

Intelligence.

From the July Quarterly Report of the Society for the Propagation of the Gospel.

GRANBETOWN.

MISSION TO THE KAFFIRS.—A mission has been commenced, under the auspices of the Bishop of Grahamstown, to the Amakos Kaffirs. The Amakos number 30,000 people, and are divided into three tribes. The largest is called the Amagelka tribe, and obeys Krell as its chief; the second, called Gikakobya Rendili; and the third, called Talambe, follows Umbala.

The territory occupied by the Talambe tribe lies on the seashore, between the mouths of the Kei and Buffalo Rivers. The chief's kraal is at the junction of the Geneka and Gououbie Rivers, about twenty-five miles from King William's town, and one hundred and twenty north east from Grahamstown.

In the late war Umbala did not take up arms against the English. The Bishop of Capetown visited him in 1830, exchanged presents with him in token of friendship, and promised to send him a Missionary to instruct him how to serve God. "These poor Kaffirs," the Bishop wrote, "are brought up generation after generation amid scenes of depravity and vice; they have nothing about them to raise and improve them, they have been nurtured amidst war and rapine, and have been in deadly conflict with us since their childhood."

After four years delay the promise has been fulfilled. Bishop Armstrong has himself visited all three of the Amakos chiefs. The first mission has been established near to Umbala's kraal; and the chief himself and several of his followers have for some months attended regularly to receive instruction.

The first Missionary party, consisting of the Rev. E. Clayton, Mr. Gardo, catechist, and Mr. Hewitson, interpreter, having apprised Umbala of their coming, entered his territory, and on Oct. 16th, 1834, arrived at a spot opposite the abandoned military post, Fort Waterloo, where they outspanned, i. e. unyoked the oxen which had drawn their waggon. The chief being absent from his kraal, they rode about and selected a site for the Station, to which they moved the waggon and awaited Umbala's return. Towards evening he came, accompanied by about ten councillors, and they seated themselves—Umbala on a camp-chair, the members on the ground. Mr. Clayton asked their consent to their occupying that site, and directions as to where the oxen should graze, leave to cut wood and thatch, &c.; and then told him that for some little time attention must be given to the buildings and workmen, but that on Sundays he hoped Umbala and his people would come and receive instruction, and learn not to work on that day; that they were not to expect presents—the missionaries had come to give him and his people a present of the Word of God, but not presents of money, or tobacco, or cattle; but that, inasmuch as they had come into his country, they wished to show that they acknowledged him as chief, and that as such, and such only, a small present would on this occasion be made to him and the "great wife." A large blanket was then unrolled and presented to him, and two handkerchiefs for his wife; and after a short time, it being now dark they retired.

The spot selected for the Mission premises is about a mile from, and within sight of, Umbala's village. It is, as represented in our sketch backed by a steep and well-wooded hill. The small but never-failing river, Geneka, runs just below, and joins, at about three miles distance, the Genoubie, whose precipitous banks of solid rock, rising to the height of from sixty to three hundred feet, form a magnificent object from the hill which overlooks the Station, and from Fort Waterloo and the old road on the opposite side of the river. Along the valley, and here and there on the slopes of the hills, the cultivation of manioc and Kafir corn is carried on vigorously at times. About a month after their arrival the whole population, Umbala not excepted, turned out with spears and bows, and worked away for hours.

The time and energies of the Missionaries were, as the first mission, given to the buildings. From the Fort opposite, two canoes and bricks were drawn; and on St. Luke's day, the foundations were laid of a building, where, it was hoped, "the sound of the Gospel might go forth, and enlarge the kingdom of the Lord."

There was something very pleasing in being thus able to convert the materials of a military and hostile post into a house of the Lord, from whence should flow blessing for the nation.

Upon Sunday a white flag was hoisted, and no gar-

den work was performed by the natives in the night of the Mission Station. Umbala and a varying number of men and women (from ten to thirty) came for instruction, and listened devoutly to the teaching delivered through the interpreter.

