

1902

African wastes reclaimed : illustrated in the story of the Lovedale Mission

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To dear Aunt Jane
with love from Aggie.

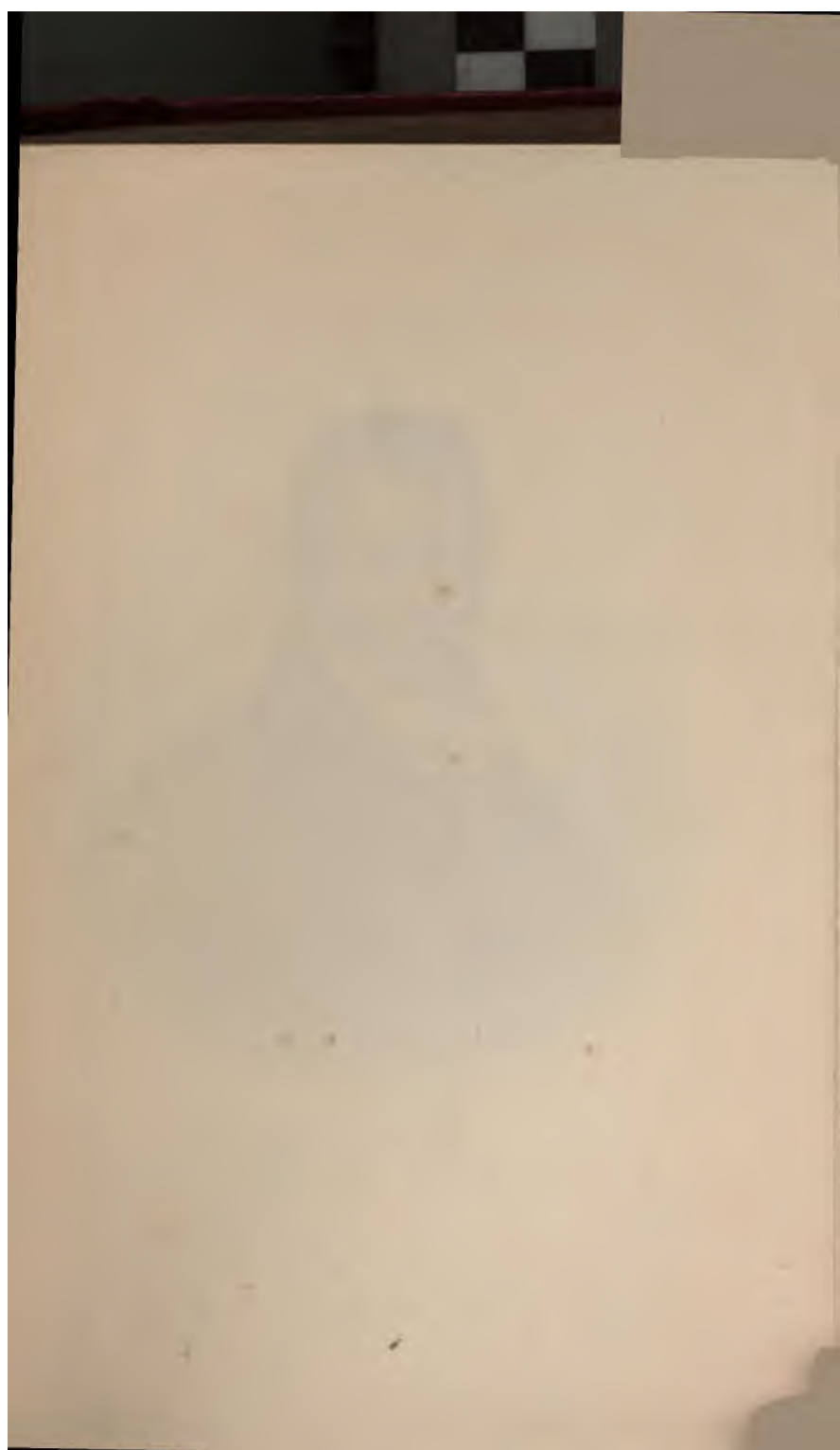
July 29th 1902.



African Wastes Reclaimed



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REV. DR JOHN LOVE
(Anderston Church, Glasgow)

Frontispiece

AFRICAN WASTES RECLAIMED

ILLUSTRATED IN THE STORY
OF THE
LOVEDALE MISSION

By

ROBERT YOUNG, F.R.S.G.S.

Author of "Trophies from African Heathenism,"
"From Cape Horn to Panama," Etc., Etc.

WITH NUMEROUS



ILLUSTRATIONS

1902

LONDON: J. M. DENT & CO.
ALDINE HOUSE, W.C.

2, 5



Gen. Sir James Keith
Commander in Chief, Bengal

Franklin

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PREFATORY NOTE

"BOOKS on Africa, Central and South," remarked *The Bookman* in one of its issues, "are becoming embarrassingly numerous, and when one is placed on the top of the other they are often found to cover almost the same ground, the freshly-accumulated facts being few in each new one to add much to our general knowledge." The remark is in a measure true, but it has its limitations. I am not aware of the publication of any book professing to furnish a historical narrative of the rise and progress of the Lovedale Mission. In this is to be found the justification for the issue of the present volume. It is indeed an up-to-date expansion of papers which appeared several years ago in the *Mission World*.

Much has no doubt been written, chiefly in periodicals, about Lovedale; but a comprehensive account of the Mission has long been a felt want. Some years ago it was suggested that I might supply it. On various accounts I did not then feel equal to the task, and indulged the hope that someone else would undertake it. As, however, the story remained unwritten, the strong desire to have it told impelled me at length to lay aside my scruples and to make the attempt. The unique character of the mission gave it a special claim on one's consideration.

As regards the manner in which the work has been

carried through, I must leave the verdict to an indulgent public. When the poet Cowper sent the manuscript of his *Table Talk* to his friend John Newton, he considered it needful to apologise for the way in which he had given expression to his thoughts—one minute bridling his humour and the next clapping a spur to the sides of it—and then, changing the metaphor, he added, “I am inclined to suspect that if my muse were to go forth clad in Quaker costume, without one bit of riband to enliven her appearance, she might walk from one end of London to the other as little noticed as if she were one of the sisterhood indeed.” The “Quaker costume,” it is to be feared, will be found very largely predominating in the following pages, while “the bit of riband,” which Cowper had the happy faculty of supplying, is for the most part conspicuous by its absence. No one is more conscious than myself of the defects of the work. Still, I venture to hope that by the Divine blessing it may prove a not unworthy nor unacceptable contribution to the cause of South African evangelisation. Of one thing the reader is assured, that in the composition of the history, unlike Nebuchadnezzar’s image, he will find only the genuine metal, with no mixture of the potter’s clay.

It is hardly needful to add that in the narrative I have endeavoured to the best of my ability to do justice to all who have taken part in the building up of this great mission. If in any particular instance more or less of shortcoming in this respect should be discovered, I can only bespeak the favourable consideration of the indulgent reader.

CONTENTS

INTRODUCTION

	PAGE
Upbuilding of Lovedale gradual—Root Principles underlying Mission—David Dale's Notions of a New Moral World—Ruskin's Social Experiment—The late Dr Robert Buchanan's Views	1

CHAPTER I

EARLY DIFFICULTIES OVERCOME

Glasgow Missionary Society formed—Dr John Love appointed Secretary—Sydney Smith and <i>Edinburgh Review</i> —Society's Disappointments—Decides to plant a Mission among the Kafirs—Mrs R. Thomson and John Bennie appointed—Arrival—Work at the Chumie—John Ross followed—Presbytery formed	6
---	---

CHAPTER II

UNDER WEIGH

Second Station resolved on—Site secured in Ncera Valley—Messrs Ross and Bennie begin Work there—Station named Lovedale—Obstacles encountered—Educational Efforts—First Converts—Early Helpers—Industrial and Medical Departments suggested	15
--	----

CHAPTER III

REINFORCEMENTS AND EXTENSIONS

Arrival of Mrs Chalmers, James Weir, and Alexander Macdiarmid—Messrs Ross and Macdiarmid proceed to Kat River Valley—Station there broken up—Pirie and Burnshill Stations formed—Unsettled State of Country—War declared—Lovedale destroyed	28
---	----

CHAPTER IV

A NEW SITE

	PAGE
Mission on Banks of the Chumie arranged—Helpfulness of Tshuka—Voluntary Controversy in Scotland—Amicable Separation between Churchmen and Dissenters—Stations apportioned to the Two Societies	39

CHAPTER V

FOUNDING OF INSTITUTION

Institution resolved upon—Lovedale considered most Suitable Place—William Govan appointed Superintendent—Opening of Institution—Disruption of Scottish Church—Glasgow Society's Missions adopted by Free Church of Scotland—Tiyo Soga	46
---	----

CHAPTER VI

WARS AND OTHER TROUBLES

War of the Axe—Institution converted into Fort—Flight of Chalmers Family—Death of Mrs Chalmers—Chumie Station abandoned—Mr Govan's Return to Scotland—Financial Difficulties at Home—Proposal to discontinue Mission—Arrangements for Its Continuance—Wars of 1850 and 1877—Arrival of Bryce Ross	60
---	----

CHAPTER VII

THE INDUSTRIAL ARTS

Sir George Grey's Measures—Government Grants—Sir Langham Dale's Views—Editorial and Translation Work—Starting of <i>Christian Express</i> —Revision of Kafir Bible—Other Industrial Departments	78
---	----

CHAPTER VIII

INDUSTRIAL ARTS (*continued*)

James Weir—The Office—Electric Telegraph, Postal Service, Money Order Office, Savings Bank, etc.,—Industrial Exhibitions—Africander Bond	90
--	----

CHAPTER IX

NEW DEPARTURES

Dr Duff visits Lovedale—Dr Stewart's Appointment—Differences as to Conduct of Institution—Mr Govan's Resignation and Return—Introduction of Fee System—Foundations of Library laid—Business—Arrival of Mrs J. B. Moir—Dr A. W. Roberts's Services	105
---	-----

Contents

ix

CHAPTER X

FEMALE DEGRADATION AND ELEVATION

	PAGE
Condition of Kafir Females—Female Teachers—Opening of Girls' Institution—Appointment of Miss Waterston, Mrs Muirhead and Others as Superintendents	123

CHAPTER XI

FEMALE DEGRADATION AND ELEVATION (*continued*)

Industrial Department—Miss Burnley's Appointment—Influence of Institution and General Appearance of the Girls	133
---	-----

CHAPTER XII

NATIVE CHURCHES

Earlier and Later Years, a Contrast—First Ordination of Minister in Kafirland—Richard Ross appointed—His Labours in Erection of Out-Station Churches, etc.—Translation to the Transkei—Upambani Mzimba succeeds to the Pastorate—His Secession—Institution Church	142
---	-----

CHAPTER XIII

JUBILEE OF THE INSTITUTION

Sermons and Addresses—Telegrams—Mr J. W. Weir's Gift—Rev. W. R. Thomson's Departure	158
---	-----

CHAPTER XIV

SPIRITUAL ASPECTS OF THE INSTITUTION

Prayer Meetings and Classes—Evangelistic Work among the Kraals—A Revival Season—Prayer Unions—Special Services	167
--	-----

CHAPTER XV

THE BOARDING HOUSE

Mr Alexander Geddes appointed—Rates for Boarders and Meals	179
--	-----

CHAPTER XVI

MEDICAL WORK

Dr Stewart's and Dr Jane E. Waterston's Services—Home Committee declines to recognise the Medical Department—The Dispensary—Victoria Hospital—Appointment and Retirement of Dr M'Cash	184
---	-----

Contents

CHAPTER XVII	
RECENT EVENTS	
New Educational Buildings—Theological Department—Classes for Evangelists—Basuto Contingents—The Gallas	PAGE 191
CHAPTER XVIII	
LOVEDALE AND ITS SURROUNDINGS	
Its Avenues—Tree Planting—Roads—Contrast between the Lovedale of 1821 and 1901	202
CHAPTER XIX	
LOVEDALE PUPILS TESTED BY RESULTS	
Selections from <i>Lovedale, Past and Present</i> —Male and Female Pupils after leaving the Institutions	211
CHAPTER XX	
OUT-STATIONS OF LOVEDALE	
Sheshegn, Gaga, and Macfarlan—Early History of last-mentioned Station—Alexander Macdiarmid's Labours and Death—Appointment of Elijah Makiwane	222
CHAPTER XXI	
AFTER THE SAME MODEL	
Founding of Blythswood—Liberality of the Fingoes—Appointment successively of Rev. J. Macdonald, Rev. J. M'Laren, and Rev. W. J. B. Moir—Girls' Institution—Services of Captain Blyth—Remarks on the Fingoes by W. C. Scully, Esq.	236
CHAPTER XXII	
LOVEDALE AND ITS CRITICS	
South African Newspapers—Unfriendly Colonists—Africander Bond—Experience of General Sir Arthur T. Cunynhame, G.C.B., and Others	252
CHAPTER XXIII	
CONCLUSION	258
INDEX	265

LIST OF ILLUSTRATIONS

REV. DR JOHN LOVE	<i>Frontispiece</i>
KAFIR HUT—HEATHEN FAMILY	<i>Facing page 4</i>
ORIGINAL MISSION STATION ON SLOPES OF CHUMIE MOUNTAIN	" 11
READY FOR THE ABAKWETA OR CIRCUMCISION DANCE—OLD LOVEDALE	" 18
WITCH DOCTOR	" 20
RUIN OF MISSION HOUSE AT OLD LOVEDALE	" 37
LOVEDALE AND ITS FOUNDERS	" 49
MASTERS AND APPRENTICES OF INDUSTRIAL DEPARTMENTS	" 80
CARPENTER'S SHOP	" 81
PRINTING AND BOOKBINDING DEPARTMENT	" 83
NEW EDUCATIONAL INSTITUTION—GENERAL PARADE	" 90
REV. WILLIAM GOVAN	" 113
DR JANE E. WATERSTON	" 130
GIRLS' INSTITUTION—MORNING PARADE	" 132
MRS MUIRHEAD	" 136
A MISSIONARY FAMILY—Rev. John Ross, M.A., Rev. Bryce Ross, D.D., Rev. Richard Ross, Rev. Brownlee J. Ross	" 164
REV. WILLIAM R. THOMSON	" 166 X
NEW EDUCATIONAL INSTITUTION	" 191
REV. T. DURANT PHILIP, M.A.	" 192
RESCUED GALLA SLAVE CHILDREN—Mr Alexander Geddes in centre	" 198
AVENUES LEADING FROM FORMER MISSION HOUSE TO GIRLS' INSTITUTION AND TO NEW INSTITUTION	" 202
LOOKING DOWN MAIN AVENUE	" 204
BLYTHSWOOD INSTITUTION, WITH WORKING COMPANIES	" 240
REV. JAMES STEWART, M.D., D.D.	" 262



African Wastes Reclaimed

INTRODUCTION

As the writer moved about South Africa, the question most frequently put to him was, "Have you been to Lovedale, or do you intend to visit Lovedale?" After being there, its significance could be more readily appreciated. For, by common consent of all who from personal knowledge are competent to give an opinion on the subject, Lovedale is allowed to be one of the most deeply interesting and instructive places in the country, and one deserving of the most careful inspection. It has a history extending over a period of more than eighty years. The writer's object is to trace that history, more or less in detail.

"Rome was not built in a day." This familiar proverb is applicable certainly to Lovedale. That now famous educational, missionary and industrial centre has not attained its commanding and influential position by a wave of the magician's wand. It is, on the contrary, a growth, gradual, slow, and for long years unmarked by the public eye—a development having a great object in view, with feeble beginnings, and advancing step by step, as God in His providence led the way, if so be the ideal might at length be realised. The

secret of that growth and development is not hard to find. This is the important point to be noted, as it has reference to the root principles—principles that have never been allowed to occupy a secondary place, and that have controlled, and guided, and given stability and permanence to the enterprise.

Unlike the extensive and once celebrated cotton mills erected by David Dale at New Lanark towards the close of the eighteenth century, the collapse of which was brought about mainly by his socialistic son-in-law, Robert Owen, who sought to introduce among the inhabitants of the recently-formed village some visionary notions regarding a new moral world, at variance alike with Scripture and common sense, Lovedale has a far different record. For, as has been truly remarked by Canon Liddon, "morality severed from religious motive is like a branch cut off from a tree; it may here and there, from accidental causes, retain its greenness for a while, but its chance of vigorous life is a very slender one."

"Ruskin's social experiment," as it has been called, had a somewhat similar experience to that of New Lanark. At Barmouth, on the shores of Cardigan Bay, there are perched on the slopes of the rocks a number of cottages, picturesquely planted at different levels wherever foothold could be found. These properties belonged at one time to Mrs G. T. Talbot, and were presented by her in 1875 to the Guild of St George, of which several years previously Ruskin is credited with having been the founder, and with which she no doubt more or less sympathised. The Guild had

for its object the social regeneration of the English peasantry, praiseworthy certainly, so far as it went. But it had no higher aim than the promotion of the health, wealth and longevity of the British nation, these desirable objects to be secured by "the general medicining, enriching and preserving in political strength of the population."

