

262 And not likely to produce any permanent change  
in their mode of life, inasmuch as there exists no foun-  
-dation on which to base a knowledge or conviction of Sin,  
without which the Gospel is a dead letter; and I base  
this opinion on the fact that the Almighty deemed it ne-  
-cessary to prepare the way for Christianity by the Com-  
-mandments and Sacrifices of the Jewish Church. The  
distinguishing feature of which was to teach a degraded  
People what was Sin in His eyes; and to lead them, up  
a conviction of their own guilt and inability to keep  
His Commandments, to a Penitent, and application for  
Divine Assistance.

Now the Condition of the Egyptians and Israelites  
in Egypt are not very dissimilar, and to begin with  
giving them the Gospel, before any knowledge of the Al-  
-mighty, or any sense of Sin has been produced in  
them, can in my opinion of them be only to perplex labor  
and an absurd expenditure of money.

Before this can be attempted, there must be for  
years a moral influence exercised upon them, which  
may lead them to feel and acknowledge their present  
degradation, and be desirous to emulate the Civilised

man, and if while this was going on, there was set before them an illustrious example of a small body of sincere Christians acknowledging and giving obedience to the Gospel, together with similar lessons in Natural Theology, I am satisfied that such intelligent beings as the Kings and Hapin Races really are could not rest satisfied with their present condition but would naturally and silently become changed in their moral nature and habits of life, and eventually be led to submit even to the self denying law of Christ.

But besides the consideration of their being incapable in their present state of mind to receive Christianity, from the very nature of the case it must not be forgotten how foolish the hope of the Christian Missionary (through similar preaching) must be, when the native is able to Cent in his teeth that their present habits are, on the whole, less depraved than those of the white settlers who profess to live by the law which the Missionary asks them to adopt. This to the two causes combined, "the neglect of first principles on the part of the Missionaries," &

264 The sad example of white settlers — balancing the  
similar preaching of the Gospel — that I attribute the  
hope which missionary labor in this Colony, has  
up to this time produced.

He then states his plan at length, since found to work  
successfully at Keiskamma Hoek. one clause of  
which is as follows. "That I have no desire or in-  
-tention to interfere with their natural rites or ha-  
-bits, beyond persuading them to change them for  
the habits of Christians, when they themselves are  
satisfied that these are better than their own".

All this tallies perfectly with my own ideas on the  
subject as laid down in Page 182. "That with Savage  
Gibes we can do nothing; and his plan resolves itself  
into this; First Civilize him, then Christianize him.  
Don't throw pearls before swine, by teaching a Savage  
to read the bible; but unbrutalize his mind by the  
humanizing influences of labor & art, and having  
made a man of him, you may then make him a Christian.  
One great mistake people make is to fancy that  
because a Hottentot or Kaffir child has been taught

to read and write, fable the Commandments & Catechism, and answer pages of Bible Questions like a Parrot that he is of the quality Civilised; Why years of Schooling fail to tame a Gipsy and why is a Savage supposed to be more impressionable?

The more I think of it the more sure am I that we ought to concentrate our Missionary labours on the great floods of Lemington and the best numbers of our own white population already settled in the Colony. The truth is they are almost neglected, or if not neglected made secondary in every way to the native Missions: At present throughout the Country the few respectable Church men are allowed to go & represent the Church of England, and the Wesleyan parish system of England already established firmly. There are schools certainly where those who chose can attend, but no effort made to have new converts, look up defectors, or strive and try to get additions, at all comparable to the efforts made & making among the Halls of Madagascar. We keep our own I am ready to admit, <sup>as far as whites are concerned.</sup> but nothing more, and the Church of England being being herself

266 In a variety of ill digested efforts in Great Britain  
nothing but Disappointment can come.

How I can appear to have but the mark in the last  
paragraph quoted from his report "Persuade them  
when they themselves are satisfied": &c. That is, per-  
suade them to imitate us, I look upon this mode of imi-  
-tation as one great engine of civilization, and one which  
we seldom make much <sup>use</sup> of. but according to Davis I  
we are at least beginning it fully. We are to induce  
a few to copy us, knowing that more will copy them.  
Supposing matters to go on as now <sup>that</sup>  
~~and~~ if the time ever comes, the King's wish to  
know something of the white man's god as well as of  
his ploughs and knows where is to be born to!