Such was the Mission in its earliest infancy up to December 1st, on which day Mr. Clayton left for Grahamstown, at the summons of the Bishop, and Messrs. Gardo and Hewitson with the workmen only remained.

In January 1835 the Bishop of Grahamstown, being at King Williamstown, went to visit Umbala. The Rev. A. Bell, the Rev. E. Fleming, and Mr. Hewitson escorted him on horseback, and Mr. Armstrong with three children, in a mule waggon, accompanied him.

On the road they met Umbala, with some attendants, going into King Williamstown, and he was introduced to the Bishop by Mr. Fleming as an old friend. After a brief interview, each party proceeded on its way.

The Bishop left the high road, and striking off to the right, moved along the brow of the high land, as far as the third Spuit of the Geneka, where at noon the oxen were outspanned, and the party partook of a repast, under the shade of a large and wide-spreading acacia-tree. The oxen were again spanned, and the waggon rolled along heavily towards its destination. The road lay through the pretty and interesting country which clothes the bank of the Keabon and Geneka Rivers, and as the richly-wooded landscape opened on view, the inhabitants also began to throng around the waggon.

A little before sundown the Bishop and his party reached the site of the Mission Station, which had been commenced on the banks of the Genoubie by Mr. Clayton. The Mission, since Mr. Clayton's departure, had been solely carried on by the Catechist, Mr. Gardo. The buildings were all of a temporary nature; and although reflecting credit on the ingenuity of their builders, who had of necessity to commence under great difficulties, still remained open for the removing of the Station to the tongue of land a little below the site of the old military post of Fort Waterloo.

Early the following morning, the Rev. Mr. Harding, and Rev. Mr. Banks, and Mr. Robert Muller, a Catechist, arrived, having left for Williamstown the afternoon before, and spent the night on the banks of the Geneka.

After breakfast the party proceeded to unpack the harmonium, originally brought up for use in the chapel. Although a little damaged, it was soon set in order; and Mrs. Armstrong played a few pieces of sacred music upon it. The sound of the congregated a great number of Kaffirs; and whilst they sat around in wonder, Umbala and his attendants arrived from King Williamstown.

As it happened that the harmonium had been placed on one side of the little temporary chapel, this morning was collected within its walls. The Bishop took the opportunity to retire to the hut allotted as his sleeping apartment, and there, accompanied by the clergy, put on his robes and returned to the chapel. He then, through the interpreter, introduced to Umbala in all due form, "decently and in order," the Missionaries of the English Church, promised to him and his tribe by the Bishop of Capetown in the year 1830.

He stated to him, that as the Queen of England had sent troops to South Africa to protect her subjects and children living in that land, so she and the Church to which she belonged, being most anxious to secure peace and true happiness to the Kaffirs also, had commissioned him specially to come out and bring with him teachers to show them the way of peace; that in compliance with this he had selected the Rev. Mr. Harding, a priest, and the Rev. Mr. Greenstock, a deacon of that Church, to come and live among them, and build a church and school wherein to teach them and their children. He now introduced those two to him and his people, and commended them to his care, and hoped he would use his influence in inducing his people to come and listen, and pay attention to what they taught them, and that he would by his own example show them the same.

To this the old chief replied, "that he received with thankfulness the Mission as the redemption of the promise made to him; he would show his thankfulness by receiving them, protecting them, and making his people attend the Mission, and send their children to school. He had always come on Sundays to the Station himself since it was begun, and he would continue to do so; and he was very glad that the Mission was authorized, and he would now know whom to send to, to set to right anything that might go wrong at the Station; and he would his people preferred Missionaries to soldiers, as they believed them to be their friends."

The Te Deum was then sung, and the Bishop and clergy retired.

Afterwards the Bishop returned without his robes, and presented Umbala with a blanket, and gave small gifts of tobacco, &c. to his honored councillors; whilst Mrs. Armstrong and her little daughter sang several beautiful hymns, and presented them to his wife and daughter, and others of the principal women of the tribe.

