extended to the man whose wife dies if he do not bury her clothes with her, and burn down the hut in which she died, also those of his other wives, and retreat alone into the woods for about ten days, and afterwards erect a dwelling in another place. At the missionary institutions the people are in some measure protected from these customs; and at Pirie a man has been persuaded to leave the hut undisturbed in which his wife died; he has however erected another for himself and children at a short distance, and converted the old one into a calf-house. Each wife has a separate hut and a separate garden. The common size of a Caffer hut is twelve feet diameter, and seven feet in height, but those of the Chiefs are much larger; they are built by the women, who take about three days for the purpose; their form is a depressed hemisphere. Near the hut is sometimes erected a sort of safe, for the preservation of pumpkins, in which Indian corn is also occasionally stored. It is made of sticks interwoven in beehive form, and plastered with cow-dung, and is placed on stakes about four feet high, to protect the contents from damp, insects, and other vermin.

22nd 2nd mo. About twenty persons assembled in the chapel after the school this morning, whom we addressed through the medium of Brice Ross, the eldest son of the missionary. Though very young for the office, he was a good interpreter, and where he was at a loss for a word his father supplied him. In the afternoon we took leave of the family at Pirie, and proceeded to *King William's Town*, on the Buffalo River. The road laid over low hills, which became drier and more covered with doorn-boom as we approached the place: the distance

about twelve miles E. and by N. King William's Town, on Buffalo River, is a station of the London Missionary Society: it has the aspect of a little town. Several of the houses are yet standing that were erected by the English during the period this part of Caffraria was in their possession, when King William's Town was their headquarters. At that period there were nearly 1,000 British in it, a very large majority of whom, it is said, were living in a state of adultery or concubinage. Such was their example to the Caffers! Perhaps the plan of thus occupying the country was frustrated in consequence of their wickedness, which would have been a curse to the Caffer nation. The house occupied by John Brownlee, the missionary, was burnt by the Caffers after he left it. Colonel Smith took possession of it, repaired it, and added to it, arguing against J. Brownlee's claim to the site and materials, that it was taken in war from an enemy! In the overruling of the Most High, it has, however, been restored to its worthy owner and his family, with the addition of Colonel Smith's improvements. Two of the other houses are occupied by traders, and a third by a family connected with one of them. One is also occupied by John Tzatzoe, the Chief, one by his aged father and uncle, one is used as a chapel, another as a school-room, and others are now residences of some Caffer families. Much of the evening was spent in hearing details of the late war, and of the trials and merciful preservation of the mission family, who acted upon pacific principles, and long retained possession of their house; and when they considered it unsafe to remain at the station longer, they did not go into the colony for protection, but went with a part of the people, to a place on the coast near the Becka, and there remained till the peace. There was a devotional service in the chapel in the evening, at which about sixty persons were present, several of whom were strangers, such as frequently visit the settlement to barter gum arabic (obtained from the doorn-boom) and hides with the traders. I allowed the company to separate without asking leave to address them, fearing to speak without right authority, and giving way to doubting, for which I afterwards felt condemned.

23rd 2nd mo. At the conclusion of the morning devotions in the chapel, I obtained leave to address the company present, and John Tzatzoe interpreted. The opportunity was relieving to the exercise of my mind. After breakfast we rode with John Brownlee and J. Tzatzoe to see the place where a cut is commenced to lead out the waters of the river for irrigation. It is an arduous undertaking, many pieces of basaltic rock having to be broken up by burning to clear the way. We saw a young kaimon swimming in the river, of a species that attains to four feet in length. Larger species are abundant in some of the rivers about Port Natal and north from that place. The traffic between King William's Town and the colony is considerable; three waggons a week are sometimes despatched to Graham's Town with gum and hides, and, of latter time, a coarse

sort of silk has also been extensively collected, but how far it will answer has not yet been ascertained. The cocoons are found adhering to the doorn-boom, and are coated with a sort of glue, which is removed by boiling: the silk then resembles fine wool, and by carding may be manufactured as spun silk. On returning from our ride we found Charles Brownlee and Richard Birt, also Dr. Adams, an American missionary, who is returning to Port Natal to see if any arrangement can be made there for future usefulness. In the evening I called on J. Tzatzoe at his own house, and was introduced to his wife, who is a Hottentot, and was brought up at Bethelsdorp. I was comforted while sitting a short time with J. Tzatzoe in feeling a very perceptible sense of the love of our Heavenly Father uniting our hearts in gospel fellowship, though no words were spoken on the occasion. I afterwards accompanied J. Tzatzoe in a visit to his aged father and uncle, whom I had particularly expressed a wish to see. They were living in a neighbouring cottage, but in true Caffers style, seated on a mud floor, with carosses thrown loosely around them: they had a little fire in the middle of the floor, the smoke of which dispersed itself above their heads, and were smoking tobacco: age appeared to have reduced them to a state of second childhood. To an English eye they wore the aspect of abject poverty. J. Tzatzoe's own house is sparingly furnished: his eldest son and most of his family connexions are regular Caffers: he is much to be sympathized with as a Christian so circumstanced.

24th 2nd mo. (First-day.) In the forenoon an adult school was held with about one hundred and fifty pupils. Many of them were very decently attired in European clothing, and the whole were remarkably clean to be Caffers. The company was nine in number. About one o'clock the Caffers, to the amount of upwards of two hundred, assembled again, and we had an opportunity of addressing them through the medium of Charles Brownlee. I addressed some further religious counsel to them, and G. W. W. gave utterance to prayer. I had some satisfactory conversation with Dr. Adams, who is a man dedicated in heart to the Lord.

25th 2nd mo. The school held daily at Buffalo River is chiefly of adults, but little has yet been effected here in regard to children above the age for infant-school tuition. The infant school is not thought to be efficiently conducted; but so far as regards a few of the early lessons, had I closed my eyes, I should scarcely have known that I was not in an English school. The pupils, about fifty in number, seated on stones around the room, spoke much better English than their mistress, who is a daughter of J. Tzatzoe, and had but a short training for her service at Bethelsdorp. When she gave out the lessons, or asked questions, the little Caffers repeated or answered in the English of J. Brownlee's younger children, who were pupils in the school. There is an extensive influence in favour of

**Christianity among the Caffers living around King William's Town.** Religious meetings are held, and schools are taught at two or more adjacent kraals. John Tzatzoe and two other natives are employed as teachers. There are sixteen members of the church and more than that number of candidates.

In the course of the forenoon we took leave of our friends at Buffalo River, and set out for *Bethel*, distant about twenty-six miles. The route was at first over some dry, grassy hills, succeeded by a verdant undulating country, full of Caffer kraals; and in which, notwithstanding the river Scimigha was not running, the numerous gardens or little corn-grounds on the plains by its sides were flourishing with ripening crops of Indian and Caffer corn. In this district a large species of swallow, with much white about the tail, was numerous; probably attracted by small flies, resembling the common house-fly of England, but only half the size, yet much more irritating, which abound about the kraals, and are so teasing, as they settle in swarms upon the face, as often to induce the Europeans to wear veils. As we passed along, every here and there a Caffer came running down the hills to meet us, and after extending his hand for that of the stranger, and not unfrequently before, said, "Basella," i. e. a present, to which he added, "Towak," or made signs that he wanted tobacco. We received them cheerfully, but let their requests pass as if not understood, for we could not enter into conversation with them on the impracticability of carrying such a stock of tobacco as to supply their requests, notwithstanding a very small picce satisfies them. Their common salutation on meeting each other is Basella, and he who utters it first is considered as having foreclosed the right of the other to ask from him a gift. Their applications are so frequently made in vain, that they seldom show signs of disappointment at not receiving anything. Some of the missionaries do not take tobacco with them, not wishing to countenance its use; but from the state of society amongst these uncivilized tribes, and the universality of the practice of smoking among them, the time for discountenancing it does not yet seem to have arrived; we therefore have not abstained from rewarding little services with it, or occasionally from making little presents of it. When we halted and off-saddled for about half an hour, about twenty of the natives assembled to gaze with curiosity upon the strangers, and to ask presents. Our Caffer guide had a long conversation with them, but they doubted his being one of their nation, as he was dressed like a European, until he had answered many questions, and they had examined the form of his head. Soon after resuming our journey we met three Caffers on horseback, one of whom was armed with a gun, and another had on a leopard-skin kaross, and was therefore recognized as a Chief. The usual salutation of shaking hands having taken place, we ascertained the latter to be Umhala, a son of the late T'slambi, and a principal Chief of that family. On being presented with half a fig of tobacco, (a piece twisted about three inches long, and as thick as a man's thumb,) he signified that it was not enough,

but seemed contented with another piece of similar size in addition. After some conversation as to who we were, and the object of our visit to Caffraria, he expressed himself pleased, and said he had sent his sons to the missionary station (Wesleyan) at Mount Coke; he signified a wish for a present of remembrance, and received a clasp-knife with evident satisfaction. The Caffers are not only very free beggars, but it is the custom of their country to "give to him that asketh" to such an extent as to admit of the idle living upon the industrious, and often to occasion a man's wife and children to go to work in the garden hungry that the begging stranger may be supplied. This, however, they now begin to see is not good in practice, and many of them dispose of some of their surplus produce to traders. Our way now lay up a steep mountain, from the top of which there was an extensive view over a grassy country interspersed with woods. On the more elevated country the grass was long and sour. In some places the people were burning it off in order to obtain a tender blade, and the atmosphere was loaded with smoke. Descending gradually toward the foot and point of an elevated range of mountains, we came upon the Kabousi river, just as a heavy thunder-rain commenced, and following up the river, which is small, but clear and flowing, and striking off at one of its branches—the Cumakale—we came to *Bethel*, where we met a very cordial reception from Ludwig Doehne, and were glad of the shelter from the storm, which his comfortable and remarkably neat cottage afforded. It is of sods and plastered, and, as well as several outbuildings, is the work of his own hands. The wife of L. Doehne is yet a sojourner at G. T. Kayzer's for the recovery of her health.

26th 2nd mo. The day was so wet as to confine us to the house. In the forenoon Julius Schuldheis arrived from *Stemba*, another station of the Berlin Missionary Society, where he is just commencing his labours. Most of the Caffers about *Bethel* are rich in cattle: many of them are counsellors of neighbouring chiefs. Few of them seem yet to have come under the influence of the Gospel, but the industrious example of their missionary has induced most of the men to work in their gardens, which were formerly cultivated solely by the women. A few persons have become attached to the institution, one of whom was at first inimical to the doctrines of the Gospel, because by them he was so powerfully condemned; but by being faithfully dealt with, he bowed under his convictions: he has now become helpful to L. Doehne in various ways.

27th 2nd mo. The rain having abated, J. Schuldheis returned to *Stemba*, whither a few hours after we followed, accompanied by L. Doehne. The distance is about ten miles, over an elevated grassy country, intersected by many footpaths from one Caffer kraal to another, and perforated by anteaters, which make holes as large as those of foxes. These holes are dangerous to horseback travellers, being

generally concealed in the grass, which is often most luxuriant, around them. Stemba is on the south side of the Kabousi, among Umhalas Caffers. The missionary and his assistant are at present chiefly occupied in erecting a house; they are living in poor Caffer huts, and the latter is suffering severely from rheumatism, which has been much aggravated by working among wet clay on his hands and knees, in making bricks; they are both single men. We took tea and spent about two hours with them in conversation, and then returned to Bethel. There are yet few Caffers at Stemba. Missionaries may put up with the privations to which they are exposed, especially in founding new stations, with comparative ease, if they be favoured with health; but in sickness their trials are really great, and claim the sympathy of Christians more favourably situated. Want of experience, both in things temporal and spiritual, is often an impediment also to their work; and some, not seeing their own deficiency in this respect, do not avail themselves of the benefit they might derive from that of others in the degree that is desirable. A grey-headed old Caffer was at Bethany this morning, who was rich in cattle a year ago, and was a great counsellor, but he was pitched upon as having exercised witchcraft, and, to use a Caffer phrase, was 'eaten up;' that is, had all his cattle seized; but he was not subjected also to torture, as is commonly the case in addition, by burning with hot stones laid on tender parts: but his son and a third person were tortured for eight hours by the biting of black ants. These insects are brought out of the woods in bags for the purpose, and are turned out upon the naked bodies of the parties, who are made fast upon the ground, with their arms and legs extended; and occasionally water is sprinkled among the ants to make them bite more keenly. Confession of guilt is thus often extorted from innocent persons, who confess to escape further suffering. A missionary told us that he knew an instance of a man dying a martyr to truth, when thus tortured, boldly asserting his innocence to the last. The old man first alluded to has sown much Indian and Caffer corn this year to make up his loss, and has obtained a few cattle from his friends by begging, which is customary in such cases. One man residing on a neighbouring mountain will not keep cattle, lest the Chiefs should be tempted to make out a case against him also, through the medium of one of their smelling doctors. But sometimes a chief will seize cattle under no better pretext than that his son has become a man, and must therefore have a kraal of his own. Darkness and oppression go hand in hand.

28th 2nd mo. Rain having fallen yesterday so as to wet our saddles, &c. we availed ourselves of the fine weather to get them dry, and remained during the day with our hospitable and pious friend L. Doehne. Before the sun was well up, the white ants, which abound here as well as in many other parts of Africa, were at work, making additions to their numerous hillocks, with which the open grassy.



country is thickly studded. These hillocks are from two to three feet in diameter, and a foot and a half high, sometimes also exceeding these dimensions. They are added to by superficial patches, occupying from one-sixth to one-third of the surface at a time. The ants take advantage of the moist state of the ground, after rain or heavy dews, and working from within, erect innumerable irregular pillars of minute pellicles of earth (probably the crust of the former surface,) and having raised these about three-quarters of an inch, they grow them over with the same material till the whole forms one unbroken surface, a little undulating. By the combined efforts of myriads of labourers, they had covered in the whole of their new work by eight o'clock in the morning, except in a few instances, and the sun then becoming hot, the work was abandoned. At first their work was brittle, but by exposure to the sun it soon became firm. In the course of a few days it was too strong to be broken by the foot. During the rain the air has been filled with ephemera. Crabs are very common in the freshwater streamlets of South Africa; they have short antennæ, and are three to five inches across. I saw a large one this morning on the bank of the Icimigha, and a few days ago, one a hundred yards from the bank of the Iggibigha.

At breakfast J. L. Doehne gave us the following account of an occurrence that took place when he had been only about six weeks in this neighbourhood, and was residing near to Gacela, the Chief among whose people he is labouring, and who was an adopted son of a wife of the late Tslambie. J. L. Doehne saw Gacela and his men from his own hut making a warlike movement, on which he went to the chief and inquired the cause. Many reasons were given, and among them, that a man who had formerly been with another Chief, from whom he had fled into Tambookie-land, in consequence of having killed some person, had subsequently come into this part of the country, and joined himself to Gacela, from whom he lived at some distance, at a place where he had many cattle, some of which it was supposed he had stolen; that this man had gone to Umhala, and remained with him certain days, in the course of which Gacela had gone to the man's kraal and swept off all his cattle, and that on this account Umhala was angry. J. L. Doehne offered to go with Gacela to Umhala to plead with him, but Gacela said he should die if he went. J. L. Doehne inquired Gacela's reason for thinking this would be the case, and was informed that Umhala had got a doctor at his kraal, who had brought certain birds, and that as soon as he should see them he should die. He assured Gacela this was a delusion; that he was himself but a man, but he neither feared the doctor nor his birds, which were a kind of hawks. Gacela was now angry with Doehne's interference, and told him that he was only the missionary but that himself was the captain. After this Doehne returned to his hut, having first witnessed the incantations used previous to war. The soldiers had their bodies naked, but each man has a pair of crane's wings mounted upon his head. The doctor had a leopard's

skin wrapped around his loins, and another around his shoulders, the fur side out and tails on, and quagga skins and tails twisted around his arms, so as to throw the hair erect; and cow, quagga, and others tail so disposed as to give ample breadth to his whole body: his head was surmounted by a hyena skin; his face black, and forehead spotted with red and white, and bound about with a string of leopard's teeth, &c., such as is commonly worn as a necklace by the Caffers. Thus attired he roasted some roots in an iron pot, through the smoke of which the soldiers approached him to encircle him as he took a vessel of water, looked into it, and drank, and then handed it to them to drink all round; they then returned into the smoke from the pot, in which they turned themselves, and they put their assegais, or spears, the heads of which are of iron, and are manufactured by their own smiths, into the pot among the smoke. After this they walked out, and the doctor danced around the Chief, twisting his body and limbs in all directions. Thus the doctor professed to strengthen the soldiers for war. Two days after this occurrence two messengers arrived at Gacela's kraal, with information that Umhala was going to make war upon Gacela. This made Gacela afraid, and he sent for J. L. Doehne, who refused to go till Gacela sent for him a third time. On arriving he pressed Doehne to go to Umhala, but was still unwilling to go himself. At length Doehne consented, conditionally, that one of the chief counsellors should attend him, and that they should be furnished with Gacela's horses. Doehne had previously refused to see or communicate with Umhala's messengers as they were strangers in whom he had no confidence, and who might pervert his words. On arriving at his kraal, he expostulated with that Chief on the impropriety of acting contrary to their own laws, by which, though the man who was the subject of their quarrel should have remained six days at his kraal, and milked his cows, and thus made himself one of his subjects, it was nevertheless lawful for the Chief he was forsaking to take his cattle even in flight to the Chief to whom the man had attached himself; and in this case Gacela had only taken them at the man's own kraal before he had driven them out to go to Umhala's. At the same time Doehne made a remark upon the bad character of many of their laws, and expressed a wish that they would destroy them themselves, for he was not wishing to interfere with their privileges, notwithstanding he thought they should act upon their own laws till they altered them. Umhala admitted the soundness of the argument, but said the man was poor, and he wished Gacela to return the cattle. Doehne said this was reasonable, and that he would propose it to Gacela, who readily complied, so far as the cattle had not already been killed and eaten, which had been the case with eight. Thus peace was preserved between these two Chiefs, who in a short time were good friends again.

A case now exists in which J. L. Doehne expostulated with a doctor on the iniquity of having charged some people at a neighbouring kraal with having bewitched a counsellor, who made himself ill by attending

a dance, on the occasion of Umhala taking another wife. The people of the kraal, however, fearing that their cattle might be seized, took advantage of the late rain, and went off with them in the night. The rain obliterates the track of the cattle, on which they would otherwise be pursued. About noon a few Caffers from the neighbouring kraals assembled in the little chapel which J. L. Doehne has erected, and through his medium and that of Henderick Nooka, we addressed them on the advantages of attending to the instruction which their missionary is desirous of communicating, both in regard to temporal and spiritual subjects, adding a few words on the fundamental doctrines of the Gospel. On these subjects Doehne is accustomed to convey instruction in the form of familiar conversation, as well as by preaching, and the Caffers will sit to listen for hours; they also join him in work, but for this he always makes them some return. We do not consider H. Nooka sufficiently under the influence of the Gospel himself to act as interpreter on religious subjects, but J. L. Doehne wished him to do his best on this occasion, and sat by and helped him out. Gacela seems to be one of the most reasonable of the Caffer Chiefs; his own residence is about twelve miles from *Bethel*, which he has given to the missionary: he has also told the people that if they want gardens under the water-ditch they must ask them of Doehne, of whom he should ask one if he wanted it himself; and he has ordered that no person shall fix a kraal without leave from Doehne, on such land as is capable of being brought under the influence of irrigation at the station. Doehne has freely pointed out to Gacela anything that he has seen wrong in his conduct from first being with him, urging this as a duty he owed to the Chief, and inviting the Chief to do the same to himself. This has sometimes been hard for Gacela to bear, but he has acknowledged its propriety, and has shown himself very well disposed in regard to the objects of the mission, which J. L. Doehne hopes to be able to carry out much further, both in regard to the temporal and spiritual instruction of the Caffers. At the time J. L. Doehne commenced his studies in the missionary institution at Berlin, John Gosner was one of the directors; but he subsequently withdrew, not approving of the course of study pursued, and took a number of pious mechanics, to whom he gave a plain practical education, to prepare them for missionary work. Subsequently to Gosner's separation from the Society, Doehne frequently resorted to his house for the purpose of being present on devotional occasions. These usually were commenced by reading a portion of Scripture, after which the company spent about half an hour in silence, unless Gosner engaged in exhortation or vocal prayer, which was not unfrequently the case. Doehne says a state of great excitement and activity on religious subjects prevailed among the pious in Berlin; but that he found his own soul's welfare was not so much promoted by joining with it as by spending more time in retirement before the Lord. By occupying a few months at a missionary station, studying Caffer before commen-

cing his labours, he gained a great advantage: he now takes the German Bible and reads it into Caffer.

1st 3rd mo. At an early hour we set out for the Wesleyan station at *Buttermorth*, accompanied by a guide from Bethel, in addition to our own two men; but our new guide only knew a portion of the road to the Ford of the Kei, which we were recommended to take. This man, named *Hermanes*, could speak a little both of English and Dutch: he took us to a kraal (several of which we passed,) where he inquired for another guide. The Caffers are very deliberate in their movements. After about half-an-hour's conversation, the head man of the kraal concluded to go with us to the ford; and some boys were sent to look for his horses, which in an hour and a half more were found and brought in. In the meantime our own were browsing, and the people of the kraal were assembled around us on the grassy slope on which we had stationed ourselves, and were amusing themselves by making inquiries and remarks, and by smoking tobacco, which they begged for the purpose. The head man brought us a large basket of delicious sour milk, and a half calabash to drink it out of. It was just their breakfast-time, being about eleven o'clock. They only make two meals a day. A milk-sack of oblong form, made of cow-skin, the flesh-side out, and having the hair carefully removed, was lying at the door of one of the huts as we passed. It was about four feet long and three wide, and had a neck at one corner, for the admission and discharge of the precious beverage, which undergoes a slight fermentation, and would burst a less elastic vessel if closely stopped. The number of these sacks at a kraal depends upon the population and their wealth in cattle: they are placed under the charge of one man, who opens them only at milking-times, viz. at eleven o'clock in the forenoon, and soon after sunset, at which times the Caffers take their meals. These often consist solely of sour milk, which must be very wholesome, from the fine athletic frames of the people brought up upon it. In the autumn and winter they live much on Caffer corn, and only occasionally eat animal food. Pumpkins and Caffer melons also form considerable items in their summer diet; the latter resemble the water-melon in appearance, and also in the plant that bears them, but they require to be roasted or boiled.

These people rarely use salt, and they are universally affected with tape-worm, which they destroy by using the roots of a fern, and also of an oxalis, as well as some other plants. The head man of this kraal seemed to be a prominent character: his figure was unusually fine, his head well developed: he wore a large number of brass rings around his right arm, encasing it from the wrist to the elbow; an uncommon ornament for a man; three cylindrical bands of brass rings encircled his loins, and he wore also another ornament of similar structure half a yard long. A sheep-skin formed his saddle. When riding he covered himself with a kaross, being, as is common in the warm weather, naked when about home, and he took, according to the common cus-

tom of his country, a small bundle of assagais in his hand. Another man, but of humbler equipage, accompanied him. In the course of the journey we passed two youths attending cattle who had been lately circumcised, and who were whitewashed from head to foot. After wearing the white clay a few months it is washed off, and they are admitted to the rank of men. As we approached the Kei, the country became mountainous, and was intersected by deep ravines. The descent to the river by this track is very rocky and steep. On coming to the top, which was also full of large thick bushes, our extra guides signified that they wished to return, and we paid the head man, according to agreement, a knife and a piece of tobacco, and gave the other a dozen buttons, which in Caffraria are equal in value to three-pence, he having come of his own accord; but with these he was dissatisfied, and wanted the same as the other; with this however we only complied in regard to the tobacco, and they both returned. Soon after they left we met a party of three on horseback, who gave us the unwelcome intelligence that the river was too much swollen by the late rains to be crossed; and this, after toiling over the rocky ground, we found was actually the case. Several cattle-kraals and huts formed of bushes were remaining on the flat ground at the foot of the mountain, that had been erected by persons detained by the river, and we concluded to occupy one of them, which one of our attendants immediately prepared, and to wait for the morning. After eating a little gum collected from the acacias that border the river, we composed ourselves to rest.

2nd 3rd mo. The night was spent pretty comfortably, but morning showed the river still too full to be crossed. We were unwilling, unless absolutely compelled, to take our horses again over the rocky ground we had crossed. I collected a little more gum, of which however my dear companion could not partake, and which is not easily digested unless first dissolved in the mouth, and we sent Hendrick back to the kraal of Umboni, a relative of the late Hinza, with a present of tobacco, and a promise of a knife if he would send us some milk and assistance to ford the river. The day was excessively hot, and we were very faint from hunger. I ventured to eat a roasted grasshopper, a few roots of an orchideous plant, and a little wood-sorrel, yet this was not sufficient to recruit my strength. To ride up the mountain seemed impracticable, and we were too weak to attempt walking. I never felt more the importance of the prayer, "Give us this day our daily bread," nor the comfort of having my trust in the Lord for supplies. When seeking gum among the acacias, which by the side of the river become considerable trees, I found a small snake, living, and able to attempt defending itself, which in striving to pass a mass of half-dried gum had stuck fast in it. Many of these ascend the trees in search of eggs, and the birds, directed by instinct, make their nests at the extremities of slender boughs on which the snakes cannot travel. Here I saw first that beautiful scarlet-

flowered climber, *tecoma capensis*, in blossom : it is very abundant in bushy places in Caffraria. On the banks of this river and in woods generally toward the east coast, an angular spinous-stemmed euphorbia, destitute of leaves, except very minute ones on the extremities of the young branches, becomes a considerable tree.

About two o'clock we descried four men descending the mountain : Hendrick had found favour in the eyes of the Chief, who inquired why we did not return and sleep at his kraal ; he sent us two baskets of milk, and three stout young men to assist us in crossing the river. After partaking of the milk, I was for a time fainter than before ; but as on inquiry as to the reason the men did not go to examine the fords, I was told they waited for my companion or myself to accompany them, I made an effort, and while they went into the water in two places that proved too deep, I lay upon the ground, under the shade of the trees, and recovered strength. The third ford being about half a mile distant, we had the horses saddled, intending now to return to Umboni's kraal, in case the river should prove impassable in this place. We had now three naked Caffers riding on our spare horses, without saddles ; and one of them—an expert swimmer—rode boldly into the river, and crossed safely, the current being just such as a horse on the point of swimming could stem. Leaving the horse, he returned swimming like a dog, and taking a pair of saddlebags on his shoulders, to keep them dry, he mounted another horse, and brought him also safely over. Hendrick followed with the other bags, and Habul with the rest of the luggage, and we also, attended by another of the Caffers, and all were favoured to reach the opposite shore without accident. Our cheerful assistants returned, greatly gratified with the rewards of a cotton handkerchief and a little piece of tobacco each ; and the man that exerted himself most had in addition a steel for striking fire. The knife for the Chief was also accompanied by a handkerchief and a piece of tobacco, as Hendrick informed us, that, according to their custom, he would take possession of the things given to his men unless he were supplied with similar articles.

We had now another steep mountain to pass, on which a few Caffers were feeding their cattle, and missing the way in descending it, we got into an intricate rocky bush that detained us till after sunset : we therefore concluded to endeavour to reach an adjacent kraal, and to claim Caffer hospitality. Just as we came upon a circuitous and difficult path, we were joined, providentially, by two Caffers, who guided us through its mazes, and brought us as it became dark to the place for which we were aiming. Here we were received by one of the Amapekati, or counsellors, who was the head-man of the kraal, and who, as well as his brother from a contiguous kraal, wore a kaross of leopard-skin : he appropriated a hut to our use, in which our luggage was placed, the evening being too warm to allow us to occupy it personally, and he sent us some sweet milk, and as soon as the sour was ready, a basket was brought that would hold three or four gallons, and another that would contain about half that quantity from the

brother's kraal. The young men who brought them drank first, to prove that it was not poisoned, then the Pecati himself; the basket with a calabash to drink out of was then set before me, and after I had drunk, it was successively handed to G. W. Walker, and our two men, and a quantity poured into the sweet milk that remained, in order to supply an early meal in the morning, and the residue was given to the young man who brought it. The smaller basket was retained for the counsellor and his brother, and some others who had seated themselves near, and were smoking and asking many questions. About nine o'clock our host sent for his four wives, who sat down behind him, and joined the company in smoking. When the milk repast was finished, a large goat was brought and presented to me, with the information that when great men travelled in this country, it was customary to slay for them; had the kraal belonged to a Chief a bullock would have been presented. I acknowledged the kindness, and told our host that we admired their hospitality, but that both ourselves and our men had been amply refreshed with the milk, and we therefore wished him to keep the goat for himself and his people.

While engaged in conversation, a meteor like a sky-rocket shot across the heavens; its head being about the size of a child's ball, and its tail twenty degrees long. The Pakati inquired why the stars fell from heaven in that way? We informed him that they were not real stars, as he might ascertain by observing that these were always in their wonted places, but that streams of inflammable matter caught fire in the atmosphere, and burning rapidly appeared like stars falling. The Caffers are said not to be inquisitive, but this was not the case with our host, and I suspect that the reason they are looked upon as dull in this respect is, that they are utter strangers to most things upon which a European would inquire; and few persons take pains to give them such information as shall elicit further inquiry. Among the various subjects upon which conversation turned, were those of eternal importance; but as Hendrick was our only interpreter, we could do little more than convey the impression that they were of paramount value with ourselves, and that we hoped they might become so with him and his people. On our signifying at ten o'clock that we hoped our host would excuse our going to rest, as we were fatigued, the company dispersed without ceremony.

3rd 3rd mo. (First-day.) Before sunrise we prepared for pursuing our journey, and according to agreement our host came to receive his present, a blue handkerchief and a Genadendal knife: his joy at the latter article quite agitated his hand, and a remark betokened how acceptable it was. These people are far from the track of travellers and traders. The brother of our host accompanied by a servant on horseback, accompanied us for about two hours. When we off-saddled, we presented him also with a blue handkerchief, which, with a little tobacco, was also gratefully received. Having : it us beyond the danger of missing our way, they returned, ac

velled on over a series of grassy hills, green from the late rains. The numerous valleys were filled with kraals and patches of corn, till we arrived at a trader's station. Afterwards for many miles the country was without inhabitants, till we arrived at a large kraal of Tingoes, about a mile from the Wesleyan Missionary station of *Butterworth*, at which we obtained a small supply of sour milk. Most of the inhabitants had left this part of the country from the late drought, and the threatened attack of an enemy. We arrived at Butterworth just as the few people remaining there were going to chapel, and were very kindly received by Wm. M'Dowell Tynn, the diplomatic agent of the Colonial Government, and the widow Ann Weeks, whom we had seen in Graham's Town, and who resides here with two of her children, being engaged by the Wesleyan Missionary Society as nurse ready to attend at their various stations as her services may be required. She with W. Tynn is in charge of this institution during the absence of the missionaries at their district meeting in Graham's Town. In the evening we had a religious opportunity in the house of Ann Weeks, where there were assembled, in addition to her own family, W. M. D. Tynn and his wife, and a trader named Whitehead, son of one at Burn's Hill. The number that assembled to-day in the chapel was only about thirty; but as W. Tynn has obtained a promise of peace from all the adjacent tribes, and the grass is now growing, hope is entertained that the people will soon return.

4th 3rd mo. The settlement of Butterworth consists of a commodious mission-house, a neat cottage, occupied by A. Weeks, a plain mud-walled cottage of considerable size, and a number of Caffer huts. Scarcely removed from it are also the cottage of Wm. Tynn, and two traders' huts, and a few more belonging to Caffers. The gardens have all suffered greatly from drought, but they are now recovering. The school is temporarily suspended. Most of the day was spent with W. M. D. Tynn, who gave us many interesting particulars respecting his former chequered life, his residence at Natal, intercourse with Dingaans, and many imminent perils to which he was exposed before coming under the influence of the Gospel. The evening was wet. We had some further religious service at Ann Week's, where also W. Tynn was present.

5th 3rd mo. After an early breakfast we set out for *Clarkbury*, distant forty-five miles, Jabez Bunting and Rd. Watson, who were going thither to try to collect a little corn from the deserted gardens of the Tambookies, being our guides. Wm. Tynn also accompanied us a few miles, and pointed out the site of the kraal of the late Hinza, and the council-tree near it, the preservation of which was stipulated for in one of the treaties with the British; at which time a road with a mile on each side of it, for outspanning upon, passing through Hinza's territory, was also agreed to be conceded instead of cattle to an unreasonable amount, which had been demanded. Both were



afterwards abandoned by Lieut.-Governor Stockenstrom. We first off-saddled by a clear streamlet, under a sloping wood, which was remarkably gay with flowers. *Tecoma capensis* hung among the bushes in festoons of bright red. A blue streptacarpus occupied the place of the primrose in England. By the side of the brook were a blue and a white inorea, and a plant of the ixia tribe, with branched stems of sub-reflexed orange-flowers. The largest trees were yellow-wood, a species of padocarpus allied to the yew, but of broader leaf and more rapid growth. It is the predominant tree in South African woods. A white clematis was in blossom at the next place where we stopped, and where a rivulet passed through a low ground, on a marshy part of which two Caffer or crested cranes were feeding, which did not seem disturbed by our approach. Generally speaking the country was destitute of wood, except on the margins of rivulets; and there were a few doornbooms on some sandy grounds, but it was grassy and undulating. We entered the territory of the Chief of the Tambookies, about twenty miles from Clarkbury, near a place where there were a few people at a kraal. He fled with most of his people, who are probably about 30,000, when attacked by the Ficani, and the country now lies desolate, being without inhabitants, except at a few remote kraals, and at the missionary station of *Clarkbury*, at which we arrived at dusk, and where we met a kind reception from Joseph Warner, the catechist, and his wife, who have had charge of the station since Richard Haddy and his wife were removed from it to Wynberg, by one of those orders of the Wesleyan Conference, such as by following up their itinerant plan have often seriously impeded the work in which they are engaged in Caffraria. In approaching Clarkbury we passed over some flats covered with the leaves of a plant of the amaryllis tribe, possibly *cyrtanthus obliquus*. The rivers Balota and Umguali, which had to be crossed, were swollen with the rain, but not so as to render passing them difficult.

6th 3rd mo. The station of Clarkbury was commenced about 1831. There is a decent brick mission-house with a colonnade in front, a chapel also of brick and plastered with mud, and having a paper-felt roof, also two or three rude cottages, and numerous Caffer huts. About one hundred Tambookie or Abatembu-Caffer families reside here. Thirty-five adults are members of the church, and form three classes, two of the leaders of which, viz., one male and one female, are natives. There is also a class of twelve on trial. When assisting in building the chapel they received wages and purchased European clothing; but these are now fast wearing out, and not having learned to earn anything by other means, they are likely to be placed under the necessity of reverting to the greasy cow-skin kaross; until their temporal wants are properly taken into consideration along with their spiritual. When the Ficani visited this station they seized about thirty head of cattle and one hundred sheep, at the more remote kraals within its precincts: these, on being expostulated with, they

promised to return, but did not perform their promise. The rest of the cattle were driven into the great kraal where the station cattle were secured; and the women and children were assembled in the chapel. The marauders, supposed to be about three thousand, pretended that they had missed their way, and offered no further molestation. But it was evident that they were "an armed band, that made an incursion upon the south," for the purpose of capturing cattle; and who trusted they were too strong to be withstood. This is the spirit in which the uncivilized tribes in this part of the world are continually harassing one another, and each in turn laying the country desolate. Formerly they spared neither women nor children; but since missionaries have come into Caffraria they have ceased to destroy these weaker portions of the human family, whom they now, however, generally carry away captive, and who become their servants. Cattle being the chief support of the Caffer tribes, multitudes who on the occasion referred to escaped the fury of the invaders, were left in a state of starvation, and crowded to the various neighbouring missionary stations that were enabled to help them by a subscription among the inhabitants of Graham's Town and the vicinity, which was employed in furnishing a supply of rice, which was dealt out in return for various little jobs of work that it was found necessary to impose as a condition for a supply of food, on such as were of bodily ability, in order to prevent their quietly settling down in idle dependence upon the missionaries. Most of them followed their countrymen to the westward, where they remain in the vicinity of Klip-Plaat; but a few of the elderly people and children remain at the stations. When the people fled they left their huts and gardens, the latter sown with Caffer and Indian corn, Caffer melons, &c., and much of the produce that escaped being devoured by birds has been collected by the people of this place.—The school here is also suspended, the pupils being occupied in watching their gardens. In the evening we had a meeting with the people, held altogether according to the manner of Friends. Josh. Warner is an excellent interpreter: he is considered one of the best Caffer scholars in the country, and is able easily to read the English Scriptures into Caffer: he gained much of his practical acquaintance with the language while working with the people as an artizan. When the school at Clarkbury was in operation there were as pupils fifteen boys and twenty-five girls, exclusive of an attendance of forty-six on first days.

7th 3rd mo. Josh. Warner accompanied us a few miles on the way to *Morley*, another Wesleyan station fifty miles distant, and a *Tambookie* from Clarkbury proceeded on with us. The country was grassy hills of moderate elevation, among which were numerous deserted kraals and gardens: the huts rapidly going to decay. When uninhabited, a couple of years will scarcely leave a vestige of these frail dwellings. For forty miles not a human being was to be seen, and the country had been too short a time desolate to have become

the resort of wild beasts. About ten miles from Morley a few people were at a kraal minding the gardens, and we were informed that the people still remained in the valleys. The missionary belonging to this station was with his brethren at the district meeting at Graham's Town, we therefore became the guests of the artizan-catechist Philip Amm and his wife; and were scarcely seated in their cottage before the alarm of war was communicated by notice from Buntingville, another Wesleyan station, that some of the Ficani were meditating an attack upon the people toward the coast, to whom notice was immediately sent, and those who were sufficiently near drove their cattle into the kraal on the station for security; as the Ficani do not generally attack the station, because it is said to be "under the kaross" of Faku their Chief. I may record with gratitude that we were preserved from fear: and having commended ourselves and the people to the protection of Him who rules over all in prayer, we retired to rest, leaving the people of the station to watch, the marauders being expected toward morning. Alarms of this kind are very frequent here; and if the marauders found the cattle unwatched, there is every reason to believe they would take them; and though they might not make an attack, if they could provoke the guards to violence, they would not, under such a pretext, be scrupulous in carrying off what they could under the plea of retaliation.

8th 3rd mo. The night passed quietly. No Ficani made their appearance. There is ground to believe the commando, or marauding party, was planned without the knowledge of the Chief, and that on hearing of it he interfered and prevented it. Many of the people were going to and fro with their shields, which are made of ox-hides so prepared as to be made very hard: they are large and oval. At breakfast we were introduced to the old Chief, Depa, who is said to be descended from a European, probably from one of the persons who suffered shipwreck on this coast in the Grosvenor, many years ago. When the missionary is at home, Depa is a regular pensioner on his bounty at meal-times, and now in his absence, he comes to the catechist, generally seating himself on the floor soon after entering. Depa is of lighter complexion than most Caffers, and his hair is less woolly: he is a polite beggar, saying in Caffer, "I should like to have the opportunity of thanking you to-day." His children retain little traces of their European descent.—*Morley* is the most flourishing of the Wesleyan stations that we have seen. Nineteen men and seventeen women are members of the church; and three men and seven women are catechumens. The pupils in the school are about one hundred. There were in attendance to-day forty-five, notwithstanding the watching of the gardens, exclusive of little children. A native schoolmaster is employed. The little children are taught the alphabet in a Caffer hut, the other school is kept in the chapel. Several of the pupils are learning to write. A large proportion can read Caffer well, and have committed three of the gospels to memory.

They are now engaged with the book of Isaiah. Some of those employed in watching the gardens commit from twelve to seventy-five verses to memory in the course of the week, and rehearse them on first day; when one of their parents or some other person of the family will take their place in watching for a few hours. Considering the general want of application to labour among the Caffers, the perseverance of the children in learning to read is remarkable. A few of the men here have learned to fell and saw timber, and to assist in building. The mission-house at this station is a neat brick building, with a few shrubs inclosed within a fence before it. A brick-house is also in course of erection for the catechist. The chapel is likewise a brick building. Two cottages of wattle and dab are also occupied at present by the catechist and others connected with the mission. The interpreter has also erected himself a wattle-and-dab cottage of two rooms, with a chimney and a four-paned window, which was given him as an encouragement for building his house with a chimney. A few other Caffers have cottages in progress. The Caffer huts on the station are numerous: they are of larger dimensions than in many other places. Wood and grass are more abundant here than in many other places, rain being more frequent. Food is also more plentiful: though, as in other situations, always scarce in winter; at which seasons the cows give very little milk, and the corn is generally nearly exhausted. The quantity of milk yielded by cows in Africa is always small compared with what they give in England. The Ficani Chief, N'capai, who carried off the cattle of the Tambookies and others lately, has the reputation of being a man of inquisitive but very barbarous character. Faka, the Chief of the Amaponda Caffers (who having been associated with those of N'capai, have also acquired the name of Ficani,) joined N'capai on that occasion, but did not cross the Bashee River, over which the Tambookies fled; but N'capai pursued further, and is said to have carried off ten thousand head of cattle: by which, as already noticed, the Tambookies were left in a state of starvation. The whole population of Morley is about three hundred, but on first days the attendance at the chapel is nearly twice that number. We had a satisfactory meeting with them this evening, in which James Simmati, an Amaponda Caffer, interpreted.

9th 3rd mo. We proceeded on our journey, and reached *Buntingville* (forty-two miles of inconvenient road) about an hour after sunset. Philip Amm and three Caffers from Morley accompanied us across the Umtata River, which runs in so deep a ravine that it took us about two hours from beginning to descend on one side to reaching the top of the ascent on the opposite side. In some parts it was exceedingly steep, and also woody; but not less so where it was grassy. The path winding to the most elevated part would not admit two horses. The labour in several parts of this journey is well repaid by beautiful views. Craggy rocks, picturesque woods, mountains of various outlines, and the sea distant about twenty miles, are

among the striking objects. The whole land is now a meadow with all the verdure of spring, the grass in many places inconveniently deep; but the country without inhabitant. Alas! for the desolations of war! The grass on the north of the Umtata is in some places so high as to conceal the horses; its ears have sometimes been tied over the tilt of passing waggons, in proof of its great stature.

At this place we met three Amaponda Caffers, and one from the Buntingville station. At first they were very shy, but on being informed who we were they came to our fire, and partook of the Indian corn and meat with which our kind friends P. and Mary Ann Atm had provided us.

These people were on their way to Morley, to bring back two cows that had been lent by a brother of Faku to a poor man to enable him to support his family, and who had ungratefully taken off with them to the missionary station at Morley (where we understood afterwards he was informed he could not remain unless he gave them up: he therefore left the place). Circumstances of this kind are said to be far from uncommon, but they are generally treated by the Chiefs with a very creditable lenity. Faku and N'capai are more despotic than the Chiefs to the southward, and they have executed some severe retaliations upon the Tambookies; but the nearer you approach their country the more you hear of their good qualities, and of their reasons for those acts, which, when reported at a distance, fill the mind with unmitigated horror. Beyond a doubt a large measure of human depravity is to be traced in their characters: but they are not without points which afford considerable hope that the further introduction of the Gospel among them would, under the Divine blessing, produce a highly beneficial change; and they are both desirous of more missionaries. Neither of them can be properly said to have missionaries among them at present, for Morley is about thirty miles south of Faku's present residence. There is some ground to suppose that he removed thither to escape the surveillance of the missionaries over his warlike operations, on which they were a restraint. But both these Chiefs have promised to keep peace until it is broken against them; and Faku is reported to have said he must now mind what he does, having the English before and behind, viz., in Albany and at Port Natal, and enemies on either side. They are each said to have about fifteen thousand fighting men; and the population of each tribe may be reckoned at fifty thousand. Probably the ground of the present desire of these two Chiefs for missionaries may be political: they see that to have missionaries gives them importance with other tribes and nations, and opens communications by which they learn what is going on in other parts of the world; and with them it is a great thing to hear the news. But He who rules over the hearts of the children of men has, perhaps, even through the medium of such motives, opened a door for the introduction of Christianity among their people, in at which it would be joyful to see dedicated labourers enter.

There was an observable difference between the Amaponda Caffers and the other tribes we have visited, both in manners and appearance. They did not beg. Their hair was so managed as to form an oval chaplet, the thickness of a finger, and about six inches in diameter, into which were stuck a small ivory snuff-spoon. A ring of flattened copper, half an inch wide, encircled one wrist. They were not circumcised. Some of their other ornaments were polished nuts, or small decorated calabashes. They each had a bundle of two or three assagais. The other Caffers generally carry about half a dozen. They conversed freely with a man named David, one of the refugees from that section of the Ficani attacked and routed by the British in 1828, to the westward of this part of the country; and who had come with us as extra guide from Morley. We passed Quba, or Turvey's Bush, near sunset; a place to which the Buntingville station is about to be removed, on account of liability to failure of water, defect of pasturage, garden-ground, and wood at the present site. As we advanced we passed two kraals; at the first of which a man spoke to us who had a stout copper-wire ring about his neck. The descent to Buntingville was very steep and intricate in one part, but with a little help from a man of the second kraal, we were favoured to reach the station in safety; where, after the toil of an hour in the dark, we were cheered by a kind reception from Thomas and Jemima Wakeford, the assistant missionary family.

10th 3rd mo. First day. Congregations met for public worship in the morning and afternoon, in both of which opportunity was afforded us to address the people, who amounted to about two hundred and twenty persons, about one-third of whom were dressed in woollen jackets and leathern trousers, or in cotton or woollen gowns: the women had also clean cotton handkerchiefs neatly tied round their heads. Several of these people appear to be genuine converts to Christianity; and in their circumspect conduct to vie with many Christians who have had more advantages. This may perhaps be said generally of Caffer converts, notwithstanding the measure of gospel light may in many instances be very small, and cases of halting sometimes occur. When compared with the midnight darkness in which the Caffer in his native state, remote from missionary institutions, is involved, the light in which those who have become Christians are walking, must be regarded as the dawning of a glorious day. Many who have been stripped of their cattle and tortured under the charge of witchcraft, and others in distress, have fled to missionary institutions, and have thus been brought under the influence of religious instruction, that has been greatly blessed.

11th 3rd mo. The population of this station is at present about five hundred. Marriages are encouraged between the young people of this place and those of Morley, without any purchase being

made of the wife, who, when bought, is generally regarded much in the light of a slave: here, therefore, they are little subjected to the painful sight of seeing young women who have become Christians sold by their parents as wives to unconverted men—a trial not unfrequent at many other stations; and the Chief has ordered that no young women shall be taken from within sight of the stations to the place of his residence. This dreadful practice still prevails among these tribes. Within the last year many persons have died in this part of Cafferland from starvation, nor have the missionaries been able to avert this consequence, in some of the instances in which the people fled to the stations for relief: a pinched supply of food has at length overcome the vital powers, and brought many to a premature end, and many are still suffering from want, hunger having occasioned the consumption of the corn that ought to have been reserved for seed. We spent the morning in writing and in inspecting the school, in which about eighty pupils were present, eighteen of whom read the Scriptures. In the afternoon we walked out a little with Thomas Wakeford and his family. The station is very inconveniently placed in regard to water, which has to be brought about half a mile up a steep hill.

12th 3rd mo. Not apprehending it to be our duty to proceed further in this direction, we set out after an early breakfast to return to *Morley*, Thomas Wakeford accompanying us part of the way. About two miles from *Buntingville* we turned aside a few yards to see the place where the *Umgaziana* falls into a deep rocky ravine, of very grand and picturesque features. There is seldom much water in this river, except in pools; although heavy rain fell last night, the quantity of running water was insignificantly small. Among the rocks and at the bottom of the cliff there were numerous small trees and bushes, among which was a small palm (*phonix reclinata*) which has small edible fruit, and elegant pinnate leaves. A species of fig, having oval leaves, distantly and bluntly toothed, had fruit one inch and a half in diameter, and nearly spherical, but it was rather insipid. We stopped also a short time at *Turvey's Bush*, where also some species of *ficus* grow. Two of them form lofty trees. One of these, and which had pointed oval foliage and long footstalks, with small oval fruit, was intergrown with a strong vine and another tree, so as to form a singular arch, about forty feet high, with a sort of network trunks for columns, that had probably originally been parasitical, but out of the midst of which the foster-trees had died and decayed away. The other species was more lofty and robust. *Ficus* has several other species in South Africa. Near *Turvey's Bush* we met a few more of the natives of this part of the country. One of them was pointed out by Thomas Wakeford as a good specimen of an *Amaponda Caffer*. A portion of his hair was sewed round a rush, so as to form an oval chaplet; beneath this it was thick, and so cut as to present the appearance of a forage-cap. Each of the others had three smaller series of ovals to

form the chaplet, but had little hair within its area or outside. All the Caffer tribes are much infested with vermin, on account of which they occasionally shave off the hair—a practice also common among some of them as a token of mourning on the decease of a relative or of a Chief. The people with a triple chaplet belong to a small tribe named Tziliangwe, under a petty Chief subject to Faku. Last year they made an attack on the cattle of the Morley station on a First-day, under an impression that “the people of the school” would not defend them upon the sabbath. The Morley people expostulated with them, but received defiance and taunts in return, until they fired upon the marauders and killed two of them; three others were also destroyed by their assagais. The assailants then fled. These people reside near the Buntingville station, and say they belong to it; but they do not attend the religious instruction there, and are under a ban because of this outrage. When the station is removed to Turvey’s Bush they will be more within its reach, and it is to be hoped may come more under its care. Like other Amapondas, these people wear bands of platted grass about their loins, wrists, and arms, and take snuff, but do not smoke. Some of them have also copper rings about their necks, and wear numerous strings of small beads of British manufacture. The day was cool, with a strong wind. We reached the Umtata about four o’clock, and there met our kind friend Philip Amm, with men and horses from Morley to assist us in crossing the river, and conveying us to the station, where we were favoured to arrive in safety, and with but little fatigue, before sunset. Here our sympathy was afresh excited by seeing two young children suffering from dysentery—a common and fatal disease in this part of the world. They were orphans whose parents died in “the hunger,” the famine of last year, in which several of the people “threw away their children;” more of which were picked up by the missionaries. The throwing away of children in times of famine, or on other occasions when they are felt to be a burden, is not uncommon among the Caffers, who are also very negligent of their sick, and will not touch a dying or dead person, except in the cases of the few persons that have come under the power of the Gospel.

13th 3rd mo. 1839. Our horses requiring rest, and the weather being unfavourable, we remained at Morley, and enjoyed the company of P. and M. A. Amm. The latter is a daughter of Richard Gush, of Salem, who took care in the education of his daughter to have her well informed in the principles of Friends, for which she has a strong predilection. The little boy noticed yesterday as suffering from dysentery died in the night, and was buried to-day in a coffin made by a young Hottentot, who is apprenticed to P. Amm. The common mode of burial adopted here has been to wrap the corpse in whatever kaross or other garment the party happened to die in, in a mat, and to inter it in a grave. But it is difficult on these occasions to obtain any assistance from the Caffers, on account of their super-



stitious horror of touching the dead. The Amaconda Caffers not only do not beg, but they are remarkably honest. In these respects they greatly excel the Amakosa. The late attack of N'capai and Facu upon the Tambookies was under the pretext of retaliation for a former incursion of the Tambookies. And when in some cases the Fikani barbarously cut off the hands of the women to enable them the more readily to strip the brass rings off their arms, they told the Tambookies to remember that it was they who first set the example in this practice. The Caffer Chiefs seldom make war upon one another without some pretext of affront; but like many more civilized nations, they appear very ready to make the most of any little circumstance as a justification for war. Among the Caffers this is especially the case where their neighbours are rich in cattle. Notwithstanding the brutal acts of the Caffers under the excitement of war, and their many barbarous customs, they are far from being the inhuman savages that some have represented them to be: they are exactly what it would be reasonable to expect in unregenerate human beings under their circumstances. The same corrupt propensities and evil dispositions as they exhibit are to be traced in civilized society, producing diversified fruits from the difference in circumstances; and there is also a similar diversity of talent and disposition among the Caffers to what is to be found in other branches of the human family. Divine grace alone can subdue the evil and direct the talent, and thus bring about a state of good morals, peace, and usefulness: for sound Christian principle, the work of Divine grace which is inseparably united to true repentance and faith in Christ, is the only efficient remedy for the maladies of human society.

14th 3rd mo. Rain detained us at Morley. In the course of the day some men from a neighbouring tribe came to complain that some of Faku's people had made an incursion upon their cattle, and that thus Faku had broken the peace, which he had said he would maintain till some one should rise up against him. Philip Amm told these men that he suspected Faku knew nothing of the matter, and that the people who had done this were some of Faku's dogs—a term used for marauders, &c.—for whose conduct the Chief could not be considered responsible; he advised them to trace up the spoor of the cattle to the kraal of the marauders, and then to take the case to the catechist of Buntingville, and let him make a charge against them as thieves before Faku, who would most likely order them a tenfold restitution, according to common practice in such cases. The people went away satisfied to take such a proceeding. The Fikani have accustomed themselves to eat raw flesh, in order that they may advance in their predatory excursions without being discovered by the smoke of fires; which, if they cooked their meat, must necessarily be kindled. The people about Morley cook their meat, except some portions of the intestines of animals, which they eat raw. The practice of eating flesh uncooked is not confined to the coloured tribes of Africa. In

the Cape colony the fleshy parts of bullocks and antelopes are commonly eaten under the name of *belong*, when only dried in the sun. We had a parting religious opportunity with the people of Morley this evening.

15th 3rd mo. The rain ceased this morning, and we took leave of the Morley station. Mary Anna Amm was much affected at parting. The missionaries in this part of Caffraria rarely see Christian visitors. Philip Amm, and a few other persons belonging to the station, accompanied us some miles. When we first off-saddled, James, the interpreter, took the opportunity of preaching Jesus Christ to a strange Caffer, who came and sat by him on the ground, and listened with fixed attention. James is a spiritually-minded man, that seems deeply to feel the value of the Gospel he has received: he seldom lets an opportunity slip of spreading the glad tidings of salvation to his benighted countrymen. When we resumed our journey, those persons who had accompanied us from Morley returned, excepting one man, who continued with us for the purpose of helping us through the river Bashee. We dined near some Caffer kraals, where the blue water-lily was growing in the pools of a streamlet, and roasted a Caffer-melon from one of their gardens, where there was plenty of this fruit, which is very useful in this country, on account of coming early to maturity, and thus supplying food before the pumpkins or corn are ready. The sun had been set some time when we reached the Bashee, which was swollen by the late rains. The bed of this river is a sloping slippery rock. Our guide was a little afraid on first attempting the ford; but, at length, he made his way safely through; I followed next, but both my horses fell sidewise, yet so as only to wet me up to one shoulder, and they recovered without my dismounting: the rest of the company passed without accident, and we were favoured to reach *Clarkbury* in safety a considerable time after dark, where we received a hearty welcome from Joseph and Matilda Warner. The former told us that, after we were gone, some of the people made remarks upon the difference of our manner of conducting public worship, and that to which they were accustomed, and one of them observed, that he perceived God might be worshipped in different ways, but the word (i. e. the doctrine) was the same.

16th 3rd mo. Last night there was much noise among the people. A spotted hyena had got into the house in which the kids were kept at night, the door of which he had pushed away. The people discovered the thief, and chased him up and down the place; but he made his escape with a kid in his mouth, and three others were missing this morning. A hyena was taken here in a trap, a few weeks ago, which had in its stomach part of a milk-sack that it had stolen a few nights before. The instinctive cunning of the hyena is remarkable. When he has a design upon animals of large

size, and of which he is afraid, he howls and laughs and cries, to see if he can frighten them, in order that he may attack them from behind: but when he wishes to carry off a kid, a child, or other feeble animal, he comes in utter silence, with noiseless foot. It is said that they have been known to enter huts in the neighbourhood of Morley and to carry off children, from under the karosses of their mothers. In the afternoon we rode with J. Warner up a mountain behind the station at Clarkbury, to see the fine country where many of the people have made gardens; and on the further side of which is a loftier range of mountains, among which are many fine valleys. This would, probably, have been much the better place for the missionary station, but it was not sufficiently known till after the other was formed. In conversation with Joseph Warner on the habits of the Tambookies, who till lately inhabited this part of Caffraria, he told us that certain chiefs among them took precedence of others in hunting; so that, in case of large game being killed, the pre-eminent chief would take the parts deemed most precious; but should a Bushman be in the company his right to take precedence of all the chiefs would not be disputed; the Buslmen being thus recognized as the original inhabitants of the land, as far as the Umzimvooboo, beyond Morley; and on the other side of which Faku and his people are now residing. The Caffers say they came from the northward. Probably they inhabited the vacant country about the second point of Natal, and the Fingoes that nearer to Port Natal, from which they were driven out by the Zulus, and being deprived of the means of subsistence, the Fingoes took refuge among the Caffers, with whom they remained in a sort of vassalage till the late war between the Caffers and the English, when the Fingoes of the frontier joined the latter, carrying off with them much Caffer cattle, in addition to what might be considered their own, into the colony, where many of them have become much impoverished by their cattle dying. There are still several Bushman families within about thirty miles of Clarkbury, but they keep at an unapproachable distance from the missionaries. Persons charged with preventing rain are drowned in this part of the country, being thrown into the water with their heads and feet tied together. Epileptics are cast over a precipice, or tied to a tree to be devoured by hyenas, unless they can escape to a missionary institution. Dying people are carried out to perish also by hyenas; but if they happen to die in a hut, the hut is burned. Persons of rank are buried; and all their clothes are buried with them, or otherwise destroyed. A shameful disease has been introduced into some parts of Caffraria by British soldiers: two persons labouring under it have come to Clarkbury; but the people have such a dread of contagion, that not one would come near them, even to speak to them, till satisfied that they were restored to sound health.

17th 3rd mo. First-day. The seasons of public worship took place in usual course. The continual routine of vocal services

tends, among Caffers, as well as among Europeans, to draw the mind out of self-examination and deep exercise before the Lord; and where these services are monopolized by one minister, the people learn also to lean upon him: and perhaps to such causes are mainly to be attributed the small number who make much advance in a religious life. There are at Clarkbury two native exhorters, who are also class-leaders, and two others who occasionally labour in the Gospel; and there is likewise a native woman, a class-leader of remarkably deep piety and experience in spiritual things. But, notwithstanding the number who are awakened and attain to a state of peace in believing is considerable, comparatively few attain to much growth in grace. I do not indeed see how much depth can be attained, until the mind is so subjected to divine government, as to wait for the putting forth of the good Shepherd, and for his going before his sheep; for human activity without this submission to divine regulation ever tends to shallowness. And here I believe lies the ground of the difference in depth of religious character, between that which is to be found among persons of other denominations filling prominent places in their respective churches, and experienced Friends, the like to the latter of whom I have not found among any people. And the difference in these points is by no means confined to persons filling prominent places in the churches. But among the Wesleyans more way is made for the labours of other members beside the minister than among some other bodies of Christians; yet from the positions in which they place their preachers, and their regulations with regard to vocal exercises, by which they rather speak, hoping for a blessing, than wait for the immediate guidance of the Spirit, they appear to me to sustain much loss. In the meetings held to-day, my dear companion and myself had opportunity to communicate the exercise of our minds through the medium of Joseph Warner's ready interpreting. A sabbath-school of 82 children was also held in the course of the day.

18th 3rd mo. We pursued our journey, Joseph Warner accompanying us a few miles. In the course of it we saw a few Caffers looking for corn among the deserted gardens; and noticed some wild-fowl, including two secretary-birds, a flock of wild turkeys, and some quails: the last are everywhere abundant. We reached *Butterworth* again soon after sunset, and were again kindly welcomed by Elizabeth Ann Weeks.

19th 3rd mo. Was spent at *Butterworth*, as it was necessary to give our horses the day to browse. The late rain has restored the Caffer corn, which was almost destroyed by drought: it is now shooting into ear.

20th 3rd mo. We took leave of our kind friends at *Butterworth*, after another religious opportunity with E. A. Weeks, who is a piously

exercised woman. About fifteen miles from the station we again came into inhabited country. Low as the Caffers are in morals and much as they are involved in darkness, it was cheering to see their villages and their herds among the grassy hills. At the first large kraal we passed there was a dance, at which many persons were assembled, among whom we could discern two boys painted white: many other persons were on their way thither. Some were riding on oxen, which they use in place of saddle-horses, guiding them with a bridle fastened to a stick passed through the cartilage of the nose: other people were on foot. In each group of about three, one young man had a garter of small red beads below one knee. For what this fancy was I did not ascertain; but perhaps there was as much sense in it as there is in the badge of ancient barbarism, kept up in our own country, in "The Order of the Garter." The waggon-ford over the Kei proved much better than the one we took on the 2nd inst. The river was easily crossed; and though the descent to it and ascent from it were tedious, they were not rocky. Among the grass on the south side there was abundance of the species of morea, known in this country by the name of tulip or tulpe, which is very destructive to cattle, especially if turned hungry to browse on places where it abounds. The Kei runs in a deep mountain-ravine, the sides of which are bushy in many places. Near the river and in various little copses, *tecoma capensis* was clothed with a profusion of brilliant red blossoms. Many other shrubs have become gay with flowers since the rain. We halted for the night at Fort Warden, an old military post within the ruined and sod battlements of which two traders are stationed, by a merchant in Graham's Town, both of whom showed us hospitality. We slept at the house of one named King, and our two attendants at that of the other, named German, who also supplied us with eggs. These huts are rude barn-like buildings, each having in a corner of its one room, a place like a tan-pit, in which hides purchased from the Caffers are kept in pickle. Heaps of horns and of gum occupied most of the remainder of the rooms. These articles, with Caffer and Indian corn, are purchased with beads, buttons, tobacco, a kind of coarse woollen cloth used for karosses, red clay, and a few other articles. The Caffers, like many other people low in the scale of civilization, are improvident. They sell the maize and Caffer-corn at this season, which they will need for their own subsistence in the course of a few months; when they will have to purchase it back at a much higher rate, for cattle, as the gum-season will then be over. According to the usual custom, we committed our horses to the charge of the head-man of the adjacent kraal; who then considered himself responsible for their not being stolen; and he gave them in charge to two young men. The head-man expressed gratification on being presented with a shoe from the foot of one of my horses. When about to enter upon our Cafferland journey we had our horses shod, fearing they might otherwise become lame from wearing away of their hoofs; but from the nature of the country and

present state of the roads, which are mere tracks, the precaution was unnecessary, and we were glad when the shoes were worn out; as, except on continued hard or sharp road, the horses go better and more safely without these fetters to their feet.

21st 3rd mo. Last evening was extremely cold, and to-day the thermometer is only  $44^{\circ}$ . A few days ago it was  $92^{\circ}$ . We set out early; dined on the bank of the Kabousi, near the ruins of Fort Wellington, and called at Gacela's Kraal, on the way to Bethel. Gacela and about twenty of his people were seated under the shelter of the cattle-kraal, around a fire, on which was a small iron pot, in which meat was cooking. They were employed in eating sweet-reed, which they peel with their teeth, and chew, to extract the saccharine juice, which is little inferior to that of sugar-cane; but the plant is slenderer. The sweet-reed seems to be of the same genus with the plant that produces the Caffer corn: both have grassy stems the thickness of a man's thumb at the base, and grow from four to six feet high: they are often cultivated together, and they bear branched panicles of roundish, brown grain, about the size of pearl-barley; but that of the sweet-reed has much larger bractéal scales than the other, and is too bitter for use. A crane with its wings tied was lying near Gacela and his people, probably intended for food for the boys: for, according to their custom, a circumcised man eats no birds. But they do not now adhere rigidly to this when partaking with Europeans. The Caffers, especially the Chiefs, have a great fear of being poisoned; and both J. L. Doehne and some of the Wesleyan missionaries have detected the presence of poisonous plants in milk which they had purchased, on two or three occasions: the Chiefs will therefore only eat and drink of such things as they see other people partake of. We invited Gacela to join us at Bethel, whither he followed us in the evening, attended by one of his sons; and through the medium of his missionary—our kind friend J. L. Doehne—we had some interesting conversation. Gacela is an intelligent man, and more disposed to promote the improvement of his people than any others: he alluded to the present of agricultural implements sent by Friends of Birmingham to Mocomo, and gave us a broad hint that such a present would be very acceptable to himself. It was pleasant to spend an evening on our return with J. L. Doehne and his wife: the latter had returned to him since our first visit, restored to robust health, and was now pursuing her duties as his helpmeet in a way which impressed us very agreeably. We heard to-day that before the late rain Tyalee's rainmaker succeeded in obtaining a meeting between Tyale and Sutu to deliberate upon sending the Scotch missionaries out of the country, because he said they prevented the rain. They agreed to consult Mocomo before determining on the measure. But before his answer could be received they were deluged with rain; and consequently the evil intentions of this deceiver were frustrated. But next he had the

audacity to go to the people on the Kei, and to tell them that they must pay him for the rain for it was his ; and he returned with about twenty head of cattle.

22nd 3rd mo. We parted from our friends at Bethel and returned to King William's Town, where we were again kindly welcomed by John Brownlee and family. The late rains have produced an autumnal spring. Apple, pear, and plum-trees are a second time in blossom ; and the grass is springing in all quarters. Much loss is sustained by cattle overeating themselves, or by eating young poisonous plants. Among the shrubs now in blossom is one with flowers like those of the snowdrop-tree (*hallesia*), but allied to *gardinea*, some of the species of which, found in this neighbourhood, have large fruit that is pleasant, when decayed, like the medlar. The fruit of a small fragrant lycium, which forms a low, thick bush, and has small red berries, is also said to be eatable and agreeably acid. In many parts of Caffraria the ground is thrown into grave-like ridges, irregularly connected, and very troublesome to travel amongst. This is particularly the case between Burns Hill and Pirie. J. Browlee attributes this to the large earthworms of this country, which continually work away from the wet in rainy weather, and successively casting the earth from the places where any small quantity of water accumulates in rain, in process of time their work forms these troublesome mounds.

23rd 3rd mo. After calling on the traders here to obtain information on the state of the rivers between us and the colony, which, since we were here the first time, have often been impassable for several days, we set out for the Wesleyan station of *Mount Coke*, distant about ten miles, leaving Habul Matroos to proceed to the Kat River on second-day, with two of our horses and some of our luggage, which we can now spare. Mount Coke is on elevated ground, and is visible from King William's Town: it is situated on a branch of the Buffalo River. The road to it lies over hilly, grassy, country, which is thickly inhabited, especially in the valleys, in which the Caffers are harvesting their corn. The grass is now beautifully enamelled with flowers, among which are various species of oxalis, white, lilac, and crimson ; a yellow mesembryanthemum ; a bulbine of the same colour ; and a slender white hyacinth-like flower, having the blossoms in an umbel, and smelling like garlic. A larger species allied to this, but having pink blossoms, is also plentiful in the margins of brooks ; and *Strelitzia regina* abounds in the crevices of rocks that project above the grass on the hills, but it is not yet in blossom. Henderick Nooka, our Caffer guide, tells us that the people eat the seeds of this genus, some other species of which grow on the coast. One of our horses became violently ill from eating young grass, but recovered, after lying down several times and rolling through severity of pain. It was found necessary to keep him going at a brisk

pace when upon his feet. We arrived at Mount Coke early in the evening, and were kindly welcomed by Richard and Ann Tainton and their numerous family. R. Tainton is an artisan catechist. Mount Coke, like most other places in this country, bears marks of the devastations of war. The old mission-house, which was of stone, is in ruins, and there are but few inhabitants upon the place. Some of these are living in huts of wattle-and-dab, of which material are the unfinished houses of the missionary and catechist, and a rude building, without doors or windows, used as a chapel. Thirteen young boys, sons of Chiefs, are placed here to be educated, and it is intended also to receive the sons of counsellors, in the hope of inculcating Christian principles and destroying the national superstitions and immoralities among the most influential portion of the community.

24th 3rd mo. First-day. The public congregations were unusually small. Probably many of the people in the neighbourhood were absent in consequence of some dance, for but few of them have come decidedly under the influence of the Gospel. At this station—Mount Coke—there are only one man and eight women members of the Wesleyan church. The whole company assembled might amount to fifty. The meetings were left to us to be held according to the manner of Friends. R. Tainton interpreted into such Caffer as the people on the station could understand, and a Caffer into such as would be intelligible to strangers. The only stations belonging to the Wesleyans that were not destroyed by the Caffers in the late war were Clarkbury and Buntingville. The former was preserved by a Chief, who put some persons into the houses to take care of them; and Richard and Ann Tainton remained at the latter, notwithstanding the remonstrances of their friends. Faku, the Amaponda Chief, who was considered an ally of the English, was much disturbed when their removal was talked of; and they, not feeling that they could leave with peace to their own minds, expressed a willingness to stay, on which he forbade their going. The communication with the colony was cut off for eighteen months; but they felt well satisfied in having acted on their own impressions of duty, and in having trusted in God for protection in remaining, instead of fleeing towards the colony for the help of man. Several of the natives who had come under some measure of religious impression left the place with the missionary, and afterwards fell into the temptation of going out in skirmishing in parties against the hostile Caffers, in the hope of making reprisals of cattle, and lost their lives in these affrays. Had the views of missionaries generally been clear on the anti-Christianity of war, probably many of them might have acted differently to what they did; but with few exceptions, they are yet much in the dark in regard to this important branch of Christian doctrine.

While resident at Buntingville, R. and A. Tainton witnessed many remarkable interpositions of the Most High for the honour of his own great name, in confounding the rainmakers, and also in giving rain



when the people joined the missionaries in praying to Him for it, as well as in breaking the power of those Chiefs who set themselves against missionary instruction. Richard Tainton gained great place with Faku, and prevailed with him to spare the women and children in his wars. In some instances he also succeeded in preventing wars, and in reconciling matters, when the Chief was offended, by hasty and imprudent acts of missionaries. And when Faku designed to comply with the diabolical practice of killing a near relative, in order to wash himself with a decoction of the viscera out of the skull of the victim, with a view of rendering himself invulnerable, R. Tainton inquired of the Caffer how his father, his grandfather, and his great-grandfather died, and he was successively informed that they were killed: hence he argued the absurdity of supposing that such washings rendered men invulnerable, since all these were so washed: he then declared the practice to be abominable in the sight of God, who, he suggested, might possibly spare Faku to die a natural death if he abstained from this great sin; and the Chief consequently relinquished his design.

R. and A. Tainton took great pains in endeavouring to furnish employment to the Caffers at Buntingville of such a nature as should bring them a profitable return; and in some measure succeeded, by getting them to grow cayenne-pepper, and to prepare a sort of paste from it that is used as a condiment at sea and in India. But at length they were removed to another station, and this was all given up. When we were there we observed some of the pepper-bushes, and were informed that some persons who had been there formerly had attempted the growth of the article, but little seemed to be known on the subject. From the appearance of things upon the spot, I think there is ground to conclude the mission there received a blow by their removal from which it has never recovered. The evils attendant on the frequent removals among the Wesleyans are great, and they are not the only community in South Africa whose work has been impeded by injudicious removals. When missionaries and other officers have just begun to be familiar with the language of an uncivilized people, and to gain a little of their confidence, and a door of usefulness has been opened before them, and plans of improvement have been projected and even entered upon, they have been taken into another field, and thus the benefit that had accrued has been crushed, and the growing energies which were expanding with the opening prospect of success have been damped. The same spirit of removal has also sometimes taken persons of little judgment from places where comparatively little was required, and where their other talents rendered them useful, to situations where the greatest discretion was requisite, and where the success of the whole attempt was in danger of being overthrown by their want of it. This and many other evils arise from man undertaking to direct in those things which ought to be managed, and which can only be rightly managed, in the counsel of God.

The school at Mount Coke is now very small, in consequence of the harvest, and also of the children not having had any rewards for a long time. Small as rewards may be, they are a motive to induce Caffer children to attend school, and to strive to learn; and, as in many instances, neither they nor their parents have much idea of the benefits of education, the attendance flags when the rewards are not dispensed. R. Tainton is of the mind that rewards are the most usefully given on the attainment of specific points of progress in learning: he thinks large schools might be had at the missionary stations, if persons were provided specifically to teach them, and to direct the cultivation of land, &c., for the support of the children, who would require also a little help in clothing. Probably this might prove the most effectual means of civilizing the inhabitants, and of promoting the reception of the Gospel. More attention is wanting at the Wesleyan stations, as well as at some others, to schools, and also to the means of the people acquiring sufficient money to procure necessary clothing and improve their general condition. Without attention to these points it is not likely the ground gained among the Caffers will be retained. In some places the people obtained clothing by their little earnings in assisting to build the mission-premises; but these are now nearly worn out, and they are reverting to the kaross, and with a reversion to ancient costume there is a great danger of reversion to ancient practices.

25th 3rd mo. After finishing some letters to go by the messenger to Fort Pedie to be forwarded, we took leave of Richard and Ann Tainton and their family, and set out for *Wesleyville*, another missionary-station, about fifteen miles distant. The road lay over grassy hills, some of which were rather stony, and across the Kalumna, an insignificant brook, excepting in rainy weather, running in a deep ravine. We passed a considerable number of Caffer kraals; at one of which, in a hut at a distance from the rest, there were about a dozen young men who had lately been circumcised, and who, according to their custom, during the period of consequent separation, which lasts till the corn is harvested, were whitewashed. Some of them were dancing with indecent gesticulations, and were dressed in kilts and caps, made of the leaves of the little palm of South Africa (*phoenix reclinata*), and others were naked. Our horses were much affrighted at their appearance. We were, however, kindly received by Charles and Elizabeth Grubb (the artisan and his wife), and by Richard Hulley, the catechist, all of whom are lately come to the station. The evening was spent in pleasant converse. Richard Hulley and Charles Grubb have spent many years in Caffraria: the former was once engaged in trading about the mouth of the Bashee, where they both say Caffers are very numerous and exceedingly desirous of missionaries, for whom there is an open door in many parts of Cafferland where none are yet stationed.

26th 3rd mo. The Wesleyville station was despoiled during the late war, and its inhabitants were scattered: some of them afterwards settled at the Beeka and Newton Dale, two stations nearer to the colony, and others went to other places; but few have returned hither. The houses of the missionary and artisan are both in a dilapidated state: the end of the former fell in during the late rain. A chapel built of stone is just roofed, which will be an accommodation. A son of John Ayliff keeps a store at this station, in a little wattle-and-dab hut. Stores, if conducted by conscientious persons, are often useful in such situations, being an encouragement to trading, which has a civilizing tendency; but it is hurtful where persons are allowed to contract debts, as at some of the Hottentot stations. The trade with the Caffers is conducted chiefly by barter. We had a meeting in the forenoon in a large room in the mission-house, at which the mother of Pato, a neighbouring Chief, and one of his brothers were present, along with several other Caffers. Richard Hulley interpreted for us very satisfactorily.

27th 3rd mo. After an early dinner and further conversation with Richard Hulley and Charles and Elizabeth Grubb, we resumed our journey, and passed over a country somewhat broken, with several deep ravines, most of which had insignificant streams of water in them even at this season, after heavy rains. The Kaiskamma is here a considerable river. Its woody banks are now very gay. We made but a short stop at the Beeka, as the missionary, whose name is Shepstone, was not returned, and there was no person in charge. About thirty Caffer families are settled here, and there are more in the neighbourhood. A mission-house and a chapel have been erected. We took tea with a young man named Penny, a Wesleyan, who has a store here, and who rode with us to *Fort Peddie*, about six miles further, which is a military-post, on a reserve on which many Fingoes are located under the auspices of the colonial Government, and on which there is a Wesleyan missionary station, in charge of a catechist named Richard Walker, by whom and by his family we were kindly welcomed.

28th 3rd mo. About one thousand Fingoes are located here in several kraals, within a mile of the mission-house and chapel: the latter is not yet completed: it is to be used also as a schoolhouse. We accompanied Richard Walker to the post on the opposite side of the valley in which the Fingoes have their gardens. About forty Hottentot soldiers and sixty British, one of the latter of whom is pious, are stationed here for the protection of the Fingoes, who eight months since were attacked by some neighbouring Caffers, who took about two thousand head of cattle from them, but a small part of which were restored on the interference of the colonial Government. In the afternoon some Caffers passed, racing with oxen, which is one of their favourite amusements: it is not, however, a gambling race, but merely for the purpose of seeing which ox runs fastest. One or two men on

horseback go first, whom the oxen follow, and the other parties go after, being also mounted on horses.

In the evening we had a meeting at the military-post with the Europeans. The opportunity was one in which the message of mercy through Jesus Christ, was largely declared, and the judgments of God upon impenitent sinners were plainly set forth. A considerable measure of solemnity prevailed, yet there seemed no opening for vocal prayer before separating.

29th 3rd mo. There are here twelve European and fifteen Fingoes members of the Wesleyan church, and there are seventeen Fingo catechumens. Few of the Fingoes can read, and the school for their instruction is only held on First-days, for want of room. This will be remedied when the chapel is finished. A military school is held daily at the post, in the room now used for worship. We had a large meeting with the Fingoes in the forenoon, in which Joseph Walker, a son of R. W., who speaks Caffer like his mother-tongue, was our interpreter. We had much to communicate to the people on the dealings of God with their nation, particularly pointing out his goodness in now offering them the blessings of the knowledge of the Gospel of his dear Son. A temperance-meeting was held at the post in the evening; the attendants principally military. Spirituous liquors being excluded here, the people are accessible in a considerable degree to temperance reasoning. Wine is still sold at a sort of barrack-canteen, under the charge of a sergeant; and this liquor, like the generality of Cape wines, being strongly spirited, keeps up a destructive appetite for powerful stimulants, and is not unfrequently used to an intoxicating excess.

