God is great and good. Of course we do not believe anything to the contrary, but these are such poor expressions. Goodness and greatness are quite relative qualifications from a human point of view. But how shall we then conceive God to be? We shall not conceive him at all, because it is impossible for our poor human faculties to conceive such a being; and by any attempt to do so we merely lower him, and drag him down. In fact the true reverence for God ought to make us shy to try such futile attempts. I do not know whether you quite understand me. Do tell me kindly whether you do or not? — More than I could answer your question about the Bible how far all or any of it is true or can be proved to be so. Only that the subject is rather wide, and I am not quite sure in what way you exactly mean, whether historically true, or authentic by the writers, or religiously acceptable. — It would after all be presumptuous for me to say what was true or not; I can merely state what my belief regarding it is, and for what reasons. Almost the whole Old Testament is a collection made after the return of the Jews from Babylon, chiefly by Nehemiah, and embracing probably the greatest portion of Jewish literature then existing, or at least a rather select from it. Thus it contains historical books, collections of religious songs, prophetical outpourings, and valuable moral poems. Some portions of the Old Testament were added later, for example the book of Chronicles, and the book of Daniel which are predicted in, and have happened. Those which had then not yet come to pass, have never happened at all. The book was no more written by Daniel than a modern novel in the form of autobiography can claim to be written by its hero. — Moreover the Pentateuch most of the other books are ascribed to Moses, but they were not written by one author, and were not all written at different times. The compiler of the Pentateuch probably under King David or in the earlier time of Solomon, used several different accounts as sources, particularly in the history of the creation, which has been written by an author in King David's time. A few of the laws and songs in the Pentateuch date so far back as the time of Moses. The fifth book of Moses (Deuteronomy) is every other. Every thing sometimes the history of Abraham is particularly glorious, and also the history of him and his son and

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and grandson is more than doubtful. Jacob and Joseph are probably historical figures, and Moses certainly is. — Regarding other books of the Old Testament, I will wait till you ask me some particular questions. — In the New Testament only the four first letters of Paul (Romans, Corinthians, Galatians) have never been doubted, with regard to their authenticity, and they bear the stamp of originality and of a strong mighty spirit too clearly. Paul gave very clearly that religion could consist in satisfaction but as his idea of God was still the Old Jewish and therefore one of a being who punishes us for our sins unless we propitiate him through sacrifices, he could not conceive that under dual sacrifices could have been supposed but by the one sacrifice of Jesus the Christ who had just become a martyr. This idea, upon which the foundation of the Christian church at last originated with Paul, it could never have emanated from Jesus himself.

Kindly overlook the stains. I had to write in hurry.

Capetown, 20 October 1861

My dear friend

I have received your dear long letter of the beginning of September and I am given me very great pleasure particularly as I was able to give me a modern account of the state of your health and cheerfulness and so much communicated your inmost thoughts to me. I am sorry that I shall this time not be able to make you any thing but a poor return for this, since I have delayed writing to after the arrival of the Mail, which came this time unusually late. Then yesterday I was kindly visiting my Natal, and tomorrow I shall have to write some other letters. Thanks to day is Sunday Easter is blowing which keeps me indoors, and though that is not a very wholesome condition altogether, yet I will let me write a few lines. — Upon several points in your letter I find it rather difficult to give a short answer, and on many I should like to be able to have a good deal of talking with you. I think I should be able to make myself better understood. However, it is very foolish to wish for things that cannot be at present. — Particularly regarding the subject of Prayer it is scarcely possible that we should understand each other thoroughly without a great deal of discussing and questioning, and it is perhaps better to defer discussing this altogether till some future time, as I hope we may be able to communicate without three months interval. Besides it is a thing of such a delicate nature, and in a hurry, and therefore I prefer only to refer again to my first two letters in which I have discussed that subject. You ask me whether we must not believe from

partly are probably meant to be
did not keep the law — I suppose
also that Misodemius & the Jewish
Gospel is meant for Paul, and intended
to show that now the Apostle's doc-
trine originated with Christ himself,
communicating with him in secret.
What lurks in the life of Jesus as
reported by the Evangelists are really
historical, is difficult to say; perhaps
very few. As most research, almost
all have been made by theologians who
did not dare to go beyond certain points,
the historical criticism of this life is
not as yet come to an unprejudiced review
of what we really can know about
it. Nor do we know exactly what
he taught, though it seems clear some-
thing very different from Paul's doctrine,
for otherwise it seems very surprising
that this self-dubbed Apostle never
quotes any of his Master's words against
those Jewish Christian opponents with
whom he had so angry fights, partic-
ularly in the Epistle to the Galatians.
The only such quotation made by Paul
is his account of the Eucharist.

