

## Sabbath-day Intelligence.

JOURNAL KEPT AT THE CAMP.

We are permitted to make some further extracts from a Journal, of which several parts have already appeared in the pages of this Magazine. Our readers will, many of them, at once recognize what follows as coming from Archdeacon Merriman of Grahamstown, who has just been compelled, most reluctantly, by the presents of domestic circumstances, to accede to the advice given him by the Bishop of Grahamstown, and to retire from the immediate charge of the Kafir Mission. This will explain some passages and allusions below, and perhaps will account for the permission given us to print any part of such a journal, for we know it is the Archdeacon's opinion that Missionaries while engaged in their work should be very obdurate of publishing their proceedings. We shall ask our privilege in this matter without adhering to chronological order, but shall begin at once with the last portion in order of time, containing a visit to the principal Kafir chiefs in the pursuit of Missionary objects.

## "UMHALA AND HIS PEOPLE.

July 1855.

I wound up my Missionary work by a visit of a few days to Umhala's (St Luke's) Station, and then, by a tour across the Kei, to Krelli, the paramount chief of the Amatola Kafirs. A melancholy though interesting visit the former was. As my own plans for the future were still unformed, I was under the necessity of concealing from the brethren on the Mission my seemingly abrupt abandonment of the Missionary warfare. It was a joy to find Mr. Greenstock getting on well with the Kafir language. He was able to go without an interpreter, and converse a little at the different kraals. We found Umhala holding a large council. Fifty sons of Umhala (Amapha) were assembled from different parts of his territory. But the subject of their discussion we were unable to discover. Some of them displayed great anxiety to know how the Russian war was going on; inquired what colour the Englishmen's enemies were of, and seemed surprised to learn that they were white men like ourselves. They wanted to know what arms they fought with, and whether both parties used cannon, with many such like inquiries.

I presently told them I was a man of peace, and did not like conversing on these subjects, and tried to bring their thoughts to matters which were more important in my eyes. Of course, the prevalent sickness, and the chief's own illness, were good topics on which to hang a remark or two; especially, as I strongly suspected that they were then assembled to decide whether some unfortunate possessor of cattle had not bewitched the chief, and to determine who the criminal was that, in their language, should be 'smelt out' and 'eaten up' for this supposed offence. I shall say more on this subject presently. I could not but regret most bitterly, that so favourable an opportunity of addressing the assembled wisdom of the Slambie tribes should, from my want of knowledge of their language, be allowed to pass by with so little fruit. However, I begged Umhala to request all his great men to come to Church the next day but one, which was Sunday. I thought, though illness might prevent the old chief from coming himself, as he told me, he had not quitted his kraal since my last visit, that he might encourage his councillors to come to the Service, when I should address them all through our Mission interpreter. I soon after found by their whispering that they wished us gone, and accordingly I took my leave, though I should remark, that I had not sat down among them till I had asked if we should interrupt their business, and without offering to retire immediately after my first greeting of the chief; but he bade me stop and sit down by his side at the head of the council. Next morning, being at a neighbouring kraal with Mr. Greenstock, the people there made a reference to Umhala's council; and presently one of them asked me if I knew what they were consulting about. Upon which Mr. Greenstock heard a man behind my back mutter to himself, "Napakahe, — No, never. I told them I could not tell, but I supposed they were well aware. They protested they knew nothing of the matter, and I turned the subject at once. On my return to the Mission Station, I found one of the councillors of the preceding day laughing about, and presently he came into the common room where I was sitting, and after saying one or two indifferent things (a Kafir never begins his business at once), he asked if he had understood me rightly, that they were white men with whom the English were fighting. I replied, Yes, as white as ourselves, and with big beards. I asked why he displayed so much interest in this matter; he said they were afraid lest the English should be beaten, and then

the Russians might come and interfere with the Kafir. I assured him he had no cause to fear; but I well knew that their interest in the matter was founded on the hope that the English would get well beaten, and of this I had good proof, when in Krelli's country beyond the Kei. His councillors came the following day in goodly number—about fifty in all—to the Service, and I addressed them with the melancholy feeling that this was probably the last time that I should be privileged to deliver God's message to the heathen on that spot.

## TOIS, AND WITCHCRAFT DOINGS.

To return now to witchcraft doings. I found on my first arrival to King William's Town, that Tois, a chief who had lent me his horse when I visited the Mission Station in the preceding February, and at whose kraal I had slept when on a journey a year or two since, and moreover who had remained faithful to us during the whole of the late war, had been engaged in murdering and 'eating up,' i. e. taking to himself, the cattle of two wealthy subjects a short time before; and this within a dozen miles of King William's Town, where his people are now located. Krelli was said during this season to have done the same by above twenty persons in his country; but as the other side of the Kei is no part of British Kaffraria, our Government had, of course no title to interfere with his proceedings. Tois, on the other hand, is located near to King William's Town, and receives a subsidy of £60 a-year from the British Government, as the several other of the friendly chiefs, whose questionable friendship, we thus buy at a somewhat costly price. The description of Tois's doings in this matter is a fair sample of most of the Kafir witchcraft cases, and I relate it accordingly. It seems on a supposition of the reality of any witchcraft in the matter, to be a sort of casting out devils by Beelzebub.