30th 3rd mo. Last evening a thunderstorm came on, and the rain continued most of to-day. The Fingoes are an interesting, sober, industrious people; but having been in a sort of slavery among the Caffers, they have something of that cunning and concealment of character which slavery induces: they are far from being openly thievish, like many of the Caffers. It is remarked that a Caffer who, if unconnected with you, would steal your horse, will suffer no one to steal it if it be committed to his charge, and will himself faithfully deliver it up; but a Fingo, who would not himself steal, will easily fall into a combination to rob. The Fingoes about Fort Peddie are, however, sufficiently honest to admit of tools, &c., being left out without loss. Joseph Walker, the eldest son of the catechist, has a store here: he had one also at the Beeka, but the person who attended to it was murdered about fifteen months ago, by some Caffers, of whom he had bought a calf-skin, because he produced the skin and acknowledged having purchased it of certain parties who had stolen it, and were thus discovered. The weather having become finer in the evening, we took leave of our kind friends at Fort Peddie, and rode to *Newton Dale*, another Wesleyan station: Richard Walker

accompanied us part of the way. The country was grassy and undulating, but not of very fertile aspect. At Newton Dale we were kindly welcomed by the missionary and his wife, William Binnington and Maria Boyce, natives of Hull, in Yorkshire.

31st 3rd mo. First-day. My dear companion and myself had the privilege of addressing about one hundred Caffers, through the medium of Mary Philmore, a pious young woman, who interpreted with great facility and propriety: she is a daughter of an Albany settler, and has a sister married to a son of a person of the same class. Newton Dale is in the country of the Christian Caffer Chief Kama, who is a member of the church here, along with eleven others of his nation. There are also three catechumens. The school usually held here has from forty to fifty pupils.

1st 4th mo. Newton Dale is twelve miles from Fort Peddie. The situation is pleasant; and though the rivulets are not sufficiently regular to admit of irrigation, there is a good deal of cultivation in the valleys; but in dry weather the pools in the bed of the river are brackish: this is also the case at Fort Peddie, and at the Beeka, yet not so much so as to render the water unwholesome. These three stations in what was formerly the neutral territory have been commenced since the war. There are a few copses about Newton Dale abounding with the arboreous euphorbium, from the roots of which springs a small parasite allied to orobanche. We were detained here to-day by the straying of our horses. The evening was spent in pleasant conversation. We are far from being of one mind on all things with W. B. Boyce; but we esteem him a sincere man; and the study of the Caffer language has been greatly facilitated by his discovery of the principles of its euphonic concordance.

2nd 4th mo. We parted from our friends at Newton Dale, and traversed a few grassy hills, stony in some places, and diversified by copses, gay with flowering shrubs. Flowers are also numerous in the open grounds. In some of the shallow pools a crinum of purple red shaded into white is very abundant and beautiful. About four miles after leaving Newton Dale we entered the Fish River bush, and at the same time began to descend into the deep ravine in the clay-slate formation, in which the river flows. This bush is of many miles extent and very thick. Spekboom and arboreous euphorbia are among the principal plants of which it is formed. The former has thick branched trunks and numerous smaller branches, thickly set with small flattish fleshy leaves: it rises to about ten feet in height, and is the favourite food of the elephant, which a few years ago abounded here, but was so generally destroyed for the sake of his ivory that he is now rarely seen. The two-horned rhinoceros, buffalo, lion, leopard, hyena, and wild dog (hyena), and some less formidable animals, are still to be found here, and the hippo-

potamus retains his place near the river's mouth : he is known in Africa by the name of the sea-cow, and still abounds in the mouths of the rivers of Caffraria : sometimes he walks into the gardens of the Caffers, in such neighbourhoods, and commits great depredations among their corn. We saw the prints of his large feet in the mud of the drift where we crossed the Fish River. This is called Caffers' Drift : it is wide and stony, and has a broad margin of reeds on each side, which, with the flowing of the tide, occasions a great deposit of mud on both sides, that renders it difficult to cross, even by wading and leading the horses. The beautiful *Strelitzia regina* was abundant and in flower on the north side of the ravine : it is very plentiful in this country, growing in large tufts among the bushes.

*Return from Caffraria to Albany.*

Having been favoured to pass the river in safety, and washed off part of the mud with which some of us were bespattered and besmeared, we ascended the opposite bank, which also was woody and steep as well as tedious ; the path only just admitting the horses. Waggons have to go many miles round. At about one mile and a half from the river we emerged from the bush, near a deserted military post, where we off-saddled to refresh our horses and partake of a little of the provision made for us by our friends, and such as we have been kindly supplied with at the stations we have visited. We had not been long here before we were joined by Richard Gash of Salem and George Barnes, a pious man in the commissariat department, at the neighbouring military post, called Caffers'-Drift Post. The former had expressed a wish to meet us on our return from Caffraria, and we had written to him from Mount Coke to inform him of the probable time of our return to the colony, and though we had not specified the time to a day, yet, by the overruling of a gracious Lord, we were now brought together just when the services of the young man who conducted him were most useful. We wished to see an aged couple of the name of Munro, in the service of the London Missionary Society, who we knew were located somewhere among these wild woody hills, but whose abode we should not have been likely to have found without the assistance of such a guide, who led us by an intricate path to the spot by the side of the Kap River. John Munro and his wife were dwelling in a tent, till a long thatched cottage, now nearly completed, should be ready for their reception. About fifteen Hottentot families are located around them, and a few more at a short distance. These people are rationed for a few months by the Government, to give them time to establish themselves : they are designed as a sort of frontier-barrier between the colonists and the Caffers, and there are some other such companies placed along the boundary. The experiment is considered as not very likely to succeed. The soil in some of the places is poor, and the Hottentots are not so generally industrious as readily to overcome difficulties, especially those who having been living in large towns have become more than usually

demoralized by the use of spirituous liquors ; of this class, and those scarcely better, who have been in the army, are many of these settled here. Some of them, have, however begun to cultivate ground and have some patches of Indian corn. We felt much for J. Munro and his wife, about whom there is a savour of piety. They are too far advanced in years to have to begin a new station, after having spent the best of their years in a town. Another hour's ride brought us to the present Caffers'-Drift Post, where about thirty Hottentots of the Cape corps are stationed, under the command of a young officer. Here we called on George and Ann Barnes, the former of whom I have already mentioned. We became the guests of John and Ann Cawood, Wesleyans, from the border of Lancashire. In some of the narrow woody valleys about the Kap river, the African date (*Phœnix reclinata*) attains to about ten feet in height: it is a highly ornamental little palm: it frequently bears the name of coffee-tree, because of the form and size of its seeds, which nevertheless are not available for the purposes of coffee.

3rd 4th mo. We breakfasted with George and Ann Barnes, with whom we had some religious service, and afterwards had a meeting at the Post, where the barrack-room was readily granted for the purpose, and quickly prepared for occupation by an English sergeant. We rode to Clumber in the afternoon: the greater part of the inhabitants of this part of the country are Wesleyans. They were generally reduced to poverty by the war, and the feeling of uncertainty with regard to the tenure of the things of time which this trying dispensation left was probably a means of preparing them to esteem spiritual things more properly than before. Since that period an extensive awakening and revival of religion has taken place among them, which though much spurious excitement might have attended at first, has left many seals to the goodness and mercy of God in Christ Jesus; among whom is Richard Halley: he was formerly unsteady, but is now a quiet, sweet-spirited Christian. He related to us an instance of miraculous healing, that occurred at the time of his being effectually turned to the Lord, with much simplicity. He had been spending some time with unsteady companions, when he was applied to to obtain some honey for a missionary who was ill. In endeavouring to do this he ascended a tree and cut out a wild-bees' nest, but slipping his hold he fell from the branch on which he stood to another, and ultimately to the ground, by which he broke one or more of his ribs. The injury was attended by great pain and succeeded by locked-jaw, so that he was extremely ill for about three weeks. When in this state he felt that unless Divine mercy was extended he should perish, body and soul; and under a powerful conviction of the awfulness of his situation, he arose from his bed, and on bended knees implored the deliverance of both. When praying, he thought he heard a voice encouraging him to persevere, with the assurance that he should conquer, and soon after he felt a great change in himself;

his mind was filled with peace and his body with comfort; he moved himself about to feel the extent of the change, and found that his broken rib was healed and his jaw loosed; his pain was also gone, and he returned to bed with tears of joy and songs of thanksgiving: he was much emaciated by his previous illness, during which he had been unable to sleep, but now as he laid praising the Lord for his goodness, he heard again as it were a voice, which now said, "Peace, be still:" his mind attending to this injunction, became quiet, and he fell asleep, and in the morning he awoke, still much reduced in flesh but in sound health, which he still enjoys. From the house of Richard Hulley we proceeded to that of Thomas and Mary Peel, from the west of Yorkshire; the former of whom is master of a school held in the chapel of the Wesleyans, among whom he is a local preacher. In the evening the neat little thatched and whitewashed chapel was well filled with people from the surrounding country, who support themselves by agriculture, lime-burning, &c. Much of the time of the meeting was spent in silence, under the feelings of emptiness and weakness, but at length there seemed sufficient opening to quote the passage of Scripture, "Resist the devil and he will flee from you: draw nigh unto God and he will draw nigh unto you," and to make a few comments, as well as to offer up vocal supplication. My dear companion also exhorted the people to keep close to the Lord in spirit, and to avoid trusting in outward excitements for the maintenance of a devotional spirit. While engaged in these exercises a precious feeling of Divine unction came gradually over the meeting, to our great refreshment of soul, and under this sense of the goodness and mercy of God we separated.

4th 4th mo. At seven o'clock we met a little congregation, and were eminently owned by the Lord's presence, both as we sat in silence and laboured vocally in the Gospel. The majority of the people in this neighbourhood are pious Wesleyans, in humble circumstances, from Nottinghamshire, Yorkshire, &c. About half of their houses and some of their chapels were burnt during the Caffer war: the chapel at Ebenezer escaped; by some its being undisturbed was attributed to the circumstance of a Bible being left in it by J. Usher, which was taken for a sign of occupation, and the Caffers universally burnt unoccupied premises, to prevent their being converted into barracks.

5th 4th mo. John Peel accompanied us to *Port Frances*, usually called the *Kowie*, being situated at the mouth of a river of that name: it is a pretty little village which was intended for the principal port of Albany when Bathurst was designed to be the chief town of the eastern province. Here we had a meeting in a building belonging to an inhabitant named William Sheppard, in which also the Wesleyans hold public worship, the Caffers having burnt their chapel at this place. This meeting was one in which we felt an openness in regard to religious labour, yet there was not such a measure of



heavenly unction as in those of Ebenezer and Clumber; but this was not to be expected, as the congregation was of a much more mixed character. In the afternoon we rode to Bathurst, intending to have a meeting there in the evening, but so heavy a rain came on as prevented people assembling.

6th 4th mo. The village of *Bathurst*, with its thatched and white-washed English-looking cottages and houses scattered among bushy fields, looked beautiful this morning. The gentle hills on which it is situated overlook the sea at about eight miles' distance. A pretty little Episcopal place of worship is built on an elevated spot commanding a view of the town. The minister's name is Barrow: he was educated by J. Slee, in Cumberland, for whose memory he entertains a high esteem. We called upon him in company with the Government schoolmaster and a resident in the place, with whose brother we were acquainted in New South Wales. They freely allowed us the use of the chapel this morning, and we mustered a congregation of about fifty persons, including a young military officer, a few Hottentot soldiers, a young man in the commissariat department, and a few of the persons that usually meet here. It was a season of Divine favour demanding thankfulness. After dinner T. Peel accompanied us part of the way through the Kowie bush, which is much like that of the Fish River. Here we separated from this simple-hearted man, with whom we have enjoyed a measure of Christian fellowship, such as is always refreshing to the soul. We now pursued our route, attended only by Hendrick Nooka. The way laid for a considerable distance along the bottom of the deep woody ravine of the Kowie, in the sides of which strelitzia was abundantly in flower, and which was here and there open and grassy. But the grass was much more abundant as we proceeded over a series of hills separated by woody kloofs, toward *Theopolis*, a station of the London Missionary Society, where we met a hearty welcome from Thomas Merrington. On our way hither we disturbed a pair of rattels, which made off with all speed among the grass, that greatly hindered their progress, their legs being very short. Eggs and honey are favourite kinds of food with these animals. The latter, the produce of the common honey-bee, is abundant in many parts of South Africa, in clefts of rocks, holes in the ground, &c. Possibly that making nests in trees may be another species.

7th 4th mo. First-day. An aged German missionary, after having preached for some time, afforded us an opportunity of addressing the people through the medium of Thomas Edwards, the resident schoolmaster. The present population of *Theopolis* ranks low among the Hottentots of the various stations of the London Missionary Society, most of the more orderly and industrious families having removed to the Kat River. The Fingoes and Bechuanas decidedly excel the present generation of Hottentots in energy and industry;

the latter having been brought to look upon work as a task, and into consequent negligence by the oppression under which they long laboured in the colony; and probably like the Bushmen and Koranas, other branches of the same nation, and their neighbours the Caffers, they were never accustomed to much work. The Hottentots here reside in cottages, most of which are however much out of repair, and the Fingoes and Bechuanas in beehive-huts. The coloured population of Theopolis is at present taken at three hundred and twenty, about fifty of whom are members of the church residing at the station; two-thirds of these are females, and there are nearly half as many non-residents, whose names are still on the list.

8th 4th mo. The attendance of the infant-school at Theopolis is from sixty to seventy: that for elder children varies in attendance from fifteen to fifty. A good proportion of the pupils read the Testament in English. At this station, as well as some others, there is a want of efficient discipline, and a consequent want of harmony among the people. And the common cause of lamentation here and elsewhere is, that many who have been awakened, and who through repentance and faith in Christ have attained to a measure of peace in a sense of the forgiveness of past sins, have not kept to their first love, but have lapsed into a lukewarm state, or even into such coldness, that though old sins may not have been returned to, it is nevertheless difficult to say that spiritual life remains. Theopolis is only a few miles from the sea. Much of the country between is sandy hills on a basis of compact sandstone. We have left the more fertile basaltic country since returning across the Great Fish River, which is in the clay-slate formation.

9th 4th mo. Last evening we had a parting interview with the Hottentots, to whom much counsel was extended on the importance of honesty, industry, temperance, love, proper care of families, and general attention in all things, to walk as becometh godliness; and this morning we took leave of the labourers in the mission, who are much to be felt for. Theopolis being in the proximity of Graham's Town and Bathurst, the corrupting influence of these places is strongly felt, especially in regard to strong drink. About four miles on the way toward Salem we were met by Joseph Gush, who had been sent by his father to conduct us. The distance is twenty-two miles. We off-saddled at the Karrega, a small stream, near which, in a copse, a fine gardenia was in blossom. We called on a pious family of Baptists of the name of Webber, the father of which, a man advanced in years, was formerly a tailor in London: he appeared well acquainted with experimental religion, and much filled with the spirit of love. Toward evening we passed over an extensive plain, and descended into the vale of the Assagai Bush Rio, in which the neat cottages and houses of Salem are scattered, so as to present a very pleasing and picturesque appearance. We received a hearty welcome

on arriving at Richard Gush's dwelling, from himself and his wife and children; some of whom, though but young, were made partakers of heavenly blessings in the late revival of religion in this part of the country.

*Visit to Graham's Town and Salem.*

10th 4th mo. We proceeded about fifteen miles to Graham's Town, in company with Richard Gush and his son Joseph, whose business, as builders, lies chiefly in that place. Much of the road is through a picturesque pass, called Howeson's Poorte. Here we received letters from our dear friends in England, Van Diemen's Land, Mauritius, and Cape Town, containing various and deeply interesting information.

11th 4th mo. We took tea and spent the evening with William Shaw and his wife and family, in company with several Wesleyan missionaries at present residing in Graham's Town. Much interesting conversation passed on the state of their missions,—their want of more labourers at the various stations to enable them to pursue school-operations more efficiently, to establish infant-schools, instruct the natives in useful arts, &c.; also on the desirableness of many more stations among the aborigines, their low tone of morals, the frontier-regulations, the greater honesty of the Gouguabi Caffers than of the Gaikas, &c. On these subjects, so far as they were gone into, the missionaries appeared united with us in judgment: they manifested much openness.

12th 4th mo. We made a few calls, and I spent the afternoon with John Lock, of the London Missionary Society. We had much conversation on the state of the Caffers and of the frontier. The depredations committed by some of the Gaika Caffers and the Tambookies upon the horses and cattle of the settlers are certainly grievous. The principles of the treaties with the Caffers are much complained of by the settlers, who being generally persons of little education have not learned to discriminate between the just principles of the treaties and the defective arrangements for carrying them into operation; the latter of which appear to have been adopted without much regard to the motives which influence human nature; the consequence is that the thieving of the Caffers is as great as it was before the war, if not greater.

13th 4th mo. We have concluded to sell by auction such of our horses and cattle as are too much run down in condition to be in a suitable state for the prosecution of our journey. G. W. Walker returned to Salem this morning with Joseph Gush; and I accompanied Richard Gush in the afternoon: he pointed out a little copse by the road-side into which on his way to and from Salem during the Caffer war, he was in the practice of retiring, to wait upon the Lord

for counsel as to continuing his journey, on which he did not know but he might fall in with the armed Caffers ; but on feeling peaceful in the prospect of proceeding, he considered himself safely committed into the hand of the Lord.

14th 4th mo. First-day. In the afternoon our meeting was held after the manner of Friends. The congregation was pretty numerous, and both my dear companion and myself had some service among them, chiefly of a cautionary nature. The meeting separated quietly after vocal prayer had been offered up. In the evening we had a silent but very satisfactory opportunity with Richard Gush and his wife.

15th 4th mo. We took tea with James Cameron and his wife, and a few other pious Wesleyans, with whom we had some satisfactory conversation, and also some more direct religious communication, in a way that is often opened for us through the medium of family devotional exercises, which we are frequently requested to conduct in our own way.

16th 4th mo. The anniversary meeting of the Salem Auxiliary Bible Society took place. This was the first Bible Society established in Albany, and the contributions to it have been most liberal. The interest exhibited by the inhabitants of Salem on behalf of the emigrant Boers was interesting ; many of them went from this neighbourhood, where they were people of property, and they are now greatly reduced ; and some of those who fell into the snare of emigrating, are said by persons not all ignorant of the faults of this class of people, to have been pious. A case of Bibles had been provided for them some time back, which Daniel Lindley was requested to take in charge, with the expression of the Christian sympathy of the meeting, both for them and for the unenlightened Zulus, with whom they are reported now to be at peace. We spent the evening with a large company at the house of William Henry Mathews, and had conversation on the importance and advantages of the total abstinence system.

17th 4th mo. We rode to a place which has received the appellation of Farmer Field, distant about an hour's ride on horseback from Salem. This is a sort of missionary station, devoted to the benefit of the coloured tribes. They have already a school, in which a few youths, rising towards manhood,—some of whom are sons of Berhana and Korana, Chiefs residing beyond the Orange River,—are instructed in English, Dutch, Sichuana, and Caffer, with a view to their being employed as schoolmasters at missionary stations. Several of these youths have made good progress, and are pious. The design is also to locate liberated slaves, Bechuanas, and Caffers or Fingoes in three distinct groups, sufficiently near to each other to render the chapel and schools easily accessible to all.

The different habits of these classes seem to make such a separation necessary, at least for a time. The estate contains six thousand acres: it was formerly a sheep-farm; but the country is better adapted for horned-cattle and agriculture: it is thought to be equal to the support of about fifty families, exclusive of mechanics. Each family is to occupy an erf, as tenant, and to have common pasturage over the estate, under certain regulations. There is ground to expect that institutions of this kind will increase the agricultural labourers of the districts where they are placed, and at the same time keep them under good care, with regard to common education and religious instruction. The place is named after a person in London well known among the Wesleyans for his liberality: it is grassy and pleasantly situated, but not in the most fertile part of Albany, the general soil of which is far from rich. On the way to Farmer Field the company called on Carey Hobson and his wife, the former of whom was a nephew of the late Dr. Carey, of India: they with their family were dwelling in a tent, for the convenience of attending to sheep feeding far from their house. In the evening we had an opportunity of addressing a small congregation in the Wesleyan chapel at Salem, on the advantages of total abstinence from all intoxicating liquors—a subject on which James Cameron and Richard Gush, with some others, fully unite with us and which they openly advocate, but which is far from having found that place among the Wesleyans generally in this land which it requires, and for want of understanding the importance of which some of their own body have been made weak and fallen, and, as well as Dutch colonists and multitudes of Hottentots, have passed prematurely, and there is reason to fear unprepared, into eternity.

18th 4th mo. After breakfasting with W. H. Matthews and family, and having a religious interview with them and the boys of his school, we went, in company with James Cameron and Richard Gush, to a place about twelve miles from Salem, to visit some people who meet for devotional purposes at the house of a person named Norman. On the way we called upon a family of the name of Thornhill, also professing with the Wesleyans. Their dwelling is a comfortable farmhouse, in a picturesque valley, some portions of which are woody, and in consequence they have more hyenas and leopards visiting their flocks, and jerboas and porcupines committing depredations on their cultivated lands, than many of their neighbours. The bush-buck, a species of antelope, is also common here. E. Thornhill told us that at one time he had a Hottentot in his service who was an excellent marksman, and frequently supplied their table with game, and that on a certain occasion the man was stealing quietly upon a buck near an adjacent wood, when it suddenly started away, and left him confronted with a leopard, which had been aiming at the same prey from the opposite direction, unperceived by the Hottentot. The leopard immediately set up its back, looking surprised and ferocious; the man was too close to retreat,

and his gun was only loaded with buck-shot, but he fired, threw down his gun, and ran away, hearing the leopard at the same time howl and make a terrific uproar. Finding that the beast did not pursue him, he returned about half an hour afterwards, and to his great satisfaction found that his shot had inflicted a wound which had speedily proved mortal, and he got the skin for his prize, which would be worth 15*s.* to 20*s.* in Graham's Town, where leopards' skins are bought up by traders to take into Caffraria, the Caffer Chiefs purchasing them for oxen to make karosses. Nerine undulata, a pretty plant of the amaryllis tribe, was plentifully in flower by the sides of the rivulet here. After dinner E. Thornhill accompanied us to the meeting, which took place after the kind people had refreshed us with tea and furnished us with dry clothing, rain having fallen during the latter part of our journey. We were favoured with a time of heavenly refreshment in waiting upon the Lord. The persons who assembled were chiefly such as had been awakened within a year and a half to a sense of the unspeakable importance of eternal things. Three orderly Roman Catholics were also present. In returning to Salem my companion's horse fell, and he went over its head, but by the overruling of the Preserver of men he was favoured to escape injury. We took tea with W. H. Matthews and family, whose dwelling is hard by the chapel at Salem, in which we had a small but favoured meeting, much openness being felt in Gospel labour. Heavy rain came on towards night.

19th 4th mo. Much rain fell to-day, so that it was scarcely practicable to leave the house; the cold was also severe.

20th 4th mo. I walked with G. Wen, Richard Gush, and his son William, to a place in a woody valley, where, among some overhanging rocks, there are drawings of men and beasts traced with a red pigment, evidently the work of Bushmen, who were probably the original inhabitants of Albany, before it became occupied by Caffers. The figures of the men in this place are about nine inches high; those of buffaloes and other large beasts much less. A Bechuana, accompanied by a Caffer, named Thomas, both members of the Wesleyan church, called to-day on Richard Gush, to bespeak a door and window-frames for a cottage he is about to build. This is the first application Richard Gush has had of such a kind from a person of the Bechuana nation. Several Bechuanas and Fingoes are living in this neighbourhood.

21st 4th mo. First-day. Our horses having strayed, we went on foot, accompanied by Richard Gush, about seven miles, to visit a little company assembling for public worship, at the house of a person named Gardiner, where a Wesleyan local preacher usually attends on First-days, from Graham's Town. Much time was spent in silence, during which the overshadowing of the Divine presence was felt in

a very comforting degree. I had a little to express both in testimony and in supplication. My dear companion was silent. The Gardiners, as well as a family of the Dugmores, are pious people: the latter were awakened through the instrumentality of a daughter, who became first turned to the Lord, and was made an effectual preacher to the others of the household. The horses having been found soon after we left Salem, they were brought to us by William Gush and our servant Henderick. We returned to Salem, where James Cameron again kindly let us have a meeting in the Wesleyan chapel. Much time was spent in silence; but I had some close counsel to communicate. Richard Gush and some other sincere-hearted people spoke of being comforted by this meeting; but to my own mind it was one of much painful feeling till near the conclusion, when I was sensible in a small degree of Divine overshadowing. Before retiring to rest we had a sweet season of devotional character in Richard Gush's family.

22nd 4th mo. We called and took leave of W. H. M. and his wife and family, and interesting charge, commending them to the Lord in a religious opportunity. We then took leave of the hospitable family of Richard Gush in the same manner, and also made parting calls on several other individuals. We have felt much unity with J. C., who appears to be a sincere-hearted man, desiring to live near to the Lord: yet we cannot but feel for him and many other such whom we love and esteem in the Lord, as being drawn out into much expression beyond what is to profit in the way of devotional exercise, and being fettered with many other trammels under a system that is not purely scriptural.

23rd 4th mo. We had a long conversation with T. P., an intelligent Albany settler, who was very desirous to give us his opinion on various subjects connected with the frontier. In many respects his observations accorded with our own. Yesterday the Lieutenant-Governor returned from a military incursion upon the Tambookies, having made reprisals of cattle alleged to be stolen by them and not restored according to the treaty. Much will be necessary to prevent a return to the old military patrol system, which many persons evidently desire, and some better arrangements are needful to prevent thieving. Francis Owen called to invite us to a meeting of the Church Missionary Society, from which we thought it best to excuse ourselves, on the ground of the great difference between our views of the nature of the Gospel, and the scriptural mode of promulgating it, and those taken and practised by the Episcopal church. We took tea with our honest Wesleyan friends Thomas and Sarah Parker, in whom there is much true Christian simplicity. There is some fresh excitement here in the way of what the Wesleyans term revival. Several persons have been lately awakened to a sense of the importance of seeking for

salvation; and it is said that much more quietness has been maintained under strong conviction than at some former periods. Much care is necessary at such times, especially that the preachers and others who take an active part do not allow their own spirits to get excited, and in a mistaken zeal build up much "wood, hay, and stubble," where only "gold, silver, and precious stones" ought to be found upon the one everlasting foundation.

24th 4th mo. We made some purchases of stores for our future journey, and sent them to the Kat River, and also wrote some letters. We afterwards made some more comments on the total abstinence question in the Wesleyan chapel, to an audience which was not very numerous.

25th 4th mo. But few Dutch families reside in Graham's Town, nor are there many in the district; several are nevertheless scattered here and there in the neighbourhood, to whom it is to be hoped the piety and proper feeling of James Pears may be useful. We visited the Hottentot village attached to Graham's Town, which is often called Phillipi, rather, I fear, in a spirit of contempt for Dr. Phillip, than of giving him the honour which is justly his due as the steadfast friend of the Hottentot nation. In this place, which is a disgrace to Graham's Town, more than fifty families are residing in miserable huts, or in the most wretched hovels conceivable: some of them are mere fragments of rush-mats, sugar-bags, and old clothes, thrown over a stick stuck into the ground in a sloping direction, and eked out at the bottom with stones, or the bones of the heads of bullocks or oxen. Most of the inhabitants are filthy in their persons, but are easy, contented, and indisposed to work beyond what is necessary to get them a little tobacco and the meanest fare; themselves in rags and their children naked. Several are living in concubinage, and spend much of their small earnings in brandy. Only a small proportion of their children live to grow up, and death makes such inroads among the adults as to carry off probably double the proportion compared with the white population. There is no doubt that the worst portion of the Hottentot race resort here for the sake of the facility of obtaining strong drink. But making all allowance on this score, a melancholy picture is here presented of the demoralizing influence of contact with the white population, of whom the Hottentot has too long had reason to complain, that they would scarcely pay him for labour but in strong drink. The white man says, to screen himself, that the Hottentot will scarcely work without "souples," i. e. drams. But this is easily remedied where there is a determination to avert the evil. There are here also Fingo and Bechuana villages; but few of these people have yet learned to take strong drink, and there is ground to hope they will not, because the practice of giving drams has of late been so strongly and openly reprobated.

24th 4th mo. We called on the Deputy Lieutenant-Governor,



Colonel Hare, last evening: he received us kindly, conversed respecting the impoverished state of the Boors near Port Natal, and the state of the Caffier frontier, and promised us copies of the treaties with the frontier tribes, which were this morning furnished us by H. H. Hudson, the secretary, who is an intelligent and benevolent individual. The villages of the Fingoes and Bechuanas attached to Graham's Town, are composed of beehive-shaped huts, such as these people inhabit in their own land. The people, however, acquire some ideas of civilization, which they carry back into their own tribes, and many of them have here come under the influence of Christian principle. Their saving habits are in favour of their preservation from the use of strong drink, which the public are having their eyes opened to the evil of offering or pressing as a payment for labour. When the Fingoes or the Bechuanas have earned sufficient for the purchase of a few goats or cows, they often return, the former to Fort Peddie, and the latter across the Orange River. Notwithstanding the forlorn situation of the Hottentots in the neighbourhood of Graham's Town, and the general practice of speaking evil of them, rather than patiently striving to mend them, there are several Hottentots of respectable appearance in the town, in the station of domestic servants, who seem to be overlooked by the persons that have so much to say against the Hottentot race. We had a sweet parting opportunity with the family of William Wright, before finally leaving Graham's Town; Richard Gush, and his son Joseph, being also of the company. We took the new road to Fort Beaufort, and crossed the Great Fish River below Hermans's Kraal or Fort Brown, and reached Tomlinson's Post, on the Koonap River, in the evening, where we lodged at a comfortable inn, which, however, had so small accommodation for servants that ours slept out of doors. There was a considerable quantity of water in both rivers, from the late rains, but they were nevertheless easily forded. A large gang of convicts, chiefly Hottentots, are employed in forming the road along the side of a circuitous ravine, branching from the Fish River. They are lodged in huts near the road, resembling those of the road-parties of Van Diemen's Land. The hill on which these people are working is of clay-slate, interrupted by basalt and silicious schist. Among the bushes with which it is clothed, is a species of zamia. We noticed a flock of guinea-fowl and another of plovers, and an animal in form like a polecat, in the course of our journey.

#### *Visit to Fort Beaufort.*

27th 4th mo. We pursued our journey to Fort Beaufort. The country is much improved in appearance since we were over it before. Grass is everywhere abundant, except in the Fish River bush, where many of the shrubs are in flower: few of them are gay, but several fragrant. At Fort Beaufort, we were again kindly welcomed

by J. J. Smith and family; but as they have been visited by sickness, and have consequently some of their relations with them, we obtained a lodging at a house formerly a sort of hotel, the landlord of which was lately deceased, and a sheriff's sale had left the poor widow nearly destitute of furniture. George H. Green, the Wesleyan minister now stationed here, kindly invited us to take our meals at his house.

28th 4th mo. First-day. After breakfasting with the Greens, we rode with Henderick Nooka to the Blink-water. We were glad to find Jane Tatzoë and James Read, junior, there; who successively interpreted for us when we addressed a congregation of about 150 persons, of various stations in life, from the Caffer chief Macomo to the humblest of his people, and including Hottentots, Gonahs (or Ghonaquas), and Caffers, of various grades of cultivation, from the rude red Caffer, in his greasy kaross, to the Gana and Hottentot bordering on European civilization, some of whom are not strangers to the faith of Christ. The people were assembled in the dry bed of a rivulet, bordered on each side with umbrageous trees, a place where prayer was wont to be made, and peculiarly favourable for the purpose in fine weather in this climate. The number of inhabitants is considerable in this picturesque part of the country, where mountains, wood, and grass lands are interspersed, and the Kat and Blink-water rivulets are scarcely ever without running water. Within a few miles there are three schools; which also will now, along with this interesting congregation, fall under the charge of Henry Calderwood, of the London Missionary Society, who with Richard Birt, at a few miles' distance, may be highly useful on the Caffer frontier, in promoting religion and civilization, and discouraging theft and other vices, that excite animosity between them and the colonists. A cottage is in the course of erection for H. C. between Macomo's Kraal and a little village of Gonahs, &c., where the wife of our guide, Henderick Nooka, and many of his relations reside: she, with two young children, seemed much rejoiced at his return. Many of these people are quite as decent in appearance as a large portion of the operative mechanics in the West of Yorkshire and adjacent parts of Lancashire, and not far behind them in civilization. The Gospel had done much for several of the large family of Noukas. After partaking of Macomo's sour milk, which was brought us by one of his sons, we returned to Fort Beaufort, through a kloof of the mountains, in the upper part of which there were a few patches of Caffer corn. The copses were decorated with *tecoma* and *plumbago capensis*. The path, though much shorter than the road, took no less time, being hilly and rough. In the evening we had a meeting in the Wesleyan Sabbath school-room, in which they also hold public worship. The congregation might be about 200, with whom I had an open season of Gospel labour. For the mercies of this day there is great claim

for thankfulness, these meetings having been upon my mind, as a debt of Christian love, for a long time past.

29th 4th mo. Most of the day was spent with George and Ann Green, whose company has been very pleasant. We took tea with a family of the name of Wynn, and in the evening had a meeting in the Wesleyan school-room, for the promotion of temperance. The retailing of spirits is prohibited here by the Government, but spirituous liquors are nevertheless obtained and used to great excess in this place. The Caffers have lately stolen great quantities of horses from this neighbourhood. Probably the proposed augmentation of military force upon the frontier, may have excited them to more activity in this respect. The Caffers feel, that in case of a war, the more men they can mount the stronger they are; and also, that the colony is proportionately weakened by the abstraction of horses. The augmentation of military force upon the frontier increases the expense of the colony, and diverts the attention of the people from endeavouring to maintain a peaceable relation with the Caffers on Christian principles; and, with few exceptions, the example and influence of the military is bad. Some of the officers are said to take pleasure in giving the chiefs strong drink.

30th 4th mo. We took leave of ———, who though a good man, and one who has shown us no small kindness, we cannot but perceive is greatly prejudiced against the coloured people, and against many who have laboured for their amelioration; also of our very kind friends George and Ann Green, who see through many of these prejudices, and are able to appreciate the motives of many of the Hottentots who decline sending their children, especially their daughters, into service, and which is universally attributed to idleness. That there are instances where mistaken affection, and a want of proper thought, induce Hottentot parents to remove their children from good places, is certain; but the principal ground of the complaint lies with the white population themselves, who, generally speaking, neither make suitable provision for the lodging of their coloured servants, nor take suitable care of their morals. The Hottentots are generally so situated, even in many English families, that nothing but strong principle can preserve them—principle such as results from decided religious character. We also took leave of Thomas Staples and his wife: these with several others are pious Wesleyans. Leaving Fort Beaufort, we traversed some stony hills, covered with grass, and besprinkled with doornboom, and came again to Block Drift, within the Caffer frontier. Here we again met a cordial welcome from Charles L. and Ann Stretch. The former was about to leave home in the evening, so that our interview with him was short: it was nevertheless very pleasant to meet once more with this true friend of the Caffer nation: he informed us that he had several hundreds of the Ama Pakati

assembled at Block Drift, where he had openly charged them with being the encouragers of theft, being confident that stolen cattle could not be brought into their respective kraals without their knowledge. To this charge several of them pleaded guilty; and the whole received strong admonition. The Chief, Tyalie, visited C. L. Stretch while we were at Block Drift, to report respecting the traces of some Caffers, supposed to have murdered a Hottentot, to prevent his giving information of the course they had taken with stolen horses. About 300 horses have been stolen within the last two months, many of which are said to have been traced to the Tslambie Caffers. Ann Stretch was suffering from lameness, but was pleasantly amusing herself by nursing a baby of an English servant, whose husband is a Hottentot, a case of rare occurrence in South Africa, where white people have an astonishing conceit respecting the colour of their skins.

### *Visit to Philipton.*

1st 5th mo. We proceeded by Tynmie to Philipton, calling at the former place on the Wears, whom we found on the point of leaving for their new station near the coast, and spending a little time with Mary Chalmers, who is still in poor health and very lame. Since we were here before, the awakening has made progress among the Caffers. A young woman who was living with W. and M. Chalmers, and whom a brother of Tyalie had once forcibly carried off, and who threatened to compel her to live with him, left them lately and went into the colony for protection: her father concived at the outrage of Tyalie's brother for the sake of interest, for women are here bought by their husbands, or as concubines. At Philipton we were received by James Read and family with their wonted kindness: it was pleasant again to rest ourselves in their humble dwelling, and to join in conversation on the prosperity of the Gospel among the heathen. During our absence our herdsman Abraham had had the measles; but through the progress of the disease he persevered with unremitting attention in his charge of the cattle; two of which are dead, but the rest are in improved condition. My samboc (riding-whip of hippopotamus-hide) was stolen this morning off the window-seat in C. L. Stretch's passage, the window being left open. This is the only article we have lost while travelling among the Caffers.

2nd 5th mo. Occupied with writing, &c. Henderick Nooka, our Caffer guide and interpreter, left us; he has been to us a useful servant; his wages were 1s. 6d. a day. During our absence James Read, junior, has visited a Bushman Chief in the country north of Klip Plaat, to confer with him respecting a mission among his neglected people. The tidings of the proposition of a mission to the Bushmen brought an application from Tambookie Chief; and a

Fingo Chief (said to be a brother of Dingaan by an inferior mother) has come to the Kat River to beg for a native teacher.

5th 5th mo. First-day. In the forenoon we had an attentive congregation of Gonas, Fingoes and Caffers, with whom we laboured through the medium of J. Read, senior, who interpreted into Dutch, and another man, who rendered the Dutch into Caffer. There was considerable emotion and much weeping among the people. We afterwards had some satisfactory conversation with a Hottentot, who is labouring in the Gospel among the Boers of the Winterberg. In the afternoon I had much to communicate to a Hottentot congregation. In the evening an old Hottentot, named Baesman Stuurman, preached in his native language to a smaller congregation, and another person interpreted into Caffer, for the benefit of the Fingoes and Gonas. The old Hottentot afterwards addressed the company in Dutch, rehearsing much of his own experience of the goodness and mercy of the Lord. He stated his awakening to have been when he was but a young man, and to have resulted from the shining of the light about him as he was carrying his daughter from Bethelsdorp to Theopolis, and which occasioned him to fall to the ground, when strong convictions of sin came over his mind: from this time he became a penitent, and now, he is daily found preaching the unsearchable riches of Christ to his countrymen.

6th 5th mo. We had the privilege of being present at a meeting where the sending of native teachers to Madoor, the neighbouring Bushman Chief, was under consideration. After considerable discussion, it was determined to send two, with four other members of the church, who should assist in building Madoor a house, making him a garden, &c., and that a portion should be changed every three months, lest they should forget the object of their mission, and begin to try to establish themselves upon the place. Madoor told some of the people who visited him from the Kat River, that he had been brought up in the mountains, where he had dwelt, through fear of other tribes of men; and had remained in such ignorance, that he scarcely thought himself a human being, till once he visited Kalaghal, a neighbouring Tambookie Chief, who treated him kindly, as a man; and then he began to feel that he was a human being; and now that persons had come to visit him that he saw were his friends, he felt more strongly confirmed in this sentiment. He said also that he hoped his mother was still living, if she had not been devoured by the great serpent, or the tigers of the mountains, and that he should be able to find her, and to bring her to hear of salvation. Madoor spoke to them also of the daughter of a Bushman Chief, who being determined not to be brought into bondage, had shunned all society, and dwelt alone in the wilderness, living on roots and herbs, and such fragments of flesh as were left by lions, tigers, and jackals: and he expressed gladness that people were proposing to come

to him, who would teach him to cultivate the ground, because persons were coming and settling near him, and game was becoming scarcer, and he feared it would soon fail. Makalema, the Fingo Chief, who has also applied for a teacher, was likewise at this meeting; he said his reason for applying for a missionary was that he could no longer live without the word of God, i. e. the Gospel; so earnest is he for religious instruction, that he says, he will not leave Philipton without a teacher: his residence is now in the vicinity of Klip Plaat, where there are with him about forty men, besides women and children. Kalaghal, the Chief of a section of the Tambookies, residing on the Whit Kei River, likewise stated to this meeting his reasons for wishing to have a missionary, and among these, that it was continually in his heart to apply for one: he is a young man of a pleasant countenance. Makalema is stouter, middle-aged, and grave. An application was also laid before the meeting for a missionary on behalf of one of the oldest counsellors of Gheli (spelt in Caffer Rheli) named Gubaguba, residing in the same vicinity; and lastly a pious Gona, of whom I have spoken in an earlier part of my journal, 22nd 1st mo., being charged with a message from a Bechuana Chief, named Daman, residing on the Mankasana, was called upon to state what he had to say. It might have benefited some who array religious teaching in much state, to have seen this simple-hearted wood-cutter stand forth in his worn leathern jacket and trowsers, and significantly scratching his head, inform the Hottentot church, through the medium of an interpreter, how the Lord through his medium had awakened Daman and his people to a desire for further religious instruction. For here Christianity, unshackled by state patronage, appears in simple garb among warm-hearted advocates. The deliberation on several of these interesting cases was necessarily postponed. On Macomo being informed of the probability of teachers being sent to these parties, he said, when James Read met him a few days ago, he was glad of it; for then they would have a home, which none of them could be said to have till settled with a teacher. Macomo is certainly an enlightened, though not a pious man; yet he respects true piety, and can make allowance for the prejudices of missionaries, which he has frequently observed. It is worthy of remark that almost every missionary we have met with has entertained a favourable opinion of the people among whom he was labouring; but very few were clear of strong prejudice against those distant from them.

7th 5th mo. A temperance meeting, on the total abstinence principle, was numerously attended this morning. About 680 signatures have been attached to the total abstinence pledge at the Kat River. Some striking speeches were made by several individuals; and the disposition to pay Hottentots in Graham's Town in spirits, or if they refused to accept this payment, to send them away unpaid, was freely commented upon, by some who had suffered from it there, and

also in Uitenhage. It is indeed cause for thankfulness that these practices have received a death-blow. When J. Read first came to the Kat River, many years ago, he was so strongly impressed with the essential importance to the temporal and spiritual welfare of the Hottentots, of total abstinence from all intoxicating liquors, and with that of his own example over them, that he acted on the principles of the Total Abstinence Society, and prevailed upon them to do the same, at least when within the settlement, long before such a society was formed. The Tambookie and Fingo Chiefs mentioned yesterday were present at this meeting, and seemed interested, though they probably understood little more than the general object. The former, with his wife and sister, was to-day for the first time in a house of European structure, that of J. Read, which, though a very humble white-washed cottage, was regarded with wonder and admiration. But much as they see that attracts their notice, the only thing they ask for is religious instruction. Henry Calderwood was joined to the family circle at J. Read's this evening, after his visit to some of the stations in Caffraria; he is pleasant company, being intelligent and pious.

*Departure from Philipton, and Journey to Bechuana.*

9th 5th mo. In the forenoon our oxen were again yoked; the waggon having been standing at Philipton four months. In the course of this time many of the cattle have had a kind of periodical sickness, from the rain and the freshness of the grass; so that had we been depending upon them solely, we could not have prosecuted our journey without unpleasant delays. Two have died, and those brought from Cape Town were nearly three months before they began to gather flesh; they are now all in good condition. We parted from the Reads under a solemn sense of the Divine presence and blessing, and took an interesting leave of the Hottentots, several of whom were in tears. They are an affectionate, simple-hearted people. Our herdsman and some of his acquaintance fired mutual salutes as he departed with the loose cattle, and the school children brought us forth with singing. We made a few calls at Fort Armstrong, while the blacksmith repaired the drag-shoe, which sustained an injury in coming down one of the many stony hills upon this road. Pursuing the path about twelve miles we outspanned early, in order to allow the cattle to feed, and to arrange several little matters that required attention in the waggon. The starting of a waggon in this country resembles the sailing of a ship, in which many things require a little arrangement after leaving port; and we narrowly escaped wrecking in descending a hill, where the rain had washed a deep fissure.

10th 5th mo. The excitement of yesterday and the restlessness of the oxen, which were necessarily made fast to the waggon during

the night to prevent their returning to Philipton, prevented our obtaining much sleep. We started early in the morning, and journeyed among the bushy hills, where birds were singing, doves cooing, and grasshoppers or crickets chirping abundantly, and arrived early at the Blink-water, where we met James Read, senior, who had gone thither before us, to superintend the building of the house for Henry Calderwood. The case of a Hottentot, who had a horse claimed from him by a person connected with the Independents in Graham's Town, who said it was his; but which the Hottentot had brought up from a foal, has excited interest. The person who claimed it brought evidence to prove his claim before a magistrate that is not an unreasonable man, and who decided in favour of the plaintiff; but the poor Hottentot was far from home, and from the persons residing in his own neighbourhood, who could identify his beast, many of whom can be found: but to revoke the decision of the magistrate the case must have come into court. Without some actions at law the Hottentots will still be liable to great oppression. The same man was driving a cow through the military post on the Koonap River, and was apprehended by the military officer, on suspicion of having stolen the cow, without any other apparent ground of suspicion than that the man was a Hottentot: after being detained three days he was dismissed without compensation or apology, as if the country had been under martial law. The same man who claimed the horse seized another, a hired one, from another Hottentot, under some pretence, and kept possession by saying it was dead; a compromise was made with the owner for one or more cows, and since that time the horse has been seen alive. There are also some cases of oppression of Hottentots by authority, deserving notice. Many who have been soldiers are allowed 2d. per day pension, in cases in which if they had been English or Dutch in the colonial service, they would have received 1s., or if they had been sergeants 2s. 6d. Among the Hottentots no distinction is made in the pension between privates and sergeants. The pensions granted to those who served before the late war were about three years before they began to be paid. Several applications were ineffectually made for arrears; but to the last, the reply was, that it was too long gone by for anything to be done in it! Whether the difference between the payment of a Hottentot soldier and an English one be made by the Government, or arise from some dishonesty in the channel through which it is made, I know not; but there is a fraud practised in regard to those in actual service, by making them take goods instead of money.

During the sojourn of our herdsman Abraham at the Kat River, his mind has come under more decided religious impression: he was previously a very orderly man and remarkably attentive to his duty; he is fifty years of age. When young, he was employed in cutting timber on the east coast near Bethelsdorp, for about half-a-year, and thither he used to resort on the sabbath, to listen to the affectionate exhortations of Dr. Vanderkemp and James Read. We



have now also in our service a pious Bechuana youth, who was stolen from his parents by the Bergenaars, and taken into the family of a pious man of colour named Prætorius, a Field-cornet, of Bushman and Hottentot extraction, who has eight children of his own, and by whom Busac was treated as a son. On greasing our waggon at noon one of the axles was found to be cracked; it was therefore concluded needful to replace it.

12th 5th mo. First-day. The weather cold and wet. We were at three meetings in a small wattle-and-dab hut, with a crowded congregation. There are several pious people here, especially of the Nooka family of Gona Caffers: a few Caffers came from other kraals notwithstanding the state of the weather. The huts at this place have, with a few exceptions, erect walls, thatched roofs, and reeded doors. The proprietor of the one in which we find accommodation has made himself a wooden sofa, table, stools, and other articles of furniture. The one in which we met had a few stools brought into it for the occasion. The meetings were solemn. We had much to communicate in two of them: J. Read interpreting into Dutch and another person into Caffer.

13th 5th mo. Yesterday morning was frosty weather: up to the 10th it had been very warm; but winter seems now to have commenced. The repairing of the waggon still detains us at Blinkwater. In the evening a few people assembled, to whom I read a portion of Scripture in Dutch, and made a few comments in the same language. My knowledge of the Dutch is small; but I feel I must begin to speak in it, notwithstanding discouragements from this and other causes.

14th 5th mo. Still delayed in consequence of the repairs of the waggon not being completed. Some of the people again assembled this evening, and I again read and made a few remarks to them in Dutch. Our late guide attempted to interpret to them into Caffer; but he is not so well acquainted with religious subjects as many of his relatives, nor sufficiently to interpret in such matters.

15th 5th mo. We resumed our journey in the afternoon. Previously to setting out, old Hans, called also Joutie, i.e. Johannes, Nooka, came to say some of the neighbouring Caffers had come to see if we would not hold another meeting with them before leaving. On considering the subject I did not feel easy to refuse doing so. As we sat with them in silence there was a sweet feeling of Divine overshadowing; and we were enabled to convey the expression of continued Christian interest, by reading portions of Scripture, and making a few comments between passages in Dutch, which Hans Nooka having practical knowledge of, interpreted very satisfactorily into Caffer. The old man has the matter so much at heart, that he catches the idea intended to be conveyed quickly, and is able to make

up deficiencies. There is a little company residing in this place and neighbourhood, to whom I have before alluded as being precious fruits of the labours of a missionary named Williams, who was removed by death after a few months' residence near this place. They are the most civilized Caffers we have seen; and they always wear European clothing. It is interesting to see them beginning to use the plough, which they have done in two places here. In the evening we outspanned on the property of an Englishman named Blake-way, who has a fine grassy estate.

16th 5th mo. We breakfasted with — Blakeway and his three sons and three daughters: they are an interesting family; but live, as many other settlers in these regions, under considerable privations in regard to society. No other English families reside near them, and all their servants are Gonas. The estate is beautifully situated at the foot of a partially-wooded range of hills; but in dry seasons water is scarce. Their house was burnt and their property much destroyed by the Caffer war; but they have a few pretty comfortable rooms erected since that period, and a considerable number of sheep. I do not intend that this family should be included in the following remarks, but it is common throughout Albany to blame the Caffers as the cause of the late war, or to lay it to the charge of Dr. Philip, or James Read, or the Hottentots of the Kat River. The folly, ignorance, and prejudice of persons from whom more intelligence might be expected, are astonishing; for it is sufficiently clear that the mismanagement of the Government, principally through the operation of its military, was the immediate cause of the calamity; and in many instances the settlers lost far more through the professed protection of the Government than by the Caffers. The settlers were generally collected with their cattle at Graham's Town, and during the period that operations of an agricultural or pastoral kind were suspended, the people were fed out of the common stock: and the persons whose cattle were thus consumed received very little compensation. It seems to have been a time of general spoliation, except to military and merchants; and the transactions of many of the latter are reported to have been far from upright, in regard to charges for supplies, and the nature of things they persuaded those commissioned to make purchases for the army to take. Many of the military posts on the frontier are now vacated: we outspanned at noon near the Old Gold Post, which is at present occupied by a Boer. Rain came on in the afternoon, with excessive cold, and the road became so slippery, that it was with difficulty we reached the Old Koonap Post, now occupied by two Dutchmen, named Bota and Vanderess, who were very civil, and with whom, after getting our people settled in one of the uninhabited houses, we had much conversation. These people lost their property by the Caffers in the war; and they have a great inclination to emigrate to Natal.

17th 5th mo. The country we traversed was undulating and grassy, and had a range of mountains about one thousand three hundred feet high to the north, on which there was snow this morning. Notwithstanding the sun was bright, the wind was so cold as to render thick woollen clothes necessary.

18th 5th mo. Early in the morning we passed over an elevated and slightly undulating country, with grass, on which several small herds of springbucks were feeding. The hillocks of white ants were like haystacks, from two to ten yards apart. This is quite a common feature of South Africa. On descending to the Fish River the country became poorer and more bushy, and so continued to Somerset. We saw nine waggons passing up the west side of the Fish River, belonging to Boors, emigrating to beyond the borders of the colony. Many of them still continue to journey to the Natal country, notwithstanding the miserable condition of numbers who are there, who once possessed a good share of temporal comforts within the colony, and whose children are in a naked condition, like those of the coloured people. One of the Natal emigrants writing to a friend in Albany, says, "I am no Boor now, I have not an ox." Yet the Graham's Town Journal continues to speak of their situation as one of no formidable discouragement, and of their difficulties as probably not greater than those encountered by the first settlers in Albany. In this journal and some others, flattering letters from Natal are published, which appear to be written by parties who have already emigrated, with a view of encouraging others to join them, in order to increase their power against Dingaan. And perhaps there would not be much inquiry needed in the colony to find parties encouraging the emigration of the Dutch, with a view of obtaining possession of some of their estates at an easy rate. We met a kind reception this evening at Glen Avon, the residence of Robert and Hannah Hart, the parents of Ann Stretch, of Block-drift.

19th 5th mo. First-day. Accompanied by Robert Hart and James Fletcher and some others of the Glen Avon family, we rode into Somerset, distant about three miles, and were introduced to George Morgan, the pious minister of the Dutch church of this little village-like town, which stands at the foot of a low range of mountains. George Morgan gave us the opportunity of discharging a burden of Christian love toward the Dutch and English population, himself acting as interpreter. In the evening, having returned to Glen Avon, we were privileged with a little of the animating company of Hannah Hart, who has been an invalid and much afflicted for fifteen years.

20th 5th mo. Heavy rain prevented our going to Somerset, where we had intended holding a temperance meeting. It is in vain to attempt collecting people in rainy weather in Africa: they are

not clad so as to avoid being wet through to the skin, and the roads being generally mere tracts soon become impassable. The measles are now very prevalent here: nine persons connected with R. Hart's family are in them; they have not been in the colony before since 1806, when they were very fatal. They are said to be subsiding in Cape Town, where about fifteen thousand cases have occurred, and the deaths have been about 10 per cent. In the country the mortality has been much less.

22nd 5th mo. Transmitted letters to several persons by post. The day was fine, but cool. George Morgan and a medical man named Gill came from Somerset, whither we returned with them, and attended a temperance meeting. Intemperance is very prevalent here. There are four canteens in the little town of Somerset. Dr. Gill is esteemed a pious man; his father was a minister of religion: he conducted himself toward us in a very friendly manner, and expressed a care for us in the part of the journey we have yet in prospect, not, he said, from our fellow-men, but from wild beasts, which he knew were numerous and often troublesome in some of the districts we proposed visiting: he travelled much formerly himself, being employed to collect plants, and once his waggon was destroyed by elephants, and another time by fire. We returned to Glen Avon by moonlight.

23rd 5th mo. In the afternoon we rode into Somerset, and went over the jail, in company with George Morgan. Originally this place was built for waggon-sheds. The yard is large, but the walls are not sufficiently high for security. About eight cells, capable of holding four persons in each, occupy one end of the yard, and the houses of the jailer and constables the other. The kitchen and other offices are along one side. There is also a small court with a room on the left on entering, in which thirteen miserable lepers, just arrived from Graaff Reinet, were lying on the floor, on sheepskin-blankets: these poor creatures are on their way to a new institution for lepers, near Port Elizabeth. A large number of prisoners were removed to Graham's Town in the beginning of the week. Three Hottentot prisoners and a Caffer are under sentence of death for cattle-stealing: one of them is an aggravated case. Executions for this offence, by law, have not been usual in this colony; and it is probable that if these be carried into effect, the number of murders will be increased by the greater fear of the consequences of detection. The prisoners sleep on the floor upon blankets, each has also a blanket as a coverlet. In the cell occupied by the condemned, there was a line of stocks from one end to the other. The rations of the prisoners are meat 1 lb., bread  $1\frac{1}{2}$  lb., rice 2 oz., except when sentenced to rice-water—a common punishment for a few days, under magisterial sentence in this colony. One of the constables is a Caffer, the rest Hottentots. This place is far from being well arranged, or well adapted for a prison;

but it was clean, and is much better than many. The jail, the police-office, and the place of worship of the Dutch church are all the public buildings in the little town of Somerset.

24th 5th mo. In the afternoon we parted from Robert and Hannah Hart, who have shown us much kindness. R. H. was himself a large holder of sheep and stock; but he is wisely contracting his concerns in his old age: he is a person who has risen in society by persevering industry. Most of his out-door servants are Hottentots and Fingoes: many of the former have been born upon the premises. In the family devotion, morning and evening, the household servants are present. His house is the best we have seen in this part of Africa, and he has a good vineyard and orange-ground attached to it. Out of the last we were plentifully supplied for our journey, on which we proceeded to within a few miles of the place where we last crossed the Great Fish River, in coming to Glen Avon.

25th 5th mo. We proceeded along the vale of the Great Fish River, which is bushy with little grass, to a drift or ford, on the way to Cradock; but the water being too high to allow us to pass without risk, we outspanned, concluding to remain over to-morrow. This country is very thinly inhabited; we only passed four dwellings in twenty miles. Elephants and lions abounded here twenty years ago; now they are perhaps not to be found in the district. Hyenas and jackals are plentiful. The former often prowl about R. Hart's premises, where they frequently clear off a dead sheep; and the latter are heard almost everywhere: they were very noisy last night.

26th 5th mo. First-day. We read twice in the New Testament with our people, and made a few comments in Dutch; spent a little time in silent retirement with them, and had a longer season of this sort by ourselves in the waggon. I also read a portion of the Dutch version of the Pilgrim's Progress to them in the evening, with which they seemed much interested. Reading by firelight is rather difficult, and our oil has become so thick as to render the trimming of the lamp necessary about every fifteen minutes: we were not able to renew the stock of spermaceti-oil in Albany. The recollection of this being the time when many of our dear friends are assembled in London at the yearly meeting, excited various emotions; among which were prayers that the Lord would condescend to be with them, and to bless them, and to cause His face to shine upon them, and to prosper the cause of truth in their hands.

27th 5th mo. The river having fallen sufficiently to admit our crossing, I went over on horseback with two of the men to dig away the sand that had been washed into the road, and to fill up the part that had been washed away, with stones and boughs, over which the

sand from above was thrown. About two hours sufficed for this work; and we proceeded on our journey, over some flat poorish country, into a sterile, stony mountain-pass, the rocks argillaceous sandstone, and in some places limestone. We passed three or four farms, at two of which there were large mixed flocks of Cape and Merino sheep, and some goats. The goats often place their feet against the doornbooms and browse among the branches. Rain came on with thunder and very cold wind in the afternoon. Water was very scarce along the road after we left the Fish River: we obtained some when we outspanned in the evening, in little pools in the bed of a rivulet, which in a few hours became a roaring torrent. The rain was so heavy, that it was with difficulty a fire was kindled, with the assistance of an oily paper; and it was necessary to protect it with the kettle and an iron pot to prevent the rain quenching it before a little coffee was prepared to expel the present sense of cold. Our Hottentot and Bechuana took shelter for the night under the waggon, where they managed to keep themselves dry, and we took the driver inside. A hyena answered the bleating of the sheep at a neighbouring kraal, and another beast of prey (probably a leopard) growled in the night.

28th 5th mo. The weather became clear about midnight. The torrent-brook had nearly ceased to run before morning. Before 11 o'clock the horses and cattle were brought up, being traced by the spoor, i. e. the footmarks, which were not quite effaced by the rain, and which the people of this country are very skilful in following. In the mean time we had some conversation with a young Dutchman residing close by, respecting the treatment of the measles, under which his wife was suffering; and this made way for giving him a few tracts. About noon we resumed our journey, but had to stop at the next drift of the Fish River, and cut down the bank of sand and mud left by the flood of last week, which probably was fifteen feet above the usual level of the river. This being effected, we passed into a still more sterile country, regular karroo bare earth, besprinkled with mesembryanthemums and other little bushy plants. Our horses and cattle took shelter, when we outspanned, among the larger shrubs by the river-side, and browsed on the saline plants of the country.

29th 5th mo. Our journey was commenced early. The country over which we travelled was dreary: two or three houses which we passed were uninhabited. We saw also as many occupied farms on the banks of the Great Fish River, which we again crossed, but without difficulty, the mud having been cut away by some other party. Last evening we passed between two ranges of argillaceous mountains, interrupted by stony, basaltic hills in a few places, and having generally flat tops or straight ridges, so that seen in some directions they had the appearance of pyramids. A few large flocks of sheep

were feeding on the hills, and we saw some cranes, paaws, vultures, —birds seen almost every day; the two former in small numbers together, and the latter in larger quantities. Crows, pigeons, namaqua partridges, and numerous small birds are also frequently seen, especially near the rivers. The crows also come to pick up scraps as soon as the waggon moves from its place. We outspanned in the evening at a place called the Thorns, near Cradock, where another waggon was standing, which belonged to a trader who had been detained here many days, all his people having taken the measles.

30th 5th mo. We rode into *Cradock*, which is a small town of two imperfect streets, of white houses, built chiefly in old Dutch style, and with two stories. We first met a young medical man named Munro, a son of old John Munro, of the Kap River, Caffer Drift; he is now closely occupied with measles patients, of whom there are at this time about 130 in the town and vicinity. We made known our wish to have a meeting with such of the inhabitants as could be got together, a majority being sick or nursing. Our wish was readily met by the offer of the use of the Government school-room, and our exertive friend Munro undertook to give the notice and make the needful arrangements. Our next object was to get a little repair effected in the iron-work of the waggon: for this purpose application was made in vain to all the three smiths in the town, who are also waggon-makers: they pleaded being out of charcoal, which is the material universally used for smiths' fires in South Africa, except in places within the reach of stone coal from England or New South Wales, except one man, an American, whose workman was gone to Somerset; he at length however found another, who effected what was necessary with much labour, and in a very bungling manner. We purchased some stores of a person named White, with whom we became acquainted when he was in Graham's Town; and dined with this individual and his wife, who are English people, and made their house our rendezvous. The civil commissioner W. Gilfillan was from home, having gone with the district surgeon, Armstrong, to an inquest, in the case of an alleged murder of a Hottentot by one of his own nation.

The number of Hottentots in this neighbourhood is considerable: many of them are employed as servants, but a large number are living about the town in miserable places, huts, or half huts, the latter open on one side, patched up of sticks, reeds, skins and all manner of things, without any visible regular means of subsistence. It is true they can live on very little, and while one has anything left he will share it with his neighbour. Canteens are said to be among the chief attractions of the Hottentots to this place, and the people are deeply implicated in the production and sale of spirituous liquors. Probably defective wages, and payments for labour in spirits, are among the causes of defective industry on the part of the Hottentots. But little

care is here bestowed on their religious state. At six o'clock a few persons assembled in the school-house, with whom I had a very open opportunity of religious labour, but not under much depth of feelings as regards Divine influence: there was nevertheless a little opening, leading through many Gospel truths, and those of the most important kind. After the meeting we stepped into the house of the master of the Government school, whose name is Boardman, and had conversation with a few persons on the importance of temperance. On returning to the waggon we learned that the oxen had strayed and had not been seen to-day. John Taylor's wife had told us, that she hoped this would be the case, and that we should not be able to leave till after First-day. If it be our place to stay we are willing to do so; but unless duty require the delay, we desire to be making progress with our journey, the way being yet long before us.

31st 5th mo. The oxen are not yet found. Perhaps this may be permitted as a seasonable check upon attempting to proceed too rapidly. Not feeling quite clear of the people here in regard to the subject of temperance, we collected such as could be got together in the evening, and brought the matter under their notice. After the meeting, one of the audience expressed gladness at what had been said; "for," said he, "I suppose you do not know that our minister is one that makes spirits. I wish he had been here to have heard you." The temperance reformation can hardly be said to have reached this place. The medical men advocate the use of a little spirits themselves; and as is almost universally the case in such instances, use it themselves to their own hurt. The country around Cradock has a barren appearance, but there is said to be plenty of grass on the mountains, and sheep and cattle thrive, having an unlimited range. Farms are scattered remotely over the district. W. Boardman, the government schoolmaster, told us he had seen 500 waggons in Cradock at the *Nachtmaal*, i. e. the sacrament, as it is often termed, of the Lord's supper, which is celebrated in the Dutch church quarterly. Latterly many Dutch families have emigrated to the other side of the Black or Orange or Great River. Herds of antelopes of various species visit this part of the colony. The springbok especially is so numerous that some of the Boors fear the destruction of their crops. Some springboks were sold in the market yesterday at 13½d. each; they are about the size of the fallow-deer. This country is argillaceous, but interspersed with rough basaltic hillocks. Round poisonous gourds, of about five inches in diameter, are among its productions. An opuntia, bearing an edible fruit, is quite at home among the rocks; but is probably a naturalized plant: it abounds on other parts of the Fish River, and is common in many other parts of the colony.

1st 6th mo. was chiefly occupied in writing. The oxen were found this morning by our driver, over several ranges of hills. There was the foot-print of a man in their track: and it is said that cattle have



been driven away from this neighbourhood, apparently with the hope that the search for them would be given up, and that they might, in process of time, be entirely driven off. So many oxen are feeding among the hills and mountains of this part of the country, that it is more difficult to trace them than in most other places. It is cause for thankfulness to have the cattle restored, so that we may again proceed on our journey on second day.

2nd 6th mo. First-day. In the forenoon we read with our people and the trader whose waggon is standing near ours. We afterwards spent some time in silent waiting upon God in the waggon. In the afternoon we walked into Cradock, and dined with John Taylor and family; and at two o'clock met a congregation of Hottentots in the schoolroom, where a number of them usually assemble as a sabbath-school. The school was on this occasion suspended, and J. Taylor interpreted for us, while we communicated to them much counsel; as he did also in a congregation, a chief part of which was English, in his own place of worship, at three o'clock. We could not but feel for him in this situation, in which he acted very faithfully, and, as far as we could judge, willingly: he was throughout very open in his conduct towards us; and we could not but regard him as one who had felt something of the power of religion. The company on both occasions was as large as might be expected, considering the sickly state of the town, and that many of the Hottentots do not come to the school when well.

3rd 6th mo. Several short thunder-showers fell in the night and early in the morning; but the rain was not sufficient to prevent our journeyings. In passing through Cradock, the streets of which are bordered with apple, pear, almond, and mulberry trees, we stopped to take in our additional stores of meal, bread, oil, &c., and called upon several of the inhabitants. A young man, named William Peters, an elder in the Dutch Church, repaired some of our harness and declined accepting any payment. During our stay in this neighbourhood many opportunities have occurred for the circulation both of English and Dutch tracts. To a person acquainted with the language of the Dutch, and who would go amongst them in the simple feeling of Christian interest in their welfare, an open door would be found. There is a great esteem for the exterior of religion among them, and here and there a pious person is to be met with. They are much to be felt for, having been brought up under the contaminating influences of a system of slavery, and with strong prejudices against the coloured people; and many of them living remote from the observation of their fellow-men, they have not had those restraints upon them to which civilized society is greatly indebted for much of its good order, especially where Christian principle has not yet gained a place in the heart. A few years ago, before Somersset and Colesberg were separated from Cradock, the circuit of

its minister included an area of 15,000 square miles, and 10,000 inhabitants. It is now much more limited, though still widely spread, and still more thinly inhabited. On leaving the town, we again crossed the Great Fish River, and after proceeding a few miles from the Karoo country, stopped for the night near the house of a person of Hottentot and Dutch descent.

4th 6th mo. John Barley, the person mentioned yesterday, supplied us with a haunch of springbok and some milk, but declined accepting a recompense in money: he received a few tracts gratefully, and, with hospitable intention, his wife offered me a dram of brandy, signifying that it was the custom of the country to take a little in a morning. This, of course, led to some conversation on temperance principles, and the benefits arising from the total abstinence from intoxicating liquors. Our path to-day laid along a series of plains, intervening between two ridges of hills. There was but little grass. The cattle and numerous and large herds of springboks fed upon small suffruticose plants—bushy herbs, from one to three feet high, thinly sprinkled over the otherwise bare ground. Birds were numerous,—paauws, cranes, secretaries, vultures, &c. We passed a considerable farm near the *partjie*, or pass, of the Doorn Boom River, and outspanned at night at one on the Great Fish River, which we here crossed the ninth time. Its course is through a clay-slate country, and at this place its bed is bluish, argillaceous rock, in strata of considerable thickness.

5th 6th mo. I had a long conversation with ——, who is a thoughtful man: he gave me a copy of a brief memoir of two of his daughters; and his mother-in-law, who resides with him, and several others of the family, spoke of her numerous children, who, she said, had been trained in the fear of God. One of them is the present commander of the emigrant Boors at Natal; and there was an expression of complacency, that I could not but regret, when the poor woman spoke of her son as being a great man among his countrymen. How easily is the human mind buoyed above that humility which sees things in that point of view alone in which they ought to be viewed—as all passing under the eye of God; and being regarded of him according to their true bearing, the most secret motives being naked and bare to the eyes of Him with whom we have to do! C. Hattingh spoke much of the fineness of the Natal country, which is not to be wondered at when the generally forbidding aspect of this wilderness is taken into account. But here this man has large and healthy flocks, and is outwardly prosperous. I reminded him that many people were restless in their spirits, even when prosperous, for want of counting their blessings, and cultivating thankfulness of heart to the Great Giver of every good and perfect gift. He inquired if I thought the English would keep possession of Port Natal, and asked many other questions in connexion with this subject. Our

journey to-day was still over poor country, with very little grass. Among the bushy herbage a salicornia (samphire), like mesembryanthemum, a hoary atriplex, and a small statice were prominent species. A trace of soda is conspicuous on the surface of the ground in many bare places. Ranges of grotesque hills of large, ferruginous, basaltic stones are of frequent occurrence in this argillaceous country; and more lofty hills, with flat tops; often truncated pyramids, with a perpendicular cliff at the top, are characteristics of the formation. We made but little progress during the day. In the evening we outspanned near the house of a Boor, who kindly invited us to do so: we supped and spent the evening with him and his family, having previously called on another who was living on the premises of the former, in a very humble cottage, with his wife and a numerous family of rosy-cheeked children. Both families received a few tracts and small books gratefully.

6th 6th mo. We continued our travel over country similar to that lately described, but with more extended plains, and having here and there short grass and rushes. Herds of thousands of springboks are browsing in every direction, intermixed with a few gnus, or, as the colonists call them, wil-de-beests, in consequence of their remarkably rampant movements when approached. The sight is very interesting, bringing to mind the expressions, 'The cattle on a thousand hills are thine.' Lions are here in the mountains: a boor whose house we passed had lost three oxen within a few weeks by them; they also visit the plains to which the game resorts, preying chiefly upon them. Cranes are numerous, sometimes in considerable flocks. Paaouws, corannes (the last are species of bustard) are also plentiful. We passed three farms, and at one of them, on the Kline Brak River, saw a copy of our Dutch tract, *Salvation by Jesus Christ*, that had been received from Cradock. At the last farm there were only a few Fingoes; probably like many others it may lately have changed proprietors, in consequence of the emigration of the Boors. We begin to be able to make ourselves understood on some subjects in broken Dutch, which is a privilege.

7th 6th mo. The country is still of the same character as when last described. We only came at one habitation, Groote Fontein, near to which there was a large sheet of water, a rare thing in this part of Africa. The family received us kindly, and we partook with them of their mid-day meal or dinner, between eleven and twelve o'clock. They seemed interested on religious subjects, especially the wife, who had diligently read, and carefully preserved several tracts given her by the minister of Graaf Reynet. They complained of the want of a schoolmaster, and said their children could not read. We pointed out to them how much parents might do in teaching their children. Those of another family we called on this morning could read nicely. The country is still thickly stocked with springboks and little groups

of gnus, and to-day for the first time we saw ostriches, a troop of five of which walked quietly past us. A Boor who rode hard after some gnus quickly despatched one with his long gun. None of our company are dexterous enough to obtain provisions in this way, and hitherto we have always been able to procure sheep. A white fragrant massonia was in flower in sterile places, and a yellow gentian-like plant where water has stood in rainy weather.

8th 6th mo. We were detained by the straying of the oxen in the morning which had smelt grass at a considerable distance. In the afternoon we travelled about twelve miles and passed the houses of two Boors. An Englishman was attending the children at the first as a school-master, to whom we gave a New Testament, a Huismoeder, and a few smaller books, for the benefit of his charge. The country is more grassy, and the wild animals are less numerous. Most of the springhoks have gone from hence, they migrate in vast herds from one part of the country to another; they were very numerous where we slept last night, as were also gnus; and a troop of quaggas with their foals were near us at sunrise. Jackals, as usual, were very noisy in the night. The weather is now generally clear, and the sun hot, but the wind is so cold as to render thick clothing necessary.

9th 6th mo. First-day. We remained in a mountain-kloof, read with our men, and spent some time in silent retirement before the Lord. Some of the oxen strayed far in search of grass, though there was a little here and there among the bushes. In walking along the bed of the rivulet, which was dry except in one or two places, we noticed the footprints of a leopard, a baboon, and some other animals.

10th 6th mo. On some rough hills over which we travelled in the forenoon there was a little grass among the low bushes. We stopped early in the afternoon to allow the cattle to feed, hoping this might make them less disposed to ramble. Near our place of rest there were some shallow pools of water, to which large flocks of cranes and some wild geese resorted.

11th 6th mo. The night was very cold; this morning the sheets of water were covered with thin ice. The cattle and horses had strayed so far (probably to seek shelter from the wind) that they were not brought back till noon. We travelled about thirteen miles, and on the way conversed with a civil Boor at his own house: his family were ill in the measles, and he was glad of a little counsel respecting their treatment. This man has a large garden enclosed with a dry stone wall—a fence not common in this country, where fences even to gardens are far from universal: he is also constructing a dam, and thus advancing from the state of his forefathers more

rapidly than many. We had also some conversation with another Boor whom we overtook on horseback as we entered a plain abounding with gnus, springboks, and blesboks, which, with many others inhabiting this part of the world, are species of antelope. The dogs killed a species of cat, the size of a domestic cat, but differently marked, and with a much shorter tail. The species of felis are numerous in the Cape country, from the lion and leopard down to several small cats. We outspanned in the evening near a house inhabited by some friendly coloured people, who baked us some bread. One of the women had been brought up at a missionary station, and could read: she and the other residing with her were industriously employed with their needles when we arrived, and I thought the labour of the missionaries had not been bestowed in vain.

12th 6th mo. The coloured people seemed pleased with the notice we took of them: the husband of them visited us this morning: few white people condescend to them so as to take them by the hand. There is a great profession of Christianity in the colony, both among Dutch and English, but the precept, "Condescend to men of low estate," seems to be much forgotten. It is a great satisfaction to be now able to convey a few simple gospel truths in Dutch, though in a broken manner, both to the white and coloured people, for Dutch is now almost as much the language of the Hottentot as of the white man in the colony, and there are many Hottentots who understand no other language. After roasting some coffee, and killing a sheep, secular occupations such as must be attended to in travelling through the African wilderness, we proceeded on the way toward Colesberg, calling at the only farm we passed, where there was an interesting family of Dutch people, who seemed to know something of the nature of Christianity: from the remarks of one of the females I should think she was not far from the kingdom of heaven. One of the men we met here is said to have shot about fifty lions, and nearly three-fifths of the number when alone, and on one occasion to have killed a lion and lioness at one shot. These formidable animals are reported to be still far from uncommon in this vicinity, inhabiting the rugged hills, on which there is rarely a tree to be seen, and the bushes are generally but small. Here and there among the rocks is a stunted wild olive of arborescent growth, or a strong bush of some species of rhus.

13th 6th mo. We passed over a plain, and through a defile among the hills in which there was a small stream of water. The country was covered with short dry grass. It is remarkable for grotesque little hills of tumbled basaltic stones (one to five feet diameter), and among some of the largest of these, in a very singular place, the little town of *Colesberg* is situated. We arrived there early, and received much kind attention from Fleetwood Rawstorne,

the Civil Commissioner, who is a native of Colne Bridge, in Yorkshire, and from his brother-in-law, Edwin Emmett, who holds the office of Post Master. Our letters were forwarded to William Cock, jun., who being from home, we could not gain access to them. After outspanning the waggon under one of the basaltic coppies, as the little hills are termed, not far from F. Rawstorne's, we called on Thomas Read, a Scotchman, and the minister of the Dutch church, in whom we found considerable openness.