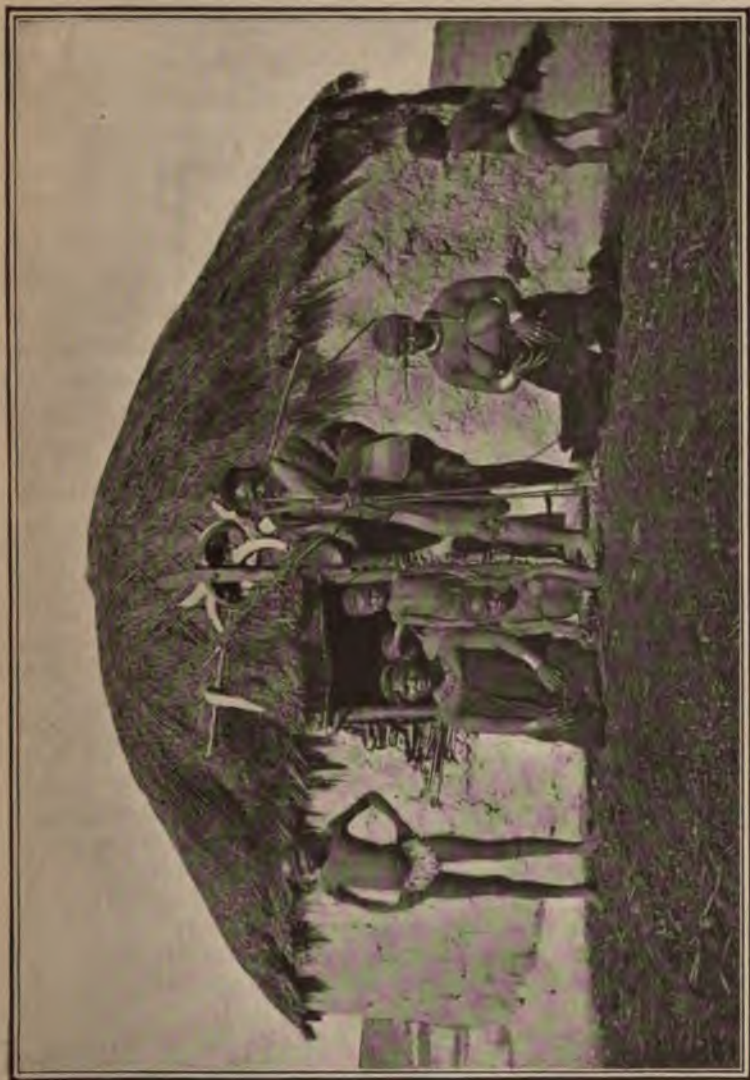
One of these cottages was afterwards occupied by M. Auguste Guyard, remarkable in his day as a French educationist, philosopher and philanthropist, who had sought to carry out a plan of social reform by the establishment of a *Commune Modèle* in his native village of Frokey-lez-Vesoul, but came to England on the outbreak of the Franco-German war. Ruskin and Guyard had much in common. Their ideas, however, were superficial, if not Utopian, unpractical and fruitless. The best-known result of the Guild of St George was a museum at Sheffield, upon which Ruskin spent much money and labour, and which, it is said, possesses a certain educational and intrinsic value.* He was throughout his long life, as is generally acknowledged, essentially Christian at heart, but his religious life was seriously marred by eccentricities, those especially in connection with which he lavished both energy and fortune in his efforts to further his notions of social reform.†

* See *Leisure Hour* for March 1897.

† The Rev. C. Chapman, Vicar of Coniston, who was for many years on most intimate terms with Ruskin, testifies that he was through life an eminently God-fearing man, being a constant student of Holy Writ, to the day of his death, and so long as he was able, a regular and devout worshipper in the House of Prayer, and that the early impressions sanctified at his mother's knee never forsook him.—*Sunday Magazine*, March 1900.

Unlike these would-be reformers, the men who sowed the imperishable seed at Lovedale had no faith in the power of fallen humanity, by its own unaided wisdom and goodness, to build up "a new moral world." Neither had they any sympathy with Victor Hugo's superficial remark, that "there are no weeds in society, only bad cultivators." On the contrary, they believed that the weeds were abundant, and rank, and all-pervasive in the social fabric. They also firmly believed in the omnipotence of Divine grace, through the heaven-appointed means, to reach and renew the most degraded of mankind. These men went forth to the great work of evangelising the heathen, in what Milton termed "the irresistible might of weakness," because relying on the strength of Almighty God. They carried in their hands the olive branch with its message of peace and goodwill, well knowing the difficulties and trials to be encountered, but confiding in the promise, "Lo, I am with you always," and assured that their labour would not be in vain.

The missionaries referred to, and their like-minded wives, in the exercise of a noble, self-sacrificing faith, voluntarily exchanged the comforts of civilisation for the manifold inconveniences and discomforts of barbarism — the society of the refined, virtuous and educated, for that of ignorant, degraded and blood-thirsty heathen. And why? Certainly not because the new circumstances were in themselves more desirable—very far otherwise. "The love of Christ constraineth us"—*that* is the only sufficient explanation, and *that* made the transition from the high level of



KAFIR HUT



Christian civilisation to the lower plane of life among barbarians not only possible but easy and even joyful, insomuch that more than one of these early missionaries to Africa never once re-visited their native land, but from choice held on at their post for forty, fifty, and in one instance for well-nigh seventy years.

Having put their hand to the plough, these men carried on their life work with an energy, a confidence, a patient endurance and a buoyant hopefulness that gave promise of ultimate success. They might have long to wait for the springing of the seed. But the idea of possible failure was never for one moment entertained.

One who in his day occupied a foremost place among those who sought to promote the temporal and spiritual welfare of the lowest and criminal classes of Society most justly remarked :—

“For elevating sunken humanity there is no lever-power to compare with the Gospel of Christ; there is nothing else that ever did, or ever will, awaken man to a just and realising sense of the dignity of his own nature, and of the responsibilities under which he lives. To assure him, as the Gospel comes on very purpose to do, that poor and miserable though he be, the occupant, perchance, of some wretched hovel, hardly fit to be the shelter of a beast—a being no more accounted of by his fellows than the mire they tread beneath their feet—to assure such a man that the Son of God came down from heaven to seek after him, and deemed the saving of his soul a sufficient reason for shedding His own infinitely precious blood—to assure him of this, and to get him to believe it, is to make him another man. It is to establish between him and that which is highest and best in the universe a link of lasting sympathy.” *

* *The Waste Places of Our Great Cities*, by Rev. Robert Buchanan, D.D., Glasgow.

I

EARLY DIFFICULTIES OVERCOME

LOVEDALE owes its existence to the Glasgow Missionary Society, a Society formed on 9th February 1796, at a meeting held in the session-house of the Chapel of Ease in North Albion Street. That building still stands in all its primitive architectural simplicity, although many years ago it exchanged its ecclesiastical character for storage purposes. Among the twenty-two ministers who took part in the proceedings, besides some of the front rank in what were then known as the Secession and Relief Presbyterian Churches, are found the names of Dr John Burns of the Barony Church and Dr Robert Balfour of the Outer High Church, the latter being appointed Secretary of the Society shortly afterwards.

The Society as then constituted "embraced in its direction and management evangelical Christians of every name who found themselves at liberty to subscribe to its principles and constitution." Dr John Love was at the time of its formation in London, ministering to a Presbyterian congregation, and acting as the first Secretary to the London Missionary Society. In 1800 he was settled in Anderston Church, Glasgow, and took an active part in the Glasgow Missionary Society, being for many years thereafter a member of Committee,

appointed its Chairman in 1807, and from 1809 until his lamented death at the close of 1825 its Secretary and guiding spirit. Alike from his high character and his ardent devotion to the Mission cause, he is justly entitled to be ranked with the eminent ministers already named.

These men and their associates formed a portion of the vanguard of the missionary army. They were spared, indeed, the trials to which those were subjected who braved inhospitable climes and savage natures. But, animated by the same spirit as those who went to the foreign field, they had to bear the taunts and sneers of critics at home who, in the spirit and after the manner of Sydney Smith and other unsympathetic writers in such periodicals as the *Edinburgh Review*, held the missionary enterprise and its leaders up to ridicule. The Society's action, too, was an earnest protest against the Moderatism of the times, which by a majority of the General Assembly of the Scottish Church carried in the same year (1796) a decision dishonouring to the Church's Head, and fraught with mischief to her own spiritual interests. Those of us who live in these latter days do well to cherish the memory of the missionary pioneers. For, as Dr Augustus C. Thompson of Boston well remarked, "Undue relative magnifying of the present is an undeserved reflection upon the past. Great streams are fed by remote rills. The seventeenth and eighteenth centuries made contributions without which the wealth of the nineteenth would be wanting." *

* *Protestant Missions: Their Rise and Progress*. New York, 1894, p. 289.

8 African Wastes Reclaimed

The first concern of the Directors was to find a suitable field, and they were no less earnest in their inquiries after qualified missionaries. Their attention was directed to the neighbourhood of Sierra Leone, and having found two agents who gave promise of future usefulness, these were duly sent forth as Catechists, and arrived at their field of labour in April 1797. This first attempt to found a mission having proved a failure, it was resolved, in conjunction with the London and Edinburgh Societies, to establish a mission further inland on the same western shores, in what is known as the Foulah country, each Society undertaking to send two agents. This new move met with no better success, so far at least as the Glasgow section was concerned—both of the agents having succumbed to the deadly climate soon after their settlement at the Bananas, some thirty-six miles south of Sierra Leone.

The circumstances just mentioned were discouraging enough. During the years that followed, persevering but unsuccessful efforts were made with the view of carrying out the objects of the Society. Indeed, from the time of its formation until 1820, its history, as regards agents and missionary candidates, is a continuous record of most grievous disappointments; and with respect to suitable fields of labour, it would seem as if, by the very hindrances and discouragements thrown in its way, God had other and better things in store for it, as doubtless was the case.

In a circular prepared by Dr Love, in 1819, the attention of the Directors was called to the banks of the Indus, in Western India, but at that very time, when

Early Difficulties Overcome 9

the retrospect and the outlook alike were of the darkest, and when at a meeting of the Society early in 1820 a conversation took place as to the propriety of dissolving it—just then the door was opened in another part of heathendom. So true is it that “man’s extremity is God’s opportunity.” Dr George Thom, of Caledon, one of the ministers of Cape Colony, had come to this country with a commission to secure ministers for the Cape Establishment. Encouraged by the information furnished by him, and by an offer of service from the Rev. William R. Thomson, a native of Kilmarnock, whose thoughts, ever since, in 1811, while resident in London, he was brought to the knowledge of the truth under a sermon preached by the Rev. Alexander Fletcher on the death of Dr John Vanderkemp, had been turned to South Africa, it was decided to establish a mission among the rude, warlike and barbarous Kafirs. (*See* portrait of Mr Thomson at page 166.)

Mr Thomson having been ordained by an Association of Presbyterian Ministers in London, he and Mr John Bennie (who had been for some time under the Society’s care as a Missionary Catechist) were set apart to the service of the mission in the aforementioned chapel in North Albion Street, on 23rd January 1821, Dr Love preaching, and Dr William Kidston of the Relief Church delivering the address on the occasion.

Among the links in the chain of providential events, it may be stated that, with the view of relieving Great Britain of some of her surplus population, and filling up the unoccupied portion of Cape Colony with loyal settlers, who might serve as a barrier against the

10 African Wastes Reclaimed

frequently-recurring predatory Kafir invasions, the Parliament of 1819, at the instance of the Government, voted a grant of £50,000 to meet the expense of conveying a selected number of emigrants to South Africa. Out of ninety thousand who made application, five thousand were landed at Algoa Bay in 1820.

It was arranged that the two missionaries should accompany a supplementary contingent that left in the early spring of the following year; and in accordance with an appointment from Earl Bathurst, Colonial Secretary, it was further provided that Mr Thomson should attend to the spiritual interests of the emigrants on the way out, for which service his expenses were to be defrayed by the British Government. But the departure of the missionaries having been unavoidably, and, as it turned out, providentially delayed, the *Abeona* left without them. Some weeks afterwards, the sad intelligence was received that, when in mid-ocean, the ship took fire, a considerable number of the emigrants being either burned to death or drowned. This terrible calamity was regarded by not a few of the Directors as an indication that the mission ought to be abandoned. Dr Love, on the other hand, urged that the enforced detention and preservation of the missionaries should rather be accepted as a providential intimation of God's desire that the Society should go forward in the prosecution of the enterprise.

This counsel prevailed, and accordingly the two young missionaries sailed in the *Woodlark* on 29th April of the same year. In the course of November they were warmly welcomed by the Rev. John Brownlee,





ORIGINAL STATION ON SLOPES OF CHUMIE MOUNTAINS
(From an Old Drawing)

Early Difficulties Overcome 11

of the London Missionary Society, at his recently-formed station on the banks of the Chumie, or, strictly speaking, on the Gwali, a small tributary of the Chumie.

The site of this station was said to be exquisitely beautiful. It was situated near the base of the grand old Chumie Mountain, with its dense forest, where beasts of prey roamed at their sweet will, in which birds in every variety of plumage warbled in almost ceaseless song, and down whose sides flowed rippling streams to feed the river below. Around the station itself might be seen, in tropical luxuriance, the passion-flower, jessamine, honeysuckle, and various flowering garden shrubs; and among the fruits the orange, almond tree and vine; while in the azure expanse above—

“darkly, deeply, beautifully blue”—

the sun shed a glowing radiance over all, and gave to the whole scene an aspect of surpassing loveliness. Yet, amid such surroundings, with birds and brooks and leafy groves all sounding forth the great Creator's praise, MAN, the crown and glory of His handiwork, was sunk in deepest darkness and degradation.

Two years later, Messrs Thomson and Bennie were followed to the same field by the Rev. John Ross, a young man of scholarly tastes, who, after being ordained in March 1823 by the Presbytery of Hamilton, and set apart in the Tron Church, Glasgow, sailed with his young wife on 15th April for the Cape. The monotony of the long voyage was varied by a perilous encounter with a South American insurgent, if not pirate vessel,

from which dreaded danger they were mercifully delivered, disembarking in due time at Cape Town. Being joined by Mr Brownlee, who had gone there in the interest of health, the party proceeded overland, journeying and camping together for many weeks, one of which was spent in passing through the Karoo, a vast, treeless plain in the western and midland portion of South Africa, extending for hundreds of miles, with little in the shape of vegetation beyond a small, stunted shrub five feet or so in height. A few deer and ostriches were, for the most part, the only living animals above the size of small birds that met their view. One of the greatest discomforts of the region referred to arises from the ordinary house fly, which swarms to such an extent in summer as almost to amount to a plague, insomuch that a friend in playful humour describing it to me said that for every fly you killed some two thousand came to its funeral! In the course of their journey the missionaries visited the original Moravian Mission Station of Genadenthal, where it is believed Mr Ross got the idea of combining the Industrial Arts with the ordinary work of the mission. The journey was tedious and fatiguing in no common degree, but the Chumie was at length reached on the 16th December of the same year. The young missionary was thus eight months on the way. The distance can now be covered with ease and comfort in less than three weeks.

A small printing press, with supply of type, which Mr Ross had taken out with him, proved of the greatest service in the enlightenment of the Kafirs. Previous to its arrival, there were no books whatever in the Kafir

Early Difficulties Overcome 13

language, nor had a single letter ever appeared in print. The language, indeed, had never been reduced to writing. This task, no light one assuredly, the missionaries, without loss of time, set about accomplishing, as their efforts to educate the children were sadly hampered for want of school-books. They had gone to impart knowledge, especially the knowledge of God, and they recognised the truth of the saying that "Knowledge is power"—power for good, fitted and intended to be so. The press was to play no unimportant part in the educative process. Accordingly, the day following its arrival, it was put in order, and two days thereafter fifty copies of the alphabet were thrown off. Since that day the stream of knowledge, sacred and secular, has been steadily flowing throughout the land in ever-increasing volume. It is well gratefully to note the day which witnessed the A B C in Kafir issue from the pioneer little press on the banks of the Chumie.

Ere long a small elementary spelling-book, a portion of Brown's Catechism, some hymns, the Lord's Prayer, etc., were issued, and with these a beginning was made. Along with his other duties, Mr Bennie, who possessed considerable linguistic gifts, devoted himself to the preparation of a grammar and a vocabulary, and to reducing the language to form and rule. He had also the poetic gift, and some of his hymns formed the basis of the Kafir Hymn-book now in use. By 1825 some progress had been made in Bible translation, Mr Brownlee having taken in hand St Matthew's Gospel, and Mr Thomson that of St John. Feeling the im-

14 African Wastes Reclaimed

portance of an accurate version, the utmost caution was exercised before these Gospels were committed to the press. A few years later (1828) Mr Ross translated a Catechism of Scripture History and the 1st Epistle of John. It was the day of small things as regards Kafir literature, but these first attempts are having momentous issues.

On 1st January 1824, only a fortnight subsequent to the arrival of the new missionary, the formation of a presbytery took place. It was composed of the two ordained missionaries, Messrs Thomson and Ross (Mr Brownlee being a Congregationist), and a ruling elder, in the person of Mr Bennie. Thus early was the desire manifested that the affairs of the mission should be conducted in order, agreeably to Presbyterian usage.

II

UNDER WEIGH

THE mission staff having been reinforced, the question of a second station was considered, with the result that on obtaining the concurrence of Ngeno, the chief of the district, a site was selected in the Ncera Valley, eight or nine miles from Chumie, the formation of the station being left in the hands of Messrs Ross and Bennie.