In fact Christianity was a mere Jewish
sect before Paul, and would probably
have remained such if he had not
transformed it into a universal reli-
gion of Redemption and Salvation.
He is truly a great historical character,
and we from such a point of view
his life, though the account in the
Acts is probably not entirely trust-
worthy, but probably somewhat
garbled, and modified by an author
who wished to reconcile Paulinism and
Jewish Christians. — Did you know I was
much astonished when you told me
that Mr. Nelly sympathised to some
extent with you in your views. I had always
imagined that his son had infested your
sister and you to this tribe, or rather
mistaken. As you have now shown with
me about this matter I should like to know
something more about him who was dear to
your sister. It is certainly one of those
points which makes me desirous to go to
Natal that I should like to know those
who are nearest to you. The impressions
which are received of the Bishop have been renewed
and in some much more pressing invitations
last letter in which after sending me his
wife's very kind regards he says "we shall see
you more than glad." I have, however,
not yet made up my mind to go.

see

see that it would be exactly right, since my state of health is at present as good as comparatively I could expect, and the climate in Natal during the summer would not be more beneficial than that of the Cape. If I went I would probably stand the chance of losing my appointment altogether, it being on the staff, and, therefore, depending from the pleasure of the Governor. It would, therefore, probably not be advisable to be absent just at the time of our new Chief's arrival. You know of course that we are to have the former Governor of Cuisana, Mr. Moodehouse, a cousin of the Lord's. I have, however, yesterday written to Mr. Scott and tendered him my services, but I have no expectation at all that there is any likelihood that he can or will employ me. In case, however, that he thinks that there is some chance for my being made useful in Natal, I shall of course go there. But all this entre nous! I have been making the gallant homme to an old Natal friend, Miss Townsend, a great friend of Mrs. Scott's

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self, and in fact it was not the doctrine of his own disciples, the great apostle among the Jews. What bound these together with Paul as a Christian was merely the veneration for the departed Messiah, Jesus of Nazareth, of whose supernatural birth neither they nor Paul knew anything. This doctrine is later; even later than the genealogies in the Gospels, though they are themselves younger than the main part of the Gospels, which were probably written at different times; perhaps Mark's Gospel earlier than Matthew's and Luke's. They were however, not written (at least not in their present form) by any of the Apostles or immediate disciples of Jesus. John's Gospel is the latest, probably more than fifty years after Jesus death; and though it pretends to have been written by this Apostle, it seems improbable. It was probably written by a follower of Paul, perhaps at Alexandria. The Apocalypse the contrary is very likely authentic, the work of the hot blooded son of Zebedee, and it breathes a narrow Jewish Christian spirit, damning the Nicolaites, under which name Paul &

being corresponding to the claim of the Bible. If I had been convinced by his arguments, I should not dare to say so, but the good man has furnished himself abundance of materials to refute his view, and to shew that it is very the nearest approach to the idea of Divinity which a Chaffer was by himself capable to conceive. I am glad the agree on this point with the Bishop, and the other hand to go against me on the other hand to go against the good old Indian, as Dr. Callaway, who has also assisted us greatly in our collections of Native Literature. In a few days I hope to present my paper on this subject to the Bishop of Cape Town. I have to touch in it on several very delicate points, which require very nice handling, in order not to give offence, and thereby to annihilate its purpose. I could therefore, of course not say all I thought, but was of course careful not to say anything which I did not think. They will, however, see that it is a dangerous game