14th 6th mo. Much of the day was spent in writing. We took a late dinner with Fleetwood Rawstorne and his brother-in-law, with whom we had some interesting conversation on the state of the Aborigines remaining in this district of the colony, and especially those of the Bushman race. Many of these people are in the service of the Boors, by whom they are generally valued for their fidelity in taking care of their flocks and herds, and among whom some of them accumulate stock, receiving their small wages, in addition to food, in sheep or cattle, to the amount of three or four of the former, or one of the latter, a year. These increase, and in the lapse of time the property of some of them becomes considerable. A Bushman in the employment of one of the Field-cornets of the district, whom he has served thirty years, is said to possess sheep and cattle to the value of about £1000. When a boy he stabbed a horse that had offended him, belonging to a former master—a sort of misconduct of which they are said often to have been guilty—and his master would have shot him, as some of the Boors admit that at that time they would have done as soon as they would have shot a buck; having, with their professed regard for the Holy Scriptures, forgotten the commandments, "Thou shalt do no murder," and "As ye would that men should do to you, do ye so to them," &c. The Bushboy fled to his present master, who protected him. Subsequently his second master was attacked by a lion, which had thrown him down, and the Bushman saw him in this perilous situation, and with an admirable presence of mind and devotedness, having no fire-arms or other formidable weapons, ran up to the lion and frightened him away by lashing his kaross—a cloak of skin—in its face. Some time afterward the master delivered the Bushman from similar peril. A lion had thrown him down, and was growling over him, when it was shot by his master. But there are still in the district many little kraals of Bushmen, who are living where their sires have lived: and when a colonist obtains land from the Government in a place so occupied it is measured to him, and these aborigines are driven off. They often go very reluctantly, not at all understanding the priority of claim thus given to strangers over their own ancient possession. Surely if the Government considered the claim of these people to common justice, before making such cessions of land, it would ascertain if any aborigines were living upon it, and if any were found, would measure and secure the land to them. Is it to be wondered

at, that when the Bushmen are so treated as they are, they should often steal from the colonists, and that a feeling of deep animosity should be engendered between them and the intruders upon their rightful domains? But the history of Colesberg is peculiarly painful. I have been acquainted with some particulars respecting it for many months which may be properly introduced here. The concealment of such facts would be wrong, for it is their disclosure that prevents a recurrence; and I am persuaded that the concealment of oppression in the colonies, as well as in other places, has done much to perpetuate it. The boundary of the Cape colony will be seen laid down in Burchell's map, as settled in 1830, extending to Plattenberg's Bakken, which is a little to the south-west of Toverberg, near the foot of which Colesberg is situated. Prior to this period a missionary station was established here, under the London Missionary Society, for the Bushmen, and was called Grace Hill, and superintended by a person named Corner, who laboured there with some success. But, as the Bushmen began to be a little civilized, the Boors began to come more into the country, and to fix themselves at the various fountains. A. Stockenstrom was at that time unfriendly to missions, and determined to have none within the range of his influence, which extended in this direction: the colonial boundary was altered, and the place was declared to be within the limits of the colony, and the reformed Dutch church was recommended to apply for a grant of this property, which, though so situated in a stony kloof that it might have well been thought out of the reach of molestation, happened to possess an enviable spring of water, and the church actually defiled its hands in this iniquity, and obtained a grant of the property, from which to this day it sells erfs, or town-allotments. The missionary station was then removed to Hephziba, which is laid down on Arrowsmith's map on a little stream near the south bank of the Orange River; but from hence it was ordered to be removed, (I do not at this moment recollect by whom, but if necessary this and many other particulars can be ascertained,) in consequence of advantage being taken of an answer of Corner to a question artfully put respecting the honesty of the Bushmen. From hence it was removed across the Orange River to Philippolis, to which place Gryppas were also admitted, in hope that they would protect the Bushmen, whom however they rather oppressed, and consequently the Bushmen were removed to Bathulia: here they fell into hands who mismanaged and misrepresented them: the mission was abandoned, and the place given over to the French missionaries, who now have it as a Bechuana station, named Bathulia, but popularly it still retains the name of the Bushman's School. It was subsequently to the period here alluded to that A. Stockenstrom saw his error, and adopted a different line of policy, and one on which Macomo, the Casser Chief, lately remarked that he did not want a new Governor from England, for all new Governors fancied they got some new light about frontier policy; he was therefore glad to think that

Stockenstrom, who was once an oppressor, was returning, for he had seen his error, got his light on the frontier, and understood the case.

15th 6th mo. There is a considerable jealousy among the Dutch population respecting the appropriation of what they call their church: here, however, to their credit, they do not object to the coloured people assembling with them for public worship; but when their minister (T. Read) attempted to collect the Hottentots, &c. daily in this building, to instruct them, the Dutch would not suffer it. The ignorance of some was such that they denounced teaching the coloured people as sinful, and said it only made them hypocrites, and disqualified them for service; others even denied that education was of any importance to Hottentots, in regard to salvation; and said, the same light was not necessary for them that was necessary for a white man: that the coloured races were not to be saved as Christians, but as Pagans! Thomas Read was not however to be diverted from his purpose or duty respecting this neglected part of the population, and he told them that if they would not suffer him to teach the coloured people in the church they should find him some other place; and to this they consented, and hired the house at present occupied for that purpose till another more suitable should be provided. The grant made by the Government to the Dutch church, of land taken from the Bushmen, in order to destroy the mission to them, was of 36,000 acres!

16th 6th mo. First-day. In the forenoon, a small English congregation assembled in the civil commissioner's office, with whom we laboured according to the ability granted us, endeavouring to turn them from darkness to light, and from the power of Satan to God. It is lamentable to see how little practical Christianity exists among the British population here, as well as in many other parts of the colony. T. Read gives these reasons for not assembling them: that he believes most of them understand Dutch quite sufficiently to profit by services in that language, and that he is discouraged from attempting an English service, because he has no one that can manage singing in English. How great is the loss which people sustain who lean upon a minister and upon ritual services, instead of upon the Lord alone! well may such remain in a state of spiritual weakness and dimness of sight, even if they become not altogether dead and blind. In the afternoon we went with T. Read to the school for the coloured people, and he interpreted our address to them. The number was small, many being sick in the measles, from which those assembled were only convalescent. The school has been suspended for several weeks in consequence of the prevalence of this epidemic. The coloured people procured the school-furniture by subscription among themselves. The clerk of the peace, whose name is Campbell, informed us that the liberated apprentices of this district have conducted themselves remarkably well; but few of them remain with



their old masters. Only two or three have come before judicial courts since their emancipation. Campbell was formerly protector of slaves in Cape Town, where, he says, dreadful moral abominations were disclosed in connexion with slavery. In the evening we met a considerable number of the Dutch in the consistory room, and had an open opportunity of religious labour with them, T. Read interpreting.

17th 6th mo. The day was variously occupied, and in the evening we had a temperance meeting: it was attended chiefly by the English, who form about half the population of the place, and are far from being universally temperate, notwithstanding no canteens or places for retailing spirituous liquors are allowed, on account of this being a frontier town. Many of the people are mechanics, earning from four to six shillings a day, a large part of which is spent in strong drink. Boors who make wine and brandy are allowed to sell these articles on their own premises, under certain regulations. The town consists of three irregular streets of brick houses, a large proportion of which are stores, or general shops, supplying goods wholesale and retail. The trade with the interior and with Boors in the surrounding district is considerable.

18th 6th mo. We purchased additional stores of Wm. B. Bidulph, whose brothers we met in Albany, and at Newcastle, in New South Wales. Bread is exceedingly dear: a baker, who is also a butcher, asked us 1s. 8d. each for brown loaves of about two pounds weight, and meal was fifty rds. per muid of one hundred and eighty pounds. Some Boors in the neighbourhood would only take their old price of six to ten rds. per muid, for what they had more than their own consumption required; but others practised falsehood in order to obtain as high a price as they could. We accompanied F. Rawstone to visit the prison, which was formerly a dwelling-house. The airing-yard may be eighteen feet square; a ward, in which thirteen prisoners are lodged on the floor, twelve feet. There is also a large cell which is occupied by a Dutch Africander, committed for horse-stealing, and there are two rooms used by constables, aborigines retained as evidences, &c.: two others are at present used for indigent coloured people recovering from the measles; one that was temporarily hired for their reception while suffering from that disease having been vacated to-day. The place is far from being well adapted, or secure for a prison: it is untidy, and the jailor is a drunkard. The people sleep on sheep-skin blankets, on the floor, and a long "block" of sleeping-stocks stood at the door. G. F. Wuras, one of the missionaries of the Berlin society at Bethany, was also with us, and F. Rawstone interpreted a short address to the prisoners.

19th 6th mo. In the forenoon we passed a farm without a

present resident. Many Boors have emigrated from this district. Formerly they dealt with the Hottentots and slave population according to their own pleasure: if those in their service offended them, they either chastised them themselves or sent them with a note to the Field-cornet or other magistrate (the Landrost) stating the offence and requesting him to punish them, which was generally done accordingly; but now that both Hottentots and those formerly slaves are declared free British subjects, if they be improperly treated by their masters, the masters are fined, and they cannot bring their minds to quiet submission to wholesome laws. No doubt but there are many exceptions to these things among the Boors, but the sentiment of persons well acquainted with many who have emigrated is, that this change was the principal cause. It was in this part of the country that a Boor lately tied a coloured man, who had attempted to escape from him, to the wheel of his waggon, and in the presence of other Boors and coloured people shot him, and said he would treat any other of the coloured people who should attempt to run away in the same manner. The Field-cornet Joubert, who brought a considerable number of the slave apprentices back into the colony on their becoming free, was sent with a warrant to demand the Boor being given up, the act having been committed within the frontier; but the others who were in association laughed at the Field-cornet, who returned unsuccessful. The Lieutenant-Governor also sent to demand him, but without success, and conveyed information of the offence through the medium of the Captain of the Boors, Pretorius. It is remarkable in colonial history, that though at that time the Governor found time and cause to go into the Tambookie country, and make a reprisal of cattle that had been traced thither, but which it was nevertheless doubtful whether the Tambookies had stolen, he could not find time to even attempt pursuing the murderer of one of the Queen's subjects among a people, many of whom are notoriously subjecting by force, Bushmen and other coloured natives to bondage beyond the frontier, and who through falsehood have seduced many of the Hottentots and other coloured people from the colony, and in some instances, such as the one just related, have compelled them to go beyond the protection of British law. We passed two other places occupied by Boors before reaching the Orange River, which we crossed at Bata's Drift, where it is wide and shallow; has a pebbly bed and sandy margin; steep, and supporting a few willow-trees; and before sunset outspanned on the north bank, not far from a little kraal of mat-huts, but where there was scarcely any remaining vegetation but a few bushes of a species of lycium. The country from Cradock to this place may be said to be destitute of trees: shrubs are also unfrequent, except a trifoliolate, narrow-leaved rhus, scattered on some of the stony hills, and a small lycium growing low and thick (like a sloe-bush) on the flats. The most common covering of the country is low suffruticose

plants, often not a foot high, and not unaptly compared in general aspect to the lavender-cotton of English gardens: these plants seldom grow in contact, but are so far apart that a person may walk between them in any direction.

END OF PART VIII.

EXTRACTS

FROM THE JOURNAL OF

JAMES BACKHOUSE,

WHILST ENGAGED IN A RELIGIOUS VISIT

TO

SOUTH AFRICA,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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PART IX.

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LONDON :

HARVEY AND DARTON,

GRACECHURCH STREET.

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MDCCCXLI.

LONDON:  
JOSEPH RICKETBY, PRINTER,  
SMERDORN LANE.

## EXTRACTS, &c.

Further account of the religious labours of JAMES BACKHOUSE,  
contained in extracts from his Journal.

### *Visit to the Bechuana Country.*

1840. 20th 6th mo. The country over which we travelled to-day is much like that on the south side of the river, but here the grass is not quite so scarce. The road winds among rough basaltic hills nearly destitute of trees; and those that are met with are an olive and a rhus, under ten feet high. Here and there a hill of clayey sandstone occurs; the great geological formation of this part of Africa being argillaceous. Game is not abundant, but we have passed a few herds of tame cattle and some flocks of sheep and goats. Before continuing our journey this morning, we purchased a little sweet milk at a small kraal of Griquas, or Bastards, both of which people are of Hottentot or slave descent by Dutch fathers, who in such cases very generally suffered their spurious offspring to grow up in ignorance and barbarism, disregarding the scriptural injunction, "That thou hide not thyself from thine own flesh." Is. lviii. 7. Most of the coloured offspring of the Dutch were left to find their level among the people to which their coloured mothers belonged, but to whom they generally considered themselves superior. The Griquas are a generation or two removed from their white sires: both they and the Bastards were greatly neglected, till the London Missionary Society began to care for them at some of its stations, to which we are now approaching. Several of these people also passed on horseback in the course of the day. They bear less of the aspect of poverty than many of the Hottentots. We also noticed several little kraals of mat or rush-huts at a short distance from the road. A young man named Howell dined with us: he had been visiting his stock in this part of the country, and was returning to Colesberg, having, like several other persons of that place, cattle north of the colonial boundary, feeding on the land of the people of Philippol and the vicinity, with whom they made arrangements for this purpose. This young man told us, that once, when travelling in a different direction, he had just taken the saddle off his horse, and turned him loose, when before the horse had gone twenty yards from the place, a lion sprung upon it and made the poor beast his prey. The nights are now frosty, but the sun is scorching in the day; perhaps its influence is the more felt in consequence of the coldness of the nights; but there is often also a sharp wind. The horses have

taken colds from these vicissitudes in temperature. We outspanned early to afford our cattle time to feed on a grassy flat. They have not had a sufficiency of good pasturage for many days.

21st 6th mo. G. W. Walker rode with me to Philippolis, before our waggon. We were cordially received by Gottlob and Rebecca Schriener: the former is a young German, employed by the London Missionary Society; he introduced us to Elizabeth Atkinson, the wife of the senior missionary, in whose house a room was quickly provided for our reception. On the arrival of the waggon we unpacked it, and placed the luggage in the house. Theophilus Atkinson was out on a missionary excursion to some kraals, a few miles distant: he joined us at G. Schriener's at tea, where we remained for a few hours afterwards. They gave us the opportunity of conveying much general counsel and making some remarks on the advantages of temperance. Much drinking prevails on this side of the Orange River, notwithstanding great pains that have been taken to counteract it.

22nd 6th mo. The measles have been almost universal in this part of the country, and many are yet suffering from them, or from their consequences. Several deaths have occurred, but the proportion is much smaller than in Cape Town, which is remarkable, considering the nature of the habitations of most of the people here. These are hemispherical huts formed of a few long bent sticks, over which mats are spread, formed of the stems of a species of cyperus or rush, strung together, and not thoroughly excluding either light or wind, notwithstanding they turn wet pretty well: these huts are easily taken in pieces, the mats rolled up, the sticks tied in a bundle, and the whole transported on a waggon or a pack-ox, to another place: which is convenient to a people who have often to remove for the sake of better pasturage, or to plough and sow, &c. Many of the people here have, however, neglected to perform the latter operation during the last season, on the alleged ground of fear of attack from Abraham Kok, the former Captain of this place, who left about two years ago, and refused to return, and the people chose his brother Adam their Captain in his stead. At present there are sixty mat-huts on the station at Philippolis, and thirteen more substantial houses, including those of the missionaries, and a place of worship in the style of a Dutch church. The last is the only stone building; that of T. Atkinson is of brick; the rest are of clay, and all are thatched: there are also two or three old buildings in a ruinous condition, and a school-house of brick in the course of erection. Short wood for fuel is obtained from the neighbouring hills, but timber for building has to be brought from the woods between the Kat River and Klip Plaat; it is worth here from 5*d.* to 7½*d.* per foot. A considerable number of persons come from the country on seventh-days, to be present at the public devo-

tions on the Sabbath. Many of those who live in mat-houses have light waggons and oxen, with which they travel. A meeting for devotional purposes is held on seventh-day evenings, chiefly for the benefit of this class of people.

23rd 6th mo. First-day. In the forenoon T. Atkinson usually preaches in Dutch, but to-day he made way for my companion and myself to express our Christian interest on behalf of the people; and he also interpreted very satisfactorily. The congregation was about three hundred. A greater number often assemble, but many were necessarily prevented attending by the prevailing sickness. In the afternoon G. Schriener rehearsed much of what was said in the morning, and it was interpreted into Sichuana, for the benefit of a considerable number of persons of the Bechuana nation, who live in the neighbourhood, and attend the chapel. In the evening nearly the same course was pursued by T. Atkinson, and it was interpreted into Hottentot.

24th 6th mo. The cold is severe in the night, and the mornings and evenings are very chilly. Sickness following the measles is very prevalent. A man died of inflammation of the lungs this morning, and a child of convulsions in the course of the day. Convulsions carry off many of the children, and pulmonary diseases are very destructive among the older people. Theophilus Atkinson and myself spent much of the day in visiting the sick and preparing medicines. In the evening a meeting for the promotion of temperance was held, and addressed by G. W. Walker, T. Atkinson, G. Schriener, and myself, and also by three of the people; two of whom spoke much to the purpose, and in a very Christian spirit. The temperance cause formerly gained some ground here; but it afterwards fell into neglect in consequence of the unfaithfulness of some of the committee. Strong drink has made great ravages among these people; among whom it is still sometimes brought, notwithstanding the interdiction of the Government. The mischievous effects of the use of tobacco and snuff were also stated. Even young children are suffered, if not encouraged, to smoke and snuff. The people are almost universally improvident; and are therefore unapt to calculate the privations to which they subject themselves by spending their property in sensual gratifications. They live also much one upon the means of another, so long as their food lasts. Now that their bread is consumed, they are chiefly dependent on milk and flesh-meat; and, at this cold season, milk is far from plentiful: many of them are also poorly clad, and they seem to forget that the money or sheep with which they purchase tobacco and snuff or strong drink, would buy clothes and food. I ventured to speak in broken Dutch, and was enabled to convey what I wished, T. Atkinson often supplying me with a word.



25th 6th mo. On the Bechuana interpreter and his wife returning from the meeting last evening, they emptied their snuff-canister into the fire, and burnt their snuff-boxes, and then knelt down and prayed to the Lord for strength to deny themselves of this sensual and wasteful indulgence. Seventy persons have signed the total abstinence declaration, having formed a resolution that, if kept, will be greatly blessed to this little and yet imperfectly organised community. In the course of the forenoon we called on Adam Kok, the Captain or chief authority of this part of the country, and who was from home when we arrived: he is a young-looking man of plain features and middle size; he dresses in a drab duffle jacket, bound and buttoned with black, and trowsers that are the worse for wear: his descent is of Dutch and coloured origin: his dwelling is a small thatched cottage built of clay; far superior however to the mat-huts of the generality of the people. His court consists of a secretary (Henderik Honderiks) and a council. The laws are but imperfectly formed, and the revenue, which is derived from fines, is small. Abraham Kok, an elder brother, was formerly Captain here, but he withdrew with his cattle and some adherents from the station. The people frequently applied to him to return, but as he would not comply with their request, they chose his brother, Adam Kok, captain in his stead. Abraham Kok then made war upon the people, and for six months, up to about a year and a half ago, frequent skirmishes took place between them. In this untoward conduct Cornelius Kok, of Campbell, joined his nephew Abraham. Andreas Waterboer, the Griqua Town Chief, at length interposed, as a friend, and succeeded in restoring peace; Abraham and Cornelius Kok having already suffered greatly, and being at the time in danger of annihilation.

26th 6th mo. I visited the schools, which are now smaller than usual, in consequence of sickness. That for boys and girls is conducted by G. Schriener, and is held in the chapel; that for infants, by a coloured woman, brought up at Bethelsdorp, in a house formerly occupied by the missionary. The first has about ninety pupils and the last sixty. Some of our horses being too low in condition for a journey to the missionary stations on the Caledon, we are therefore under the necessity of purchasing others.

27th 6th mo. Snow fell last evening and remained on the ground till mid-day. It is difficult to write from the cold. We addressed an epistle to the persons in Sydney assembling for public worship after the manner of Friends. This, with some letters, was sent to Colesberg, by E. Einett, the postmaster of that place, who was casually here.

28th 6th mo. was spent in preparations for our journey. We have purchased three more horses for 140 rds. each. They are often

sold to traders for much less in real value, goods being taken in payment. A trader will obtain a cow for goods of the value of 9 rds., while a missionary can scarcely buy one for twice that sum. This seems to arise from the two-fold cause of the people not clearly understanding the relative value of money and goods, and very generally valuing their own gratification more than the labours of the missionaries, who must often be content to sow in faith, hoping that the Lord of the harvest will, in time, give the increase. There is an awakening here, and a considerable number of inquirers after the way of salvation. The high price of horses is chiefly attributable to the facility with which they can be sold to a neighbouring Basutu chief for oxen; six of which are sometimes given for a horse.

29th 6th mo. Accompanied by Gottlob Schriener, and attended by the Bechuana interpreter from Philippolis, and by our Basutu servant, Boesac, we rode to Bethulia, a station of the Paris Missionary Society, distant seven hours (or forty-two miles) on horseback. On the way we passed several fountains or springs at the foot of the remarkable basaltic hills that rise in all directions on the plains of this country, which nevertheless belongs to the argillaceous formation that is visible in a few places. At these fountains there are herds of cattle, and flocks of sheep and goats; we called at two occupied by Bastards, who were dwelling in cottages. One of these belonged to a person named Girt Kok, of whom we had purchased two horses, which were now taken out of a herd of about a hundred, and made up those of our company to fifteen, including five foals running by their mothers, which were ridden or led by G. Schriener and the interpreter. At some fountains there were only mat-houses and waggons. Many of the Bastards, under the Philippolis government, have let their fountains and land to Boors from the colony for a term of years; but the Boors are becoming so much the stronger party in the land, that it is doubtful if the Bastards will ever be able to get them out again. The day was extremely cold, but very bright.

In consequence of unavoidable delays in the morning, it was after dark before we arrived at Bethulia; and when too late for my companions to discern the cause, or the course I took, my led horse pulled away from me, as I tried to brisken his pace with the samboc, and he went off at a full gallop. I could pay no attention to the direction in which I had gone; but hoping my companions might be within hearing, I called out loudly, making the Australian cry (Coovoy), which was immediately recognised and replied to from a distance by G. W. Walker, and by repeating it frequently on both sides, I found the party again, who were thankful, as well as myself, for my safety, for they had even feared that my abrupt departure might have been occasioned by the attack of some wild beast, none of which, of formidable character, has however yet annoyed us. We saw to-day a few springboks, and mirekats, a hare, and a few paaus or wild

peacocks. On arriving at Bethulia we found the missionary J. P. Pellissier very ill; but received from him and his wife, and also from Samuel and Elizabeth Rolland, of the French missionary station of Beersheba, or the Seven Fountains, who were casually here, a kind and Christian welcome.

30th 6th mo. First-day. *Bethulia* is near the *Zwarte River* (the principal branch of the *Great Orange River*) and about four miles and a half below its junction with the *Caledon*, which is the principal tributary to the *Zwarte River*. The settlement presents an interesting aspect from one of the contiguous hills, which I was glad to ascend several times to-day, to refresh animal warmth. The mission-house is a humble dwelling of brick and thatch. There are also a few adjacent buildings, chiefly of clay, comprising a chapel, school-house, and waggon-shed, which stand near a streamlet issuing from a fountain or spring, between two basaltic ridges, that irrigates a strip of corn-land. At a right-angle with these, and along the winding foot of a ridge of tumbled basalt, lie the habitations of the natives, who are of different *Bechuana* tribes, but chiefly *Borolongs*. Their establishments generally consist of a low, circular, thatched hut, and of two or three mats for their servants, within a circular inclosure of erect dry sticks. A multitude of these (some of them situated rather distantly among the hills) with a few large cattle-kraals of circular form of sticks or stone, interspersed, form this little city of about 2000 inhabitants.

At half-past ten o'clock the bell rang, and about two hundred persons assembled in the chapel, which was formerly the dwelling of an artisan, and is scarcely capable of containing more. The windows were without glass, and a piercing frosty wind rendered the place almost untenable. The people, who are black and very different in features from the *Hottentots*, sat on the floor. They are clad in under garments and karosses of jackal and other skins, and some of them have caps of the same. Most of the women have cotton handkerchiefs tied about their heads, and a few have also cotton gowns. Some of the men wear jackets and trowsers, surmounted, at this cold season of the year, by karosses, which serve well as cloaks. Samuel Rolland preached in *Sichuana*, and afterwards interpreted a little that I expressed. In the afternoon my dear companion had opportunity to express his Christian interest for the eternal welfare of the people. But a small part of the population of *Bethulia* attend public worship; and though but few are converted characters, yet the others are brought within the range of a certain measure of Christian influence that is of a beneficial character.

1st 7th mo. The morning was occupied with writing. In the afternoon I walked among the settlements of the people, of which there are two or three small ones among the hills of tumbled basalt,

besides the principal one. Some of the people are Basutus and others Battapec, but the greater number are Borolongs: all three are tribes of the Bechuana nation, of which there are also many others, and from which the Caffers of the east coast are also probably descended. There are variations in their customs and language, arising generally from their having conquered contiguous nations and carried off their cattle, and having been followed by the people who were thus deprived of the means of subsistence, for the sake of a participation in the milk, and who thus became mixed with the conquerors, and introduced variations into their languages. Whether by conquest, or without contention, the Caffers thus became possessors of country on the east coast, previously occupied by Bushmen, or by other Hottentot tribes; and some good Caffer scholars are of the opinion that the clicks in the Caffer language, which are much more numerous than in other dialects of Sichuana (the language of the Bechuanas), were thus introduced into the Caffer. The names of the rivers on the Caffer coast are almost universally Hottentot or Bushman. I have before noticed the precedence given by some of the Caffers to Bushmen residing in their country: and probably the lighter complexion of the Gonoguabi Caffers, residing on the coast near the colony, may have arisen from intermarriage with some of the races of Hottentots, to which the Bushmen also belong. Some of the people here have neat circular fences of the cane-like stems of Indian corn, forming court-yards, into which the low entrances of their clay-covered conical huts open: in these courts they sit, cook, &c.; many of them are kept very neatly swept. Others have the courts inclosed by a circular fence of dry sticks, and have upright sides and thatched roof: some of these courts also include one or more hemispherical huts, formed of thin rush-mats, spread over long, slender, arched sticks, which are often the dwellings of servants. At one of the huts some of the people were eating sour milk out of a cylindrical wooden vessel with wooden spoons of large size, and a female was boiling a little meal and milk on a small fire of wood in an earthen vessel for a child she had at her back. The people were all dressed in skins; and most of them wore beads round their necks and brass earrings in their ears; some had also rings of brass around their arms. A few of them can speak Dutch, and though my own knowledge of this language is small, I had a little conversation with some of them through this medium. An old man who observed some of the numerous dogs barking at me, kindly accompanied me with a stick to drive them off. The Chief of the Borolongs here is named Lepui; both he and his wife are members of the church: his wife's name is Makhoro, signifying the mother of Khoro, Khoro being her son and eldest child. The whole number of members is now fourteen, and there are nine others in a hopeful state. The schools have been suspended on account of the measles, and are not yet reopened. The usual attendance is from sixty to seventy. In the course of my walk I spoke to two Dutch traders from Uitenhage, who are here

with their waggons: they have been travelling further into the interior for about two months.

2nd 7th mo. Accompanied by G. Schriener, we left Bethulia at an early hour for *Beersheba*, distant about fifty-four miles. Samuel Rolland joined us at the Slyk Spruit (Muddy Branch), a deep water-course through beds of argillaceous rock, in which there are deep pools of water margined with reeds. We crossed this river about nine miles from Bethulia, and about six miles from the latter place passed a remarkable conical peak. The horses rested at the Slyk Spruit, and also at another place further on the way, at which a Boor was ploughing, and a third time at a fountain issuing from sandstone-rocks in a hollow, where a Welshman, who is married to a Bechuana woman, is living in a poor hut of reeds, formed something like a roof. We passed another Boor's encampment, consisting of a tent and four waggons; and near to Beersheba, six waggons of an emigrating Boor. The country over which we travelled on the lower road to Beersheba was very similar in features to that from Philippolis to Bethulia. Basaltic hills of various elevation, up to about 500 feet, stand in all directions on the grassy plains, or in many places form irregular ridges, and are rarely interrupted by the exhibition of clay-slate and clayey sandstone. The last prevails about Beersheba, where also red and blue shale (ruddle and pipeclay) show themselves. On arriving at Beersheba at the close of the day, we found a young Irishman, who tried to pass himself off for English; he had come to claim a night's lodging, and had impudently turned his horse into the garden. He said he had been fighting for the Boors against Dingaan, and told so many palpable lies as to destroy all credit in what he said. This is too much the character of many who travel toward Natal, English as well as Irish, and they are often a great annoyance to the missionaries, who, nevertheless, do not like to deny them a lodging, lest they should have to sleep in the open field, especially at this cold season of the year. In the absence of Elizabeth Rolland, we were politely welcomed by Claris Maeder, the wife of Francis Maeder, the artisan of the station, who also voluntarily assists in the schools, and occasionally in the devotional exercises of the chapel: he is at present in Cape Town, superintending the printing of the Gospel according to John and Luke, in the dialect of Sichuana used in this part of the country.

3rd 7th mo. We walked over the settlement with Samuel Rolland and G. Schriener, and observed with pleasure the improvement of the people, who are about 1000 in number, chiefly of the Basutu tribe of Bechuanas. There are also here a few families of Bastards and freed slaves. Eighty-eight persons have been admitted members of the church, three of whom are suspended; there are also one hundred and forty inquirers or candidates. The usual attendance in the schools is about one hundred and twenty in that for infants;

forty in that for older children ; and one hundred in that for adults, or sometimes two hundred. The older children are much occupied in herding, and watching the gardens, &c. The town is on the ascent of a rough sandstone hill, near the bottom of which are the houses of the missionary and artisan, the infant school-house, chapel, &c., which, except the mission-house, are but temporary buildings of mud and thatch, &c. The houses of the coloured people are progressively improving, from the round or oven-shaped, plastered externally with clay, or those composed of mats, which are hemispherical, or those that are circular and have upright plastered sides and thatched roofs, and which are much occupied within with tall clay pots, used for storing corn, called in this country har-te-beest houses, from an imaginary similarity in figure to the outline of the species of antelope called in Africa the har-te-beest. These houses are usually built of reeds, and are sometimes plastered with mud ; they are in the form of roofs, but often have the lower part of their sides approaching toward perpendicular ; some of them have also holes in the roof to let out the smoke. They are larger and more commodious than the native huts. The cattle-kraals are now surrounded by dry stone-walls. The people are also improving in their dress : formerly the men wore only karosses ; to these leathern trowsers are now universally added, or, in many instances, the kaross is converted into a large coat, with the fur inside. Many of the women wear cotton gowns, and tie handkerchiefs about their heads ; and those who are still dressed in prepared sheep-skins are decently covered. Circumcision and polygamy are nearly abandoned here. The Bechuanas are generally much more industrious than the Bastaards or the Hottentots ; and they are also much more provident. Many of them have a hoard of Caffer corn preserved in their houses, in tall baskets plastered with mud ; and a large number of the men are now from home purchasing seed-corn (wheat), or ploughing and sowing at different fountains. The people of this station have about 5000 horned cattle, and a much greater number of sheep and goats. The cattle are divided into groups, and kept at different places, through fear of the Caffers, who have sometimes made incursions even into this part of the country. The Bechuana tribes have in the present day the character of being a quiet, peaceable race ; but the Caffers cannot stand before them in close combat. The weapons of the Bechuanas are a short stick, having a large knob at one end, called a keary, and a single asagai, both of which they throw with dexterity ; but in fighting they often break the handle of the latter short, and stab with it. The Caffers generally take them by surprise. The Bechuanas are a much more civilized people in many respects than the Caffers of the coast. The houses of the Bechuanas are usually very clean. They contain sundry vessels of clay, some of which are baked, and serve well as cooking-pots. In the courts attached to their houses, portions of small trees are fixed, having the branches cut short, and upon these hang small

milk-bags, made of skins and other utensils: some of the people make very neat baskets of rushes, which they work so as to exhibit stripes. A considerable quantity of land is irrigated at Beersheba, from two springs, one of which is warm, and discharges a large quantity of gas (probably sulphuretted hydrogen) at the place where it rises. Some of the Bastards from this station are gone to lead out the water of the Caledon for irrigation, at a place not far distant. The rocky kloofs of this part of Africa produce sparingly a species of olive, which sometimes attains to thirty feet high, and is of considerable girth; its growth is slow, and its fruit a small berry or plum: does not appear to have been converted to any use. The tree is in request for fuel, and consequently it soon disappears in the vicinity of settlements. In the afternoon, we held a meeting with the people, about three hundred of whom attend public worship, exclusive of children. They listen to instruction with great quietness and attention, and there was a good feeling among them. No public worship is usually held among them on week-days, but daily classes of about forty each are met, of those who are inquirers, or have come decidedly under the influence of Christian principle.

4th 7th mo. Before breakfast, I walked to the Caledon, about a mile from Beersheba: it is a small meandering stream, connecting large pools margined with reeds, and running in a bed of about fifteen feet wide across the grassy plains and among the sandstone hills. In some places there are willows upon its banks, and it is a principal branch of the Zwarte River, which at its junction with the Vaal River, becomes the Great Orange River. In a walk in the afternoon, I noticed the mode of sowing wheat practised by the Basutu. They render the earth moist by irrigation, scatter the wheat on the surface, and bury it by hoeing up the soil. It was particularly pleasing to see the men and women labouring together at this work. Their hoes are made of iron, and have a long spike behind, by which they are fastened to the handle by means of a hole through one end, which is left thicker than the other for the purpose, and in case of the handle splitting, a strip of bullock's hide is used to secure it. The wheat crops are harvested in the 12th mo., and Indian corn is sown immediately after. The Bechuana or Caffer corn is sown now, and ripens in 5th or 6th mo. Locusts are sometimes very destructive here, coming in clouds in summer, and eating up every green thing. In the 3rd or 4th mo. they lay their eggs, which hatch with the early rains of the 8th and 9th mos., and the young ones continue to devour the spring crops till they take wing. The Bechuanas are thought to present traces of greater civilization than they now possess. They are favoured with a very efficient missionary, and the work among them seems to have little of that sort of excitement which often proves temporary. Much care is taken not to admit them prematurely into church-fellowship; and the standard of morals among them has become much elevated. In the abandon-

ment of polygamy, the practice has been for the man to take his superfluous wives to their parents, and to tell them, that they must not be angry with him for returning them, as he did so only because he saw that having many wives was contrary to the law of God; and he promised to allow them a maintenance till they should marry, which has generally been soon, the young children have been allowed to remain with their mothers, but when they grow up they become the property of their fathers. The purchasing of wives is nearly abandoned. During the Caffer war, a petty Chief of the Tslambie tribe, named Mylooza, fled from Caffraria, and was received in peace by Moshesh, the Chief of this part of the country, who resides at Thaba Bossiou, ninety miles distant. Mylooza was settled in the neighbourhood of Beersheba, where he took the opportunity of cutting off straggling parties of Bechuanas in the surrounding country. Reports of this villanous and ungrateful conduct reached Moshesh; but at first he would not credit them. At length Mylooza fell upon a relative of Moshesh with a considerable party of trading men, many of whom were destroyed, and Moshesh's relative was left for dead, but he recovered and informed Moshesh, who was now convinced that he had received a treacherous guest into his land; and he came upon Mylooza suddenly, and cut him off with about four hundred men, but suffered the women and children to escape to their own land. Among those suffered to depart was a young son of Mylooza, who is said lately to have been endeavouring to stir up his country people to revenge upon the Bechuanas: and lately Gacela made a descent upon some of the people to the eastward, and took away much cattle. Subsequently, a party of Caffers attacked a party of Bechuanas upon Matroosberg, but were repulsed, by means of stones cast upon them from the almost inaccessible mountain. This misconduct of the Caffers deserves the notice of the missionaries, and others labouring among them.

5th 7th mo. The straying of the horses prevented our departure for Morija till after noon, when we parted from Samuel Rolland and Claris Maedar, from whom we have received much kindness. The latter is an active Frenchwoman, a pattern of neatness in her house and person, pious, and proficient in the Sichuana language, and speaking also Dutch, but not much English. G. Schriener rode with us to the crossing of the Caledon, which is there much like the Skeru above Darlington. Under the conduct of Ka-i-le, the head-man of the Beersheba station, we proceeded about twelve miles, to a little kraal of his own people, and fixed our position for the night by the side of one of the native huts, and under the wall of their goat-kraal, having a hill about one hundred feet high behind us, and a declivity of similar measurement, to the Caledon, in front. In this position we were protected both from the wind and from the fog of the river. The people made us a fire, and supplied us with sour milk and Caffer corn boiled, of which we



made a luxurious meal. The latter requires to be boiled about two hours: its flavour is very agreeable, especially to hungry travellers.

6th 7th mo. Although the temperature was below freezing, we were warm during the night, though sleeping under the open canopy of heaven. We each involved ourselves in a blanket inside a Bechuana kaross, under which was spread a Mackintosh tarpaulin. Having become inured to hard beds, we got a fair share of sleep. At dawn of day we arose, remounted our steeds, which had been feeding close by, and rode upwards of four hours to Jammerberg, a place where a few families of Bastards reside, and where we off-saddled and partook of the refreshment provided by our kind friends at Beersheba. On the way thither we passed a herd of har-te-beests and another of blesboks, (species of antelope,) and two troops of quaggas. We also saw some Caffer cranes. There is a shed-like hut at Jammerberg, used occasionally as a chapel, in which missionaries travelling on this road sometimes sleep and preach. The families on the spot are about fourteen. Having wholly escaped from the oppression of the Boors, whose descendants they are by Hottentots or slaves, these people sometimes use their own liberty in an arbitrary manner. Lately they made a trader fast to his own waggon, and refused to liberate him till he had paid 80 rds. for the trespass of his cattle on their gardens; a damage for which 8 rds. would probably have compensated. This place has recently been visited with the measles. The people have not the character of being provident, and strong drink is a great snare to many of them. They dress in European costume; and though, in some respects, more civilized than the Bechuanas, the Bastards have a conceit of superiority on account of their extraction that renders them far from amiable. On riding about two hours further, the mare that carried Kaile became tired; and, finding that we could not reach Morija before dark, we made to a Bechuana kraal, on the ascent of a flat-topped sandstone mountain, and solicited the hospitality of the people for the night. Most of the men were seated on the ground around a fire, drinking beer made from the meal of Caffer corn: they were half intoxicated and very noisy; but they civilly invited us to partake, handing us the ladle-like calabashes which formed their drinking vessels, which we, of course, declined. On the arrival of the head man of the kraal, who appeared perfectly sober, he appointed us to the circular court, in front of a hut which was filled with corn and had the door sealed up, and had it swept and a fire kindled, and sent us an ample supply of Caffer corn, with a vessel to cook it in, and others with water. A few of the people came in the evening, and conversed with our attendants. One of them, who had been among the Boors, brought a calabash of beer, which he called brandy-wine. Kaile drank a little; with him, but Busac refused, and talked to the people about the things pertaining to salvation. The people were filthy in their attire, which consisted of ox-hide or sheep-skin karosses.

Most of them had earrings, many of which were of copper-wire rather stout, and resembling a spring that had been drawn out beyond its strength; these reached almost to their shoulders. A few had also tattooed lines around their eyes and down the ridge of the nose. The same kind of beer which these people drink is used among some of the more northern coast Caffers, even at missionary stations; and in parts of Caffraria where corn is abundant intoxication is very prevalent, and highly prejudicial to the moral improvement of the people. The fence of tall reeds which encircled us this evening afforded a good protection from the wind; and though seated on the luggage, and some of the company on small stones, on which, or small pieces of wood, the Bechuana generally sit, yet with this shelter, the warmth of the fire, and an ample meal of boiled Caffer corn and of mutton from Beersheba, we enjoyed a greater measure of bodily comfort than we often do at this season of the year, and felt thankful and peaceful in mind.

7th 7th mo. First-day. We spent the night comfortably, and in the morning presented our host with a knife and a handkerchief, and gave a couple of small brass buttons to each of the people who came with him to take leave of us, all of which were received with expressions of pleasure. Rain came on as we recommenced our journey. We rode through another kraal at a short distance, and passed others in the bosom of the mountain, near to which there was more land in cultivation than we have seen for a long time past; and such is the elevation, that the harvest of Caffer corn is only in progress, notwithstanding it is the depth of winter, and there is snow on the adjacent hills. The rain increased as we approached *Morija*, which is situated under a lofty range of hills, and near a remarkable peak, called Thaba Tele. The settlement consists of the mission-premises and two large kraals, at a short distance. There are also numerous small kraals in the vicinity; for we are now in what may properly be called the Basutu country. The people here are suffering from the measles, from which some of the mission-family are not recovered. Thomas Arbousset greeted us warmly, as soon as he knew the nature of our visit; and John Cole, an artisan temporarily residing here, quickly prepared us coffee. After having changed our wet clothes, and taken some refreshment, we repaired to the chapel. The congregation consisted of only about forty persons; but when the weather is fine, and the people are free from sickness, it sometimes amounts to about six hundred; for whose accommodation an open shed has been attached to the chapel. In the afternoon the company was also small. We addressed them through the medium of T. Arbousset. Polygamy is fast waning here. Since the settlement of missionaries in the Bechuana country cannibalism has ceased, and peace has generally prevailed. Before that period the various tribes were constantly making war upon each other, and carrying off

each other's cattle; the land was uncultivated, the inhabitants not daring to be found alone off the mountains, and the consequent famine drove many, at first, to feed upon the dead bodies of their fellow-creatures taken from the field of battle. But, having become accustomed to eat human flesh, it is said numbers of them associated and surprised villages in the night, destroyed the inhabitants, and feasted upon their bodies. The wild beasts were also then much accustomed to eat human flesh upon the field of battle, and this made them very dangerous to travellers; but since the cessation of these scenes of rapine and blood, beasts of prey have been themselves much diminished, so that now in the vicinity of main roads, especially those traversed by the colonial Boors on their way to Natal, little is to be apprehended from these formidable creatures. The people here formerly had only about six hundred cattle, now they have about five thousand. Many of the inhabitants of Morija can read; and some of them apprehend Christian doctrine with great facility. The schools are at present suspended; but when the people are in health, and not too much occupied with their corn-crops, a school is held daily by T. Arbousset, and another twice a week by his wife, in which she teaches the women to sew, &c.

8th 7th mo. was very cold and snowy: the wind drove the snow into the chapel so as to extinguish a fire that had been lighted on the floor, and around which our people, with some others, had been sitting. On leaving the chapel, they put our saddles on the sides of the pulpit, that being the only dry place; and here some goats took refuge, which eat through several girths, and did other damage that took us some time to repair, so as to be again in travelling order. In the evening, the weather being more moderate, we walked with T. Arbousset through the two principal kraals or villages of the station, which are circular, formed of huts with courts of tall reeds, and stand on two natural terraces on the ascent of the mountains; together, they contain about nine hundred inhabitants. Many of the people were assembled in one large hut—a sort of warming-house—which, like the rest, had a very low entrance, and in which they were seated round a fire. These people, with others of the coloured races of Africa, do not bear much cold. In inclement weather they crowd around a fire, and are little disposed to go into the open air, even to give needful attention to their cattle. One of the petty Chiefs of this place (which is under the government of the Moshesh of Thaba Bossiou), who had come under the influence of Christian principle, one day struck his wife, because she reluctantly returned to his house, which she had left with the intention of attending the instructions of the wife of the missionary. The man immediately relented, went to T. Arbousset, acknowledged his fault, and begged him to send for the injured woman, whose forgiveness he asked, and with whom he shook hands. Since this time he has treated her with great kindness. Considering the manner in which

women were formerly treated, this may be considered a triumph of the Gospel, and a circumstance likely to have great influence over others.

9th 7th mo. Accompanied by Thomas Arbousset, we rode to *Thaba Bossiou*, distant about twenty-four miles, through grassy vales, diversified by sandstone hills of various figure, and having numerous kraals on their bosoms. From some places we had a fine view of the Witte Bergen, or White Mountains, now covered with snow; which separate the Bechuana country (which is also known by the name of *Nieuwe Land*) from Caffraria and the Natal country. From this side they look like mountains of three thousand feet high; but the elevation of the country on this side is great, and the Witte Bergen are said to be nearly as high as the most elevated parts of the *Sneuw Bergen* of the colony, viz. about nine thousand feet. *Thaba Bossiou*, which signifies the Mountain of Night, is tabular, and of sandstone, having the kraal of *Moshesh* and four others on the top, which is to them an impregnable fortress. The missionary station is elevated, but stands under the mountain. *Moshesh* spent much of the afternoon with us: he is an intelligent inquiring man, who entertains a great value for missionary labours; he always appears in European costume when he comes off the mountain. The population of this station, including the mountain and its foot, a circle of about two miles, is nearly three thousand, and twenty-one kraals, more distant, are visible from the mission-house. When circumstances are favourable, the congregation is four to five hundred: there are forty inquirers, about a dozen of whom are considered exemplary Christians. The schools can only be kept up for two periods of the year, of about three months each, on account of the agricultural pursuits of the population. Books are scarce; but thirty can read both print and writing, and one can himself write. They are very studious, and in the absence of printed lessons, they begged the missionary to give them written ones. When they have a little time they spread a lesson on the ground, and several of them get around it; so that they make good progress, even when the schools are suspended.

10th 7th mo. We visited the mountain named *Thaba Bossiou*, which is four hundred feet above the plain, takes half an hour to walk round the top, and has fifteen hundred inhabitants. It is of sandstone, with a projecting cliff at the top; its outline is irregular, and it is ascended by three rough passes, by which cattle can be brought upon its top; and there are also four footpaths, some of which are so steep and broken that a stranger requires the use of his hands for security as well as his feet: but the Basutu women will ascend by them, carrying a child and an additional burden at the same time. One of the largest passes, at least, is of basalt, which is shallow, and in some places broken through to the sandstone,

which appears to have been fused by it, and has hardened into a sort of touchstone that at a distance looks like a wall on each side of the pass, which may be about ten feet wide. The basalt has emerged at but a short distance from the edge of the mountain, and has scarcely flowed from its foot, where it forms an irregular heap; as if the accumulation of matter in a state of semifusion had slowly impelled that in front forward. It was agreed that we should have an interview with Moshesh's people, who are of the tribe of Bechuanas named Basutu; there are also refugees of other tribes among them, as well as a few Caffers and Bushmen. Moshesh collected his people by shouting from the top of the mountain, and while they were assembling we visited several of the native huts, which are universally of grass, and something in form like sections of sparrow-pots. The entrances are only about a foot and a half high and wide, and are arched with clay. The floors are of mud, and are smooth. Several stout sticks assist in supporting the cottage inside; to which, as well as to the sides themselves, various articles are suspended. These huts have also circular courts of high reed-fencing, with very narrow entrances, defended with boughs. Moshesh has a number of good chests, and an abundance of European clothes. A young man of Hottentot extraction was assisting him to dress, and brushing his clothes, when we arrived rather earlier than we were expected. In a large court in which we afterwards assembled, several persons were busily employed in making baskets of a spherical form, a little elongated at the top, for the purpose of preserving corn. They are made of grass, and are sewed together with the same material platted into a sort of tape, in the same way that beehives are, in England, made of straw and sewed together with split briars. The needles used in their manufacture are the size of large packing-needles, but they are nearly square, and have two eyes, by means of which the grass tape is more easily kept from slipping. Numbers of these baskets, capable of containing from nine to thirty-six bushels, are to be seen standing around the huts, outside the fences, filled with Caffer corn, and having flat stones cemented on the narrow opening at the top by means of a little cow-dung. They are a sufficient protection against the weather; and the people being honest they consider these granaries safe. On sitting down with the company, who were seated on the ground, except Moshesh, who occupied a chair, and ourselves and a few others, in European clothing, who sat on boxes, a sweet and powerful feeling of Divine overshadowing was perceptible. Eugene Cassalis interpreted, while my dear companion and I spoke to them largely on divine things, including also temperance and judgment to come, duty to wives, benefits of industry, &c. T. Arbousset and E. Cassalis also addressed them at some length; and were followed by Moshesh, who yesterday made many inquiries respecting the aborigines of Australia, to whom he now alluded, making some remarks on their destitute state, and on the practice of some that decorate themselves

with feathers, and of those of Van Diemen's Land who had not even garments of skins. He began by addressing his father and another subordinate Chief; and his speech, as nearly as it could be translated, was as follows:—"Rejoice, you Macare and Mocatchani! you rulers of cities, rejoice! We have all reason to rejoice on account of the news we have heard. There are a great many sayings among men. Among them, some are true and some are false; but the false have remained with us and multiplied: therefore we ought to pick up carefully the truths we hear, lest they should be lost in the rubbish of lies. We are told that we have all been created by one Being, and that we all spring from one man. Sin entered man's heart when he eat the forbidden fruit, and we have got sin from him. These men say that they have sinned; and what is sin in them is sin in us, because we came from one stock, and their hearts and ours are one thing. Thou, Macare, hast heard these words, and thou sayest they are lies. If these words do not conquer, the fault will lie with you. You say you will not believe what you do not understand. Look at an egg! If a man break it, there comes only a watery and yellow substance out of it; but if it be placed under the wings of a fowl, there comes a living thing from it. Who can understand this? Who ever knew how the heat of the hen produced the chicken in the egg? This is incomprehensible to us; yet we do not deny the fact. Let us do like the hen. Let us place these truths in our hearts, as the hen does the eggs under her wings; let us sit upon them, and take the same pains, and something new will come of them."

The Chief here paused for a moment, and addressing the missionaries said, "These men are come from afar, and as they can stay so short a time with us I wish you to write their names in a book, and the things they have told us." Then turning again to the people, he said, "We had heard of the antipodes; but we turned it into a fable, thinking it was an invention to amuse children. Now we see men who have come from thence. They tell us everything about that country. Now we see the people of that country are in the dark. These men say that we have been loved of God. We have plenty of food and covering. The people of the antipodes, what do you think they eat? Oxen?—they have none. Sheep?—they have none. Their only food is birds, wild animals, fish, insects, and roots. And what do you think they clothe themselves with? With cloth?—they have none. With skins?—they have none. There only remains for them the feathers of birds. Their life is the Bushman's. We see that God has loved us indeed; though you say that God has not loved us, because He has given less to us than to the whites. And now God has increased our riches by giving us missionaries, which we must be thankful for. I speak to you, men. You have heard there are men of other nations who despise labour, and think it is only the lot of women to work, and that it would be below the dignity of a man to put his hand to a tool. These men have praised your hands, because they are employed in making baskets; they have praised the

needle that you use in that work. It is right that man should assist woman. When man was created, after having looked around him, he found no being to make him complete: then God, who knew the wants of man, extracted the woman out of him. I am angry with you, men; you assist the women in many things, but not so much as you ought. I am angry with you, because I see your wives lying in the huts with disease, (measles,) and fear prevents your entering to give them the assistance they need. Let me no longer observe this neglect. I speak to you, children. You also must assist your parents. These truths are written in a book. It is your duty to learn to read, that you may get knowledge therefrom, and help your parents with the instruction you shall find therein. I am angry with you: you are a set of lazy fellows!"

After the meeting, we went to one of Moshesh's huts, where we were regaled with tea, which was served in earthen basins of English manufacture; fowls were also served up, which had been cooked for the occasion. On expressing a wish to taste the bread made from Caffer corn, some was brought, with some of the most delicious sour milk we have tasted. The bread is prepared by pouring the meal gently into the middle of a pot of boiling water, and allowing it to continue to boil till the water nearly disappears by absorption and evaporation. In this state it is very palatable; but it will not make bread like wheat-meal. Some of the women were busy grinding the corn on flat stones, with others of an oval form. We next went to see a stone house, which two Europeans are building for Moshesh, and for which they are to receive forty-five oxen. It is in European style, and the chief has intimated that in it he has only provided accommodation for one wife; at present he has many, and there seems to be a conviction in his mind that he must abandon polygamy. This is a great sacrifice for a man to make in this country, as his wives are his servants, and their number is looked upon as giving him consequence. This evil is, however, fast giving way under the influence of the Gospel; and to these people the circumstance that in the beginning only one woman was created as a wife for Adam carries great weight against polygamy.

Before leaving the mountain (Thaba Bassiou), we visited Mocatchani, the aged father of Moshesh; who, though addressed by name at the previous meeting out of respect, was nevertheless not present. He has been much opposed to the introduction of Christianity, and consequent change of customs among the people; but his prejudices seem to be giving way. He was seated on a stone by a fire along with two or three other persons, within a rude circular fence of bushes, to which numerous parcels of roots used in medicine were suspended. The company soon received many additions; and Moshesh and the missionaries informed them of what had been said at the meeting; addressing themselves to Mocatchani; who, when he was told that we expressed approbation

at the Chiefs not using strong drink, said, that was good, that his father was the first who forsook it, and that himself had never used any. Moshesh follows this good example; and on a certain occasion, when pressed to drink, he replied, "If I were to drink, I should be talking folly before my people." Moshesh also avoids the use of tobacco and snuff; but his father uses the latter, as do also most of the Basutu. Some of them also smoke dakka, or wild-hemp, which is very stupifying and pernicious: it is in use among all the native tribes of Southern Africa. This morning I saw a man smoking it in a rude pipe, stuck into the side of a cow's horn, that was nearly filled with water, through which he drew the smoke. Before we left Mocatchani he requested the missionaries to pray with him. On returning to the mission-house, we found a young man from one of the villages near Morija, a relative of our attendant Boesak, who had come in search of him, having heard that he had passed that way, in consequence of Kaile having, according to their custom, told the people of the village through which we passed on the 7th inst., who we were, and our business in this land; and having mentioned Boesak's native name, which he happened to remember, notwithstanding he was taken away from his parents when very young, by the Bergenaars, a tribe of Griqua marauders, who infested this part of Africa a few years ago, and were ultimately reduced by Andres Waterboer of Griqua Town. When we came into the vicinity of Beersheba, Boesak told me he remembered being taken through that part of the country, and that when brought to Philippolis they were ready to eat their karosses through hunger; he also remembered some of his native tongue, and became useful to us as an interpreter. His cousin, who came to see him this evening, reported that his mother was on her way to see her long-lost son, but that his father could not travel, being ill.

11th 7th mo. In the course of last night, one of the wives of Moshesh, in a fit of despondency, under which she had been labouring for some time, and which was probably increased by the recent loss of a baby, and the fever of the measles, under which she was suffering, threw herself from the cliff of Thaba Bassiou, having eluded the vigilance of a person deputed to watch over her. This circumstance prevented the Chief and his people assembling as he wished, to ask us questions on various subjects and receive our answers, for the Chief was greatly distressed by the occurrence, the woman having been a favourite wife. Thomas Arbousset visited Moshesh early, on his return to Morija, and it was agreed that we should call upon him in the afternoon: but he sent a message at an early hour, requesting E. Cassalis and ourselves to go to him immediately, for the relatives of the woman were determined to have her buried according to their heathen rites, and he was opposing them. The power of Moshesh is sufficiently great to enable him to act arbitrarily, but his wisdom leads him to prefer overcoming their



opposition by argument. Their custom is, to inter the family of the Chief in a cattle-kraal; and on the occasion the cattle are assembled, and one of them is slain for a sort of offering and feast. On arriving we found a large herd of cattle on the mountain, collected in idolatrous reverence of the deceased, and the people had tied the body of the woman, so as to bring her into a sitting posture, and had broken down a place in the wall of one of the cattle-kraals, in which they were preparing for her interment. The Chief, in his undress, a kaross, &c., was holding a strong argument with them, on the superior advantages of the mode of burial adopted by Christians, which were seasons of instruction, as he had himself witnessed two days ago, and in which idolatrous rites to the deceased, which were offensive to God, were avoided. E. Cassalis also took part in the argument; and when they had concluded, I made a few remarks upon the customs of different nations, in regard to their dead, and the universal adoption of the practice of burying them decently in the earth, without heathen rites, wherever the Gospel was received in truth. Moshesh also appealed to the social feeling in man, saying: When a child is born it clings around its mother's neck; when it is older it seeks playmates of its own age; and when grown to manhood, man seeks association with his fellow-man; and which of you even in death would wish to be buried alone? No one had previously been buried in the kraal chosen for the interment of the deceased, nor was there a prospect that another would be buried by her side: but about two weeks ago, one of the people of the station applied to Moshesh, for leave to bury a deceased relative according to Christian practice; the Chief gave consent, and the woman was interred in a piece of ground selected for a cemetery on the top of the mountain, and by her side it was the wish of the Chief that his wife's remains should be buried. Mocatshani was greatly incensed at this departure from the customs of the nation, and sent several messages to Moshesh, desiring to have the man put to death who had thus infringed upon them. When the Chief had concluded his argument, he challenged those who had anything to object to come forward. Some of them said, they would do so when the missionary had withdrawn. To this he replied, that to attack a man when his back was turned was a cowardly practice, and in itself an acknowledgment that he was too powerful to be met to the face: that if they had any better arguments than the missionary or himself had brought forward, they were prepared to hear and admit them; but that if not, he would have his own way; that he was not himself a converted man: he had long tried to resist the truths spoken by the missionaries; but he was convinced, and he could no longer stand against them. He then made a short pause and there was no answer: he therefore requested E. Cassalis to send C. Gosselin, a pious artisan, to prepare a grave. Some of the objectors said, that if Moshesh thus broke through their customs he should not be their Chief; but threats of this sort he disregards, well knowing that his people are too

dependent upon him to forsake him. For in one of those wars in which they were perpetually engaged for twenty years, before the missionaries came among them, Moshesh proposed that the flocks and herds of the tribe should be collected, and defended upon one of the mountains. At this period his father was in power, and the people declined joining in his plan, thinking they could defend their own, in which they proved mistaken. Moshesh obtained the assistance of such persons as had no cattle, and saved his, and the other people became dependent upon him for milk; which constitutes a principal article of their food: he lent them cows; but the increase was his; and his stock of milk-cows now amounts to about 20,000: they are dispersed through the numerous villages of his extensive and populous country. When C. Goslin was preparing the grave, Moshesh and several of the people were looking on; when old Mocatchani came up, and inquired how they meant to bury him when he died; Moshesh replied, in the same manner as they were going to bury his wife; and he added, that he wished also himself to be so buried, and desired the people to observe how Goselin made the grave, that in case he died before them they might know how to bury him. The French missionaries belong to the "Société des Missions Evangéliques de Paris," and have been about six years in this part of Africa. Under their instruction the people have become much raised in morals, and advanced in knowledge. Many of those at this station hold family worship. Forty form a Bible class, with whom the missionary meets frequently. On a certain occasion Moshesh observed to his people, that before the missionaries came they were acquainted with most of the truths they taught, so far as they were contained in the law of Moses, and were written in the ten commandments, excepting as regarded the Sabbath; for God had sent them this knowledge: it had descended to them; and those who had died before they had the Bible would be judged according to the knowledge they possessed. But the missionaries had brought them the knowledge of the Sabbath, of Jesus Christ, and of the Holy Spirit; and they who had received the Bible would be judged according to the Bible.

In the course of the day the mother of Boesak arrived, having come on foot about thirty miles to see her long-lost son, who is a striking likeness of his mother. She said he was torn from her arms when a little boy by the Griquas (Berganaars); and when she turned after them, they bid her to run away; but she followed them weeping as long as she could. From that time she had not heard of him till the other day; and her heart had mourned over him as dead. Her husband was sick and could not come to see his son; but she was glad to see him, and thankful that he had fallen into the hands of people who had treated him as a son. The Berganaars took away another son, who she believed was among the Boors, and a daughter of whom she had not heard.

Boesak had traced his sister to the neighbourhood of Graaf Reynet. This also was joyful tidings to the bereaved mother, who, after spending a short time with her son, and arranging that he should visit his parents on leaving us, returned to confirm to her husband the truth of the report they had heard of their long-lost child being in the country. Some of the Bastards residing in this part of the land have, at times, compelled Bushmen to become their servants, and behaved to them with great severity. A few of these have fled to Moshesh, who has protected them. Some of these Bushmen say they were beaten with sambocks like beasts; and one was so starved, while his master was in plenty, that he was obliged to dig grubs out of the ground and eat them to sustain life. In the afternoon we visited one of the native smiths, and saw him working his iron, which is smelted from ore found in an adjacent mountain. For bellows they use two bags of soft leather, opening at the top by means of two parallel sticks: they are closed by the hand in descending; a portion of the leather passing over the hand on one side, and over the thumb on the other, to facilitate the operation. Each bag is terminated by a cow's-horn with the point cut off, and these pipes terminate in one of clay, in an arched wall of the same material. Between this and a smaller wall, about six inches distant, a charcoal fire is placed. The blast is well maintained; and the rougher work is effected by means of hard stones on others of large dimensions, and the finer with hammers of their own making. They weld iron, and finish their work with considerable skill.

12th 7th mo. At nine o'clock we again ascended the mountain; where we joined the Chief and many of his people, who were assembled without the fence of the hut of his deceased wife. Within the fence the remains were lying, wound up in a kaross, and made fast to a stout stick, to preserve them in a straight position. Wood is too scarce in this and many other parts of Africa to admit of coffins being used. After a pause, the closing of the fence was removed, and a number of the natives bore the corpse, over which a white cloth was spread, upon napkins, to the grave; distant about a quarter of a mile. The company augmented to about 600. The Chief himself attended, as did also all the dissatisfied parties. The season was one of great solemnity. E. Cassalis, according to their custom, rehearsed in a solemn manner a number of appropriate Scripture passages as the procession moved to the grave-side; where he preached a long, unstudied sermon: my dear companion and myself also addressed the company, while E. Cassalis interpreted. The remains were then placed in the grave, which was roughly masoned with sandstone—a precaution to prevent disturbance by wolves (hyenas). The covering-stones being adjusted, and the people again quiet, E. Cassalis engaged in prayer. The company remained till the grave was filled up, and then separated in a very orderly manner. The opportunity, through the Divine blessing, was made one of great

instruction. It presented a striking contrast of the becoming order of Christianity to the disorder of heathenism; and, so far as appeared, all seemed fully satisfied. Poor old Mocatchani seemed to feel that his own standing was as with one foot in the grave, on the brink of which he moved with tottering steps, as we parted from him. Moshesh and some attendants joined us afterwards at the mission-house, where, after dinner, my dear companion was engaged in prayer. In the evening we set out for *Plaatberg*. On parting from Moshesh, who sent his interpreter with us as guide, and lent a horse to another person to accompany us, he said, he had yet many things to give up, for which he had not strength in himself; and he therefore desired that we might add our prayers to God on his account, that he might receive strength. In 1837 the population of Moshesh's country was, in the district of *Morija* 4000, of *Thaba Bossiou* 8000, and of the *Orange River* 6000. The number is continually augmenting from various quarters, in consequence of the kind reception he gives to Chiefs broken in power, such as I shall have occasion hereafter to mention. A large body also emigrated from the banks of the *Kaal River*, &c. a few years ago, and came into Moshesh's country under the direction of the Wesleyan Missionary Archbell, where they met a welcome. These now form several distinct stations. The mission-house at *Thaba Bossiou* is a long, plain brick building, of five rooms, affording a moderate share of accommodation, but not at all more than is needful for health and reasonable comfort. The houses of some of the missionaries we have visited, especially of *J. Read*, at the *Kat River*, and of *F. Kayzer*, on the *Keiskamma*, are very defective in this respect: that of the latter is also placed in a situation much exposed to the influence of the sun; and the consequence is that much sickness is the lot of the family.

A pleasant openness subsists between the French missionaries and the people; which, though it subjects the missionaries to frequent interruption, is highly conducive to the improvement of the people. The *Basutu* use in war a breastplate of thin brass, worked smooth and bright, they also use a shield of singular form. The shield is balanced by a sort of plume, made of black ostrich-feathers,\* and their chief weapon is a short assagai or spear, with a stout reed handle. Some of the *Basutu* wear large brass rings around their necks, and a considerable number of smaller ones upon their arms. Two or three earrings in each ear are not uncommon: many of them wear strings of small beads around their heads, necks, arms, and legs: few of them smoke, but snuffing is very general. Their snuff-boxes are frequently made

\* The plume is also used in attacking lions, which dare not advance against a number of these stuck into the ground: but it is most serviceable to the herdsmen, who, when they wish to leave their cattle, stick one of these into the ground, and the cattle feed and lie down around it; being taught to regard it as the herdsman's representative. The number of feathers required to make one of these things is considerable; so that one of them is in value equal to an ox.

of a species of calabash, not more than one and a half inch in diameter ; these are generally suspended from the neck. Their principal grain is Caffer-corn, which they cultivate extensively ; so that, in some instances, one man will have from 50 to 70 muids, equal 150 to 210 bushels. The common price at harvest is about two rix-dollars per muid ; but at Colesberg we have known traders who bring it from hence, to ask 21s. and obtain 18s. The country between Thaba Bossiou and Plaatberg is a continuance of grassy vales between sandstone mountains, with a few tracts of basalt. The bosoms of the hills abound with Basutu villages, near some of which the people were still harvesting Caffer-corn. Some of the kloofs of this part of the country produce a stout reed, equal in size to the Spanish reed. Three hours' smart riding brought us to the bank of the Caledon River, on the north bank of which we called at the hut of a Bastaard, with whom we left a tract, finding that he could read Dutch : three quarters of an hour more brought us to *Plaatberg*, a Wesleyan missionary station of Bastaards, who emigrated hither from Old *Plaatberg*, which laid nearer to the Kruman, and was forsaken on account of frequent failure of crops from drought. The station is in charge of Thomas H. Sephton, a catechist, a native of Nottinghamshire, who with his wife, a native of London, and a model of neatness in her family, received us with much Christian kindness.

13th 7th mo. The inhabitants of *Plaatberg* are suffering from the measles ; ten have died. Many of the men are from home hunting ; having left their families, with a thoughtlessness that is characteristic of this people, and against the counsel of their teacher, at a time when their presence at home was greatly needed. Several of them are possessed of waggons, which they have taken with them ; and consequently their sick families are destitute of fuel, which must be brought from a distance. The Bastaards have so strange a conceit of their superiority over the Bechuana tribes, being themselves of Dutch and Hottentot or slave descent, that there seems a probability of their resting in this self-complacency till those they contemn rise above them in civilization. The dwellings of the people here are chiefly hartebeest houses, of tall reeds, plastered with mud : a few have better cottages ; and two or three are built of brick, in European style. But even in one of these, having a fireplace and chimney, the fire, according to the common custom of the coloured natives of Africa, was made in the midst of the floor. A consequence of this practice is, that both houses and people are far from cleanly. Their furniture consists of a bedstead, a few boxes, stools (generally with seats made of strips of prepared skins), iron pots, a kettle, basins and bottles, &c. Their bedding and much of their clothing is of tanned skins, with the wool on, except on those made into trowsers and shoes. The men wear hats manufactured in the colony, and the women cotton bonnets and gowns. Meat and Indian corn are to be seen in almost every house, and pumpkins in many : they grow also

a considerable quantity of wheat, which they generally sell to the Boors that have emigrated into the adjacent country. Some of them spend much of the money they thus obtain in strong drink, which is a great snare to them. There are about 600 on the station, 140 of whom are members of the Wesleyan church. In the school there are 65 boys, and 68 girls; nine of whom are in the Bible-class, 21 in the Testament, and 51 in the spelling-book: 19 write on paper, and 13 on slates. Karoles Batje, their captain, is a man advancing in years: he has a rival in Cornelius Van Wyk, by whose means there is much unsettlement among the people. When Batje came into the house of the catechist, we noticed that he took a seat on the floor just within the door, which we thought ought not to have been allowed; for where a captain is to be respected among his people he must be treated with marked respect by the teacher, and ought to have a chair handed more forward in the house. Sometimes this may be attended by inconvenience, from the want of cleanliness of the parties, and their liability to bring in vermin: but this must be borne patiently till the man is raised to better habits. Some of the missionaries act very judiciously in this respect, and with their inconveniencies such as I have alluded to are much more speedily removed: and the captain feeling himself respected, is more ready to promote the views of the teacher or missionary.

14th 7th mo. First-day. About eleven o'clock this forenoon the people assembled in the reed-built chapel for worship, in the afternoon for school, and again for worship in the evening. The attendance was small in consequence of the prevailing sickness. The chapel will hold 200 persons: it is said often to be filled, and a third more people to stand outside. Defective as the Bastards are in Christian practice in many instances, they are generally diligent in attending public worship. Usually a meeting is also held in the forenoon with the Basutu of the adjacent villages, who assemble on such occasions in numbers varying from one hundred to six hundred, but for three weeks this meeting has been suspended on account of the measles; and only six individuals of this class were here to-day. The time of meeting is announced by the cracking of a bullock-whip; the station being without a bell, and the people without clocks. After the routine-services were gone through, in the forenoon, my companion imparted much important counsel to the congregation, T. Sephton interpreting. The evening meeting was nearly left to ourselves, and I ventured to address the people in Dutch, T. Sephton now and then helping me with a word. On both occasions much plainness was used in regard to the defects of the people and their imagined superiority over the neighbouring Basutu, as well as in extending encouragement to those who were making a profession of Christianity, to press toward the mark of the prize of their high calling. On the several occasions, there was, at intervals, a feeling of sweet solemnity. Thomas and Sarah Sephton are

valuable pious persons, of simplicity and energy: the latter, particularly, is very active in their own large family, as well as among the people.

15th 7th mo. There are some remarkable kloofs in the sides of the tabular sandstone mountains here, out of which springs of water issue, helpful in cultivation; though in growing corn the rain that falls generally affords sufficient moisture. Some of the kloofs are bushy and abound in conies, (called in the colony dassies,) which are about the size of rabbits, but in form more resembling Guinea-pigs: they run among the rocks with great facility, ascending those that are almost perpendicular. These are among the numerous animals upon which the tigers of this country prey. One of these is the true leopard, and another, somewhat resembling the former, has single spots: it is called *luipaard*, i. e. leopard, by the Dutch farmers, while the true leopard is called tiger. They occasionally visit these kloofs, and are shot. Lions are now scarce in this district; but within a short time they have destroyed horses: many of them have been killed since guns were brought into the country by the Bastards and the emigrating Boors. There are a few heaths on the top of the mountains, just along the borders, with several other shrubs, and a few ferns. In moist places in the kloofs there are also a few trees: and *zantedeschia (calla) aethiopica* is in the springs, but is much nipped by the frost: it is rare in this part of Africa. The people burn the old remaining grass off at this season of the year, to make way for the new; but by this means it remains more sour. After an early dinner we parted from our kind friend Sarah Sephton, and, accompanied by her husband, rode to Lishuane, a station of the Wesleyans among some Griquas, who removed hither from Old Bootchap. Lishuane is about twenty-four miles from *Plaatberg*; and is also surrounded by Basutu villages. In this neighbourhood there are residing a few of the people who destroyed the missionary-station at *Latakoo* a few years ago, under a Chief named *Tlalela*. Not thinking themselves safe in this country they fled into that of *Moshesh*, who received them peaceably, and appointed them a place in this neighbourhood, where they now cultivate the ground in peace; and being but a short distance from Lishuane, many of them resort thither to listen to the glad tidings of salvation. We reached Lishuane about sunset, and were kindly welcomed by George and S. Bingham, whom we had before seen, and with whom we spent a pleasant evening; having also a little religious service with them. In 1826, much of the country we passed through was taken possession of by a Chief named *Matuwani*, who drove out several other tribes, and who with his people were intended to have been destroyed by the colonial troops in 1828, when by mistake they fell upon another people.

16th 7th mo. The people were invited to a meeting in the chapel,

which is a large hartebeest house. About seventy assembled, whom we addressed through the medium of T. Sephton. The congregation is considerable here sometimes; but the measles and hunting have temporarily reduced it. The school is temporarily suspended. Many of the people can read. Many of the Griquas about the station are living in mat huts, and are generally in but middling circumstances. They wear similar clothing to the people of *Plaatberg*, and in cold weather put on *karosses* as cloaks. Some of these people are pious, and most of them have a knowledge of the doctrines of the Gospel: but they are not thought to have grown in grace of latter years. Since their removal from *Bootchap* they have been rather unsettled, notwithstanding the country here is much more fruitful than that they left, which was forsaken on account of the frequent failure of the crops. Though universally living in mat huts several of these people are possessed of waggons.

17th 7th mo. George and S. Bingham accompanied us to *Makwatling*, a station of the French Missionary Society, among a tribe of *Bechuanas*, named *Balaung* or *Batauw*, where we were cordially welcomed by Francis and Eliza Daumas, who are from the south of France. This station is about four miles north of *Lishuani*. The mountain lying between has precipitous sides, and the road round the point is six miles. In the afternoon we walked to its top, which is an extended grassy plain, with a few elevated sandstone rocks, from which some other missionary stations and several native villages are visible. The people here are an improving race. Several of them have been into the colony to work; and, being economical, they do not spend in drink or other dissipations the wages which they readily obtain for their habitual industry, but with them they procure cattle and return; they also breed horses and exchange them for cattle; and their country is favourable for the growth of corn, which they also cultivate. Several of them are building cottages of stones and clay, and most of them are decently clothed. They have made great progress for the time they have been under missionary instruction, which is less than two years. Eliza Daumas was at one period a pupil of M. A. Calame, of *Locle*: both she and her husband have a pleasant recollection of the visits of some of our English friends to the south of France. On the way from *Lishuani* we saw three *Caffer* cranes: these noble birds are seen in the same latitude in *Caffraria*.

18th 7th mo. We had a meeting this morning with such of the people as could be assembled. It was a satisfactory opportunity, and the congregation very attentive. Several of them appear to have come in some measure under the influence of Christian principle. Polygamy and other heathen customs are generally abandoned. Occasionally as many as four hundred attend public worship, but on an average about two hundred. They live in numerous small villages, within a short dis-



tance one of another : within a few miles there are about four thousand inhabitants. The Batauw or Bataung, which signifies "people of the lion," are also sometimes called Lig-o-ya, from a Chief whose power is now broken, and who, with the remnant of his people, has taken up his residence in this part of the country. David Raylà, the Chief of the Makwatling kraal, is a pious man; he is a nephew of Makwana, the principal Chief, who resides about forty miles distant. Two young women of decent and orderly character reside in the mission family, a daughter and niece of Molitsani. There is also a cook in the family, a young man of the Caffer nation, who was nearly killed in one of their wars; but, on showing signs of life, he was thrown over a cliff, by which means one of his thighs was broken: In this state he was brought to F. and E. Daumas, to whom he has become strongly attached, and in whose family the light of the Gospel has dawned on his soul.

19th 7th mo. Accompanied by F. Daumas, who also supplied us with horses, we rode to the werf or kraal of Molitsani, a Chief of a section of the Bataung, formerly a great warrior, and noticed in this character by T. L. Hodgson, in the Memoir of the late Ann Hodgson; but the power of Molitsani having been broken in their contests, he also has now, with the remnant of his people, settled in peace within the country of Moshesh. The village consists of about a hundred huts, formed like sections of a sparrow-pot, of sticks and reeds, plastered with mud, and opening into remarkably neat circular courts of tall reeds, having entrances sufficiently high to admit a man walking erect, and being neatly bound together with platted grass. The cattle-kraals, or folds, are of stone, one of them unusually large. The Chief had just been killing an ox, and dividing it among his people, under a wild olive-tree that has been preserved, and serves as a forum. This is the customary way of the Chief feeding his people. On arriving at his hut we were greeted by his wives; and in a short time, when he returned from dispensing the meat, by himself and various other members of his family: he invited us to be seated by him, on mats, in a court free from smoke, which was very annoying in the places where there were fires, these being usually made of cow-dung in this part of Africa, where wood is extremely scarce. Molitsani collected a large number of his people, whom we addressed through the medium of F. Daumas, who occasionally visits this village and several others on the ascent of the same and adjacent mountains, for the purpose of imparting religious instruction. After this opportunity the Chief went to seek us some refreshment, and brought some delicious sour milk with his own hands. Formerly he entertained strong objection to his people resorting to Makwatling for religious instruction, fearing that they would not continue subject to him; but now he finds that those who have received the Gospel pay him even increased respect in everything that is right, and his objections have subsided. Some of his own family now

reside on the mission-station with his approbation, and he sends them food on pack-oxen, and himself occasionally resorts thither to the public worship; the distance is about eighteen miles. Here we also met with Mogoya, the Chief whose people have been called Ligoya or Lehoya, who is also reduced in power, and now resides near Molitsani, but is inferior to him; and both are subject to Makwana. On the way from Makwatling we passed a village situated on the top of a mountain, at which a young man, on his first awakening to righteousness, had "brought strange things to the ears" of his people; and they, taking him to be insane, had bound his hands to his feet with thongs, and kept him for five days, at the end of which he prevailed on them to liberate him: he then made his way to the missionary station, being in a very emaciated state for want of food. Here his wants were supplied, and he was sent back in company with a few intelligent converts, who explained the matter to the villagers, who now listen to his pious exhortations. On the way from Molitsani's village to one of the Koranas, about eight miles distant, as well as in the course of the morning's ride, we passed the former sites of many villages, destroyed in the wars; the stone cattle-kraals of which remaining mark the deserted spots. This afternoon we also passed a kraal lately occupied by Bushinen, who have probably removed to follow the migration of game: it consisted of alcoves of leafy boughs, just large enough for two or three persons to sit under. The Koranas at the station named Black Forest, which is a translation of the name of the mountain under which it is situated, and which has wood in its kloofs, are under the charge of an intelligent, industrious Wesleyan catechist, named Eli Wiggil, whom we found busily employed in building himself a house, in the absence of his wife and family in Albany; of whom he has received no tidings for five months, but during which he expects his wife has been confined. Suspense of this kind is not unfrequent with missionaries. The Koranas here were originally from the country of Cape Town and the vicinity, when the Dutch first took possession of the colony, and are a race of Hottentots, subsisting on the milk and flesh of their cattle and by hunting, purely a pastoral people. Their late Chief Jan Taibosch, a pious man, was killed by a lion when in the chase: there is a notice of him in one of the Wesleyan monthly Missionary papers: his son and successor, now a minor, is receiving education at Farmer-field station, in Albany. These people wear clothing made in the same manner as that of Europeans; but though they have been many years under missionary instruction, and about fifty are members of the Wesleyan church, they have not been prevailed upon to take so important a step in civilization as to adopt in any measure agricultural pursuits. Several of them can read Dutch, but it is thought that they do not well understand it. Formerly these people were upon the Hart river, but they emigrated with the Wesleyans from Bootchap and old Plaatberg, and were for some time at their station at Umpokani; which, however, they left, alleging as a

reason the scarcity of fuel. They live in mat huts, and are rather prone to remove from place to place. No building is yet erected here for a chapel, but one is projected. The people assemble in a place where the rocks serve for seats, and a wild olive protects the preacher from the sun and wind. Here we met them, and addressed them through the medium of E. Wiggil, who interpreted into a low dialect of Dutch, and Jan Pinar, a pious old man, who rendered the Dutch into the uncouth Hottentot, which is also the language of the Koranas and Bushmen; the last being likewise of the Hottentot race, and the lowest of the African tribes in regard to civilization, pursuing no cultivation nor possessing any cattle, and living in the mountains with little shelter from the weather, or under ledges of the rocks, where they draw rude figures of men and animals. On returning to Makwatling we passed a few villages of Zulu refugees, under Sepapu or Mora Pakalita, (i. e. the son of Pakalita,) a well-disposed and amiable man, whose father fled from the tyranny of Chaca, a brother of Dingaan, of the Natal country. Chaca was subsequently slain by Dingaan, who seems in no way inferior to his brother in pride and tyranny.