One morning in July 1824, a lumbering vehicle with its span of oxen might have been seen slowly wending its way along the roadless veldt from the Chumie to the Ncera Valley. Its living freight, consisting of the two young missionaries and Mrs Ross, were seated, not over comfortably, amidst their modest belongings. The eight miles or thereby must have seemed to them the longest of Highland miles. But after a few hours of a jolting ride they reached their destination. How they felt at that eventful moment, as they wistfully surveyed the field of their future labours, can only be conjectured. Doubtless, they had many anxious as well as hopeful thoughts. But indeed there was little time for reflection. For there was facing them the pressing necessity of providing themselves with more or less suitable accommodation, and to this, therefore, in the first instance, they bent

16 African Wastes Reclaimed

their energies. Happily, no time needed to be spent in obtaining architects' plans, and builders' estimates, and sanction from a Dean of Guild Court. They were their own architects and builders, and had already secured from the chief the needful permission to proceed.

The missionaries were content with very moderate accommodation, alike as regards quantity and quality. They had for long no chairs, only stools made by Mr Bennie, and a table made by Mr Ross out of the deal case in which his chest of drawers brought from Scotland had been packed. Yet Mr Ross, when describing to friends at home their wattle and daub dwelling, wrote that they had every necessary, and even many of the comforts of life. These worthy men had to rough it to an extent which few, if any, of their successors have had experience of; but recognising the truth of the aphorism, "Man wants but little here below," they were well content with their lot. Their houses and whole manner of life were characterised by the severest simplicity, somewhat akin to that of the prophet in the house of the Shunamite who, in the little chamber on the wall, had only "a bed, and a table, and a stool, and a candlestick." In their case Livingstone's remark is applicable: "the missionary, Jack-of-all-trades without; his wife, maid-of-all-work within." Yet, in such humble dwellings, families were reared, members of which have risen to distinction.

The houses were speedily followed by the erection of an unpretending meeting-place for the public worship of God and the education of the children. Visitors

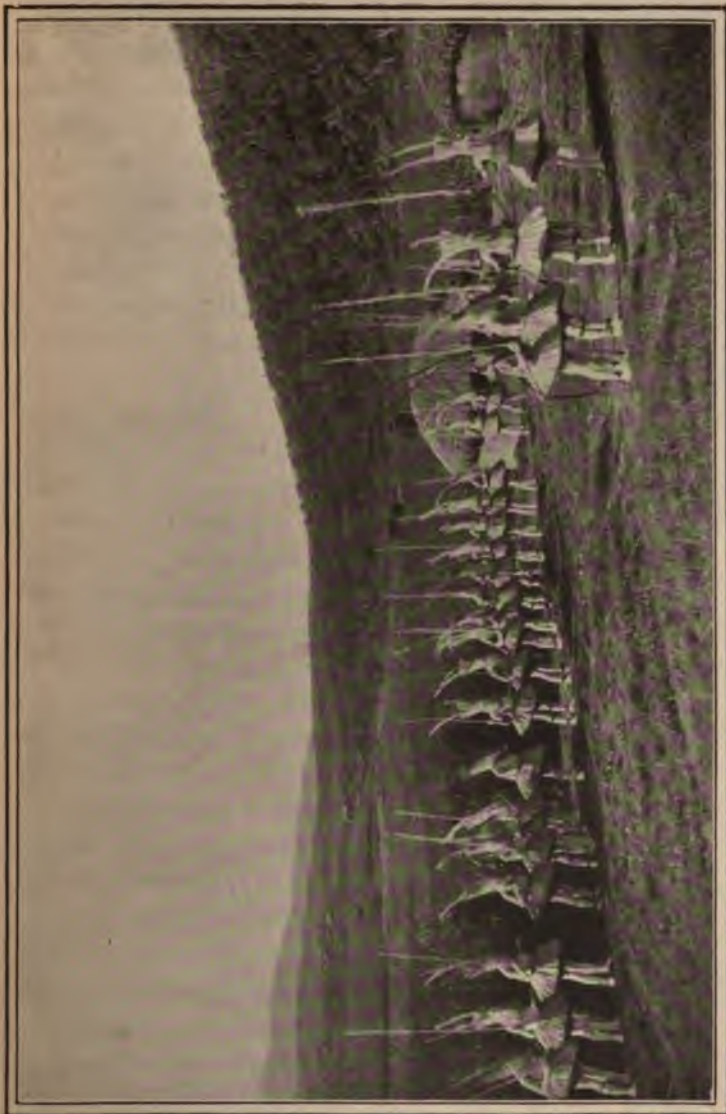
would have looked in vain for the Gothic-pillared aisles, and fretted roof, and stained-glass windows. Equally conspicuous by their absence were the rubrics, and altar-cloths, and ceremonial, which by so many nowadays are raised from a secondary to a supreme place in public worship. Generally speaking, the Presbyterian places of worship in Kafirland, as regards architecture, are about as far removed from an English cathedral, or a Hindoo temple, or a Burmese pagoda, as can well be conceived. None the less, perhaps all the more, was the unpretending structure at Lovedale a House of Prayer—a place in which God's name was recorded, and to which He came and blessed the sable sons and daughters of Africa. The building, indeed, was simply a large circular hut, twenty-four feet in diameter. Encouraged by the chief, heathen though he was, the people entered cordially into the proposal, and in two days the edifice was ready for occupation.

The station, which embraced a considerable native population, was appropriately named *LOVEDALE*, after Dr Love, then acting as Secretary of the Society. The drawbacks to the otherwise desirable site were the somewhat meagre quantity of land available for agricultural purposes, and especially its deficient water supply, in consequence of which the natives manifested an indisposition to settle in the district.

In passing, it may be remarked that the tiny rills, and rippling streams, and flowing rivers, and roaring torrents, and placid lakes, which elsewhere go far to enliven and beautify the landscape, as well as to enrich the country, are on the eastern side of Cape Colony,

the Keiskama excepted, conspicuous by their absence. There are, in point of fact, no great lakes, and few waterways of any importance, such as are to be found in the more northern regions of the "Dark Continent." In the more mountainous districts one is reminded of our Scottish Highlands; but the want of the water element is a serious defect in the picture, even though the visitor from afar has not an artist's eye in his head. If Lochs Katrine and Maree, or even a few of the lesser lochs of the old country, could be reproduced there, what an enrichment of the soil and an enhancement of the scenery! Speaking generally, South African rivers are muddy and sluggish, not like the silvery Tweed, with its grassy banks, and its bed of rounded pebbles, visible at a depth of ten or twelve feet. They remind one rather of a river that flows past the City of Concord in the United States, where Ralph Waldo Emerson settled after resigning his ministerial charge, and which Hawthorne playfully declared was "too lazy to keep itself clean."

It was no child's play that these pioneers were called to. For thousands of years the curse pronounced on Ham had rested on the natives of the country, and as the fruit of it they had been living in the lowest state of savage debasement, cruelty and wretchedness. Yet they were not more barbarian, cruel and wretched than our own painted savage ancestors. The difference lies in this, that in God's wonderful providence we, as a people, had been more highly favoured in having had, at an earlier period than they, the inestimable blessings of the Gospel sent to us. Of this all need to be re-



READY FOR THE ABAKWETA OR CIRCUMCISION DANCE, OLD LOVEDALE

The above represents the dance which accompanies the rite of circumcision as practised among some South African tribes. By this rite and the ceremonies accompanying it, boys of a certain age are admitted to the standing of men, and are added to the fighting force of the tribe. Those thus initiated are called Abakweta.



mind, and especially such of our kith and kin in South Africa as are disposed to pass by the heathen savage on the other side, asking, "Am I my brother's keeper?"

It may be well at this point to make some reference to the superstitions and evil customs then universally prevalent among the Kafirs, if only to show how formidable were the obstacles with which the missionaries had to contend. One of the worst superstitions, exercising a potent influence for evil, was

THE BELIEF IN WITCHCRAFT.

Every event in the lives of the heathen natives is by them connected with the spirit world. They believe, for example, that sickness, misfortune and death are not the result of natural causes, but have been brought about by neighbours or other people, by the use of means derived in some way from the unseen world. And they as firmly believe that the sorcerers or witch-doctors have the power of discovering, miraculously, who the parties are, and the means employed.

In times not so long gone by, this belief led to the perpetration of the most horrible atrocities; and if, in the present day, it is not attended by the same widespread and disastrous consequences, this is mainly owing to the influence of the missions and to the wholesome restraint of the British Government. In the early days of missionary labour, and for many long years thereafter, such crimes were all but universal in Kafirland.

The belief in witchcraft was largely taken advantage of by chiefs as a means of getting rid of obnoxious persons and appropriating their property. The witch-doctor had seldom any difficulty in ascertaining who was to be destroyed. The unfortunate individual was usually seized without a moment's warning. It was not enough to put such persons to death. In most cases they were subjected in the first instance to the most revolting cruelties.

Witchcraft, it may be remarked, is regarded by the Kafirs as the highest offence of which anyone can be guilty. With it no one is safe—chiefs as well as the common herd being equally liable to be its victims. A writer in the *Review of Reviews* (October 1893) described it as "a system of terrorism, which cuts up by the roots the very rudimentary beginnings of civilisation and religious liberty." In the case of all such atrocities, the cries of the sufferer for mercy or help excited no feeling of commiseration. On the contrary, they were as music in the ears of the native actors and onlookers.

Now at length the Ncera Valley was claimed for Christ, as Chumie Vale had been a few years previously. The Standard of the Cross was raised there. But though the war was to be carried into this portion of the enemy's territory, the raising of the Standard was unaccompanied by any martial demonstration. It was done with the utmost quietness by two humble, peace-loving missionaries. As soldiers of the Cross, they counted not their lives dear unto themselves, so that they might testify to Kafirs the Gospel of



WITCH DOCTOR



God's grace. They boldly threw themselves into the breach ; and theirs was the firm resolve that with God's help, backed by Christian friends in Scotland, the struggle for supremacy would not cease until the land was Christ's in actual possession. The poet Whittier thus gives expression to the spirit that animated them :—

“ In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given—
The light, the truth, and love of Heaven.”

No sooner were the missionaries relieved of the anxieties and toils inseparable from building operations, than they were free to devote themselves to the more spiritual departments of the work. The prominence given to the religious education of the young was a marked feature of the mission from the outset. The motto of the missionaries was : “ Precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little.” Among the Christian graces they were called to cultivate and exemplify, that of *patience* held a pre-eminent place, as, indeed, it still does. Nor were they left without tokens of the Divine blessing on the seed daily sown. From the first there had been much earnest inquiry on the part of some ; and on 3rd July 1825 they had the great joy of admitting to the ordinance of baptism three of those who had been for some time previous in the candidates' class. One of them, the father of two

children, after being baptised himself, brought the little ones forward for admission by the same ordinance.

The fruit then reaped was small, doubtless, but it was a precious earnest of "more to follow." On Sabbath the 21st of August following, these three first converts at Lovedale joined the ten who had been admitted at the Chumie in commemorating the Lord's death. In the evening of the communion Sabbath the thirteen communicants held a meeting for prayer and mutual converse and encouragement. This meeting originated entirely with themselves. The missionaries knew nothing of it until it was over. Mr Ross sent an account of the day's proceedings to Dr Love,* referring to the tidy appearance, modest behaviour and devoutness of the converts, and generally to the moral beauty of the scene, as suggested by the sight of so many who, shortly before, were wandering through the desert, almost naked and filthy in their persons, with a club over their shoulder and an assegai in their hand, now devoutly and gratefully meditating on what the Lord had done for them.

The utmost precaution has from the first been taken in regard to the baptism of professed converts and their admission to the Lord's table. The practice of the missionaries has all along been not to rely entirely on their own judgment in each case, but to take also the opinion of native Christians of some experience. This carefulness, while it affects the numbers reported on, secures the greater purity

* This letter did not reach Glasgow until shortly after the death of this highly-venerated minister, which occurred on 27th December 1825.

of the Church, a matter of the utmost importance.

Though in these early days the number admitted to Church fellowship by baptism was very limited, there were not wanting those among the non-Christian natives who showed their sympathy and rendered valued help in various ways. Foremost amongst these was Fiti, one of the headmen residing in the neighbourhood. He was not baptised until the latter end of 1829; but almost immediately after Mr Ross had settled at Lovedale, Fiti, though very lame, came daily for work to the mission-house, riding on an ox, led by his son Tshuka—to be referred to later on—and, after a time, took up his residence at the station. Heathen as he then was, the missionary found in him a trusted helper.

An incident occurred in these early days, though not at Lovedale, illustrating the practical effect of the instruction imparted by the missionaries. The Chumie Station having been visited by several military officers previous to their departure from South Africa, a large number of natives gathered round them in consequence of the interest taken in the boys attending the school, and the presents of beads and other things given them. The boys having exhibited some of their youthful sports, they were asked to perform a Kafir dance. This they declined to do, stating as their reason that it was a heathen custom, and that their teachers would not be pleased. Being told that their teachers would not know of it, they being at the time a little way off, the young people replied that

24 African Wastes Reclaimed

if their teachers did not see them, they were certain God did, and that their conduct would be displeasing to *Him*. The influence and success of a mission, let it be said in passing, are not to be judged, as they too often are, by the number of baptisms.

Mr Thomson of the Chumie Mission had several interviews, at this period, with the then Governor, Lord Charles Henry Somerset, as to the means of rendering education more general among Kafir youth, an object which engaged to some extent the attention of the Colonial Government. At the Governor's request, Mr Thomson, who was teaching the English language along with the Kafir, proposed a memorial on the subject, with a view to its transmission to Earl Bathurst, then Colonial Secretary. From this it will be seen that much importance was attached by the early missionaries to the education of the natives. The training and employment of native teachers also received due consideration. The first of them, named Robert Balfour, began his labours at Lovedale, early in 1826, and was followed soon after by Charles Henry, both being among the first five male converts received into the Chumie Church on 29th June 1823, and, to a large extent, the fruits of the devoted labours of Joseph Williams of the London Missionary Society, who, after two years' service, had five years before died at his station in the neighbourhood of Fort Beaufort.

Referring to Joseph Williams, Mr Brownlee wrote in August 1822 as follows:—

“There is a kraal of about one hundred population, who from the time of his death to my entrance into Kafirland were accustomed to

meet regularly for worship, morning and evening, and to observe the Lord's Day. Ntsikana, the chief person of the kraal, who conducted the worship, died about two years ago. He composed a hymn in their language which they still sing in the worship of God. On the day of his death, of which he appeared to be fully aware, he spoke as one on the brink of eternity, expressing a calm resignation to the will of God, and a humble confidence in His mercy. He appeared deeply interested in the salvation of his countrymen, and earnestly entreated those around him rather to meet death in its most terrific form than to give up the profession of religion."

As already stated, the visit paid by Mr Ross to Genadenthal had impressed him with the desirableness of industrial training, in order that the natives, instead of being for ever content with their miserable, windowless, smoky bee-hive huts, and the absence of all that goes to make home comfortable and life enjoyable, might learn how to build houses after the European model, grow crops, lay out and cultivate gardens, manufacture articles for domestic use, etc. They felt no less strongly the importance in their isolated position of having associated with them one who would be at once a qualified physician and an able minister of the New Testament. Accordingly, during 1825, on their representation both of the foregoing matters were favourably considered by the Directors of the Society, and ere long the first-mentioned proposal was to a limited extent given practical effect to. The other proposal failed, not from want of heartiness on their part, for they fully recognised its importance, but owing to the difficulty of securing the services of a missionary-hearted and thoroughly-qualified practitioner. In consequence, the missionaries had to acquire, as best they could, a know-

26 African Wastes Reclaimed

ledge of the ordinary, or more common, diseases or ailments, and the best mode of treating them, which many of them have since done, with excellent results. This arrangement, which is not without its drawbacks and risks, obtains for the most part to the present day, so far as South Africa is concerned. The point to be specially noted is, that the missionaries were impressed with the great importance of Medical Missions *many years before any organisation for their furtherance came into existence*. Both subjects will be referred to later on.

English money was introduced into Kafirland in 1829. Previous to that year all wages were paid in beads, buttons and brass wire, British money being at that time of no use to the natives. With the beads, etc., cattle were bought, there being neither traders nor canteens in the country. The intrinsic value of these articles was small enough, but their relative value was considerable. For many years they were regarded as an essential part of the dress, by way of ornament, especially of the females, and they were largely in demand also on marriage occasions.

Such, briefly, were the beginnings of this South African Mission, and in particular of the Lovedale Station. It was a tiny stream, truly, in the midst of a vast moral wilderness; but like the Nile, which as it flows onward through the parched desert to the sea, leaves behind it rich alluvial deposits, the streams that flowed in different directions from the Lovedale fountainhead were destined, as time rolled on, to increase in volume, and to prove a fertilising influence far and wide for generations to come. In one view of it—

to the eye of sense—the outlook for the missionaries was dark and discouraging enough. In another, it was full of hope; and, at all events, to borrow the phrase of a Glasgow magistrate, quoted by James Hedderwick in his *Backward Glances*, they had “plenty of room for scope,” which of itself was not without a certain charm.

III

REINFORCEMENTS AND EXTENSIONS

"THE Tembu's head is hard." So said a chief to me on one occasion. He spoke the simple, honest truth. But for the thickness of the African's skull, the knobkerrie would do its work with more terrible and deadly results, when employed, as it often is, in tribal fights.