In the afternoon the Bishop walked over to the chief's kraal; and whilst away the clergy prepared the chapel for prayers, and the day closed with the evening service solemnly performed. The Kaffirs congregated outside, and seemed very much impressed by the solemnity of the service, as well as the decorations of the chapel.

The next morning the Bishop had a long interview with the chief, during which all preliminaries were discussed and settled relative to the establishment and extension of this Mission. After breakfast in the hall, the waggon was spanned; and the Bishop and his party returned to King Williamstown.

After service and Confirmation, when twenty-six candidates presented themselves, the Bishop returned to Grahamstown by way of Port Jeddie.

The Society, at the Bishop's urgent request, has just pledged itself to an expenditure of £1,500 this year on these Missions. It is earnestly hoped that every reader of this paper will, according to his ability, aid the Society in such a work.

Selections.

The following tribute to the memory of the late Lord Raglan, has been issued by the Home Guards. It is dated July 4:—

"The General Commander-in-Chief has received Her Majesty's most gracious commands to express to her Majesty's most regret with which her Majesty has to deplore the loss of a most devoted and able officer, by the death of Field-Marshal Lord Raglan, the Commander of the forces in the Crimea. Her Majesty has been pleased to command that her sentiments shall be communicated to the army, in order that the military career of so illustrious an officer shall be recorded, not only as an honourable testimony of her Majesty's sense of his eminent services, and the respect due to his memory, but as an example worthy of imitation by all ranks of her army. Selected by the Duke of Wellington to be his Military Secretary and Aide-de-camp, he took part, nearly fifty years ago, in all the military achievements of our greatest Commander. From him Lord Raglan adopted as the guiding principle of his life a constant unswerving obedience to the call of duty. During a long peace, his life was most usefully employed in those unwearied attentions to the interests and welfare of the army, shown by the kindness, the impartiality and justice with which he transacted all his duties. When war broke out last year, he was selected by his Sovereign to take the command of the army proceeding to the East; he never hesitated, he obeyed the summons, although he had reached an age when an officer may be disposed to retire from active duties in the field. At the head of the troops during the arduous operations of the campaign, he resumed the early habits of his life; by his calmness in the hottest moments of battle, and by his quick perception in taking advantage of the ground, or the movements of the enemy, he won the confidence of his army, and performed great and brilliant services. In the midst of a winter's campaign, in a severe climate, and surrounded by difficulties, he never despaired. The heroic army, whose fortitude amidst the severest privations is recognized by her Majesty as beyond all praise, have shown their attachment to their Commander by the deep regrets with which they now mourn his loss. Her Majesty is confident that the talents and virtues which distinguished Lord Raglan throughout the whole of his valuable life will for ever endear his memory to the British army."

"By command of the Right Hon. General Viscount Hardinge, Commanding-in-Chief."

"G. A. WETHERALL, Adjutant-General."

Now that Lord Raglan is numbered with the dead, independent testimony to his worth is not a manifested. One writer points out the kind of work he performed in the Peninsula, and how well he performed it. Sir William Napier certifies, in speaking of the condition of the British army in 1812:—"The old arguments are incredibly handy, and experienced in all things necessary to maintain their strength and efficiency. The Staff was well practised; and Lord Fitzroy Somerset, Military Secretary, had established some intercourse between the head-quarters and Battalion-chiefs, that the latter had, so to speak, direct communication with the General-in-Chief upon all the business of their regiments—a privilege which stimulated the enthusiasm and zeal of all. By this method, Lord Fitzroy acquired an exact knowledge of the moral state of each regiment, rendered his own office important and precious to his army, and with such discretion and judgement that the military hierarchy was in no manner weakened. All the daring young men were carried, and, being unacquainted with the political difficulties of their General, anticipated noble triumphs, which were happily realized."