20th 7th mo. Having obtained a guide and some additional horses (it being necessary to leave two of our own behind) we started this morning for *Umporani*, distant nearly fifty miles, and traversed a continuance of grassy vales, or plains, among sandstone hills, leaving *Umpokani* on the left, when about fifteen miles on the way. In some places the grass had been burnt for a great extent, and remarkable electric columns of black dust were arising from the surface to a great elevation in various directions, and slowly traversing the plains. At first sight they were taken for the smoke of unextinguished fires, but further observation soon corrected this error, and the manner of their travelling proved their true character. Before arriving at *Umporani* we came again upon the *Caledon*, which here runs in a deep channel, and has willows on its banks, and agate pebbles among the stones of its bed. We passed a few herds of springboks, and one of a species of gnu, known among the Dutch as the *blauw* (or blue) *wilde beest*, also one of a species of zebra. Near *Umporani* the villages of the natives were very numerous on the rocky bosoms of the tabular sandstone mountains, among which are also several remarkable peaks, and in the plain the corn-fields of the people. We passed through *Siconyellas werf*, or town, just as they were bringing in the cattle in the evening, and soon came in sight of the white chapel and mission-house, where we met a very hearty welcome from James Allison, whose valuable wife is gone to *Graham's Town* on account of her health. The people here are *Mantatees*. Originally they belonged to the *Boperiming* or *Baparce*, from whom they fled about one hundred and thirty years ago. On leaving the main body of the nation, who are still residing to the north-east, they settled on the *Donkin* river,

and made war with the adjacent Zulu tribes ; who, as they became conquered, blended with their conquerors, and thus changed their language by mixing Zulu with the purer Sichuana. They removed towards Natal, nearly to the place where Dingaan lately attacked the Boors. Matuani fell upon them, but was driven out by Chaca, and subsequently they fell upon Moshesh ; they were afterwards again attacked by Matuani, who was a great Bechuana warrior, but they fled towards Lishuani, made a circuit in the night, and got upon the mountains, where they defended themselves. A continued succession of war and famine then ensued ; each tribe carried off and destroyed the cattle of the other, the people were afraid to leave their mountain fastnesses to cultivate the land, and the country was deluged with blood, and bespread with human bones. Starvation drove many of the Basutu to eat their own dead ; and hence arose the dreadful system of cannibalism that for some years existed among this people. Being confined to the mountains without cattle or grain, and impelled by hunger, they stole around the neighbouring kraals in the night, surprised, killed, and eat the inhabitants, until they gained such an appetite for human flesh as made them more terrible than the lion or the wolf ; the former of which laid wait by the rivulets and springs, and the latter (a small dark species of hyena) entered their huts at night, and carried off their children, and sometimes adults. In this state the missionaries found the tribes of this part of Africa ; and at Umporani several are now living who escaped singly from such carnage, when all their relatives were killed and devoured. Now the land may be said to be at peace, except at this one place ; for Sikonyela, or Sikoniela, who is not a converted man, still suffers himself occasionally to be persuaded by wicked men among his people to make incursions on the adjacent tribes ; one of which he has lately robbed of much cattle. But the Christian converts among his people, and many others, to the amount of one third of the whole, refused to accompany him, and thus become partakers in this wickedness. There are other sections of the Mantatees within forty miles of this place, under three other Chiefs, who it is highly desirable should also have missionaries. To the south of the road on which we travelled to-day there is likewise a considerable body of Sikonyela's people, under a petty Chief named Makomo.

21st 7th mo. First-day.—Most of the people here are sick with the measles. The chapel, which will contain about five hundred people in the way they sit upon the floor, was only occupied by about one hundred persons. Many of these were of the number who received the Gospel in a recent awakening, when the whole tribe seemed temporarily shaken under the operation of Divine power. About ninety have been received as members of the church, which is Wesleyan, and others are "on trial." There are sixteen young men who go out to teach in the adjacent villages on the first-day

afternoons, in whom there is a liveliness of zeal that is cheering to witness. About twenty-five pupils are in daily attendance at school: the number varies from fifty to one hundred and fifty on the sabbath: sixteen can read tolerably well. James Allison and his wife having everything at this station to attend to themselves, with only such assistance as they can get from the natives, they have not been able to carry out the school instruction as they could wish. In the general congregation for public worship my dear companion and I had much to communicate in testimony to the fundamental doctrines of the Gospel, and against war, drunkenness, &c.; Sikonyela was present most of the time. Licentiousness prevails among these people in their unconverted state as well as among other nations: polygamy and adultery are common. A convert to the Gospel has much to give up and to contend against. In the evening a meeting was held with the converts, among whom is David Selo, the son of the Chief, a hopeful young man that can read and write, both in his own language and in Dutch: he now lives with J. Allison, and will soon begin to come into power among the people. Three of the converts to Christianity here have lately died in possession of a blessed hope of a glorious immortality, testifying to the love of God, and exhorting their children and friends to give themselves to Christ: and we visited a sick woman this evening who said, that though she was very weak in body the Lord made her strong in heart. James Allison and his wife have had to contend with great trials and difficulties at this place, but the Lord has greatly comforted them, by the pouring out of his Spirit upon the people; and the Gospel has gained a good report far into the interior. A deputation from the Barapootsa, or Bapeere of Arrowsmith's map, lately visited this station in hope of obtaining a missionary.

22nd 7th mo.—The people at Umporani cultivate a considerable quantity of land: from the time their grain comes up they employ many of their children in herding their cattle. The catechist has a good garden, which he has surrounded by a wall, and a corn-field partially fenced. Maternal and conjugal affection are sometimes strongly exhibited among the Bechuana tribes. We have heard of a mother, when driven to the extremity of eating her own child by famine, proposing that it should be killed by a neighbour, and that she in turn would perform the same painful office, in order that they might not have the additional trial of destroying their own offspring. In a case at Umporani, in which a young man was shot by an enemy, his wife lamented over him, and in despair took, first her various wares, and then her baby, and cast them over the cliff, and lastly she wrapped her own head in her kaross and rushed over the precipice herself. Self-denial is also sometimes strongly exhibited. At the time when the Basutu were beginning to eat their fellows, an old man said, "This is wrong: I have not long to live, and my days had better be shortened than I should

do this:" he therefore boldly met death by starvation. There is living in James Allison's family a female servant, who was formerly a slave. She knows nothing of her descent, but was brought out of the colony by a Boor, from whom she ran away. She came to Umporani and inquired if she might work for a sheep-skin, to make a garment! not an uncommon covering for people of this class in remote situations. On being asked if she had no friends, her reply was, "No, I do not know that I have a friend in the world." She was received as a domestic, and with all the other servants in the family became converted to God, at the time in which He condescended in a wonderful manner to pour out his Spirit upon this place. A young man from near the Kruman, the only one who ventured to accompany James Allison when he came hither, and who had had a person selected by his mother for his wife, according to their custom, and who on hearing that his mother had made such a choice for him, prayed that if the young woman would not be likely to help him in righteousness he might be disgusted with her at first sight, and whose prayer was so answered that he rejected her, for which he has since had reason to be very thankful: he had an impression that a suitable wife would be provided for him on this then unhopeful spot. This young man, seeing the benighted state of the mind of the poor runaway slave, prayed the Lord to enlighten her, and his prayer in this case was also answered. He now believed he saw in her the provision of the Lord, and he therefore proposed marriage to her, and was accepted. They are at this time happy helpmeets in things temporal and spiritual, and have been blessed by the addition of an interesting babe. Among the servants at Umporani are also a man and his wife, who, with a sister, were in slavery among the Boors, from whom they likewise ran away, having been so oppressed that the man says he would rather die than return. They reached this place in eighteen days in a very exhausted state. On seeing them approaching, under the conduct of a native, J. Allison had a strong impression made upon his mind that he ought to receive them. The single woman returned into the colony; but it was with the conversion of the other woman that the great awakening here began. She came under so powerful a conviction of her sinful condition as to be brought to the brink of the grave by the anguish of her soul; but after her mournful condition had become extensively known, the Lord spoke peace to her troubled mind, gave her to feel the forgiveness of her sins for Christ's sake, filled her mouth with praises, and restored her again to health. The people marked the change, and began to inquire, 'What do we know of this salvation?' Conviction spread, and the question, 'What shall I do to be saved?' became one of extensive interest. The man also came under the influence of religious principle, and they are truly valuable helpers in this establishment.

Sikoniela is not one that understands that "righteousness exalteth a nation." He suffers himself to be persuaded by bad men in his tribe to form commandos to rob others of their cattle, hoping

with them to buy horses and guns, and thus to become powerful. On a certain occasion he arrayed a number of his men in the costume of Boors, made an incursion upon the Zulu Chief, Dingaan, and carried off five hundred head of cattle. In returning they inadvertently came upon a camp of the Boors, to whom they said they were bringing the cattle from a post or station belonging to Sikoniela, and were suffered quietly to pass. The cattle were traced by Dingaan's people to the Boor's camp, and he sent out a commando against them; but the commando, on discovering the strength of the Boors, returned for reinforcement without attacking them; and the Boors, having heard of Dingaan's hostile intentions, availed themselves of the interval to inform Dingaan who the thief was, and he, unreasonably enough, put them upon proving their own innocence by recovering the cattle. Sikoniela had been warned by J. Allison of the probability that by this wicked act he would bring the wrath of the Boors upon himself; but he would not believe that they would find out his knavery. A few days after he informed J. Allison that some English were in the neighbourhood, and invited him to join him in a visit to them. To this J. A. consented, thinking they might be travellers needing assistance; but on coming suddenly upon them he at once discovered the mistake. The Boors, concealing the object of their visit, told Sikoniela that they were come to buy land from him; and thus wickedly entrapped him with lies, notwithstanding their pretensions to the fear of God. Sikoniela invited them to his place, and they came to near the mission-house and outspanned their waggon. On the following day when Sikoniela visited them they seized him, and put him in irons: and now his eyes were opened, and he seemed fully alive to his situation. The Boors demanded the five hundred head of cattle, with all the horses and guns of the people for his ransom. The people brought them out slowly, and were with some difficulty restrained from burning the mission-house over the heads of the Boors, who were about forty in number, when they had taken shelter in it in inclement weather. Sikoniela began to fear they would not release him when the cattle, &c. were given up, and he asked J. Allison's opinion on this point: J. Allison replied, that the Boors professed to be Christians, and that if they were so in reality they would certainly be true to their word; he also informed Piet. Ratief, the captain of the Boors, and his two sons, who, though they had made themselves parties in the lie about the land, still seemed to have some respect to the fear of God, and they overruled the objections of the others against Sikoniela's liberation. The Boors returned to Dingaan with the cattle, and he inquired for the thief, and was told he was liberated: he pretended to receive the Boors courteously, and some time after prepared an entertainment, with dancing, &c. for them on the Sabbath, which, notwithstanding their pretensions to Christianity, they attended, and on the following morning, at an unexpected moment, he fell upon and destroyed them. This occurred at the time that several American missionaries, and

one belonging to the Episcopal church, were in Dingaan's country, who immediately left it, not considering themselves safe, and having little opening for their labours. Francis Owen, the one belonging to the Episcopal Church, who was living very near to Dingaan's house, and was assisted by Wallace Hewitson, generally had P. Ratief among his auditors on first-days, and visited him on the second. Owen was grieved that Ratief had absented himself to be present at Dingaan's ungodly entertainment, and while deliberating whether he should manifest his displeasure by foregoing his second day's visit, or in some other way, his attention was diverted from the subject by a book, and occupied till a messenger arrived bringing tidings of the massacre of the Boors, among whom he would also probably have fallen in the confusion, had he gone to them at that time, as he would have done had it not been for this overruling of Him who "knoweth how to deliver the godly out of temptations." Before leaving Umporani Pietrus Ratief pressed J. Allison to preach to them, to which he reluctantly consented, but dealt faithfully with them, and warned them that judgments might fall upon them. In a late treaty, it is said, the Boors received a number of children from Dingaan for slaves. Some of those more in the interior have stolen the children of Bushmen, &c.

23rd 7th mo. Among the converts to Christianity at Umporani, is one who several times has delivered remarkable prophecies, and who has been baptized by the name of Daniel: he is a man of great fidelity and consistency as a Christian. His first prophecy was when he was a little herdsman, and before the tribe had heard of such a people as the Koranas, or such weapons as guns. In his vision, which does not seem to have been a sleeping dream, he saw as depicted in miniature, brown men coming against the Mantatees, and carrying off their cattle by means of fire, against which they could not stand. This he told to Sikoniela and the people, who, up to this period, had been so successful in battle that they were not ready to believe they could be conquered. They thought the youth was becoming deranged, and proposed binding him lest he should do mischief; but from this he persuaded them to desist. About a month afterwards the Koranas came against the Mantatees and subdued them by means of guns, and carried off their cattle, which are their wealth. Some time after this the youth told Sikoniela that, in another vision, he had seen white men, who were men of peace, coming among the people; and that these white men would do them good, and by them they would become prosperous with their cattle. This was about two months before the arrival in the country of the missionaries from Bootchap and Plaatberg, with the people now forming the stations of Thaba 'Nchui, Plaatberg, Lishuani, and Umpokani; and by this means the way was opened for Sikoniela receiving a missionary, through the medium of whom the Mantatees have been greatly benefited both in regard to cattle and corn, as well as in many other important respects.



Sikoniela now told the youth he should live with him and become his prophet; but he signified that the seeing of these visions was not at his own command; and when J. Allison came to reside at Umporani the young man would not remain with the Chief, but went to reside with him: he afterwards accompanied J. Allison to Graham's Town, and while there he had another vision, in which he foresaw that the Lord, of whom he had now heard, would pour out his Spirit on the people of his own nation, and that many of them should be turned to Him. This was fulfilled soon after their return; and the young man was himself one of those who came early under the converting and quickening power of Divine grace. He now says he thinks his visions were from the Lord: for Satan would not have wrought to prepare the way of the Lord among the people; and also the first was opposed to the goodwill of the Chief and people, and hazardous to his own safety; but the Basutu prophets, who speak only their own imaginations, always prophesy smooth things.

An embassy to seek a missionary from the Barapootsa, or Ba-peere, lately visited this station: they crossed eight rivers on their way to Umporani, in all of which there are sea-cows (hippopotami) and alligators. Some of these rivers are large, and all are impassable with a waggon in the rainy season. Dingaan has never been able to conquer these people, who may probably be fifty thousand in number. The deputation was ten days on the road: and, reckoning twenty-five to thirty miles a day, the distance may probably be two hundred and fifty to three hundred miles. Sometimes they travelled at night for fear of enemies. There is reason to believe some of the tribes in that direction are large. The Portuguese from Delagoa Bay trade to some of these contiguous to the Barapootsa in clothing. A great door seems thus to be opening for missionary labours. In the course of the forenoon we left Umporani missionary station for that of *Umpokani*, about twenty-eight miles distant, on the way back to Makwatling. We called at a village or werf close by that of Sikoniela, to see his mother Mantatees, from whom the nation takes its name. She is rather a young-looking woman for her years, which cannot be less than fifty, from the ages of her son Sikoniela and his son David Selo: she is much given to drinking the native beer, which is a sore evil among these tribes, and she appears by no means disposed to come under the yoke of Christ. Our visit being pretty early in the day we found her sober: many of her people were assembled about her, and we had an opportunity of bearing testimony among them to the blessings of the Gospel, both temporal and spiritual, and to the awful doom that awaits those who resist the offers of Divine grace. This doctrine and that of the necessity of peace to prosperity we had several opportunities of enforcing while among the Mantatees. J. Allison accompanied us half-way to Umpokani. We parted from him, under a feeling of much love, at a place where we halted for a short time to allow our horses to browse and to take a little refreshment our-

selves. There seem many reasons for preferring persons for missionaries who have been brought up in the colonies, provided they possess the needful gifts and qualifications. Their knowledge of the habits of the people and of the management of oxen and waggons, when combined with piety and other indispensable requisites, peculiarly fit them for this field of labour. Such a man is James Allison, and the work of the Lord has prospered remarkably in his hands. Assisted only by his wife he has gone boldly forward, under the constraining influence of the love of Christ, among a restless and barbarous people; and his industry and adroitness in building, joinering, gardening, &c. are exceedingly useful in contributing to the comfort of his own family, as well as in raising the people in the scale of civilization.

We were pleasantly met at Umpokani by George Bingham from Lishuani, and Eli Wiggil from Black Forest; John Edwards, the resident missionary, being gone to Graham's Town on account of the ill health of his wife. Umpokani is a Basutu station, at which three families of Bastards also reside. The Basutu villages in the neighbourhood are numerous. Twenty Basutu and six Bastards are members of the Society here. We could not collect many of the people on account of the prevalence of the measles; the difficulty was also increased by want of means of communicating notice. There is no bell on the station, and no substitute for one could be found, such as the rim of a wheel to strike, or a waggon-whip to crack. We had, however, a religious opportunity with a small number, a coloured man brought by Geo. Bingham from Lishuani interpreting. The mission-house and chapel at this place are under one roof; they form a commodious neat building of raw brick, and are whitewashed, as are also the outbuildings. The trees in the garden here are the most grown of any we have seen cultivated on this side the Orange River. At a short distance from the station there is, in a remarkable hill, a horizontal cavern, scarcely fifteen inches high, in which there are the remains of several skeletons that not many years ago were entire: they seem to have been persons who had taken refuge here in time of war, and who were prevented coming out again by their enemies placing stones before the opening of the cave. When the missionaries came hither the country around was bestrewed with human bones: and, though many of them have been washed into the rivers by floods, numbers are yet to be seen in many places, proving the devastation of human life in the wars of years gone by. In our journey to-day we again saw many of the electric columns, such as I mentioned before, and we again fell in with herds of the blue wildebeest and springboks.

24th 7th mo. On the way from Umpokani our kind friends, George Bingham and Eli Wiggil parted from us, they taking the road to Lishuani and we that to Makwatling. On arriving at the latter place we found our dear friend Francis Daumas suffering from rheumatic fever, the effect of cold taken on the 19th; his wife had been anxious

for our return, fearing danger from the attack, and being far from regular medical advice. I ventured to administer such remedies as they had by them that seemed likely to be of use, and he obtained a little relief. In the course of our journey since leaving Thaba Bossio my attention has often been directed to the formation of the numerous isolated, tabular and peaked mountains of this part of Africa. The country itself is an elevated plain, on a formation of sandstone, less dense in grain and of a yellower colour than that of the primitive range on the south coast. The surface soil is a sandy loam, covered with grass. The mountains are about four hundred feet above the plain, and probably have been raised by volcanic force. There are narrow streams of decomposing basalt from the tops of all I had the opportunity of examining; these generally rise near the margins of the tabular and the tops of the peaked mountains; but the one behind the mission-house at Umporani comes from the further side of the mountain. About five hundred yards south of this is another, which has widened, as the force of the accumulating lava behind has urged it about a quarter of a mile into the plain. One nearer Makwating runs about a mile into the plain, continuing narrow. These veins of basalt, which I conclude have been streams of lava, are very superficial and much decomposed and broken, a dark rough oxidized crust generally covering the stone. Some of them pass down narrow kloofs, others form prominent ridges, and in many instances the upper portion occupies a narrow pass through the sandstone, and the lower portion is prominent: generally they form the only points of access to the tops of the mountains, the upper sandstone rocks of which are perpendicular or projecting. In many instances the sandstone appears to have been fused by the lava and to have cooled into a sort of touchstone. No active volcano is known in South Africa, but we have heard of a marsh, out of fissures in which smoke and light flame arise. This is said to lie north of Umporani, [another of similar kind is said to exist in the country contiguous to the upper part of the Hart River,] and there are hot springs in various places: but probably both of these phenomena are of superficial, and rather of chemical than volcanic origin.

26th 7th mo. We took leave of our truly kind friends at Makwating, with whom we have felt much sympathy, and a considerable measure of unity of spirit. F. Daumas was rather more free from pain this morning. The people among whom they are labouring are an interesting community. A pious man of the Basutu nation accompanied us as guide to *Thaba 'Nchu*, distant about forty miles. Our own attendant is beginning to show symptoms of the measles. Our road lay along grassy vales, the country assuming a more basaltic character as we advanced. In crossing the road leading to Port Natal we saw twelve waggons and some large flocks and herds proceeding in that direction. In the course of the journey we met a man from *Plaatberg* and another from *Thaba 'Nchu*, seeking strayed horses and cattle. From the former we learned that the hunting

party from *Plaatberg* had returned, having lost two cows and a horse by lions, of half the value of all the game they had taken, and that they all had had the measles! These hunting excursions are considered very inimical to their temporal prosperity, as well as to their piety. We crossed a few rivulets, having numerous pitfalls on their margins for catching game that may come to drink: these are too narrow at the top to admit of gnus or other antelopes leaping out, and a pointed stake is in some parts of Africa placed at the bottom of them, by which any animal falling in is generally disabled. One of these brooks is named the *Lion's River*. When *T. Sephton* of *Plaatberg* was travelling this way a few years ago, one of the men came from its banks with all speed, crying out for fear, apprehending lions were following him, and on his asserting he had seen some among the reeds below the bank, the party prepared their guns and went to the place: a lion and lioness sprang out on the opposite side and retreated; but another lioness remained, which they shot: they also brought away three cubs, which they sent into *Albany* as presents to their friends, two of which were ultimately purchased by a person collecting animals of this country to send to America. The other lioness was seen several times, while the party were firing at her fellow, coming just within sight of the spot. As we approached *Thaba 'Nchu* the appearance of the vast number of houses was very interesting and enlivening. It is the largest assemblage of human habitations in this part of Africa, comprising two large towns at a short distance from each other, with the mission premises between them, at which we received a kind welcome from *Richard* and *Mary Ann Giddy*, with whom we spent a pleasant evening at the close of a fatiguing day.

27th 7th mo. In company with *Richard Giddy*, we walked over the respective towns and villages of the *Borolongs*, forming the missionary station of *Thaba 'Nchu* or *The Mountain of Night*, a lofty mountain, near the foot of which the station is situated. All the Chiefs received us courteously, and expressed satisfaction at seeing teachers come among them. This feeling may well exist in the bosom of these people, who were poor, and had only thirty-five houses when our valued friend *Thomas Laidman Hodgson* first commenced to labour among them, under *Sifonello* or *Sibunelo*, at a station about 250 miles to the north-west of this. At first they were unsettled, but at length went with their missionary to *Plaatberg*, (now called *Old Plaatberg*.) where they remained a few years, and increased, by others who had been scattered about the country settling down among them. About four and a half years ago they emigrated from thence, under the direction of a missionary named *Archbell*, and settled at this place. From this period they have accumulated rapidly. The three villages include more than two thousand houses, and 9000 people. *Tauani*, was formerly a great warrior, and was several times in contest with *Mosilikatsi*, who,

with Sikoniela as a third, were the great terror of this part of Africa: but the power of Tauani becoming broken, he settled here as an ally of Moroko, the principal Chief at this place. Motsigare, the eldest son and principal successor of Tauani, is also living here; and likewise his second son, Molama, who also has considerable influence and becomes a Chief: he has come under the power of the Gospel, and is a local preacher. There are likewise two other natives, Mutla and Maperi, filling this important office. Without the liberty of exercising spiritual gifts among the native converts, there would be little hope of the Gospel ever making much progress in this part of the world. The Wesleyan church here has about one hundred members, inclusive of about twenty inquirers. Several other members, beside those I have named, take a part in the religious labours of the place and neighbourhood, in exhortation, prayer, and pastoral instruction. The chapel is adjacent to the mission-house: it is built of raw brick and plastered: its form is that of a T, the top and shaft being each eighty feet long and thirty wide: it is calculated to hold about 1000 persons. A school for adults is held daily in a room in an unfinished house, that also accommodates printing apparatus, &c. The pupils vary from 60 to 70: one is also held with a more juvenile class, the attendance of which is from 40 to 60. Like other Bechuana tribes among whom a taste for reading has been awakened, they are diligent in learning when at home as well as when at school; and the missionary here being a printer, supplied with a good printing press, is able to furnish them with lessons.

Many Boors have located themselves upon the Modder River, in the vicinity of this place. Moroko and they stand in mutual awe of each other; and thus both are preserved in peace, and on friendly terms. Hitherto the residence of the Boors in the neighbourhood has been an advantage to the Borolongs, who are a trading people. The latter buy corn of the more agricultural tribes, particularly the Basutu, and sell it to the Boors for a good profit: they likewise become servants to the Boors, obtaining, perhaps, a cow for eight months' labour. When the Borolongs removed hither they purchased an inheritance in the land of Moshesh, who will not suffer the Boors to dwell within his territory; but he says he would encourage three godly farmers, who would teach his people improved modes of agriculture, to settle in his country; but no more than three. It is a great satisfaction to see a power raised up in this country, among the native tribes, capable of preventing the incursions of the Boors; and also, while peaceably disposed, sufficiently numerous to discourage the kind of attack that was frequent in former days from other native tribes, and by which the land was desolated. This has been effected through the Divine blessing on missionary influence. The scattered people finding that peace prevailed where there were missionaries, have gathered together around them; and, with few exceptions, have quietly cultivated the

land and tended their cattle; while their instructors have been acquiring their language, and endeavouring to spread among them a knowledge of the Gospel. Polygamy is growing disreputable here, notwithstanding Moroko and many others are yet polygamists. On the decease of near relatives, the party inheriting the property inherits also the wives. Lately one of the Christian converts, named Garinyani, declined inheriting some property on this account. All the Bechuana tribes (among whom the Borolongs are included) clothe themselves in dressed or tanned skins, generally with the fur on: a few of the men have adopted trowsers, but their native dress is a light piece of skin, effectually preventing the disgusting exhibitions prevalent among the Caffers. The women have a sort of petticoat, and both sexes also wear neat karosses, with the fur side inwards, except on the upper margin, where the skin of the heads of the animals of which these garments are made, is turned over, so as to show exteriorly. These karosses are thrown over the shoulders as cloaks, and are very comfortable garments in cold weather: they are beautifully sewed with fine sinews, every piece being fitted into its proper place, and all the little holes carefully filled up. The Borolongs are not so dark as some of the other Bechuana tribes; but they are a shade darker than the Koranas, who are the darkest of the Hottentot race. Originally this country seems to have been occupied by the Bushman Hottentots, of whom there are still many small groups in the mountains, living on roots and wild animals: neither they nor the Bechuanas limit themselves to what white men call game; but quaggras and zebras are also favourite food; and some of them will not refuse the flesh of a jackal or a lion: but the Bechuanas reject fish, and the Caffers the flesh of the African hog; and it is only Hottentots, who have learned from white men, that will eat these animals. A system of government prevails among Bechuana tribes, like that of captainship of tens, and fifties, and hundreds. Every house is thus under some kind of government; and affairs of importance come regularly to the Chief in council; and there is a sort of advocate or attorney-general to bring them forward. These tribes, speaking the Sichuana language in greater or less degrees of purity, which seem to have come from the northward, are much further advanced in civil arts and agriculture than the Hottentot tribes, who appear, when the Cape was first invaded by Europeans, to have been purely a pastoral people, living on milk, flesh, and wild roots, &c. There are fourteen villages in the vicinity of Thaba 'Nchu, most of them Basutu: the population of these may be 3000, making with those on the station a community of about 12,000 within the range of missionary influence.

28th 7th mo. First-day. In the forenoon my dear companion was largely engaged in Gospel labour, with a congregation of about 300 persons; Richard Giddy interpreting into Sichuana. The prejudices of Boors residing within a few hours' ride of

this place, upon the Modder River, are rapidly declining. Two couples came here to-day to be married: they will only be married in the house, and though they come far for this purpose, they often will not speak on these occasions, but merely signify their consent, or assent, to what is said by nodding. The parents of these couples shook hands with several of the coloured people, and the young ones with us, after having seen us shake hands with a number of Koranas and others of darker complexion. In the afternoon I had the opportunity of expressing the exercise of my mind on behalf of those that have come under the influence of Christian principle. In the evening we had also an interview in R. Giddy's house, with a company of those residing in the neighbourhood who understand the Dutch language, and are descended of white and coloured parents: they have had the Gospel preached to them for a considerable number of years, and not without effect: but there is an unsettledness in their character unfavourable to practical piety; and I cannot but fear, that they, with many others, have suffered loss by being strongly pressed to the use of what are called *means* for growth in grace, instead of being directed to the witness and teaching of God's Spirit manifested in the secret of the heart; and to the practice of self-denial, under the teaching of that Spirit by which alone true communion with Christ, the spiritual head of his church, as well as the propitiation for sin, is known. I am persuaded that those who enjoy the most of this communion will most truly esteem all means of edification that are consistent with the Gospel: but where means are too exclusively pressed, I have often observed the end for which they ought to be employed was not kept fully in view, and that the people frequently seemed to miss it, while they adopted or retained something of the form, and were not very backward in expression. Some of these people are puffed up in their own conceit, and wanting in the love that edifieth, and knows no distinction in the members of Christ, because of diversity in nation, colour, or language. There was much openness felt to labour with them under the influence of this love; and our plainness appeared to be well received. Moroko was present at the meetings in the morning and afternoon: he is favourable to missionaries, esteeming them very highly on account of the temporal blessings derived through them by his nation.

29th 7th mo. The thermometer is now usually below freezing at night, and for a few days the wind has been very cutting in the day-time. Our attendant Boezak has taken the measles, and we are obliged to leave him under the care of Richard and M. A. Giddy, who have a large young family, and find it difficult to keep servants; for after they get a little instruction they usually marry, and at no time can their services be with certainty calculated upon: they will now and then absent themselves for a day or two. R. G. had difficulty in obtaining another guide for us. The houses of the Borolongs are circular, with erect mud walls,

and thatched roofs, and are inclosed in circular fences, formed of the briary stems of a thorny species of shrubby asparagus. These dwellings are snug and warm in cold weather, and when it is warm the people sit outside. The children often sleep separately, in little conical buildings resembling ovens. We left Thaba 'Nchu after dinner, in company with a young man named James Bertram, and travelled about nine miles on the way to Bethany, stopping at a place where William Christian and Susanna Bauer, a young Dutch couple, received us kindly, in a hartebeest hut, and provided us with a tent to sleep in, and afforded us all the attention their circumstances admitted. W. C. Bauer is engaged in trading with the Boors sojourning on the Sand and Modder Rivers, on which there is grassy country, where many of them find pasturage for their sheep and cattle: he also trades with the native tribes. We spent the evening with these parties in conversation, and had some religious service with our host and hostess, in whom there was considerable openness.

30th 7th mo. Rain with lightning and thunder came on in the night, and disturbed the tent kindly furnished us, by throwing down the ridge-pole. We were favoured to escape injury, and succeeded in replacing it so as to maintain a good shelter from the wet and cold. About ten o'clock in the forenoon the weather became more moderate, and we prepared to proceed on our journey; but, when all was ready, our guide refused to go, alleging it was too cold. Expostulation was in vain, and we reluctantly abandoned our project. A Scotch trader began to handle the young man roughly, but this we would not suffer: he seized the Borolong by the throat, shook him, and declared if he were in our place he would throw him into the river if he would not proceed. This we could not but regard as an exhibition of that untowardness, which is but too frequently practised by those who ought to exhibit gentler conduct, professing to be civilised, and to be patient, as they also profess to be Christians. But perhaps no description of men more untoward, when out of the reach of law, is to be met with, than those who have lived in the habitual rejection of the Gospel, while professing to be Christians. This man was one who had also argued against temperance principles, declaring that a little spirits would do no man harm: soon after he used this argument, last evening, he was evidently half intoxicated; and now the excitement from liquor was sufficiently obvious to be noticed by the Borolong, who asked him in Dutch, why he interfered with him, seeing that himself was drunken! The Borolong left us, and returned to Thaba 'Nchu on foot. We felt less reluctant to let him go than we otherwise might have done, because his knowledge of the way appeared doubtful. The neighbouring mountains were covered with snow; but though there were gleams of sunshine, the coloured people in the employment of the Bauers were very reluctant to go out for wood or water: they seem to feel cold more than Europeans, and



their garments are not calculated to turn wet. Moroko has forbidden the sale of spirituous liquors at Thaba 'Nchu: he lately declared the waggon of a Dutchman who brought some, a forfeit; but returned it on the man publicly asking pardon for having broken the law of the place, and lied, in saying he had none, when taxed with having given some away. He has also forbidden the travelling of waggons on First-days.

31st 7th mo. I went out early to look for the horses, which are not so easy to trace after rain as in fair weather, and especially in a grassy country like this. Many antelopes of the more solitary species started on hearing my foot as the day dawned; but as I missed the horses we did not get mounted before ten o'clock, when we set forward for Bethany by ourselves with six of them, having ascertained that the road was good, well tracked, and easy to find. Africa, in the parts we have travelled in, is generally far from being a "trackless wilderness;" the tracks are so numerous that it is difficult to keep the right one. We reached the Caffer River at half-past one, and stopped an hour, having called at a Boor's encampment and spoken to a party with two waggons on the road and passed four other places where Boors were living in waggons, and feeding their cattle at a distance. The country continued covered with grass, mostly of sour character, and now brown from the cold: it was depastured by herds of gnus of from thirty to two hundred each, and hartebeests, bles-boks, and spring-boks in larger numbers; the last in countless thousands. Before we passed one herd another came in view, so that our journey was greatly enlivened by the interesting sight. Blue cranes, vultures, and crows were also numerous. While we were dining, some of the gnus came and laid down within gun-shot, perfectly safe, as we were unarmed; and two Bushmen with their bows joined us, inquiring for tobacco, which we could not supply; but being received in a kind manner and treated with a morsel of food, they seemed well pleased. From the Caffer River the grass became sweet and less abundant, the country changing to an argillaceous character. Just as it was becoming dark, we thought we saw something in the form of a white man's dwelling, not far from the road, and made for it, hoping to ascertain whether, after riding about forty-five miles, we were still in the right path. It proved to be the hartebeest hut of a Boor, who satisfied us in regard to the road, and put the usual questions as to our names, object in travelling, &c., &c., all which were duly answered; and we were about to turn the heads of the horses again to the road, when his wife, who had received a tract, gratefully, suggested that it would soon be so dark as to endanger our losing the way, and proposed that we should remain with them all night. To this we willingly consented, and speedily off-saddled and knee-haltered the horses, and turned them loose to graze. The names of our host and hostess were Solomon and Adriana Katharina Norgi: they were the parents of nine children, five

of whom were married and living at a distance. Their house presented no attractions in regard to cleanliness; but it was the abode of hospitality, and in some measure a shelter from the cold. It was built of sticks and reeds, and plastered with clay and cow-dung. The door reached to within about a foot of the top of the aperture it partially closed. The furniture consisted of a low bedstead, two waggon-chests that served as a table, two folding-stools with seats made of strips of prepared skin, such as are called riem-stools, and are used in travelling, a chair, a komfoor (or chafingdish contained in a box) for the good woman, who was without shoes, to set her feet upon; a few iron cooking-pots, and one that had a hole in its side, and in which a little fire of wood was placed, a little kettle, a gun, and a few smaller items; also a parcel of skins on which the children slept. These people had left the colony about a year. The woman was unwilling to go far lest her children should not be properly baptized or married; she was only forty years old, but her husband fifty-four. Finding here a vacant place and food for their cattle, they had wisely halted, and had erected the hut, with a few outbuildings, and a skreen of reeds that sheltered their cooking-fire, which a Hottentot youth attended. Antelope-skins, tanned in a quagga-skin, suspended on four sticks, (the common tan-pit of South Africa,) formed the chief material of the clothing of the man and boys. Bread, of which a small quantity remained, with a little beef, of the provision made us by our missionary friends at Thaba 'Nchu, was a great treat to them, as was a good mess of stewed gnu's flesh and some stamped Caffer-corn boiled, to us, with a little coffee, without sugar or milk, the cows being dry at this time of the year, and the sugar expended. The evening was spent in conversation and reading around their little fire. They had not a copy of the Scriptures, but the woman was well acquainted with their contents, and manifested some religious sensibility. We were glad to be able to furnish them with a Dutch New Testament and a few tracts and other little things, as an acknowledgment of their kindness. A rush-mat was spread on the floor for us to sleep upon; over which having laid a Mackintosh tarpaulin, and wrapped ourselves in our blankets and karosses, we composed ourselves to sleep, thankful for the accommodation, and for the kindness of Him who, in the overruling of his good providence, brought us so timely to this shelter from the cold.

1st 8th mo. The grass this morning was covered with hoar-frost. Our horses had not gone much more than a mile away. Four of them had taken shelter on the side of a hill of tumbled basalt, and two were still in the plain. While I went after them, my companion had further conversation on religious subjects with our hostess, who seemed in a tender frame of mind, and explained what was said, to her husband. They again refreshed us with coffee, out of their little stock; and, when we parted from them, they sent one of their sons to show us the only place in which there was danger of missing the

way. After riding about an hour and a half over a plain, we descried some *Korana* huts, at the foot of a low ridge of tumbled basalt, a little north of a remarkable conical hill; and on coming round the point were cheered by seeing the flat-topped white house of the Berlin missionaries, where we met a very cordial reception from Carl and Johanna Wuras, and their companions Theodore Radloff and Ludwig Zerwick. Dorothea, the wife of Adolph Ortlepp, was also a temporary inmate in the family. Some of the men were busy in the building of a brick chapel, which is also to serve as a school-house. The house in which they dwell is also of their own building, and of brick. Some of the old hartebeest houses, which they at first occupied, and which are not yet quite forsaken, are almost down; so that these industrious missionaries must soon also devote a portion of their time to the erection of an additional dwelling-house. The *Koranas* this station are said to have been one of the tribes of Hottentots originally inhabiting the colony, from whence they emigrated into Namaqua Land: subsequently they removed into the Griqua country, from whence they were driven on account of the marauding practices they had adopted. Some of them carried off a considerable quantity of cattle from the missionary station of Beersheba, not many months ago, but these have now settled down in this neighbourhood. They possess guns, are dexterous in using them, and have been a great scourge to many parts of the country. Their chief is named Piet Witvoet. Their complexion is sallow and rather light. In features and language they resemble the other Hottentot tribes. Their hair is woolly and dark. Their habits are far from cleanly; but they decorate themselves with beads more than any other people we have seen; these are in strings of various sizes, but the greatest quantity are very small. Some of the women have as many as a couple of pounds weight, pink, red, white, black, and spotted: some about their necks, and others hanging in front from the loins, along with greasy aprons and rags of tanned sheep or goat-skins. The children, who are generally almost naked, are also decorated in the same way. Many of the *Koranas* are obliged, at this season of the year, to live at places a little distant from Bethany, in order to obtain pasturage for their cattle.

2nd 8th mo. Last night the cold was so severe that the windows of a room where six persons slept were frozen inside. In the forenoon we rode with Carl Wuras and Theodore Radloff to see a Boor's family of the name of Pretorius, who are living at a fountain belonging to the station. Adolph and Dorothea Ortlepp are going to reside here. A. Ortlepp is not directly connected with the mission, but very friendly to it; and an arrangement has been made with him to grow corn for the institution, for a share of the produce. The cattle are too numerous on the station to admit of much corn being grown there. W. Pretorius was out hunting: his wife has been an invalid

many years, but she is favoured to know something of heavenly comfort in her sickness. We next went to a Korana village of about a dozen hemispherical houses among some rocks. Here we had an interview with a man blind from the smallpox, named Johannes Hoffman, who was affected with strong conviction of sin, before he had even heard of the Lord Jesus Christ. When very miserable he met with some of his countrymen who had been at a missionary station, and were able to instruct him in the way of peace, which he was favoured to attain a taste of, but did not retain. When he came to Bethany he was in a seeking state, and has been enabled to attain to so much establishment in that faith in Jesus which worketh by love, as to become an encouraging example of the happy effects of the Gospel. There are also a few other pious people at this place. Our next visit was to a Bushman's kraal, on a ridge of tumbled basaltic rocks: it consisted of half-a-dozen shelters, formed of mats supported by inclined sticks, the best of which formed a quarter of a sphere, and might be compared to an alcove. These dwellings are easily turned, so as to afford some protection from the wind. There were little fires in the front of them, at some of which were the remains of very small bulbous roots of ixias and other plants of the same tribe, many species of which afford these people food: they are called uijentjes, i. e. little onions, in the colony, and abound in most parts of Southern Africa. The women were out collecting roots, and some of the men hunting; the others were sitting in a sunny place, smoking short curved bone pipes. They were dirty in their persons, but of rather light, though yellowish, complexion: they wore karosses and were decently covered. One of them had on a hat tolerably well formed of the skin of a ratel; the others wore skin caps. Their short bows and little poisoned arrows were lying by them, and they showed us their manner of using them. Here we saw one of three children who, a few months ago, were carried off by a Boor that was temporarily residing in the neighbourhood. He came to the kraal with a few goats, which he left as a bribe with the men not to interfere with him, while he carried off the children. Their mother, finding they were gone, went in great distress to the missionaries, two of whom rode to the encampment of the Boor, who asserted that the mother had sold the children, not being aware that she was close behind to denounce his falsehood, and weeping in distress. He then put on a stern front, went into his tent and brought a gun, declaring he would shoot any one who interfered with him. One of the missionaries now suddenly turned his horse and rode off rapidly toward the station. On this the man became more quiet, it may be presumed, fearing the Koranas should be brought against him; and the remaining missionary obtained possession of the youngest child, with which he went home, the woman following him. The second child had contrived to creep away and hide itself during the night. In a short time the eldest arrived, bringing a note from the Boor, importing that, as he wished to live peaceably with all men, he

had sent the child to be restored to its parents. Having parted with the children he lost no time in returning to the kraal, and bringing away the goats he had left, and shortly after he went from the neighbourhood. Cases of similar character in regard to carrying off the children, we have ground to believe, are not very uncommon. When the missionaries first arrived in this part of the country the Bushmen were very shy, but now they have gained a little confidence, and are employed in herding, and occasionally in other matters: they are beginning to take a little care of a few goats they have received as wages. We next rode to visit another group of Koranas on the opposite side of the Riet River, under the remarkable conical hill that serves as a landmark in this part of the country, and on the very spot where the Boor was living when he carried off the children. These people were like the first we visited, but more numerous, and the Gospel has produced some influence among them also. From this place we returned to Bethany, and spent a pleasant evening with our missionary friends. The Koranas of Bethany have several Bechuanas in their service, who are the descendants of prisoners of war: they receive little in the form of wages, and may be regarded as a sort of slaves.

3rd 8th mo. We remained at *Bethany*, which is surrounded by hills of tumbled basalt. At the base of one of these there are several springs, which supply sufficient water to irrigate the garden and a little cultivated ground. Two persons who were slaves are living here, in a hartebeest house: their industry forms a striking contrast to the indolence of the Koranas, who live in hemispherical mat-huts, and can scarcely be roused to activity by anything but the excitement of hunting: many of them would hardly assist in cutting up an ox, when expecting to partake of its flesh. In some of their huts I noticed animals that had been slaughtered only partially skinned when partially consumed. Like many others, perhaps all of the native tribes, their mode of cleansing their hands is by smearing them with fresh cow-dung and rubbing them till it comes off in rolls. Cow-dung dried forms also their principal fuel; and when travelling with our waggon we have ourselves often been reduced to the necessity of using it to cook with. The Cape olive is thinly scattered among the mountains: it makes good fires, but the supply is soon exhausted: a few of the trees are yet remaining in this neighbourhood. The station is about half a mile from the Riet River, which is bordered with willows and reeds, and near which there is much of the same kind of shrubby asparagus that is used at Thaba 'Nchu for making skerms (i.e. shelters), round the huts of the Borolongs. The Korana population of Bethany and the vicinity may be between three and four hundred. Six have been received as members of the church, and there are about ten inquirers. The frequent combination of harsh guttural sounds with clicks in their language presents such an impediment to its acquisition by foreigners, that I am not aware

of its having been overcome by any one past the stage of early childhood. The hopes of the missionaries are chiefly in the rising generation, whom they are teaching Dutch. When a person dies, the Koranas bury with him his kaross, &c., and remove the house in which the death took place, and which, being formed only of a few bent sticks and mats, is easily transplanted, considering the ground on which it stood at the time polluted. It is surprising how they endure the cold in these frail habitations, at this season of the year; but, like as with other native tribes and some of the emigrant farmers, the frosty mornings and evenings and cold days are chiefly spent in shivering over little fires, scarcely sufficient to keep the hands and feet warm: they are reluctant to go out till the sun is well up.

4th 8th mo. First-day. In the forenoon about two hundred persons assembled in the chapel, a temporary structure of reeds, &c. They were chiefly Koranas, but a few Basutu and Bushmen and the large Dutch family of Pretorious were also present. The overshadowing of the Divine Spirit was sensibly to be felt. The congregation was successively addressed by myself, G. W. Walker, and two of the missionaries. C. Wuras interpreted into Dutch, and one of the converts into Korana. Sometimes a rehearsal into the Bushman, the harshest dialect of Hottentot, takes place. In the afternoon we had an interview with the native members of the church and catechumens, fifteen of whom were present. W. Pretorious and his wife and family dined with the missionaries; the latter we found had a good knowledge of the Scriptures, and was remarkably open to conviction. The missionaries here live in much simplicity, and notwithstanding they were greatly oppressed when they first settled at this place, by an injudicious man who acted as a sort of superintendent, they now live in much harmony; and a precious influence is often to be felt in their devotional exercises. In those of a routine character they take turns, being very tender of each other's feelings, carefully avoiding anything like exercising lordship one over another. Their domestic comfort as well as their usefulness has been much increased by the marriage of C. Wuras, whose wife is a daughter of C. Sass, of Theopolis, an excellent helpmeet and well trained to missionary life. Several such are to be found in the colony in the families of the older missionaries. Women coming out in a right spirit surmount the difficulties of African travelling and settling wonderfully well; and missionaries are of comparatively little use without wives. Before the marriage of C. Wuras those at this place had their food badly prepared, and lived in a way ill calculated to maintain their health. Both the Paris and Berlin Missionary Boards have fallen into an error in sending their missionaries out so universally single; and the latter also in requiring their consent to a marriage in this country, which cannot be obtained under many months. The measles attacked the people here from the interior in second month, about the same time that they made their appearance in Cape Town,

it was supposed from the Mauritius. The Koranas of this part of the country too often let their fountains to Boors from the colony, even for tobacco or brandy, sorrowing for their folly when it is too late.

5th 8th mo. The Captain Piet Witvoet arrived, having been absent during our visit: his son, a young man, known by the appellation of "Klein Piet," i. e. little or young Piet, agreed to accompany us as guide; we therefore took leave of this interesting group of missionaries, and proceeded on our journey. The country was chiefly clothed with thin sweet grass. Clay-slate showed itself in the watercourses, and hills of tumbled basalt on the surface. The principal wild animals that attracted notice were springboks in small herds, cranes, doves, and partridges, in flocks, and a few solitary secretary-birds. We passed several stations where Boors were living in waggons and tents, a family or two in a place: they were civil: one of them had taken a considerable quantity of fish, about the size of herrings, in an adjacent river. In the evening we reached Rond Fontein, where there was an empty hartebeest hut wanting an end, and defective in some other parts: here we took up our quarters, being glad even of such a shelter as this. A few Hottentots were living hard by in a mat hut: they were in charge of some cattle and springing corn; for corn-lands in Southern Africa being universally without fences, require watching. With difficulty we obtained from them a little wood, with which, and some dry cow-dung, we raised a fire to warm ourselves and take a meal by of provisions furnished by our friends at Bethany: water from the spring quenched our thirst; and when ready for rest, we wrapped ourselves in blankets and karosses, and laid down on the mud floor, thankful for the mercies bestowed upon us.

6th 8th mo. Our horses not having been shown where the water was, last night, such of them as were not too tired strayed far in search of it, and were not found till near noon. While Piet Witvoet, jun. and G. W. Walker were searching for the horses, a Boor named Van Wyk, who was out hunting, or rather we should say in England, shooting, came up and kindly invited us to his residence, consisting of a hartebeest hut, tent, and waggons, distant about three miles: he offered, in case the search for the horses should prove unsuccessful, to send some of his men after them, and also to replenish our stock of food, which was getting low. I remarked to him that this was a fine grassy country: he sighed, and said it was not equal to that he had left in the Winter-hoek when rain fell there; but that for six years the drought had been so great that he had been obliged to leave. (This was near the Moravian missionary station of Enon, the dry state of which when we visited it will be remembered.) When our guide arrived with the horses, his own was too tired to proceed, and he was unwell; we therefore paid him his wages, and divided with him our remaining food, he preferring to return, and

once more set out alone. The country continued of the same character, but with occasional traces of lime on the surface. We passed eight places where there were Boors, two where there were Bastards, and a village of Griquas, situated near springs, some of which were copious, irrigating considerable pieces of land, on which the corn was springing. Near sunset we came at a place where some Bushmen were collecting their goats for the night, and about an hour after arrived in safety at *Philippolis*, having had a little difficulty in keeping the road after it became dark. We were kindly welcomed by Elizabeth Atkinson, whose husband, with G. Schriener, was gone to Colesberg.

11th 8th mo. First-day. The usual assemblies for public worship took place, morning, forenoon, afternoon, and evening. The sermon in the afternoon was interpreted into Sichuana, and in the evening into Hottentot. Our place appeared to be passively to witness the labour bestowed, in which there was much well-intentioned zeal and good Christian counsel and doctrine; but in all points we could not, nevertheless, say Amen. Everything I witness in this way confirms the conviction, that if missionaries and ministers generally understood better the true spring of Gospel ministry, from which the spiritually-minded among them are often favoured to draw living water, and to hand it forth to their hearers, and were to keep to it, their communications would often be much shorter, being divested of that which is merely of the will and wisdom of man, and which neither edifies their hearers nor glorifies God, but tends to exalt that in themselves which ought to be mortified, and the work would prosper more in their hands. On the present plan of keeping up a continued series of expression, (which I have no doubt crept into the Christian church as it declined from purity,) if a good impression be made, the attention is liable to be so immediately and continuously diverted, that the impression is in great danger of being obliterated. In the course of the day I had much inward consolation in private retirement, under the sense of communion of soul with Him who is the fountain of light and life.

18th 8th mo. Since returning from our journey we have been variously employed, and I have also suffered from an attack of fever. We have been interested with the company of Robert Philips and Wallace Hewitson and their wives, who, in connexion with the Episcopal Church, are on their way to Maseka, in the Baharoutsi country.

19th 8th mo. My health improving. In attacks of fever absolute quietness, with low diet and active medicines in the early stage, are often successful, under the Divine blessing, in restoring health. But how is this quietness to be attained, unless the mind, under the feeling of being reconciled to God through Jesus Christ, can peacefully rest as on the bosom of a merciful Father? For a few



days the weather has been very variable. Sometimes the wind has been cuttingly cold, and at others warm, and sometimes there has been a calm: some nights have been frosty, others mild. Rain, sleet, and snow have fallen, but generally the sky has been clear. Thunder and rain commenced last night, and have continued during much of the day. We have great reason to be thankful for the shelter of the good roof of our kind friends T. and E. Atkinson, though their house is not a warm one, and, casually, they are nearly destitute of fuel, which cannot be obtained till the rain ceases; for scarcely anything is to be done in rain in South Africa. The people here have little to protect them from the cold but their skin garments; and these, whether tanned or otherwise prepared, are so much injured by wet that they are reluctant to expose them to rain. This remark applies also to the harness of oxen, and to the shoes and trowsers used by the Boors in the colony. R. and L. Philips, who left on the 12th, took with them some unprincipled people to drive one of their waggons, and lead the oxen of both: these left them about twelve miles from hence, and they have not been able to obtain others to proceed further, most of the people of this place being away hunting, or having gone to Nieuweland, (as they call the Bechuana country,) to buy corn, or having transplanted their mat huts, with themselves and families, to places where the grass is not yet eaten up. A mat hut requires only about two hours to take in pieces and pack up, and not much more to set up again.

20th 8th mo. Not being yet equal to mental exertion, I attended to a few needful preparations for our journey to Griqua Town.

21st 8th mo. Still improving in health. Occupied in converting some canvas into small sacks, which we hope to fill with corn from Morija. The ground is now nicely moistened, and vegetation is just beginning to spring. A jagged-leaved salvia, that abounds in dry sandy places, is beginning to show its small blue blossoms. There are now only forty mat huts left upon the station. The more permanent houses I may have mentioned are twelve.

22nd 8th mo. We spoke to the people, respecting their temporal state, and gave them much counsel on the importance of industry and cleanliness, and of living so in the fear and love of God as to be kept from being discouraged from sowing corn, under the apprehension that an enemy might destroy it. We also advised them against letting their fountains to the Boors; whom we did not think they would easily prevail upon to quit them. Hendrick Hendricks, who is secretary to Adam Kok, the captain of the Philippolis district, said they looked to the English Government to help them to make the Boors keep to their agreements respecting quitting the fountains. To this we replied, that we did not apprehend the English Government would think they had any-

thing to do on this side the Orange River, nor could dispossess the Boors but by an armed force; we therefore recommended the people to keep on the best terms they could with those to whom they had let their property, and not to let any more. In the afternoon our people arrived from Morija with Caffer corn, having been favoured to perform the journey in safety. T. Arbousset could not readily convert the articles we left with him into corn; he therefore gave a heifer, valued thirty rds., (forty-five shillings,) for seven muids, (twenty-one bushels,) of Caffer corn, and purchased two muids for other things; so that not only we but T. Atkinson and G. Schriener are now well supplied. T. Arbousset also kindly sent us a present of about one and a half bushels of wheat.

*Departure from Philippolis on a visit to Namuaqua Land and the Griqua Country.*

28th 8th mo. There is a remarkable degree of supineness among the people of Philippolis. While living under privations in regard to the common necessities of life, such as would be very hard for English people to sustain, they seem ready to lay hold of any kind of an excuse to escape exertion, or to avoid allowing their children to go from home in service that might turn to profit, except on hunting excursions, or a few other exciting engagements. They are also slow to make improvements. Their gardens are suffered to lie waste during the winter, the walls to be broken down, allowing the cattle and goats to browse over them, to the injury, and often to the destruction, of their fruit-trees. Their fountain is trampled in by the cattle, and left in such a state from floods as allows much of the water wanted for irrigation to escape another way. Want of energy indeed marks the population generally; but the better training of the children affords hope of improvement in the rising generation. Within a few days several youths have expressed a willingness to engage to lead our oxen, but their parents have invariably thrown difficulties in the way, notwithstanding some of those who would have gone were spending their time in idleness. We at length met with one named Hans Kaffir, a stranger, who engaged with us; and, accompanied also by Hendrick Hyns, we this morning took leave of our kind friends Theophilus and Eliza Atkinson, and their daughter, and also of the people, who appeared really affectionate, notwithstanding we have dealt plainly with them, both on things temporal and spiritual, but it was in love; and among whom there are some pious individuals. A few miles on the way toward Griqua Town we passed a place called Drie Fontein, belonging to Adam Kok, where there was a house in ruins, and an unfenced garden; and another called Bushmans' Fountain, appropriated to the use of the mission, and where Theophilus Atkinson has corn sown, which one of the people takes care of for half the produce. Here the walls are standing of a house burnt, with the people in it, about twelve years ago, by a party of Caffers. We out-

spanned for the night at a place where there was water, though but little grass. The grass here is short and thin, but sweet. The country is poor: clay-slate appears here and there, and hills of tumbled basalt are numerous. In the bed of a pool lately dried up a marsilea with small hairy leaves was abundantly in fructification; wildebeests, hartebeests, springboks, a hare, and some wild geese were seen in the course of our travels to-day. We have now completed another of the great divisions of our journey, and are set out for a succeeding one under circumstances which ought to make us thankful. A young man who came with H. Hyns left us after receiving agreeably some religious counsel and tracts.

29th 8th mo. We travelled about twenty miles, making the first stop at Schiet Fontein, a place where several coloured people are dwelling in mat huts, and where some of them have sown corn, near to a few large shallow pools. At this place there were some waggons of a travelling Boor (or farmer), and two of a trader, called in this country a Smous, which literally means a cheat. One of the company of the trader was an English comedian, of bad character: they all, however, accepted a few tracts. At a short distance was a Griqua village, of fourteen mat huts. From hence we travelled till after dark, hoping to find water, at the foot of a remarkable isolated conical hill, called Los Copje, but were disappointed, notwithstanding we were sure water was not far distant, because of the herds of springboks and gnus. We saw some ostriches in the course of the day, and on one of the many rocky-topped hills, among which our route lay, some conies.

30th 8th mo. The horses and cattle found water in the bottom of a muddy pool, near to where we stopped last night:—we travelled all day without finding more; but saw several waggons belonging to some travelling Boors, standing at a fountain too far for us out of the way to the right, as we had still a little in our casks, that served to make coffee. These Boors had come from a district, called Uitvlugt, where, they said, everything was dried up and consumed. Some of their children were digging out of a place where water had at some time stood, the roots of a stemless, yellow-flowered mesembryanthemum. By the side of a dry watercourse there were a few stunted doornbooms; the first seen since leaving Cradock. We passed on the left a hill, called Goedmansberg, and another called Blesberg, having a remarkable white cliff, probably limestone. Being in advance of the waggon, I left G. Walker and H. Hyns with the horses, and they went in one direction to seek water, and I in another. After following the track of a waggon for a considerable distance, I came to a range of low sandy hills, where there was a succession of holes, some of which had been artificially enlarged, and into which water had evidently run at no distant period; but it was all dried up, and the remains of several goats were strewed

around the place. I was forcibly reminded of the language of Jeremiah, chap. xiv. "They came to the pits and found no water; they returned with the vessels empty: they were ashamed and confounded and covered their heads." We stopped for the night between two ridges of rough basaltic hills on clay-slate—karroo-country, with little herbage, except stunted bushy mesembryanthemums, and made a fire of dry cow-dung, and a few small sticks, and partook thankfully of the coffee our remaining water supplied. Among the few animals seen to-day were two ostriches and two brown cranes.

31st 8th mo. The horses and cattle again found water; but as they had strayed far for it, and it was necessary to replenish our stock, it was late before we started. In the mean time two Bushmen paid us a visit. One of them had lived with a Boor in the colony, and could speak a little Dutch. They inquired for tobacco, but were told it would pass away in smoke and not satisfy their hunger. They accepted thankfully a little Caffer corn, and admitted it was better food. I learned from them that they prepared the poison of some of their arrows from a species of euphorbium, growing on the hills; but that they used different kinds of poison for different animals, the larger, such as gnus, requiring it stronger. The covering of these men was scanty, but decent, and of prepared skins; one of them was bare-headed and had skin sandals, the other had a close leather cap and a pair of vel schoen, i. e. skin shoes. These are in common use in the colony, and are made of roughly tanned skins, and sewed with strips of the same: they answer well in dry weather. Our visitors had also knapsacks, formed of the skins of small antelopes, tanned with the legs on; these are also in common use in South Africa, the legs serving to hold them by. While some of the men were seeking the cattle, I went on the top of an adjacent hill to look around. On the way, far from the road, I picked up a shell, one of the common species of oliva. This was in a state that forbade the idea of its being a fossil; probably it had been dropped by the child of some travelling Boor; but it led to reflection on the folly and danger of making theories on the existence of things in certain situations, without having sufficient evidence as to how they came there. The journey to-day was over the Cross Mountain, and to *Ramah*. The higher hills were rough basalt, the lower calcareous; the limestone covered, in many places, with red sand. Clay-slate, in a shaly, massive, or thickly stratified state, is however the prevailing formation. A small fragrant, yellow and orange gladiolus, a scarlet sutherlandia, and a few other early flowers, as well as a few birds, ostriches, vultures, crows, paaus, and partridges, enlivened the monotony of our ride. On approaching *Ramah* we had conversation with a travelling Boor, whose large flock of sheep were eating up the little grass that remained. At the old missionary station the fountain was so nearly dried up that the people had left the place and gone

to the side of the river. The houses formerly occupied by a native teacher of the London Missionary Society and as a chapel were in ruins; but under the lee of one of them we took up our quarters. The Boor thankfully accepted some tracts, and remarked, "A sitting crow catches nothing: if I had not taken a ride out to-day, I should not have got these." Two Bastards from near *Plaats Berg* joined us: as people travelling in remote parts of Africa claim hospitality with little ceremony, they came and seated themselves among our people, and seemed glad to get a drink of coffee, but not equally ready in helping when some of our horses were unruly.

1st 9th mo. First-day. We visited the people residing on the banks of the Orange River, about a mile and a half from the old station of Ramah: they are Bastards, Griquas, and Bushmen, and are under the Philippolis government. Andres Van Wyk, a Bastard, is the Field-cornet: he lives in the hartebeest hut: adjoining to this is another of the same structure: the rest of the inhabitants live in hemispherical mat huts, except the Bushmen, whose shelters are only semi-hemispheres. The waggons of three companies of emigrating Boors were standing at a distance: they have remained here till nearly all the grass is eaten up, and the quantity is small at all times: one of them wishing to get his goats and cattle over the river to-day, had persuaded the people that it was only 7th day, (for too often the pretensions of the Boors to Christianity are made to bend to any motive of self-interest, notwithstanding their high professions,) and the men, smeared with red-ochre and grease to repel the water, were swimming the goats across when we arrived, holding one goat on each side of a piece of drift willow-wood, about ten feet long, having a stout peg driven in a little beyond the middle, and standing out sufficiently to allow the man to hold firmly by it with one hand: his body was thrown upon the longer end of the log; and in this way he contended with the struggling of the animals and the current of the river, till arriving on the opposite shore; unless, as in some instances, the goats escaped, and then he left his block, or wooden horse as it is sometimes termed, and recaptured the fugitive. These people have now no teacher among them, and therefore do not assemble on First-days for public worship: they seem to have relapsed almost into heathenism. How superlatively valuable is that teaching of the Gospel which does not leave man dependent on his fellow-man for performing his duty to God; but which directs him, under the constraining influence of the love of Christ, to the immediate teaching of the Holy Spirit, and to not forsaking the assembling of themselves together; while, according to Scripture, they may all be taught of the Lord himself, if they wait upon Him, and may receive the blessing pronounced upon the two or three gathered together in the name of Christ, even though not a word be spoken among them. These things we found it in our hearts to bring before about forty people, chiefly women, who assembled in the house of the Field-

cornet, along with much other doctrine and exhortation ; referring them to the witness of the Spirit against sin in the secret of their own hearts, as a proof of the love and teaching of God ; and showing them from the Scriptures, (from which the passages were read, as we were not equal to quoting satisfactorily in Dutch without the book,) that the same teaching, if followed, would lead to repentance, to faith in Christ, and to the comfort of the Holy Ghost, under a sense of being reconciled to God the Father. There was perceptible to my own mind on this occasion a considerable measure of the feeling of the love of God toward this people, by which He is willing to draw them to himself. The principal traces of civilization among them were in a few cotton garments, and others, made in European style ; but many of the people wore little but carosses and brass rings and beads. Some of those belonging to the Boors were washing their clothes in the river, which is here as wide as the Tees at Croft-bridge, in the county of Durham, and rather deep : there is a ford below, but the current is there too strong for small cattle, except when very low. Several times, since coming to this side of the river, persons belonging to families of travelling Boors, have inquired what day of the week and month it was, having lost their reckoning. In the latter part of the day we read to our own people and visitors, and spent some time in silent retirement, to comfort.

2nd 9th mo. Among the rough basaltic hills at Ramah there are agate pebbles ; and upon them is an aloe with dense spikes, about four feet high, of greenish orange flowers, that are beginning to expand in warm places. Within a few days the weather has become a little warmer. Electric columns of dust have been frequent. A slight thunder-shower occurred this afternoon, and a little rain fell in the night. The straying of the horses occasioned us to be late in getting forward on our journey. At about six miles from Ramah, we stopped at the dry bed of the Mankey River,—the bound are between the country of Andres Waterboer of Griqua Town and that of Adam Kok of Philippolis. On a hill near the road there is a settlement, called Matjes Fontein, of half a dozen Grikwas' huts, and one of a Bushman. The people are poor, having only a few goats and cows, but two of them have waggons : they have the charge of a large flock belonging to a more wealthy neighbour ; but as we could not meet with him, we were unable to obtain anything fit to kill for meat : this was the case also at Ramah ; we were therefore put on short allowance of animal food. We made a little further progress in the afternoon, and outspanned for the night near the river, opposite the place marked on the map Hippopotamus Station. The grass was all consumed, so that, after the cattle had drunk, our herdsman drove them toward the hills, upon a track by which wild cattle had come to drink, and left them to shift for themselves. The sandy ground here produces many plants of the amaryllis tribe, the leaves of which are now beginning to appear. The two men who

joined us on 7th day kept with us to-day, instead of making the progress they might have done: we were therefore under the necessity of telling them, that, if they chose to keep with the waggon, they must be content with Caffer-corn, and now and then a drink of coffee; for this, though rather despised by them, as being the food of the more deeply-coloured tribes, is our principal diet, and we did not think it necessary to abridge our own people of the little animal food we had remaining for strangers who were not making the progress their circumstances admitted. We also offered to supply them with ammunition, if they would try to shoot any wild animals, one of them having a gun: but they appeared indisposed to exert themselves, and even asked our leader for water, which he had to bring from the river, here half a mile, and at Ramah, three times that distance; but he too was of a race they looked upon as beneath them: however, notwithstanding the youth showed no unwillingness to go for water, I thought it was too much for them to expect to be thus waited upon, and therefore requested the younger of them to bring water for himself.

3rd 9th mo. The cattle found grass among the hills, but so far off that we could not set forward till eleven o'clock. The country continued very poor; in some places bare red sand, and we came at no water in the evening; but we fell in with a party of Borolongs from Motito, driving sheep thither. One of these not very fat, we purchased for a common shirt that cost 3s., of one of the men, who, like his thrifty tribe, offered to kill it, and then inquired if we had any use for its skin; which he obtained as a compensation for his services. We also met a party of people from Griqua Town, with a waggon, going a visiting to Matjes Fontein, where they might seem likely soon to create a famine. Visiting of this kind is a great evil among the Hottentots, and their descendants, Bastaards and Grikwas: it takes people an unreasonable time from home, sometimes three or four months, which are idled away, while provision for their families is neglected, that of the visited consumed, and now and then conjugal affection alienated. A few kudu (a large species of antelope) passed us at full speed, being pursued by some Boors; and, on the first piece of grass we saw, there was a large herd of cattle belonging to a Boor on the other side of the river. We also saw some cranes, doves, and plovers; and near the river small birds were numerous: in the same place an animal, the size of a rat, with a head like a marmot, was nibbling a dry twig of doornboom.

4th 9th mo. The waggon started about nine o'clock this morning. While the cattle were being brought up, I walked to the top of an adjacent hill of tumbled basalt, on which four species of aloe were in blossom. A few plants enlivened the sombre karroo, over which we travelled eighteen miles. Winding through the narrow pass, and over some loose sand-hills, we came to a place called Kamel Doorn

Fontein, where there were fourteen mat huts. None of the inhabitants could read, though one of them possessed a waggon. A few of them listened attentively while I endeavoured to direct their attention to eternal things: but here, as well as at Matjes Fontein, I felt little openness in religious communication, and probably the parties might not easily understand my Dutch, as they use chiefly the Hottentot language in conversation among themselves. Here we took the horses to the river to water, at a place where it was rushing through a narrow channel, being hemmed in with basaltic rocks. Our leader Hans Kaffer, knowing the country, took the oxen to the water near his mother's, a little further back. The cattle had not drunk since the morning of the previous day, at the river, opposite Hippopotamus station, where we had the opportunity of examining the blossoms of the fine drooping willow (*salix gariiepiana*) that margins the rivers of this country, and which is often by travellers mistaken for the Babylonian or weeping-willow. After filling up our water-casks at a spring near the huts, we proceeded into another pass, where our cattle had a luxurious feed upon fine grass, and we a pleasant shelter under a large bush.

5th 9th mo. Our herdsman said he heard the growl of a lion at a distance, about three o'clock this morning, but all the cattle were found safe, and near at hand. As we came into the country infested by lions, and I observed considerable excitement among our company in talking about them; and, by this time, had seen sufficient proof that they were such poor marksmen as to be much more likely to enrage a lion by firing at him than to destroy him, I was brought under a feeling of much uneasiness, being unable to obtain anything like a promise, that if one should visit us, they would allow him quietly to take an ox or a horse, without risking their own safety by firing at him: but my uneasiness was brought to an end by feeling near access to the footstool of Him who can stop the mouth of lions, in prayer that we may be preserved from all annoyance by wild beasts, and that we might neither hear the lion's roar nor see the print of his foot. We kept near the river, preferring the heavier road, as hurting the feet of the cattle less than the hard and stony, and having the advantage of water, passed two little groups of Korana huts, travelled about seventeen miles, and stopped after sunset where provender was scarce.

6th 9th mo. The oxen and horses having gone far for grass, we were unable to proceed till eleven o'clock. The tracks of wild cattle (antelopes of various species) from the hills to the river are numerous; and, in some places, the land has been trampled by oxen; but it is now almost destitute of vegetation, except a few stunted bushlets. A tedious pull of three hours and a half brought us to the verge of the Vaal River, at a place where the earth was bare for a considerable distance, and near a deserted house, in which



the Borolongs noticed on the 3rd inst. had taken shelter from the sun. Passing this desolate spot, we stopped under a large *kamel-doorn*, and made coffee, as usual, to assuage our thirst. Some sheep were here feeding on the scanty grass, but were in good condition; and, from the information of a shepherd boy, we were induced to visit an adjacent village to purchase one, while the waggon crossed the ford near which we had concluded to remain, to allow the cattle to rest, as some of them can no longer draw, and are so tired that they lie down whenever they have opportunity. Our people also need a little time to wash and mend their clothes, and we wish to see the inhabitants of the neighbourhood. At the village we found a trader, who was disposed to forward our object, and promised, on behalf of one of the people, to send us a sheep in the morning: here we also met Dirk Kok, a native teacher, belonging to Griqua Town, who is residing near, along with a number of people that have been under the necessity of leaving that place, from the diminished supply of water, and a Bechuana interpreter, who acts likewise as schoolmaster. There are Bechuana villages in the neighbourhood, and some considerable towns further up the river. We made known our wish to meet the people on First-day, and it was concluded that at the place where Dirk Kok lives would be the best situation, as the population there was the most numerous. On the desolate country over which we have travelled lately, the hillocks of the white ants are forsaken, and the outer covering destroyed by the weather: they have not been scooped out by anteaters; but, probably, the insects may have perished from long-continued drought. Where one still remains inhabited the covering is good at this season of the year. We spoke to a few people in returning to the waggon. The bed of the river was wide and stony; the quantity of water small.

7th 9th mo. This morning several Griquas and Bechuanas called to see us: their visit was designed as one of respectful attention, and received as such; but time being of little value with them, their long loitering about the waggon was an inconvenience, as we were all busy; our people at the river washing, or mending their clothes; and ourselves getting out stores, or at other occupations connected with the provision for our establishment. The getting at stores in a waggon, is attended with no small labour, as things are necessarily closely packed; but system has reduced the difficulty, and custom has reconciled the fatigue. A sheep was purchased to-day for four rds. equal 6s., very fat, and with a tail that yielded about two quarts of a good substitute for butter: the point of these enormous tails yields oil adapted for lamps and many other useful purposes. A Griqua sent us milk three times, and a Bechuana once. Though we could not look upon this as a present, as another was, at least, expected in return, yet it was received as intended, as a civility. There are many ducks and geese on the river: H. Hyns shot one of the

latter : it is a small species, prettily coloured. Among our visitors to-day was Dirk Kok, the native teacher. It is satisfactory to find that many of the Griquas can read. They received a few tracts gratefully. Their colloquial Dutch is so corrupt a dialect, that I fear being able to make them understand ; and none of those about us, who understand English, understand the Gospel : they cannot therefore be trusted to interpret : we have however thought it right to arrange with Dirk Kok to be at their meeting to-morrow. The heat and dryness of the atmosphere to-day, warped the lids of our writing-desks inside the waggon.

8th 9th mo. We went about six miles up the river, on horseback, to the place where Dirk Kok resides, with several other Griquas, in mat huts. The road proving very stony, we were rather late, and the people having no clocks had met early ; they had concluded their meeting, and were separating when we arrived ; but they readily reassembled under the shade of some trees, to the amount of about 200, being chiefly Griquas, dwelling in little groups in the adjacent country : they were well dressed, and about thirty had Bibles and hymn-books : to the former they turned with facility as I referred to various passages, to illustrate and establish the doctrine of the immediate teaching of the Holy Spirit, and the salvation by Jesus Christ generally. Dirk Kok, who appears to be a valuable man, as well as some others, said that what was communicated was well understood. The fruit of the care and labour of the London Missionary Society in this remote situation is very satisfactory. On returning to the waggon several persons came to obtain tracts and books, and remained till after the devotional reading with our people.

9th 9th mo. Mention had been made of taking a small settlement called Campbell, on the way to Griqua Town ; but not feeling any clearness that this was in the line of our duty, our guide was told to take the path he considered best for the oxen, some of which were nearly unable to travel, and the best roads in this part being very hard and rough : the one next the river was consequently chosen : some of it was gravel, other parts basalt mixed with silicious pebbles ; a little was sand ; and after passing the junction of the Vaal and Orange Rivers, we came upon a rough limestone formation, intersected by numerous, hard, silicious veins. Before setting forward we were again visited by several Bechuanas and Griquas, who came to sell milk and to obtain books and tracts. Dutch Bibles and Testaments, and the Selection of Hymns, printed by the London Missionary Society, were most in demand ; and it was but few of these we could supply. There were three good hemispherical mat huts, inhabited by Bushmen, near where we stopped at noon : some of these people could speak a little Dutch. On going to the place I saw some women carrying loads of firewood on their heads : they had no other garments on than skirts of numerous rags of leather ;

but they soon dressed themselves in decent karosses: these were also worn by the men, along with leathern trowsers, and a few had jackets of the same material. These people must therefore be regarded as among the more civilized of the Bushman race. In the evening we stopped in a bushy, but stony place, still within sight of the confluence of the two great rivers, which here, as well as in many other places, are bordered with willows. In the course of the day another horseback traveller joined us, first, however, modestly asking leave; and when we stopped, collecting fuel, and showing a disposition to be otherwise useful: the former two left us soon after, being limited to Caffer-corn.

10th 9th mo. The hill on which we outspanned last night was very rough, but afforded a little grass and numerous bushes, from four to ten feet high, rarely in contact, as well as reclining aloes, with noble flowers, and some others. Among the bushes was a willow-leaved shrub on which the cattle browsed freely; and the horses eat some smaller bushes. The road to-day was so stony as to render it necessary for the horses to travel only at a foot's pace. The first series of hills being passed, a second was ascended, having a limestone front. After travelling till near sunset, at about two and a half miles an hour, we arrived at Spuigant Fontein, (marked Spuigslang Fontein on the map,) a little hole in the limestone-ground, at which some Bushman boys were drawing water, in little pails scooped out of solid willow-wood, and called bambooses. Our people found it necessary to enlarge the place with a pick-axe and spades; and to watch it while the water sprang slowly, to prevent the few cattle in the neighbourhood taking precedence of our own in drinking. A portion of a Bushman's fiddle was thrown out with the mud; the sounding part was formed of the shell of a tortoise, which had probably had a skin stretched over it. Doves and Namaqua—partridges—came in considerable numbers to drink, and there were several places near that had been used by the Bushmen for taking game: none was however to be seen; desolation reigned in the wilderness for lack of water; we neither saw nor heard wild beasts till we reached the fountain, where in the evening our ears were assailed by the well-known jackals' cry.

11th 9th mo. We saw some of the Bushwomen and their children, who attend a few cattle and goats here: they came to the fountain for water, using ostrich egg-shells for drinking-vessels: these were furnished with a short neck, formed of some sort of gum. There was a second species of aitonias upon the country we passed over yesterday, smaller and more bushy than that in the colony, and differing in other respects, as well as some other remarkable shrubs. To-day we continued to traverse a limestone formation; a compact blue stratum emerging at intervals from under the upper

whitish and softer one. The road continued very bad for the feet of the cattle: there was scarcely any grass, but numerous separate bushes, and no water till near *Griqua Town*, where we were favoured to arrive soon after sunset, thankful for the mercies that had been extended to us on this tedious journey, and for a kind welcome from Isaac and Elizabeth Hughes, who had sent us an invitation when we were at *Philippolis*.