The remark, however, as I was informed, was meant to apply even more to the heart than to the head, and to explain the persistent rejection of the Gospel message. It is even so, and this hardness of heart accounts for the comparatively slow progress made by it in the field under review, as well as elsewhere. Hence, speaking from the human side, it needed not only a strong faith, a warm love and an indomitable zeal, but also *more labourers*, if any adequate impression was to be made and a plenteous harvest reaped. This was strongly felt, and accordingly, towards the close of 1827, the missions were still further reinforced by the welcome arrival of Mr William Chalmers, in the position of Catechist, along with his wife; and, in response to the appeal already referred to of Messrs James Weir and Alexander Macdiarmid, as missionary artisans—the former accompanied by his mother and the latter by his wife. Mr Maclachlan, who went out along with these brethren

Reinforcements and Extensions 29

as an ordained missionary, was compelled, ere reaching his destination, to return home in consequence of his wife's serious illness. This was a very trying dispensation to all concerned. Mr Maclachlan afterwards found a suitable sphere of usefulness in Canada.

The brethren just mentioned were met on their arrival at Port Elizabeth by Mr Ross, who had been accompanied by Tshuka, Fiti's son, as leader of the ox waggon in which they were conveyed to their destination, a distance of about one hundred and fifty miles. In the absence of made roads—there are comparatively few even yet—such a journey was in these days a formidable undertaking, for which leisure and patience were prime requisites, especially when, as frequently happens, delays occur in consequence of swollen rivers, etc. Thus, when Mr Weir on a subsequent occasion reached the Fish River, after three days' rain, he found it unfordable, causing a detention of nine days, in which unhappy plight twenty other waggons were involved.

Following on these accessions, a redistribution of the staff became necessary; and as it had been decided to break fresh ground in the Kat River district, Mr Ross left Lovedale in charge of Messrs Bennie and Chalmers, assisted by Charles Henry, the native teacher, and in March 1828 proceeded, along with Mr Macdiarmid, to establish the new station, Chief Macomo having previously given his consent to its formation. To it they gave the name of Balfour, after the first clerical Secretary of the Glasgow Missionary Society. It was situated about thirty miles in a north-westerly direction from Lovedale, in the upper part of the Kat River

30 African Wastes Reclaimed

Valley — a valley unsurpassed in South Africa for beauty and fertility.

Houses had been built, and a place of worship was in course of erection, when, in May 1829, Balfour Station was broken up in consequence of troubles which had arisen between the natives and the Colonial Government. Disappointed in that quarter, Mr Ross succeeded in forming, in May 1830, the Pirie Station, on the eastern side of the Amatole hills, and the scene of Vanderkemp's early labours. That of Burnshill, on the Keiskama River, another picturesquely-beautiful spot, lying midway between Lovedale and Pirie, was commenced in June of the same year by Messrs Chalmers and Macdiarmid. Pirie was named after the Rev. Alexander Pirie of the Burgher Associate Synod, one of the founders of the Society, while Burnshill was named after the Rev. Dr John Burns of the Barony Church, Glasgow, who, as already stated, was also one of the founders. It will be necessary to refer again to Pirie further on. As regards Burnshill, suffice it to say that it has been singularly favoured in having, successively, such devoted missionaries as James Laing, Donald Macleod, and William Stuart, the last mentioned still ably and successfully working in that widely-extended district.

The efforts of the missionaries to civilise as well as Christianise the natives were, even at this early period in the history of the Lovedale Mission, not without good results. Civilisation seemed to keep pace with growth in religious knowledge. The bold, ferocious character of the Kafirs residing in the

Reinforcements and Extensions 31

neighbourhood of the station had been somewhat softened. Instead of roaming through the country in search of elephants, lions, tigers and other animals, they were gradually, if slowly, acquiring the peaceful and industrious habits of the agriculturist. Some of the converts had begun to enclose gardens, and to plant them with fruit trees. The men were sharing with the women (which they had not been in the habit of doing until then) in the work of sowing, and weeding, and gathering in their crops. The sight indeed was so novel that it is said the missionaries at Lovedale, standing in front of the mission-house, looked through a telescope at the first Kafir man seen engaged in tilling the ground. There was springing up also a demand for European agricultural implements.

Nor were such civilising influences confined to Lovedale and the Chumie. Even before the time referred to, William Shaw, a pioneer Wesleyan missionary to Kafirland, had introduced the plough at Wesleyville—one made by himself, and primitive enough, no doubt, yet greatly in advance of the then existing state of things. Shaw mentions that an old chief who had been brought by an astonished native to see the plough in operation, after watching for some time in silence the new implement tearing up the ground with its iron teeth exclaimed, "This thing that the white people have brought into the country is as good as ten wives." It was the grey dawn of agriculture in Kafirland, and a happy omen for the future release of the women from such drudgery as had heretofore invariably been their lot.

32 African Wastes Reclaimed

But these favourable indications of advancement were not allowed to continue unchecked. Lovedale, as well as all other mission stations, suffered much from the unsettled state of the country. The tribes in the interior were constantly and in increasing numbers moving towards the frontier of the Colony, and making raids on the cattle of the people. Writing on 27th October 1827, Mr Ross referred to the warlike inroads of the Makololos, to check whom the Colonial forces under Lieutenant-Colonel Somerset had been traversing Kafirland, with their headquarters at Fort Beaufort, about eighteen miles from Lovedale. To these warlike disturbances was added a severe drought, when the heaven was as iron and the earth as brass. The hunger then experienced by the natives was extreme, compelled as they were to live for months upon roots and what pittances the missionaries were able to dole out from their scanty stores. In the words of the prophet Jeremiah, they literally pined away, being "stricken through, for want of the fruits of the field." Only those who have witnessed the effects of such droughts have any adequate conception of the condition of utter barrenness and desolation prevailing in Kafirland at these times. The general aspect of the country is well described by Thomas Pringle,* one of the early Scottish settlers, in the following lines:—

"A region of drought, where no river glides,
Nor rippling brook with osiered sides,

* Thomas Pringle, the son of a small farmer, was born in 1789 at Blaiklaw, in Teviotdale. In infancy he fell and dislocated his hip,

Reinforcements and Extensions 33

Nor sedgy pool, nor bubbling fount,
Nor tree, nor cloud, nor misty mount
Appears, to refresh the aching eye ;
But barren earth, and a burning sky,
And the bleak horizon round and round."

In 1885 I had painful experience of the state of things described by Pringle. The ninth year of drought in succession was then running—it seldom exceeds six or seven years—and I shall never forget the parched condition of the country and the distress prevailing among the people.

And Nature in its varied aspects would be in a still worse condition but for the falling nightly and copiously of the dew from heaven, whereby the parched ground is refreshed, and the withering of the leaf is checked by new supplies of sap, and the fading flower blooms afresh and throws out its welcome fragrance, and the blighted corn is moistened in stalk and ear, enkindling hope and joy in the breast of the husbandman, and vegetation of every kind, which otherwise would droop and rot under the fierce rays of the tropical sun, is kept alive and in measure green. The dwellers in South Africa, as

rendering necessary after a time the use of crutches, which were dispensed with only at his death. Mr Wm. Hay, who wrote a sketch of him in the *Leisure Hour* for December 1899, speaks of him as one of the bravest of the brave, sacrificing himself for the welfare of others, irrespective of colour or race. Coleridge, referring to one of his poems, "Afar in the Desert," spoke of it as "among the two or three most perfect lyric poems in our language." He was the friend of Buxton, Macaulay, Clarkson, Wilberforce, and other philanthropists. Besides being diligent with his pen, he was ever ready to take his full share of the rough work, acting as civil and military officer, doctor, religious instructor, engineer, architect, gardener, plasterer, cabinet-maker and tinker. He was carried off by pulmonary consumption on 5th December 1834.

34 African Wastes Reclaimed

in Palestine, have good reason to bless God for the wise and gracious provision of the fertilising, fruitful and refreshing dew.

It may seem to some as if too much prominence was being given to the matter of droughts; but it has to be borne in mind that they seriously interfere with the work of the missions, especially when continued during successive years, as they are periodically. At such times the natives are indisposed to attend church or to send their children to school, preferring rather to listen to the foolish utterances of the rain-makers. The insatiable desire for cattle stealing, too, which the Kafir appears to have imbibed with his mother's milk, is invariably more prevalent when he is hard pressed with hunger.

But war, undoubtedly, is by far the greater scourge. Twice before, in 1811 and 1819, had the Kafirs and the British come into deadly collision; and it was only what might have been expected that with predatory incursions and rumours of another war, combined with actual famine, the country should have been in a state of turmoil.

As may readily be believed, the missionaries were not free from danger. On the contrary, they were repeatedly urged to remove to a place of safety. They preferred, however, to abide at their posts, committing themselves to Him who sits as Governor among the nations, being resolved not to abandon their work and the people whose good they sought until compelled to do so. Happily, after a time, the commotion gradually subsided, and with the broad

Reinforcements and Extensions 35

shield of Britain thrown over them, they were permitted to prosecute their labours for a few years longer in a measure of peace. Little progress, however, was made during these years. There was, in point of fact, as has been indicated, very much to discourage and retard. Yet were the labourers not left without tokens of the Divine blessing. At that very time a notable candidate for baptism was received in the person of an old woman, who, though blind, was

A NOTED WITCH-DOCTOR.

She had lived a long life in the strongholds of superstition, deluded and deluding others. Vested with the power of life and death, she had been the means of inflicting the most barbarous punishments upon those of her countrymen who were unfortunate enough to come under her evil influence. But, like St Anthony, the founder in the third century of the Anchorite or hermit system of monasticism, as described in Kingsley's *Hermits*, who saw the evil spirit cowering at his feet, and heard from his lips the acknowledgment, "I have deceived many, I have cast down many; but, as in the case of many, so in thine, I have been worsted in the battle"—similarly, when this poor, blind old woman gained the victory—when the Gospel in its saving power was brought home to her heart, she relinquished her heathenish practices, disclaimed all supernatural influence over disease, and grew rapidly in grace and in the knowledge of the Lord Jesus Christ.

Kafir inroads and depredations on the frontiers of

36 African Wastes Reclaimed

the Colony continued to be a source of much anxiety and irritation, and culminated in the war of 1834-35. Mr Chalmers, writing on 28th December 1834, referred to various outrages and robberies, and to the dangerous position of the missionaries. Notwithstanding the pacific measures adopted by Sir Benjamin Durban, the recently-appointed Governor, the native chiefs had resolved on a combined and determined effort to recover the forfeited territory by the invasion of the Colony, which accordingly took place on 23rd December 1834, when from 12,000 to 20,000 Kafirs descended unexpectedly on the border districts of Albany and Somerset. "Within a week," as stated by Mr John Noble in his narrative, "fifty farmers were slain, hundreds of farmhouses were burned, and loads of property were carried off." The invasion had been so sudden and rapid that neither the Colonists in general, who were all but defenceless owing to the distances at which they lived from each other, nor the missionaries, in particular, were prepared for it. Some of the latter were the unwilling and helpless witnesses of many deeds of cruelty. Happily, they were allowed by the bloodthirsty Kafirs to make their escape to a place of safety, which a number of them found in Grahamstown, the frontier capital, while others made their way to Burnshill, where they were under the friendly protection of Sutu, then acting as regent during Sandilli's minority. It was otherwise with the mission property. Upon this the rebels wreaked their vengeance. Among the mission stations then destroyed was that of Lovedale in the Ncera Valley,





RUIN OF MISSION HOUSE AT OLD LOVEDALE

Reinforcements and Extensions 37

which at that time was a very picturesque and beautiful place, having some of its hills covered and dotted over with trees, conspicuous among which was the wild olive.

When, in the company of the Rev. W. J. B. Moir, I visited the spot in 1885, portions of the blackened walls and trees of the garden (after the lapse of half a century) were still to be seen. The only other memento of the original Lovedale which the valley contained was a gravestone, erected by the Rev. John Ross to the memory of three of his children, who had died in 1825, 1826, and 1828 respectively—events these which, as may well be believed, intensified the appeal for medical aid. After some little difficulty, the stone was discovered near the stream, beneath the overhanging branches of a large mimosa tree, and almost entirely hidden from view by the dense undergrowth. It had escaped the destructive fury of the rebels, for whatever else the lawless Kafir may be disposed to lay hands on, a superstitious fear safeguards from harm graves and gravestones.

When information reached the Government that war had broken out, Sir Harry Smith was despatched forthwith to the frontier, performing the journey on horseback from Cape Town to Grahamstown, a distance of 600 miles or thereabouts, in six days—a proof of the energy of the man. Immediately on his arrival, martial law was proclaimed, the male population was armed, the rebels were proceeded against, and, it need hardly be said, were defeated and dispersed. As an indemnification for the past, and a security for the future, British Sovereignty was extended over the

38 African Wastes Reclaimed

territory of the defeated tribes as far as the Kei River. At the same time the Fingoes, the remnants of some Zulu tribes, then numbering about 18,000, most of them in a state of servitude to the Kafirs, but not identified otherwise with the rebels, were located in the country between the Keiskama and Fish Rivers. They have proved faithful subjects and trusted allies of the Government in subsequent Kafir wars, and are, generally speaking, more industrious and prosperous than the Kafirs, competing in this respect to some extent with the Germans, a nationality that have spread themselves over extensive districts of South Africa.

The first decade of the Lovedale Mission thus closed under circumstances of a peculiarly discouraging nature. How the missionaries bore themselves and followed up the reverses just described will appear as the narrative proceeds.

IV

A NEW SITE

AT the close of the war the missionaries returned to their respective stations. The position in which they found themselves placed was depressing in the extreme. They had been bereft of their little earthly all, and saw in blackened walls the destruction of what to them was valuable property. They lamented still more the scattering of the infant Native Church. But, instead of succumbing to the rude shock the work had sustained, their confidence in God and in the ultimate triumph of His kingdom over the powers of darkness remained unshaken. They had nailed their colours to the mast; and in the midst of the desolations by which they were surrounded, high above the floods that had lifted up their voice and swept away their earthly possessions, they heard ringing out clear and reassuring another voice saying to them, "Be still, and know that I am God; I will be exalted among the heathen."

As regards Lovedale, the untoward circumstances referred to necessitated the consideration of the question as to a change of site. The little church and manse in the Ncera Valley were in ruins. Should they be re-erected on the old foundations, or ought another site

40 African Wastes Reclaimed

to be secured? The latter alternative was decided on, the desirableness of being provided with a better water supply being a main element in determining the question. Accordingly, it was resolved to plant the new station on the banks of the Chumie River. This was done, in the first instance, by the erection of a building on the east bank; but very soon afterwards the present Lovedale, situated on the west bank, five or six miles from the original station, was, after anxious consideration, fixed upon.

As before, the first concern of the missionary in charge was the erection of a mission-house, and also of a meeting-place to serve the purpose of both church and school. The site of the former was within gunshot distance of the Chumie stream, and that of the latter a little way up the slope. Both were again of the most unpretending description. In thus anew laying the foundations of the work, the missionaries had the advantage to a greater extent than on the previous occasion in the way of co-operation of a small nucleus of native Christians and friendly Kafirs, the fruit of a dozen years' toil, which the war with all its disastrous consequences had not been able to destroy.

Among these friendly Kafirs no one was more helpful than Tshuka, in his early years a heathen herd boy, and while yet a youth the driver of the waggon that conveyed the newly-arrived missionaries from Port Elizabeth to Lovedale in 1827. Besides the occupation of waggon-driver, he afterwards conjoined that of quarryman, and in this capacity was able to render

material assistance in the first wattle and daub mission-house at Pirie in 1830, as he did also in the erection of the more substantial house built there in 1836. Similarly, when in 1832 wattle and daub gave place to stone at Old Lovedale, his services were in requisition. And when manse and church had to be erected at New Lovedale, there was no more willing and helpful worker than Tshuka. Nor did his services end with these; for a year or two later he aided in putting up the original Institution, as well as in its enlargement in 1855. At the same time, while so engaged, he acted as Mr Weir's interpreter, in connection especially with the Sabbath services. Baptised about 1845, and elected to the eldership in Lovedale Native Church in 1853, this worthy Kafir, whether driving a waggon, or quarrying and carting stones, or in whatever other way employed, never needed the stimulus of European supervision, a quite exceptional testimony. He is now about ninety years of age, and has long been the senior elder in the Native Church. A case like that of Tshuka, with an unblemished record extending over a period of more than seventy years, inspires one with hope for the success of the missions in Africa.

HOME TROUBLES

Following the chronological order, and at the risk of interrupting to some extent the course of the narrative, reference may here be made to a movement in Scotland which for a time caused considerable

friction, and in a measure affected the relations of the missionaries alike to each other and to the Home Constituency. It was much regretted at the time, following as it did so closely on the war, but, like other events of a similar nature, it was overruled for good.