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and the whole Government party in Natal.
She is on her way home on account of family
matters and intends to return to Natal
in about 12 months time to assist
again Dr Calloway in his Missionary
labours among the benighted heathen.
If she came out earlier it would be
a capital opportunity for you, she is a
good old creature, and would be excellent
company for a chaperone. I went out with the
Bishop, Archdeacon Protea, saw there
Miss Mac Kenzie, who really intends to
go out to the Zambesi. The
Bishop and
bunch are there with the Bishop and
his family rather like him. I am
I am afraid in bad odour with the Bishop
probably in bad odour with the
Church party. I am no wonder!
However, I have the honour
to give my opinions regard
ing the use of the war. Unlike Dr Calloway's
Pen Gypsy in Zulu. Dr. Calloway's
pen picture of the Zulus is quite
the reverse of flattering. I
by Miss Townsend's in which he states
to show that the Bible is entirely
wrong, and that the word individual

It costs only half a crown. — I had good news from home, excepting that my sister Marie in Buenos Ayres (the invalide) had been laid up with a cold, but I hope she is now better. — They were at Bonn all very busy with my sister Augusta's outfit, and I believe the wedding will be not long delayed now. Regarding what you say on the subject of long engagements, I think there is a great deal of truth in it, but do not you think people ought to a certain extent to distrust themselves that an indefinitely long engagement could be for the good of either party. For, in married life the ~~continual~~ living together must of course tend to assimilate both parties more and more, whilst when separately living among quite different people it is very difficult for them not to become estranger, and after a while not to find in each other that what had originally made them to sympathise and drew them together. — But there may be indeed some thing worse than a long engagement. I do not know whether you have read "Hopes and Fears," where a young lady has an attachment to a young Clergyman, who goes out as a Missionary, and whom she supposes also attached to herself. Yet there is no engagement, but the lady refuses a most excellent man, who would have made her a much better husband, and to whom she is herself greatly attached. However, her ideal marries in Canada a gay lady, as she cannot the least reproach him with a breach of faith, for he was in no way pledged to her. But again the other offer is made to her, and again she refuses, because though greatly esteeming and liking the gentleman she thinks she would be unfaithful to her heart, which belongs to her adored Clergyman, who by the by is not the figure whom the reader does not greatly respect. With her second refusal the lady to be a great fool, thought the lady to be a great fool, and not selfishly indulging in her fancy dreams. However, I am afraid you may think this a dull view. I believe, the heroine came afterwards to be of a pretty similar opinion, and was heartily sorry for having been a goose. I think there is a great deal of idolatry in too far gone sentiment of this kind, though of course a certain amount of such feelings is one of the noblest features of human life, and I should certainly be the last to speak slightingly of it.

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You see I can moralize too, though perhaps I have not seen so much of ill suited matches as of the contrary, and may on that account be more inclined to believe that through living together people will fall into each other's ways if there is only an average amount of the element of love and trust, and their views and characters suit them for each other. But why should a confirmed old bachelor like me discuss such subjects at all? It is true that if I am not naughty, and get not worse during the next twelve months, the Doctor would not object to my becoming subject to some one else's rules besides his; but this is a very proper time to think of such things when one does not know whether in a few months time one may not be obliged to begin the world so to say afresh, and if health and strength sustain me it may yet be years before one is in a position to be able to think of providing for more than one's own bread and cheese. — But even if this objection was got over, and my position had become more secure and I should have the means of providing for a home of my own — I know it is a very pleasant lot to share it with one who like me will always to some extent be an invalid. I should think the more I liked any one the less I should feel inclined to ask her to sacrifice herself to

game to play with edged tools. — You ask me regarding my father's book. I have now revised Die Einleitung ins Alte Testament (Introduction into the O. T.) above 800 pp. most of them closely printed. Whether an English edition will be provided is as yet undertain, but the eldest son of Baron von Bunsen an English clergyman is looking out for some one to do it. I have now also advised them to publish a shorter edition for laymen. I am afraid the present book, particularly in its German form, would be rather hard stuff for you to digest, otherwise Trübner & Co. will easily procure it for you. — The Introduction into the New Testament (about the same size) will soon be out, and also a Commentary on the three first Gospels (in two volumes). A Commentary on Apocalypse will then follow, and perhaps one on the Epistle to the Hebrews. Should these books meet with success, there are still another four or more works of my father's to be edited, for example a Commentary on Genesis or Daniel, but I should like you to see Newman's Phrase-book.