12th 9th mo. A considerable portion of the day was devoted to unpacking the waggon, and writing; but at a suitable time, we called upon Andreas Waterboer, the captain or chief of the place and district: he is a pious man of Bushman extraction, of very superior intelligence. His house is in European style, as are all those of the *Griqua Town* population, except the *Basutu* and a very few others. There is however a considerable number of houses in ruins, that have been forsaken in consequence of the long drought, which has progressively diminished the fountain that formerly irrigated the gardens and adjacent lands: these are now all desolate, and of the fruit-trees, only a few figs and a solitary peach survive. The water is a foot and a half from the surface, and a standing pool; but it is remarkable, that a few smaller springs at a greater elevation within two or three miles continue to flow. The *Basutu* living here were rescued by A. Waterboer from the *Bergenars*, who were a horde of banditti that separated from the *Griquas*; and among other depredations that they committed, they attacked a portion of the *Basutu* tribe of *Bechuanas* and carried off their cattle: the people followed them for the sake of the milk, which was their subsistence, and became their servants: they were treated with great cruelty, in many instances, and it is said even sometimes shot at as marks! The *Bergenars* were at length overcome and dispersed by Waterboer; and the *Basutu*, who were thus delivered from oppression, settled here. They cultivate some portions of land after their own manner, in a place that would require more labour than the *Griquas* would be willing to bestow upon it. We also visited the infant school, which is conducted in English by a coloured native of the place. About sixty children were present. The attendance sometimes amounts to a hundred, but in consequence of the drought and other circumstances, many of the people are gone with their cattle to other places. Were they all here there would be more mat huts than are now to be seen.

13th 9th mo. We visited the school taught by Isaac Hughes, who is assisted by John Fortuin, the brother of the infant school teacher. This school is held in the chapel. The languages taught are Dutch and *Sichuana*. Many of the children that are here in the forenoon are in the infant school in the afternoon. The number in attendance in two schools is nearly alike. The whole population,

Griqua and Basutu, is at present about four hundred. Many of the houses are of raw brick plastered with clay and cow-dung. Lime enters largely into the composition of the clay, and consequently the brick will not stand when burnt. In the raw state it endures the weather well. The pupils in the schools were clean and tidy, and the schoolrooms were creditably neat. Some of the children have advanced in arithmetic as far as practice; and the circumstances of the country scarcely admit of the use of more advanced rules: a considerable number read in the Bible. In the evening we were present at a meeting for expounding the Scriptures to the Griquas in the Dutch language.

15th 9th mo. First day. At nine o'clock three schools met, viz. one for infants, in the infant schoolroom; one for older children and adults, in the chapel; and one for the more proficient scripture-readers, in a small apartment adjoining: the number of the last was considerable, though much below that of the two others. At ten o'clock a general assembly for worship met in the chapel, amounting to several hundreds. After A. Waterboer had addressed the congregation, an opportunity was afforded me, in which I pointed out to the congregation that the Holy Spirit had made the reprobable things manifest in their own hearts to be sin, and had led many to repentance and faith in Christ; and had brought comfort to their troubled souls, so that they had become a church of Christ, and had seen their own Chief, with others in Africa, come also to the brightness of the rising of the light of Christ.\* Much more was also expressed in connexion with the striking prophecies of the sixtieth chapter of Isaiah, on the fulfilment of which I felt I could with confidence appeal to them, on the ground of past and present experience; pressing upon them at the same time the importance of continued and increased attention to the "light of life." I was enabled to express myself in Dutch, so that Elizabeth Hugues said every word could be well understood. In the afternoon the schools again assembled for an hour; and I afterwards addressed the Basutu, John Fortuin interpreting. I was again under the necessity of speaking in Dutch, as he was not sufficiently familiar with English, but I was enabled to proceed to the relief of my mind, believing my interpreter to be one prepared to become, in some measure, clothed with my exercise; and sometimes this seems to be one part of our service, and one by which those who occupy prominent places in the churches of this land are made to feel more deeply the force of those truths that we have to inculcate. No meetings are held here in the evening, a large number of the people

\* On a certain occasion, in a speech at Cape Town, A. Waterboer declared that he owed everything to the gospel, temporal and spiritual; that but for the gospel he should then have been a wandering savage.

living at a distance. Within the last three years a considerable awakening has taken place in this neighbourhood, especially among the Bechuanas: it has extended to some of their towns on the Vaal and Hart Rivers. In the course of the day many of the people called at Isaac Hughes's house with much freedom, and were received with corresponding openness. This was pleasant to observe, as it must exist where much good is effected.

16th 9th mo. The day was occupied in preparing for our journey to the Kruman and Motito, which we have concluded to attempt in our own waggon, with hired oxen, that have been offered in Christian sympathy by some Griqua young men, who saw that neither our own oxen nor horses were equal to the task.

17th 9th mo. A sheep was purchased for three rds., (four shillings and sixpence,) and we set forward on the journey, having a Griqua, named Luke Vanderwesthuis, as driver, (people generally preferring their oxen to be driven by a person they are acquainted with,) our Hottentot, Abraham, as leader, and our own driver, J. Hayes, on a horse belonging to Hendrick Hyns, whom he accompanied. After travelling about twelve miles over a sharp road, on gravel or hard limestone, we arrived at Kogelbeen Fontein, a mere pond for cattle to drink at, and very muddy from their feet. The water was about five feet from the surface; and when the cattle, with some neighbouring herds, had reduced it considerably, it sprung again freely till it reached the former level. In the afternoon we proceeded to the place marked Mimosa Station; and outspanned by a handsome bushy acacia, with slender thorns and small leaves of a greyish green. Antelopes are numerous here in winter, and also lions, but the water being dried up both have now left this neighbourhood. The country begins to be grassy. There is a bushy hill on our left, the continuation of that west of Griqua Town. Formerly it was inhabited by buffaloes and cameleopards, but neither are now found within a great distance.

18th 9th mo. There was much lightning and thunder in the night. The cattle (only eight slender ones) having been tied to the yokes all night, we set forward at half-past six this morning, and rode to Jacob's Fountain, where our driver hoped to get more oxen. On the journey there were heavy showers of hail and rain, and the cold was extremely pinching. We succeeded in kindling a fire, and the remainder of the day was spent in such a way as our circumstances, with the cold, admitted. The men were chiefly occupied in drying their clothes. I visited the people living here in a waggon and some mat huts: they also had raised a fire, at which they were warming themselves: everything about them looked comfortless and forlorn, as must necessarily be the case in wet weather with such poor accom-

modation. I could make but little out in conversation with them, but they accepted a Dutch tract gratefully.\*

19th 9th mo. J. Hayes was attacked last night with violent spasms of the stomach; and L. Vanderwesthuis was also very ill from the cold. Active remedies, repeated at intervals, with hot water drank and also applied externally, relieved J. Hayes from immediate danger, and the pain progressively abated. The day was showery and cold, but we managed to travel six hours and a half to *Daniel's Kuil*, a scattered settlement of cottages and mat huts, purchased by Waterboer from a Griqua chief. The native name of *Daniel's Kuil* (*Daniel's Den*) signifies elephants' reeds, but elephants are not now found within a great distance of this place: its present inhabitants are connected with Griqua Town: they grow their corn here, being able to irrigate the land from springs that rise under the hills of silicious schistus. We were kindly received by David and Sina Bergover; she is a superior woman, and has charge of the school here, in which there are now about forty pupils, sometimes they amount to sixty: she also bears a large share of the burden of the little church in this place, in which she often labours in word and doctrine: there are likewise two men who take part in the labour, but the gifts of this "*Deborah*" being evidently such as to place her as "a mother in Israel," they have prudently not been restrained. We had a religious opportunity in the family, but were too late to assemble the people generally; and their dialect of Dutch is such as renders it difficult for them to understand us, especially as they are little accustomed to variety of speakers. A few tracts were given to Sina Bergover, to distribute among such as can read.

20th 9th mo. Our herdsman said he heard a lion at a distance in the night: the barking of the dogs awoke me, but this is not unusual: I listened, but heard no lion's voice. Some of the people who returned from hunting last evening lost a foal by lions a few nights ago: it had strayed a little from a mare that was tied to their waggon: they had been hunting cameleopards and elands west of the *Kruman*. Their waggons returned to-day, laden with dried flesh and skins: we obtained some of the former for food on the journey. The oxen being long in coming up we visited the school, which is kept in a long mud building, used also as a chapel: the pious mistress was catechizing thirty-two children. We also walked to the *Kuil* or *Den*, which is a hole in the limestone thirty-feet deep and ten feet across the mouth, widening a little downward; it is inhabited by pigeons, and is now free from water, in consequence of long drought. We travelled about seven miles under the continuation of the schistose

\* The cold to-day was so intense as to destroy many calves in this part of the country.

hills, and through a valley having several springs, to Kramer's Fountain, where we outspanned, intending to stop for an hour, not being likely soon again to meet with water, and this necessary article is good here. In the hollow through which it flows in rain-times, there are a few wild olives and other trees, and near it is a garden with peach-trees, but at present without houses; these being in this part of the world easily transplanted, have been temporarily removed, for the sake of better pasturage, or some other cause. The ground is undulated and bushy, but there is, nevertheless, a good supply of grass, compared with many places, and grass is the chief covering of the plains and low hills to the east. Among the drawing-cattle we have a miserable-looking cow, and several young bullocks "unaccustomed to the yoke:" when these were collected, some of them became unruly, broke away, and ran off: they were pursued on horseback by J. Hayes and H. Hyns, but before they were effectually secured, one of them got nearly to Daniel's Kuil three successive times. This was a trial of patience, and in the end we were prevented proceeding further to-night; but patience meets with much exercise in African travelling; and He who knows the end from the beginning, knows how to overrule events, even trifling as these, for good.

21st 9th mo. Travelled about twenty-four miles on grassy country, with bushes, having the silicious schistus hills to the left: we passed also two small hills with rocky tops, on our right, but in that direction the country was generally open. Passing Neal's Fountain, where there was now no water, we outspanned for the night six miles further on the road, among some thick isolated bushes; near to which we met five Griquas known to Luke, driving cattle: they turned back, to avail themselves of the society of our people, for mutual protection against wild beasts, and to obtain something to eat, which we were able to supply in a little Caffer-corn meal, and a small quantity of water to cook it with. Lions are met with here at times: a few months ago, Roger Edwards, of the Kruman, and a man from Daniel's Kuil had a narrow escape from five near this spot. Soon after we were settled, a sound was heard that excited momentary alarm, but it proved only the voice of a harmless ostrich: sometimes this is so like that of the lion, as not to be quickly distinguished, especially by an unaccustomed ear. We saw several of these birds, as well as a koran, and some vultures and crows; and also a few beasts of the antelope tribe, among which was the hartebeest. We passed three Bushmen collecting the eggs of white ants for food; one of them came to the waggon to beg tobacco: they get water in a cave, to the east of the road, in which several of them were destroyed a few years ago by some Griquas.

22nd 9th mo. First-day. The Griquas left before daylight, and our cattle and H. Hyn's horses followed them several miles. While



the people were absent, I looked into another cave that had a few trees about it, first, however, carefully examining the neighbourhood to be satisfied that it was clear of the footprints of wild beasts: it was just such a place as imagination might picture for a lion's den; but these animals are said generally to be under the shelter of bushes or rocks, in this country. Want of water obliged us to travel; but it was eleven o'clock before we started. In the meantime, a Bush-woman with a baby, came to the waggon to beg tobacco. These people, like the ostriches, start up in the desolate wilderness, where no living creature would be expected. Luke said this woman was sister to the man we saw yesterday: she told us that they now got water in rain-pools not far distant. A little bread and dried flesh seemed very grateful to her: the former we use only once a-day, the stock being low. The Bushmen quickly discern whether they may safely approach a waggon, having a pretty correct idea where they will meet a friendly reception. In the afternoon we arrived at Koning Fontein—a spring forming a large shallow pool, the margin of which, as well as some marshy ground below, is clothed with reeds. Along the bank there are arboreous acacias, and contiguous, many large bushes. This place is a great resort for wild animals, and lions are often very troublesome: a man at Daniel's Kuil told us that about a fortnight ago he was obliged to tie up his oxen when here, and to sit by them all night, cracking his whip to preserve them. We had not intended remaining here over night, on this account, but the oxen were too weak to proceed; and as there were now no lions' footprints, Luke turned them loose to graze. After washing and taking some food we read with our company, and spent some time in retirement: all seemed glad of the residue of the day of rest.

23rd 9th mo. No lions were permitted to disturb us. Jackals began to cry as soon as the sun set, as did also some birds in the marsh; frogs at the same time began a rattling croak, which they kept up through the night. The cattle and horses had been collected in the evening, and fastened to the yokes and waggon; they remained quiet, except an unruly individual; but a troop of quaggas, that came to drink, rushed impetuously through the marsh, being alarmed by our dogs, and by jackals, that perseveringly hunted their foals. Our journey was over a similar country to that we have travelled over lately, but through a shallow sandy valley, where the grass and bushes were stronger, and there were some large acacias, and on the rocks an aloe gaily in flower. Six hours brought us to Little Kruman, where a stream that would turn a mill issues from among some rocks, and there are a few habitations; and in another hour we were safely at the *Kruman* missionary station; where we met a kind welcome from Roger Edwards and his wife, and their aged coadjutor, R. Hamilton, with the former of whom we took up our abode for the night.

24th 9th mo. Walked with R. Edwards through the gardens;

which, with a narrow strip of land for corn, are fertilized by the stream from the fountain at Little Kruman. Peach, fig, pomegranate, quince, apricot, apple, plum, and pear trees, and vines are of sufficient growth to afford the missionary families an ample supply of fruit, both to use fresh and in a dried state; and along the stream there is a row of lofty willows. Great vigilance is required here to save the grain from birds, and it is also liable to be destroyed by summer frosts. From this cause many of the natives now on the station are suffering for want of necessary food: they are of the Batlapsee, or Batlapin tribe of Bechuanas, with a few Borolongs, &c. About 3000 are sometimes resident at this place. The principal Chief of the Batlapsees is Motibi: he fled from hence many years ago, and is settled at Lekatlong, near the junction of the Hart and Vaal rivers, within the extensive range of the Griqua Town mission. Being favourable to Christianity, those of his people who have come under the influence of the Gospel have associated themselves with him, while those that remain attached to heathenism are with a younger brother, named Mahura, at a place called Tauns, further northward, on the Hart river, and where they are occasionally visited from the Kruman, notwithstanding the distance is about 110 miles. R. Edwards attends to the school for adolescent children, and his wife to the infant school; both are very fluctuating in regard to the number of pupils, in consequence of the state and occupation of the parents. The selection from the Scriptures, used by the British and Foreign School Society, has been translated into this dialect of Sichuana, and also printed by Robert Moffatt, who is now gone to England to get the New Testament printed in the same language. The houses of the missionaries and other buildings are of the blue or dove-coloured limestone, which is hard, and probably would take a good polish. The chapel will hold more than a thousand people, and the dwellings are of a comfortable character. Being desirous of proceeding to Motito, for which journey the cattle from Griqua Town are not equal, R. Edwards provided us with a fine stout span of his own oxen, and his wife supplied us with several articles of food; and, accompanied by a guide, named Tabatow, we proceeded over a sandy grassy country to Makkwarin Fountain, distant six hours. A few antelopes were seen here and there on the way.

25th 9th mo. Our route continued over flat, sandy, grassy country, varied by the upper limestone lying to the surface; in which case it is covered with bushes, and here and there supports small trees, especially near pools, a few of which we passed, spending a short time at noon by the side of one of them. Wild animals of various descriptions were numerous, but we saw none of a formidable character. Antelopes of various species, quaggas, ostriches, guinea-fowls, ducks, pigeons, and crows were among the number. We arrived soon after sunset at *Molito*, the station of the French missionaries Prosper and Eleonore Lemue, and Jean and Graciette Langa,

by whom we were kindly welcomed, and with whom we spent a pleasant evening.

26th 9th mo. Being desirous of having a religious interview with the people at an early period, the chapel-bell was rung in the forenoon, and about 300 assembled, whom we addressed on the things that belong to eternal life, through the medium of P. Lemue: they are principally Borolongs, but there are among them some of the Batlapée and Batlaro tribes, belonging also to the Bechuana nation. They have settled here for the convenience of cultivating the ground, several springs breaking out where the limestone terminates against a basaltic dyke, at the other side of which is primitive sandstone, forming low hills. Some of the ground is so wet as to require draining, (a very unusual circumstance in this part of Africa;) and there is also water available for irrigation to a small extent. The crops were, nevertheless, defective last year; and consequently many of the people are hunting, along with some from Philippolis. This station has been occupied since 1832: there are about 1000 people living in little villages contiguous: the huts have thatched tops, and fences of dry brushwood around them: they present a pretty appearance. The dwelling of the missionaries is of raw brick, and they have also erected a chapel, store-house, &c. The distance from Takoon, or Old Lattakoo, where they formerly resided, is ten miles. They left that place because the supply of water was insufficient for the population; Mahura, who was then residing there with his numerous adherents proposing to follow them; but, changing his mind, he ultimately retired to Tauns, on the Hart river. The day was spent agreeably with these most remote labourers in the Gospel in this direction: they received our visit of love with evident satisfaction, to which they gave free expression. Here we purchased a few karosses and wooden spoons of the natives, who manufacture them; the former are made up very neatly of the skins of small beasts, such as the genet, jackal, lynx, &c., and are useful in this country as cloaks in cold weather. The people from this place and from the Kruman, will take a roll of tobacco, of about 7lbs. and if they have no dogs of their own, will hire some, and go to the desert of Challengah—which is said to be flat sandy ground, with little water but what is obtained by digging; and producing kameldoorn and bushes—and they will be absent two or three months, living on what they can catch. They eat wild roots, but will not refuse lions, or other carnivorous animals. In the course of this time, they will obtain as many skins of genet, (which is known here by the name of bontekkat,) lynx, (called also rodekat,) and common, or bastard jackal, as will make a couple of karosses; and as many of the meerkat (a ground-squirrel?) or of the roodmuis, (*Cynctis Steedmanii*), as will make one of smaller dimensions. These skins require about one week to tan and prepare; and, with the assistance of friends, a man will make them up in another week. They are beautifully sewed

with sinews put through holes made with a pointed iron instrument, and each stitch is knotted; every hole is filled up with a piece of a regular figure; and the skins are arranged in particular order, the row at the top being so taken off as to exhibit the upper side of the heads, and the feet forming a scalloped margin at the bottom. The larger karosses they will sell after all this labour for eight or twelve rds.—12s. or 18s. each, and the small for from three to five rds.

27th 9th mo. After breakfast we took leave of our kind friends at Motito, many of the natives, as we have generally found the case, crowding to give us a last shake of the hand. One of these, a member of their church, of whom there are twelve, joined us, going as a messenger to Kruman. A woman also, one of those residing at Tauns, took the advantage of accompanying the waggon, but often trudged briskly on before, with a bundle on her head, and a child about three years old that she frequently carried, not even asking for help; which, however, when offered, was gratefully accepted: her errand was to visit another child. Maternal affection had induced her to make this journey, though undefended, through a country where lions and chetas are by no means uncommon. We were furnished with a liberal supply of bread and meat by the missionary family, of which these people were made partakers, and for which they were very thankful. Our guide evidently had fears of stopping at the last of several fountains we passed, which was a little out of the waggon-track, and among trees (doornboom) and bushes, alleging that lions laid there; but on examination it was proved that none were there now. Five of these formidable animals have lately been killed near Motito. We outspanned at a distance from water, and the oxen were made fast, lest, being near home, they should stray in that direction.

28th 9th mo. We reached the Makkwarin river by sunrise. The place being favourable for cattle, and for cultivation, to a limited extent, there is here a small Bechuana village. The water stands in pools, and in some places runs from one pool to another, but soon sinks into the ground again. There is a small portion of damp land, but the water is too low for irrigation. We had conversation with some of the people, from whom we obtained a little milk and a few other articles. After resting five hours we again pursued our journey, resting an hour at noon, on account of the heat, which was too oppressive for the cattle dragging the waggon on the heavy sandy road. Soon after sunset we again reached Kruman, and rejoined our kind friends, the Edwardses. Robert Hamilton was gone on their weekly itinerating excursion to Lower Kruman, fifteen miles distant, where there are from 1000 to 1500 people, and to Harman, ten miles, where there are two villages, containing about 300 inhabitants. About once in three months they visit Tauns, where fifteen villages are visible from one place, and there are others more remote: the population is estimated at from 10,000 to 15,000; the distance 110

to 130 miles. About twenty miles further, they visit Baharoutsi, refugees under their Chief, Möiloë, (probably the same as Mokhatla,) who are estimated at about 5000. These were driven from their country, Masika, by the Zulu warrior, Mosalikatsi; with whom successively the French and the American missionaries laboured: he made an attack upon the cattle of some of the emigrant farmers, and carried off some of them: they in return invaded him, and destroyed his power, and drove him further into the interior. When he fled he allowed the Baharoutsi, who had remained with him as vassals, to stay in their own country: and to these F. Owen and his friends of the Church Missionary Society are going; hoping also that Möiloë and his people will join them there. Thirty miles still further east from Kruman, the missionaries visit a company of a race of Koranas, termed Bechuana Bushmen, about 300 in number, under Mooshouw, a Christian Chief, a large part of whose people left him on his receiving the Gospel: but he wisely valued "the power of an endless life" more than temporal power: his brother, whose name is Andres, is also spoken of as a valuable Christian.

29th 9th mo. First-day. The infant school assembled in the chapel at nine o'clock, and that for adults in a school-house formerly used as a chapel; most of them soon left the house on account of the heat, and arranged themselves in groups under some trees. At eleven about 300 met in the chapel for worship; some of whom came from a distance of several miles, to be present, according to their wonted custom. On this occasion I addressed them at some length, through the medium of R. Edwards, who preaches to them in the dialect of Sichuana used here. Schools were again held at two; and at three an assembly for worship, in which my dear companion bore his testimony to the goodness and mercy of God in Christ Jesus, and to the importance of following the guidance of the Spirit of Truth. In the evening a company of the people met again, and a portion of Scripture was read to them from the selection used by the British and Foreign School Society, printed in their own tongue, in which they have also a collection of hymns. The congregation was remarkably clean and neat; most of them were dressed in garments of British manufacture, or of a soft kind of leather of their own preparing: 170 are members, including a few at Lower Kruman and some other neighbouring places. Many of these appear to be people of real piety, and walk in great self-denial among their heathen countrymen. Robert Hamilton returned in the evening, and we had a little more conversation with this good old man, to whom I felt great nearness of spirit. After labouring for many years, it is a great comfort to him to see a little fruit.

30th 9th mo. I visited R. Hamilton in his little cottage, where he dwells alone, taking his meals in one of the missionary families; now that R. Moffatt is absent, in that of the Edwardses. We also

called on a trader named David Hume, a Scotchman, who has a store in the house occupied formerly by R. Hamilton. Here we made a few purchases; and in the course of the day we engaged two young men, to accompany us during the residue of our journey, Tabatow not inclining to leave his family longer, and we having been a hand short since leaving the Kat River; so that the care of the horses has devolved on H. Hyns and ourselves. One of these, named Montingoe, a Borolong, is a member of the church; the other, Seberioe, is a steady young man, a Batlapee, but not making so open a profession of Christianity: both have wives and families, respecting whom it was necessary to make some arrangement. These matters being settled, we took leave of the people, and set out to return to Griqua Town. Roger Edwards and David Hume accompanied us to Little Kruman, where we went into the cave out of which the rivulet flows: it is an opening like a passage in the upper limestone, with a narrow entrance. Here and there broken bones were lying, as if some wild beast occasionally visited the place. There were fish in the stream, perhaps twenty yards up the opening, which was evidently the resort of otters; but bats were the most numerous inhabitants, except wasps, the naked nests of a species of which hung so thickly, both about the entrance of this and some smaller openings, as to render great care necessary in passing them. The rocks above were bushy: there were some reeds where the water emerged, which soon spread itself into a large pool. R. Edwards and D. Hume returned from Little Kruman; and we, taking a different route to the one by which we came, proceeded to the Kammani Pass, where we arrived two hours after sunset, but found it too dark to encounter the road through, which is cut into deep channels by the rain, though now destitute of water. At the Kruman we parted from Henry Hyns, who had made himself very useful to us.

1st 10th mo. 1839. We proceeded through the Pass, winding among stony hills, covered generally with grass, but in some places bushy, with here and there a kameldoorn-tree. Woods of the last were visible to the westward, in the direction of the Langeberg, which was sometimes visible. At eleven o'clock we outspanned, and returned the oxen which had brought us hither by the hand of our late guide Tabatow, who belongs to the Baharoutsi nation: they also were lent us by our kind friend R. Edwards, to help those from Griqua Town, which are improved by their rest, but are still too weak for the journey. We reached Kosi Fountain before sunset, and were glad again to come at a pool of water, having seen none since yesterday afternoon: here are two little werfs of Bechuanas, among whom are a few Bushmen. The huts are generally placed amongst thorns, i. e. the species of acacia called in South Africa, doornboom.

2nd 10th mo. The native teacher at this place being gone to

Griqua Town, we are unable to hold communication with the people on religious subjects, beyond giving them a general impression of goodwill towards them: when here he keeps a school, and does what he can for their religious instruction. One of our attendants having given information that we wished to procure some milk, the waggon was soon surrounded with parties bringing it for sale, in their vessels scooped out of willow-wood, and which resemble large jars. Seven gallons were purchased, some fresh, and some sufficiently sour for present use: it was a feast both for ourselves and our people, and saved other provisions. Payment for it was made chiefly in buttons; not used here, as in Caffraria, for ornament, but for securing garments neatly made of soft leather into jackets, trowsers, &c. A few cotton handkerchiefs were also among the articles of barter, along with which were given needles and thread. A sheep was purchased for use on the road; the price asked for it was a handkerchief, worth about nine-pence, and a flock was offered on similar terms. Traders seldom come this road, and goods consequently are more valued: where they resort, the relative value of articles is better understood, notwithstanding a high price is generally demanded for them. But the people in places little frequented, having little idea of the worth of things they want in exchange, will also often ask more than the value of what they have to dispose of. Among the articles offered for sale this morning was a bag of honey, but the price asked was about equal to 1s. per lb. Some of the Bushmen brought ostrich eggs for sale at a moderate price; they are convenient to pack, will keep a considerable time, are in flavour agreeable, and contain upwards of a quart. The heads of some of the Bushmen were ornamented with an ostrich-feather on each side: they made a sort of music by striking their bows with a stick. Having filled one of our water-casks with milk, and an additional skin-bag purchased here (our friends at Kruman having already furnished us with one), we resumed our journey. The route still lay in some parts over stony, bushy hills, and in others over sandy flats, all abounding with grass growing in tufts. We stopped an hour at sunset to rest the cattle, and then travelled on till nine o'clock. The white flowers of a hook-thorned acacia enabled us to keep clear of these formidable bushes; but the deep furrows in the road, left by rain, rendered travelling in the dark far from agreeable, even when two persons walked before the waggon to give notice of danger. It is very common in Africa to travel in the night, on account of the heat, but we always endeavour to avoid it; and our oxen stand better than is commonly the case; and we make as good progress as other people on long journeys.

3rd 10th mo. Resumed our travel early, and reached Blink Klip in the forenoon. It takes its name (which signifies shining stone, or rock,) from a mineral obtained in the neighbourhood, (probably plumbago,) which is used by the natives, mixed with grease, for

smearing their hair: a red stone is also obtained here, which they powder and combine in the same way for smearing their bodies: these form articles of traffic to distant parts. The inhabitants of the place are Bechuanas of the Batlara tribe; some of whom, as well as a few Griquas residing near, are members of the Griqua Town church, whither their teacher, Lukas Kok, a Griqua, was gone; and we could not, therefore, hold communication with the Bechuanas on religious subjects. The neighbouring Griquas assembled in the little chapel, and I spoke to them at some length, under a feeling of interest that, I believe, it would have been wrong in me to have gone away without expressing. After a pause, one of their own number gave out a hymn, which they sang, and then he prayed in terms that proved they had understood my Dutch, and felt the importance of the doctrine inculcated. A school was held here, but the mistress having locked up the books and gone on a visit to Philippolis, it is suspended. A spring at this place irrigates a small piece of cultivated ground; and there is another issuing from under the upper limestone, about three miles off, by which Lukas Kok and family reside. Thither we removed in the evening, it being on our road: here also a piece of ground is cultivated under irrigation.

4th 10th mo. After holding some communication with the family of L. Kok, with whom we left some tracts, and purchasing a supply of milk, we again set forward. The heat was so oppressive that we were obliged to stop twice (thermometer  $97^{\circ}$ ); the country still much of the same character. Toward evening the sky became overcast, and there was some thunder. When we reached Ongeluks Fountain, where there is very little water, it was also very dark. We were glad to outspan on a stony place, lest by proceeding we should meet with some serious accident, finding that we were in a dangerous position, by the side of a rocky ravine. After taking some food, we had, as usual, devotional reading with our people, assembled around a fire; and the mercy of our heavenly Father was commemorated in having protected us hitherto.

5th 10th mo. Many of the Bechuanas who reside here on land belonging to a Griqua named Cupido Kok, brought milk to sell for buttons, about a dozen of which are reckoned equal in value to 3d. After breakfast, a span of oxen, kindly sent to meet us by Isaac Hughes, were yoked, the others being nearly exhausted, and we proceeded to Moses Fontein, which, like the last, is in basalt. The water is several feet from the surface; and as pumps have not yet been introduced into this part of Africa, it is thrown up by means of wooden bowls into a place for the cattle to drink at. The road from Moses Fontein laid over stony hills of silicious schistus, covered with bushes, admitting a person to walk between them: many of them were in blossom, as well as numerous plants of



humbler growth, such as mesembryanthemums, &c. We were favoured to reach *Griqua Town* before sunset, where we again met a hearty welcome from Isaac and Elizabeth Hughes.

6th 10th mo. First-day. (*Griqua Town*.) Persons from the various outstations being present, the congregation this morning amounted to between 400 and 500. After the singing, reading, and prayer were as usual gone through by John Fortuin, my dear companion addressed them at considerable length on the power of the cross of Christ, and the necessity of believers becoming crucified to the world, and knowing the world crucified to them. Isaac Hughes interpreted into Dutch, and Lukas Kok, of Blink Klip, into *Sichuana* and *Korana*. There was a sweet sense of Divine influence over the meeting. The schools met in the morning, but were not held in the afternoon; the time being occupied by a meeting of the members of the church, which is on the congregational plan, at which we were present by invitation. This more select, though still numerous company (about 300), were favoured with a still more powerful sense of the Divine overshadowing; and we had further counsel to convey to them, on their responsibility in regard to spreading the knowledge of the Gospel, by a holy life, and the exercise of the various gifts they had received of the Holy Spirit, for the extension and edification of the church of Christ. The advantages of the members being united in church-discipline is striking here. It gives them a feeling of responsibility highly conducive to their own growth in grace. In the afternoon John Fortuin interpreted for me out of Dutch into *Hottentot*, while I addressed a company of *Koranas* and *Griquas*, on the peaceable and loving spirit of the Gospel, which is too often lost sight of, especially by the former. On this occasion, I often referred to passages in the Dutch Testament, which, by the help of the numbers of the chapters and verses, were readily found in J. H. Schmelen's *Hottentot* version; from which J. Fortuin read them, and by which he was greatly assisted. We afterwards stepped into the *Bechuana* congregation, where I. Hughes interpreted what I had to say to them, which was chiefly on the importance of walking with God,—of Christians having salt in themselves, and being at peace one with another. In the evening the people met to partake of what is called the Lord's Supper; but we believed it our place to remain in the house and wait upon the Lord in silence, seeking counsel respecting our future proceeding; some advising our taking one route, and others another. The way to return by *Campbell* does not seem to open peacefully.

7th 10th mo.—A meeting of the members of the church, including its branches at various places, and of inquirers, was held in the forenoon. Three *Koranas* from the neighbourhood of the *Orange River*, who had been stirred up to seek the Lord in their old

age, were among the latter: their cases excited considerable interest. One of them said he had listened to the Gospel for a time, when it was first preached in this part of the country, but afterwards fell away from it. Another said he had also heard the message of salvation, but had despised it, and had trusted in his own strength and temporal power for satisfaction: he was then a Chief, and strong in body; but he had been deprived of his people, and his strength had waned away; and he now saw that these things were but vanity, and that substantial comfort was to be had only in Christ. To these old men, as well as to others of the company, we had much counsel to convey. The affairs of this church are conducted in great simplicity, the members at large taking an interest in them. The members of other churches bringing certificates are also admitted to sit in their deliberations, as was the case with our attendant Motingoe from Kruman. In the evening the meeting of the Griqua Town Auxiliary to the London Missionary Society took place; at which I made some remarks on the manner in which the diffusion of the Gospel took place in early times, and denounced slavery, into which the Griquas are in danger of bringing the Bushmen, and some others of the native tribes, at least in some instances. I believed it my place to declare slavery to be cursed of God, and to bring a curse upon all engaged in it; and also to point out its contrariety to the precepts of the Gospel.

8th 10th mo.—This morning many Griquas and Bechuanas called at Isaac Hughes's house: among the latter was one who had been with a hunting party in the Baharoutsi country, which he said was full of people; but they were very poor. This man confirmed the report we had heard, of some of the Boors having emigrated to the banks of a river N.E. of Masika, and of their carrying off Baharoutsi children.

9th 10th mo.—Much time occupied in packing and other preparations for travelling, and in speaking to many of the people, who called previously to leaving. There is a pleasant openness between the missionaries and people in this part of Africa; and the labours of the former have been attended with encouraging success of latter years. The number of members of the Griqua Town church is 680; since 1834 there have been excluded for misconduct 10, died 18, removed to other stations 10, total 38. The largest proportion of these are Bechuanas of different tribes: the number of Griqua members is next in amount. Few Koranas or Bushmen have yet been admitted into the church. At eight out-stations there are schools, most of which are conducted by natives, who have small salaries for this part of their service; perhaps 100 rds.—£7. 10s. per annum: their religious labours are gratuitous. Nearly all the adult and adolescent Griquas can read the

Scriptures: the majority of the Koranas and Bechuanas have not yet attained the art of reading, and but very few of the Bushmen. The last are a very unsettled people. There are about 140 Bechuanas in the first-day schools, exclusive of 150 at the Batlapi towns on the Vaal River; making 290 adult scholars. About 40 adults (nearly all Griquas) can write. There are about 800 children in the schools, about 270 of whom can read. Writing has hitherto been taught only in the school at Griqua Tower, where 35 have copy-books. In arithmetic 20 have reached multiplication, 15 division, and 10 reduction and practice. The slates used in the Griqua Town school are obtained in a kloof to the eastward: they are thick, but answer the designed purpose well.

10th 10th mo.—Completed the preparations for travelling. Our friends here have kindly converted the wheat sent us by F. Arbousset into a sort of rusks, and got our Caffer corn ground, or divested of the husk, in which state it takes much less time to cook than with the husk on, and this is important on the road. We have not been able to set forward on account of the straying of a horse. Several people called to take leave of us: among them was an aged deaconess of the Bechuana nation, who formerly interpreted for Isaac Hughes, but now is not needed in that service, as he speaks the language with facility. She remarked, that without fresh wood the fire was in danger of going out; but added, that now they had got a little fresh fuel, she hoped they might burn up brightly. This was in allusion to our visit, which seems to have comforted many.

11th 10th mo.—The waggon was started early, but we remained with the horses till after noon. In the mean time conversation took place with Isaac Hughes respecting the destruction of some Bushmen in the neighbourhood. The circumstances were as follows. The Griquas foresaw at the beginning of the winter, that from the state of the country the Bushmen would be pressed by hunger, and invited them to come to Griqua Town and share the trial of scarcity with themselves. This the Bushmen declined; and, in the time of trial, stole and killed cattle belonging to the Griquas, who became exasperated, and were desirous of going out against the depredators. Waterboer and P. Wright were at this time in Cape Town. Isaac Hughes used all his influence to prevent such an expedition; and when he could no longer prevent it, he set forth to the parties the responsibility of taking human life: this the temporary captain (acting on behalf of Waterboer in his absence) promised to avoid; but in the time of excitement, when a party of Bushmen who had taken refuge in a cave refused to surrender, they were destroyed by collecting fuel at the cave's mouth, and setting it on fire. Some of the persons on this "commando" were members of the church, who considered themselves under the necessity of going out on the occasion

as soldiers, because commanded by the captain. Such are the grievous errors that are run into for want of understanding that all war is contrary to the Gospel, and that man is only bound actively to obey where the commands of those in authority are consonant with the laws of God: in all other cases his Christian duty is to say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." This affair has not yet been investigated by Waterboer, who is only lately returned from the Cape, and P. Wright has not yet arrived. We took leave of T. and E. Hughes and some of the people, with whom we have been favoured at times to feel much of our Heavenly Father's love, and proceeded southward down a valley in the direction of the Orange River, about eighteen miles, passing a Bechuana village at Groote Doorn, where there is a pool, at which the horses and cattle drank, and which was thickly margined with thirsty bees, for water is scarce in this country. Pursuing the dry course of the Sand River, we reached a clump of kameldoorns, under the lea of which we outspanned for the night.

12th 10th mo. The dawn of the day was enlivened by the cooing of the turtledoves and the chattering of guineafowl. Some of the low hills about this place (Bee's Fountain, now dried up) are of limestone, others of the ferruginous silicious schistus: they are decorated with the gay yellow bushes of rhigozum: many other shrubs are also now in blossom. We reached the open flat by the side of the Orange River before noon, and heard human voices, but the people fled before we could reach them. At length we discovered a few huts among the bushes near the river, which is thickly margined with willows and other trees, and here we found Leonart Balie, the Bushman teacher, who is a Griqua, and a smith called "Oud Piet," the latter of whom repaired the drag-shoe of our waggon, while we conversed with the people, who at first seemed scarcely to understand our speech; but they gladly accepted a few tracts, and took charge of an axe-head for Cupido Kok, as a part of the small recompense he received for the feeding of our cattle. These people were very desirous of our staying with them over to-morrow; but they admitted that to cross the river now, while it was fordable, was safest for us, as there were threatenings of rain, and it had already been flooded three times this year. When all was ready one of the men waded over the river before the waggon, supporting himself by a long stick, and others assisted with the loose horses. In some places the current was considerable, and the water up to the naves of the wheels, but we were all favoured to reach the opposite shore in safety. On the flat of the Orange River that we have just left, some ground was lately cultivated under irrigation by pumps; but a flood washed down the work that supported the machinery, and in consequence the operations are suspended till it

can be restored on a more secure plan. The water requires to be raised about 30 feet.

13th 10th mo. Twice to-day (it being the first of the week) we spent a little time in silent waiting upon the Lord. I was sensible of the presence of the Comforter, notwithstanding being overpowered with drowsiness at intervals, with which I am much oppressed generally at such seasons in a close waggon and hot weather. Solitary walks are much more lively devotional opportunities to myself; nevertheless it does not seem right to give up the other. Twice we also read with the people, and on the second occasion had the company of "Oud Piet," who is a thoughtful, discreet man, and of Leonart Balie and some of his sons and grandsons, who brought with them some milk, the men wading and the boys swimming over the river. One of the sons remained to show us the way to-morrow. In returning, the whole party waded, the men holding the boys by the hand: custom and skill make them count little of crossing either in this way when the water is low, or by swimming in times of flood. The cattle were turned up a kloof to the east of the elevated bare hill on which the waggon stood, this being considered best for shelter, food, and protection from lions, which sometimes prowl to the westward, and might rob us of an ox or a horse. In the evening a violent wind, bringing clouds of dust, preceded vivid lightning, loud thunder, and heavy rain. After the storm was past I read a Dutch hymn, on the Day of Judgment, to the people, and made a few comments on our preservation during the storm—the uncertainty of human life, and the testimony borne by the works of God to his power and goodness.

14th 10th mo. By the side of the river is an arborescent bush with shining leaves and hooked prickles, common also in Caffraria, and various parts of the colony. This with the Gariepine willow and a large trifoliate rhus are the principal trees on the banks of this great drain of Southern Africa, among the stones of which were a few containing fossil madrepores. The limestone of Griqua Town has been said to contain fossils of this tribe, but I am satisfied that they are only the pipe-like encrustations that have surrounded the bases of reeds which have grown in the course of the water that formerly flowed from the spring, and encrusted charæ. Both these are still growing in the watery places near the encrustations. In sandy places all over this part of Africa, and especially on the banks of this river, are two species of tribulus, one with blossoms as large as a shilling, of a lively pale yellow. Low plants with flowers half an inch across, of delicate, deep blue, belonging to acanthaceæ, also enliven the desert, often in its driest portions. There was more thunder and rain in the course of the

day. Our guide returned at noon from the place marked on Arrow-smith's map, Brak Fontein, where the dried-up pools had been replenished by the recent rain: the way had been so little tracked that it was difficult to find, and the country was extremely rough with loose stones; it was also very poor, consisting of sandy flats, with little grass, and a thin sprinkling of bushy plants, between low flat-topped hills of Basalt on the upper Limestone. A herd of hartebeests, two ostriches, some paaus, crows, Namaqua partridges, and lizards were seen in the course of the journey. We outspanned by a clump of doornbooms that supplied us with plenty of fuel for fires to dry wet clothes by. While reading an ostrich set up its lion-like cry and a hyena howled near the waggon: it also disturbed us several times in the early part of the night, but did us no injury.

15th 10th mo. The oxen travelled far for grass: when this is the case they appear to scent it, and to follow one another in a line to the place, so that when their track or "spoor" is found, it is beaten like a footpath. In the middle of the forenoon we came to a pool of water with grass around it, where we stopped an hour to let the cattle drink and feed. At a short distance there was another pool recently filled by the rain. We next reached the Orange River, nearly opposite to where we were at noon on the 6th ult., and at the place marked on the map Nu Gariep Station: here were the remains of old cattle-kraals, but no people. The willows were fine on the river's bank, and there was nice grass under them. Plenty of guineafowl were running about among the bushes, but none of our people could kill any. Our stock of animal food is reduced to one piece of biltong, dried flesh usually eaten without cooking, to which custom not only reconciles but gives a relish for. In the evening we outspanned on an elevated sandy place, where there was plenty of grass and a few scattered little trees of the grey-leaved acacia, the foliage of which resembles some species of fern.

16th 10th mo. In the course of the journey we came at a narrow kloof, at the end of which the Orange River ran in a deep fissure; it is now swollen, but is nevertheless 20 feet below the top of the rocks, which it overflows in great floods, spreading itself in a wide sandy bed. The waggon stopped a mile up the kloof, where there was water and young reeds, on which the cattle and horses browsed freely; they also eat young grass, which it was impracticable to keep the loose ones from entirely, and in consequence, in ascending a hill, one of them fell down and died before any help could be afforded. It is a rare thing for cattle to die from repletion in Southern Africa. The grass in this part of the country is in patches, and generally in separate tufts; but where it is unbrowsed travelling cattle can sometimes get a good supply. Animals seen to-day: a roode-kat or Cape-lynx, a spring bok, hares, seven ostriches, and two species of bustard.

17th 10th mo. We re-entered the colony at Duwvenaar's Fontein, the property of Michael van Nieuwkerk, an active Field-cornet, who has several sons married and settled here : they are extensive sheep-farmers, and have chiefly Bushmen attendants, who appear to live in as poor a manner as well can be conceived to be connected with civilized life ; but the meanest huts and clothing, with the offal of sheep and the like for food, if it be regularly supplied, is an advance upon their accommodation and food as they live in the wilds of the country, and I do not suppose they consider themselves unkindly treated here. M. van Nieuwkerk was absent when we arrived, but he returned in the afternoon ; he had been to Colesberg attending the first Circuit Court that has been held there, at which a Dutch trader from Beaufort was tried, whom Nieuwkerk had pursued over the frontier and apprehended for beating a Hottentot on the feet and leaving him in such a state that he was not only nearly perishing from hunger, but that he lost both his feet. When the merciless man learned that the Hottentot's life was in danger he was afraid of prosecution for murder, and therefore took the sufferer over the river that he might not die in the colony. The man was sentenced to six months' imprisonment and a fine of £10 for maltreating one of the Queen's subjects. Thus the power of British law is extending itself for the protection of the oppressed, and it certainly has effected a considerable change since the time when Dr. Vanderkemp and James Read began their Christian labours near Algoa Bay, when a neighbouring Boor shot a Hottentot on his way to join them, and took possession of his horse, and escaped with impunity. The families here received a few tracts thankfully, but way did not open for any other religious service, except in the way of conversation.

18th 10th mo. We set forward about eleven o'clock, having replenished our provisions ; and passing round the end of a basaltic hill near the river, took a southerly course, and in two hours arrived at Doorbolt, the habitation of a young Boor, with a healthy wife and rising family. A few tracts were here received thankfully, and we were supplied gratuitously with milk and butter. These people had not long resided at this place, but were making some improvements: the servants were Bushmen, except one Bechuana and an Irishman. The last was busy perforating the limestone rock, out of which a small spring issued, that watered the garden : if more water could be obtained, it was intended to extend cultivation, the river being distant and too low for its waters to be used for irrigation, without machinery. After travelling till nine o'clock, the cattle and horses were fastened to the waggon, to prevent their wasting their strength by searching for food in this inhospitable region, and after each eating a biscuit with a little sour milk, we all retired to rest.

19th 10th mo. A ride of about two hours and a half, brought us to

Sand Fountain early in the day. Here are the remains of two mud houses and a few Bushmen's huts, at a nice little spring of water, issuing from under the upper limestone. The land is studded with small bushes; and about the foot of some contiguous low basaltic hills there is a little grass. A little milk was obtained of the Bushmen, for some tobacco, of which they are extremely fond. The day was very hot, so as to prevent travelling till toward evening, when three hours brought us to *Leww Fontein*, where we outspanned by moonlight near a pool of water.

20th 10th mo. First-day. We had an early visit from Philipus de Prie, the proprietor of the place where we had taken the liberty of stationing our waggon, and with which he signified approbation, inviting us also to his house. At ten o'clock we joined the family; who were assembled for devotional purposes: we found an openness to testify among them to the mercy of God in Christ Jesus, and to the gift of the Holy Spirit through him. P. de Prie is a widower, of French extraction, with four children, two of whom, a son and a daughter, are married and live in the place. We joined them again in the evening, and had some further service, in which the heathen state of our European forefathers in the time of the apostles was pointed out, and the effect of the Gospel when it came to be preached among them: this was shown to be the same as is now preached among the heathen neighbours of the colonists of South Africa, and similar in its effects; bringing those who receive the grace of God into reconciliation with Him through the Lord Jesus Christ, and making them brothers in Christ to all true believers of whatsoever nation or colour. This is a kind of doctrine we have often to preach in this country, where there has been a disposition to doubt the claims of the coloured races to Christian fellowship, and such an ignorance of ecclesiastical history, as to render proofs of a very decisive character necessary to produce conviction, that white men were not from the earliest ages Christians, and the chosen people of God. There seemed an ear open to hear in this family; but generally there is a self-complacency connected with the idea of being Christians—the people little suspecting that often, practically, heathenism lurks under this covering.

21st 10th mo. *Leww Fontein* is also on the upper limestone; (the under has disappeared since leaving Read's Drift;) the water is accumulated in two dams, the better to irrigate a few acres of cornland, on which is a fine crop, ready to shoot into ear. There is also a good garden at this place. We proceeded on our journey about eight o'clock, and reached *Wolve Kop*, where the young men of De Prie's family and some neighbours were hunting lions on the 19th inst., which had killed an ox and a horse, within a few days. They succeeded in killing three (one a lioness) but saw several others that escaped. One of the Hottentots was thrown down by one of the



lions; and it was shot off the man. We remained here but a short time; and after we were gone, one of our Bechuanas said he saw the foot-prints of a lion at the watering-place, and the driver said, he also saw them across the road, on the way to Bokke Kraal, a place about two hours' further, and a little beyond which we rested for the night. After duly considering the subject, it was concluded to let the cattle remain loose, lest if a lion should come among them they should damage the waggon. Yesterday the thermometer was  $96^{\circ}$  in the waggon, and  $99^{\circ}$  in the shade outside, with a strong northerly wind; to-day the wind is southerly and very piercing: the thermometer at noon  $64^{\circ}$ . We feel the cold keenly, as do also the cattle, which have got among the bushes for shelter. Probably the change may prove a blessing to us in this neighbourhood, where lions are so numerous, as they will not move from their retreats in such a return of cold, unless greatly pressed by hunger. A considerable number of ostriches, a herd of hartebeests, and some smaller mammalia, such as meerkats and roodemuisen, also a flock of blue cranes, and bustards of two species, were seen to-day. The beetles, which I think I mentioned in the early part of our journey, as industriously propelling balls of dung, are exceedingly numerous here. Some noticed this morning rolled masses twenty yards on the sandy ground, and then buried them by working the sand from underneath: they came in all directions for their treasure, speedily detaching portions, which when rolled were three quarters to one inch and a quarter in diameter; and for these they sometimes fought, casting one another off with great fury: two often join at rolling one piece alternately, when tired resting upon it, so as to act as a counterpoise in assisting the other, which pushes it backward: whether these balls are used for food or to deposit eggs in I do not know, as both they and their rollers were eventually buried out of my sight.

22nd 10th mo. The thermometer fell to  $36^{\circ}$  in the waggon during the night. The cattle were driven by the piercing wind to seek shelter in an adjacent loek, pronounced hook, or bay in the hills. No lions or other beasts of prey were permitted to disturb our slumbers. Soon after sunrise, seven vultures soared away from an adjacent eminence, as if to see for the remains of what lions might have left in the adjoining plain. The following anecdote, related by Isaac Hughes at Griqua Town, may serve to illustrate the association of lions and vultures. A Bushman, residing near the Orange River, in the direction of Hardcastle Kloof, was lately out hunting, with some of his companions; but observing a considerable number of asvogels (i. e. vultures, literally flesh-birds) soaring in the air, he concluded some animal had been accidentally killed, of which he might possibly obtain a share: he therefore left the rest of the company and repaired to the spot, where he found a hartebeest lying, off which he drove a number of vultures. On doing this a lion, which

he supposed had killed the hartebeest, and satisfied its hunger, came from behind a neighbouring bush and growled at him. Petrified with fear the Bushman stood perfectly still. The lion walked round him so close as to brush him with its tail, uttering at the same time a low growl: it then went to a short distance and sat down, looking at the Bushman, who kept his eye upon it, and drew back a few paces; but when he drew back the lion advanced; he therefore stood quite still for some time; and at length the lion retired a little and lay down. The Bushman seized the opportunity, picked up a few straws of dry grass, and began to try to strike a light: but as soon as the lion heard the tapping of the flint and steel, he rose again and walked around the Bushman, brushing him as before: again he was still, and again the lion retired. The Bushman once more plied his flint and steel, and again the lion advanced from his retreat; but at this moment the Bushman succeeded in obtaining a light, yet such was his terror, that, forgetting himself, he continued blowing at it till it scorched his face. The lion made a stand when he saw the flame; and, as this increased when the burning grass was dropped into a dry bush, the lion fled. The Bushman, who had been thus detained from noon to sunset, lost no time, when the lion was sufficiently far gone, in making his retreat also: he said he thought he never ran so fast before; and when he reached his companions he was pale and sick with fright.

Our road now winds among flat-topped basaltic hills interspersed with others of a conical form, and separated by sandy plains of a limited extent: these are generally clothed with low bushy mesembryanthemums and other undershrubs, but there is a little grass about the foot of the hills. We travelled about seven hours to Modder Fontein, where a family, named Potgieter, were residing. A few miles further, ascending by a narrow pass, we came upon an open elevated country, from which there was a fine view of the surrounding hills, and as we advanced, of the Sneeuwbergen in the distance. On descending a little, the shelter of a low hill was taken for protection from a cutting blast, which I have faced to-day in a suit of duffle, and in the morning with the addition of a kaross, walking at the same time to keep up warmth. Motingoe not understanding Dutch sufficiently to act promptly at the command of the driver, Seberioe returned to leading the oxen, and the horses were driven along with the loose cattle.

23rd 10th mo. A wolf (hyena) disturbed the horses in the night; and having been left to browse without knee-haltering, they galloped off, pursued by the ravenous beast: Abraham followed and fired a shot, that drove off the wolf, and the horses returned to near the waggon. Morning discovered that we were not far from the temporary station of a Vee Boor, i. e. cattle farmer, with a large flock of sheep, and a considerable herd of cattle. This class of men travel from place to place, with their flocks and herds, as the pasturage is consumed, or

the water fails, dwelling in waggons, with the addition of tents or temporary huts. Two waggons and a hut were occupied by this party. A little further along under the same ridge of hills, lying to the right of our road, were a ruined farm-house, and close to it a mat hut, in which some people who were feeding a few goats were living. There was rain-water in pools on the adjacent plain; at the opposite side of which we came at Wash Banks, where the houses were all empty. The "forsaking in the midst of this land" has been the effect of drought, and of a disposition to emigrate, from the common causes operating in the colony. Further on we passed two huts, both of which were empty, notwithstanding one of them had a door of quagga skin, and from a distance a man was seen to leave it, descending through a pass in the basaltic hills. We arrived at Seven Fountains, where three families were residing. The master of one of these houses said they had suffered greatly from drought, but now were replenished with water, and his garden was revived, and the promise of a good crop of fruit cheered them. At this place thirteen deaths occurred from measles, among the white population and their coloured servants; and the son of a widow named De Beer, now sojourning here, appears to be at the point of death. When we left this place a present of salted meat was sent after us from one of the families who had received a few tracts. We outspanned in the evening at a deserted place named Leuwin Fontein. As we approached it, a wide and far-extended vale was occupied by a herd of springboks spread in countless thousands as far as the eye could reach. The gay yellow rhigozum still decorates some of the hills: others are covered with a purple mesembryanthemum: several species of the last genus are now in blossom. There are still traces of lime among the basalt in some places; in others argillaceous rock appears; and where we outspanned at night there was sandstone. Thermometer  $64^{\circ}$  at noon.

24th 10th mo. We journeyed by Bad Fontein, where a Hottentot family were in charge, and passed an empty house after noon. Having taken a track a little more to west than was designed, we came toward evening to Jagers or Jaars Fontein, where we had conversation with a Boor and his family, and left a few tracts; and then went on to a pass among basaltic hills, where finding water we rested for the night. The country travelled over to-day was poor; its vegetation almost eaten up by springboks, which are in vast herds.

25th 10th mo. About noon we reached Bonte Bok Kraal, where there is an empty house. Some relatives of the family at Doorbult passed us in a waggon, having a sick child. We spoke to them at the place where they outspanned; and they afterwards sent the Irishman, that accompanied them, to request me to return, the child being worse, and they were afraid, dying: it had taken a severe cold, and had symptoms of croup: like many other children of the Boors, it was exces-

sively fat, having been greatly overfed. I returned with suitable medicine, and the child was relieved. After counselling the parents against the mistaken notion, that giving the children great quantities of food is for their advantage, I followed the waggon, passed some herds of springboks, and a few gnus, and had fine views of the Sneeuwberg, and also of the mountains in the direction of Colesberg. For some days we have been on the country called Winter Veld. After the sun set I could hardly keep warm by walking. The waggon was to have stopped at a deserted place called Honger Fontein, (Hunger Fountain,) but being discouraged by the poor prospect for food for the cattle, they had gone forward, as I could perceive by the wheel-tracks, I therefore pursued them across a sterile plain, and found them outspanned among some bushes on a rocky hillock, at a still more miserable place, called Kaal Plaats, (Bare Place,) whither the other family soon followed, being desirous to be near us if the child should be worse: they presented us with a springbok that one of their people had killed: it was very acceptable, our meat being nearly done.

26th 10th mo. Poor a place as Kaal Plaats is, there is a little rivulet by which a few acres of land are watered, which are sown with corn: both our cattle and those of the other waggon finding no other food, strayed about till they found this out; but, happily, the dogs barked; and the Boor residing on the spot having seen the light of the fires, had put his people on the alert; they therefore sallied forth at the barking of the dogs, and captured the intruders, which were driven into a cattle-kraal. The owner of the land was moderate in his complaints of trespass, little actual damage having taken place; and a small present to his wife, a pleasant motherly-looking woman—and to his grandchildren, brought all to a good understanding, and we were kindly invited to partake of the "morgen maal," (morning meal,) which has more of the character of dinner than of breakfast. The Dutch have a similar meal about eight in the evening, and these are the only times they eat in the country; the first meal being about ten or eleven o'clock. A cup of coffee is generally taken early in the morning, and frequently another, or a cup of tea, at uncertain intervals during the day, in the remoter places often without either milk or sugar; and it is common to offer this beverage to strangers, rather than wine or strong drink. Often we have been thus refreshed: persons happening to be present when the morning dram, (or soupie,) used in many parts, is taken, are generally invited to participate, and likewise in their more substantial meals. Some travellers find fault with the quantity of sheep-tail fat used in cooking the latter; but, after our long journeyings, this forms no obstacle with my dear companion nor with myself. The horses had gone several miles back in search of grass and shelter. We proceeded to Kraan Vogel Valei, where there were pools of water with moorhens upon them; but find-

ing little grass, we proceeded in the afternoon to near Paard Fontein, and stationing the waggon where some tall rushes near a pool afforded shelter for the men, the cattle were driven to an adjacent mountain named Tafel Berg, for forage and protection from the cold southerly wind. Our journeys to-day only occupied three hours and a half, the oxen being hungry and weak. Here some of our party killed a lynx, and there were traces of otters. Springboks were very abundant. On the top of a contiguous hill of rough basalt there were remains of the shelters of Bushmen, and some broken shells of ostrich-eggs left by them: the shelters had been formed of stones.

27th 10th mo. First-day. We remained near Paard Fontein, and had the usual religious opportunities with our men, and the remainder of the day was spent in retirement at the place or in walking. The cattle were tied up in the evening, lest they should stray too far in search of food, or get upon the cultivated grounds of the Boors, several residing within a few miles. The seclusion of such a situation is sometimes agreeable: but the cooking, &c., going on at the waggon materially diminishes the quiet. Upon the whole, First-day is more completely a day of rest to myself in a town, and where the servants are disposed to make it so, to them also, as far as regards useful purposes. The manner in which such as cannot read often sleep away such portions of the time as are not necessarily occupied otherwise is illustrative of the declaration, that for the soul to be without knowledge is not good. I have never before been so much impressed with the great privilege of being able to read as I now am from long and close association with two individuals who cannot read; and whose fatiguing occupations and prejudices disincline them to learn.

28th 10th mo. A ride of an hour and a half brought us to Krygers Fontein, where the family accepted a few tracts gratefully. This establishment, like those of most other Boors in this country, consists of a rude farm-house of one story, thinly furnished; a few smaller habitations, occupied by coloured servants; kraals, or folds for cattle, along the tops of the walls of which cakes of dung are arranged to dry for fuel; and a garden and a small piece of corn-land irrigated from a spring, the water of which soon sinks again into the ground. These are generally surrounded by a wilderness of scattered bushes mid-leg high, with a little grass, in tufts, browsed by sheep and larger cattle, and by thousands of springboks. We now entered among the hills of the Sneeuwbergen by an easy pass, and came to Dasses Fontein, where we purchased milk for 7d. a gallon, and butter for 9d. a pound, of a civil Boor named Jan Ekker, who could speak a little English. In the evening we outspanned at the foot of an isolated basaltic hill and a more continuous cliff, in a winding valley where there was water and a little grass. Here a few small red hares were obtained among the rocks.

29th 10th mo. Pursued our journey through a series of valleys. The country argillaceous, or argillaceous sandstone and basalt with thin vegetation, but supporting considerable herds of cattle. We passed two farms with strips of land irrigated from adjacent kloofs. We now seem to have left the springboks, and have seen little game and few wild-fowl to-day. Our resting-place this evening was at Klip Fontein, near Zuur Plaats, where I had some conversation with the proprietor of a cottage, professed to be a house of entertainment, who seemed not insensible to religious impressions.

30th 10th mo. We travelled over some country of considerable elevation: the views here are very grand, the country being the most mountainous of any we have visited. Compass Berg, the most elevated portion, is of great altitude. We outspanned at a place called the Poortje, near the house of a Field-cornet, of whom a sheep was purchased for 7s. 6d. The family, like those of many of the Boors of South Africa, was very large.

31st 10th mo. While the waggon was preparing, I ascended one of the numerous flat-topped mountains of basalt and clayslate, with which the Sneeuwberg district abounds. Flowers and grass were interspersed among the large stones on the most elevated portions: among the former was *Myosota sylvatica*, the most delicate English forget-me-not, which did not fail to excite many pleasant recollections. Several plants of interest were also on the sloping base. Within the last day's travel the bushes have become larger, and on descending the Sneeuwbergen at Oudberg, by a long inclined plane cut in the side of a valley, vegetation assumed an aspect more like what we have been accustomed to see in the middle and eastern parts of the colony. In the afternoon we met a Boor journeying for Port Natal, with a horse-waggon and four ox-waggons. The infatuation that induces many of this class to leave places of comparative comfort still prevails extensively, and is greatly to be lamented. We outspanned in the evening near to Graaff Reinet, having been favoured within the last two months to travel in safety over nearly 800 miles of our ox-waggon journey. Surely we have great reason to be thankful to the Author of all our mercies, and to desire an increase in dedication to Him who loved us and died for us, to whom be glory for ever.

1st 11th mo. We rode on horseback through a narrow pass into *Graaff Reinet*, and made our way to the house of Andrew and Mary Murray, to whom we had a letter of introduction from John Pears, and whose praise is in all the churches of South Africa, on account of their care for all labourers in the Gospel, to whom their house and their hearts are always open, and from whom we received a most cordial welcome. A. Murray is minister of the Reformed Dutch church here, and a native of Aberdeen; and his

wife, who is a sister of our friend G. W. Stegman, the Lutheran minister of Cape Town, is an Afrikander, or a white native of the Cape colony. Seberioe was despatched back to the waggon to bring it also to A. Murray's, and the oxen were sent under charge of Abraham and Motingoe to Matjes Fontein, about ten miles back on the road, to feed, grass being more abundant there than nearer the town. At Graaff Reinet a packet of letters reached us from our dear English friends: mine were from my beloved sisters E. and S. B. Graaff Reinet is said to have a population of about 3,000 persons: at one time the number was nearly 4,000; the district is said to contain about 9,000; its present extent is about 10,000 square miles.

2nd 11th mo. In the evening we had a meeting in the mission chapel, with coloured people and a few Dutch. I addressed them in English, which A. Murray interpreted, as it seemed doubtful whether they would understand my broken Dutch, not being accustomed to variety of preachers.

3rd 11th mo. First-day. In the afternoon a school was held in the Government schoolroom by A. Murray and two assistants. This place is fitted up on the plan of the British and Foreign School Society, but is at present without a teacher for the week-day school. The exercises were scriptural and catechetical, and the attendance was considerable for a wet day, rain falling heavily at intervals. My dear companion addressed the juvenile company at the conclusion, much to my satisfaction. At three o'clock, a small English congregation, to which A. Murray usually preaches, assembled in the public place of worship; but the opportunity was given over to us, and I had much close labour with them. In point of order and piety they rank below the Dutch inhabitants. In the evening a considerable company of white and coloured persons assembled in the chapel: way was again made for us to address them, and we were strengthened to set forth the advantages of early dedication to the Lord.

4th 11th mo. Was chiefly occupied in writing. Several persons called at A. Murray's, intending in so doing to show us respect. In the evening a meeting was held in the mission chapel, in which we had an opportunity of informing a numerous assembly respecting the progress of the Gospel among the coloured population of Southern Africa, and their advancement in civilization. Meetings of this kind are calculated to weaken the old prejudices of the colonists, which are declining here. In the course of the meeting a few observations were made on temperance; which is a subject the people here are not prepared to come together upon, most of them not only making wine but also brandy.

5th 11th mo. 1839. Accompanied by Andrew Murray, we called on W. C. Van Ryneveld, the Civil Commissioner, to whom we

had a letter of introduction from George Thompson. We walked likewise to the top of a little hill which commands a good view of the town; it is embosomed among argillaceous mountains, some of which may be 1,500 feet high; their slopes, some of which are bushy, are now verdant to the top: several interrupted lines of cliffs intersect them at various elevations; and, near the base, the shale has slipped down in several places, so as to form bare steeps. The town is upon a crescent-shaped flat, bordered by the Sunday's River, in which there is now but little water. The streets cross at right-angles, and are margined with lemon-trees; the intervening squares are filled up with vineyards and gardens, having hedges of lemon, pomegranate, or quince, and being watered from a copious spring in the neighbourhood, by means of ditches: after irrigating the land, the superfluous water passes into the river. The gardens are stocked with orange, pear, apricot, and peach trees; and the houses, which stand separately, are built in Dutch style, and whitewashed, and have oleanders and melias or other ornamental trees in front. The longest street is about an English mile. The place of worship belonging to the Reformed Dutch church has a lofty tower and a neat spire. The whole place, at this season of the year, presents a very attractive appearance. The blossoms of the oleander (Ceylon-rose), melia (white cedar or wilde syringe), and the pomegranate are very beautiful, and the air is perfumed by the vine. The place is nevertheless not accounted very healthy in summer; being so much inclosed by hills the heat is great, and miasmata may probably ascend from so large a surface of irrigated land.

The jail is one of the poorest buildings in the place: it is badly constructed, but, compared with many others, it is roomy. On entering there is a room for convicts, of whom there are about 30 working in irons on the roads, and a second in which are confined two Bushmen under sentence of death for murder. The passage at the first angle opens to an inner yard, where 18 persons are suffering under sentences of various but short periods: they wear handcuffs passed on short bars, and sleep in two rooms, having accommodation for 40 prisoners. The prison is regularly visited by A. Van Lingen, under whose instruction some of the prisoners are thought to have profited, especially the younger of the two Bushmen. To the credit of the colony, persons convicted of murder are not hurried into eternity as in England, but they are allowed about a month to prepare for death. After calling also on A. Van Lingen and a few other persons, we returned to the hospitable dwelling of the Murrays, and spent most of the remainder of the day in writing.

6th 11th mo. In company with A. and M. Murray and some other persons, we dined with W. C. Van Ryneveld and his family at the Drosdy House, one of whom we found strongly prejudiced against the Hottentots, and greatly misapprehending the views of the London Missionary Society, in regard to making the Hottentots free proprietors at the Kat River. Conversation turning



upon lions, which are not now numerous in this neighbourhood, but in the hunting of which both our host and his son have been engaged at various times, W. C. Van Ryneveld assured us that on one occasion, when out with a party of Boors, they came upon seventeen lions, out of which number they killed five: but not before one had brought a Hottentot to the ground and mangled his leg. The idea that lions and eagles are solitary animals is founded in error.

7th 11th mo. We parted from our truly kind-hearted and Christian friends Andrew and Maria Murray and their family, and proceeded about four hours on the way toward Beaufort, crossing the Sundays River three times, and the Zwarte River once.

8th 11th mo. Crossed a branch of the Zwarte River, and at noon outspanned by a large, shallow pool, where there were some doornbooms. The country covered with Karroo plants, but having some strong bushy hills. We are indeed only entering upon the Great Karroo, by a road that cannot be traversed in dry weather on account of scarcity of water, and which lies under the Camdeboo mountains, that seem to be a branch from the Sneeuwberg range. At night the people had to dig for water in the bed of a rain-torrent.

9th 11th mo. While the herdsman was bringing up the cattle from under an adjacent mountain, I ascended to near its craggy top. A hyena, which probably was sick, or had caught no prey last night and was hungry, was crying among the bushes till after eight o'clock this morning. In the course of my ramble I set up two rietboks and a long-eared hare, and saw a large tortoise. Joining the wagon on the road, we traversed the margin of an extensive plain, passed through a small wood of doornboom, and outspanned at noon on the premises of a Boor on the Camdeboo River, where the water was led out by a ditch so as to irrigate a garden and vineyard, and some corn-land. Three families reside in this spot, with whom we had conversation, and left a few tracts. A little Caffer and Indian corn for seed were also given to the owner of the cultivated ground, as well as some date-stones. The last and a few other seeds that may prove useful we have distributed extensively in the course of our journey. The afternoon was hot, but we travelled about two hours and reached some rain-pools in the bed of a mountain-torrent, among which were tall and bushy doornbooms that proved a friendly shelter from a cold S. E. wind that sprang up in the evening. A few springboks and paaus (species of bustard) were seen to-day. Distant farms are seen here and there in the valleys among the mountains, and now and then we meet travellers. Some of the Hottentot race received with great gladness portions of the residue of our Caffer corn meal; which now that our stock of wheaten bread is renewed, is not much thought of: notwithstanding it was very acceptable when other farinaceous food was scarce.

10th 11th mo. First-day. We read with the people and spent some time in retirement before the Lord. A coloured traveller came to the waggon to inquire if he could purchase some victuals: this may be regarded as a polite mode of begging. He remained during one of our readings, and received a donation of Caffer corn meal.

11th 11th mo. Resumed our journey, still keeping along the base of a range of cliff-crested, picturesque mountains, and occasionally crossing low points, exhibiting tracts of limestone, argillaceous sandstone, and shivered argillaceous rock. Three farms were passed at a distance on the left; and in the evening we outspanned at one named Jouberts, on the Riet River. Here some fine fields of grain are irrigated from the river, which is tributary to the Camtoos; but for two previous years the river was dry, and water to drink had to be brought a mile and a half. We had conversation with the family and some of their neighbours, who received a few tracts agreeably. There are few animals on the Karoo, except of the insect tribes. Innumerable caterpillars are feeding on some of the species of mesembryanthemum and atriplex; and there are plenty of butterflies, beetles, and grasshoppers; red-legged, hunting spiders of bad name, with formidable forceps, and lion-ants are also met with. In bushy places there are doves, and smaller birds, and in the open country paaus, korhaans, and cranes. Springboks, hares, and tortoises are also casually seen.

12th 11th mo. Previously to setting forward we had further conversation with Francis Joubert and some others of the family, who seem orderly people, and respectable in their station. We travelled about six hours over a miserable country; in some places stony, in others sandy, and in others having a hard clayey surface, glossy with some alkali, probably soda; and in many parts yielding little but a few stunted, spinous mesembryanthemums and euphorbias: among these, however, a tetragonia, about an inch long, kept up a rattling chorus. In two places, belts of doornboom and thorny celastrus marked the course of rain-streams from the mountains: and among the sand spread along the margin of one of these, in which there was a pool of water, the horses and oxen found a few herbs to browse upon. In the evening we reached another such place, among some low hills, where there were four encampments of different branches of three generations of a family of Vee-boers, named Pienaar, who had been sojourning here in waggons and tents for a short time, with their flocks and herds: some had been here only fourteen days, but they spoke of moving again to-morrow: they are obliged to leave the places of their sojourn as water and pasturage fail. The appearance of this family was tidy and decent, and they seemed glad to receive a few tracts and a word of Christian counsel.

13th 11th mo. The horses having strayed in search of pasturage,

some of the people were out all day in search of them : in returning to the waggon, they found the nest of an ostrich, with thirty-nine eggs, arranged in concentric circles, nine of which they brought away, being as many as they could carry.

14th 11th mo. At ten o'clock last night Colin Fraser, the pious minister of the reformed Dutch church at Beaufort, came up and outspanned his waggon near us : he is on his way to Graaf Reinet, accompanied by his own six children, and his sister-in-law, who has for three years performed a mother's part to them, being a widow, and her own four : his wife was a native of the colony, a woman of eminent piety and usefulness. Our interview with him this morning was very satisfactory, and he gave us letters of introduction to facilitate our movements on our arrival at Beaufort. G. W. Walker accompanied our driver to the ostrich's nest, in hope of bringing away the remainder of the eggs ; but the birds having abandoned them on being discovered, the jackals had broken them : this they are said to effect by rolling them one against another, or against stones : hyenas also destroy the eggs when left at night by the old birds, which are said constantly to sit, the male and female by turns, except when the sun is hot, and then they feed. The supernumerary eggs (those of the outside circles,) form the food of the young birds when first hatched. The day was hot and windy, like yesterday : the cattle being far to bring, (two fresh ones having been bought of the Pienaars,) it was late before we resumed our journey. At the expiration of three hours, we halted at some rain-pools in the bed of a rivulet, having passed a few ostriches and springboks on the way.

15th 11th mo. The heat of yesterday, which was attended by many of those columns of dust which are raised by "the whirlwinds of the south," was to-day followed by thunder and rain. We travelled three hours in the forenoon to Stellenbosch Valei ; where, finding water in pools and pasturage among the thorns that grew in the bed of the periodical river, we rested and dined. Here a man named Johnson, on his way to Port Elizabeth, recognised our driver, whose brother had been in the employment of this person in Cape Town. This to people living in populous countries would seem a trifling circumstance, but it is one that rarely occurred in our journeyings in Africa ; and I think this was the first intelligence J. Hayes had of his family connexions since leaving the Cape. Heavy rain obliged us to stop again early in the afternoon, in the doornboom wood of another branch of the Karreeka, where we heard a remarkable noise resembling the stroke of something ponderous, and which has been noticed at various places to proceed from the direction where an ostrich was seen.

16th 11th mo. Lions are found along the Karreeka, but none disturbed our cattle, which fed as usual during the night. We passed a

house, and left a tract at the pass from the river. In the course of the forenoon I found a solitary ostrich-egg on an open plain; probably it had been dropped by some bird which had had her nest disturbed: with a little rice it served our whole company for dinner. In the afternoon we saw some vast herds of springboks in a valley leading to the Salt River, by the side of which we outspanned at a late hour. A Scotchman temporarily here, hearing we were wanting meat, procured a sheep for us from a Fingo, and sent it before he had seen us.

17th 11th mo. First-day. Our Scotch friend, along with the farmer in whose house he was residing, paid us an early visit; and in the course of the day we visited the family, to whom some religious counsel was conveyed; and we were pleased to see in their house an aged coloured woman treated with considerate kindness: our shaking hands with her did not appear to be looked upon unpleasantly. It is so uncommon for white people to shake hands with coloured, except at missionary stations, that the coloured often shrink from accepting this token of kindness, seeming to think it cannot be meant for them.

18th 11th mo. After making purchases of bread, butter, and milk, we left the Salt River, and in six hours reached Rhinoster Kop, where we outspanned among thorns, by water in pools, washed in the course of periodical rain-torrents. Here I had conversation with a Boor who was going to see after his cattle beyond Philippolis; and was travelling in his own waggon with seven motherless children: his ear seemed open to religious counsel.

19th 11th mo. Pursued our journey over a continuation of karoo country, on a clayslate formation, but having little hills of lime and of basalt. The mountains of the Nieuw Veld are now on the right, those of the Blyden Berg are just visible on the southern horizon. Belts of doornboom mark the lines of watercourses across the plain; but most of these are dry, notwithstanding some of them are deep. We dined at one of them in a valley, where there were a few pools filled by the late rain, and then proceeded on our way, passing several waggons of Boors, on their road to Natal, and outspanned close to the town of *Beaufort*.

20th 11th mo. We gratefully accepted an invitation to become guests in the family of a pious widow, a German, named Sieberliagen. Beaufort is a pretty little town, of about 600 inhabitants, watered from two copious springs, which give its gardens an extraordinary degree of fertility: it is situated upon the open karroo, or stony country, besprinkled with little bushes, but not far from the foot of the Nieuw Veld mountains. The streets are bordered with mulberry, pear, melia, and weeping-willow trees. No can-

teen exists in the place, the magistrates having refused to grant licenses for the sale of spirituous liquors, on the application of the churchwardens, who petitioned against the licenses being renewed; and, to remove the plea of hardship on account of the existing stock, purchased it, and sent it out of the country. The district of Beaufort comprehends about 20,000 square miles, and has 6000 inhabitants, including coloured people. The residences of the farmers, a few of whom are English, are so remote that their minister told us it would take him eighteen months to visit them from house to house.

22nd 11th mo. In the evening we had a meeting in the manse: the company comprised the chief part of the English inhabitants: we were strengthened to set before them the love and mercy of God in Christ, and the condemnation of those who reject these, and choose the service of Satan through sin.

23rd 11th mo. In the evening we had a meeting with about forty coloured people, many of whom were formerly in slavery: much sense of the Divine overshadowing was granted, both as we sat in silence, and while counsel was conveyed to them. The prejudices of some of the Dutch are still strong against the instruction of this class, notwithstanding a marked improvement among them since an evening-school was established for their benefit; of which W. Devenish has a principal charge. The coloured people here, however, attend public worship along with the whites. A large number of Boors have emigrated from the district of Beaufort to the Natal country; and their infatuation still continues: they part with their farms for a mere trifle to leave the country: an acquaintance of ours bought one of 18,000 acres lately for 90*l*. The land certainly is far from productive, but it is capable of supporting a large flock of sheep, along with horses and cattle.

24th 11th mo. First-day. We sat down twice to wait upon the Lord, in the room appropriated to our use, which is in a distinct building from that occupied by our worthy hostess. Two of our people joined us in our forenoon meeting. In the evening we met a congregation in the place of worship of the Dutch church, among whom were some seldom seen there.