For several years there prevailed in Scotland a somewhat keen and even bitter controversy on the subject of Church establishments. It is not needful to enter into the merits of it here. Suffice it to say that while from the time of the formation of the Glasgow Missionary Society in 1796, Churchmen and Dissenters had cordially co-operated in the prosecution of the work, they could not, in the circumstances that had emerged, any longer do so with comfort; and accordingly, at a meeting held on 31st August 1837, certain resolutions were proposed and carried by a majority of the Directors. One of these was to the effect that, having respect to the glory of God and to the interests of religion in general, and of the Mission in Kafirland in particular, it is the duty of the Directors to recommend to the Society an amicable separation, each missionary being left to arrange with either party, as may appear to be his duty. This having been given effect to, the majority, immediately on the dissolution of the old Society, resolved themselves into a provisional Committee, and on 9th January 1838 the Society was re-organised under the title of "The Glasgow Missionary Society adhering to the principles of the Church of Scotland." The other section of the old Society, representing the dissenting minority, similarly formed

themselves into a separate organisation, taking the name of "The Glasgow African Society." Both parties united in sending a friendly address to the missionaries, in which, after the reasons for separation were stated, they were exhorted, though labouring in future under different superintendence, to study the things that make for peace, and the things wherewith they may edify each other and advance the Gospel of Christ. They were further urged, in view of the unbroken field of heathenism, to avoid all rivalry, except it be in devotedness and in their endeavours to do more work for the Master. In this spirit, operations have been carried on ever since, insomuch that for many years there has existed a very general and growing desire for united action, which has now happily been realised in the coalescing of the two streams, by the Union carried through on 31st October 1900. The continuance of separate action on the part of two missionary bodies, to all intents and purposes one in doctrine and ecclesiastical arrangements, meant a waste of resources and a weakness which it was difficult to justify, besides being a stumbling-block to the semi-enlightened and heathen natives.

As the result of the new relations, the Lovedale Station was one of those that fell to be managed henceforth by the society "adhering to the principles of the Church of Scotland."

It was provided by the resolutions adopted by the majority of the Directors, that a statement should be made up of the debts due by the Society, either at home or abroad, the same being apportioned to each station in

44 African Wastes Reclaimed

proportion to the value of the property thereof, as previously determined by the arbitrators. This was accordingly done, Captain Lennox Stretch, the diplomatic agent, and the Rev. John Brownlee rendering valued assistance.

The population around Lovedale at that time, embracing 220 kraals, was reported to be about 7700. The attendance of Kafirs at each of the diets of worship on Sabbath ranged from sixty to seventy. There was also a Dutch congregation numbering thirty. Over 100 children were in attendance at the day-school, while from 150 to 200 were to be found at the Sabbath-school. In this country we have our "Ragged Schools," as they were originally called, for neglected children. The Kafir children, in the earlier years of the mission, had not even rags to cover them, and "Nude Schools" would have more properly described them. A measure of improvement in this respect had begun to appear. Some forty of the scholars at New Lovedale wore European clothing. The rest were clad in sheepskin or ox-hide karosses, filthy enough in the case of most, a portion of them having their curly heads decorated with tufts of birds' feathers or the tails of wild animals, not one of them being in any danger of mistaking his neighbour's headgear for his own. Most of them, too, were in the habit of indulging in the free use of red ochre and grease, with which they besmeared their bodies—an immemorial custom they were not easily induced to abandon. But, indeed, foolish customs die hard in other and more highly-favoured lands than South Africa. It need hardly be said that the children

now attending the schools, even at the out-stations, present an altogether different appearance, though some of them have, even yet, to be content with the minimum of clothing.

The mission had not at that time much to show, but it had at least made another favourable start.

V

FOUNDING OF THE INSTITUTION

THE time had come for taking a forward step. For several years the missionaries had been pressing on the attention of the Directors the importance of establishing a Seminary, or Institution, as it has for long been designated. They had specially in view the raising up from amongst the more promising native pupils a band of preachers, teachers and evangelists, and also, as a subordinate, though by no means an unimportant, object, the education of their own children. When the separation of the Society into two distinct organisations took place, the matter was urged with renewed earnestness. The Directors cordially entered into the proposal. Neither they nor the missionaries had any doubt as to its being a legitimate, because thoroughly scriptural, auxiliary method of bringing Christian influence to bear on the hearts and lives of the people, and so of furthering the grand object contemplated by the mission.

Some time elapsed ere the project was carried out. Much correspondence took place with the missionaries, as also with Dr Wilson and his colleagues at Bombay, in regard to the most suitable course of instruction. After deliberation, Lovedale was fixed on as the

Founding of the Institution 47

appropriate place whereon to plant the Institution, because it was near the residence of Captain Stretch, and was otherwise advantageously situated. The site selected was on a piece of sloping ground looking down the Chumie Valley. The building was planned so as to admit readily of its enlargement. Some progress in its erection was made before the close of 1839. It was severely plain and unarchitectural in design, and consisted of two storeys, including a house for the tutor, class-rooms and dormitory accommodation for the student boarders.

The land secured for agricultural purposes stretched away in front of the Institution buildings, and extended to between forty and fifty acres. With a view to its being turned to the best account, it was found needful to cut a small canal, three miles in length, from the Chumie River for irrigation purposes. This was carried out chiefly by native labour, at an expense of £620, of which £300 were paid partly by the Society, and partly by members of the Society of Friends, two of whom had visited Lovedale, and on their return to England had interested other "Friends" in the object. The remainder was generously contributed by Captain Stretch, who was known among the Kafirs by the honourable title of Xololizwe — "Peacemaker in the land." *

Owing to additions made to the original plan, rise in wages, and the necessity of bringing stones from a further distance than had been calculated upon, the entire cost of the necessary buildings, including furnish-

* Captain Stretch died at the ripe age of eighty-six.

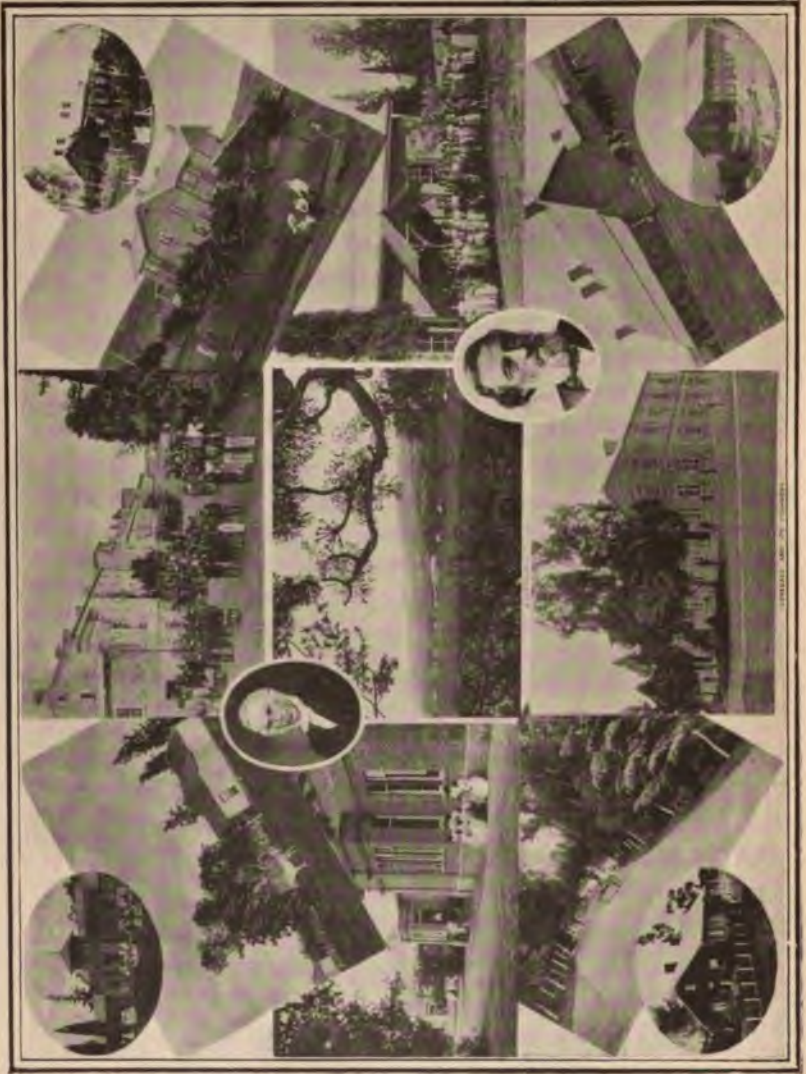
48 African Wastes Reclaimed

ings, amounted to £940, or, with the watercourse, to £1560.

As the success of the undertaking mainly depended on the agent appointed, this matter received most careful consideration. Besides devoted piety and good general talents, it was felt that he ought to be acquainted with the theory and most approved methods of an educational training. Happily, these requisites were found combined in a high degree in Mr William Govan, a student of divinity, and he accordingly was, in 1839, appointed to the post. After completing his studies, and acquiring such special knowledge as might fit him for his important duties, Mr Govan was, on 16th June 1840, duly licensed by the Presbytery of Glasgow, by whom also he was ordained on 21st July, he being set apart to the missionary service on the following day in Hope Street Church, in the presence of a large concourse of interested spectators. Accompanied by his young wife, he sailed from Liverpool in the *Pandora*, on 19th September, and reached Lovedale on 16th January 1841.

On the way to Lovedale, Mr Govan halted for a night at one of the London Missionary Society's stations, where he was hospitably received by the Rev. Richard Birt, as I, too, was forty-five years afterwards. This devoted missionary but lately finished his course, after completing upwards of fifty years' service in Africa. There the young missionary had his first informal introduction to a Kafir chief. While seated at breakfast in the open air, a tall man, bare-headed, bare-footed, and wearing a kaross of leopard's skin,





LOVEDALE AND ITS FOUNDERS

Founding of the Institution 49

stalked unceremoniously round the corner of the church, and with a certain abruptness of manner, yet without any rudeness or embarrassment, saluted them by shaking hands. Mr Govan concluded that he was a chief, and was informed by his host that it was Chief Bottoman, who lived close by. Under sixty years of age, standing six feet two inches high, stout and muscular, he manifested few of the effects of age. Without needing to be pressed, he sat down beside the missionaries, and did ample justice to the morning meal. He had long had opportunities of hearing the Gospel, but continued to reject it, though he attended church pretty regularly and encouraged his people to do so also.

OPENING OF THE INSTITUTION

The Institution was formally opened on 21st July 1841. Missionaries from various parts of the Colony, and representing different denominations, Colonists, and other European settlers, and natives resident at the station and from the surrounding district, crowded the Native Church. The services were conducted by the Rev. W. R. Thomson, who preached in English, and by the Rev. John Bennie, who addressed the natives in Kafir. After the Benediction, the assembly resolved itself into a missionary meeting, presided over by Mr Thomson. Suitable addresses were delivered by the Rev. James Laing, Rev. Henry Calderwood, Rev. John Ross, and Rev. John Bennie, the interesting service being closed with an appropriate prayer by the Rev. Richard Birt. Ten natives and nine of European descent were, after

50 African Wastes Reclaimed

examination, admitted to the Institution on the evening of the same day. Bryce and Richard Ross were among the latter.

Nearly sixty years have run their course since then, and all who that day took part in the ceremony have finished theirs. But the fertilising stream set a-flowing on that memorable occasion has been widened and deepened, and had new channels cut out, and that to such an extent as to suggest the devout and grateful exclamation, "What hath God wrought!" It is doubtful whether any event in South African history has been more fruitful and far-reaching in its consequences, as respects the moral, spiritual and social well-being of the natives, than that which has just been narrated.

While the Institution was being put into working order by Mr Govan, Mr Bennie was attending to the spiritual interests of the Native Church, while Mr Weir was looking after the temporal affairs of the station, including the cultivation of the lands, the keeping up of the buildings, etc. The following

CHARACTERISTIC FEATURES

of the Institution deserve to be noted :—

1. No distinction has ever been made between black, brown, and white, native, European, or Colonial-born—all alike being on the same footing, and having the same educational advantages and privileges.

2. It is conducted on strictly undenominational lines, and entirely free from the slightest tinge of proselytism. The best proof of this is to be found in

Founding of the Institution 51

the readiness with which missionaries of denominations other than the Free Church encourage pupils to go to Lovedale for longer or shorter periods for the completion of their education. In further proof of the statement, it may be mentioned that in 1873, when an effort was made to increase the accommodation, the pupils then in attendance represented the following churches, viz. :—

London Missionary Society . . .	66
Wesleyan Missionary Society . . .	20
United Presbyterian Church of Scotland .	17
Church of England, German Missions, and others	10
Free Church of Scotland	71

As showing that the foregoing statistics are a fair sample of the state of matters from year to year, similar particulars as given in the Report for 1893 are submitted as follows :—

	Boys	Girls	Total
Free Church of Scotland . . .	142	104	246
Wesleyan Missionary Society . . .	84	28	112
London Missionary Society . . .	51	13	64
Church of England	15	14	29
French Mission in Basutoland . . .	22	...	22
Moravian Missions	16	...	16
Others	12	1	13
United Presbyterian Church of Scotland	3	4	7

The same Report furnished the following analysis, according to tribes and nationality :—

African Wastes Reclaimed

	Boys	Girls	Total
Fingoes	94	94	188
Gaikas	105	41	146
Basutos	26	1	27
Barolongs	11	1	12
Zulus	8	2	10
Tembus	8	1	9
Nyasa	6	...	6
Galekas	3	...	3
Bechuanas	3	...	3
Bacas	2	...	2
Damaras	1	...	1
Pondos	1	...	1
Matabeles	1	...	1
Others	18	3	21
Gallas	41	21	62
Europeans	23	20	43

In *Lovedale Illustrated*, referring to the variety of races to be found in the Institution and the distances from which they come, Dr Stewart gives the following figures: "350 from distances varying from 1 to 100 miles; 150 from distances varying from 200 to 500 miles; and a smaller number from 500 to 1000 miles, exclusive of the Gallas, who come from a greater distance."

The Lovedale missionaries have all along been strongly of opinion that whatever may be the form which the South African Native Church ultimately assumes, it was their duty to discourage to the utmost the reproduction on African soil of the various

Disruption of Scottish Church 53

home sectarian antagonisms. So, too, with respect to race distinctions, especially those between Kafir and Fingo, which have often proved a fruitful source of mischief. These have never found any countenance.

DISRUPTION OF THE SCOTTISH CHURCH

Chronologically this seems the proper place to remark that the missionaries in South Africa, though far removed from the currents and excitements of ecclesiastical life, were by no means unacquainted with or indifferent to what was going on at home. On the contrary, they followed with liveliest interest the proceedings of the Church to which they belonged, and on all fitting occasions showed their readiness to espouse whatever cause appeared to them most likely to advance the Redeemer's kingdom. The "Ten Years' Conflict" which in 1843 issued in the disruption of the Scottish Church was one of those causes. And accordingly when tidings of the event reached Lovedale, the presbytery met there on 30th August of that year to afford the members an opportunity of expressing their views with reference to it. In common with their brethren in India, they gave forth no uncertain sound. A series of resolutions was adopted, defining the principles which had been repeatedly enunciated by the General Assembly in regard to the constitution of the Church, deploring the event that had occurred, and unhesitatingly and unanimously casting in their lot with the Free Church of Scotland, in which the presbytery recognised "their beloved Scottish Zion."

54 African Wastes Reclaimed

This action prepared the way for the transference by the Society of the mission, with all its interests and responsibilities to the Church with which the missionaries, as well as most of the friends at home, had identified themselves. The first steps in this direction were taken at a meeting of the Society's Directors held on 1st April 1844, when a unanimous opinion was expressed in favour of the proposal, and a Committee for opening up and carrying on negotiations was appointed. At the General Assembly, in May 1845, after alluding to the memorial submitted to the previous Assembly, with relative deliverance, the Foreign Missions Committee reported that, having given the matter the most careful consideration, they felt themselves not only at full liberty, but bound by a plain call of duty, to adopt the Glasgow Missionary Society as an integral part of the General Foreign Missions' Scheme. It was further explained by the Committee that the property of the African Mission Stations had been transferred to the Church at a public meeting of the Society, held in Glasgow in October 1844, the Committee undertaking, in the name of the Assembly, to provide for the maintenance of the Mission in all its integrity and efficiency.

The new arrangement not only linked the missionaries with the Free Church of Scotland in its corporate capacity, instead of with a Society, with its merely local sympathies and efforts, but it gave the entire Church, whose field of labour had previously been limited to India, a direct interest in the African missions as well. It is, however, no more than what

is due to that now defunct Society to make hearty acknowledgment of the noble service which it rendered for half a century to the missionary cause, especially during the dreary years when the Church, as such, declined to take it up.

Early in 1844, when the Institution was still in its infancy, Mr Govan was discouraged by the paucity of pupils in attendance, arising from the difficulty felt in some measure by the parents of native pupils belonging to other missions in paying the fee of £12 for board and education—such as were connected with the Free Church being in those days admitted free. In order to increase to some little extent the number of promising pupils from whom, prospectively, native agents might be drawn, Mr Govan, with the full concurrence of his colleagues, offered to receive two from other denominations *free of charge*. This step was not approved by the Home Committee. Among those who took advantage of the offer was Mr Chalmers of the Chumie Mission, who sent two of his scholars to Lovedale as competitors, of whom the well-known

TIYO SOGA

was one. As this youth afterwards became the first ordained minister of the Kafir race, and was in many respects a remarkable man, a few particulars of his early history may here be given.

Tiyo Soga was born in 1829 at Gwali, in the Chumie Valley. His father was a man of intelligence and energy of character, and held the position of one of Gaika's chief councillors, implying a certain amount

56 African Wastes Reclaimed

of magisterial authority. His mother, Nosutu, was Soga's "great" or principal wife, for her husband, as indicating his rank and the possession of numerous cattle, had other seven wives, and was the father of thirty-nine children. Tiyo was the seventh child of the "great" wife. The father was all along favourable to Christianity, but never actually embraced it. The mother, on the other hand—quite a remarkable woman—was one of the early converts of the Chumie Mission, and at once took up a decided position by leaving her husband, though she continued to live at the kraal. Soga, the father, was killed in the war of 1878. Nosutu, on the break up of the Chumie Mission, consequent on the war of 1846, removed to Emgwali, where, after living a consistent Christian life, she died in 1885 at the very advanced age of ninety-two years.

