

them there seems to me to be one who is beckoning me by the speciality of my position to take up, in however feeble a manner, the work which has been so nobly begun, and to witness, though it may be with inferior powers to theirs, to the next generation, that England can never be free from guilt till Africa is civilised and Christian.

Sir GEORGE GREY, who rose to second the resolution, after the loud cheering which greeted him on his rising had subsided, said—I will endeavour, so far as I can, to point out what my experience enabled me to learn of the difficulties which the proposed mission will have to encounter, and what I believe to be the means of carrying it to the greatest and most successful results. It will first be necessary that I should point out the claims of the population and the particular characteristics of the people with which the proposed Mission will have to deal. Amongst the natives in Central Africa or in Southern Africa there are three distinct races. First of all, from the most ancient country of Egypt one race spread down the entire coast of Africa to the Cape of Good Hope, and from thence up the western coast as far as the Orange River. The immense multitude of people belonging to that race all spoke languages of one common origin exactly identified with the Coptic—so much so that all the dialects spoken by these people show that they come from one parent stock. In the southern parts of the continent the race obtained the name of Hottentots, and by which appellation they were known to the whole of Europe. The second great class of natives spread down to the western coast, and constitute the Negro tribes. They ultimately forced their way across the continent to the west, and cutting their way to the eastern coast to the settlement of Zanzibar, they constitute the nations now known by the name of Caffres. One portion of the population, the inhabitants of British Caffraria, from some admixture with the Arab races, or other circumstances with which we are unacquainted, excelled all others in physical confirmation and in audacity and harshness of character; and being thus naturally brought into communication with our own traders for a long series of years, this comparatively small population constituted an obstacle which has set the power of Great Britain at defiance. The third race we find in Africa, called Bushmen, are of a totally different class from the other two. They live in small families; they are a hunting race, never cultivating, never herding cattle, and appearing from their language and general habits to be remotely allied to the aborigines of Australia. The general impression in the public mind is that savages are a happy and innocent people, leading undisturbed and comfortable lives; the real fact, however, being, that all nations that have fallen under the influence of idolatry are among the most miserable of mankind. Just as in natural laws no excess can be indulged in without retribution following it, so among savage races it seems impossible that the knowledge of God can be lost without a great deal of suffering following. Life and property are wholly insecure; infanticide and murder are of daily occurrence, and persons are burned for witchcraft, that their property may be handed over to the chief. These, then are the classes of natives with whom we have to deal. The one to which our attention must be more particularly directed is that which is classed under the name of Caffres. Now, the great difficulty which the proposed mission will have to deal with, with regard to this, is their civil polity. From some cause which it is impossible to explain, these savages are governed by a system of polity, not simple but complex, devised evidently by a high order of intellect, the object of which is to keep the savages in their present state, and to