25th 11th mo. We called upon J. J. Meintjes, the Civil Commissioner, to whom we had a letter of introduction from George Thompson, and he went with us over the prison, which is a badly ventilated place, and not very clean; but it is undergoing some improvements, among which is the enclosure of two airing-yards. There are four cells and a larger room with grated wooden doors, in the lower story. Thirteen prisoners were in the larger ward. Only one of the cells was occupied, and that by a sick man: they are larger than is usual for solitary confinement. A room scarcely larger than the cells is used as a sleeping-place for the convicts, (about twenty in

number,) who work upon the roads in irons. There are some larger upper rooms, but not very secure: only one of these had occupants.

In the evening a temperance meeting was held in the Government School-room. Though the abolishment of canteens and putting a stop to the retailing of spirituous liquors generally has been attended with happy effects among the lower orders of society; yet many of the inhabitants are far from having gone to the root of the matter, by themselves ceasing to use that which they saw was a great evil in others. There are many who abstain from spirits, and others who rarely take wine; but few practise total abstinence from intoxicating liquors: and not a few of influential example continue to use both, greatly to the prejudice of themselves and those by whom they are surrounded.

27th 11th mo. The forms of religion are more steadily attended to by the Dutch than by the few English in this town; but, as in most other districts, the power of religion is known only to a very limited extent. A few thoughtful individuals meet for mutual edification with the pious minister of the place: but the constitution of state establishments of religion is unfriendly to the lively promulgation of the Gospel; both in making the ministry a monopoly, and in many other respects: so that those who ought to be fellow burden-bearers remain dwarfish and weak, for want of feeling their responsibility, and of seeking help from on high to act up to it.

END OF PART IX.



EXTRACTS

FROM THE JOURNAL OF

JAMES BACKHOUSE,

WHILST ENGAGED IN A RELIGIOUS VISIT

TO

SOUTH AFRICA,

ACCOMPANIED BY

GEORGE WASHINGTON WALKER.

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PART X.

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LONDON:

HARVEY AND DARTON,

GRACECHURCH STREET.

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MDCCCXLI.

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HARVEY AND DARTON, PRINTERS, 55, GRACECHURCH STREET, LONDON.

## EXTRACTS, &c.

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Further Account of the Religious Labours of JAMES BACKHOUSE  
contained in Extracts from his Journal.

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### *Departure from Beaufort.*

28th 11th mo. 1839. We set out in the direction of Clan William, after exchanging eight oxen for fresh ones, with Henry Rose, a person from whom we had received much kindness; giving him a reasonable consideration. Our waggon is well repaired, painted, and fitted with a new canvass cover to the tilt; and we have a supply of dried bread, flour, rice, coffee, &c., sufficient for several weeks. The kindness of the widow Sieberhagen and family, and of some others at Beaufort, demands our gratitude both to them and to Him who opened their hearts towards us, of the smallest of whose mercies we feel ourselves utterly unworthy. We travelled about six miles, and rested for the night by the Stoltz River, which is dry, excepting a few pools. Notwithstanding the rain has made vegetation fresher in this part of Africa than it has been at this season for ten years past, sufficient has not fallen to revive the fountains or springs, which are yet very weak.

29th 11th mo. We pursued our journey over the Great Karroo, stopping at noon where there was red water in the pools of a water-course; and, in the evening where there was water remaining in a single place, in the bed of the Sand River, at the foot of a low cliff of shivered purple, clay-slate, among the low flat-topped ridges of clayey sandstone. The ground being chiefly of shale, a sort of splintered slate, the surface-water is soon swallowed up, so that few of the rivers flow more than two or three days immediately after rain; but as they form the drains from the mountains, a heavy thunder-shower fills them, and they rush as torrents. In the course of the day we met with an old Hottentot shepherd who had learned to read in the Boven-land, (i. e. toward the Cape: the country we are now in being called the Onder Veld or lower country:) he had in the crown of his hat, along with his spectacles, an old tract that was much worn, notwithstanding it was protected with a sheep-skin cover. He gladly accepted of a Testament, a copy of Bunyan, and a smaller tract, and remarked to our herdsman, in reference to these treasures, that this was a happy day to him. He seemed alive to religious truth, and was one of the encouraging evidences that former labours have not been altogether in vain, notwithstanding the la-

bourers might not see the fruit of their toil. The offer of a hand quickly dispersed his reserve; but he said he did not venture to speak to white men travelling in waggons unless they first spoke to him. We obtained information from him respecting the road, and the next place for water.

30th 11th mo. We crossed several dry watercourses; near one was a deserted house; and three and a half hours farther, in a bushy valley, where the torrent must be great in rainy weather, there was a beautiful spring of clear water, also under a cliff of purple shiver slate, surmounted by clayey sandstone, and resting on fire ceous rock. The water flowed a few hundred yds. and some rocky pools, and then sunk again in the sand. How grateful is a spring of clear water in a thirsty land! The cattle and horses enjoyed its freshness, and the latter browsed greedily upon a short bullrush that clothed the moistened earth in the river's bed with a lovely green, a colour rarely occurring in the dreary Karroo. Near this place was a deserted house with cattle kraals and a Bushman's hut. These had probably been left in time of drought, from failure of pasture or water. Aquatic plants were growing here, but some of these, particularly a species of aponogeton, spring up quickly on rain filling a pool. The cooing of doves, and the crying of the Namaqua partridge are often heard where there is water. In the afternoon we entered a kloof called Brandewyn Gat, in the Nieuw Veld mountains, which we here commenced ascending. At the dwelling of a stout but infirm couple named Byzuidenhout, we left a tract. The good woman was disposed to invite us to remain over the morrow, but her husband pleaded the feebleness of their fountain, and advised our proceeding to where one of his sons lived, three hours further; but for this it was too late, as we do not admire travelling on dangerous roads in the dark: we therefore halted near the residence of another of their sons, who also dwelt by a weak fountain, but whom we found disposed to be friendly; and of whom we obtained a little milk. Some of the family were not recovered from the measles, which all of them had had, and they were glad of a little lotion for the sore eyes that had in some cases been left by the disease. This family had been to Port Natal, where they remained nearly a year. All the relatives of the wife were slain in the contests with Dingaan: the cattle had to be exchanged for other necessaries, so that W. Byzuidenhout said he saw if they remained they should soon have nothing left; added to which, every man did that which was right in his own eyes: and this was often wrong in those of his neighbour; for, though a sort of laws were promulgated, there was no power to carry them into operation, he therefore concluded to return, though impoverished, rather than remain, like many others, till he had not the power of returning.

1st 12th mo.—First-day. A short time was spent with W. By-

zuidenhout and his wife, with whom a chapter was read, which was followed by a few comments on the nature of true religion. W. B. was received a member of the Reformed Dutch church at fifteen years of age: but as the power of repeating the catechism qualifies for such reception, unless there be immorality of conduct, no judgment can be formed from such a circumstance as to the piety of the party. There is much defect of religious feeling among the members of this establishment, even in many instances where there is a great profession, and pious ministers have laboured long. There is a lack of that love which must prevail toward mankind generally where true piety exists, and without which Christian principle can but have slender hold of the heart. In the afternoon the family went to visit their parents, and we ascended a hill "to view the land" over which we are about to travel. In the course of the day we read with some of our people, and spent a little time in retirement; but there was some unsettlement in our establishment, partly owing to the straying of two of the horses, which had returned to the place where we stopped yesterday at noon. We dined off one of the ostrich eggs obtained beyond Beaufort; one also served for dinner yesterday, and another for supper: but we have agreed with W. Byzuidenhout for a sheep.

2nd 12th mo. The weather was unpromising, but we proceeded one and a half hour for the sake of better provender for the cattle. The road through the pass fully justified W. Byzuidenhout's remark on seventh day evening, that it was not good for us to proceed further than his house so late in the evening. It was difficult to drive over it by daylight. A bush took the linchpin out of one of our fore-axles, and it was not missed till the wheel came off. The axle landing on a bank saved us from upsetting, for which preservation we felt thankful to Him who marks all our ways, and without whose knowledge not a sparrow falls. The showers being too light to make the road slippery, and the afternoon becoming clear we pursued our journey, which now laid in a north-westerly direction, winding among the mountains, and sometimes making considerable ascents and descents. In about three hours we reached the foot of a cliff where there was a feeble spring, but it was so choked with mud as not to afford water for ourselves and cattle till the places for the reception of the water were cleared out by means of spades.

3rd 12th mo. Soon after leaving 'the river' we came upon the top of the Nieuw Veld, where there was plenty of rain-water in shallow pools, and fine views among the mountains in the direction we had come. The country was still Karroo: in some place thousands of a species of julus were crawling on the sterile ground and among the stunted bushlets. We outspanned after sunset under the Groene Berg, among the rocks of which baboons were numerous and very noisy.

4th 12th mo. I ascended the Groene Berg, about four hundred

fect above the plain. The baboons grumbled at my approach with a sort of hoarse "wah," some were very large, but, except once, I could not get near them. Two rietboks also retreated hastily on my approach. The vegetation of the mountain, like that of the plain, was low bushes. A short ride brought us to Groene Berg Fontein, in a shallow valley with schistose sandstone margins. Here a shoemaker, named Johannes Slippers, a Dutchman speaking English, was residing: his little harvest was nearly ready, but he had been without bread for several weeks; he said that till the tenth month the "Veld" had been so long dry that many persons had lost large quantities; but that since that time rain had fallen every two or three days, daylight failing after three hours' travelling, we overtook some among some low hills in a very desolate spot.

5th 12th mo. Two hours' journey brought us to Rattel Fontein, the residence of the Field-cornet. He has a few acres of corn and an excellent orchard, well watered from two fluent springs. This place he purchased of a Boor who emigrated, and who has offered him 1000 rds. more to repurchase it, which he is not disposed to accept, notwithstanding he is possessed of six other places in the neighbourhood: he has here a horse-mill capable of grinding twenty-four bushels of wheat a day, and is making other improvements. In the afternoon we passed two houses, one of which was empty, and at the expiration of four hours outspanned in a sandy hollow, affording pasturage and water.

6th 12th mo. Early in the morning we had a visit from William Schalkwyk, an agreeable young man and a son of Dirk Schalkwijk, of Riet Fontein, whose house we reached after an hour's ride, and who showed us kindness: some of his family were sick from the effects of measles, which in many instances have left diseases of fatal consequence. Five hours more brought us to Droog Voet Fontein, the residence of his son Girt, who is lately settled here with his wife and two children. Their furniture consists of portable articles such as are generally taken by an African Boor in his waggon when travelling; but a little serves in this part of the world, and these young people were commendably endeavouring to improve their circumstances before enlarging their expenses. The water of their little fountain is made the most of in irrigating a small piece of corn land. We hoped to have reached Moutons Fontein, the residence of another brother, this evening; but a mistake in regard to the path prevented, and daylight failing we stopped in a sandy hollow within sight of the fires of some people in charge of sheep and cattle. The country though a little undulating is still uninteresting Karroo. Very few animals are to be seen, but the holes of the porcupine are numerous, and as they are frequently made in the roads (probably because in such situations there are few roots to obstruct burrowing), it is often necessary to turn out to escape them. These animals feed

at night, and are destructive in cultivated grounds. The places best adapted for cattle are those that are saline, and afford shrubby atriplex, and other plants generally found on the sea-coast. These are termed "brak" places, and such shrubs "brak" bushes. When first the oxen were placed under the necessity of eating them we felt a little dismay; but now we look out anxiously for a brak place, and it is wonderful how well the cattle subsist on such food.

7th 12th mo. A ride of four hours brought us to Moutons Fontein, where we concluded to remain over to-morrow, near the house of Franciscus Schalkwijk. This farm and the one at Droog Voet Fontein were lately in the hands of parties who gave way to a dissatisfied spirit and emigrated to Natal. Here we obtained another sheep, and spent a little time with F. Schalkwijk and his wife pleasantly: their numerous and fierce dogs rendered caution more than usually necessary in approaching the house.

8th 12th mo.—First-day. Girt Schalkwijk coming hither joined his brother and sister and ourselves in a religious opportunity. There is considerable openness in these young people to receive Christian counsel, so that it was interesting to be thus thrown in their way; and the desire was raised in our hearts that the visit might not be in vain. The two young men joined us in the afternoon, when our own little company was gathered for devotional purposes: they seemed interested in hearing our Bechuana youths reading portions of Holy Scripture in their native tongue, and seeing them looking at the chapter read from the Dutch Testament.

9th 12th mo. We pursued our journey, crossing the Kleine Riets and keeping northward by the river two hours, outspanned for the night by the house of a Boor named Meyer.

10th 12th mo. Andres Meyer, who is a widower showed considerable tenderness when spoken to on his eternal interests, and returned little attentions by kindnesses. On the way to the Groot Riet River, which is about six miles from his house, we met an emigrating Boor with his waggon and family, who received a tract with expressions of satisfaction: but another who was feeding sheep at the Elands River, about two hours west of the Groot Riet River, having with him his wife and five little daughters dressed in leathern frocks, accepted one and returned it by our herdsman: some of them are so ignorant and prejudiced as to be afraid of being contaminated by reading tracts. In the evening we passed a small settlement of Hot-tentots, none of whom could read; and after sunset saw others of this class at Titus Fontein, where there were some houses in a ruinous condition. We outspanned in a sandy hollow, where our people killed two young porcupines, which were an acceptable addition to our provisions. On the tails of these animals, which the Dutch

call *irzer vark*, i. e. iron pig, there are several hollow quills, open at the top, in which it is said they convey water to their young. Considerably to the northward of the road on which we have lately been travelling there is said to be a large Hottentot population: at the Pram Berg, are also, we have heard, a considerable number of Caffers, who at a former period were in service in the colony, and are reported to have assisted the Boors in defending themselves against the Bushmen, whose women the Caffers have taken for wives. Probably these Caffers were among those driven out of the colony about 1812, by one of the arbitrary measures of the Government at that period. Others have since joined them, and they have also been regarded by the Boors of this district as a protection against the depredations of the Bushmen, who doubtless, have at times committed great outrages both upon the stock and lives of the Boors: but though records of these exist, our information respecting the merits of the question between them and the Boors of the frontier is still very imperfect: we have no Bushman annals to detail the attacking of their kraals and carrying off of the women and children; but from the number of people of the Bushman nation in the service of the Boors of the frontier, there seems ground to think that the cases have not been few, and making all due allowance for thefts of cattle, committed wantonly or under the pressure of occasional famine, and the cases of murder by wicked men, such as occur in all communities, there still remains a great degree of probability, that most of the offences committed by the Bushmen were mere acts of retaliation, though, perhaps, not falling on the heads of the aggressors. But those who commit provocations which return on their neighbours, whether Dutch or English, are certainly blamable for the consequences: and violent retaliations, like capital punishments, increase murder: the dread of the result of detection driving to this desperate mode of destroying the power of crimination.

11th 12th mo. In the forenoon we came upon a chain of pools in the bed of a brook called the Bushman's River; and by the side of which was the encampment of Hendrick de Vaal, who was temporarily feeding his flocks at this place, accompanied by his wife and one of their female friends. They received us in an agreeable manner, accepted some tracts thankfully, furnished us with milk and meat free of cost, and gave us information respecting our road, as far as they were able; but the path on which we are travelling is so little known beyond short distances, that, after obtaining information respecting it for a few hours westward, the conclusion is usually "Verder is onbekend"—further is unknown. Miles are also unknown in this part of the land, and it is not common to compute distance by them in the colony, but by hours: these, taken by the ox-waggon at its usual rate of travelling from one place to another, are about three miles each, but on long journeys like ours two and a half. An hour with a horse-waggon is about five miles,

and on horseback five to six miles. Five hours after starting we reached Rhinoster River, where there was a pool in a deep sandy bed, near which we were joined by two Hottentots from Titus Fontein, who were going on business to a neighbouring Field-cornet, and who partook of our fare. At this place there were extensive sheep-kraals and a hartebeest hut, that had been left by a Boor who had emigrated. Probably at some period the rhinoceros may have abounded in this vicinity, as within an inconsiderable distance there are three other rhinoster rivers. Since crossing the Great Riet river we have been on the Onder Roggeveld, and in the extensive district of Clan William. In the afternoon we travelled three hours further over this land of stony hills and stunted bushes, which, nevertheless, affords some fine wild views, and not finding water, outspanned before dark in a deep hollow, among hillocks of tumbled basalt, where forage for the cattle was pretty good. I often admire the mercy by which we are temporarily freed from care, and permitted to feel such a degree of peaceful quietude in our waggon, in traversing these wide and sterile wastes, especially when at our resting-places, as almost for the time to remove the impression of being in a strange land.

12th 12th mo. Three hours' ride brought us to the Fish River, which has a slender stream running toward the Orange River, to which it is tributary. By the sides of the Fish River there were some large willows, which are the first trees we have seen since ascending the Nieuw Veld. After crossing the river we were perplexed by numerous roads, but in the end were favoured to select the right one, which in three more hours led us to Muiskraal River, which, though not large, had been flooded lately, and afforded an abundant supply of water. I have just finished reading the Life of Hannah Kilham, with which I have been much edified. It contains excellent counsel, and is calculated to be very useful to missionaries, many of whom enter the field of labour with little experience; and often having adopted practices which they have been taught to look upon as important, without having considered how far they were scriptural; and not unfrequently without having attained to the measure of humility, meekness, and self-denial which is highly necessary.

13th 12th mo. In two hours and a half we arrived at Kok Fontein, where springs issue from interstices of the rocky bed of a river. Near the drift or ford the family of an aged Boor, named Andres Stoffels van Wyk, is residing in mat huts. We did not visit him, as his wife, who is a Hottentot, said he was so deaf we could not make him hear: she and some grown-up daughters came to the waggon, saying they were stupid and unable to read, and had therefore come to hear. We had previously had conversation with a Bushman who had been a year at the Wesleyan missionary station at Lily Fountain. This man regretted there was now no missionary station at the Zak



River, or nearer the Orange River, in the Bushman country. Two other coloured men had also been the subjects of religious counsel: and the women had been induced to come to us through their medium. We sat down with them on the sand, and directed their attention to the teaching of the Divine Spirit, assuring them that if they were attentive thereto they would be enabled to read in the book of their own hearts; the Lord himself would be their teacher, and would bring them to salvation through repentance and faith in Christ, of whom they had heard. When conversing with the Bushman he seemed to feel something of the power of Divine love, and several times exclaimed, "Precious Jesus!" In the afternoon we reached *Lang Fontein*, among the hills ascending to the range of mountains called *Rogge Veld Bergen*. This place has a considerable population, living in houses and mat huts: it belongs to a widow *Steenkamp*, who was from home, but whose daughter received us kindly; and *H. Kraai*, one of her nephews, who was sojourning here on his way to Natal, gave us important information respecting our journey. He had resided in *Namaqua Land*, and was well acquainted with the country: he said the road to *Clan William* was very rugged and difficult to travel, and that from thence to *Kamiesberg* so heavy that he was sure if our oxen got us there they would not bring us back, and that we were already far to the northward of *Clan William*: but the direct road to *Kamiesberg* was good, that many families resided along its course, and that by taking it we should shorten the whole distance of our journey nearly two hundred miles. Having received from him particular instructions in a rough sketch, marking the bye-paths, and a list of names, we concluded, unless upon further deliberation we should feel such mental uneasiness as to induce us to think such a proceeding would be wrong, to take his counsel and to aim direct for *Kamiesberg*. *H. Kraai* and his wife and family were living in a large mat hut, which they praised as being freer from draughts than a house. It is a good fine-weather habitation, and very portable, but looks ill calculated for storms and rain. The rushes are strung parallel to each other, and they swell with wet so as to close the interstices; but at first I think the rain must beat in more than a little. Many Boors are still leaving this country and proceeding toward Natal; which they speak highly of, as being more fruitful, some of them having visited the place: and surely, when compared with the sterile wilderness over which we have been travelling ever since leaving *Griqua Town*, it is no cause of wonder that they should be captivated with the greater fertility of the east coast. Nevertheless, when the healthiness of the land they are leaving is taken into account, both for themselves and their sheep and cattle, for which they have generally had pasturage, each family occupying so large a tract, I think many of them will regret having left it, as there they had also a fair share of the necessaries of life, and many comforts were within their reach, and they lived in quiet; but there they have contention with *Dingaans*, and as the land is

more fertile it will be more thickly peopled, and probably the standard of health will be lower. But to-day I caught the painful remark of an artless individual, that at Natal there were plenty of slaves to be had, so many coloured women had lost their husbands in the wars! Here I apprehend is the great root of the emigration of the Dutch colonists: they are dissatisfied at the abolition of slavery, and the intervention of the apprenticeship, between the reception of the compensation-money and the freedom of the slave, gave time for this dissatisfaction to ripen, before the benefit of the slaves being freed could be proved to them. I do not suppose the Dutch look to selling slaves to foreigners, but to obtaining compulsory service with little or no payment beyond necessary food. This indeed is almost all many of their coloured servants yet have on many of the colonial farms in the interior. Perhaps the principal difference between their present state of freedom and their former one of bondage is, that legally they are protected from personal abuse, and can obtain their wages if ever so small, and that they know that by law they are free, and can change their masters. These truly are great points, and are producing an ameliorating effect both upon masters and servants; but, after all, it is remarkable how much, in this part of the country, the benefit of the emancipation is rather mental than physical, and how little many of the coloured people apprehend the nature of the protection of their liberty by British law; multitudes of them abandoning this privilege, by accompanying the emigrating Boors beyond the frontier.

14th 12th mo. Having concluded to proceed direct to Kamiesberg, we took leave of the people at Lange Fontein, and travelled six hours along a road leading among stony hills. We passed a small stream issuing from a spring near a ruined house, and came to Jacobus Van der Merwe's, on the Daunis River, which had water in pools, and near which we outspanned a mile from the house.

15th 12th mo.—First-day. We walked to J. Van der Merwe's twice in the course of the day, and not finding the way open for any set religious opportunity, entered into conversation, in which we endeavoured to set before them the importance of eternal things. Some of the company, among whom were Albert Smith and family, on their way to Natal, and several young Boors from different places within thirty miles distance, who seemed to have an ear open to these subjects: to others they were evidently uninteresting. Some of the coloured servants of the visitors came to the door and listened attentively: and we availed ourselves of the opportunity of putting some tracts into circulation. When J. Van der Merwe was last in town he had purchased a quarto black-lettered Dutch Bible, with a strong binding and brass clasps: many of the Boors have them in folio, and they often occupy a small stand in one corner of the common sitting-room.

How little soever the conduct of many of these people may accord with the precepts of Scripture, they universally have a great veneration for the sacred volume; which, indeed, to too many seems a sort of household god, the book being read at stated times and revered, while the will of Him through whose mercy it is possessed is comparatively little regarded. Here we were civilly invited to partake of spirits, which many of the Boors use in small drams (called soupics) several times a day, and which as well as food they hospitably offer to strangers: of the latter we partook with them, but declined the former. This kind of drinking is probably conducive to the unhealthy corpulence common among them, and to destructive diseases, among which is rheumatic fever, and it has carried off several men in this neighbourhood.

16th 12th mo. I had conversations with Albert D. Smith, who was formerly employed by the Rhenish missionaries, at Wupperthal, near Clan William, and furnished him with a black-letter Bible, given us by A. Murray, of Graaff Reinet, in exchange for a modern Dutch Testament: in return for this and a few tracts, we received the very acceptable present of two loaves. We purchase bread where we can on the road, to save our own stock that is dried, and which would soon be expended without these helps. Soon after starting this morning we entered the Hantam, pursuing the course of the Daunis River, the water of which is running in some places, and forms pools in others, but is often lost in the shaly sand of its bed. The country is still Karroo, but the scenery is picturesque. The mountains on the right forming a continuous range, but much diversified: those on the left are more isolated. Two hours from Daunis Kloof brought us to Onder Daunis, or Onwetende Fontein, the residence of a person named Schalkburger, whose father-in-law, though in good circumstances and possessed of eight farms, is about to emigrate to Natal! Three hours further was Akkerendam, to the right of our road. Here was the cheering sight of a fine crop of wheat on a good quantity of land irrigated from an adjacent kloof. An hour further was Rams Kop, where there was also corn, and a good house belonging to A. Van Wyk, whose open-hearted demeanour was quite refreshing: his house and family bore the impression of more cultivation than is generally found among the Boors of this district: and his sentiments respecting the emigration of his countrymen indicated Christian reflection: he commented on the duty of being content with having food and raiment, and upon the danger of becoming unsettled by the much talking of men of discontented minds, who had not peace in themselves, and were unthankful. We parted from this individual with some reluctance; but had we staid the oxen must have been tied up to prevent their getting among his corn, and they are too weak to accomplish the journey without every indulgence; we therefore travelled another

hour and then drove them among the hills to feed for the night. There was a heavy thunder-shower in the course of the day, and lightning the two previous nights.

17th 12th mo. *Brunswigia toxicaria* is now in flower: its blossoms, which are smaller than those of the Guernsey lily, are pale or dingy red, and form a large spherical head. The morning was cloudy, but pleasant for travelling. "The shadow of a cloud" is peculiarly relieving from the heat in this land. We called at Rivier Plaats, the residence of Piet Van der Merwe, who was from home, but his wife gave us some tea, and instruction respecting the road: she made many inquiries respecting our views of emigration to Port Natal, a common subject of inquiry, and one on which we give our sentiments freely. We crossed the Daunis River once yesterday and three times to-day; twice near Buffels Kop Fontein, where, meeting with a son of Piet Burgh we sent him a few tracts: here we also met Christiana Struis, a widow with several children, walking from the dwelling of one of their neighbours, and accompanied by a coloured woman advanced in years, who seemed to have been nurse in the family, and whom it was pleasant to see treated with becoming respect. The interview with this party was very satisfactory, and they accepted some tracts with gratitude. They, with many others, retain a pleasant recollection of the pious labours of William Robertson, now of Swellendam, who at one time for a short period resided at Clan William, as minister of this extensive district, which he visited generally. Since he left, the people have had no such visits. Passing over some high land, we came to Oorlogs Kloof Fontein, after travelling eight hours, and outspanned near the house of Thomas Trom: he was also from home, but his wife and family received us kindly, and readily supplied us with provision.

18th 12th mo. After conversation with the family of T. Trom, in which their attention was directed to the teaching of the Holy Spirit, by which, in their remote situation, they might become instructed in the way of salvation, we again pursued our journey, and in three hours outspanned again near the Daunis River, on the banks of which there are a few small trees of the genus *rhus* (karreeboom of the colony,) and in another hour we came to Leuw Riet (Lion Reeds) from whence both the lions and reeds have departed. Here the wife of Martinus Struis directed us forward, and we travelled other four hours over high country, affording fine mountain-prospects.

19th 12th mo. The place where we stopped last night proved favourable for water, and moderately so for food for the cattle. After descending a hill we came upon a regular sandstone country, clothed with *rhinoster bos* (a low shrub,) which is said to grow only on country

that will produce wheat: here the corn-fields were just reaped, the sheaves in some places yet remaining on the land. This was a pleasant sight, notwithstanding the crop was very poor. We stopped at noon by the house of a civil Boor, with whom, and several of his neighbours casually present, much conversation passed on the object of our journey, our views of emigration, &c. Some of the party were about to visit Natal, and were evidently in an unsettled state of mind. A spirit of loathing of the country out of which they and their fathers drove the Hottentots, seems to have been permitted to come upon them in a very remarkable manner. Perhaps it would be more correct to say they dispossessed the Hottentots, than that they drove them out, for many of them still remain in the land, and are the servants of the Boors. One of these residing at a distance on our way, but casually here, we were recommended to engage as guide to Kamiesberg, the roads becoming now more numerous and perplexing, and the watering places fewer. Having distributed tracts among the parties, we pursued our journey a little further to give the oxen a free run for the night. Our course laid along the Williams River, a branch of the Doorn River. The sandy ground along its rocky margin was clothed with proteas and other bushes, and with coarse rushy herbage, like much of that near Cape Town, which were pleasant to see as marking our progress. In the river was a species of willow, differing from that we have before met with in Southern Africa. In attempting a short cut to the waggon, my dear companion missed his way, and did not reach us till late. On making to a house he had the satisfaction of finding its occupants were relatives of the Fortuins of Griqua Town; one of them, though somewhat coloured, was married to a respectable Dutchman named Albert Buzon, who had risen above the prejudices of his countrymen in this respect. Her father accompanied G. W. Walker to the waggon, paid us a satisfactory visit, and took back some tracts.

20th 12th mo. Jackals were very noisy last evening; they have rarely been heard in the desolate country, over which we have lately been travelling. At Bok Fontein, we engaged the Hottentot guide before alluded to, Jantjé Snel by name; and, considering that he was lame, he certainly was swift, as his name indicates. In the evening we proceeded to Kok Fontein, the residence of Jan van der Westhuysen, whom I found with several coloured people grinding corn at a hand-mill, composed of a pair of small stones. Motion was given to the crank, which turned the upper one, by means of three pieces of wood forming a triangle, that had two points suspended from the ceiling, and the third attached to the crank; the position of this apparatus being horizontal, three or more men could apply their strength at one time, so as to make the mill-stone revolve rapidly.

21st 12th mo. Pursuing our journey for an hour, we came to the edge of the Bokkeveld Mountains, here about two thousand feet high.

The usual place of descent is more to the north; but the road from it was impassable from the effect of rain that fell two months ago. The place where it was therefore necessary for us to go down was so steep at the top, and had such short turns, that it was necessary to reduce the team of oxen to six. The remainder were then all driven off the road at a sufficient distance down the hill. Four riems (thongs of prepared hide) were attached to the hinder part of the waggon, by which four of our party held it back: the two hind wheels were locked with chains, having a man to attend to each and drive the oxen onwards as required, and one man was at their head to guide them: the chains were alternately shifted, so as to allow the waggon to move forward two or three feet at a time, while the parties behind used all their force to prevent its gaining impetus. In this manner we were enabled to bring this cumbrous vehicle safely down, to where the common precaution of using a drag-shoe was alone necessary, and we reached the plain below without accident. On the descent of this mountain we first saw the remarkable *Aloe arborescens*, called here *koker-boom*, which signifies quiver-tree, the Bushmen sometimes forming their quivers from its branches. The side of the mountain was argillaceous, its top alone being sandstone. Karroo bushes covered its sides, and the plain below scarcely afforded anything, but such species of *mesembryanthemum* and *euphorbium* as the cattle could not eat. We rested a short time at the side of a dry watercourse, and then proceeded for Stink Fontein, but before arriving there one of our after oxen fell down from exhaustion, being what the Dutch call "*flaauw*." We have tried in vain to obtain fresh ones, by purchase or exchange: few people have more than they need for their own use, and this dry season even these are generally weak. Stink Fontein takes its name from the fetid smell of its water, which is brackish, and gives out sulphuretted hydrogen. There is also at this place a beautiful stream of clear water, but it is excessively salt. Reeds are however abundant along its borders; and on their young tops our cattle fared sumptuously, disdaining the *brak*-bushes, which are here very plentiful, as are also *doornbooms* and *abiquas geelhout*: the latter is a blueish arbor-vitæ-like bush fifteen feet high, called also *dawEEP* or *dabby-tree*. Under the shelter of one of these our waggon was stationed, and within sight of a remarkable cluster of *koker-booms*, which curiosity induced me to visit. The place of their growth was a slope of fractured slate: some of them had trunks nine feet high, and ten feet round: their heads were thickly branched and almost hemispherical; each branch was terminated by a few fleshy, blueish, tapering leaves, about a foot long. An eagle was sitting upon one of them. Four ostriches fled from near the river as we approached it. The holes of porcupines are numerous; but wild animals are not generally abundant in this neighbourhood, except occasionally springboks; and when they migrate to this part of the country, sometimes a lion will follow them. Leopards are sufficiently numerous

among the mountains to render it unsafe for foals to be left out at night, or for sheep to remain out of the fold. At certain seasons some of the family from Bok Fontein visit this place with their cattle; but at present there are no human beings but ourselves in the neighbourhood.

22nd 12th mo. First-day, was cloudy with some showers. Our people protected themselves with booths, made of branches. We read with them three times in the Scriptures, and spent a little time in silent retirement twice. Our reading in course was in Revelations: on which I had to notice, that though there is much in this book concerning the hidden things of God, and which He alone can enable man to understand in his own time; his glory is nevertheless remarkably exhibited throughout the whole of it, and that of his Son Jesus Christ. The mercy exhibited to them that repent and believe is also clearly set forth, as well as the indignation and wrath that shall be the portion of the rebellious. I had also to point out that the denunciations against the heathen in this book and other parts of the Scriptures did not belong to persons not baptized with water, to whom the term heathen is generally applied in this country; but to those who were not subject to the power of the Holy Spirit, even though because of having been baptized they might call themselves Christians: but that among the unbaptized with water many were to be found who dwelt under the baptism of the Holy Spirit, and were true disciples of Jesus Christ. Through the condescension of Divine mercy toward us, there was a sweet feeling of our Heavenly Father's love granted in this solitary and desolate wilderness; and one of the, so called, heathen in the company, whose mind is under good impressions, received a little encouragement.

23rd 12th mo. On account of the weak state of the cattle, we concluded to remain here to-day, occupying ourselves in writing and walking. Nothing in particular attracted our attention, but a jackal drinking at the salt water: (this animal resembles a fox, and is altogether misrepresented on the Infant-school pictures,) and some of the plants, among which was a pretty frankenia. The best water we can get is so salt that the coffee made from it fails to quench thirst.

24th 12th mo. We reynoked the oxen at noon, and travelled nine hours and a half to Leuwen Kuil, where the water was all dried up. This place is under a low granite hill: on approaching it we came upon granitic sand, producing various species of euphorbium. A fine aloe was scattered on this dismal Bokke Veld Karroo: the stem of one I gathered had upwards of thirty branches of flowers of a lively red.

25th 12th mo. In the course of our journey this morning which

was through vales among hills of red granite, we saw several herds of cattle, and their track towards a watering-place called Huil Klip, were numerous; but the place laid too far to the southward for us to turn aside to it. In rainy weather vegetation springs rapidly in these otherwise barren tracts: and the people of the neighbouring country, white and coloured, who have cattle, avail themselves of the opportunity, so long as the grass or other congenial herbage and water last, to feed their cattle in these parts; by which means they save the pasturage near to springs for drier weather. All sorts of cattle in this country feed on certain bushes, and those congenial to the taste of oxen and horses are becoming a little more numerous; but still the poor animals rarely get a sufficient supply, much time as we afford them. At the expiration of five hours and a half we outspanned, and the cattle, which had had no water since yesterday noon, and in that time had travelled fifteen hours, were driven to a spring known to our guide, on the ascent of a mountain named Tafelberg, two miles from the road. Here a few coloured people, of Dutch and slave descent, were dwelling in mat huts: most of them complained that the Boors occupied all the fountains till there was no place left for them in the land; they said also, that if they found a place where they judged there was water, and cleared it out, some Boor or other was sure soon to come and lay claim to it, and to drive them away. But one named Frederick Kloete, who was sick of the measles, and had here a small flock of sheep and goats, said the neighbouring Boors were kind to him; and that the owner of this fountain had given him leave to "lie here," as they term sojourning with their flocks. After extending some religious counsel to the company in the sick man's hut, I returned to the waggon. [This man died soon after.]

26th 12th mo. An emancipated apprentice, who is growing corn in an adjacent kloof, and several of the people from the fountain came to the waggon, which afforded further opportunity for conversation on their eternal interests. After killing a sheep that had been purchased of them, we proceeded three hours and a half through a pass among hills of granite and and gneis, to Brak Fontein, where a relation of F. Kloete is residing in a mat hut, and feeding a few cows and sheep. The spring here is fluent, and the water brackish; and, as is usually the case in such situations, plants generally growing in other countries by the sea are here abundant. Two hours more brought us to Draai Fontein, where we had a short interview with another little group of coloured people, residing by the bed of a river, on the sides of which were a few doornbooms, and in another hour we stopped for the night further up the Hartebeest River, where there was a solitary hut and a weak spring, on the opposite hill. The holes dug in the granitic sand of the river were all dry.



27th 12th mo. A tedious drag of four hours and a half through sandy mountain-passes brought us to Hout Berg on the Zwartes Doorn River, along which were luxuriant doornbooms, that under such circumstances are very beautiful umbrageous trees, clothed with verdure, and now also with blossoms of golden hue, in thready balls, the size of marbles, to the ground. Here was one matje hut, occupied by three children, whose parents were out at work: they were naked, except a square piece of skin suspended in front by means of a band about the loins, and a handkerchief about the head. Though this is common with children, the adult coloured population of this part of the country are always decently clad, but frequently in sheep-leather, and with a kaross having the wool or hair on, as an outer garment, if the weather be cold; the wool being always worn inside. The people here had sown pumpkins and calabashes in the bed of the river, which the children pointed out with pleasure. They obtained good water by digging in the sand of the river, notwithstanding many brak-bushes are along its margins. The koker-boom is scattered over the mountains among which we travelled this morning: one we passed had a trunk 18 feet high. In the afternoon we travelled two hours and a half further, and in order to secure a supply of water turned to the southward to Twee Fontein, and outspanned on the property of Dirk Coetzi, toward whose house G. W. Walker and I immediately proceeded, and soon met Piet Hagenbach, the son-in-law of the Boor, coming to see who had taken such a liberty: a little explanation satisfied him; and after conversing on the nature of our journey, and the best place for the oxen to feed, we parted, with an understanding that we should visit the family tomorrow. The ox that fell on the 21st laid down several times today, and another was so much exhausted that they reached this place with difficulty long after the rest. These two were from the Kat River, where they were accustomed to grass: they have consequently suffered more than the others in being reduced for a long time to a scanty supply of bushes.

28th 12th mo. We had some conversation with the family, who kindly sent us some milk. Their house stands at the foot of some lofty granite hills, with bare rounded tops, from which the Western Atlantic is visible. Wheat grows here without irrigation, but the crops are thin. The cultivated land is suffered to lie dormant every other year, the sheep and oxen browsing what grows upon it, and thus supplying a light manuring. Snow lies here in winter sometimes to a considerable depth, the elevation of the country being great, especially of the adjacent mountains, the Kamiesbergen. We are now in the colonial part of Little Namaqua Land.

29th 12th mo., First-day. We had some religious service with the united families of Dirk Coetzi and Piet Hagenbach, some visitors being also present; and likewise read with our own men, and

spent a little time in silent devotion. In the afternoon we walked to the top of one of the adjacent hills for exercise, and to "view the land." The scenery was magnificent, but the appearance of the country far from inviting. Granite mountains, and beyond them the ocean on one hand, and the clayslate and sandstone mountains of the Bokkeveld bounded the panoramic view on the other. In the intervening country the houses of two Boors with their corn-fields, and a few sandy roads, showed that this wilderness was inhabited by human beings. The sight of the Atlantic awakened emotions connected with the termination of our protracted journeyings, such as, though not unpleasing, are yet not desirable to be much indulged; for as the conclusion of a voyage is often fraught with more danger than its course, so is it often with the conclusion of such services as we are engaged in. The mind is in danger of being unduly diverted by anticipations of the future, and thus distracted from present duty.

30th 12th mo. One of the oxen continuing unable to walk, we were under the necessity of leaving it. The road to the ascent of the Kamiesberg continued over sandy, granitic hills. Leaving this road I walked to Doorn Kraal, where a family ill in the measles were living in two large mat huts till they should have opportunity to build a house: they received my visit agreeably, and, as well as a stranger whom I had before met and who was casually there, accepted a few tracts; their crop of wheat was very thin. Making a direct course among some hills to the ascent of the Kamiesberg, I found the waggon outspanned there about a mile from water, whither the oxen were driven and left for the night. As we are now coming upon a new field of labour among the *Namaqua Hottentots*, I will here first remark that, so far as I can ascertain in regard to the Hottentots living in the district through which we have lately passed, and in which there are some persons that behave kindly to them, they are, generally, far from being in circumstances favourable to advancement in Christian knowledge, or in the enjoyment of that measure of freedom which is designed for them as British subjects, and which is essential to their improvement even as servants. Neither they nor the Boors among whom they live have any religious instructions, except the latter go to Clan William for it; which some of them do once a quarter to the "Nacht Maal;" (i. e. "Lord's Supper," as it is called;) nor have they any schoolmasters among them except such as some few of them hire for a year or two to teach the whole family, not, however, including the coloured. These schoolmasters are generally old soldiers, or persons who have been unsuccessful in business, through the temptation to use strong drink being too great for them in towns. Under these circumstances it is not to be expected that the Hottentots will receive much instruction, and it is rare indeed to find one of them that can read. Their wages are three rds. (4s. 6d.) a month, with food and clothing at the

discretion of their employers : and they are meanly clad and lodged in dirty outhouses, devoid of every comfort. Under present arrangements, they can have their wages on applying for them, and they are at liberty to seek a fresh master ; but the Boors are so connected, that it is not easy for one who has not been satisfied with his old employer to obtain employment from another. And it is as difficult for one travelling on such an errand to obtain food. If a Hottentot think himself aggrieved, and complain to the Fieldcornet, who is himself a Boor, and generally ready to defend his fellow, he strives to throw the blame on the Hottentot ; so that the last looks upon the receipt of a flogging as the probable result of complaint, and therefore patiently bears his wrongs. The coloured classes are not however altogether friendless in this part of the country, though liable to be severely handled by the whites, as the following anecdote may show. A Bushman had stolen a sheep from a farmer on the Bokkeveld, and was found roasting it in a neighbouring kloof : he was one who had occasionally worked for Boors and could speak a little Dutch ; for this offence he received a flogging, being at the same time informed that he might always obtain meat at the Boor's if he would come and work for it. After a time he stole another sheep, was again detected and brought to the Boor's house, where a lash of three strops of dressed hide was prepared to flog him with : against this the Boor's wife expostulated, saying one strop was enough. The Bushman was commanded to strip and lie down, and he received many severe stripes on his back : at length he was unable to bear the pain and turned over ; he was commanded again to present his back or he should receive the stripes as he laid. He replied, he would not turn, " Bas " (Master) must do as he liked. The Bushman was then struck on the belly and insides of the thighs in a very barbarous manner, till the deadly rage of the Boor subsided, and the Bushman was going away. At this moment a brother of the Boor came up, and hearing what the Bushman had done, beat him about the head with such violence that he broke the small bone of his own arm. The Boor's wife said this was a judgment upon him, for the Bushman had already received more than a sufficient punishment, for his offence was not a great one. The stealing of a sheep by a hungry man in the situation of the Bushman was rightly regarded by the woman ; and cruel as was the beating of the Boor, he was nevertheless more merciful than the English law, which a few years ago would have put a man to death for such an offence, and which, if I mistake not, would yet consign him to slavery as a convict for the residue of his life. Sometimes, however, the Boors take the law into their own hands, and inflict capital punishment. Two of them are said, some years ago, to have shot a white man on the Bokke Veld Karroo, where he had shot an ox, and to have left his remains unburied. It is supposed that the man that was shot was a sailor, and whether hunger or some other cause tempted him to kill the ox, his destroyers did not stop to inquire. I cannot but fear that among

those who have emigrated are a very considerable number who have blood-guiltiness upon their consciences; and the others inherit the curse of a "spirit of unrest" from other causes: an evil spirit that nothing but the power of Divine grace can cast out; and much do I desire that they may come to understand where the evil lies, and seek the remedy where alone it can be found, viz.: in a hearty repentance toward God, and faith toward the Lord Jesus Christ. Considering the disadvantageous circumstances under which the Boors have been brought up, they are, notwithstanding all their misdeeds, real objects of sympathy.

31st 12th mo. At an early hour we commenced the ascent of the Kamiesberg. The herdsman wished to have left an exhausted ox at the water, but it was unwilling to remain alone, and followed the others to the foot of the hill, which, however, it could not climb. Much of the road is very steep, notwithstanding it has been cut in several places. We reached the top of this first ascent in an hour and seven minutes, and outspanned near a beautiful little spring of clear water, which made a plot of ground below marshy; upon which were the elegant little *monopsis conspicua*, and another of the *lobelia* tribe, and a *bartsia* with pink and white blossoms, as well as several other little plants. After resting three hours we proceeded over some less formidable hills to the side of a little bushy streamlet, issuing from an adjacent kloof, and murmuring along its rugged granitic bed. Here we again rested under a large bush till the heat of the day was passed, and were visited by a Boor living higher up the mountain, who came to inquire if we needed help: but, though our number of efficient oxen is considerably reduced, we still had sufficient to pull us up another long winding steep. This being ascended we could see the Atlantic from the road, brilliantly reflecting the setting sun. Passing the Boor's house, where his wife was sick in the measles, of which his mother died lately, and some land lately cleared of corn, we left this friendly man; who spoke rationally on the conduct of many of his countrymen that have emigrated to Natal, saying that though he did not doubt but Natal was a more fruitful country, yet it was not a land of peace; he, however, estimated the fruitfulness of the Kamiesberg much higher than I could see ground for. When there is plenty of rain the land will be likely to yield abundance, but abstractly, a poor granite sand is far from a fruitful country. Our road was now down a toilsome steep, hemmed in with rocks and bushes, so as to require great care in driving. We outspanned in a deep kloof between two rough granite ridges, having grass between the stones near the summit, and small bushes down to the margin of "a tinkling rill" of sweet and clear water—sweet contradistinguished from brackish—a treat in Africa, such as the privations of this blessing only can enable persons fully to estimate. Here the last hours of 1839 passed over our heads; but such was our drowsiness, induced by the heat and fatigues of the day, not-

withstanding we had only been about four hours actually travelling, that, though we read in the Scriptures as usual with our people, there was little capacity for reflection remaining.

1st 1st mo, 1840. Pursuing our mountain journey, we passed two farms on the left, at which there were extensive corn-lands, and outspanned at noon by the side of a brook near which a herd of cattle were feeding, belonging to H. A. Engelbrecht, of Ezel Fontein; on whom we afterwards called. The vales become flatter and more extensive among the tops of these little Alps; the most elevated peak of which is near this place, and is said to be 2,880 feet above the level of the sea. The house at Ezel Fontein is marked, like those of many others of the African Boors, by a clump of white poplars. These are planted at the spring or fountain, and supply wood for roofing, and many other useful purposes; which but for this expedient would have to be brought perhaps more than 100 miles. After making another considerable ascent, near the top of which a heath was growing at a spring, (the first we have seen since leaving Lishuani, in the Bechuana country,) we came upon the cornlands of the missionary station, where many Hottentots were busy reaping rye; and, as the day was closing, we welcomed the sight of the village of *Lily Fountain*, where we received a kind greeting from Joseph and Mary Ann Jackson, the former of whom was out when we arrived, having accompanied a missionary party a little way on their road for Great Namaqua Land. Here we soon felt at home, not only on account of a Christian welcome, but from Joseph Jackson being a native of Sheffield, and his wife of Bawtry. On tea being over, letters were prepared for the monthly post, which leaves to-morrow morning for Clan William.

2nd 1st mo. Wishing to confer with Edward Cook, of Nisbet Bath, respecting our journey into Great Namaqua Land, Joseph Jackson accompanied us three hours and a half on horseback, over a continuation of the mountains, to the place where the missionary party were outspanned: they consisted of Edward Cook and his wife and family, and Joseph Tindall and his wife and son. We spent as pleasant an afternoon with them as the great heat would allow, under the shade of a large canvass stretched between two waggons, and which was permanently attached to one of them. Joseph Tindall, who is a native of Gringley-on-the-Hill, in Nottinghamshire, has left a good business in Cape Town, under the belief that it was his duty to join the Great Namaqua Land Mission as a catechist, and his wife unites in this exemplary dedication.

On deliberately conferring upon the subject of our journey, we concluded that it would be best for us to visit the two stations of the London Missionary Society in Little Namaqua Land, before attempting to recross the Great Orange River, and to perform the journey on horseback. After seeing this interesting company with

their Hottentot attendants set forward in the cool of the day, we returned to Lily Fountain, repassing a vacant house with an attached farm lately purchased by the Wesleyans from a Boor who emigrated, and from which, as from the others in this neighbourhood, the Hottentots were driven, within a comparatively recent period. The father of a Hottentot family, now at Lily Fountain, lived in former days at the first farm we came to on the Kamiesberg, but on the predecessors of the present occupants taking possession, he, with his dependants, was compelled to leave the place, notwithstanding it had been the possession of their forefathers for many generations.

3rd 1st mo. Being a good deal exhausted with travelling, and much disposed to recruit through the medium of sleep, I spent most of the day in thus taking rest; having several times noticed that, when this urgent claim of nature was resisted, an attack of fever was the consequence.

4th 1st mo. Joseph Jackson accompanied us to Ezel Fontein, to see if H. A. Engelbrecht would agree to allow our oxen to feed on his ground during our stay in this part of the country; he said, if we could not do better, the cattle might run with his milch cows, for he knew that the pasturage at Lily Fountain must be exhausted. In seasons like this many places where there is grass cannot be browsed for want of water. This is the case with the Onder Veld, the low country between the Kamiesbergen and the sea. The occupation of Lily Fountain by the Wesleyans as a missionary station for the Hottentots, who had been driven from all the other fountains in the vicinity, was granted by Lord Charles Somerset, while he was governor of the Cape Colony; and they were also allowed to occupy the contiguous unappropriated lands—their own possession from their ancestors: the neighbouring Boors, however, contend that their own cattle straying upon these lands, or the more direct mission property, (except that which has been purchased,) cannot be impounded, because it is Government land! while they rigidly impound those of the Hottentots: and the distance of the pound, with expenses at a rate per mile adapted to the vicinity of Cape Town, and other more thickly inhabited parts of the colony, renders this system so ruinous to the Hottentots, that many of the best belonging to the station say, another such year as the last would drive them to seek refuge from such oppression beyond the Great Orange River.

5th 1st mo. First-day. A prayer-meeting was held soon after sunrise, in which the missionary and several of the natives, male and female, were engaged in vocal supplication. The prayers of two of the women were in the Hottentot language, which the people generally use in conversation, and some of them understand better than the Dutch, which most of them have acquired. Notwithstanding

the difficulty of acquiring the Hottentot language, many of the Boors of this part of the country speak it fluently, having learned it in childhood by association with their Hottentot servants and the children of these. Two services were held in the chapel, which is a neat building, but not of most convenient form; I addressed the congregation, amounting to about 400, which met in the chapel, at some length in the morning, as did also my dear companion in the afternoon. In the evening the mission family, after the reading of a portion of Scripture, listened to the expression of my exercise on their behalf. I had much counsel and encouragement to convey to these devoted labourers in the work of evangelization.

6th 1st mo. I stepped into the school, in which there were sixty children seated on the floor; for timber is so far to bring to this place, (viz. from the Great Orange River,) that neither the school nor the chapel are seated. A few persons bring rude chairs or stools with them to the chapel, and the rest sit upon the ground. A native young man acts as schoolmaster; but he has had few advantages, and there is a lack of liveliness and system in the school, and a consequent defect in the progress of the pupils, many of whom have very intelligent countenances. Great advantage would result, if, before missionaries leave England, they were to have a few weeks' training in the Borough-Road School, and also in some good infant school; so as to be qualified to organize schools for mutual instruction, on systematic plans, at their respective stations. Good schools are great helps, both in civilization and in preparation for the reception of the Gospel. By disciplining the mind, they prepare it for more ready submission to the transforming power of Divine grace; the habit of self-denial becomes established early; and often, under the blessing of the Most High on the humble labours of pious school teachers, the seed of the kingdom is sown in the youthful heart, and begins early to grow as in cultivated ground. Many of the people here, including some of the members of the missionary family, are suffering severely from ophthalmia, and are scarcely able to endure the light. The Namaqua Hottentots live universally in mat huts: there are at present twenty of these at Lily Fountain, and others in the immediate vicinity: they are easily removed to the Onder Veld, or to a greater distance, as the grass fails upon the mountain districts, which is constantly the case in winter, when there is also much snow, and the Onder Veld is not nearly so cold. At that season, the Boors of the Kamiesberg shut up their houses, and sojourn in the Onder Veld, in mat huts. These have some advantages over tents, in addition to being cheaper. The Hottentots make the mats for themselves, or purchase them one of another: the huts are a better protection against the sun than tents, and are not nearly so close in warm weather; nor, after the first wetting, is the damp so great in them in rain: from their form, they are more roomy in proportion to the area on which they stand. I have heard them objected to on ac-

count of defect of cleanliness ; but this is more the fault of the people who occupy them. I have seen a Boor's family living in one of large dimensions, in which everything was neat and clean : the cooking was done outside, or in another hut ; and no fire was brought into the larger one, except a little in a smokeless state, in a komfoor, a sort of box used by the Dutch women to set their feet on in cold weather, and which includes a small iron basin (kom) with fire (vuur). But the Hottentots are not yet sufficiently advanced in civilization to be styled a cleanly people ; whether living in cottages or mat huts, the few who have acquired cleanly habits are exceptions to the general rule : their common place for fire is the middle of the floor, and as there are no outlets for the smoke but the door and crevices, everything becomes blackened ; and the common seat is the ground.

8th 1st mo. The sheep and goats belonging to the Hottentots being chiefly at a distance, on account of the grain crops, which are all grown on unfenced lands throughout Southern Africa, we have found difficulty in obtaining meat for our people. The sheep and cattle in this land are subject to periodical diseases, some of which prevail more on the mountains, and others in the lower country. Some of the Hottentots of Lily Fountain have a considerable number of sheep and cattle, but others are very poor ; eight have waggons : they are an interesting people, and never having been brought into subjection by the Boors, there is much more independence of character among them than among the colonial Hottentots generally ; and the principles of the Gospel, under the Divine blessing on missionary labours, have done great things for them, both in regard to civilization and to the more important work regarding the salvation of the soul : they may as properly be termed a Christian community as any other in Southern Africa.

#### *Visit to Namaqua Land.*

9th 1st mo. Having hired five horses, in addition to five of our own, we left Lily Fountain, accompanied by our Bechuana attendant, Seberioe, and by William Snewe or Snevy, a pious Namaqua Hottentot, whom we engaged as guide and interpreter. Each of us had two horses for riding, in addition to two carrying packs, with provisions, clothing, &c. In two hours we reached the house of J. P. Koetze, a brother of F. Koetze, of the Bokkeveld : here we were hospitably entertained, our horses being supplied with a mixture of corn and chaff, and ourselves with coffee, for which no payment was accepted. Several young Boors from other places being here, the opportunity for putting a few tracts into circulation was favourable. Toward evening, (when, in the summer months, in this part of Africa, a breeze from the sea usually sets in and reduces the heat,) we resumed our journey. The path laid down a very rough steep kloof of gneis, that was also bushy, and wound among granitic mountains, on which, at



a lower level, there were arborescent shrubs. In two hours and a half we arrived at the dwelling of Cornelius van der Westhuysen, where we were kindly welcomed and entertained by the family, with whom and some other persons, visitors, as well as residents at the same place, we had much conversation on religious topics, in which we endeavoured to direct their attention to the practical nature of the Gospel. One of the company, in particular, was exceedingly ready at quoting Scripture; but this is sometimes the case where the mind is still in much darkness, and the life far from a practical exhibition of the principles of Christianity. We were comfortably lodged upon the floor of the blacksmith's shop, which was well swept, and had sheets made of spring-bok skins spread upon it, on which were laid soft feather-beds.

10th 1st mo. Our attentive host furnished us with coffee early, as it is generally taken by the Boors; and after taking leave of several individuals, among whom were some far advanced in years, we remounted and pursued our way to Cobus (Jacobus) Kotze's, at Wolfe Poort, where meat and bread were obtained; for which the hospitable people declined accepting payment; but we brought away so large a quantity that it seemed due to make a small present of a different kind in return. No payment was accepted for our entertainment last night, except for some barley, purchased at our request from a neighbour for the horses. After the horses had drank at a place dug in the sandy bed of the Wolfe Poort River, we travelled on till noon, when we stopped in a dry kloof that afforded a little pasturage for the horses. The heat was great, and the shade small, but I got a little sleep under the shelter of a stunted doornboom, and then walked gently about, by which means the suffering from the burning sun was materially reduced. Lizards were numerous on the rocks; the largest about fifteen inches long: most of them were of rough species. Here I noticed some traces of copper-ore; and there were rocks of sandstone. In the course of the day we travelled over granite, gneis, quartz, and feldspar, and saw some traces of basalt. A small snake that was carrying off a lizard escaped from the sambocs of our people into a thick bush: we have seen very few of these animals for several months; but G. W. Walker killed two small horned-snakes as we ascended the Kamiesberg: neither birds nor other animals are numerous here: a solitary species of antelope, called the duiker, and a hare were all the game we saw to-day. The scarcity of water, probably, has occasioned them to forsake the country; for, notwithstanding the granite hills are about 1000 feet high, the land is in this direction very destitute of water; we halted, however, in the course of the afternoon, at a place where enough was obtained to make coffee, and to allow the horses an inadequate supply, and then rode on till after sunset, when we reached the dwelling of A. and Hanna van Zyl and family, by whom we were hospitably received, and accommodated in the best way their house afforded;

beds being prepared for us on their sitting-room floor, in the same manner as those on which we reposed last night. Before retiring to rest, much conversation passed on religious subjects, for which some of the company seemed to have an open ear.

11th 1st mo. Our host declined accepting payment for the provision consumed by ourselves or the horses; we therefore made a small present to his wife, who deservedly bears the character of a kind-hearted woman: her kindness extends not only to white and coloured people generally, but also to dumb animals. Among her pensioners were a blind sheep that was brought into the house by one of her sons to get a little milk, and two meer-kats—animals said by some to be a species of ground-squirrel; but, at least in a domestic state, carnivorous: they are about the size of a large rat, and of a brown colour, with dark bars across the back; they stand up on their hind feet to look around them; and in this position these made a protracted chattering, in a manner so exhortatory as to be very amusing: they form their burrows in association, in patches, sometimes three or four yards across, where the ground is sandy, and there are a few very small bushes. Baboons are numerous in this part of the country, and often troublesome among the corn; some of them are large; I mistook one yesterday for a calf, as it fled down an adjacent hill. The little garden here is watered from a feeble spring, and from a dam in which the rain, falling on a large round-topped bluff of solid granite, such as is common in this part of the country, is collected. These bare, red, skull-like masses of rock form the summits of many of the hills of this mountain country. In the course of the journey this morning there was sometimes a view of the sea, and at others, on the opposite hand, of the Kousie or Buffel's River—the colonial boundary—in a deep kloof under lofty hills. It was margined by doornbooms, now in blossom, but presented no water on its sandy bed. After a vain search for water at noon, near some old cattle kraals, we reached Brak Fontein by a broken path of rough, red, compact felspar where there were a few pools of muddy water, strongly impregnated with sheep-dung; but we were glad to reach water, even in this state; and to obtain the shade of a solitary doornboom, to the ends of the branches of which numerous nests were suspended. Here, after taking some food and having a short rest, we assembled twenty-three people belonging to the mission station of Komaggas, who had arrived with their cattle yesterday, and had erected three mat huts. A chapter in the New Testament was read, and we endeavoured to convey to them the feeling of Christian interest excited in our minds on their behalf: W. Snevy interpreted with great facility into the Hottentot language: which was better understood by most of them than Dutch. There was to my mind a sweet feeling of solemnity as this little service was entered upon, which was very comforting, and received as a token for good from the Father of mercies. In continuing our journey we passed some places where thin crops of grain had been harvested among the hills; and took a path leading down a kloof between hills

of milk-quartz, above which were places out of which a white powdery earth had been dug, that is used in the place of lime for white-washing. For a considerable distance the path was so rough and bad, that it was only just practicable to travel over it. At length we reached the foot of these granitic hills, and arrived at Komaggas, where a few cottages and mat huts, a little windmill, and some gardens, watered by a fluent spring, give an interest to the scene of no common kind in this wilderness. We had the disappointment of finding that our missionary friend, Johannes Hendericus Schmelen, was gone with his wife and two of her brothers and several of the people, to the coast to fish, and were not expected to return for several days; but we met a kind welcome from his three daughters and aunt.

12th 1st mo. First-day. The population of Komaggas is very fluctuating, many of them being often under the necessity of making temporary removals with their cattle: the number now upon the station is small: a large proportion of them are, more or less remotely, of Dutch and Hottentot descent. The language of the latter is that chiefly in use; and into it the New Testament and a hymn-book have been translated by J. H. Schmelen, assisted by his first wife, who was a pious Hottentot; his daughters have had a fair education, and speak English as well as Hottentot and Dutch. The remoteness of their situation, the absence of polite society, and necessary attention to rural and domestic affairs, give them much of that kind of character which may be supposed to have attached to women in the patriarchal ages; among whom, nevertheless, were the 'holy women of old,' respecting whom honourable mention is made in the Scriptures. The present wife of J. H. Schmelen is of Dutch extraction: he has shown his wisdom in not contemning one who was a suitable companion because of having a tinge of colour. She had long proved her efficiency as a school teacher in Cape Town, and to this part of the mission-work her attention is chiefly directed; her aunt, Cornelia van Laar, who is an uncommon example of kindness and attention, taking the chief management of domestic affairs. The people met early in the forenoon and evening; when I was requested to read a chapter to them, which I felt a freedom to do, and also made reference to many other passages as they were brought to my recollection, and were the means of enabling me to convey the exercise I felt on behalf of those assembled. My dear companion took no part in the labours to-day; he remained in the house in the evening, having now a heavy cold affecting his voice, in addition to pain in his side, which came on on the 7th instant, and has rather increased. I accidentally omitted transcribing the memorandum made that day; when we had some conversation with two Boors on the general defect of thankfulness among persons of their class for the blessings they receive; by which, like many of our English farmers, they lose the enjoyment of things received, in vain discontent and complaint respecting those withheld.

13th 1st mo. Remained at Komaggas, my dear companion being too unwell to proceed, and we not yet clear as to whether it may be best to visit J. H. Schmelen and the party with him on the coast, or to proceed direct to the station of Michael Wimmer. The buildings at Komaggas are of very unpretending character, but constructed for utility. They consist of a sitting-room, store, and several sleeping apartments, in a row; a kitchen behind; and, contiguous, but not attached, a chapel, waggon-house, and windmill. These are of rough stone, and plastered; and the chapel is seated with benches of masonry, plastered and whitewashed—wood being here too scarce to be applied for this purpose; none being to be had nearer than the Orange River, except from a few kamel-doorns, some of which have been sacrificed for making a neat pulpit, which is the work of a brother-in-law of the missionary. Three of the people also have cottages; the rest occupy mat huts; of which, at the present, there are only 13 on the station. Sometimes there are more than 30, and from 70 to 110 children in the school. The progress made in reading is slow and irregular, in consequence of the moving about of the people with their cattle. There are also many other discouragements to the mind of an ardent missionary. Such a people are not, however, to be neglected. I cannot doubt that the residence of J. H. Schmelen among them has been of great use; and the London Missionary Society may have great satisfaction in having cared for these few sheep in this corner of the wilderness, among whom are some of Christ's flock. The land granted by the Government to this station is 64,000 morgen; (128,000 acres;) but it is of very poor quality, and, except at the missionary station, almost destitute of water in dry weather. It may be described as granitic sand, besprinkled with small bushes. Grass is scarcely to be found upon it, except near the spring, where it grows among brak-bushes, and, after rain, in scattered patches on the flat which extends to the coast. The crops of corn grown on the mountain are often so thin that they would be scarcely thought worth reaping in England. The greatest population here is about 400; members of the church 36.

14th 1st mo. We have concluded to visit the fishing party on the coast, and to avail ourselves of the conduct of Girt Kloete, whose parents reside here, and who is going to the mouth of the Orange River, where he generally lives, and has cattle feeding. In the evening I had an opportunity of pointing out to the people the importance of being temperate on principle: they are generally so from necessity; but occasionally they make strong honey-beer, and intoxicate themselves; and, more rarely, a trader brings brandy, and dispenses it to them to obtain more ready purchase for his goods, which are then bought beyond the necessities of the purchasers.

15th 1st mo. After an early breakfast, we took leave of Cornelia van Laar, and the daughters of J. H. Schmelen, who have ministered

to our necessities in every way they could think of, and accompanied Girt Kloete, his brother Piet, and our other two attendants, journeying over an undulating country, with mountains of milk-quartz on the right, to Zand Fountain, in the bed of the Oegat or Komaggas River: where, at the foot of some rocks that afforded shelter from the scorching sun, there was a small hole of brackish water, much fouled by horses, thirty-two of which, including foals, were assembled to drink when we arrived; but as the quantity of water was small and the spring weak, they had to wait one for another. We drove them all off, and enlarged the hole, that our own might drink; but the poor animals were so thirsty that they continually returned. Two went to a short distance and scraped holes in the sand with one foot, and thus obtained water; but the hole being small, one draught emptied it, and the animal had then to wait till more sprung. We could not but admire the instinct by which these animals had learned to procure water for themselves in this thirsty land. While the heat was great we rested, and drank coffee as fast as our small apparatus, consisting of a little copper kettle, lent us by Joseph Jackson, and four tins that pack one inside the other surmounted by the lid, would allow: the badness of the water was overcome by thirst, and thus the difficulty in that respect vanished. When the sea-breeze set in, we rode to a place called Bonte Koe, where water was thrown up out of a deep hole in the bed of the Kowsie River, by means of the vessels made of the willow of the Orange River, called bambuses. Here a small party of Hottentots were residing; one of whom was brought up at Lily Fountain. We rested some time in her hut, and read a chapter with as many of the people as could be collected; and directed them to the teaching of the Holy Spirit for guidance in the way of salvation. These people supplied us with some milk, which was very grateful, the water here being also brackish. We again resumed our journey when the moon arose, now leaving the colony, and travelled over sandy ground till ten o'clock, when we offsaddled for the night near some hills of micaceous schist, where there was grass for the horses, but no water: coffee was, however, made of some brought in a calabash, and after it we went to rest in our karosses upon the sand, thankful for the many mercies conferred upon us.

16th 1st mo. After a scanty meal of coffee and bread, we rode briskly about twenty miles over sandy ground, on which the fresh traces of the gemsboks' feet were numerous, to Oeg Grawep or Footjes Kraal, where there was a hole of good water, near a solitary mat hut, occupied by Jonas Engelbrecht and his family, who had charge of some cattle belonging to J. H. Schmelen. Here we rested, the heat being intense, and read to the people and spoke to them on the way of salvation. At the conclusion of the opportunity J. Engelbrecht, who is an aged coloured man, said he could acknowledge that what had been said was the truth; for that before any missionary came into this part of the country he was much troubled in

mind, under a feeling that all was not right with him, though he could hardly say in what: but as he kept under these feelings he was made watchful and more peaceful; but when he heard that a missionary was come, he went to him, and then he learned more clearly the way of salvation: he also learned to read, and brought his Bible and hymn-book with him into the wilderness. The former we had noticed suspended in a sheep-skin, and having the corners of the leaves worn off by long and constant use. The hymn-book (a small Dutch collection) was placed inside; and he pointed out a comprehensive hymn, which he said included his frequent prayer. Here appeared to be simple Christianity in its humblest garb, but proved by the vicissitudes of many years; and we were gladdened by the addition of the old man's testimony to the value of that teaching, by which, in the days of his ignorance, he had been led to seek after a better state; and which had prepared him to receive the doctrine of redemption by a crucified Saviour; and strengthened him to follow on to know the Lord and to serve Him: for this testimony was borne in simplicity before our two attentive guides, Girt Kloete and his brother, who left us here, and pursued their route toward the mouth of the Orange River, while we took the track leading between the mountains toward the coast. The sun had set long before we reached Robben Bai, i. e., Bay of Seals, where we found the fishing party with their four waggons, and received a hearty welcome from J. H. Schmelen and his wife and her brothers. A meal of fish and coffee was quickly prepared; and, notwithstanding the weather was foggy and the wind high, we managed to keep ourselves warm by means of karosses, under the shelter of the canvass stretched from the side of one of the waggons, assisted by a wall of bushes; and here we enjoyed the company of our devoted missionary friends, who, we were glad to find, had been favoured with success in their fishing expedition.

17th 1st mo. The people were all busy salting the fish they had taken; which are an important addition to their stock of food, that is often scanty. The chief kind taken by the net here is called harder, and is probably the same as that called mullet in New South Wales: it comes in shoals, but will not take a bait. More were caught in one day than would fill the waggons, and than could be salted whilst good. For this purpose skins let into the ground, like tanpits, are used; and also a square-ended boat, made of wood from the Orange River, which fits upon the floor of one of the waggons. It is quite a time of feasting for all but Seberioe, who, like other Bechuanas, has acquired a prejudice against fish. The Hottentot women and children from an adjacent village have been frying and eating during a great part of the day, and have taken a large quantity home with them. The dogs also have helped themselves, as likewise the jackals in the night: and such birds as eat fish now obtain an ample supply. These are numerous, as well as those that eat maritime worms, &c. Flamingoes, pelicans, shags, geese, ibises,

penguins, gulls, stints, &c. porpoises also in pursuit of their finny prey, come within the rocks that nearly shut out the bay from the open sea. Water is obtained here in two places by digging in the sand, and it is of pretty good quality. There is another Hottentot village at the mouth of the Kowsie River, and one also at the mouth of the Orange River. These are all on this desolate part of the coast. Among letters of which we were the bearers, was one to J. H. Schmelen, from one of his brothers, of whom he had not heard for ten years; and also one from another quarter, informing him of the appointment of a young man to assist him, by the Rhenish Missionary Society. The influence of J. H. Schmelen has evidently been very extensive and important among the scattered and moving population of this part of Africa. Several of the people came in the evening from the village, decently dressed for their circumstances, and assisted in drawing the net; by which another large quantity of fish was captured, including several large crayfish.

18th 1st mo. The net was again drawn this morning, but took nothing. In the afternoon I walked with Christian Bam (one of the brothers of E. M. Schmelen) to the village of the Namaquas; which at present consists of only three huts, but the families occupying them are more numerous: the people are far from being so fat as I had heard those living on the coast described to be; nevertheless, excepting two, they are in good case. One of the women appeared to be very old, and the number of children was considerable. They are said to be very harmless, and to live in great quiet, having a few cows and goats. They take fish by means of lines, and barter them in a dried state with people in the interior, for tobacco and a few other articles. One of the men has a gun of inferior quality that he purchased for 30 rds. of a trader. The men wear jackets, trousers, and waistcoats of leather; and have hats or caps: the women have sheepskin karosses, and a sort of petticoat of leather: their language is Hottentot, but two or three understand a little Dutch. The village is considerably above the shore, among sandbanks that extend far back from the coast, and which in some places are destitute of vegetation. The weather was cool and rather foggy. Many flocks of flamingoes and other birds were on the wing. The flamingoes fly in two diverging lines, meeting in front, like wild geese: their figure is much like a walking-stick imperfectly hooked, with a pair of splendid crimson wings; but when wading, their appearance is plump, resembling a swan mounted on long straight legs, and the external plumage is pale rosy blush.

19th 1st mo. First-day. Some of the people came early from the village, which is about two miles distant, and J. H. Schmelen and a man named April, formerly a slave, and another named Adam, prayed with them. After breakfast the company again assembled at the foot of the sand-hill, near the waggon, several occupying the

vertebræ of a whale as seats. Singing and prayer were succeeded by the reading of a portion of the twelfth chapter of John by J. H. Schmelen; who also stated that this portion of Scripture had previously impressed his mind strongly; and made some plain, brief comments, illustrative of the effect of faith in Christ. G. W. Walker and I followed, beginning from the same Scripture, William Sney interpreting. The solid deportment of the congregation, which amounted to about twenty persons, was striking: they say of themselves that they are blind and dumb concerning spiritual things; but there was an open door of utterance in declaring to them the unsearchable riches of Christ. After dinner I accompanied G. W. Walker and Jan Bam to the village: most of the men had gone to fish; for they have not yet learned the privilege of resting on the Sabbath-day: the provision of food is with them a daily occupation. Two of the men who had remained at home, also some of the women, came again to the waggons in the evening, when we were favoured in commending them to God, and to the grace that cometh by Jesus Christ; directing them to the light of the Spirit, revealed in the heart as a reprover of sin, and the evidence of the love of their Heavenly Father, seeking to draw them to the Son, that they might receive forgiveness of sins, and help to walk before Him in holiness. The review of the labours of this day has been accompanied by much feeling of sweetness. I have felt thankful to be employed amongst those with whom I had much unity of spirit, in declaring to this little group of people sitting in darkness, the light of the Lord, and the riches of his mercy in Jesus Christ. J. H. Schmelen is a man of very simple piety: his wife takes much interest in the work in which he is engaged, not only attending daily to the school, but on First-days devoting many hours to familiar religious instruction.

20th 1st mo. The name of the Hottentot village, and of a little island adjacent is Aukotowa, or the place which took away the old man: this name has been given it in consequence of one of the men having been driven out to sea, and lost, in attempting to reach the island, to which they swim on logs of wood from the Orange River, in the same manner as those described at Ramah. Formerly they killed seals on the island, and exchanged the skins for various articles: but two rapacious Englishmen came, and made a sort of raft and destroyed so many seals as to load two waggons with the skins, since which time the seals have forsaken the place. Whales are occasionally cast up on the coast, either deprived of their blubber, or having drifted away when harpooned: these form feasts to the Hottentots, who often remove to their vicinity, and preserving their flesh by burying it deep in the sand, live principally upon it for many weeks together! The oxen of our friends arriving early, and the waggons being packed, we all set out for Oeg Grawep about noon. Three of our horses being missing, W. Sney went after them, and we over-



took him with them on the road: they had been to seek water at a place which a high tide had filled and covered with salt water at the time they were there, as was proved by their foot-prints; they had therefore been three days without drinking, and when we stopped they were so thirsty they could not eat; we therefore made a short rest, and went forward to Oeg Grawep, where there was a difficulty in preventing their taking too much. No traces were to be found of one we left tired on the 16th: if he escaped falling a prey to the hyenas, he probably made his way back toward Komaggas, as the men with J. H. Schmelen's cattle had not seen him, and there was no water after passing Oeg Grawep, within his reach nearer than Zand Fontein. J. Englebrecht and family had left their former station this morning, the calves dying fast from some cause at Oeg Grawep; we were therefore the solitary occupants of these sand-hills for several hours; and having consented to allow our kind friends to bring our luggage, were without food or suitable clothing for the night. The breaking of a dizzleboom, (pole,) from a wheel sinking into the working of one of the moles of this country, which are as large as a half-grown rabbit, had occasioned the delay; another of the waggons had stuck too fast in the sand to be removed till the oxen should have had a night's rest. When the waggons arrived a little after midnight all our wants were supplied, and we partook cheerfully of coffee, fish, and bread, with the additional relish imparted by a fast from seven in the morning.

21st 1st mo. Small rain fell in the night, but not in sufficient quantity to wet the karosses through in which we slept. After breakfasting on crawfish, bread, and coffee, and having our travelling stock of bread replenished out of the almost exhausted one of our kind friends, who also supplied us with dried fish and meat, we took leave of them, and proceeded over a series of sandy hills to an open flat, where there was grass but no water: here we stopped to let the horses feed. The heat was intense, and there was no shelter, but we endeavoured to get a little sleep, covering our heads from the sun as well as we could. On resuming our journey, two of the horses soon began to show signs of being exhausted, and we were obliged first to leave one and then the other. The tracks of gems-boks were numerous, but we did not get a sight of any of them: they are among the larger species of antelope, and have stout, straight horns, three or four feet long, which they use so dexterously on the defensive, that even lions are said rarely to attack them. The evening proved hazy and dark, and the remaining horses could only travel slowly: for some time our guide was uncertain respecting the path, but at length discovered we were upon the right one, which about eleven o'clock brought us to Muishond Fontein, where an old Hottentot with his wife and children were the only residents. We stationed ourselves at a little distance from their hut; and the old man collected sticks, made us a fire, brought us milk, and used all his power

to serve us. We each drank half a pint of milk, and took a small piece of bread to allay the present cravings of hunger; and when more victuals were prepared, search was made for Seberioe, who was supposed accidentally to have fallen asleep among the bushes, from exhaustion, but he was nowhere to be found. On inquiry, the old Hottentot said he saw him fasten a rein about his loins: this left little doubt that he had gone back to see after the exhausted horses—a task that we should have thought very unreasonable to have imposed upon him; and he had already been apprised that, in consequence of the weak state of the others, we should remain over the morrow at this place.

22nd 1st mo. About nine o'clock this morning Seberioe made his appearance with the two tired horses; one of which was, however, unable to get up to the little spring till late in the evening. Seberioe himself was so fatigued and thirsty that he could hardly speak till he had had some coffee and a sleep. He had been travelling on foot from the time he left us last night. He gave as a reason for having gone in this way, that he knew he could bring them up better in the night than when the sun was hot: and he thought if he said anything, that we should object to his going: he said also, that he knew he could endure great fatigue, having gone for two days at a time without anything but a little water, when driving sheep. The Bechuanas will generally endure great privation rather than diminish their capital by killing a sheep or an ox. After a rest he cleaned out the spring, which was in a narrow rocky kloof, and seemed little different from usual. There were brown leeches in the mud at the bottom of the fountain, such as are troublesome when they get into the mouths of horses, where they abide and suck the blood. The old Hottentot lent us some sticks, such as are used for the frame-work of mat huts, and assisted in fixing them into the ground; over these a tarpaulin and some karosses were spread, as a defence against the sun; and here we spent the day, making also some short excursions among the quartzose hills, over which the woman and two children went to work in a little garden, in which they grow a few Caffer melons, &c., watering them from a feeble spring by means of bambuses: the man was busy making heads for tobacco-pipes, out of a sort of serpentine obtained in the adjacent mountains.