Tiyo's first school was at Struthers' out-station, Soga's village, the teacher being his eldest son. The teaching was elementary in the last degree. Everything, indeed, connected with the school was primitive, as, for instance, the striking with a stone an old iron band of a waggon wheel suspended betwixt two poles, as a substitute for a bell—a very common practice in these early days, and not unknown at some out-stations still. So soon as the scholars were able to read, they were transferred to the Chumie School. It was a glad day for the boy and his two half-brothers on being thus promoted. Daily and in all weathers the three, clad in sheepskin karosses, might be seen wending their way thither. Tiyo, it was evident, greatly preferred the school to the herding of his father's cattle.

The selection by Mr Chalmers of this young Kafir as one of the competitors for the privilege of attending the Lovedale Institution free of charge was not owing to his being an advanced pupil, for he then showed no special cleverness, but was the result of an examination held with the view of ascertaining who should be sent. One of his answers decided the matter. To the question, "Which is the greatest work of God?" each boy in his turn answered, "The work of creation." Tiyo's reply was "The salvation of mankind, for it shows God's love." Mr Chalmers was much gratified with the answer. Notwithstanding, Tiyo failed at the general examination, the successful competitors being another scholar from the Chumie School and one from the Rev. Henry Calderwood's station. Dr Bryce Ross, who was present at the examination, ascribed Tiyo's defeat, not so much to any actual inferiority in mental ability, as rather to his not having enjoyed equal advantages at school previous to the examinations as the others.

Mr Chalmers was, however, so favourably impressed with Tiyo's good qualities as being, morally, far superior to those who had surpassed him, that, after consultation with Mr Govan, an arrangement was made for his being educated at Lovedale. The result proved the correctness of the estimate formed of him. Truthfulness, docility, unassuming modesty and a gentlemanly bearing were his outstanding characteristics; there being also a beautiful combination of good natural abilities with high moral qualities.

58 African Wastes Reclaimed

Tiyo's biographer thus refers to his early days at Lovedale:—

“Standing the lowest in his class, with the sting of his failure wounding him the more he thought of it, and yet withal secretly and mercilessly impelling him, he girded himself for his work. Urged by the ambition of the earnest schoolboy, he crept up slowly, but firmly, and soon he was alongside of his victor, Nyoka, from Mr Calderwood's, [and at last he was dux in all his classes, save one, and only second in arithmetic.”

The war of 1846 (of which more in next chapter) interrupted the boy's studies, and gave a turn to the whole course of his after life. The Institution was for the time broken up, the pupils were dispersed, and the missionaries had to take refuge in Fort Armstrong, on the Kat River, Tiyo and his mother being among the number. As regards Mr Govan, feeling sore that the proceeding already referred to had not commended itself to the Committee, he had offered to resign so soon as a successor could be found. But the war having broken out before their reply could be received, he had actually left for home, taking his Kafir pupil with him, with the view of giving him the advantages of a Scottish education, and so making him instrumentally more useful to his fellow-countrymen.

When the arrangement was decided on, Mr Laing was deputed to ask the mother's consent. Her reply is noteworthy:—

“My son,” she said, “is the property of God. Wherever he goes, God goes with him. He is the property of God's servants, wherever they lead he

must follow. If my son is willing to go, I make no objection, for no harm can befall him, even across the seas. He is as much in God's keeping there as when near to me."

Tiyo had been listening eagerly to the conversation, and it need hardly be said he joyfully acquiesced. After affectionate and hasty farewells, he started forthwith, taking with him his little all, and was soon by the side of the waggon, on the road to Port Elizabeth. Bryce and Richard Ross were among his fellow-passengers. Scotland was reached early in October. Everything, of course, was new to the lad. Only once did he manifest any anxiety, when on entering, for the first time, a railway tunnel, he shouted, "Into what country are we being taken now?"

For the particulars of Tiyo's after history, the reader is referred to the admirably-written Memoir, by the late Rev. John A. Chalmers, of Grahamstown. Suffice it to add that towards the close of 1846 Mr Govan was inducted into the Free Church at Inchinnan, near Renfrew, to which place he took his *protégé*, where he was generously cared for by the neighbouring proprietor, the late estimable John Henderson, Esq., of Park.

VI

WARS AND OTHER TROUBLES

THE onward progress of the Institution was arrested by occurrences more or less painful alike in Kafirland and at home.

The first of these was the war of 1846. The causes leading up to it were chiefly political, and related to the disputes between the Kafir chiefs and the Colonial Government, but partly also to the predatory raids of the natives.

Various incidents, trifling in themselves, contributed towards the outbreak of hostilities. The appearance of a tent and flag of a military party, sent by the Lieutenant-Governor to the neighbourhood of Alice to survey the ground for a fort—afterwards Fort Hare—created alarm, in consequence of which they were ordered away by Sandilli. This order was, of course, unheeded. Immediately thereafter, a Kafir, who had stolen an axe from a shop at Fort Beaufort, was being sent for trial to Grahamstown, a distance of nearly fifty miles, when he was rescued on the road by some of his countrymen. To carry out more speedily their wicked purpose, they cruelly mutilated and murdered a Hottentot to whom he had been manacled, and who was also being sent to the nearest court of justice. A

Wars and Other Troubles 61

demand made by the Government for the restoration of the Kafir and of the lawless men who had rescued him was contemptuously refused. The result was war—what is known as *the war of the axe*.

Before the troops could take the field, the Colonists suffered heavy losses at the hands of their savage foes. It is necessary to enter into details only in so far as these affected the mission. Suffice it to say, the Kafirs were routed, and the wily Galeka chief, Kreli, who took a leading part in the war, acknowledged the right of the victors to all the lands south or south-west of the Kei River, and agreed to terms of peace. The Gaikas, too, surrendered themselves and their arms, while Sandilli delivered up the principals in the outrage on the Kafir and Hottentot prisoners. The conquered territory extended from the Keiskama River on the one side to the Kei River to the other, and became a British possession, under the name of "British Kafraria," commissioners being appointed for the more important districts.

Lovedale, being in the immediate neighbourhood of the scene of the outbreak, came in, as might be expected, for its full share of trouble. There was much fighting all around. The Institution was converted into a fort, the British troops occupying it temporarily as military quarters, a contingent of the soldiers being accommodated in the house of Captain Stretch close by. The Institution gardens were used as cattle kraals. It was only what might have been anticipated, that Lovedale and its surroundings should have been described as a scene of desolation.

It was largely owing to the military skill and ex-

62 African Wastes Reclaimed

perience of the Governor, Sir Peregrine Maitland, and the able assistance of Colonel Somerset, the Commandant, that the rebellion was in due time quelled.

So far as known, none of the *Christian* Kafirs took part in the war against the British. Some of them, on the contrary, suffered for their adherence to British interests. This, indeed, applies to other wars besides the one under consideration, and the fact is no small testimony to the good work of the missions.

The missionaries, it need hardly be said, had a trying time of it. The Chalmers family seem to have suffered most. The following facts gleaned from the Memoir of the Rev. John A. Chalmers describe the trials to which they were subjected, and furnish also a fitting opportunity of explaining as to the discontinuance of the once promising and beautiful Chumie Mission Station.

"The missionaries," writes Mr Chalmers' biographer, "were all commanded to take refuge in military stations. The Chalmers family had no time to look after belongings, but had to make

A HASTY FLIGHT

from the Chumie towards Fort Armstrong, in the Kat River Settlement. The family escaped with nothing but the clothes they were wearing, some mattresses and blankets. A small cottage, outside both fort and village, was assigned to the missionary and his wife and their eight young children. This cottage the soldiers barricaded with wooden slabs, and in it for months the whole family had to remain.

“ Mr William Chalmers, the eldest son, even now at the distance of forty-six years remembers only too well the terrors of that time. He says: ‘One night while we were all sitting with only the light of a small tallow candle, and all feeling very miserable and hungry, my father heard some strange rumbling noise. He went to the door and listened, and found it was horsemen crossing the ford, not far from our house. No sooner had he come in and shut the door, and told us what it was, than a volley was fired, and a shower of bullets rattled against door and windows. The Kafirs had seen the light while father was standing at the door. Had he stood a minute longer, he would have been shot, and our house would have been entered. The Kafirs made a most daring attack. For a time the bullets kept rattling against our door and windows. My father made us lie down close against the wall on the side from which the attack came. For our protection the military at the fort threw shells over our house into the attacking force, with great rapidity, and effectually kept the enemy back. On the approach of daylight the Kafirs retired, and in the morning it was found that the shells from the fort had done great execution. What with being hungry and cold, insufficiently clad and no beds, with the cannon booming from the tower, the shells bursting, the rattle of musketry from the fort, and the firing by the Kafirs, with the bullets rattling against our walls, doors and windows, and the yelling of the Kafirs, we spent a most wretched night, and were in great fear—a night never to be forgotten. . . .’

64 African Wastes Reclaimed

“After more than a year of life in laager (camp) the missionaries and their converts got leave to return to their homes. Alas! they had no homes. Chalmers took the earliest opportunity of riding over to his station. The beautiful Chumie was a blasted waste. The printing type had been converted into bullets, the sacred books into wads for the guns of the Boers. To Chalmers the place was a veritable vale of weeping. He says: ‘I write amid the ruins of Chumie; everything is burned. That which I feel most is the burning of the church. On the blackened walls, within which so frequently the songs of Zion were sung, may now be inscribed Ichabod.’” The church referred to had been erected in 1830, and was the first ecclesiastical edifice built in Kafirland.

Having paid a visit to Mr John Pringle at Glenthorn, Chalmers returned to the Chumie to rebuild the ruins. But he had little heart for building. He wrote: “As I behold all the desolation around, I feel as if my work were accomplished, my warfare ended.” The premonition was a true forecast of events. He toiled sadly about the ruins by day, supplied only by scanty portions of coarse food; at night he and his son wrapped themselves each in a blanket, and lay down under the shelter of a blackened wall.

Shortly afterwards, Chalmers was utterly prostrated with dysentery, which all too soon, according to our short-sighted ideas, ran its fatal course. His wasted frame was first laid to rest at Glenthorn, whither he had been conveyed by his loving son; but his remains were afterwards taken up and deposited at his much-loved Chumie.

Wars and Other Troubles 65

This station with its hallowed associations was abandoned, and in 1851 passed into the hands of a farmer. The only memorial of the once promising mission is the consecrated spot which encloses the dust of members of the mission families, conspicuous among the graves being that of Mr Chalmers, who died, as readers will have gathered, in harness, at the comparatively early age of forty-five years. His widow survived until 1887; and it was to the writer a peculiar privilege to see the aged pilgrim on her death-bed at Alice, a few months previous to her departure, calmly and contentedly awaiting the Master's summons home.

To return to Lovedale. On the outbreak of the war, Mr Govan, having resigned his connection with the Institution, returned to this country at his own expense. When peace was restored, the Institution, like a vessel bearing the marks of having been

AMONG THE BREAKERS,

was, so to speak, taken into port, placed on the stocks, refitted at Government expense, made, in nautical phrase, seaworthy, and freighted again with heaven's merchandise for the needy Kafir. Thus launched anew, operations were resumed, in the absence of Mr Govan, under the superintendence of Mr Laing, aided by Mr Weir.

The seat of Government for the conduct of native affairs having been fixed at what is now the little town of Alice, a mile from Lovedale, and Fort Hare having been erected on its outskirts, the good ship

66 African Wastes Reclaimed

proceeded on its way with favouring winds, and with greater prospects of success than ever.

In this connection, it may be well to introduce here the Government notice issued at the time in reference to missionary operations, as showing the favourable attitude of those in power. It was in these terms :—

“Whereas, the Proclamation of 23rd December 1847 defines the future condition and rule of the Kafirs in British Kafaria, and the Kafir chiefs have submitted thereto, *all missionaries* are invited to return to their missions; and, that no misunderstanding or misconception may arise, Her Majesty's High Commissioner gives notice, that the land of their mission stations shall be held from Her Majesty, and not from any Kafir chief whatever. Every facility will be given, and every aid afforded, to the missionaries conducive to the great object in view, namely, conversion to Christianity and civilisation. And those laudable gentlemen *may rely on the utmost support and protection* the High Commissioner may have it in his power to afford.”

FINANCIAL DIFFICULTIES

When all thus looked hopeful for the future of the missions, a heavy discouragement from another quarter had been, during the progress of the war, hanging over the mission. It found expression in the Report to the General Assembly of 1848. Referring to the financial difficulties in which the Committee were involved, in consequence of the expenditure

exceeding the income by about £2000 annually, it was stated that, after anxious consideration, they (the Committee) were generally of opinion that the wisest course to be adopted would be to transfer the Cape Town branch of the mission to the Church's Colonial Department, and to discontinue the Kafir Mission. As might be expected, this latter proposal met with the strong and unanimous opposition of the friends of the mission in the West of Scotland, to whose active efforts it owed its existence, and who had never ceased to take the deepest interest in its operations, and not least in those of the Lovedale Institution. For a time, it seemed as if the labours of five-and-twenty years were to be scattered to the winds, and that just after the initial difficulties had been in some good measure surmounted, and when there was the prospect of the growing usefulness of the mission.

It is not surprising that the hearts of the missionaries sank within them, that the proposed action should have been regarded by them as the darkest period in their history, and that the friends at home should have earnestly considered whether some other outlet from the difficulties of the situation might not be found.

There were some who nobly rose above the prevailing feeling of despondency. Among the number was John Mackintosh, "the earnest student," who, in a letter to his mother in Geneva immediately after the collection for Foreign Missions in December 1848, wrote:—

"I should like to hear" (he was at the time in Germany) "that from £20,000 to £40,000 had been put

68 African Wastes Reclaimed

into the plate. I am confident the decline of the Sustentation Fund is due to our neglect of Foreign Missions, and that the constant cry of *home* is short-sighted policy. It makes one's heart bleed to read those noble accounts from India, to hear of the wide door opened, and then to talk of curtailing the missions."

In view of all the circumstances, the supporters of the African Mission petitioned the Commission of the Assembly which met in August 1849, deprecating further delay in bringing matters to an issue, and stating that it had been resolved to raise by private subscriptions the means of re-organising the Institution and carrying forward its operations, apart from the Ordinary Fund, for the period of five years, on condition that the Institution would be conducted as before the war, and that Mr Govan was reinstated as superintendent. The proposal was urged on this among other considerations, that, unless the Institution was forthwith re-organised, the Government would have cause to complain, seeing they had repaired the building, while the grant of £100 a year for three years towards meeting ordinary expenditure, and a further grant towards the support of native teachers educated there, would be lost.

The question raised having been recommitted by the Assembly's Commission to the Foreign Missions Committee with a favourable recommendation, it was unanimously agreed to accept the offer by the friends in the west, without prejudice as regards the curtailment of the mission, should circumstances arise to necessitate such a step.

Wars and Other Troubles 69

As showing the spirit that animated the brethren then at Lovedale, Messrs Laing and Weir, as well as the missionaries at Pirie and Burnshill, it may be mentioned that, on receiving intimation of the threatened abandonment of the mission by the church, they unanimously resolved to continue to preach the Gospel to the Kafirs in the event of an adverse decision being come to. The mission that had such men as its agents deserved to be maintained and to succeed.

Matters having thus been satisfactorily adjusted, Mr Govan resigned the Inchinnan pastorate, and, along with Mrs Govan, sailed in October, and reached Lovedale in February 1850. He was hailed with joy by his former pupils, and resumed his duties with twelve native youths and a similar number partly sons of missionaries and partly sons of European residents, these numbers being shortly afterwards increased. A full report of the work was sent home by him at the close of the first session. He had met with as much encouragement as he had any reason to expect, and the difficulties and discouragements were not greater than he had anticipated. Mr Govan rightly felt that if the object in view were to be realised, it must be by the blessing of God on a course of patient, laborious and persevering effort. And these were just the qualifications possessed in a high degree by him.

Peace having been concluded, measures were adopted for conducting a service in English at the newly-formed town of Alice. A small schoolroom, erected for this purpose, was opened on 29th October 1848; and in

70 African Wastes Reclaimed

the following year the people of Alice built a church at a cost of £300. It was opened on 29th December 1849. From the outset, public worship was maintained by Mr Laing, ably assisted by the Rev. Henry Calderwood, than whom the mission had no warmer friend. Services continue to be held there under the efficient ministry of the Rev. A. Hanesworth

KRELI AND SANDILLI AGAIN IN REBELLION

When good men and true were busy sowing the precious seed, the enemy was no less busy sowing the tares. He would throw all manner of obstacles in the way, in order, if possible, that the light that was beginning to dawn might be quenched. As before, the smouldering embers of discontent burst out in the form of war, which, like an insatiable, cruel monster, again stalked over the land, bringing in its train trouble and disaster to the Institution.