of our family's pecuniary affairs. The consequence was that when 2½ years ago the news of my father's death came to me here, I was in addition to my deep sorrow greatly distressed in my mother's and younger brothers' and sisters' accounts and felt, deeply that so little was in my power to do for them. This anxiety lasted a few months until a detailed statement of our affairs was sent me which greatly relieved my mind, seeing that they were after all pretty comfortably off. But the deep anxiety was one of the causes of the illness which then at first broke out, and contributed at least greatly to it. Since then I have thought them to inform me pretty much in detail of anything affecting their circumstances, also in a material way; and although I rarely can even advise or otherwise help them, yet it is a relief for my mind to know exactly how they are going on and how they manage. In return I tell them always exactly how the world fares with me, how much I manage to save, and how much I feel obliged to spend on my comforts. Well the statement is very easily made if one has only £200 a year to account for, half of which goes to the boarding house keeper and with regard to the other half I am of the most stingy and close fisted habits, shudder to accumulate as much as possible a little hoard at my bankers, to make a small provision for a rainy day. They say it is all a mistake that the ants collect stores as winter provisions, but that when the thermometer is under a certain degree they fall into a trance and do not want any food at all. I dare say the one kept entirely quiet and did not work or stir at all and did not eat to excess one should want very little food too. But what is the nearest thing among ants and bees is that not only the queen is a female, but also all the workers who entirely manage the affairs of their republics are related to her, as, whilst the males are to most useless part of the community, who indeed frequently perish from sheer inability to support themselves. What a shameful state of society is that! and mistaken line feeling urges one to say and wonder why the advocates for the rights of women have not pointed out these facts entomological facts for the admiration of the Solons in petticoats. Now I am not sure that you will be angry with me; therefore, if really you demand any apology, be assured that I shall do any thing you command me, and consider it an honour. Miss Jones is here to take leave, as I shall probably be to morrow, prevented from sailing by the strong wind. Her address in England will be "care of Wm. H. Hearn Esq. 34 Strand London." These are her instructions. But though lady assures me that there is no absolutely actual risk that she can go back to Natal under twelve months time. I did not tell her anything about you, nor about Mrs. Fisher, having found out that she did not know any thing of your

family in Natal. She is very kind hearted, but as fussy as any working ant. In fact I think she belongs to that order in the human species. The "Cambrian" takes also Major Williamson and Mr. Mesham home. — Should I really receive a call from Sir George Grey to follow him to New Zealand, I think I shall either go over Natal & Maritzburg there, or go at least to Natal before proceeding to New Zealand, if I can in any way manage to do so. Yet I do not think it at all probable that I shall go to New Zealand. — I must still scold you for writing you so much that it hurts you. If you continue to do so, I really cannot have anything more to do with you, for like the man who said that he was too poor to afford to have poor friends, I do so many foolish things myself that I cannot afford to have my friends doing anything unwisely. Therefore if you do not behave yourself, I shall be obliged to curtail my writing. But take care that you do not conceal any of your follies from me, for I have a little bird that tells me everything about you and if you try to appear wiser and better to me than you really are, I shall soon find it out, and then it will be all the worse for you. But now farewell, my dear friend. Let me always hear your news from you. Don't write the badness to me here as much even of the nonsense which may come into your head as you have seen me throw up out here for your own edification. — Very faithfully & affectionately yours

Wm. H. I. Bleek

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this manner. I do not know whether this is a very right and just sentiment, but it is a very natural one, and one which I do not think I shall easily get over. — But why do I tell you all this, because it is a nasty South Easter blowing since day before yesterday (I write on Monday 21st) and makes me feel wretched and nervous and out of sorts. I have not even the spirit to quarrel with some one, shut up as a prisoner as I am. — I have been reading lately all sorts of Natural History books, Darwin on the Origin of Species, Agassiz on Classification, Destiny of Creation, Philology of Words, &c. But the most interesting were the Bees, and the remarks on the habits of the Ants. I only read on Sunday last, they tell me that the translation in French contains many interesting details left out in the translation. Fancy ants being a pastoral nation and keeping slaves, owning, in fact, stealing the eggs or larvae in order to bring the offspring up as slaves. Do you know, I feel almost such a desire to know everything, even how an ant lives. Well you may call it inquisitiveness, and it is generally called a very bad thing, I do not know, I do not think it can properly be called inquisitiveness from a desire to see, but it is very often a desire to know and to see for oneself. At least I cannot say that knowledge has done me any harm, but I wish it knowledge frequently has. I remember always kept in the dark with regard to the actual