23rd 1st mo. Late last evening and early this morning the people brought us milk, and sat some time by our fire. These opportunities were made use of to declare to them the riches of the love of God in Christ Jesus for the salvation of sinners, and to exhort them to lay hold on the hope set before them in the Gospel. We left two horses under their charge, and ascended the mountains to Uitkyk Fontein, passing two or three small springs at a short distance on the way. Here a few persons reside, who received us hospitably in one of their mat huts, and supplied us with milk and boiled meat: the latter was

served up in their usual style, without bread or salt or the help of plates. We had also a religious opportunity with these people, who could understand Dutch sufficiently to be able to understand us without an interpreter; and one of them could read. In the afternoon three of them rode with us to Kok Fontein, (which, with several other small places adjacent, forms the missionary station of Steinkoff,) where we were kindly received by Margaret Wimmer and her sister, in the absence of their Father Michael Wimmer, who has here a house of two rooms, and two mat huts: there are also a rude cottage belonging to an absent trader named Andrew Edington, and seven mat huts belonging to the people. Most of the persons connected with this station live in the surrounding country: several came to see us, and remained late; for in this part of Africa, as well as in most others, it is customary, especially in the hot weather, to sleep at noon, and to be up early and late.

24th 1st mo. We had two interesting religious opportunities with the persons remaining here, and a few casually at the place. The number was but small, for during the summer the herbage is so scanty as to render it necessary for the people who resort hither at other seasons to go whithersoever they can to find pasturage for their cattle. The absence of many, from this cause, and the prevalence of the measles have occasioned the suspension of the infant school, as well as of that for older children; both of which are under the charge of Margaret Wimmer, who is an exertive young woman, and takes a general charge, in the absence of her father, both in civil and religious affairs. Girt Wegland, who is in the office called Corporal at this place, is also active and attentive, as is likewise his wife: she washed our clothes, and, with the other people, seemed disposed to show us such kindness as was within their power. The population of Steinkoff may be taken at about 300 people: sometimes there are from 90 to 100 pupils in the school. It is somewhat remarkable, that though the Hottentot language is generally spoken here, they have had no supply of Testaments or hymn-books in that language.

25th 1st mo. We have sent our horses back from Kok Fontein to Uitkyk, where there is food for them, to remain under the care of J. Engelbrecht till our return from Great Namaqua Land; Girt Wegland having engaged to hire us some more efficient ones. Our people were employed in preparing the flesh of two sheep for the journey; this was effected by cutting it into thin slices, which were then slightly salted and dried in the shade, where there was a free circulation of air. In walking by the bed of a rivulet dried up to a few pools, in the direction of Byzondermeid, where there are a few mat huts, and the ruins of an old mission-house, on a bare place under some remarkable hills; I roused an Aard wolf (*Proteles cristata*) which happened to have chosen the shelter of some bushes under the rocks in preference to its burrow. This animal

resembles a striped Hyena, but is smaller, and essentially different in other respects. I also saw a black animal of the polecat tribe, known in South Africa by the name of Zwart Muishond.

26th 1st mo. First-day. About thirty people, exclusive of children, assembled for public worship: several of them came from places at a distance, and were present at a religious opportunity last evening; when I was enabled to labour with them in the Gospel, under a sweet feeling of divine influence. In the forenoon, afternoon, and evening to-day, they met in the house, which serves also as a chapel; Margaret Winimer assembled them on each occasion by blowing a bullock's horn: we had much service among them both in reading the Scriptures, and in preaching the unsearchable riches of Christ. The Christian's path was shown to be one of holy self-denial, travelled in by the help and guidance of the Holy Spirit, that blessed Teacher, which leads out of darkness into God's marvellous light, through conviction of sin, repentance, and faith in Christ in all his offices. There was also much openness felt in prayer; which I offered up vocally in the Dutch language. Most of our communications were interpreted into Hottentot. Hymns containing concise summaries of Christian doctrine, which these people have committed to memory, are their chief medium of religious instruction of an outward kind. Bibles and hymn-books are both very scarce in this part of Namaqua Land, in which nevertheless much good has evidently been effected by missionary labours. But the missionaries have belonged to a school that has not looked for ministerial labours much beyond themselves; and therefore the attention of the people has not been sufficiently directed to the importance of exercising their own gifts for the edification of their own families, and one of another generally. This is much the case within the range of many other portions of the mission-field in Southern Africa: there is nevertheless a difference in different places; and every approximation toward true Christian liberty in this respect is evidently attended by advancement in Christian strength. I am far from thinking that friends, as a body, in the present day, profit to the full extent by the privileges which their principles, in accordance with the New Testament, admit in this respect. Perhaps the chief ground of defect in the exercise of spiritual gifts amongst us, is the extensive defect of spiritual exercise before the Lord: the things belonging to his glory being only secondary in the minds of many; and consequently his fire is not on the altar to consume the sacrifice, whether it be small, as the young pigeons, or great as the bullocks from the stall. How often do the cares of this world, the deceitfulness of riches, and the love of other things choke the good seed, so as to render it unfruitful, even where the green plant may yet be found, but dwindling as it were among the thorns! Nevertheless, those among friends who keep near to their Lord and Master, so as daily to derive strength from Him, attain a growth, even in spite of many

haltings and backslidings, such as is rarely found in other communities: and there is among friends more general care for the religious growth one of another, and more establishment in grace, and less leaning upon ministers, than I have met with among any other people.

27th 1st mo. Corn is grown on some of the hills near this station; but as the supply is generally deficient, many of the people deposit that designed for seed with the missionary. That quantity sown is generally inadequate; and there is not sufficient care used to keep the horses from it: and these in so poor a country have a powerful temptation to stray upon the unfenced wheat. The general food of the people is milk and meat; but of these the supply is often scanty. In order to encourage the attendance of the public devotions, the people are often supplied with food while here by the missionary out of what is not an abundance for himself and family. The members of his church are but few. Being delayed here in waiting for the horses, occasioned us to receive a packet containing letters from several of our dear friends in England, as well as from others in this country and Van Dieman's Land. G. Wegland having hired eight horses for us, we resumed our journey as soon as the greatness of the heat was past; and having him with another elderly man named William Smid in company, we rode first to Hartebeest Fontein, arriving there in less than an hour. Here there are four mat huts by a small spring of good water, and some little gardens. From hence we rode three hours, and then let the horses browse, and took coffee, made with water brought in a calabash. After leaving a series of low, rough, granitic hills, we came upon an open sandy flat with grass. After sunset a brisk ride for two hours more brought us to Ingris or Henkrees Fontein, where among hills of granite and gneiss, near the Orange River, but separated from it by a lofty rugged ridge, there is a considerable spring, at which several people are residing. We stationed ourselves close by the water, under a large rock of white quartz, and infolding ourselves in karosses, retired to rest. A good man named Balie formerly resided here:—he is lately deceased.

28th 1st mo. While the horses were browsing we assembled the people, and gave them much counsel on the importance of remembering the omniscience of God, and becoming acquainted with Him through the enlightening influence of the Holy Spirit, which leads to the Father, through repentance and faith in Christ. A striking Dutch hymn on this subject was read, in addition to a chapter of the New Testament; and the feeling of Divine influence that attended was very precious. Many of the people were affected with measles: we could only obtain one, a man named Izaak, in a state to assist us to cross the river if it should prove flooded, as is usually the case at this season of the year. The mountains between this place and the river are steep, rugged, barren, and brown; they

are of gneis and schist: those on the opposite side of Ingris Fontein are granite, the constituents of which are separate in some places. In a cavern of the white quartz there were plates of mica two inches across. Between these ridges was an isolated hill, which, in hastily riding past, appeared basaltic. We ascended the ridge next the river by a deep line of loose sand, and traversed some plains of granitic sand with thin grass. Above these, gneis mountains and hills arose in all directions. Our path was frequently interrupted by sharp ground, overspread with fragments of white quartz. Having reached the waggon-track we offsaddled where there was grass, and took coffee. The calabash for water was very difficult to manage on the top of one of our packs, till J. H. Schmelen gave us a knapsack made of a skin with the legs on, to put it in: these being secured to the straps that pass over the pack made it ride steadily. When the sun set, the outline of the hills, on which koker-boom and a species of euphorbia are thinly scattered, was very striking. We remounted by starlight, and rode through a long narrow pass to the bank of the river, which we reached in five hours from starting, and at a place where three mat huts were occupied by persons formerly at Pella, where the London Missionary Society had a station: they now move from place to place on the side of the river, as pasturage for their cattle fails. Here we took up our lodging under a tree, and had a little conversation with some of the people.

29th 1st mo. Continuing our ride, and having rugged brown mountains on the right, and the Great Orange River thickly margined with trees on the left, we arrived in another hour at a second small cluster of huts, where an old woman kindly refreshed us with sour milk, and gave the people plenty of rozyntjes, (i. e. little raisins,) the small fruit of an arborescent rhus growing on the bank of the river: she informed us that the missionary party had forded the river in safety a few days ago, and that it was now "dood ligt"—dead empty. These were agreeable tidings. We lost no time to secure a passage, as it rises without any indication of rain in this part of the country, from the heavy thunder showers which are almost continually falling at this season of the year in one part or other of the interior, and by which it is usually flooded during the summer months. In another hour we reached the upper ford, and rode to an island, where the horses browsed and we rested under some doornbooms, while two of our attendants waded through, to ascertain the depth of the red waters, which was found not to be so great as to require the horses to swim. Taking leave therefore of Girt Wegland, who was to wait the return of the other two men, they assisted us in getting the horses across, and left us on the northern shore, Izaak receiving, as a compensation for his trouble, a knife and a cotton handkerchief, and the whole party being supplied with food for their journey back. We went up the river a short distance, and took off the saddles under a small tree allied to ebony, not afford-

ing much shade, but being in the vicinity of a few rushes on which the horses browsed. There were also a few dabby trees contiguous, but their shade was no better, and the thermometer rose to  $112^{\circ}$ . The heat was indeed trying, but the feeling of thankfulness for the mercy extended to us in this difficult part of the journey made us think less of the suffering. We spent some time in the river, the temperature of which was about  $90^{\circ}$ ; it is here about a quarter of a mile wide, and has a rocky bed; the banks are clothed with doornboom, rhus, royena, &c. In many places tamarix indica is mixed with the dabby tree, and both are confounded under the name of abiquas geelhout, which belongs however to the latter. G. W. Walker observed the footprints of a cheeta, an animal said to be common here, and to take fish, which are often left, even of large size, in pools among the rocks on the subsiding of the river. A few birds of the crane tribe were standing on the rocks. With these exceptions the country was dreary and desolate. In the evening we remounted and travelled up the wide sandy bed of the Droog River, (probably that marked Salt River on the maps,) at the mouth of which we had landed. There were a few kamel-doorns growing in it, and dabby trees and other shrubs, particularly the one like Spanish broom, noticed after leaving Muishond Fontein. The bed of the river was hemmed in with rugged brown mountains and great granite rocks. One of the horses soon fell, faint, and we were obliged to leave him. W. Sney also became sick from the heat, as well as G. W. Walker, but a drink of water from the calabash revived them. At the end of three hours we halted and took coffee, while our poor horses stood by us fasting, for there was nothing for them to eat, and had they been loose they would have gone off in the dark in search of food. Two more hours brought us to Kleine Fontein, a little spring of brackish water, smelling also of sulphurated hydrogen, in a branch of the same periodical river, but at a greater elevation. Here among the peaks of these granitic mountains we once more reached a resting place; and after another meal, thankfully laid down by the side of a pool, about which there was also grass for the horses.

30th 1st mo. Muskitoes were troublesome in the night. At four o'clock we arose and breakfasted, so as to resume our journey at day-break. Taking a footpath over very rough rocky ground among the peaks, to make the way shorter, we arrived in a little time at a more open, level country, sandy, and generally covered with a sprinkling of grass; but the sharpness of the road had made the feet of the horses so tender, (they wear no shoes here,) that we again took to the bed of the river. In two hours we reached Loris Fontein, a pool of dirty, brackish, sulphureous water, where some people connected with the missionary station at Nisbet Bath were feeding sheep and goats. There are a few fine trees of kamel-doorn here, and under one of them we offsaddled, intending to remain till the cool of the day; but the place swarming with ticks, some small and others

as large as the thumb-nail, we remounted as soon as the horses had rested and fed a little. We had not, however, proceeded far before W. Snevy pulled up under a kamel-doorn and dismounted almost faint, saying it was 'al te warm:' the calabash was again resorted to, and in a short time he revived so as to be able to travel, and in two hours we were favoured to reach the station, where we met a hearty welcome from Edward Cook, and Joseph Tindall and their wives, who had had a perilous journey from scarcity of water and the exhausted state of their oxen. Several of the people soon came to greet us; they belong to the section of Great Namaquas, called Bondel Zwarts: we had also a short interview with a chief or captain named Amaral, whose residence is far northward: he received the Gospel some time ago through the medium of B. Shaw and J. H. Schmelen, but is considered only of latter time to have laid it closely to heart: he has lately been to Cape Town to seek a missionary, and Edward Cook has leave to visit his residence, which is probably within the tropic, and not very remote from Walvisch Bai, to see if any arrangement can be made for extending missionary labours in that direction. Amaral took elephants' teeth to Cape Town, which he sold for £40, and with the assistance of Edward Cook to protect him from imposition, he purchased goods that will enable him to increase his oxen, and make up for his loss upon the journey: he has only nine left, out of a large number with which he set out from home. Such is the formidable nature of travelling in this part of Africa when the weather proves dry.

31st 1st mo. Much of the day was devoted to rest. Nisbet Bath derives its name from an Indian gentleman who contributed liberally toward the re-establishment of this mission, and a fluent spring of 102°, which rises among granite rocks a few hundred yards from the house of the missionary. There are within a short distance a few other springs: one of them is tepid, and, like the warm one, pretty fresh; the others are saline, one of them very salt. They all flow toward the bed of the Droog River, and those that reach it are soon lost in its sand. The moist places produce the common brack bushes of the country, with dabby trees, kamel-doorn, &c. The warm spring irrigates a patch of garden-ground, on which there are five fig-trees, from three to five years old, that are remarkably fruitful. Indian corn, potatoes, &c. are also produced here. Few of the people have yet applied themselves diligently to gardening. The situation of this place may be described as on an elevated sandy plain, through which the peaks of the mountains emerge a few hundred feet. The house is made pretty comfortable, considering that it is built partially upon the old clay walls that were erected many years ago, when the devoted Albrichts, belonging to the London Missionary Society, laboured in this part of Great Namaqua Land; it has been added to, as circumstances favoured. The rooms, however, are much too small for so hot a climate, and the building needs a veranda



to protect it from the scorching sun. There are some out-buildings which have not yet been covered in; and behind the dwelling is a newly-erected, commodious chapel, partially thatched. Joseph Tindall and his wife and son occupy a room which was first erected after the Wesleyans re-occupied this station. It is instructive to observe how cheerfully missionaries and their families put up with inconveniences. Long journeys in waggons certainly prepare people to appreciate even very small conveniences; and where their hearts are in their work, to be getting forward with this, reconciles much that otherwise would be felt to be great privation. All the people live in mat huts. But few of them are now on the station; they being generally gone to places where there is more grass remaining; this they have done the more freely in the absence of the missionary.

1st 2nd mo. 1840. I ascended one of the peaks; it was of tumbled rocks, and had much of the general aspect of basalt; but the structure of some portions verges very closely on granite; the lower rocks are porphyritic granite, having also quartz veins, and in some places the mica is in thick laminated masses, two inches across. The school is at present very small. About forty persons who consider this place their home are members of the church. Last year the station was visited by a destructive fever: several who died showed the precious fruits of Christianity in their illness and death. The chief or captain of the Bondel Zwarts is from home with his cattle. The letters received on the 27th ultimo, were particularly grateful and comforting. The interest taken by our dear friends in the objects we had brought under their notice was very cheering. The establishment of a school in Cape Town will, I trust, be a blessing to many. I have felt that the subject might be one perhaps not of easy accomplishment, but have been enabled to cast it before the Lord in prayer, that He would condescend to make way for it, so that it might not improperly or unprofitably delay my return to my native land; and here I have been enabled to leave the matter for the present, in faith. The contribution for the promotion of agriculture among the Caffers, by enabling them to proceed with cutting the watercourse at Block Drift, is very satisfactory; and amid all the discouragements of the present day, to find by some of our other letters, that there are among Friends in our native isle some who are drawing nearer to their gracious Lord, is very cheering. Truly grateful to the soul is good news from a far country, and especially when received in a dreary wilderness on a tiresome journey. Many are the favours we have gratefully to commemorate; among them, I may mention the assurance the Lord was pleased to convey to my mind, that he would bring us into Great Namaqua Land; when on the other side of the river it was reported to be full, and that our missionary friends were delayed on that side; and it was suggested that we should probably have to visit them there in their waggons.

And now that we have been brought thus far in safety, I feel a trust that our visit will not be in vain in the Lord.

2nd 2nd mo. First-day. Sometimes the congregations here amount to nearly 400 people, and the school has 100 pupils. At present both are very small. The assemblies for worship to-day were owned by a sense of Divine overshadowing, and we were enabled to bear testimony in them to the mercy of God in Christ Jesus.

3rd 2nd mo. The thermometer was at 86° in the night, and to-day it is at 92°. The heat with the effects of our late journey, in which our rest was much broken, induces much lassitude and drowsiness; but I was able to spend a little time in reading and writing.

4th 2nd mo. Having concluded to join Edward Cook and Joseph Tindall in a visit to their out-station at Afrikaners Kraal, and some other places, preparations were made accordingly, E. Cook providing us with fresh horses and other necessaries; and Jan Ortman, a person of piety, substance, and influence in the country, accompanying the party as guide. It is now almost impossible to travel by day, on account of the heat; (thermometer 103° in the shade at noon;) and as some of the horses were far to bring up, it was long after sunset before we started. Before we had proceeded far the pack-horse took fright at the rattling of the water in the calabash, escaped from his leader, and kicked off his load, breaking the calabash to pieces. As this occurred in the dark, some time was lost in recovering the horse, restoring his burden, on which another calabash was placed of smaller dimensions; so that midnight was past before we were fairly on the way, and drowsiness became irresistible to some of the party. I was incessantly dozing, and having been occupied during part of the day in gathering figs, the moment sleep gained the advantage the fig-tree presented itself to my vision, loaded with figs of superior magnitude. Thus, struggling between dreaming and waking, we travelled till the dawn of the day.

5th 2nd mo. When we took off our saddles, and laid down for a short time to sleep, two pious elderly women who had accompanied us, fearing the heat, proceeded to the station where we were to spend the day: they were on their way to a more distant station, where one of them had horses and cattle: they rode like other Hottentot women, and appeared much at home on horseback. After resting an hour J. Ortman, who had watched the horses whilst feeding, lest they should return home, called us, and we proceeded to Korikus or Karekhas, which is also upon the Droog River, where a number of people, who obtain water by digging in the sand of its bed, are feeding their cattle. It was very hot when we arrived, but taking refuge under a dabby-tree in such places as were screened from the sun, we obtained some sleep; and after quenching our thirst with

some tea, had an interesting religious interview with upwards of a hundred persons, among whom were Amaral and his attendants, who have got thus far with his waggon. It was very satisfactory to have this opportunity of testifying to them also of that Light which comes by Jesus Christ, and by which they also had been enlightened, and by attending to which, little as they might have understood its true character, some of them had been brought to the knowledge of a Saviour, and given to perceive their spiritual wants, so as to lift up both their hearts and their voices in prayer to God with thanksgiving also, under the conviction effected by the same Light that it is from the Lord's hand that all blessings temporal and spiritual are received. When Amaral reached the Orange River, though only the day after E. Cook and J. Tindall had driven their waggons across it, it was again flooded, notwithstanding there had been no rain of consequence in this part of Africa, and he was obliged to have his waggon and goods floated over: he is to meet E. Cook in 4th mo. with oxen to enable him more easily to visit his station. Amaral is a man of great intrepidity: on a certain occasion he seized a lion which was destroying one of his brothers, and dragged it off the victim of its rage; the lion struggled with him, and got his arm into its mouth, biting it so as to break the elbow-joint, when it was shot by one of his comrades. The Bondel Zwarts showed much skill in setting the injured limb: they perceived that it would be stiff, and that if set straight he would be unable to bring the hand to the mouth; they therefore set it at such an angle as to enable him to effect this important point. In the evening the women who came with us from Nisbet proceeded on their journey, being accompanied by several other people who arrived in the course of the day on similar errands; and our party now proceeded in an easterly direction, (our journey last night having been northward about forty miles,) leaving a range of distant hills to the west, and having a flat-topped one, (probably clay-slate,) accompanied by two remarkable peaks to the north, toward the Amse River. The evening became dark, with occasional gleams of lightning, so that it was difficult to determine our course; and now we were truly in a trackless wilderness: twice we halted and set fire to some small brushwood to ascertain the bearing of the compass; but still feeling perplexed we halted under some tall leguminous bushes, and took off our saddles. J. Ortman went off with the horses, and not returning we concluded he had lost us; trusting, however, that, through the mercy of Him who has hitherto so remarkably cared for us, our guide would again find us when day dawned, we spread our karosses on the sand and went to sleep.

6th 2nd mo. At dawn of day Joseph Tindall commenced hallooing, and soon was answered by Jan Ortman, who had been unable to find us in the dark; and having knee-halted the horses short, had left them to browse on some grass, and laid down and slept. To

persons in England this kind of unprotected repose, in a land where wild beasts of various kinds prowl, may seem strange. But what is to be done under such circumstances? The claims of exhausted nature become irresistible. Through the mercy of Him who declared that the fear and the dread of man should be upon every beast of the earth, these are not usually disposed to attack human beings; and He also who stopped the mouths of lions in former days still exercises his power over them, and protects those who put their trust in Him. It is usual, however, to use such precautions as circumstances admit, 'placing saddles, shoes, and other articles, of leather especially, in safety, lest hungry jackals should consume them, which they are said sometimes to have done when sleep had sealed the eyelids where the wilderness afforded neither tree nor bush on which such articles could be placed out of the reach of the marauders. Having partaken of a little bread and some water from the calabash, we resumed our journey, and crossing a low stony ridge came, after travelling some time, to Xammus, on the Amse River, where there are two or three hundred people, occupied chiefly in growing tobacco, which they exchange for various articles among the thin and scattered population of the surrounding country; they also possess cattle, sheep, and goats, which thrive on these sandy plains, on which grass is thinly scattered. Water is good and tolerably plentiful in little pools at this angle of the river, where it turns round an argillaceous cliff, and is margined by luxuriant doorn-booms and a few other trees. There is also sandstone here, and shaly purple slate intervenes between the more compact beds of argillaceous rock. We had an interesting religious opportunity with the people, most of whom had at one time or other visited a missionary institution: two of them could speak a little Dutch, and they all seemed much pleased with Edward Cook's proposing to visit them periodically, and occasionally to sojourn among them. Civilization in regard to dress has extended even to this place; the men universally having adopted the practice of converting prepared sheep-skins into jackets and trowsers. The ancient Namaqua dress, consisting of an apron of jackal-skin with a sort of pocket in front, tastefully made with the fur outside, which is black in the centre and yellow at the margins, is rarely seen: except upon mere boys or youths when tending the cattle. The women wear a kind of petticoat and kaross of skins, tanned in the same manner, by which they are made very soft and of a neat buff colour. These people seem more industrious than most we have seen of the Hottentot nation; diligently watering their little gardens by the hand, for which purpose they use buckets made of skin stretched with a few hoops. The value of money not yet being understood in Great Namaqua Land, E. Cook purchased a kid for a common handkerchief, and we also obtained a copious supply of sour milk for a few buttons. In the evening we journeyed a few miles down the bushy bed of the river, along which were holes in some places for catching Zebras as they might come to drink. It was dark when we arrived at a place occu-

pied as a cattle station by a few families, and a bull opposed our approaching the spot, but we succeeded in passing him, and found the people had hid themselves, fearing we might be enemies. Jan Ortman greeted them aloud in the Hottentot language, and some of them soon appeared. After taking a little food we had a religious opportunity with them. From what Edward Cook could gather, he concluded that one of them had heard the Gospel message before, but that this was the first time the "glad tidings of great joy" had reached the rest.

7th 2nd mo. The Amse River making a considerable bend to the east, we crossed some stony hills to one of its little branches, in which there were two small pools of water, where a vein of basalt interrupted the argillaceous and sandstone formations, and where there were traces of lime resembling that of the upper bed of that of Griqua Town and some of that near Beaufort, &c. Here were four huts of tobacco-growers. Tobacco must be highly valued in this part of the country, to make such little gardens worth cultivating. Both that of *nicotiana tabacum* and *rustica* are universally grown. One of the pools nearly dried up was full of frogs. After our mid-day meal we had a religious interview with the people. It was in some measure conversational. With such an interpreter as Jan Ortman both conversation and other communication is easy; and the people are always attentive. There were a few small trees among the rocks of this periodical rivulet; nevertheless it was difficult to find an effectual shelter from the scorching sun. When the heat abated a little we proceeded on our journey, crossing some stony hills, among which there were some remarkably broad-leaved aloes; we then came upon some extensive flats, sandy in some places and stony in others, and thinly besprinkled with grass. On these spring-boks were numerous. In fleeing from us, a herd turned suddenly as they approached a hollow, over which numerous vultures were soaring. Our guide said this probably resulted from the presence of a lion that had killed one of their number. Lions are not, however, numerous in this part of Great Namaqua Land;—three have been killed at Nisbet within the last six years. There are giraffes on the hills to our left. We passed under the point of a range of argillaceous mountains, which continue in a south-easterly direction to the lower great fall of the Orange River, and on which, as in all similar situations in this part of the country, the kokerboom is scattered. To the south of this range are numerous granitic hills, among which are bushes and grass, and in approaching it there were the traces of the wheels of a wagon in various places. Near the point of the mountain, nine noble ostriches made away from us with all speed. Soon after we met a company of about a dozen people going on a visit to their friends in the direction we had come: most of them were armed with guns: they had with them some pack oxen and a few cows. These were the last of the Bondel Zwarts to whom our visit extended; but many

groups of them, as well as of other tribes of the Hottentots of Great Namaqua Land, are scattered in more distant places toward the country of the Damaras. A few of the last, taken captive in their wars, are in servitude in Namaqua Land: they are black, and resemble the Bechuanas in physiognomy. Some of the Namaquas have considerable flocks of sheep and goats, and herds of cattle, and many dependants, who render service in proportion to their wages, which are usually paid in cattle or skins. An ox or cow, or two or three sheep or goats, with food, being common payment for constant service for a year. Among the granitic hills we came again upon the Amse River; and after refreshing ourselves and our cattle at a pool, where weariness would have induced us willingly to have remained all night, we pursued our way considerably further, being sometimes almost lost in the dark, and at length stopped among the high bushes on the river's bank, where a good fire was kindled, and we enjoyed our repast and rest as much as we could have done with the accommodations of civilized life. Good water was easily obtained here by scraping holes in the sand of the river's bed: in this way some of our horses soon supplied themselves. Zebras are said here constantly to resort to this method. Their footprints are numerous; but travelling so much in the night is not favourable to seeing the wild animals.

8th 2nd mo. On arriving at the lower drift of the Amse River, (which, though wide and margined by lofty doorn-booms, might be passed at night in a waggon unnoticed; as, except in time of rain, the water filters under its sandy bed, and only appears in a few places among the rocks;) we took off our saddles and rested till the noontide heat was past; when, crossing the river, we emerged from among some remarkable hills of tumbled basalt, on which baboons were very numerous, and came upon an extensive plain, lying between the argillaceous mountains before mentioned and the Orange River, and on which were marks as if a torrent had swept over its surface: this was the effect of rain, that had caused an annual grass of good quality to spring abundantly in the sandy places. Where the ground was strong the vegetation consisted of small bushes, among which a bryony with a beautiful rose-coloured fruit, the size of a gooseberry, was climbing. Here were also a few scattered kamel-doorns loaded with the nests of the social loxia; we first saw these nests in similar trees near Nisbet. The trunk of the kamel-doorn is usually bare for fifteen or twenty feet, and the top flattish and spreading, well suited for the accommodation of these remarkable little birds. After riding about twenty-five miles from the river, we arrived, long after dark, at Afrikaners Kraal, or Jerusalem, as it was often called in the days when it was a station of the London Missionary Society. Here are a considerable number of mat huts scattered under the shade of large rozyntje-booms, out of which issued joyful voices on hearing that Edward Cook had arrived with some of his friends; and these were speedily followed by cheerful brown-faced people. (David Afrikaner,

now the patriarchal pastor of the place, accompanied by a group of men and children, led us to a large tree at the upper end of the village; under the wide-spreading arms of which we took up our quarters, and received a universal greeting. Some of the women soon fixed sticks into the ground, and inclosed the back and sides of the place with a long mat. Here we were also supplied with plenty of milk; and had the company of a large number of people to a late hour; and there also a scene of no common kind or interest took place in the meeting of Jan Ortman and Titus Afrikaner, who had not seen each other since many years ago they led forth the warriors of their respective tribes in battle against each other, and the Bondel Zwarts under Jan Ortman overcame the previously victorious Afrikaners under Titus Afrikaner. In the interval they had both become Christians; and Afrikaners Kraal being now an out-station of the Nisbet mission, both members of the same church. For a moment they looked at each other as if with distrust, but nevertheless extended their hands, and these being cordially received, the barrier raised by former heart-burnings vanished like a shadow; and they sat down by each other under the tree and conversed together on that mercy which had been shown to them as unworthy sinners, and which had opened the fountain of love in their hearts, and by which they now found themselves not only members of the same Christian church, but brothers in Christ the Prince of Peace.

9th 2nd mo. First-day. In the forenoon, on the blowing of a cow's horn, a congregation assembled under a tree adjacent to the one appropriated to our use, amounting to about 200 persons: some of them brought stools to sit upon; the rest sat upon the ground. The opportunity was chiefly given over to my dear companion and myself. I addressed them at considerable length through the medium of Jan Ortman, and G. W. Walker engaging in prayer, David Afrikaner interpreted his petitions for the edification of the audience. In the afternoon E. Cook and J. Tindall met the members of the church and a few individuals who are probationers, in two classes, and catechised and admonished them according to the usual practice of the Wesleyans; and G. W. Walker extended some counsel to a portion of them. The number of members is fifty-six. In the evening they met under our tree, and were addressed by E. Cook and J. Tindall. A comforting sense of Divine overshadowing was felt in some parts of these several opportunities, particularly on first assembling. The Wesleyans have visited the place about a year and a half; and a signal blessing has evidently attended their labours. Several of the people spoke of their state with much emotion, as well as with great simplicity. One woman said she had left her friends and come here for instruction, because she could no longer remain content without the knowledge of a Saviour; others were rejoicing in the sense of a Redeemer's love; and others seeking a further experience of heavenly things.

10th 2nd mo. Before proceeding to notice the events of this day as connected with ourselves I will introduce a brief history of the people of the Afrikaner family, and those who became associated with them, as described by John Campbell in his life of Afrikaner, published by the Religious Tract Society. After the death of Christian Afrikaner, the chieftainship devolved upon his son Jonker, under whom predatory incursions against the neighbouring tribes were recommenced. Several battles were fought, in which the Afrikaners came off victorious, and carried away much cattle; until the one before noticed, in which they were defeated by the Bondel Zwarts under Jan Ortman. After this event, fearing to continue in the vicinity of their conquerors, Jonker Afrikaner took the people far away, in a north-westerly direction, to near the country of the Damaras: one section of whom being possessed of much cattle are termed **Beast** or **Cattle Damaras**, and these the Afrikaners commenced to plunder. As people generally frame some sort of an excuse for their evil deeds, in order if possible to allay the uneasiness of their own consciences, produced by the condemnation of God's Spirit, so these people pleaded that those they attacked and plundered would have done the like to them if opportunity had presented. But Christian Afrikaner did not find it so when he walked in the fear of God; and if even any whom he had provoked in the days of impenitence afterwards retaliated upon him, he had learnt the peaceable lesson of his Saviour,—if smitten on the one cheek to turn the other to the smiter; or, if deprived of his coat, to allow his cloak to be taken also, rather than return evil for evil. But Jonker Afrikaner and many of his people, having cast the fear of God behind them, proceeded from bad to worse. Often when they seized an opportunity of driving off the cattle of the Damaras they were followed by the owners, who expostulated against the robbery, by which they and their families were deprived of the means of subsistence; and to get rid of their entreaties and attempts to turn back their own cattle, the Afrikaners knocked out their brains, or otherwise cruelly murdered them. Sometimes the children of the Damaras were also carried off and made slaves: several of them are yet living among the people of Great Namaqua Land—they resemble Bechuanas. Other tribes of the inhabitants of Great Namaqua Land also treated the Cattle Damaras in the same manner, until they began to be more wary; and lastly, when some of their cattle were taken away, instead of pleading with the robbers, they went quietly and unperceived before them, and when the people stopped at night, the Damaras came out of their ambush and killed most of the people, and recovered their cattle. The report of the destruction of the Namaquas by the Damaras soon spread; and we heard far southward in Little Namaqua Land of this circumstance; but misrepresented as a great outrage committed by the wicked Damaras! Two of the younger brothers of Christian Afrikaner were said to have received the Gospel during his lifetime. One of these fell away and joined the other evil-doers; but



the other, David Afrikaner, remained faithful to his God; and he was not the only one who had not received the grace of God in vain. There was a little company who mourned with him over the wickedness of their brethren. These generally contrived to live apart from the rest; and to them David continued to read the Holy Scriptures, and with them he joined in prayer; and he and his adherents long hoped that things might yet be better; but they were disappointed; for the young man continued his evil ways. Exposition appeared to be in vain. The little band feared the Lord, and dreaded His judgments, which they expected would surely fall upon the ungodly; for they had marked the hand of retributive justice, which has often been signally made manifest among the tribes of Southern Africa, executing vengeance upon the oppressors. They therefore determined secretly to depart and leave the evil-doers, and to return to the country from which they had been taken. Their intention became known to David's brother Titus, who had been a man of war, but had become enfeebled by age and partially blind; and he had the good sense to perceive that he should be more secure among the good than among the evil: he therefore also fled with David and his companions, and with them returned to Jerusalem, or Afrikaner's Kraal. On returning hither, intelligence was received that a missionary had once more come to reside at the Warm Bath, now called Nisbet Bath; and these people, having a lively remembrance of the blessing that missionary labour was to them in former days, desired greatly again to partake of the same; but a difficulty presented to their communicating with the missionary: he was residing among the Bondel Zwarts who had conquered them, after having been many times vanquished; and it was a question whether a messenger would be received by them in peace. There was a possibility of conveying a letter through the medium of the people on the other side of the Orange River; but none of the company could write. David Afrikaner had however learned to read writing, and he had in his possession a letter that had been received many years ago from a Boor or farmer in the colony: he therefore determined to learn himself to write; and by persevering application he succeeded; so that the letter which he at length sent, begging for missionary assistance, was quite legible. An answer was returned, informing him that the Bondel Zwarts had received the Gospel, and that he had nothing to fear from them, and inviting him to visit the Bath. This invitation he accepted, and his visit resulted in an arrangement for the Wesleyan missionary to visit Afrikaner's Kraal once a month:—zeal in promoting the salvation of men under the constraining influence of the love of Christ overcoming the difficulty of travelling seventy miles each way, on fifty of which there is no water. On the missionary becoming acquainted more fully with David Afrikaner, he became satisfied that the person best qualified to impart religious instruction at the place, and to teach the children to read the Scriptures in Dutch, was David

Afrikaner himself: and as David and the people were all very poor, he placed under David's care a few cows and sheep, in order that on his own monthly visits he might have a supply of milk and meat: the milk in the meantime, with some of the increase, being David's wages for taking care of the stock; and as his time was pretty fully occupied with the school, which he holds under one of the large trees of the village—such trees as are rarely seen in Southern Africa, excepting on the banks of the Orange River—he is also allowed a small gratuity (40 rds.—3*l.* a year,) towards his maintenance. Under these circumstances there was a revival of religious life among this little band. David himself felt quickened in his love to God; and Titus, being removed from his evil associates, began to listen to the warning and invitation to sinners; he bowed under the convictions of the Holy Spirit, confessed his sins, went to his garden, pulled up the *dakka*, (an intoxicating herb smoked by many of the Hottentot nation,) and stamped its seed into the salt ground, where he knew it would not vegetate; he then returned to his hut, brought out the vessel in which honey-beer (an intoxicating drink,) was made, and broke it also; thus bringing forth fruits meet for repentance. And notwithstanding he had been a hard-hearted man, the sense of the love of God and of His mercy in Christ Jesus so overcame him that he could not refrain himself, but wept out aloud. His emotion is so great to this day, that when he retires to pray he seeks a distant place among the rocks; but even from thence he may be heard weeping before the Lord; who has so contrited his heart, that he says, notwithstanding his heart was as the heart of a man in former days, now it is as the heart of a woman. For in such simple terms these people are wont to express themselves. The conversion of Titus gave the people great joy; but the conduct of another person, of whom they had hoped better things, has caused them sorrow: but in this matter they have proved themselves clear, and shown forth the fruits of righteousness, to the glory of the Gospel of God. A young man who had shown some indications of having become awakened to a sense of the importance of eternal things, and who had gone into the country to sell some bambuses, which he had made from willow-wood on the banks of the Great Orange River, saw a flock of sheep on his journey in an unprotected state, and drove them away. He had not, however, escaped unobserved; for tidings quickly reached his relations of this grievous relapse into evil courses; and they immediately despatched some young men to circumvent him before he should get back to the river, where he might have concealed his theft by mixing the sheep with others. On seeing the young men he forsook the sheep and fled; and they were driven to Afrikaner's Kraal, from whence a message was sent to the owners, requesting them to come for the sheep. But as in this part of the world people often live in much suspicion and fear of each other, the owners durst not come, fearing some evil was designed against them; therefore two young men were deputed to take the

sheep back to them, that the kraal might stand clear of all participation in this dishonesty. The Namaqua Hottentots who have become Christians are careful not to dishonour the name of Christ in cases of this sort. Those belonging to Nisbet Bath and Afrikaner's Kraal and also those under Amaral have set their faces against purchasing cattle that may have been taken from the Damaras.

Afrikaner's Kraal is now under the joint government of David Afrikaner and Jantje van der Byl; who have been elected to take this charge, in which they are assisted by a council of five others. By unanimous agreement, the principles of the Gospel are to be those on which they are to determine the cases claiming their intervention. The people are generally poor, and sometimes pinched for food. Occasionally Titus Afrikaner, though now nearly blind, has shot a hippopotamus in the river, which is about twelve miles distant, by which their provision has been increased: sometimes they take game, and sometimes they collect locusts for food. These insects occasionally visit the country in vast swarms, and eat up every green thing, exceeding even the great herds of spring-boks in consuming the verdure of the country. Toward the falls of the Orange River the granitic peaked hills are very numerous: among them are interspersed some that are perfectly black; and the argillaceous mountains, forming a long flat-topped range, meet them at this point. The vegetation of the country is very thin. Among the rocks is a large species of *martynia*, a pretty hibiscus with yellow purple-eyed blossoms, and many other striking plants. The bryony noticed before with large rose-coloured fruit has an esculent root. Two of the horses having strayed, we were unable to set out for Nisbet Bath till four o'clock. Much of the day was spent in reclining under the trees, in consequence of the oppressive heat, and with a view to dispensing with sleep during the night, which must be chiefly devoted to riding. Leaving J. Ortman, who was still out after the horses, to follow, with some of the people, E. Cook, J. Tindall, G. W. Walker, and myself set out; and, trusting to E. Cook's knowledge of the country, made directly for a point of the flat-topped mountains abutting upon the Amse River, near the drift, deviating only a little here and there, to avoid stony places. We reached the river soon after sunset, rested an hour and a half, took tea, and then remounted, passing up a branch of the river with kamel-doorns, and among some small hills known to E. Cook, and over a second branch of the river, sighting the last land-mark—a low hill on the left—before the moon set: we then shaped our course by the stars till the dawn of day.

11th 2nd mo. When we rested an hour, and took tea made of water brought from the river. On daylight appearing, our position proved favourable; the granitic peaks toward the Orange River being on the southern horizon; the hills of Loris Fontein to the west, and

a remarkable black isolated hill to the north-west. With these landmarks we pursued our course with increased confidence, and at nine o'clock in the morning were favoured to arrive again in safety at Nisbet Bath, thankful to our good Lord and Master, who condescended to guide us in the right direction often when we were very doubtful of the exact point in which certain stars set. A hearty greeting awaited our arrival, and, after a comfortable breakfast, we retired to rest, and slept most of the day. Not far from Nisbet some copper ore was lying among the stones on the surface of the ground: it is evidently plentiful in this part of Africa.

12th 2nd mo. The day cloudy. Thermometer,  $70^{\circ}$  to  $84^{\circ}$ . Occupied in writing and conversation. In reflecting upon the events that occurred in Great Namaqua Land after the last missionary of the London Missionary Society was withdrawn, particularly the return of a section of the Afrikaners to a marauding life, and the hostilities, attended by robbery and murder, carried on by them and others against the Cattle Damaras, there is ground to regret the interference of the Colonial Government with the Bechuana mission at Lattaku, by which a valuable missionary was removed from thence, at a time when his place could only be supplied by the missionary from Great Namaqua Land. At length, however, the mind of Edward Cook, who is remarkably gifted for this field of labour, was deeply impressed with concern for these people. At a missionary meeting in the colony he mentioned the subject, which so affected an Indian gentleman named Nisbet, that he immediately offered  $200\text{ l}$ . toward restoring the mission, and the next day added another  $100\text{ l}$ . It is a serious thing to abandon a field of labour among a people who have but recently received the Gospel; and, who, even if they stand their ground, must, from the very constitution of human nature, have to contend against temptations to relapse into the old sinful habits of their youth; on which they will continually need admonition and watchful care, lest they fail of keeping under the influence of the grace of God.

13th 2nd mo. The warm spring here (Nisbet Bath) discharges a considerable quantity of gas; its temperature to-day was  $102^{\circ}$ , it is said sometimes to be  $105^{\circ}$ , another contiguous is  $92^{\circ}$ , and a third  $71^{\circ}$ . That at Afrikaner's Kraal is tepid, probably about  $80^{\circ}$ . There is another on the south side of the Orange River, not far from Pella, that is said to be warm. The quantity of basalt is small in this part of the country, and there are no recent volcanic appearances to lead to the supposition that the warmth is from subterraneous fire: probably it may be chemical heat. Abraham Christian, the captain of the Bondel Zwarts, arrived here to-day on horseback, and his wife and family in a waggon: his visit is designed to be only temporary; for he has not brought his house: several others of the people also arrived. The captain receives a small annual gratuity from the

Colonial Government, 100 rds. 7l. 10s. as an ally, and as an inducement to exertion in preventing thieving and preserving the peace of the frontier. Can there be a doubt but that a similar plan might be advantageously adopted on the Caffer frontier? There is there great need of operative motives being introduced; yet little but the effects of force and fear are tried.

14th 2nd mo. In the evening I spoke at considerable length to the people, on the state in which we have found the native tribes of Southern Africa, on the blessings which the Gospel has brought on those who have received it, and on the advantages of abstinence from all kinds of intoxicating drink. Honey beer is the only liquor of this kind made in Great Namaqua Land: but the people also intoxicate themselves by smoking *dakka*, a sort of wild hemp, probably *Cannabis indica*. The Christian converts abandon these things, and also the dances, which are of two kinds, viz., the Pot dance, in which a sheep is killed, and the people dance around the pot while it is cooking; and the Fiddle dance, in which they dance to the sound of a fiddle, either of their own or Bushman manufacture, or procured from the Colony. In both cases the diversion is kept up to a late hour, and is generally accompanied by other immoralities. These dances are forbidden here by law, but lately some of the unruly members of the community transgressed in this respect, when a dangerous quarrel resulted; and some of the members of the Church were drawn into the snare. The subject is to be officially investigated, and a civil penalty imposed upon the ringleaders.

15th 2nd mo. Chiefly occupied in writing. As we intend leaving on 2nd day, two men have been engaged for a shirt each, to bring us across the Orange River; which is from 30 to 40 miles distant, and the men who lend them horses are to be rewarded with a brass tinder-box each; but they do not even ask this. There is considerable inaccuracy in the laying down of this part of Africa on the maps.

16th 2nd mo. First-day. Similar meetings to those held on the 2nd instant took place; and opportunity was kindly afforded by our friends, for my dear companion and myself to join in the Gospel labours, so as to discharge our debt of love to these fellow-heirs of that glorious inheritance, which Christ died to purchase for us; and of which, we believe, some of them as well as ourselves partake of a foretaste, under the comforting influence of the Holy Spirit, through repentance and faith in a crucified and glorified Redeemer. David Afrikaner, who, with Jan van der Byl, followed us from Jerusalem on oxback, and arrived here the next day, was interpreter on this occasion. The good old man (for his appearance indicates about 60 years) is quick and hearty in this office: he is a man of retiring, amiable character, but regular and firm in his duty; and

the people of his charge are in good order. This was the day of the celebration of the rite called The Lord's Supper, from which the parties who were engaged in the late pot-dance were excluded; being previously, in the assembled congregation, powerfully admonished, and affectionately exhorted by Edward Cook. The members in unity remained to partake together of this commemorative communion, as they esteem it, after the general assembly for worship separated: we also withdrew, neither wishing to give offence by remaining and not joining in a ceremony, which we do not doubt many use in the sincere belief, that, in so doing, they are obeying a commandment of their Divine Lord and Master; nor yet to compromise our own principles. Our views remaining unchanged in regard to this ceremony comporting with the typical dispensation of the Law, rather than with the spiritual dispensation of the Gospel; and in the conviction, that the commands of our Saviour to his disciples supposed to apply to it in regard to his future Church, regarded their conduct as Jews among their own nation, when participating of the Passover—one of the institutions of that Law, which was to them, even in its types and shadows, as well as in its denunciations, a schoolmaster to bring them unto Christ, of whose atoning death the disciples were to show the Passover to be a type, as their Lord showed it to be to them on that occasion.

17th 2nd mo. This morning the Captain Abraham Christian returned to the cattle station, to the northward, along with his wife and family and several others of the people. D. Afrikaner, Jan van der Byl, and their companions, also set out for Jerusalem. D. Afrikaner having with him a pack-ox conveying the various articles into which his little gratuity had been converted by Edward Cook, when in Cape Town. By this act of kindness, the good man's small means are materially increased. I observed on D. Afrikaner's clothes, buttons of neat appearance of his own manufacture, both from bone and metal: the principal instrument used in making them was a file. Some of the people form them of strips of leather; but all prefer those made in England; which however are often scarce, as a trader has rarely visited this country of latter years; men of this class not having considered themselves safe: and until the return of missionaries into the land, they would have been in great danger: for a system of mutual robbery and murder so far prevailed, that those of the Afrikaners who retained their Christian principles, and consequently could not make reprisals, were reduced to great poverty. William Smith, one of the Lily Fountain people, who came with E. Cook and Joseph Tindal, and assisted them in their perilous journey, set out to return, having sheep and cattle in charge: he was accompanied by four men to assist in swimming them over the river. As I did not feel clear of some groups of Hottentots we passed in coming, we concluded to take the upper drift; and taking leave of Edward and Mary Cook, who accompanied us a few miles, and of Joseph Tindal

and his wife, we proceeded to Loris, or Luris, Fountain; where we made a short halt, and then went on to Kleine Fountain, taking the bed of the river; which we had learned to prefer to the rocky mountains, notwithstanding it lengthened the journey. Here we took coffee and let the horses drink while midnight stole upon us, and consequent drowsiness; but this it was needful to repel, and saddling up again, we proceeded under a feeling of thankfulness to the Most High; who has not only preserved and helped us hitherto, but has now permitted us peacefully to turn our faces toward Cape Town; where, in due season, we expect our toils and labours in this mission of Gospel love will terminate. The bed of the river is, in some places, encrusted with salt, and there is, under the higher mountains, a little salt water running. The species of Zebra, called Wild Ezel or Wild Ass, is abundant here, and its foot-prints are numerous in the sand; for even at this salt water "the Wild Asses quench their thirst." This, the Droog River, is probably the Salt River of Arrowsmith's map, and Nisbet Warm Bath is on its east side. The two rivers to the west of it, running into the Great Orange River, are probably laid down by mistake.

18th 2nd mo. Having reached a point at which the rain that fell about a month ago had caused some grass to spring, we offsaddled at two o'clock in the morning, knee-haltered the horses, and laid down and slept under a bush till dawn of day, when coffee was prepared with water brought from Kleine Fountain, and we resumed our journey; reaching the Orange River about nine o'clock. In a corner of the bed of the Droog River, under the shelter of some high rocks, there were a few trees of cypress-like figure, that had escaped my notice on our way towards Nisbet Bath. On arriving at the Orange River we stationed ourselves under a thick doorn-boom on its brink, which afforded good shelter from the sun: the horses were driven to the hills where there was now grass; and our swimmers commenced to form a float: they were disappointed in not finding swimming blocks ready at the place; and not having provided themselves with a hatchet, they had to search the bank of the river for pieces of drift-wood the right size; viz., about 10 feet long and  $1\frac{1}{2}$  foot round. Three pieces of willow being at length found, pegs about a foot long were driven into cracks by means of a stone, and these, projecting about eight inches, served to take hold of, being a little above the middle of the block. Two of the blocks were lashed together by means of two cross pieces at the upper end, of four feet long: some loose cross pieces were laid between, and others over them, and over these a quantity of dry rushes were placed: upon which the luggage was fastened. Only a small quantity could be carried over at a time, and, except that which was secured in a Mackintosh tarpaulin, it was saturated with water. The other log was used in conveying small parcels, attending on the horses, &c.

The float is usually secured by means of strips of Acacia (doorn-

boom) bark, but some of our cordage was preferred, being much stronger. After two loads of goods had been conveyed, the loose materials were removed, and George W. Walker was transferred across first; and I followed the next time. The river was about a quarter of a mile wide, and the stream so rapid that the drifting was fully as much; but by landing at the point of a rocky island, and dragging the raft up at the back of it, a second departure was made, and a good landing effected. The water being warm it was pleasantest being up to the neck; for the exposure in a wet shirt was cold, and the people were not willing we should be without our clothes, lest we should let go, and they should have difficulty in catching hold of us again. Each time across was half-an-hour's hard work for the men, one of whom held to the pin of each block and propelled it, while the person to be transported, held on between them by one of the cross pieces. At each time of landing they rested about an hour, warming themselves at a fire and drinking warm tea or coffee. It was necessary to be very yielding to the rocks over which the water drove us; but accommodating ourselves to them we received no injury. Notwithstanding the warmth of the water I suffered temporarily from cramp: but we soon made ourselves very comfortable on a sand-bank under some dabby and doorn-boom trees, the people returning to the other side; and we slept very comfortably undisturbed by Chetas, or other marauders.

19th 2nd mo. About nine o'clock, Aree, one of our swimmers, brought the kettle and tin cups; which enabled us to satiate the thirst that water, not warmed, scarcely quenched, along with dried bread and dried meat. When all the luggage was over, the horses were driven into the water: they landed on the island and rested a short time, and then were driven in a second time and came to the shore. It was a pretty sight: they seemed to understand the nature of their voyage, and followed each other in a regular line, far outstripping the swimmers. Though the water was so deep as to require the horses to swim, the river was far from being so full as it often is at this season of the year. The people say, when the water is red it soon falls, when brown it remains longer full, but when nearly clear, the flood continues longest. The red waters, no doubt, come off the karroo country drained by the [Karroo] Fish River, &c., the brown from that drained by the Vaal River; and the clearer waters, from the Caledon and other branches of the Zwart or Nu Gariep. In all the people crossed eight times each way with the raft or float, and twice with the single block or wooden horse. The breast of one of them was considerably scratched by friction against the block. They claimed similar payment from our men to that we had agreed for; at which we were amused, as William Snewe (pronounced Snev) had done as much in swimming as either of them: however, considering their journey each way and the time and labour, we willingly allowed them as much in value; for the shirts were only worth



in Cape Town, by retail, 2s. 3d. each; and now being desirous to return as light as possible, we presented them also with such clothing as we could spare, that was too much worn for ourselves to be of much further use, though still valuable to them. Having thus parted from these helpers, we resaddled our horses and proceeded to a kraal where we had a religious opportunity with the people in a mat hut. The hour was late, and many of them were ill of the measles. A good old woman, to whom our minds were attracted when here before, was nursing them. There being no grass remaining here, we proceeded some distance further in hope of finding some, and offsaddled near a single hut, letting the horses go, when knee-haltered, to shift for themselves.

20th 2nd mo. The place being a mere sandy flat between the mountains and the river, and all the grass, except some of the bushy ligneous variety called stick-grass, consumed, and this closely cropped, the horses strayed far away to search for food, and without finding it: they also got squandered, so that it was near sunset before they were all brought up. We had conversation with the father of the solitary family residing here, whom we endeavoured to direct to the teaching of the Divine Spirit, in the hope that he might come thereby to partake of that salvation purchased by a sacrificed Redeemer. The man could speak a little Dutch, and he informed us that Kedo (i. e. Cupido) Witboi, the captain of a tribe of Oorlams resorting to Pella, was returned thither, the rain having recruited the grass. These people were formerly under the charge of the London Missionary Society, and Witboi bears the character of being a good man: they had been driven away by drought, and had been sojourning between Afrikaner's Kraal and Griqua Town. This man said he was himself going nearer to Kok Fontein, the grass on this part of the banks of the river being consumed. We wore away another hot day by the bank of the Great Orange River; which is a great exercise of patience. The tree under which the luggage was deposited being small and thin, required to have the saddle-cloths, &c. put into it to keep off the sun from our heads, while we alternately tried to sleep with little success. Prudence required one to be with the luggage, the other was sometimes watching those horses that were first found, sometimes collecting Rozynjes among the trees on the river's brink, and sometimes plunging into the water. We had, however, the privilege of plenty of good water to make tea and coffee, and also some sour milk. After sunset we rode two hours to a little werf of three huts, where we purchased a goat for a knife and a tinder-box, and also obtained the luxury of some sour milk. At a rocky place at the foot of a range of mountains abutting on the river, the remaining girth of Seberioe's saddle broke, and he fell upon his head: he complained afterwards of pain; but, happily, the injury proved slight; which was cause for thankfulness: for any serious accident would be very trying in such a situation.

21st 2nd mo. We had a religious opportunity with the people : and when the heat began to subside, a youth who took charge of the horses, and drove them to a grassy plain at a distance, brought them up, and we proceeded on our journey. Leaving the Great Orange River (which at this place is bordered by luxuriant doorn-booms ; one of which, in an isolated situation, sheltered us from the sun) we travelled through a long kloof or ravine, which forms a course for water in rainy weather, but now is an even surface of clean granitic sand, besprinkled with low bushes, and having rugged mountains, chiefly of gneis on each side, so sterile, that a few koker-booms, and stiff prickly euphorbias are all that meet the eye upon them. The mountains close upon the river all the way from the great fall, east of Afrikaner's Kraal, are a series of granitic peaks. The kloof emerged into an extensive, grassy, granitic plain, such as is common in this part of Africa : the grass in these situations is thin on the ground, and annual, or in tufts, many of which are of woody stemmed species. These plains are interspersed, and often margined with low granitic mountains, and are destitute of water, except in rainy weather, when the people from the banks of the river, and from the district forming the missionary station of Steinkoff and other adjacent parts, resort to them with their sheep, goats, and larger cattle. They are also the resort of the gems-bok and zebra ; the flesh of both of which is esteemed by the people. When we killed a goat last evening our attendants partook, by preference, of the flesh of a zebra, which was presented to them by the resident Hottentots ; and this morning, when the goat's flesh was boiled in fat to make it keep for the journey, they also eat that of the zebra, soaking it in the fat in which the other had been cooked. We offsaddled a little before sunset on one of the low sand-hills that render crossing this country with waggons extremely difficult, and rested an hour, and made tea with water from the river, under some broad bushes of a round glaucous-stemmed euphorbia four feet high : these are all but leafless, but the stems are numerous from the ground, and a bryonia with dissected leaves and tubercled red berries, the size of a small hazelnut, was climbing among them. The horses were again caught and saddled before dark. Two hours and a half brisk ride brought us to a series of isolated granite hills, formed of masses of bare rock, called Gezelskops (i. e. company of hills) where we again rested, and obtaining a little water, in a hole about 50 feet above the plain, made coffee. The moon arose some time before we reached this place, and the wind, which had been hot from blowing over the sand on which the sun had been shining, became pleasantly cool.

22nd 2nd mo. We left Gezelskops about one o'clock in the morning, travelled westward, and then, passing through an opening in some mountains, made a southerly course, leaving the grass and coming upon Karroo of low bushes and mesembryanthemums. At three, being doubtful of our way, we stopped among some rocks

where there was a little grass, let the horses graze, and slept a little. Rose again with the sun; and, while the horses were bringing up, again made coffee, and then rode to the Brak River; where, the first time since two o'clock yesterday afternoon, and after travelling about 70 miles, the horses drank, at a place dug in the deep sandy bed of the river by some young men who were watering their goats, oxen, cows, &c. The quantity of water was so small that it was long before the whole number, and others belonging to some young Hottentots who came up at the time, could drink. We reached Kok Fontein again in the middle of the forenoon; where we met a kind welcome from the aged missionary, Michael Wimmer (nearly 77) and his family; who, with many of the people, were just recovering from the measles. Some of those from the neighbourhood arrived in the evening; when, according to their custom, a prayer-meeting was held.

23rd 2nd mo.—First-day. The people met for devotional purposes four times to-day. In the morning and evening Michael Wimmer read portions of Scripture, and expounded them, adding doctrine and exhortation. The opportunities in the forenoon and afternoon were left to G. W. Walker and myself, to give expression to our feelings of Christian interest on behalf of those assembled; who amounted to about 40, exclusive of children; and we again felt much openness to labour in the Gospel among these people. The aged Missionary appears to be very bright in spiritual things: considering that his memory is evidently failing in respect to those of a temporal nature, I was struck with admiration at his clearness and soundness in regard to subjects of Christian doctrine, as well as with the fervency and feeling with which he pressed these upon his audience, especially in the morning, which was the first time he had had the opportunity for several weeks; and now there seemed the effusion of a heart overflowing with love for his little flock, and with earnestness in putting them in remembrance of the importance of not only laying hold, but of keeping hold on eternal life. Observing that he spoke in Dutch, and recollecting a remark of Margaret Wimmer, that a few of the people understood little but Hottentot; I queried with the good old man afterward, if all who were present understood Dutch: he smiled and said no, but I forgot the interpreter.

24th 2nd mo. Neither Michael Wimmer, nor J. H. Schmelen, are people who can write much about their labours; and their field being very remote and secluded, it is due to them to state, that, though the inhabitants of this part of the country necessarily move about to obtain pasturage for their cattle, so that often few are at Komaggas, or at Kok Fontein, at a time; yet a considerable number successively visit these stations; the pasturage of which is reserved for those periods of the year when the rain-water pools dry up, near

to which food for cattle is generally better than near these springs, or fountains, as they are termed in Africa. If these laborious men be compared to shepherds, their flocks may be compared to sheep, scattered in little groups over a dreary wilderness: but religious knowledge and civilization, when considered in connexion with the wandering lives of the people, and the common indisposition of human nature to advance in these points, must be acknowledged to have made considerable progress; and probably not a few amongst the people are practical Christians. Michael Wimmer constantly leaves Kok Fontein in the winter, and packing up three mat huts, which then serve as dwelling, chapel, and kitchen, he removes with his waggon and cart to the places where most of the people are sojourning: his privations are considerable—we judge of things by comparison; and by this rule he has many more comforts than his Hottentot neighbours; but the comforts and accommodation, even of his house at Kok Fontein, would be exceeded by those of the poorest pious cottager in England. The Missionaries at both these stations have taught the people to grow wheat, rye, and barley, in some elevated places in their respective neighbourhoods; but milk is their principal food. Were they sufficiently provident in the use of their grain, they might generally have bread; but it is difficult to teach a people without barns or store-houses to be provident, especially when they are often pinched by want of necessary food: they are apt to consume their seed corn; but to prevent this, the missionaries often take charge of it. In commenting upon the merciful dealings of the Most High with them, and the manner in which He who careth for the sparrows provided for them in seasons of dismay, that occurred last year, M. Wimmer said, that drought prevailed so long that their milk failed, till they were really in want; but then rain fell while the weather was yet warm, and the grass began to spring, and the bushes to grow. No sooner were their hopes thus revived, than a swarm of locusts came and devoured the land; the milk again failed; but they eat the locusts. When these were gone, the cattle were too poor to support the people; and he thought now, O! what will my poor people do? Where will they obtain food? At this juncture a vast herd of spring-boks overran the country; and though their destruction of the recruiting vegetation was scarcely less than that of the locusts, yet they afforded the necessary temporary supply of food. The people shot them as long as their ammunition lasted, and when it was spent, they hunted them into places among the rocks, where they caught them; and by the time these were gone, they again had a supply of milk. Thunder with rain prevented our leaving Kok Fontein till near four o'clock this afternoon; when, having resumed the horses brought from Kamiesberg, and exchanged two of the weakest of our own for stronger, we bade farewell to the mission family and a number of the people; and, accompanied by ten others in addition to our own, set forth on our journey. After passing Byzondermeid on our right, we offsaddled, where a little

rain water was collected in some holes of the rocks, and a part of the company left us to go to their own residence at a little fountain also in that direction; subsequently a second detachment went off in another direction, leaving, in addition to our own number, Girt Wegland, William Smid, Josia Engelbrecht, and Claas Jantje, who, in spite of all remonstrance, would accompany us to Lily Fountain. After sunset, we passed two other places where little groups of people were residing; and after 10 o'clock, spread our karosses on the sand, in the dry bed of a river, under the lee of a little doorn-boom, near a place where water for the horses and for coffee was obtained, from a hole dug deep in the sand. This is termed Gra' water, i. e. graven or digged water.

25th 2nd mo. We rode early to Spring-bok Fontein, where a family of Dutch extraction are residing, who have grown a considerable quantity of wheat, and from whom we obtained a good supply of chaff for our horses, which in this sterile land is considered good forage! There is a feeble spring of excellent water at this place, rising in a white-quartz hill, and which waters a little garden, in which pumpkins, caffer-melons, tobacco, and dakka are cultivated. There are also a few small pools in the hollow below. This settlement consists of two hartebeest houses, used for storing corn, and seven mat huts. Many of the people were ill of the measles; but several assembled in one of the houses, with whom we had an interesting opportunity of religious labour. A loaf of bread being obtained, and some caffer-melons, which were pared, cut into slices, and boiled with some wheat-meal, our whole company had an excellent dinner, to which was added a liberal supply of tea, of which some of the family of our host also partook; for, as we are drawing near to our waggon, we can afford to be more free in the use of this refreshing beverage. The Caffer-melon is only used for cookery; its flavour is like that of apples, but less acid. A shelter formed by four upright stakes, to which cross-pieces are attached, over which mats are thrown, is used in some places as a protection from the sun. One of these was a great comfort here: under it the corn for dinner was ground in a mill consisting of a pair of little stones turned by the hand. In the afternoon we proceeded on our way, and off-saddling once, rode till midnight, most of the way over sand, by the side of a periodical river, the Hottentot name of which signifies Old-grass. Long after dark we met a party of about 40 Hottentots, with some pack-oxen, who had been on a journey, and were returning home: they were a company occasionally resorting to Lily Fountain. At the Kowsie, or Buffel's River, on the boundary of the Colony, we passed the house of a boor named Niekerk; but the people were probably asleep, as none appeared, notwithstanding the barking of the dogs, while our people long groped about in the bed of the river in search of the hole for water; at length they found some that was drinkable in a place fenced off as a garden. We continued up the

river to a place convenient for the night ; but being too tired to make tea, spread our karosses on the sand, and quickly went to sleep. In the course of the day, we passed several places where cattle had been fed till the scanty pasturage among the bushes, which in this part of the country are often a yard high, or the water, had failed, and a few where corn had been grown. The Buffel's (Buffalo) River may be regarded not only as the boundary of the colony, but as the division between a great district of pure granite on the south side, and one on the north, in which the constituents of the granite are in numerous instances separated, sometimes even forming mountains of quartz, feldspar, or mica, but in which gneis and granite also abound. In the latter country, copper ore frequently occurs : it is so plentiful in some mountains we passed on our left to-day, that they are often called Koper-bergen. Probably it might be collected advantageously by the Namaqua Hottentots, and transmitted, in their skin knapsacks, to some place on the coast where they might exchange it for other commodities ; but to smelt it in this country would be impracticable. The only supply of wood that could be used for such purpose is on the banks of the Orange and a few tributary rivers, where the belt is seldom twenty yards wide ; and, from what I know of the quantity required for such purposes, I think all that would be available would be consumed by a smelting-work in two or three years. The primitive nature of the whole country precludes the idea of the existence of coal in any known part of Southern Africa ; and the quantity of cow-dung required, the only remaining article of fuel that could be obtained, would be too great to be supplied, in a country capable of supporting so comparatively small a stock of cattle. Iron also exists to the north of the Orange River ; but, though in considerable masses, it is metallic, and, probably, meteoric ; and, for the causes already mentioned, could not be worked on any extensive scale. Whether the black hills north of the Orange River be entirely mica, or they contain tin, is an interesting question.

26th 2nd mo. We started early, travelled through a long stony "poort" or pass, and then left the Buffel's River. Taking a southerly direction, we progressively ascended the Kamiesbergen, and in about three hours, arrived at the first water, flowing in a slender stream over a rock, in the bed of a small periodical river, for the most part choked with sand, at the foot of a high granite mountain, from which the baboons chattered at us, or rather called to us with a voice between a hoarse shout and a bark. Here we offsaddled, had the luxury of a good wash, and spent the warmest part of the day under the shelter of a doorn-boom, chiefly in sleeping, eating, and drinking tea and coffee ; not, however, on these occasions, forgetting the devotional exercises of reading the Holy Scriptures with our people, and waiting with them upon God in silence, or giving utterance to the exercises of our minds in exhortation or in prayer,

in which we often feel much liberty, and, notwithstanding the exhaustion, and sometimes drowsiness, induced by the heat and fatigue, are often favoured with a sweet sense of heavenly comfort to our spirits—the blessing of our heavenly Father conferred upon us by his Holy Spirit, through the mediation of his beloved Son, our Saviour, and for his sake. There were three mat huts at this place; the inhabitants of two of which were absent: those of the other had just arrived from Lily Fountain. Toward evening we passed Modder Fountain on the right, and were favoured again to reach Lily Fountain soon after sunset in safety, where we were again warmly welcomed by our friends Joseph and M. A. Jackson. Two of the horses hired here, which we brought to within sight of the place, were so tired that we were obliged to leave them, and others with difficulty reached the station. We arrived in time to forward letters by the monthly post, conveying tidings to our dear friends of our return from this arduous journey, in which we have ridden 970 miles, and employed twenty-three horses, most of which, as well as ourselves, greatly require rest.

27th 2nd mo. The dryness of the weather has made the pasturage so deficient, that the weaker portion of our oxen are inadequate to a journey to Cape Town. Many of the people have removed to seek pasturage in the adjacent country. There is grass in the Bushman-field to the N.E. beyond the boundary; but so little rain has yet fallen there, that the supply of water is still deficient: but from the appearance of the clouds, thunder-showers are now falling every day in that direction. The day was divided between rest, and arrangements in the waggon preparatory to another journey.

28th 2nd mo. Occupied in packing, &c. till evening, when we attended a meeting in the school-room, in which I had an open opportunity of enlarging on the evils of idleness and unnecessary visiting, and of living one upon another. The contrariety of these practices to Christian principle, as exhibited in the Holy Scriptures, was explained; and the high standard of Christian perfection, to which we are exhorted to aim, was held up to view.

29th 2nd mo. Chiefly occupied in the same way as yesterday. The men from Kok Fontein returned, somewhat disappointed at not being able to procure seed corn in the neighbourhood. The only boor in the vicinity, who has any to spare, had asked so high a price of a coloured person, though he parts with it to persons of his own class, who could far better afford to pay more for it, for a moderate sum, that they were discouraged from asking him to sell them any. We sent a little Caffer-corn by them to M. Wimmer, and also gave them a small quantity for their own use. It stands drought better than either wheat or maize, but is not cultivated in this part of Africa.

1st 3rd mo. 1840.—First-day. The usual devotional services occurred, except in the evening, when we had a meeting in the school-room, in place of the usual prayer-meetings. Both G. W. Walker and myself had much to communicate, under the continued feeling of Christian love for these people. The congregation in the chapel in the morning was about 400; last week it was 420; but several families are gone, in the interval, to seek pasture for their cattle and sheep.

2nd 3rd mo. Parcels of Caffer-corn were put up for J. H. Schmelein and Edward Cook, and left in charge with J. Jackson. Originally the Hottentots were entirely a pastoral people: they have only begun to attempt agriculture under the instruction of the missionaries at the various institutions, or, in some instances, where of mixed Dutch descent, they have imitated the colonial boors in this respect. The growth of corn helps them greatly at those times of the year when milk is scarce. When their corn is consumed, many even from Lily Fountain, are reduced to the necessity of feeding upon the eggs of a species of white ant, that makes its nest, at least in this part of the country, in holes in the ground. The insect, when winged, is about the size of the May-fly. The Hottentots here call these eggs Rice, on account of a resemblance to that grain; they are usually washed, and cooked with a small quantity of water, and are said to be palatable. If the people find a place where the nests are numerous, they soon become fat upon the eggs, even when previously much reduced by hunger. Sometimes they will get half a bushel of eggs out of one nest.

3rd 3rd mo. Having completed the packing of the waggon, and laid in a good stock of dried bread, as well as cleared ourselves of all the remaining heavy articles, which there was now no probability of requiring, we were ready to set forward toward Cape Town; but the oxen could not be collected in time, to allow of our proceeding to-night. We have purchased four strong ones of one of the Hottentots who is to accompany us as far as Clan William, where he is going to pay the *Opsgaaf*, i. e. taxes for himself and a few of the others. Our Bechuana young men proposed to leave us here, and to return from hence to their own country. This measure we could not approve, on account of the difficulty we apprehended they would place themselves under; on conversing with them it appeared, that their discomfort arose from our driver calling them contemptuous names, upon which they are very sensitive. We had before signified disapprobation of this folly, and we now found it necessary firmly to forbid it, with severe reprehension: the man, who upon the whole has done exceedingly well for us, acknowledged his fault on this and some other subjects of dissatisfaction; and the young men came to the conclusion to go forward, at least as far as Clan William. The whole company, after this explanation and acknowledgment, seemed



much more comfortable than for some time before: for the young men also perceived, that they had been in danger of falling into a snare, by listening to a man who professed to be their friend from their own country, who was living with some Caffers at a short distance to the N. E. at a place called the Kalk Rivier, among whom, had he succeeded in bringing them, it was our opinion, that they would probably have lost what they had saved of wages, &c.

4th 3rd mo. Our herdsman came in this morning with all the oxen except one; and this was yesterday among those belonging to Joseph Jackson, with which it was also found this morning, after having broken out of the cattle-kraal in the night, along with the four lately purchased. The scarcity of food induces the cattle to wander. The pasture is so completely consumed, that, to weak cattle, the Kamiesberg has not merely become "the land of the shadow of death," but the land of actual starvation, of which many have already died. There is no prospect of more food till rain fall, and if this be not early, vegetation will not make much progress till spring, on account of the cold which here is accompanied by considerable falls of snow. The people are fast migrating to the Bushman-field, which is a sandy plain, like that we crossed near the Orange River with grass in tufts. The Bushmen inhabiting it are few in number, and have no cattle; if they get a little tobacco from the people who feed their stock there, they are well satisfied. But, as the Bushmen have little idea of private property, the people are afraid to go to their land, unless in sufficient number to watch the cattle. Last winter was a time when the Bushmen suffered much from hunger, and, in consequence, killed many horses of some of the Boors of the frontier, to eat. Probably this was done by a very few Bushmen, who had been in the service of the Boors, from whom they had eloped. Formerly there was much fighting between the Bushmen and the Kamiesberg Hottentots; but this has long ceased, the Bushmen having been greatly reduced in numbers, or having retired further from Little Namaqua land. Among the people who called to take leave of us, was a woman of eminent piety, named Else—the mother-in-law of our late guide, William Snewe: she says, she first heard the Gospel from J. H. Schmelen, but was effectually awakened by Michael Wimmer, at whose station she long remained, and both there and at this place has been very useful in promoting the religious welfare of the people. In her simple but figurative language, she describes the persevering labours of Michael Wimmer, by saying he screwed the truth into her heart, and flogged it into her children. At one period the people of Steinkoff were so untoward with Michael Wimmer, that he left them; but they begged him to return, saying, he had taken away the Divine blessing with him. J. H. Schmelen was also under the necessity of leaving Bethany in Great Namaqua land, whither the people, to this day, are solicitous for his return. W. Threlfall was murdered, along with

two attendants, J. Links and J. Jagger, in Great Namaqua land ; and for a long time after E. Cook went to Nisbet Bath, from whence the Albrichts were driven many years before : he was doubtful whether he could possibly remain ; but now the change for the better is great in all this country. After dinner we took leave of our kind friends on the Kamiesberg, and rode to Draai Klip, a place where Joseph Jackson grows corn for this mission and for that of Nisbet, at which no corn is grown except in the little garden, on account of the water being insufficient for extensive irrigation, and the heat too great to allow it to be grown in such dry ground, without artificial watering. Here, as well as on the Koper-bergen, and near Kok Fontein, it grows without irrigation, and yields a fair increase, especially if manured.

5th 3rd mo. The cattle having attempted to return to Lily Fountain, we did not commence travelling till ten o'clock. The descent from the Kamiesbergen is easier in this direction than by Ezel Fontein. We outspanned at a place in the Onder Veld (Underfield) called the Twe Riviers, now belonging to the Lily Fountain mission. This place was purchased by the Wesleyans of a family emigrating to Natal. It was originally obtained from the Government (probably by false representations) by a person named Engelbrecht, who was placed here by the Government, to take care of the rights of the Hottentots, which he seems to have had but little regard for ; and they were driven from it. The old man who accompanies us as guide, pointed out a place at the back of a mountain where he had opened out a spring ; which was soon claimed by a neighbouring boor then holding the office of Field-cornet, notwithstanding it was about two hours' walk from the boor's house ; and the boundary of what is termed (A Loan Place)—a place obtained from the Government, but which has not yet been surveyed—is half an hour's walk from the house or centre. The Hottentot applied to the Civil Commissioner of the district to be allowed to occupy the place ; but the decision was given in favour of the Field-cornet. Our people obtained water by digging in the bed of one of the rivers, by the side of which, on a spot that had been cultivated, there was a little short grass (a species of *Cynodon*). In the evening we crossed the Haas River, at a place where some people obtain water in a hole in its sandy bed, and have made gardens in which they grow pumpkins, &c. The Hottentots residing here gave us some water-melons, and pressed us to stay over night, but, as we had seen most of them at Lily Fountain, and their cattle had eaten up nearly all the pasturage, we determined to proceed to Oog Fontein, and therefore, after extending a passing exhortation, we took leave of them and departed. At Oog Fontein the water was dried up, and the grass was also consumed so that there was poor fare for our oxen.

6th 3rd mo. Early in the morning we had a short interview with

Christian Hacfele, of Wupperthal, who passed us on his way to Lily Fountain, where he is to be married to Ann Jackson, a sister of the missionary: he had also been disappointed in not finding water at Oog Fontein, and had not had any since yesterday noon. Three hours' ride brought us to a place at the upper part of the Groen River; in the bed of which the doorn-booms were large and thick, and there were a few reeds, on which the cattle browsed. Water was obtained at a deep hole in the sand, at which only three of the oxen could drink at a time, even after it had been enlarged by our spades. Two or three families were living here, under the wall of a ruined house, and in half a mat hut; the other half of which had possibly been removed in consequence of the heat. At two o'clock the thermometer was at  $106^{\circ}$ ; two hours after sunset it was  $86^{\circ}$ . Some of the people here could not understand Dutch; and after I had given them a little religious counsel in that language, at the place where they were collected under the shade of the wall, four women came to the waggon, and sent old Joseph Joakum, our companion and guide, to tell me, that they had come to hear the words of truth: these, according to the ability received, I endeavoured to communicate, and Joseph interpreted. A breeze from the sea set in about two o'clock, and at three we proceeded, and rode till after sunset to another place on the same river, called Indoorn Fontein, where there was an open pool of water springing from the bank. A few people were also residing here in mat huts. Four women, who could understand Dutch, came to the waggon at our usual reading; when we were favoured with a solemn feeling of Divine influence. On the way we passed two mat huts, which we were informed belonged to a man who had two wives. Cases of this kind are not, so far as I am aware, common among the Hottentots: for, having, in their uncivilized state, no gardens or fields to cultivate, they have not the same inducement as the Bechuanas and Caffers, to take a plurality of wives as labourers; and milk often being scarce, a large establishment would be inconvenient to a Hottentot.