Tois's mother is sick, and he was sick himself twelve months since. Meanwhile it is to be presumed that the cattle disease has considerably thinned Tois's kraal, as well as that of many of his neighbours. He forthwith sends messengers into the 'Royal Reserve,' a part of the Amatolas in which Piugos are located, and fetches from thence a Fingo witch-doctor. This Balaam, after one or two refusals, at last gets a pass from the Commissioner, and goes to his Balak. He finds Tois and several of his councillors assembled to receive him. First, a cow is killed in compliment to the doctor; and forthwith, as in duty bound, he goes into the middle of a hut, and after the two messengers had danced a bit,—the usual witch-dance,—while the rest sit gravely round, the doctor commences dancing himself. This at least unlooses his tongue, and he declares that 'bewitching substance' has been used somewhere. He adds that the same man who bewitched to death Garcia, Tois's father, is now desirous of destroying the whole family. He asks if a dead hare was not found in the hut of Tois's stepmother, and declares it was put there for the purpose of bewitching Tois; that a similar event took place just before the Kafirs attacked Grahamstown, in 1819, under Lynx Makanna, and in that year several chiefs had died. He also asks if a calf did not leap on a hut, and finally says that bewitching roots and charm-sticks will be found in some one's hut.

The next day the dance is resumed. The women sing outside the hut, and councillors urge him to declare the guilty person. He, after a bit, fixes on two, who are led off by Tois's order, each with a "riem" or thong round his neck, and in their own huts they are fastened down to poles, and a slow fire lighted on each side of their bodies. One of them has a friend, through whose means he gets more gently dealt with than the other, only having his flesh scorched off his body, and being allowed to escape in the night. The other is roasted and beaten to death with nob-keries (or big sticks) on the breast and stomach; and as he is dying hot coals are thrust up his nostrils. His wife and sons, who had been called on to witness his tortures, hear his screams all through the night from an adjoining bush. In the morning Tois comes and takes off their cattle, keeping about half himself, and giving half away, some to his councillors and a few to the poor man's widow. The surviving man having tried in vain to get his cattle back from the chief, at last brought a complaint before the chief commissioner, Colonel Maclean, who obligingly sent me a copy of the evidence of the several witnesses, from which I have compiled the above account. I see, moreover, that Tois states that Umhala had sent to congratulate and commend him for having killed 'the rascals,' and to ask him to send him some of the cattle. This shows what work we have before us. Umhala has had a great many killed in like way in past years. The witch-doctor, after some weeks' confinement in the jail

at King William's Town, was set at liberty. Tois was dejected of one-half of his yearly salary, which was given, I believe, to the widow and relatives of the deceased. And thus ends this affair, which if probably would not have been easy or safe for the British Government to punish more severely. Tois and several of the witnesses, as well as the doctor, on their examination, declared to the last their firm belief both in the power of those who used 'bewitching matter,' and in the power of 'smelling out' the offender through the process described above. It is hardly necessary to add that there were some 'charms' for use in the poor men's huts; or that the account they gave to the commissioner of the poor fellow's death was, that, having declared himself guilty, he was searching his hut to discover to them some more of his charmed roots &c., when he suddenly fell down dead.

The witch-doctor, on being asked, said he had possessed the power of holding intercourse with the spirits of the dead now for many years, viz. since Somerset attacked the Amatolas on the Banskoe, in 1827. And for this edification, as it seemed, of the chief commissioner and of the attendant doctor of the 60th Rifle, he went to an epileptic fit, which lasted about four minutes. He could not, or would not, describe the way in which the thoughts came into his head that such and such a person was guilty. What other charms he used besides dancing the witch-dance, 'Inhlumbo,' I do not know. He received, by his own account, one red cow on the spot, and the promise of four more for his services."

## Youth's Department.

NEW YORK.

St. GEORGE'S CHURCH.—On Sunday afternoon, April 18th, at half-past three o'clock, the annual celebration was held in St. George's Church, Stuyvesant Square, of all the schools connected with that wealthy, zealous, and most flourishing parish. The whole of the ground floor of the spacious edifice, except a very few pews near the doors, was reserved for, and filled by the children in these schools. The galleries were crammed all around. And so great was the pressure that the crowd pushed its way through by the back doors; and, while the rector was busy in the nave, marshalling his numerous little hosts, the whole chancel was filled to its utmost, with men, women, and children, whom, of course, the rector was too amiable to disturb, especially as it was the only spot in which their presence was possible. There was barely room enough left for Dr. Tyng himself to stand. The day was charming. The sun shone warmly and brightly. And everything united to enhance the high success of this most interesting anniversary.

On entering the building, at the opening of the services, the *coup d'œil* was more brilliant than any thing of the sort we have ever before seen. The pulpit was covered by a broad temporary shelf, draped in white down to the floor. Its front was festooned with evergreen, and wreathed with exquisite camellias. A large pyramid of flowers, with smaller vases and bouquets, crowned its top; above which was seen the energetic rector himself, in gown and bands, his forehead shining, as it reflected the luminousness from the skylight above, and his whole face beaming with intense and triumphant satisfaction. The lower tables, on either side, were also draped in white, and adorned with beautiful flowers, besides being piled high with the rector's presents to every child in all the schools. On glancing down the densely filled nave, the eye was delighted with the brilliancy of the gas lights, which were burning merrily all around the lower gallery, and along the upper gallery besides, as well as at the rector's stand.

The vast congregation of about 3000 persons, while assembling, listened to the prolonged music of Mr. Britton's organ voluntary. When the building was full, and the doors were closed, the Rector clapped his hands as the signal for order—the same signal marking every change and evolution during the whole celebration. After a few remarks, he briefly enumerated the various schools which took part in this their annual anniversary. There are now, in the schools taught at the Chapel near the church, 69 teachers, and 1100 scholars. These embrace the ordinary male and female departments; two Infant schools, and one Bible Class. In the Mission Schools, in Avenue A, which began only two years ago, with 48 pupils, there are now 41 teachers and 525 scholars. These include two infant, one English, and two German departments. The total is therefore, 104 teachers, and 1625 scholars, all belonging to one parish. Dr. Tyng added, that there was abundant material all around about to be worked,