Umlangeni, a young Kafir pretended prophet or witch-doctor, belonging to the Islambie tribes, was alleged to possess the same power as was claimed by a former would-be prophet, named Makanna (the Lynx), who figured in the war of 1819, and was believed by the superstitious natives to be able to furnish them with charmed sticks which were supposed to render the bearers of them invincible, and to turn the Englishman's bullets into water. For a time this impostor kept himself in retirement, qualifying for the part he designed to play. Partly on account of his youth, the natives were somewhat slow to accept his pretensions,

but at length they were acknowledged. Great excitement followed. Circumstances conspired to favour his plans. The marauding Kafirs south of the Kei River finding that they could no longer steal cattle with impunity, the sorcerers that the hope of their ill-gotten gains was gone, and the chiefs smarting under the loss of their lands, revenues and power—these several disaffected parties were not slow to take advantage of the rising tide of rebellion. Sandilli treated a communication from the Governor contumaciously. For this he was deposed, and a price of £500 was put on his head. A military demonstration was made up the Keiskama, where that chief had his headquarters. This was interpreted as an attempt to waylay him. The movements of the military were closely watched in the dense bushy country; and whilst off their guard they were suddenly attacked by natives concealed among the bushes at what has since been known as

THE ILL-FATED BOOMA PASS

A bloody encounter ensued, which resulted in the killing and wounding of many of the troops. It was a disastrous beginning of a most protracted war.

On Christmas day, 1850, as stated by Mr John Noble—to whose narrative I have been more than once indebted—the residents of the villages in the Chumie Valley were attacked and massacred, and their houses burnt by the ruthless rebels. The war was after many weary months brought to a close by the utter discomfiture of the rebels. "Kreli's warriors were the first to flee; and it is said the chief was so

mortified at the cowardice of his followers, whom he endeavoured ineffectually to rally, that he wept with vexation. . . . One of the first measures adopted by General Cathcart in 1852 was an expedition against Kreli. . . . After a nine days' foray they succeeded in levying a fine of 15,000 head of cattle from the chief, whose submission soon followed. . . . The chiefs, Sandilli and Macomo, and a few followers and rebel Hottentots, though constantly incurring hair-breadth escapes, evaded capture, and ultimately, in despair, fled across the Kei, whence they sent in their complete submission to the Governor. The royal mercy and pardon were extended to them. Sandilli and his people were permitted to settle down in another portion of British Kafraria, further removed from the Colonial frontier."

Without the foregoing details, as well as others that follow, the reader would fail to appreciate the obstacles thrown in the way of the mission by the repeated recurrence of hostilities.

Burnshill and Pirie Mission buildings were burned to the ground, but only after being deserted, the missionaries and their families having taken refuge in King William's Town and Fort Cox, while at Lovedale the Institution buildings were again put into a state of defence. Those accommodated therein had to remain for months under arms, "cribbed, cabined and confined," witnessing as from a watch-tower

THE FIGHT AT FORT HARE

in their immediate neighbourhood, the villages and

Wars and Other Troubles 73

hamlets around blazing from the fire of the enemy. Happily, though on two occasions the rebels presented themselves on the slope of the hill, they did not attack the Institution. They respected the missionaries and only wished that they would remove from the seat of war. The missionaries were careful to keep all who were accommodated in the buildings strictly on the defensive. It is said that on one occasion one of the refugees in his reckless impetuosity was running out to have a shot at the enemy, when he was quickly followed by Mr Laing, one of the gentlest of men, who collared him, and said, "If you dare to go out of this, I'll knock ye down."

These wars brought many trials. Friendly natives were scattered and exposed to serious temptations. Heavy burdens had to be borne by the missionaries, owing to the high price to which the necessaries of life rose, which their extremely moderate salaries were ill able to meet. But, though a terrible, they are not an unmitigated evil, for

"Even the oak
Thrives by the rude concussion of the storm."

In the present instance, the ploughshare of war was overruled for good, not only for the natives, but also to not a few of the British soldiers, whose spiritual interests the missionaries sought to promote, especially at King William's Town, the headquarters of the Commander-in-Chief; at Fort Hare, near Lovedale; and at Fort Cox in the vicinity of Burnshill. Thus Mr Macdiarmid, who had taken refuge in the last-named fort, spoke of

74 African Wastes Reclaimed

the progress of a work of grace among the soldiers stationed there. One of them, hailing from Paisley, who referred sorrowfully to his former wild life, became not only a humble Christian, but was helpful to others who were asking the way to Zion.

Nor were the missionaries left without encouragement from the natives. There were not wanting among them men of the right stamp. Thus, when the great body of the Kafir police deserted from the British Government in the war just referred to, Sobikazi, tall, strong, good-looking, and altogether one of the finest specimens of an athletic Kafir, was one of those who remained faithful. For eleven years he ably served the Government, and on leaving the service obtained a certificate of good character from Colonel MacLean, Chief Commissioner of British Kafiraria. And Mr Laing reported that on Sabbath, the 11th April, while the war was in progress, out of twenty-one candidates for the ordinance of baptism, nine were admitted—four men and five women. Towards the end of July the native people who had been accommodated in the Institution removed to huts of their own on the slopes behind. This Mr Govan rightly regarded as a call to resume his special work. Accordingly, the Institution was reopened, not at first for boarders, but only for such as resided at the station and were disposed to attend the classes. The boarders were admitted shortly afterwards, the entire number being forty-five, of whom thirty-one were natives. This number was increased somewhat from year to year, but it was a slow process, for at that time the very desire for education had to be created, as,

indeed, it has still, though to a lesser extent, and little pecuniary aid was received from home.

The Rev. Bryce Ross, on the completion of his studies in Scotland, left along with his wife, in April 1850, with the view of assisting Mr Govan in the Institution. But as on his arrival in South Africa the war was still in progress, and there was in consequence no work for him to do in the Institution, he remained at King William's Town, preaching to the people, and training such young men as he had access to, until the way was clear for entering on his proper work at Lovedale.

With the full sanction of the Government, Mr Laing, in February 1855, proceeded to his former station of Burnshill, which had been unoccupied from the outbreak of the war. During the twelve years of his missionary service at Lovedale, notwithstanding repeated interruptions and trials of various kinds, the work there had made substantial advance, in large measure the result of his devoted labours. As showing the keen interest he ever took in the Lovedale Institution, it is noteworthy that at one time he had boarded in the mission-house at Burnshill no fewer than twelve native youths whom he was preparing for admission to the said Institution. This excellent missionary passed away after a brief illness on 28th January 1872, having faithfully served the mission for the long period of forty years.

Towards the close of 1877

ANOTHER KAFIR WAR

with its usual horrors broke out and caused much

76 African Wastes Reclaimed

anxiety for the safety of Lovedale. The whole Gaika tribe, under Sandilli, its acknowledged head, spoken of as a sot, and slippery as a snake, was in open rebellion. Three highly-respected British officials were basely murdered near King William's Town, and for months the farmers all around had been leaving their farms on account of the repeated and unchecked thefts of stock, and the risks they ran of being massacred. The Europeans and Christian natives in and round about Lovedale kept watch night and day over themselves and their cattle and sheep, for which large enclosures had been prepared. Similar and even more effective measures were adopted at Alice.

The sympathy and helpful aid of the Hon. Cecil Ashley (son of the Earl of Shaftesbury), and, through him, of the Governor, were gratefully acknowledged by the missionaries. As in the case of previous rebellions the war was in due time quelled.

With Sir Bartle Frere in the seat of power, the Rev. John Buchanan, at the time, temporarily, in charge of Lovedale, wrote that their great hope was that "the whole system of chieftainship, with its attendant mischiefs, will be effectually rooted out, and with it the very essence of heathenism in South Africa."

Notwithstanding these troubles and anxieties, no fewer than forty-five of the pupils in the two institutions during that very year were earnestly concerned about their spiritual interests.

The evil effects of war were well stated by the late estimable and much lamented Rev. R. W. Barbour of Bonskeid, who, along with his wife, spent a year

Wars and Other Troubles 77

or more at Lovedale, to the lasting benefit of the place.

"The blood spilt," he wrote, "is not all; the bad feeling remains. In fact, the blood *not* spilt is the worst thing. Men get to regard other men as scarcely men, but things to be acted upon by the output of sheer force; the strings of all good things get loosened; people become unconscientious when the consequences are uncertain; military order seems to mean disorder of every other kind. Besides these *positive* effects, there are these negative ones; almost every good work is thrown back further than before it was ever begun. You have to *undo* before anything be done. Ideas of sympathy, understanding, union, are plants of a tender growth, and one night's frost seems to obliterate not only their existence, but even their memory. In short, a year of war is more potent for evil than ten years of peace are for good."

Happily, since 1877, so far as Kafirland and Fingoland are concerned, the land has had "rest from war." Long may peace prevail as between the Kafirs and the British Government, so that everywhere and in all departments there may be moral and material progress.

VII

THE INDUSTRIAL ARTS

A RECENT writer has called attention to a remark by Niebuhr, the German historian, that no single savage race can be named which has risen independently to civilisation, and has emphasised the fact that not all the immense and varied research during the nineteenth century, with respect to "the origins of civilisation" has made Niebuhr's remark one whit less true than when it was made in 1811. He endeavoured to show that the main condition of such origins was to be found in a conflict of higher and lower races—these higher races being everywhere *white* races.

It is unnecessary to refer further to the subject so ably expounded by the writer in question, except to say that towards the close of the first quarter of the century the white races first came in contact with one of the savage races in South Africa, from which time civilisation there may be said to have taken its rise. Some of the steps of the process will be here narrated.

From the first, as already stated, the importance of combining instruction in the industrial arts with the ordinary school education had been recognised, but for many years it had not been found practicable to do much of a systematic nature. A forward movement was made

after the war of 1852, when the Government granted upwards of thirty acres of land for behoof of the Institution, and partly also to aid the station people, who, previous to the war, were in great pecuniary difficulties. Mr Govan, at the same time, purchased twelve additional acres. All this land was put under cultivation, thus giving agricultural employment to a number of the pupils. Beyond this, the industrial side of the mission had then practically no existence.

Under the enlightened administration of Sir George Grey,

A NEW ERA

dawned on the Kafir Missions, and more particularly on Lovedale. Throughout the seven years during which he held the office of Governor of the Cape of Good Hope, his great desire was by all legitimate means to improve the intellectual, social and moral condition of the natives, and very soon after he had entered on his official duties he was engaged in measures for their amelioration. And in order to his dealing intelligently with these, he wisely judged that the personal visitation of some, at least, of the mission stations was a matter of the first importance.

In the course of a tour early in 1855, Sir George Grey, accompanied by the Rev. Henry Calderwood, then Civil Commissioner for the district of Victoria, in the Eastern Province, visited Lovedale. On that occasion he unfolded his plans. He proposed (1) the addition to the existing Institution of an industrial department for the purpose of teaching the youths the

80 African Wastes Reclaimed

more useful trades, funds being provided by Government for the erection of the necessary buildings; (2) in the hope of the several departments ultimately proving self-supporting, he engaged that the salaries of the masters who may be employed to teach the several branches be paid for some time. To aid in securing as far and as soon as possible the desired self-support, additional grants of land were to be made, which might either be built upon or cultivated, the proceeds being applied to educational purposes; (3) he contemplated the erection of a female industrial establishment; (4) the salaries of all native schoolmasters in the mission were to be paid to the extent of from £20 to £40 annually, according to their qualifications; and should it be thought desirable to engage the services of European teachers as well, the expense of their salaries would also be defrayed; and (5) grants were to be made for the support of schools in suitable localities around Lovedale and the other principal stations of the mission.

In carrying out these arrangements, to which no stringent conditions were attached, the missionaries were left free and unfettered. Suitable instructions were given Mr Calderwood; and an engineer officer was authorised to furnish plans for the trades' buildings, as well as for the Girls' Institution. The mission was empowered to take action as regards the latter, according to their discretion.

These comprehensive and far-reaching proposals it need hardly be said, gave unmingled satisfaction to the missionaries, who recognised the hand of God in sending





CARPENTERS' SHOP



Mr. Gray,
Wagon-maker

Mr. Fisher,
Book Department

Mr. Fairlie,
Printer

Mr. Macgillivray,
Carpenter

John Knox Bokwe,
Office

MASTERS AND APPRENTICES



such a Governor. And, after all, when the enormous cost of repeated wars is considered, who will say that the comparatively small amount thus devoted to the enlightenment of the natives was not well spent?

The nature of the foregoing plans was fully explained to the natives, and as the result, nine of the students in the Institution applied to be received as apprentices, to be taught the trades of carpenter and mason. With one exception they were all either members of the Church or Catechumens. In addition to the trades just mentioned, for the accommodation of which the Governor granted £2200, those of waggon-making and blacksmithing, being also thought suitable, were shortly afterwards introduced at a further cost of £600. A master carpenter and a master mason, followed by a master waggon-maker and a master blacksmith were appointed, and by the close of 1857 there were in all nineteen apprentices, viz., five carpenters, four masons, five waggon-makers and five blacksmiths.

The need for such handicrafts will be at once understood when it is remembered that the architectural skill of the natives extended only to the erection of their huts, which are of the simplest construction, that they had no knowledge of either the making or the handling of tools, and that they could almost as easily fly as draw a straight line. Training in the arts is indeed a necessary part of their civilisation. Success, in measure at least, in this work was hopefully anticipated, especially when combined, as it has always been at Lovedale, with other agencies.

82 African Wastes Reclaimed

The urgency of the case is enforced by the consideration to which the late Sir Langham Dale, Director-General of Education, called attention, that there is scarcely an article of attire, from the hat to the boots, which is not imported to South Africa, and that domestic economy is set at naught in most villages, where, for want of the cobbler's and the tailor's stitches serviceable articles are thrown aside. That fact furnishes a powerful argument in favour of the training in the industrial arts of the thousands of unemployed natives of both sexes.

*They needed, too, to be taught to work; for, as a rule, the barbarous natives have no higher ambition than to lie at the side of their huts and cattle-folds basking in the sun and enjoying the savage luxury of utter laziness. It was well put by the editor of the *Christian Express* (November 1891): "The gospel of work does not save souls, but it saves peoples. It is not a Christian maxim only, that they who do not work should not eat; it is also, in the end, a law of nature and of nations. Lazy races die or decay. Races that work prosper on the earth. The British race, in all its great branches, is noted for its restless activity. It's life's motto is WORK! WORK! WORK! And its deepest contempt is reserved for those who will not thus exert themselves."*

The influence of such training as that proposed by the Governor could not fail to be felt in the course of time; for when it was found that a carpenter or waggon-maker got at that time as much in a day as an untrained labourer in a week, there was some





PRINTING AND BOOKBINDING DEPARTMENT
(See page 83)

good probability of its dawning on even the dullest heathen intellect that learning was, after all, not so useless a thing as had been imagined.

Previous to 1860 Mr Govan appealed for means to add a printing and bookbinding department, along with a supply of books and tracts. The carrying out immediately of this project was complicated by the fact that it involved the appointment of another missionary or qualified lay teacher for the Institution, as it was proposed to relieve Mr Bryce Ross of his duties therein, in order that he might devote himself to editorial and translation work in connection with the printing department. This desirable object was given effect to in 1861, Mr Laing when at home having rendered valuable service in the matter. One difficulty remained to be surmounted, that, namely, of inducing any native to join the printing department—"Kaffir experience," as expressed by Dr Stewart, "not showing how a man could live and be useful by arranging bits of lead in a row." Since then not a few have been trained to good purpose in the art of printing.

PERIODICALS AND TRANSLATIONS

As far back as 1844 there appeared at Lovedale a small periodical in the Kafir language called *Ikwezi* (The Morning Star). In 1862 the *Indaba* (The News) was started, its special feature being that while two-thirds of each number were in Kaffir, the remaining third was in English. This, it was hoped, would stimulate the study of English among the natives. Though the first periodical of the kind issued from

84 African Wastes Reclaimed

the Lovedale press, it was not the first that had appeared in the country. All its predecessors, however, published elsewhere, had come to an untimely end, the career of each being in succession a very brief one. The *Indaba* had an eighteen months' existence. The *Kafir Express*, commenced by Dr Stewart in 1870, and since 1876 issued as the *Christian Express* in an enlarged and altered form, is one of the best-conducted journals in South Africa. As regards typography it is surpassed by none either there or in Britain.

Among the first productions of the printing department was Newman Hall's well-known, widely circulated and much-blessed tract, "Come to Jesus" (Yiza Ku-Yesu). This was followed by a similar tract by the same author entitled "Follow Jesus" (Ulandele U-Yesu), as also by other Kafir tracts and school-books. One of the most important contributions to Kafir literature ever published was issued in 1868, namely, *The Pilgrim's Progress*. It was the first translation of the allegory into any South African language, and reflected much credit on its accomplished translator, the Rev. Tiyo Soga, then a missionary of the United Presbyterian Church in the Transkei. In passing the volume through the press, the Rev. Bryce Ross rendered valuable assistance.

As it was not necessary for the discharge of his translation and kindred duties that Mr Bryce Ross should reside at Lovedale, and assistance in preaching was required at Pirie, he was in 1861 transferred to that station. He continued to attend to translation

work until appointed a member of the Board of Revision of the Kafir Bible in 1868; after which, his health having failed, he was relieved of the duties of the editorial and translation department at Lovedale.