7th 3rd mo. The thermometer rose to  $116^{\circ}$ . The oxen strayed last night, and in the evening Abraham returned greatly exhausted with only fifteen, having been out all the day without food. He said old Joseph was on the track of the others, but he returned not, and he also set out in the morning without victuals, which we have often advised them against. Some of the people residing here were present twice to-day, when portions of Scripture were read, and some comments made. None of them can read; and this is the case with many others who are scattered in this wilderness. At Draai Klip, many small birds, of the tribe called Sugar Birds, were feeding on the honey of a species of *Gomphololium*; the males were brilliantly coloured with green, blue, and red. A bird much like the white wagtail frequently visits the waggon; and, in these hot days, with its beak wide open, panting for breath. Lizards also are open-

mouthered in consequence of the heat. Probably circumstances of this kind gave rise to the comparison used by the prophet Jeremiah, when describing the great dearth: "And the wild asses did stand in the high places, they snuffed up the wind *like dragons*:" the lizards stand panting on the top of a rock, or other elevated object.

8th 3rd mo. First-day. We had religious opportunities twice, at which the people residing here were present. In the morning we had also the company of Klaas Kloete, an old man of Dutch and Hottentot extraction, residing on another part of the Groene River, not far distant. This man was interpreter to the Civil Commissioner Ryneveld, when he went into Namaqua Land to witness the execution of the murderer of W. Threlfall and his companions. The murderer said Threlfall offered no resistance, but crept into a bush and continued to pray till he ceased to breathe. On my expressing some fears for the safety of old Joseph, Klaas Kloete replied in Dutch: "O, he is a child of the country; he will not die of hunger; he knows where there is water, and where there are people." A part of the stray oxen came last night for water. During the heat the waggon was untenable: it was a privilege to recline on a kaross spread on the short grass under a thick doorn-boom, in the bed of the river, which was quite dry except at the spring.

9th 3rd mo. Old Joseph returned in the night with the residue of the oxen; they had gone far back in the mountains in search of food, and were evidently reduced in flesh by their ramble: he had been again to Lily Fountain, and three other men came back with him, with pack-oxen, being also on their way to the Olifants River; near the mouth of which a vessel from Cape Town puts in with stores. The oxen again strayed, notwithstanding the greatest rambles were tied up; so that it was late before we got off, and at two o'clock the thermometer was at 96°. We travelled from Indoorn Fontein five hours and a quarter, to a place on the Zwart-doorn River, where Stoffel Otter, a man of Dutch extraction, resides; with two of whose sons, the only portion of his family at home, I had some conversation: neither of them could read, and they are far from any place of religious instruction: they listened with attention, while I endeavoured to set forth the importance of seeking the salvation of the soul; and illustrated the peaceable fruits of righteousness, by reference to some facts relative to persons and nations in Africa. At sunset we again journied, and continued our travel by moonlight till ten o'clock, when we halted on a bushy mountain likely to afford food for our cattle: but all vegetation is very dry; even the succulent plants and shrubs are shrivelled: "the whole earth languisheth." I walked most of the evening conversing with old Joseph, who spoke much of the benefit that had arisen to himself and his countrymen by the coming of missionaries among them: and of the manner in

which previously, the boors were getting possession of the country; and, either driving the Hottentots back, or compelling them to become servants.

10th 3rd mo. A ride of two hours brought us to Klip Fontein: where there are two brackish springs among the low granite hills, and five mat huts. The principal inhabitant is Coos Ovis, a person of Dutch extraction, like others of his class I have alluded to, having also a tinge of colour from a Hottentot or slave mother. We had a religious interview with three of the men and several women: and with the wife of Ovis, an exchange was made of a little rice and a few other small items for a half-grown kid: she was anxious to obtain rice for her young children, their wheat having nearly failed this year. At sunset we again yoked our oxen; after riding seven hours and a quarter, and crossing the dry bed of the Zoute River, we outspanned on the top of a low bushy hill, and made the cattle fast, in order to start early in the morning.

11th 3rd mo. We inspanned before daylight (at five o'clock) and by ten reached Valei Fontein; where, on inquiry, some of the people told us there was no water; but our Kamiesberg people knowing the place, soon found some in a pond that appeared fresh dug at a little spring, not far from which a man named Jacobus Koetsi, was dwelling with his family in a mat hut and a waggon. The spring discharges about two quarts of brackish water a minute, so that it could not supply many large spans or teams of oxen in a day; and till the people found we knew the regulations of "outspan places" as well as themselves, they were very urgent to get us away. Our right was to drink within 24 hours, and we had come too far already to proceed again to-day in so great a heat; the distance of the next place at which there was water being so considerable: and, as the cattle had now become very weak, and, in consequence of some thunder showers that fell here about a month ago, the bushes were growing and nutritious, we were disposed not only to avail ourselves of the full extent of our privilege in regard to drinking, but to give the cattle the advantage of browsing till it was cool enough to proceed the following evening; which the man admitted was reasonable: and, when he found we could take care of our own privileges, he became very civil; he said he was allowed to remain here and feed his cattle by the Civil Commissioner of the district, on condition of taking care to have a supply of water for the cattle of travellers. In the course of the day we gave some of the people a few tracts, but there was too much excitement among them to admit them to be collected for religious communication. On conversing with some of them, one of Koetsi's daughters remarked, that the ship that comes to the mouth of the Olifants River does much harm by bringing brandy; and that some persons who had gone thither, intending to purchase rice, had returned with nothing but brandy. A young man is here on his

return from this ship; and most of the people are half intoxicated with the strong drink he has brought back. Thermometer  $102^{\circ}$  in the afternoon.

12th 3rd mo. *Tromotriche pruinosa*—a plant of the *Stapelia* tribe was in flower among the granite rocks. We left Valei Fontein at five o'clock in the evening and rode till eleven, and then outspanned among the hills, where the bushes afforded tolerable forage.

13th 3rd mo. In two hours we reached Kokenap, on the Olifants River; where a boor informed our people, that, though the waggon might stand on that side the river, if the cattle were not over by noon he would impound them. This is a kind of rudeness that we have rarely witnessed among the Boors of Africa; generally, they are civil and hospitable, at least to white people. In another hour and a half we outspanned opposite *Ebenezer*—a station of the Rhenish Society. The river here is not very wide, but it is deep, and one of the horses was drowned in attempting to swim over; he was from Namaqua Land, and had probably never seen a river before: he appeared frightened on being driven into the water, and, striking on a bank where he could not get footing, threw himself back, and was gone before assistance could be rendered, though a boat was at hand, and one of our men swam to him. At *Ebenezer* we found ourselves again among warm-hearted Christian friends.

14th 3rd mo. The missionary station of *Ebenezer* was an original kraal of Hottentots, to whom it was secured, with a tract of land measured to them by the Government, which also gave a charge over it to the Rhenish Missionary Society, by whom it has been occupied about eight years. In moist seasons, the Olifants River overflows some of the land on its banks, which then yield a hundred-fold increase; but, for a few years past, there has been no flood, and the people have been necessitated to sow corn in the rain time upon some of the hills to the south, which yield an insufficient crop. This year they are suffering greatly from drought, which has temporarily driven many of the people away from the place. The number here is only about 170, and the measles are prevailing among them: the school is consequently very small. The missionary families are kindly supplied with corn at a low price, by a boor named Hendrik van Zyl, of the *Uitkomst*, who is a rare instance of freedom from prejudice against missionaries and coloured people among his class, and in Christian liberality toward both, he is joined by his wife; so that, it may truly be said, their praise is in all the churches of this part of Africa. We were favoured to-day with the company of this good old man, who is on a finishing excursion in this neighbourhood, along with Mattys Grivin, a native of Holland, who at one time served in the English army, but has taken to the more rational and Christian occupation of a fisherman.

15th 3rd mo. First-day. We joined the mission-family at breakfast, sleeping in the waggon, at the opposite side of the river. In the forenoon, opportunity was afforded me to express what presented to my mind for the people. The afternoon is usually devoted to catechetical exercise, and the teaching of an adult school; but to-day the former was superseded to allow my dear companion to express his exercise, and I also had more to communicate in the line of Christian ministry. These opportunities were attended by a solemn feeling of divine influence; and much cordiality was expressed by our missionary friends with the doctrine preached, relating especially to the perceptible guidance of the Divine Spirit, and the necessity of witnessing the sanctifying operation of the same unto obedience, and the sprinkling of the blood of Christ. Four of the adults are members of the church, and seven are candidates.

16th 3rd mo. We visited the school, with which G. ter Linden takes great pains: his usual number of pupils is 37, twenty of whom were present; several of them are young women: 24 of the whole number read in the Dutch Testament, and most of them fluently; they also excel most of their own class in writing, and they have a good knowledge of Scripture history. The interrogatory system is pursued, and the pupils sometimes question each other. Several of the people here live in huts built of reeds, which are more substantial dwellings than mat huts, but not transportable. A windmill is about to be erected on a low rounded hill, of reddish purple porphyry, in which white quartz crystals are imbedded. There is a quarry of mica slate at a short distance from it: this is a common rock in this neighbourhood, where rocks of white quartz are also frequent. The quantity of land secured to the Hottentots at this station is, 11,800 morgen, which is equal to about 23,000 acres; this, though a large extent of ground, is of such a quality as requires a large surface for a few cattle: ours have become decidedly weaker since they arrived here; and one of them has been lost for two days—probably it has died among the low bushes which are scattered over a large part of the country. In the dry weather the cattle have to wander over many miles to get food, and to return to the river to drink. It is a permanent stream from the mountains to the eastward, about 100 yards wide at this place, and fresh except at high tides; it is bordered with doorn-booms and willows. In the evening the cattle and horses were again driven across the river, and we took an affectionate leave of the mission-family and some of the people, and resumed our journey. The road laid over several low hills of white quartz, which in some places had, by moonlight, the appearance of snow. At intervals there was deep sand. We purchased an additional ox of one of the men from Lily Fountain; but the whole stock are betokening great weakness. It is truly painful to have to ride horses and drive cattle in a state of exhaustion, such as we have been under the necessity of

using them in, in this country; and which, in long journeys, is not unfrequently the case with other travellers. But their lives are under these circumstances, as it were, staked against yours; and the one or the other must give way. The spans were exchanged at 10 o'clock, and we travelled till midnight. The weather was cool, with clouds from the sea.

17th 3rd mo. After sunrise we had a friendly visit from a neighbouring Field-cornet, who conversed freely about the coloured people, and made some sensible remarks on the prejudices of his countrymen against them. Amongst these he enumerated the notion, that it was not necessary for the soul of a Hottentot to be instructed in the things pertaining to salvation; he had often contended against these prejudices; and had inquired of such as entertain them; if they thought there were two heavens and two hells—one of each for whites, and another for blacks? and he had reminded them, that, in the world to come, they must be associated in heaven or in hell. In the afternoon we proceeded on our way, and were soon overtaken by a coloured man, formerly a slave, and now a servant of the Field-cornet, who, having heard of us and of the object of our journey from old Joseph our guide, brought us a present of a large water-melon; he gave our driver 20s. for a greyhound, which is a dog not abundant in South Africa. When Wallace Hewitroon was travelling through the country where spring-boks abound, a pair of these dogs caught plenty for his whole establishment; but we had passed that district before any were added to ours. One that accompanies our herdsman sometimes catches hares. Dogs are useful as guards with a waggon, but they often suffer from heat, thirst, and rough ground; they will frequently run forward and seek the shade of a bush, and when the waggon has passed and the sand is hot, howl piteously, but, fearing to be left, at length venture on the heated surface, and running forward with all speed, again relieve their feet by lying down under a bush. After passing over a tedious sandy hill, and some of smaller extent, we outspanned at the expiration of five and a half hours, at a place where sandstone had superseded the white quartz, and entered upon what is termed Riet Veld.

18th 3rd mo. The place where we stopped last night is called Knaggers-berg, (probably from the fretted or gnawed appearance of the sandstone rocks on its top,) on which some land had been ploughed last year. Before five in the morning we again set forward, and as we descended the Knaggers-berg, the beams of the moon were distinctly to be seen glittering on the sea, near the mouth of the Olifant's River; and at eight o'clock we reached the rugged, isolated sandstone hills of the Heerelogement, or gentleman's lodging, where there is a slender but a fluent spring, supplying pools of water for the cattle. At this place there is a cavernous place among the rocks on the ascent of the hill, with perpendicular sides, on which the names of



several persons are inscribed ; among them are Casp. Hem. 1712, with the figure of an elephant underneath, and F. Vaillant, 1783. Elephants are not now in this part of Africa, nor on the western side much on the south of the tropic. A wild fig hangs into this chasm at the top, and gives it a pretty appearance. The country is so destitute of water, that a waggon, which is here from Clan William, going to the ship near the mouth of the Olifants River, leaves this place after noon to-day, reaches its destination to-morrow morning, loads during the day, and returns the following morning, without the oxen having the opportunity of drinking till they again reach this place ; and the trader is taking some casks of water for the use of the merchant at the ship. A few opportunities presented to-day, as is often the case, of giving tracts to travellers ; and two young Hottentots of Lily Fountain journeying thither on foot, stopped over our evening reading, to whom we had a word of exhortation and counsel to communicate.

19th 3rd mo. In the afternoon we proceeded, and after passing some heavy loose sandy hills, in five and a half hours, outspanned, near midnight, not far from Vogel Fontein.

20th 3rd mo. Having rested about three hours, we again inspanned : some of the cattle are not only unable to draw, but nearly so to walk. At sunrise we arrived at the Uitkomst (deliverance,) the residence of Hendrik and Maria C. van Zyl, and a married son and his wife. Hendrik van Zyl was still at the coast, fishing, but his wife and children suffered us to lack nothing that their kindness could supply. In the afternoon, accompanied by Seberioe, we set out on horseback for Clan William ; ascending a steep rocky mountain behind the house, we travelled over its flatter top, on which our eyes were regaled by the sight of grass and water. We descended by a long tedious road of loose sand, by which on some rocky eminences there were many small baboons ; and crossing the Olifants River, which was here very shallow, arrived at the place of our destination two hours after dark. Here we were kindly received by the government schoolmaster, John S. Evans and his wife, who had made arrangement also for our horses.

21st 3rd mo. Early in the morning we crossed the Jan Dissels River, a constant, shallow, sandy, and very useful stream, and ascended the Cedar mountains, by a steep road, winding at the top, among grotesque sandstone crags, and in four and a half hours, reached Klip Huis, the dwelling of Cornelius de Haas and family, by whom we were kindly received, and hospitably entertained. Being satisfied on seeing the mountainous nature of the country, that two of our horses could not effect the journey, Seberioe and I left ours under the charge of C. de Haas, and took to our feet, prevailing on G. W. Walker to ride, as the exertion of climbing the mountains

would have been too great for him. The road first ascended the Pakhuis-berg, then descended into a hollow, (where we greeted a family named Van Zyl in passing,) and wound up a steep stony ascent to Groeneberg, and descended into a long grassy valley, called Honing Valei, where there are two families of mixed descent, with one of whom named Okhuis we rested, till the horse fed a little, and in the meantime were refreshed with coffee and quinces; the latter, though not a first-rate fruit for eating, are very superior, either raw or cooked, to those grown in England. The quince is often used here for garden fences, and it bears profusely, especially by the sides of the little ditches used for irrigation. These are here supplied by little streamlets of clear water, such as we have not seen for so many months, that their cheering aspect excites an emotion such as requires the previous privation of good water to understand. Continuing our journey by a winding road over the rocky top of the Koude-berg, I was constrained to mount G. W. Walker's horse, and we descended by a long sloping road cut in the side of the hills to the station of the Rhenish missionaries at *Wupperthal*, which we reached just as the families were retiring to rest; but, though strangers, on making ourselves known we received a cordial greeting, such as grows out of the love of Christ, and readily manifests a fellowship with those who are believed to love the same gracious Lord and Master.

22nd 3rd mo. First-day. Opportunity was afforded with great willingness to my dear companion and myself to express our Christian concern for the people, with whom we believed it our place to plead on temperance, as well as righteousness and judgment to come. The Hottentots are certainly much inclined to use intoxicating liquors; and this is often pleaded against them by their white neighbours, who do not seem to suspect themselves of being the cause of the Hottentots' drunkenness; but this is very evidently the fact. It is not a common thing to see a boor drunk; but the use of "souples" or drams, is about as common with them as it was with the Scotch a few years ago. The Scotch drank whiskey, and the Afrikaner drinks brandewyn, i. e. burning wine, which may be described as whiskey prepared by distillation from the grape; and he often takes a soupie before breakfast, and two or three more in the course of the day, and he gives it to his friends as a token of hospitality, and sometimes to his servants as a reward. In numerous instances, a daily ration is stipulated for, along with the wages of his coloured servants. If under these circumstances the Hottentots had not become drunken, they would have differed from all other races of the human family. It is said that the Bechuana and Caffer tribes are not in the same way addicted to the vice of intemperance; and, to a certain extent, this is true, in regard to those now in the colony as labourers, and those residing on the more sterile parts of the frontier. These have been a comparatively short time

within the influence of the example of spirit-drinkers; and they are under circumstances in which they find, that, by industry and frugality, they can save money, and thus obtain the means of purchasing cattle, which soon raise them into a sort of independence in their own land; and this motive for saving has obtained a priority of place with them, before an appetite for strong drink has been created. But among the Amaponda Caffers and the Bechuana tribes inhabiting parts of the country where much corn is grown, there is as much drunkenness as is anywhere found among the Hottentots: and the unconverted part of the Bechuanas on the Vaal River make intoxicating drink from certain berries, which they collect in great quantities for this purpose. When the white inhabitants leave off the use of brandewyn, there will be more hope of their receiving the Gospel in its true spirit:—now they have something of the form, but too generally know little of the power of godliness;—and then their sober and righteous example will influence their servants to sobriety and holiness. The canteens at Clan William, which were formerly a snare to the Hottentots of Wupperthal, have been closed; and now but few of the Boors in the vicinity, who make brandewyn or cape brandy, will sell it to the Hottentots. Travelling traders still disperse this poison on their journies; some of them imagining, that the law forbidding them to sell it is not infringed upon, if they exchanged it for goods; and others giving it to the people for the sake of the more ready advantage they gain over them in persuading them to make unnecessary purchases, and in obtaining exorbitant prices for their commodities. We were comforted in the evidence of Divine influence accompanying some of the vocal offerings of J. Leipold, in his labours of love among the people. The congregation is about 200 persons; some of whom come from the surrounding farms.

23rd 3rd mo. Wupperthal derives its name from a valley in Germany; through which the river Wupper flows: this name has been transferred to the beautiful little brook at this place; which flows northward, and joins the Doorn River: formerly it had only a Hottentot name, not easily pronounced by a European. The station was once the possession of a boor, from whom it was purchased; and the Government granted an addition of 14,000 morgen, making the whole extent 20,000. Its situation is in a deep valley of the Cedar Mountains, of difficult access and egress. The slope by which we reached it, and which is a well-formed road, requires twenty oxen to take a waggon up, for nearly two miles. The mountains of this range, which extends to the south coast, are sandstone, rising, it is said, to 5000 feet above the level of the sea. Wupperthal is at an elevation of 1630 feet. The valley of Wupperthal is grassy and fertile; it is embellished with oaks and weeping willows, and its gardens are fenced with quince and pomegranate. The village consists of the mission-house, a chapel in Dutch style, a tannery and water-mill, and buildings in progress for schools and dwellings: all

scattered among the luxuriant trees; and, at a little distance, the houses of the Hottentots, which are in cottage style. The mountains afford tolerable pasturage at certain seasons; and, for Southern Africa, there is a good proportion of land capable of cultivation. The station has been established about ten years: hitherto the number of coloured people who have settled in it has not been great. Probably they would remain more steadily if little werfs were sold to them, so that their houses and gardens might be independent freeholds. This it is feared might sometimes fix persons of evil influence on the spot; but, I question whether the result would be so bad as fear anticipates; and, if a judgment may be formed from the Kat River, the moral advantage would greatly outweigh the inconveniences. In situations suited for handicraft trades, and affording garden-ground, well supplied with water, the settlement of villages, whose inhabitants should be principally of the coloured races, is very desirable: and there is reason to hope that, now, that these are raised to their rights as men, this will become a village of this class. The influence of the station in its present state is decidedly good; but there are numerous parties of Bastards, chiefly woodcutters of low habits, living in the mountains, who are little inclined to avail themselves of the advantages offered by a residence at this station; and the prejudices of most of the Boors of the neighbourhood, including the Roggeveld, are so strong against the instruction of the coloured people, that they will not allow their servants to come to the school or chapel, if they can prevent them. There are six coloured people members of the church, and a few inquirers; and upwards of thirty children in the school. In the evening we attended the interment of an aged Hottentot, and had some service at the grave side. The grave was about four feet deep, with a descending groove on one side, at the bottom, in which the body, wrapped in a kaross, was placed: a board was fixed against the opening into this groove, by means of large stones, and the earth was then filled in. This is the common mode of interment; and the remains are thus secured from wolves (hyenas) which abound among these mountains. Where no board can be obtained flat stones are used instead.

24th 3rd mo. We returned to Clan William. Charles Schmahh, a young German, on a visit to Wupperthal, accompanied us to Honing Valei, (so called from the honey of wild bees among the rocks,) where we were again refreshed, and likewise at J. van Zyl's. Baboons were very numerous among the hills: they saluted us with shouts as we passed through the bushy vallies. At Klip Huis we found our horses a little refreshed; and spent an hour pleasantly, and then wound among the ramparts of grotesque rocks, to the descent of the mountain. There are large bushes by some of the streamlets of the vallies, and heaths and proteas are plentiful among the hills: one of the latter with glaucous leaves forms a small tree, and is scattered on the cliffs; whence it derives the name of klip-boom.

25th 3rd mo. Clan William consists of fourteen houses forming a line; they are pretty well built, and have long strips of garden in front, irrigated from the Jan Dissels River, and shady trees on the opposite side of the road that runs between the houses and the gardens. There is also a row of stores, stables, &c. behind, with a road between, forming a back street, and a police-office, jail, and chapel. The situation is fine, being betwixt two ranges of mountains. That in front (the Cedar-bergen) is lofty, varied, and grand: that behind, undulating and of much less picturesque outline. The situation is, however, much exposed to heat in summer, being on a sandy flat, upon which the heat is strongly reflected. Though the town is small, it is the capital of a very extensive district, and is therefore a place of considerable importance. We called with J. S. Evans on the Civil Commissioner; who kindly lent us the use of his office, in which we had a meeting in the evening with a large proportion of the white, and a few of the coloured inhabitants. Several of the former are natives of Great Britain or Ireland, and most of the others understand the English language: we therefore addressed them in our native tongue; in which we were enabled to set forth the love of God in Christ Jesus, and the necessity of heartily joining in with the offers of his grace, in order to obtain salvation. The Dutch minister was present, and kindly offered the use of his "church;" but it was too late for us to accept it.

26th 3rd mo. We called on a few persons, made purchases of some small articles, such as needles, thread &c., of which the consumption is considerable in African travelling; and, in the evening addressed the inhabitants in the Civil Commissioner's office, on the use of intoxicating drinks; which, notwithstanding the canteens have all been abolished by the Civil Commissioner, on the petition of many of the inhabitants of the town and neighbourhood, are in very general use, chiefly wines, to an extent, to the observation of persons accustomed to mark their influence, visibly injurious.

27th 3rd mo. We visited the jail; which consists of a range of inferior front buildings, used as offices for the turnkey, surgeon, &c., and five large cells, on the opposite side of the intervening yard. The inmates are about half a score convicts employed on the road, and a few other prisoners, and a blind pauper. The prisoners sleep with one leg in the stocks. We also looked into the government school; which is conducted by J. S. Evans. Like many others that are free of payment, it is very irregularly attended: but this is a common cause of complaint in the colony, both in paid and unpaid schools: and may arise from a want of due appreciation of the value of education on the part of parents. We called likewise on several of the inhabitants; and, being accompanied by D. Schonberg, who holds the office of deacon in the Dutch church, on the minister; who had proposed our meeting the coloured people in his

place of worship, and to which we agreed. In the evening about a hundred persons assembled, the majority of whom were coloured ; but several of the upper class of white, and some others were also present. The minister took his seat between us, and occasionally gave us a word in Dutch, when he observed we were all at a loss : and, of his own accord, he began and concluded the meeting with a hymn. We were favoured with a more powerful sense of Divine influence than I had dared to hope for : my own mind being unusually barren before the meeting, and there being many other discouraging circumstances. At such times patience is necessary, and care to watch against having the mind diverted from its proper business by things we cannot remedy, or, perhaps, avoid. Along with much close counsel, we were enabled to show in what true religion consists, and to magnify and praise the Lord for his goodness, and his wonderful kindness to the children of men : and from many significant inclinations of the head, I could not but think that the minister felt something of the force of what was expressed ; and the desire was excited, that he might be stirred up to greater diligence, and be brought to seek help from on high both for himself and the people.

28th 3rd mo. We took leave of our kind and hospitable friends, John S. and Agnes Evans ; who have in their service an emigrant apprentice, and an orphan of mixed Hottentot descent, that they have adopted, and both of whom are very kindly treated, as much like sons as servants. It was needful to ascend the mountain before the sun became hot : this brought us early to the Uitkomst, where we were again received with that frank hospitality for which H. and M. C. van Zyl are noted, and which is especially shown to all who labour in the Gospel, from a real love to the truth. In the evening we had a religious opportunity with the family and servants ; for here all are cared for, and taught to read, whatever may be their circumstances or colour. After the reading of the Scriptures, we addressed them, and were engaged in vocal prayer : a sweet feeling of Divine overshadowing prevailed throughout ; under which it was difficult to separate. It is worthy of remark that, in the drought of last summer, when the corn was ready to perish on the ground, rain fell in this place, so that the crop was good. H. van Zyl would not however take advantage of this ; but having first ascertained what the missionaries at Ebenezer wanted ; whom he supplied at a very low rate, and that those at the Kamiesberg, Nisbet, and Komaggas had sufficient supplies, he sold the residue above his own wants also at a very moderate price ; saying, that the Lord had not blessed him in order that he should take advantage of his neighbours.

29th 3rd mo. First-day. We had two favoured meetings with the family and servants here, including also our own people, and a

stranger or two : the same gracious influence pervaded these opportunities that we were sensible of yesterday.

30th 3rd mo. Being rainy, we remained with our kind friends at the Uitkomst, and spent most of the time in writing; having also another agreeable opportunity of religious communication with the family. Maria C. van Zyl injured her arm by an accident before our arrival, and she has been feverish and in great pain; nevertheless, she has been unremitting in her attentions, and is lively in her devotions: and she reverts with gratitude to the day when travelling missionaries first brought her evangelical hymns, and directed her attention to the atoning blood of Christ, and the work of the Holy Spirit upon her heart.

31st 3rd mo. The unpropitious state of the weather for travelling induced us still to remain at the Uitkomst, pursuing our writing; an employment for which we have had little leisure for several months: and when other circumstances would have admitted it, fatigue from travelling, oppression from heat, or interruption from the wind, has generally rendered, even the preservation of a few memorandums a considerable exertion. To these impediments may be added, the annoyance from swarms of flies, which get into the ink, and come upon the point of the pen as you are writing; and, if a person look off for a moment, the ink dries up in his pen, unless meanwhile he hold it in the ink. In the dry weather in Namaqua Land, and generally beyond the frontier from Griqua Town to Philippolis, as well as in some parts of the colony, great care was necessary in folding the sheets of journals and letters, to prevent the paper breaking. In some of the dry country we passed through in the central part of the colony, mirage was of frequent occurrence, often presenting the appearance of water; and sometimes at no great distance: in one instance, particularly, this appearance was confined to the bed of a periodical river, and the very stones showed themselves above the delusive surface; but on arriving at it, the illusion vanished; with disappointed hopes, my heart sunk within me; and had it not been that the Lord was my refuge, and I sunk as it were to resting in confidence in Him, believing we were there, under those circumstances, in the counsel of his will, I cannot say that a temptation to murmur would not have prevailed.

1st 4th mo. 1840. The rain ceased at noon. The family here have kindly agreed to allow the weaker portion of our cattle to remain till their strength is recruited; and we have made them presents of a few things we could now well spare, as an acknowledgement. Our herdsman also leaves a cow with them, for which he gave his gun, at the Groene River, after having carried it over his shoulder for several thousands of miles, without ever having had occasion to use it to protect himself from wild beasts, in going

alone among the mountains after the cattle, in which he was certainly more exposed than any of the rest of the company: this and many other signal mercies he ascribes, rightly, to the immediate protection of the Most High. Our driver has also disposed of his gun, so that we have not now one connected with our establishment. In the evening we again had very open religious service with the family.

2nd 4th mo. A third ox died since our arrival here; and as it is necessary to leave fourteen that are too weak to proceed, we have purchased five additional ones at from 35 to 45 rds. each. A horse we have exchanged, and we leave another with the cattle. Had not the rain fallen, most of these must also soon have died; and we should have had much difficulty in getting our establishment to Cape Town: but vegetation is springing rapidly, and our hopes are revived. We also purchased an additional horse for 120 rds. The weather was still unsettled, so as to prevent our proceeding. We were again favoured with the Divine blessing in assembling with the family before the Lord.

3rd 4th mo. The weather being fine we took our departure from the Uitkomst, loaded with provisions supplied by our kind hostess; whose son yoked sixteen of his oxen to our waggon, and drew it over a heavy sand for two hours and a half, to near Rhinoster Fontein (a little west of Jakals Fontein of the map) where he took leave of us; and we proceeded two hours and a half further, to the top of a sandy bushy hill crested with grotesque crags; where we rested for the night.

4th 4th mo. Dasies, i. e. Conies, abound among the rocks where we spent last night. A short ride brought us to Alexanders Hoek, the farm of Martinus Krieff, who received us kindly, made many inquiries in regard to the principles of Friends, respecting which his wife also showed considerable interest; and invited us to hold a meeting with them; which we felt freedom to do. Here we met a trader named W. Clark, who was also civil and attentive: he was an acquaintance of our driver, and gave him information respecting his family; of whom he had not now heard for several months. We rode three hours in the evening, and outspanned by the road, in the dark.

5th 4th mo. First-day. We rode from necessity half an hour to the outspan place, at The Company's Drift, (laid down by mistake on Arrowsmith's map, at Volvaarts, on the Olifants River) in order to obtain water, at a little stream. Here we had two devotional opportunities with our people; and gave a few tracts to passers by, and to a family named Engelbrecht, residing here; but with whom



there seemed no further opening for religious service, except in a few remarks in conversation.

6th 4th mo. The little stream called the Berg Valei River, runs through a valley clothed with short grass, chiefly of the genus *Cynodon*, but is sedgy in the wetter places. A large patch of *Belladonna* lily was in blossom among the sedges: some of the flowers were white, and others pink; the colour of the latter was more diffused than in the variety cultivated in Europe. The country is still very sandy, being from the Heereloge ment what is called Zand Veld. In the evening reached Kruis River, the residence of a Boor named Buzon, at the northern extremity of the Piquet-berg. This is not a public outspan place, but we were kindly invited to remain for the night; during a great part of which the young men of the family were busily occupied in carting manure to the land ready for ploughing, the heat of the day being too great for such employment. Here also a schoolmaster is employed.

7th 4th mo. We had conversation with the family and their schoolmaster on religious topics and other subjects important to man, but relating more to his temporal welfare: they accepted a few tracts gratefully. Taking leave we departed, and proceeded to an uninhabited place affording water and food for the cattle. To the left there are many scattered farms, watered by the streamlets from the mountains and by the Olifants River. Rain with thunder prevented our proceeding; but the place being bushy, our Bechuana attendants soon erected a hut of branches and made themselves tolerably comfortable. Guinea-fowl were numerous at this place; which is retained as one for travellers; the mode of travelling in South Africa requiring the reservation of a competent number of "Public Outspan Places." The blue water-lily was in flower in the Kruis River.

8th 4th mo. The weather is still unsettled. Thunder and rain compelled us to stop after travelling about two hours and a half, in the course of which we passed the establishment of a person named Boonzaaier; with whom and his family we had a short but pleasant conversation. The straps which fasten the oxen to the yokes, and other parts of the draught apparatus made of skin, broke so frequently on becoming wet, that much time was lost in repairing them. In the evening we halted at Groene Valei, where there is a large establishment belonging to another family of Buzons, and made the horses fast to the waggon at night, lest they should get into the garden, which is large and well stocked with vines, orange, lemon, guava, banana, fig, mulberry, chesnut, peach, and other fruit-trees. This place is under one of the highest points of the Piquet-berg, which is of sandstone and bushy, and may be 4000 feet high.

9th 4th mo. was ushered in with a violent storm of wind and thunder, which settling into a still continuous rain, prevented our travelling, and in a great degree cut off communication with the family. The day was occupied in various needful matters.

10th 4th mo. The rain being succeeded by genial sunshine, we proceeded along a wide vale with rugged mountains on each side, having numerous farms at the foot, i. e. numerous for Africa; we passed about ten in five hours, which here were sufficient for the accomplishment of fifteen miles travelling. One of the Boors to whom we spoke expressed regret that we were able to spend so little time with him; and a Bastaard, occupying a farm near the road for 60 rds. 4l. 10s. a year, complained that the neighbouring Boors were very sharp with him. Though this feeling is probably declining, it nevertheless prevails pretty generally. The cattle of a man of colour, even though he be of Dutch descent, are more readily impounded than those of a white man; and, in many other little points, the man of colour is annoyed: knowing also that his hue is contemned, he is very sensitive. We outspanned at night on a desolate waste at a distance from the Piquet-berg. Vegetation is springing rapidly; even upon the sandy wastes the bushes and grass are beginning to grow. I have often felt thankful in the course of our journey, that I was taught when young to use a needle; and in consequence of the short stops we have of late made at places where clothing could be made up, I have lately not only had to make a pair of buckskin riding trowsers for myself, but to assist our herdsmen in the same respect. The Bechuana youths being more expert, and having more time than the herdsman, manage this sort of work for themselves; sewing (viz., the manufacture of karosses) is men's work in their country; where the women are principally engaged in cultivating their gardens. Many of the Hottentot women that have been brought up at the missionary stations are dexterous with their needles, and some of the men can also sew a little. Both the coloured men and the Boors generally wear trowsers of leather prepared from sheep or goat skins: these answer well for riding or other rough work, and are easily washed: some of the species of Oxalis, or other acid plants are used to make them soft and of a good colour.

11th 4th mo. By a misdirection, or, probably, a misunderstanding of a direction, we took a wrong path, which brought us to a place, where at a former period some others had probably arrived under like circumstances, as its name was Misverstaan (i. e. Misunderstanding). Our route was consequently circuitous, but this enabled us to distribute a few tracts satisfactorily. We crossed the Berg River at Misverstaan, and again at Jacobus Marais', at Riem-hoghte, where we outspanned; and by whose family we were kindly received. At the evening devotions I had some reli-

gious service with the family. From the numerous kloofs of the Cardow mountains issue streamlets on which farms are situated: much of the adjacent land is karroo of small aromatic bush, called Rosmarine, from its rosemary-like smell: its taste is bitter and thyme-like. Several plants of the Amaryllis tribe are now in blossom near the river; which, though a little swollen, is but about ankle-deep and twenty yards wide at the fords. A few seacows (hippopotami) are preserved at the mouth of this river: they are said to be so tame as to come near the house of the person on whose property they are protected.

12th 4th mo. First-day. J. Marais' family being gone to the "Nachtmaal," we spent the day very quietly at the waggon, reading twice with the people and waiting upon the Lord in silence. On these occasions, as well as in some short solitary walks, the sense of Divine mercy was graciously afforded under the feeling of great unworthiness. In the evening the family returned, with two ministers of the Dutch church; with whom we spent a short time, and then retired, not apprehending anything required of us on the occasion in the way of religious service.

13th 4th mo. Chiefly occupied in preparing for a horseback journey, and in friendly intercourse with J. Marais and family; who are favourably disposed to missionaries. J. M.'s wife has poor health, and this appears to have made her thoughtful respecting eternal things.

14th 4th mo. We set out on horseback for Tulbagh, calling on the way at the houses of some Boors, with whom we left tracts. This district is called the Twenty-four Rivers, on account of the number of times which a clear stream on a sandy or stony bed and some of its tributary branches are crossed, in the bushy and grassy vale lying west of the Rodezandberg. Pursuing an easterly direction over some branches of the Kleineberg River, on which were several farms, we at length came suddenly on *Tulbagh*, a neat little town of white houses, in Dutch style, forming one good street and an incomplete second one. Here we received a hearty welcome from G. A. and H. Zahn, of the Rhenish Missionary Society, who had been apprised of our coming by a letter from Wuppenthal.

15th 4th mo. We spent a little time in a school conducted by G. A. Zahn, on the plan of mutual instruction and interrogation: he has about fifty pupils,—nearly the whole of the children of the place, white and coloured: they are well brought forward on general subjects and grounded in scriptural knowledge. At dinner we met Arie Vos, an aged missionary of the London Missionary Society, and his wife, and Robert Shand, the minister of the Reformed Dutch church,

and his wife. R. Shand is a native of Scotland, and a very conscientious man; he is greatly disliked by the nominal Christians of the neighbourhood, and as greatly esteemed by the pious: he was for some time suspended from his office, for refusing to baptize the children of ungodly parents, but has been reinstated. Part of the day was spent in writing letters; and in the evening we held a meeting for worship, in the chapel belonging to the Rhenish Missionary Society. The congregation was mixed, of white and coloured people—a pleasing evidence of the decay of unreasonable prejudice. The season was one in which much openness was felt in setting forth the great love of God to a sinful world, in sending his beloved Son as a Saviour; and in continuing to plead with them by his Holy Spirit. The chapel in which we assembled was built by the Dutch Missionary Society of the place, for the instruction of the coloured people; but they were so disturbed at the emancipation of the slaves, to which class most of the coloured people here belonged, that they sold the chapel.

16th 4th mo. The town of Tulbagh is very prettily situated, especially when viewed from the south; but it is so completely shut in by mountains, on three sides, and so far up a long vale, that it is out of the road to any place, and consequently not likely to increase much in size. The coloured population, particularly those residing as servants on the adjacent farms, are said to be much improved in regard to their religious state since their emancipation from slavery. In the course of the day we called on Arie Vos and Robert Shand; and, in the evening, held a meeting for the promotion of temperance; which was thinly attended. The place is one of little open drunkenness; but the general consumption of wine is considerable. No canteen exists in the town: formerly there was one of very disorderly character; but the people of the neighbourhood united and opened another, which the farmers of the vicinity supplied with wine and brandy of their own produce: and these were sold at a much lower rate than the canteen-keeper could afford them: he was therefore obliged to give up his business. When this point was attained the other canteen was also closed, but with a notification, that it would immediately be re-opened on any other person commencing business in the same line.

17th 4th mo. We took leave of our kind friends G. A. and H. Zahn, and their sister Adrian Vos, and rode to *Worcester*, distant about thirty-five miles, through a vale between the Roodezand and Koud Bokkeveld mountains, passing several farms at a short distance on the right and left, and about midway called at one belonging to John Adam Neetling; by whom we were kindly entertained. At Worcester we became the guests of J. H. and C. Kùlpmann, of the Rhenish Society; the latter was also a daughter of the late Michael C. Vos.

18th 4th mo. Worcester is a rising town of about 1300 inhabitants: there are several streets crossing at right angles; the houses are built of brick and whitewashed, according to the prevailing custom of the country. The place is well watered from the Hex River; which, descending from the Bokkeveld mountains, is brought at a level sufficiently high to irrigate the gardens and adjacent lands. The situation is very picturesque: it is at the foot of some low slate hills, intervening, upon a plain of about ten miles across, between the rugged picturesque mountains of the Koud Bokkeveld and Goudinne. Adjoining the town is a plot of ground granted by the Government to the Dutch Missionary Society of this place; with which the missionaries of the Rhenish Society here are associated: the land is divided into small erfs or allotments, that are occupied by coloured people, chiefly such as have been in slavery, without ground-rent. These form a large portion of the labouring population of the place; and they have contributed liberally, some in money, and others in labour, to the erection of the mission-premises; which consist of a dwelling-house, school-house, and chapel. The last proving too small for the congregation since the emancipation, is undergoing enlargement. The rest of the money is contributed by the inhabitants generally, many of whom are of Dutch families; and who, though temporarily annoyed at the emancipation of the slaves, wisely deferred acting upon the excitement, and are now reconciled to continue their commendable care for the coloured people. The town is rapidly increasing: it lies on the high road from Cape Town to the interior. Mechanics' wages are from  $1\frac{1}{4}$  rds. 2s. 3d. to 4 rds. 6s. a day. In the evening we held a meeting in the mission school-room; which was large, and favoured with Divine overshadowing.

19th 4th mo. First-day. The place of worship of the Dutch church being open in the forenoon, the mission congregation was principally coloured, and it was considerable: in the afternoon the room was crowded by a mixed company. On both occasions good opportunity was afforded us to discharge our debt of Christian love; and after the last, the members of the mission church, eleven women and one man, and a few others, were addressed by G. W. Walker, who conveyed much important counsel to them.

20th 4th mo. In the forenoon, the Civil Commissioner went with us over the jail, in which there are fifty prisoners, about half of whom are convicts working in irons; fifteen are for trial, and are in a large room, having stocks on the floor for security at night, and several of these men are ironed to each other! A few are confined in cells, solitarily, or in pairs. Of these cells there are four. The room in which some of the convicts sleep is a very poor place: a better has been erected, but is not yet ceiled. Another room, designed for an hospital, with out-build-

ings for the jailor, &c. complete this establishment, which has no inclosed yard; yet with all its defects it is one of the best prisons in the land: it is a little out of the town, and adjacent to the Drosdy-house; a large pile of buildings only partially finished, and in which the Civil Commissioner resides: it was erected by Lord Charles Somerset, and is said to have been intended for a summer residence for the governor; the place being cooler and esteemed more healthy than Cape Town at that season of the year. We also visited the school of the Rhenish Society, in which there were 120 children, chiefly coloured, under the charge of an agreeable young man named Webber. The attendance amounts sometimes to 150: as most of the pupils are very young, it is conducted principally on the infant-school system. In the evening a large mixed congregation assembled in the school-room; with whom we had a memorable opportunity, in setting forth the importance of abstinence from intoxicating liquors, and in commenting on the work of the Lord among the coloured people of this land, and on his judgments upon that portion of the whites, who, in their too general merely formal Christianity, and unwillingness to loose the bonds of oppression, though compelled by law to give up slavery, yet cherish it in spirit; and continually, in disgust with the government that has abolished it, are removing beyond its dominion; and subjecting themselves to great privations and sufferings. The people heard us attentively, and bore our plain dealing patiently, as it was delivered in love, with the assurance of good-will, and, I trust, in a measure of divine authority. We were enabled to make ourselves well understood in Dutch, so that some remarked, the Lord helped us; which help we desire reverently to acknowledge with thankfulness. The awakening among the coloured people at Worcester commenced about a year and a half ago, with the falling of <sup>of</sup> aerolite (a solid meteoric mass) on the adjacent part of the Bokkeveld, which was attended by unusual thunder-like noise, and other accompaniments that induced the impression that "the end of ~~all~~ things was at hand:" and this led some to deep searching of heart, in regard to their fitness to meet the Judge of all the earth. One woman, under strong conviction of her sinfulness, fell down on the floor of her cottage, and began to pray fervently for mercy: her little boy, who attended the mission-school, and had never before seen his mother in the suppliant attitude, or heard her call on the Lord out of a broken heart, ran to J. H. Kulpman, and begged him to go to his mother, for she was praying: he obeyed the summons, and found about a dozen others had joined her, and were also prostrate before the Lord. Joining his petitions with theirs, he directed them to the Saviour of sinners, and prayed that this awakening might be blessed to their conversion; and the Lord was entreated for them; as the fruits they have brought forth have proved. This awakening spread, and though its first excitement has passed away, the work is still gradually progressing. There is an aged Dutchman belonging to the mission congregation—a

man of a true and sweet Christian spirit, such as is but rarely to be met with among people of this class.

21st 4th mo. Our horses have been without shoes since our first arrival at Kamiesberg, (some of those now in use never had shoes on till arriving here,) and the stony road from the Berg River to Tulbagh made their feet so tender that they could scarcely get along; but now, having got them shod, we took leave of our kind and Christian friends at Worcester, and accompanied by J. F. Butler, pursued our journey, and they travelled well. The road lay across the grassy plain of the Goudinne, and over the Breede River, and through a low pass in the mountains to Brand Valei; where, hard by the house of a person named De Wet, there is a very strong spring of hot water: the thermometer rose to 140° the instant it was plunged into it, and was withdrawn lest it should burst, as it was not graduated much higher. This spring may probably have originated the name of the place, which signifies Burnt Valley: for I could not ascertain that any other indication of internal burning exists in the neighbourhood; and, possibly, the heat of this water may be chemical. Planted poplars, with grass, cyperaceæ and a *Caladium* grow close to the hot water; as does *Zantedeschia æthiopica*; which abounds in all wet places south of Clan William: it is scarce further north, but is to be met with at *Plaatberg* in the Bechuana country, and on the Kamiesberg; though at these places it is evidently nipped by the frost: it is probably the lily that gives *Lily Fountain* its name, being known in the gardens of Europe as the *Lily of the Nile*. By the side of the Breede River a pink heath was in blossom among the rushy herbage: and being spread in extensive patches, it revived pleasantly the recollections of an English common. The vallies in this part of the country are extensive, grassy, and well supplied with water. In sandy places they are bushy, producing *Heaths*, *Proteas*, and other striking shrubs, with various species of *Oxalis*, *Hypoxis*, *Gladiolus*, *Anthericum*, &c. that render these less fruitful spots more gay than those of more value. After a short stop at Brand Valei, we proceeded to the house of *Jacobus de Wet*, another branch of the same family, where we were kindly received. *J. de Wet* is blind: he is a man of feeling, and alive to the impolicy of slavery as well as to the superior advantages of free labour: his wife is a woman of lively zeal and piety, and there are several other persons of awakened mind in the family. We spent a little time with them very pleasantly; but, except in conversation and the distribution of a few tracts, did not see it our place to enter into religious labour among them, although opportunity was not lacking. We took leave of these kind people and reached the house of *Field-cornet, P. H. de Villiers* on a branch of the *Zondereinde River*, where we obtained comfortable lodging and refreshment; and had much conversation with the large family, who received some tracts gratefully, as did also some other *Boors* whose houses we passed.

22nd 4th mo. On this place there are about forty white persons and a much larger number of coloured, chiefly the family of P. H. de Villiers and persons employed in his service: he has a large flour-mill driven by water, extensive cultivation, &c. He has offered ground to build a chapel and school upon, and he has made some sensible remarks on the desirableness of the situation for a village, and the great want of schools and places of worship in various parts of the Colony. Here the distance from both is about twenty miles, and there is a considerable population in the vicinity; but, in many districts, people are fifty or a hundred miles from such places of instruction. Our host took pay for the forage for our horses, but, in consideration of the nature of our visit, he would not receive anything for our own entertainment: and one of his neighbours—a man who would not sell his wheat at a great price, for conscience' sake, when it was scarce in the country—remarked, on G. W. Walker giving him a tract, that it would be well if more such visits were paid in the Colony. The early part of our ride to-day was through a fine valley bounded by magnificent mountains, which give rise to several of the rivers in this part of the Colony. We crossed several small branches of the Zondereinde before ascending the kloof, called Fransche Hoek Pass, at the entrance of which is a house where travellers are refreshed and lodged, and a small toll is paid for the maintenance of the mountain road. This pass requires about two hours on horseback to traverse it; it is cut in the sides of exceedingly steep mountains; the ascent is easy; the highest point may be 2000 feet. In some places the rocks are argillaceous, here and there slaty, in others quartzose, in some places sandstone; and there are a few veins of basalt, and in one place a sort of basaltic core is exhibited. The clouds rested on the tops of the mountains most of the day, and protected us from the sun. Numerous white houses interspersed among the vineyards and plantations of orange, oak, and pine, break pleasantly upon the view, after passing the greatest elevation of the mountain. At Fransche Hoek we became the guests of the Field-cornet De Hugo, whose house is open for the accommodation of travellers; and attended without delay a meeting, held weekly at the house of a widow named Pepler, about three miles distant; where twenty-three persons assembled. At the close an opportunity was afforded us, of which I availed myself in a short communication; which was all that I felt to be required on my part. After the meeting we returned to the dwelling of J. Verhaag, the assistant minister of this place, with whom we had much interesting conversation; and at our quarters had also the company of Piet de Beer, two of whose brothers we had met at Cradock and Beaufort; he is school-teacher here; and being a pious, fervent-spirited young man, is endeavouring to promote the best welfare of his fellow-creatures. A son of De Hugo came over the Fransche Hoek Pass to-day by the foot-path, which takes a different course to the carriage road; he was attended by a coloured youth and a dog, and a leopard



came from among the rocks, crouched, and seemed designing to spring upon him, when the dog seized it. The animals struggled together, and the leopard escaped and retreated again amongst the rocks. The young man supposed it was old and weak, or it would probably have killed the dog, and that it was pressed by hunger, or it would not have attempted the attack. Leopards (called in the Colony, tigers) are not numerous, but very generally dispersed over the mountain districts. A religious opportunity with the family closed the labours of this day.

23rd 4th mo. Rain confined us to the house most of the day. In the afternoon we rode with James Verhaag to the house of a son-in-law of De Hugo; and returned early to meet a congregation of coloured people in the chapel, where they assemble regularly on fifth-day evenings and first-day mornings, to the number of about 150, twelve of whom have been received as members: several of them are considered decidedly pious, and others hopeful. The rain occasioned the attendance to-day to be small; but we felt much freedom in speaking to them on the necessity of attending to the convictions of the Holy Spirit, and of believing in Jesus, and walking in his commandments.

24th 4th mo. Continued rain rendered any other occupation than such as could be attended to in the house impracticable: most of the day was spent in writing. In the evening the weather became fair, and we had the company of J. Verhaag and P. de Bier, with whom we conversed on the principles of Friends, and on the state of the people of Amboyna and Timor, among whom J. Verhaag at one period spent some time in religious labour, he apprehends, to little profit: he describes their state to be very low; and says, the Roman Catholic missionaries among them would tell them, that when they had brought them plenty of sandal-wood, then they would pray with them, thus making merchandise of their pretensions to religion. We had also some conversation on the prejudices of the old colonists of this country, which are still very strong, notwithstanding they are giving way. Few of them will allow their own children to learn geography in the school, because they esteem it a very unnecessary attainment, notwithstanding it is taught, in some of the mission-schools, to the Hottentots. Independently of a First-day school, the coloured people receive instruction from P. de Beer twice in the week. Many of his pupils are making a little progress in spelling; but there is such a disposition among them to remove from place to place, that few of them remain long enough to make any considerable advancement. This evil will probably diminish as they come to prove where they can best make a livelihood.

25th 4th mo. Our kind host Daniel De Hugo, from whom, and from whose wife and family we have received much hospitable attention,

declined accepting any payment for our entertainment ; and merely charged for the forage of our horses, which he had himself purchased. Believing it best for us to proceed to the Paarl, three hours ride distant, we set out after dinner, the weather having become fine. The road lies along a sandy valley, with many pretty wine-farms at the foot of the mountains, on both sides. On approaching the Paarl we once more obtained a view of Table Mountain, at the foot of which Cape Town is situated: this sight raised feelings of thankfulness in our hearts to Him who led us forth, and has crowned us with many mercies, and brought us thus far on our way in safety. On arriving at the Paarl, we found our people there in good health, but having lost another ox on the road by death. A hearty welcome awaited us from George Barker of the London Missionary Society, and his daughters.

26th 4th mo. First-day. We attended meetings for the coloured people in the morning and evening in the chapel ; and had open opportunity of expressing our Christian concern for this interesting class of the inhabitants. The congregation often amounts to about 400: the number who assembled to-day was rather less, many being alarmed lest they should come in the way of small-pox infection. A case or two of this disease has occurred here, and it is prevalent and very fatal in Cape Town. In the afternoon, we visited the school of the coloured people, held in the infant school-room of the London Missionary Society, which is large and commodious. After the forenoon meeting we accompanied G. Barker to the prison ; which is a hired building, with four large cells and two small rooms. There were eight prisoners, principally committed for petty offences. This is a subordinate prison to that at Stellenbosch, which is the district town.

27th 4th mo. The Paarl is situated at the foot of an elevated, isolated, granite hill, with great convex topped rocks projecting from its summit ; and upon which are some aloes, &c., the sides of the hills are bushy and afford pasturage. The population is about 4000: their houses are in the Dutch style, white-washed, and interspersed among oak, pine, and other trees growing in the streets, between which are orchards and vineyards. It is a pretty town, and has a fine view of the sandstone and slate mountains of Drakenstein to the east ; under which are many neat farm-houses with vineyards, &c. We visited the infant-school of the London Missionary Society, and also a private school: the pupils in which are the children of the white inhabitants, who are almost exclusively of Dutch or French extraction. Many refugees from France took shelter in this part of Africa, from persecution, and are intermarried with the families of the old Dutch settlers. We called on Major H. Piers, the resident magistrate—an intelligent upright man—disposed to give the coloured people the full benefit of the protection of British

law, which, from long-rooted prejudice, it is still difficult to secure to them. We had a meeting in the evening in the infant school-room with a number of the white and coloured population: the former of whom with a few exceptions, seemed a little shy of us; and they were unwilling to meet us in the chapel, notwithstanding they did not object to our preaching to the coloured people there: on this occasion we had an open opportunity of setting forth the necessity of repentance, and of a practical faith in Christ; and we understood that the fears of some, who had looked upon us suspiciously, were removed.

28th 4th mo. Having arranged for our waggon to meet us at Stellenbosch, we took leave of our kind friends, and again crossing the Berg River, proceeded to Waggonmaker's Valley, situated at the foot of the Groene Berg, and inhabited by a considerable number of wine farmers, whose vineyards and orange groves extend for three or four miles along a mountain rivulet. At the upper end of the valley we met a cordial welcome from Isaac and Magdalena Bisseux, of the Paris Missionary Society, who occupy a house contiguous to a chapel, both erected by the Dutch population (who are here likewise intermixed with the French refugees) for the coloured people. A white congregation also assembles here once on each First-day, among whom there are some pious people.

29th 4th mo. The religious labours at Waggonmaker's Valley seem to have commenced with a person named Van Zulg, who was stationed in the neighbourhood as a schoolmaster, and visitor of the sick, about forty years ago; and who preached with much success, both to the white and coloured people. Traces of the good effect of his labours are yet conspicuous. In the afternoon we had a meeting for the white inhabitants, some of whom are pious, at which several of the coloured people were also present; and, in the evening, one for the coloured, which was attended by some of the white. Both were seasons of Divine favour, in which much close counsel, as well as Christian instruction were imparted. Eleven of the coloured people are members of the little church, exclusive of some who have removed to other places, and fourteen can read.

30th 4th mo. The early part of the day was foggy. When the mist cleared off, we took leave of our kind friends J. and M. Bisseux, and travelling northward of the isolated mountain called Paardeberg, and west of that called Riebecks Kasteel—which are probably sandstone, and over an argillaceous sandy loam country, on which grain is pretty extensively cultivated, and where ploughing is in progress in some places, and the wheat up in others,—we reached Malmesbury, or Zwartland Kirk, in the afternoon. J. D. A. Freislich the Clerk of the Peace, to whom we had an introduction, and his wife, kindly invited us to take our meals with them, and said,

if they could not obtain a lodging for us, they would do the best they could for us themselves; but they did not like the idea of our sleeping on the floor in a civilized place, and being young house-keepers here their own accommodation was limited. It was not however without much fruitless inquiry that they obtained for us a bed, at a cottage of very humble exterior, but very neat and comfortable within. The white houses give the place a pretty appearance; but there are few trees about it, so that, though situated among hills, it has little picturesque beauty. The inhabitants appear to be thoroughly taken up with their temporal concerns.

1st 5th mo. 1840. We obtained leave to invite the inhabitants to meet us in the school-room, but could get none to come, and were therefore obliged to be content with conversing with a few we casually met, and giving them some tracts. They seemed not to understand us, and to have small relish for religious subjects. Our kind host refused to accept anything for our lodging; and our open-hearted friends, the Freislichs, supplied all our temporal wants. Finding no opening for further service, after looking at the jail, which is merely a temporary one, and the new building designed for the purpose, which is only a shell connected with the Government offices, and in which it is intended to form a few cells, we set off for *Groene Kloof*; where we arrived in three hours and a half; having passed a few farms at which we left tracts, and traversed a wide sandy flat, and crossed a low range of granite hills. It was very pleasant to come again among people whose hearts were warmed by Christian love; and to receive such a brotherly welcome as the Moravian missionaries gave us: one of them we had before seen at Genadendal.

2nd 5th mo. We walked with Ludwig Teutsch over the settlement, on which there are now about 1000 Hottentots and other coloured people, who live in two wide streets, with gardens between the rows of houses. A man of orderly conduct coming here, and agreeing to observe the rules of the place, is allowed as much garden ground as he can work; but any that may have been assigned him, that, at the end of two years, he has not cultivated, falls again to the Institution. Many of the people have also considerable pieces of corn-land at a short distance. Their first habitations are usually of rushes; next they build hartebeest houses of better quality; and many have succeeded these by neat, comfortable cottages, well built and thatched. Beyond the cultivation of their own land, their general work is among the Boors of the neighbourhood, from whom they obtain wages. This station was made over by the Government to the Moravians in 1808, as a missionary place for the Hottentots, &c. Before that time it was successively occupied as a hunting station for the Governor, and a depository for salt. Several of the original buildings are still standing, being converted to more useful

purposes, and others have been added, among which is a commodious chapel. The estate is 4606 morgen, or nearly 9200 acres.

3rd 5th mo. First-day. There were several services in the chapel. A meeting in the evening was chiefly occupied by George W. Walker and myself in exhortation, under the desire that the people might attain to spiritual Christianity. Few children were present, yet the congregation amounted to about 600. We were grieved to see three white persons, of English and Dutch descent; such as in this country are misnamed Christians, in contradistinction from the coloured; who are generally styled Heathens, or Schepsels, i. e. Creatures; who had stopped on their journey, claiming the hospitality of the Moravians; sitting in a lounging and disrespectful way, on chairs which themselves had brought out into the yard, as the coloured people were going to and from their public worship; from which these misnamed Christians, with a single exception, at the morning service, absented themselves; not, it was evident, from conscientious objections to the forms used; for they were not in a state of mind to have conscientious objections on such a subject. Such misconduct the Moravians here have often to bear; and they appear to do so with great patience. Since coming here we have heard of the decease of Adam Halter: he had been labouring at the new Moravian station, in the Zitzi-kamma, called Clarkson, among the Fingoes; but, feeling unwell, had returned to Enon, where he was suddenly removed; gathered, there is ground to believe, as a shock of corn fully ripe. The remembrance of the nearness of spirit we felt with him in Christ, is very sweet. Within the last year Enon has again been blessed with fertilizing rain; and the river has again become a flowing stream.

4th 5th mo. We visited the schools, into which English has lately been introduced; some of the girls have made so much progress as to read a little in the Scriptures, in English, and to translate what they read into Dutch: they are in the school three hours in the forenoon, and are eighty in number. The boys attend the school in the afternoon, and are sixty on the list; but they are so much occupied in feeding cattle, &c. that the attendance is usually much below that number. In the infant-school there are 140, for which number the school-room is much too small. The members of the church are about 300. To-day there was a feast, entirely a religious service, of the single sisters, in commemoration of the 110th anniversary of the time when a number of single women gave themselves in an especial manner to the Lord; and which circumstance originated the Moravian body. Groene Kloof from its name gives expectation of a deep valley of much verdure; but it is merely a shallow sandy hollow, among some low, bare, granite hills; it has however the advantage of a good supply of water for this part of the world, and of a small wood of planted poplar, that supplies useful

timber; it is also ornamented with weeping-willows. Some aloes, &c. grow among the granite rocks, and the neighbourhood is famous for the gaiety of its bulbous-rooted flowers. After partaking of an early dinner, and receiving a parcel of food for our journey, with which Maria Teutsch considerably furnished us, we parted from these affectionate people, and pursued our journey over a sandy country terminating in a few rounded hills of more clayey character, among which were several farms. The view of Cape Town, with Table Bay from one part of the road was very agreeable; though we could not but look upon it with mixed feelings, on account of the ravages we heard the small-pox was making—sometimes carrying off fifty persons in a day. We reached D'Urban, or, as it was formerly called, Pompoen Kraal, in the evening, and called at the house of the minister of the Dutch church, but he was at dinner, and we did not see him, but signified our intention of calling upon him the next day; but, after spending about two hours in seeking a lodging, during which we called at every house except one in the place, and being unable to obtain a shelter for the night, which was raw and cold, we were under the necessity of remounting our wearied horses, and proceeding to Stellenbosch. Coming from Groene Kloof to Pompoen Kraal, was like making a transition from the torrid to the frigid zone: however, here we left a tract or two, hoping to kindle a more fervid spirit, and then pursued our weary way over a heavy sandy road: but, on reaching Stellenbosch, we again met with kindness; for, notwithstanding we had occasion to call two persons out of bed to give us information at so unseasonable an hour, they were very civil; and certainly there is much truth in the sentiment expressed on one of the school copies used in my boyhood, "Civility gains respect:" one of them got up and went with us to the Wesleyan Mission House, where, though after midnight, our kind friends Edward Edwards and his wife arose, and gave us a warm greeting, and a refreshing cup of tea, and welcomed us to the accommodations their house afforded.

5th 5th mo. Our waggon arrived from the Paarl, where another ox was left in a dying state. During the day we were variously occupied; and in the evening we rode with E. Edwards to the farm of John Allison, a brother of the missionary at Umporani, and who has taken our oxen to graze. He has here a hat manufactory. When in the town his men were so frequently intoxicated as greatly to neglect their work; this, he finds, to a considerable extent, remedied, and the health of some of his family improved by a residence in the country. Stellenbosch is a pretty town of about 200 houses, and 1,500 inhabitants: the streets have on each side a row of fine oak-trees: it is situated at the foot of a rugged topped mountain, detached from the main range. The principal part of the houses are built in Dutch style and white-washed. Numerous neat cottages of the coloured people form a pleasing feature of the place: generally

the coloured are a very orderly part of the community, and are neatly clad: they form the principal portion of the labourers and the servants in the town. The Wesleyans have lately erected a neat chapel contiguous to the mission-house. They have a daily school, taught by a young man who has a tinge of colour; the number of pupils to-day was upwards of fifty. The missionaries of the Rhenish Society in connexion with the Dutch population have also a chapel and school.

6th 5th mo. We called on the Rhenish missionaries, Paulus Daniel Lückhoff, Johannes George Knab, and Johan Daniel Andreas, who occupy premises provided by the Dutch inhabitants for a mission to the coloured people; here we met Pieter Albertyn of the Paarl, who is an agreeable young man, and free from the Neologian heresy, with which many of the Dutch ministers in this part of the Cape Colony are defiled; and which, like its near ally, Unitarianism, cuts the heart out of Christianity, and is the evident subterfuge of men of unregenerate minds, who have undertaken to teach the Gospel before having learned it: they therefore reduce the character and offices of Christ to the standard of the comprehension of the human capacity darkened by sin; but the doctrines of the forgiveness of sin through repentance and faith in the atoning blood of Christ, and an experimental peace and communion with God through the mediation of a glorified Redeemer, and submission to the sanctifying influences or renewings of the Holy Ghost, have no place with them; they cannot understand them, because they are spiritually discerned, and they themselves are yet carnal. In the evening I addressed a few coloured people in the Wesleyan chapel.

7th 5th mo. We dined with the Rhenish missionaries, in company with P. Albertyn, after visiting their schools, one of which is on the infant system, and the other for older children: in each there are 100 pupils; who are taught by two of the missionaries, and are nicely brought forward: the children are of the coloured classes. We also looked into the chapel; which is undergoing a third enlargement since the emancipation of the slaves; so great and increasing is the desire manifested by this class for religious instruction, now that it is within their own power to attend places of worship. The provision to satisfy this desire made by the Dutch inhabitants of this place is very creditable to them. In the evening we again had the opportunity of addressing a few of the coloured people in the Wesleyan chapel.

8th 5th mo. In the evening we accompanied the Rhenish missionaries to their chapel, where upwards of 200 coloured adults were assembled as a school. All the congregations are, at the present time, diminished by the small-pox; and this among the

rest is consequently less than usual. The school service was superseded to give us the opportunity of speaking to them on several important subjects, and the meeting assumed more of a decidedly religious character, in which the overshadowing of the love of our heavenly Father was felt in a comforting degree. The company were neatly clad and remarkably clean.

9th 5th mo. We visited the jail; four large cells of which open into a small yard: in one of these there were four Englishmen waiting for trial, and in another, four coloured men. A passage to four solitary cells also opens into the same yard: in one of these was a coloured man under a few days' sentence. Fifteen convicts working on the roads are lodged in a small square room, and in two or three cells opening into the street. A few persons are out on bail, working for their sureties. The jailor, who is a pious Scotchman, says, he does not think crime has at all increased since the emancipation. Commitments for misdemeanors are much less frequent; but those for petty thefts are more numerous; for masters will now bring a servant before a magistrate, where, had the servant been a slave, he would merely have received some chastisement from his master; who would thus have avoided the loss of his labour consequent on sending him to prison: now this loss falls upon the servant in forfeiture of the opportunity of earning wages. We also called on J. Versfeld, who is a descendant of Persoon the celebrated botanist: he showed us a fragment of the aerolite that fell upon the Bokkeveld; which is of the same constituents as other meteoric stones; and also some fossil animal remains, from near Beaufort: these are said to occur in some small superficial hills: one is clearly the tooth of a lion. We likewise called on a pious widow, named Allison. The good old woman seems to have great comfort in having several of her children labouring in the vineyard of her dear Lord and Master.

10th 5th mo. First-day. In the forenoon we were favoured with an opportunity of discharging a debt of Christian love to the portion of coloured people assembling in the Wesleyan chapel, and, after dining with the Rhenish missionaries, to a large congregation of white and coloured in their chapel; in which usually many of the Dutch assemble with the coloured on First-day afternoons, the minister of the Dutch church holding service only in the forenoon. On both of these occasions the congregations were smaller than usual, in consequence of the prevailing sickness: nevertheless, on the first, about 150 persons were present, and on the second, 500. In the evening nearly all the English residing in the town, amounting to about sixty, assembled in the Wesleyan chapel, where, on First-day evenings, E. Edwards usually preaches in their native tongue to the few that meet: but on this occasion a special invitation had been given; and we were strengthened to plead with them on the



danger of neglecting the things that belong to salvation, as well as to set before them the mercy of God in Christ, with the language of entreaty to be reconciled unto God. We had also, afterward, a parting opportunity with some of the coloured people. In the labours of this day we had great cause to bless the Lord for his goodness, in strengthening us to direct the people to the convictions and guidance of his good Spirit, and to testify that it is through attention to this blessed Guide that the Father leads unto the Son, grants the forgiveness of sin through faith in Him, and enables men to walk in his commandments blameless.

11th 5th mo. Notwithstanding the day was humid, we rode with Edward Edwards to Klip Fontein, where he holds a week-day service. On the way we spoke to one of the juvenile emigrants: like the others we have lately met, he had lost his own language, and seemed as if beclouded in intellect: in country situations they are made the companions of the agricultural poor, who are generally Hottentots, unused to anything an Englishman would call comfort, and living in families, sometimes several together, so that a little Hottentot has generally his parents and relations to protect and befriend him; but these little emigrants are friendless and solitary. Their situation is certainly far from what those who promoted their emigration intended. It has been remarked, and not without justice, that, during their apprenticeship, their situation is, in some respects, worse than that of slaves; and much like that of the Hottentots before the passing of the fiftieth ordinance, but not so good; inasmuch as the property a man had in his slave induced him to take care of him, as he would of his horse for the same reason: and the Hottentot always had friends of his own race and language; but to the juvenile emigrant these are often wanting. Klip Fontein is about three hours and a half on horseback from Stellenbosch, on the sandy Cape Downs, or Flats. A few coloured families are located here on Government land; on which, having no title, they make but little improvement, but, nevertheless, by means of their cattle and little gardens, they obtain a livelihood. Here the Wesleyans have erected a little chapel, and cultivate piety in the wilderness. But, about the time of the slave emancipation, some præjudiced persons spread calumnious reports of the coloured people on the Cape Flats, that gained so much credence with the Government, as to induce it to deliberate upon expelling them. The Wesleyans took up the subject, proved the fallacy of the charges brought against these poor people, and expostulated against the injustice and cruelty of driving them off, some of them having been located here for eighteen years with the cognizance of the Government, and being also a security to travellers in passing this weary wilderness of sand-hills and low bushes. After E. Edwards had vaccinated several of the children and two young Afrikanders, whom I casually met as they were seeking some stray cattle, they, with the coloured people, joined us in the chapel; and we had a short, but satisfactory season

before the Lord ; in which his judgments, as exhibited in the visitations of sickness, which had been feelingly mentioned by one of the young men, were again alluded to, and pointed out as a means designed to lead sinners to seek salvation. Here we parted from our friend E. Edwards, from whom, and from whose wife and family, we have received much kind attention. Two hours and a half more of dreary wet riding brought us to Cape Town, where we received several greetings, even in riding along the streets, and became lodgers again in the house of Ellen Thwaits ; who being herself very ill is at present assisted in her family by her valuable mother. Thomas Thwaits is in New South Wales, on business, which renders the illness of his wife the more trying, especially with their large family, who are, however, very attentive. The house they now occupy is almost as near to that of my friend Thomas L. Hodgson as those in which we were respectively born were to each other. We made him an early call, and received from him two parcels from England, and letters from our dear relatives and friends, which were very comforting at the conclusion of a journey of nineteen months through the wilds of Africa.

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After returning to Cape Town, J. Backhouse and G. W. Walker prepared a document, entitled, "Remarks on a few important subjects connected with the welfare of the Colony of the Cape of Good Hope;" which they apprehended to be their duty to address to the Governor of that Colony. Under similar feelings of duty they also prepared tracts entitled, "Observations submitted in brotherly love to the Missionaries and other Gospel Labourers in South Africa;" "A word of Christian Counsel to the White Inhabitants of South Africa;" and "A Christian Exhortation to the Coloured Inhabitants of South Africa." These they put into circulation throughout the Cape Colony and adjacent country; the two latter being translated into Dutch by L. Marquard. They also had editions of the tract entitled "Salvation by Jesus Christ," translated by two of their missionary friends, printed and circulated in the Caffer and Susutu languages; and they distributed a quantity of clothing and school rewards, sent by some of their English friends to a considerable number of Missionary Institutions; and appropriated to a variety of objects a sum of money committed to their charge, for the promotion of agriculture among the Caffers. The establishment of a school in Cape Town for children of the poorer class, under the charge of Richard and Mary Jennings, also occupied a share of their attention; and, for the accommodation of which, they were enabled to purchase premises by the liberality of their friends in England.

On the school-premises they held meetings for worship; which were also attended by Richard Jennings and his family and William H. Harvey, the latter of whom undertook to exercise a friendly care respecting the school and its finances. A few meetings

for worship were also held by J. B. and G. W. W. during their sojourn in Cape Town, to which more public invitation was given; and they likewise visited some of the coloured and other congregations, and had religious interviews with the prisoners in the jails, and at the little penal settlement on Robben Island; and attended several meetings for the promotion of total abstinence from all intoxicating liquors.

Their labours being so far concluded as to open the way for the return of George W. Walker to Van Diemen's Land, whither he had long believed it would be right for him to return, with a view of settling in that country, he sailed for Hobart Town, on board the "Hamilton Ross," a ship of 400 tons burden, J. Allan, master, on the 23rd of 9th month, 1840; and, after an agreeable voyage of forty-five days, landed there in safety on the 7th of 11th month.

James Backhouse remained in Cape Town and the vicinity, holding a few more meetings, and completing the circulation of the tracts printed in Africa, and of tracts, books, &c. sent from England, until the 9th of 12th month; when he also took leave of the many persons who had shown kindness and Christian good-will to himself and his companion; and, embarking on board the schooner "Invoice," William Proudlock, master, sailed for London; where he was favoured to arrive on the 15th of 2nd month, 1841; after experiencing some stormy weather when near the end of the voyage, and witnessing a signal deliverance from great danger, by a marked overruling of the providence of the Most High.

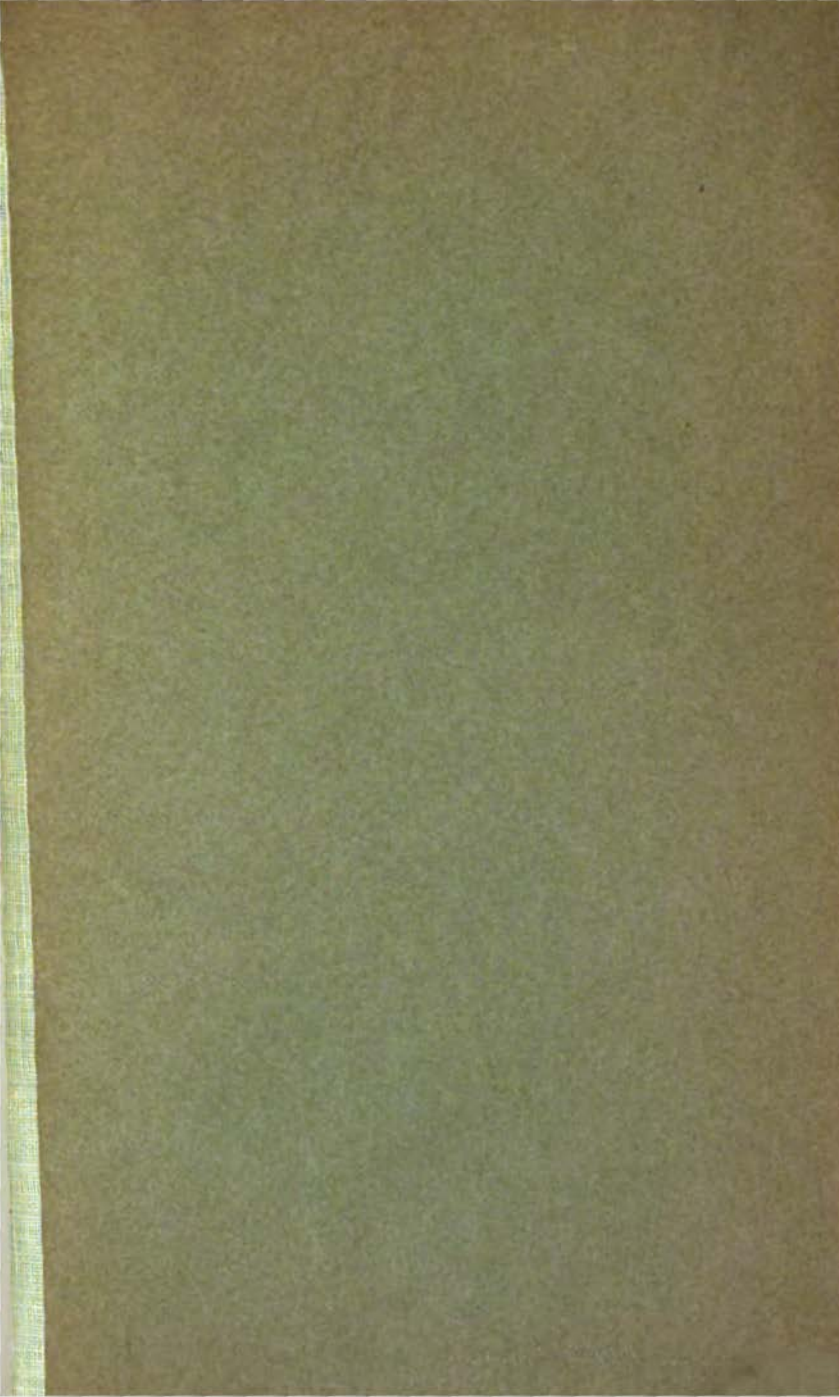
In parting one from the other J. B. and G. W. W. had a comforting evidence that their separation was in the counsel of Him, who, they had reason to believe, appointed their union in their long and arduous course of gospel-labour, and who, in its prosecution, blessed, protected, and sustained them: and, in its conclusion, made them partakers of a large measure of peace; notwithstanding they deeply felt, not only that they were, "unprofitable servants, having done only that which it was their duty to do;" but that, in whatever way they had at any time failed in doing their duty, it was only through the free and unmerited mercy of their heavenly Father, extended to them through his beloved Son, that the Spirit witnessed their transgressions to be forgiven, and enabled them to praise and magnify the name of the Lord for all his great goodness toward them, and to give Him all the glory of that which He had condescended to effect by them for his own name's sake.

\* \* \* In consequence of the greater part of the Extracts having been printed during the absence of the writer abroad, numerous inaccuracies in names and a few of a different character, but not affecting materially the subjects treated of, are to be found in the work, for which the reader must make due allowance.

THE END.









APR 3 - 1934