prevent the light of Christianity from breaking in upon them. Generally speaking, these Caffre tribes, that have spread as far as the Zambezi river, are subjected to this system. First of all there is a paramount chief, to whom every man of the tribe belongs, and also every man's property. Every man's life can be taken at the pleasure of this dignitary, and every thing belonging to him is appropriated as the chief pleases. The tribe is separated into several divisions, which are placed under petty chiefs, and these divisions are again split into single villages, each of which has a head-man. Each of the chiefs holds a court, before which all offenders are brought in cases of witchcraft, and all charges alleged are tried. This chief is assisted by certain counsellors, and in most cases the accused, and sometimes the accuser as well, are stripped of their property, which is divided amongst the chief and his counsellors. Every one of these offices—of chief, petty chief, or even headman—are hereditary, and they have the power of taking a criminal and his property, and can also take his wives and children, at their pleasure. The chief, holding such powers under the system, does what he can to maintain it; and it has become almost impossible to break it up on account of its hereditary character, and the number of interests that are therefore concerned in countenancing it. A chief who, under the influence of the preaching of a Wesleyan missionary, with his whole family, embraced Christianity, was so much resisted by petty chiefs that the conversion had no very great effect upon his country. It will therefore be seen that the civil polity of these people presents a great obstacle to these missions, which requires to be overcome, but we must also look to the state of the European population which we shall have to meet. The state of the European population of South Africa, in advance of the settlement, is very remarkable indeed. The inhabitants of Southern Africa are, for the most part, pastoral farmers. With them it would be considered almost disgraceful that their children should be reduced to the class of labourers. Therefore, no sooner does a man belonging to this class of boers find that he is unlikely to be able to provide farms for each one of his family than he moves further up into the interior. These people are remarkable for their religious character. I have met many men of great piety amongst them, and, in fact, the one great object of the lives of many of them, almost the only pursuit in the isolated life they lead, is attention to their religious duties. As far as possible they also carry the constitution of their Church with them, and the result of this is that Church government comes in, particularly where there is no other government, as a great preservative of order in their societies. No individual can commit any offence but he is brought before the Church Council, and this produces such an effect that where no other law reaches their crime is almost unknown. Unfortunately, the further they wander up into the interior, and the more they become separated from one another, the more isolated they become from those good influences, and their morality suffers a consequent change. The Caffre tribes care nothing about morality; they purchase their wives by cattle, and they steal their cattle where they can. An adroit, expert thief is admired, not censured, and in fact, to be a successful thief is to be a heroic character. You can well imagine that these two classes of people, living together, must soon bear a great and violent animosity; therefore, between these two races, an animosity, which I think should have been expected, almost invariably springs up, the most tragical scenes take place, and as the European population spreads in amongst them, this state of things naturally be-

comes worse, each party thinking their title to the lands they occupy equally good. But experience has shown that it is not impossible or impracticable to let these two races mix together and to interchange traffic with mutual advantage, and in this way trade and commerce might spring up, and this country, in establishing that union, might reap the benefits which it ought to derive from the colony. This object might be achieved by establishing Christianity among the natives, as experience has shown. During fifty years, experienced missionaries have been labouring in South Africa. Many, no doubt, have heard that great changes have recently taken place there, that a great breaking up of tribes has occurred; that the natives send their children to school; that they become desirous of receiving Christian instruction, and show a readiness to mix with Europeans, such as they never did before. My own opinion is that there is nothing sudden in this change, nothing that might not have been looked for, nothing that has not been anticipated by those patient Christian men who have been working in that country for the last half-century. Their efforts were isolated in each case, their influence being exercised within a given sphere; but it was powerful within those spheres, and they are now extending and melting into each other. It is an influence that has extended beyond the borders of the colony, and the consequence is that a large portion of the population has been brought to a semi-civilised state, the immediate advantage of which is an active and profitable trade. So marked and complete is the power of converting these tribes to Christianity, and rendering them auxiliary to the missionaries, that now there is no difficulty in obtaining the children of the chiefs for industrial education, and they are taught the truths of religion, all the elements of education, and also a useful trade. Indeed, amongst the Fingoes, not only are the parents willing to let the children attend the schools, but are also willing to make a considerable sacrifice towards the cost, the mission funds not being sufficient for the purpose. All the Europeans now recognize the beneficial tendency of this operation. The children so educated become domestic servants, mechanics, or labourers. At this moment the Parliament of the Cape is allowing £11,000 a year for the use of these schools, which receive the support of the Europeans, and in many instances of the natives. In some of the tribes not only did the sons of the paramount chiefs attend the schools, but it was an admitted rule that, where a woman embraced Christianity, she might leave her husband and return to her friends, even though he had purchased her. On the extension of civilisation, consequent upon the spread of Christianity, the demand for European manufactures will increase, and both races will acknowledge the beneficial relations that, through the operations of the missionary, have been established between them. If this influence is not permitted to extend, the most disastrous consequences will ensue, and the most terrible scenes will be enacted in Central Africa. There is no more perfect instance of the success of the operations to which I am alluding than in the case of New Zealand. There has been no colony in which the Europeans and natives are so well mixed together, and in no country has the natives been so well prepared by missionary labours as New Zealand. It is true that the natives have power to hold their own and resist aggression, and that is probably the cause of the amicable relations between the two nations. I have confidence that the same results will ensue in South Africa if a similar course is adopted. It is too much to say that the effect of missionary labours and European intercourse would be to civilise to such an extent as to prevent their wrong;