An Church will probably have long been among his  
kings, in little reports there from his want of due  
preparation, and in little better elsewhere from his  
efforts being misdirected & abandoned. Certainly  
he will not be able to open himself as the Englishman's  
Church, for the Englishmen will have been long beyond in  
his thoughts, ~~to~~ which of all the sects he will the King  
choose, I imagine he will be reformed, which he never ~~could~~  
allows.

a number out of light or keen, and which will probably strike an imitation faster as the one which represents the dominant race must.

I should therefore spend more of my <sup>the Church</sup> toil & efforts among our own people, gaining them over where I could and especially opening her presence at all the fort Haffin farms, never going beyond, but allowing the Civilizing schemes of the Farmer and the Mechanic to prepare for her after coming, so that when the day of Election comes, the now Civilized Haffin (if he exists) will be our Church strong in her own fact Centers of Iding, Wileams & Graham Town, Beaufort and Greentown, respected in all the smaller towns, and acknowledged by every respectable trader and store keeper in the Country, and so will at once choose her as his Mother & teacher. When that day comes, it will be a question how much of the Haffin will remain, I expect absorption even now is commencing and a few years peace with these plans working will do wonders. (I would try to make every trader a missionary by his example, at present they are infidels & dupes.)

While South Africa is still fresh in my mind I will write down a few of the main points of its natural history which strike a stranger most, and will begin with the Botany, just premising that the Eastern Province differs so entirely from the Western that it requires a separate mention, and also that though I have not seen the vast tracts of Clanwilliam, Beaufort, and Grapeynot, that I have no reason to believe them different in any material respect from the field of Caledon & George, and the Parroos of the Ollantsoos River.

The whole Country from Capetown to Algoa Bay, with the exception of the Knysna and Litzikama Forests, the Bush lands of Van Standaert's River, and the wooded patches here and there in the sheltered nooks of the Mountain Ranges, is one dreary waste divided by Mountain Chains into parallel strips of valley unembellished by any tree more lofty than the ~~the~~ Mimosa and Proteas, and in general bare of all life and pliage for 6 months of the year, for

hundreds of miles the flowing grey of the low  
 flowing Rhinoster bush spreads over the low lands  
 while the flowing masses of bare stratified rock of  
 which the mountains are formed make the country  
 a wilderness, and the miserable bush & covering  
 which survives the fierce sun of an African Sum-  
 -mer, only makes the scenery, to an eye fresh  
 from England, more monstrous and unsightly.  
 From October to May the country is a desert, and  
 then come the winter winds, and a change little  
 short of magical to anyone who did not know the  
 health of beauty concealed in the parched earth.  
 From each & all of the shrivelled grey shrubs which  
 excited only <sup>weariness</sup> pity before, start flowers of a size &  
 colour unknown in European gardens and rare  
 even in the collections of Robert & Helen; *Heaths*,  
*Chironias*, *Helichrysoms*, *Diosmas*, and *Geraniums*  
 vie with *Salvias*, *Myrtles*, and *Gentians*, What was  
 before an unsightly mass of dull straggling bush now  
 glows <sup>with</sup> huge cups of crimson and purple filled with  
 honey, while underneath, the ground is carpeted  
 with.



patches of Lobelia, *Orchis*, *Babiana*, *Guzia*, and  
*Inorea*, out of which rise <sup>the</sup> Crimson spears of various  
kinds of *Orchis* and *Watsonia*, deliciously fragrant  
heads of lustrous *Gadioli* and *Speraxis*, and the  
fantastically formed bonnets of the *Disperis* and *Diss.*

Ascending towards the Mountain lands the lovely  
Coast of the *Microtoma* is seen twining round the stalk  
of the Yellow flowering bushes, and the Crimson and  
white of the *Antholyza* and large white *Arum* is seen  
gushing forth which are stained with the pale blue  
dishes of the *Nymphaea Pentipha*, and the shell like  
flowers of the edible *Distachys*, while every stone  
and cliff is hung with huge stony *Mexembria*-  
*themum* and the superb heads of *Leptanthus* and  
others of the *Amaryllidaceae* among which the mag-  
nificent clusters of the *Fallosa Purpurea* shine  
preeminent. Passing on to the Karoo Country of  
the Cliphants River, one finds a completely new tract  
of almost desert, after crossing the *Kaunarypie* hills,  
a dreary region of red sterile soil sparingly sprinkled  
with plants, but plants which strike the eye of a stranger  
even more than the most magnificent productions of

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