As regards Bible translation, a few particulars may be furnished. In common with the Presbyterian missionaries, those of the Wesleyan Society had devoted themselves to the translation and printing of the New Testament, as well as of several books of the Old Testament. Improving upon these attempts, the entire Kafir Bible was afterwards translated anew, chiefly by the Rev. W. J. Appleyard of the same mission, and superintendent of the Mount Coke Mission Press. It was carried through the press in 1859, at a cost to the British and Foreign Bible Society of £3000. This translation also was found in course of time to require revision, though doubtless it was a great improvement on those that had gone before. Accordingly, in 1868, on the suggestion of the same Society, the United Missionary Conference constituted a Board of Revisers, consisting of seven members representing the seven churches labouring among the Kafirs, viz.: Church of England, Lutheran, Wesleyan, Congregational, Moravian, United Presbyterian and Free Church of Scotland, with the Rev. (Dr) A. Kropf of the Berlin Missionary Society at Bethel, near Stutterheim, as chairman. This laborious undertaking, requiring as it did no small amount of scholarship, having been completed after well-nigh twenty-five years' more or less continuous toil, it is right to add that while much valued help was given

86 African Wastes Reclaimed

by Mr Appleyard (who died in 1874), and other members of the Board, especially in the earlier years during which the work was in progress, the main burden of it from first to last fell upon Dr Kropf and Mr (afterwards Dr) Bryce Ross.* The priceless boon thus conferred on the Kafir in being able to read in his own tongue the wonderful works of God who can estimate?

A sum of £400 was expended in 1870-71 in the construction of a watercourse on the east bank of the Chumie, with the view of bringing several hundred acres of arable land under cultivation. This was, in reality, an extension of the industrial department; for, although some of the natives were previously employed in agricultural work, there had never been any systematic training. Now it was proposed to take in six of them as apprentices for a period of four years, and to pay them at the same rate as in the trades of carpentering, waggon-making, printing, etc. The practical instruction to be given related to such subjects as the importance of deep ploughing, the virtues of manure, the necessity and reason for the rotation of crops, etc. The proposal had the cordial approval of Dr Dale, and on its being carried out, the Education Department, at his instance, promised an annual grant of £75. The farm at Lovedale at that time embraced about 350 acres under cultivation, 1000 acres being pasture land. The crops comprised wheat, oats, barley, maize, beans, pumpkins and potatoes.

As was anticipated, this new departure was not

* Died at Weltondale, S.A., 15th December 1897.

attended at first with much success, owing to the difficulty of getting the natives to believe that agriculture meant anything more than "scraping the ground roughly in spring, and reaping what Nature and favourable seasons may happen to provide." Still, some progress in the cultivation of gardens is being made.

It must, however, be said that in this, as in all the industrial departments, one standing trouble has all along been the excessive time taken to produce work—a complaint which few of the apprentices appreciate. They know well enough, it is said, the value of money, but not the greater value of time. They are apt to imagine, too, that their work is sufficient in quantity and unimprovable in quality, the European being of quite a different opinion. Hence the need of constant European superintendence. Under such supervision the African, though naturally inclined to be lazy and to do his work in a slipshod fashion, can get through a considerable amount of fairly good work. He is certainly not wanting in capacity, of which the large and substantial native church at Peelson, near King William's Town, and other buildings that might be named, erected almost exclusively by natives, are a standing proof.

The year 1872 was signalised by the opening at Lovedale of a branch office of the Electric Telegraph Company. Two native operators, the first probably of their race who had been trained to the use of the instrument, were placed in charge. Congratulatory messages were wired on the opening day to various friends throughout the Colony. The first message ran

88 African Wastes Reclaimed

thus: "The Lovedale Institution thanks the Hon. Mr Southey for the assistance rendered by Government in placing the district in telegraphic connection with the metropolis and other parts of South Africa. May South Africa be speedily united to England by cable!" Nearly 200 messages were forwarded or received during the first three months. By 1878, they numbered 5360. This department has, happily, proved self-supporting.

The General Manager of Telegraphs for Cape Colony reported in 1883 to the local Parliament that he had failed to secure reliable messengers for the delivery of telegrams in Kimberley and several of the large towns of the Colony until he tried Lovedale boys. The following is his official statement:—

"In 1880 it occurred to me that the educated native of the country might with advantage be employed for the purpose, and during my annual tour of inspection in that year I discussed the question with Dr Stewart at Lovedale. He at once expressed his readiness to co-operate with the department as far as possible, but at the same time impressed upon me not to be too sanguine of success. The experiment was tried. A staff of native messengers, educated at Lovedale and selected by Dr Stewart, were sent to Kimberley in October 1880, and it affords me pleasure to be able to state that from the day on which they entered on their duties up to the present not so much as a shadow of a complaint has been urged against them, and not a single case of non-delivery or delay in delivery has been officially reported to me. The experiment so successfully tried at Kimberley has been followed at East London and King William's Town. A beginning has also been made at Port Elizabeth, and so far the same success has attended it in each case."

It having been represented to the Postmaster-General that letters, papers and parcels are sent from

and received at Lovedale, exclusive of the *Christian Express* and other publications, to the extent of 50,000 annually, he arranged that from 1st July 1895 a complete Post and Telegraph Office, with Money-Order and Savings Bank, be established there. Mr John Knox Bokwe was appointed Postmaster, than whom a more suitable appointment, especially at the starting of such departments, could not have been made. This development has proved a great boon not only to the mission, but also to the surrounding district. There were, during 1896, 76,783 outgoing and incoming letters, parcels, and papers, an increase of 14,886 on the returns for 1895. Telegrams forwarded and received, 1962—an increase of 348 over the previous year. Native messages numbered 582, an increase of 263.

Brick-making, basket-making, poultry-farming, bee-keeping and shoe-making have also during recent years been successively added to the industrial side of the mission, and are meeting with an encouraging measure of success.

Besides the regular departments, a good deal of work is done by the lads in connection with wood-chopping, cleaning of rooms, cleaning and lighting of lamps, etc.

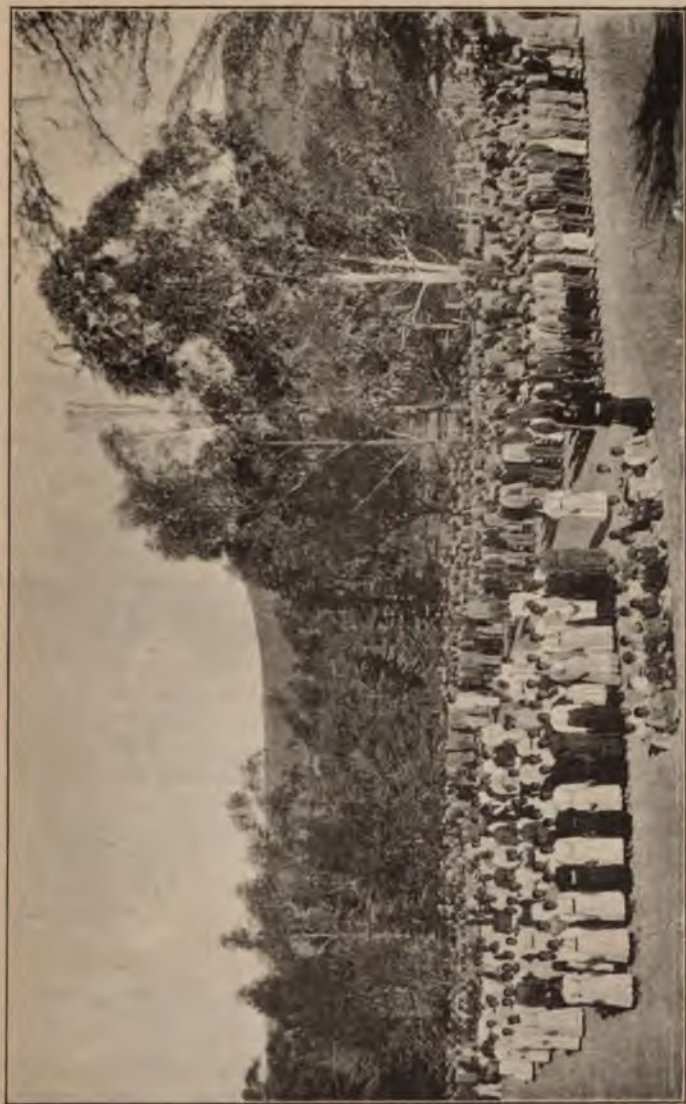
VIII

THE INDUSTRIAL ARTS (*continued*)

BENEFICENT as have been the operation and results of the system of industrial training introduced by Sir George Grey, it has long been felt that much more is needed if the fruits of native education now in progress are not to be in a great measure lost. Few, if any, have taken a deeper interest in the welfare of the natives, or have grasped with a keener intelligence the requirements of the situation than the late Sir Langham Dale, Dr Stewart, the late Rev. T. Durant Philip, and the Rev. Charles Taberer of the Church of England Mission at Keiskama Hoek. The views of Sir Langham Dale, than whom no one had better opportunities of studying the subject in all its bearings, may here be submitted.

“What is wanted,” said Sir Langham, “is an industrial institution embracing a trade-school and a factory, founded on the lines of the Technical Colleges of Zurich and Stuttgart; and in the more popular centres such an institution ought to be conducted on so economical a basis as to offer every facility to young men to acquire a practical knowledge of at least the simpler handicrafts at a very moderate fee.

“If the lessons of the Church are only learned when practised in the workshop and the field, the folly of attempting to Christianise the native races by the influences of the Church and school alone, without the supplementary institutions of industry and honest



NEW EDUCATIONAL INSTITUTION—GENERAL PARADE (about 350 boys and 150 girls)



handicraft, will recoil upon those who have spent their life-blood in a vain cause.

"The missionary teacher is interested primarily in the question whether, when our mission work in school and Church is successful in elevating native children to a fair standard of religious and secular knowledge, we are not wrecking every hope of progress, and running every risk of declension from the standard attained, if the school-Kafir goes forth with his *modicum* of book learning and no training of his industrious capacities. The education, in fact, stops just when it ought to be really beginning.

"Associate the idea of school and industry together in the minds of the native youth from their earliest years ; put the boys on the road to knowledge and to manual industry, the one inseparable from the other.

"The only available agencies for transforming the native savage into a citizen, capable of understanding his duties, and of fulfilling them, are the school, the workshop, and the Christian Church. I wish to cultivate together the brain and the hand. The teaching, intellectual and moral, of the Church and school needs an industrial *substratum* in its disciples. True Christianity is incompatible with the aimlessness of a savage life ; the pith of the Christian life is the will and the means to be doing. What can be the outcome of all the teaching, religious and secular, if recipients are left to the unrestrained licence and apathetic indolence of a mode of living that makes no account of the responsibility of man, and offers no sphere for self-improvement, much less for self-control, which is the basis of morality ?

"The crucial question is, 'What will the thousands of boys and girls do with their power of reading, writing and ciphering, and of participating in Christian worship, if they do not know how to use a plane or a saw, a needle or an awl, much less to cut out a coat or a gown, or to make a shoe or a door, or to put a tyre on a cart wheel ?'

The problem is beset with practical though not with insuperable difficulties. It will doubtless in due time be solved. What is needed is "some scheme of extended aid on extended lines." It was suggested, for example,

92 African Wastes Reclaimed

by a writer in the *Christian Express* that Government might "institute a number of industrial scholarships, for one or two years, to be held by certificated teachers or other suitable persons, on condition that they devoted themselves to learning the elements of, say, simple wood-work and brickwork, that is, elementary building." The suggestion met with Sir Langham Dale's hearty approval.

INDUSTRIAL EXHIBITIONS

Thoroughness, rather than show, has from the first been the aim of Lovedale. When the fruits of the work appeal to the eye this characteristic can be appreciated even by the general public. Those in charge of its affairs, at all events, have been content to let that work speak for itself. Some of the opinions expressed by others with respect to it may here be recorded.

An exhibition illustrating the progress of the training in the industrial arts, by the various missionary institutions in South Africa, was held in Cape Town in 1884. The Kafir Training Institution at Grahamstown (Church of England), Zonnebloem College, Cape Town (Church of England), Genadenthal (Moravian), Healdtown (Wesleyan), Peelton (London Missionary Society), Emgwali (United Presbyterian), and Lovedale were among those represented. The exhibition more than answered the expectations of its promoters.

Respecting the Lovedale exhibits, Sir Langham Dale wrote:—

"I think the result creditable and encouraging. There was about them a solidity, apart from their practical usefulness, which won general admiration. Even in the girls' handiwork there was no striving after mere show; the plain, honest work of the needle-woman was seen throughout, and yet there was no lack of a certain simple taste in the style and finish of the products. For myself, I am more than satisfied with these evidences of the industrial training which has been for many years the great feature of the Lovedale school."

The *Evening Express* wrote :—

"The Lovedale Industrial Exhibition is well to the front. We must say that the general character of the exhibits conveys the idea of durability—articles made to wear rather than to be exhibited for mere show. . . . The girls' department cannot be too highly spoken of. We cannot give a description of all that we saw, but we must pay attention to the finely-stitched tucked nightdresses, tucked chemises, gentlemen's dress shirts, ladies' collars and children's clothing—all sewn by native girls. . . ."

A similar exhibition, in which Lovedale with like results took part, was held at Port Elizabeth in the following year :—

"Nine medals—four silver and five bronze—and nine certificates of the first, second and third order of merit fell to the share of Lovedale. These were gained by the several industrial departments, and amongst those awards were a silver medal and certificate of the first class to Mr Andrew Smith for a collection of medicinal plants, and a bronze medal and certificate of the second order of merit to Mrs Stewart for models."

At the great Indian and Colonial Exhibition in London, in 1886, Lovedale again put in an appearance. The *Christian World* referred to it in the following terms :—

94 African Wastes Reclaimed

“Go to South Kensington and see the model of a native village there exhibited, and learn how indolent and savage in their instincts the Kafirs naturally are, and you will form an estimate of the work done at Lovedale. . . .”

The *Natal Mercury* also remarked:—

“The Lovedale Missionary Institute has some very creditable exhibits. There is a model of a mission, showing the modern and more primitive kinds of Fingo and Kafir kraals; this interested the Queen. And there is also an excellent transport waggon made at the Institution, together with some samples of printing and bookbinding by natives.”

Grahamstown, not wishing to be behind other important centres, followed suit in 1887, when again various awards were made to Lovedale.

In the industrial training of the natives, Government has, in the main, shown a praiseworthy desire to aid the work. Yet it must be said with regret that some of those at the helm of affairs in Cape Town have given just cause for anxiety and complaint. They have striven hard to get grants for native education withheld or withdrawn.

THE AFRICANDER BOND

have been specially active in their endeavours to secure this result, hitherto, happily, with little success. There is a tendency, too, when grants are made, to accompany them with conditions that are either practically unworkable, or that press heavily on the missions. This may be best illustrated by a reference to the Government of Natal, which has during the

last few years insisted not only on the industrial department being an indispensable condition, *even for the ordinary or primary school*, but have thrown on the missions the main, if not the entire, burden of instituting it. Thus, a grant of £24 a year, made annually to an out-station school, conducted by a native, was stopped, *solely because no trade was taught in connection with it*. To secure its continuance, besides the erection of a workshop and providing the necessary tools and material, the mission was expected to defray the expense of the European teacher's salary!

At another station, also in Natal, though in somewhat more favourable circumstances than the one just alluded to, the missionary was informed that unless one or more industries were added, the annual grant for ordinary education would be withdrawn. At much inconvenience, a printing department was started at the expense of the mission and by the help of friends in Scotland.

Readers will judge as to the wisdom and fairness of such procedure. It is certainly in striking contrast to the enlightened and liberal policy of Sir George Grey, and is altogether unworthy of "the plucky little Colony."

Many Colonists, while professing to be favourable to the industrial training of native lads, object strongly to stuffing them, as they express it, with book learning, as being in their opinion of no earthly use, if not even productive of harm. It is, however, a fact abundantly confirmed by experience, that *the greatest*

96 African Wastes Reclaimed

difficulties in the teaching of trades are to be met with in the case of those who are deficient, and just in proportion as they are deficient, in school education.

This is a point which none but those who have no practical knowledge of the subject will dispute. But for the book learning, as it is called, such exhibits as obtained so very favourable recognition at Cape Town and elsewhere could not have been produced.

The industrial departments, embracing at the present time a total of over seventy youths under training, from various causes have not always been a success financially, but in the main they have proved during the forty-six years of their existence an unspeakable blessing to numbers of native youth. The success attending them has been in large measure due to the masters in charge, among whom, it will not, it is hoped, be thought invidious to single out Messrs M'Gillivray, Fairlie and Gray, who for a lengthened period, amid sunshine and shade, have been indefatigable in their efforts to turn out skilled workmen, by precept and example, teaching them to be "diligent in business, fervent in spirit, serving the Lord."

MR JAMES WEIR

Among those who have been identified with the industrial work at Lovedale, the name of James Weir will ever hold an honoured place. The mission certainly never had a more devoted labourer. It was every way fitting, therefore, that, after fifty years' service, the friends there should celebrate his jubilee.

The meeting, held on 3rd October 1878, proved a most interesting one. Instead of the large band of almost naked savages, who, with Botoman, their chief, presented themselves before the young missionary fifty years previously as the representatives of the Kafirs, he saw that day in the Lovedale Church a decently-dressed, quiet and orderly gathering of six hundred of the same race. The contrast must have been to him a very striking one, and was well fitted to awaken thankfulness, and to inspire him and his fellow-labourers with hope.

His son-in-law, the Rev. D. Doig Young, missionary at Main, read a paper which the veteran had prepared reviewing the outstanding events of the half century. Addresses were thereafter delivered by both Europeans and natives, and a letter was read from the native Christians at Ely out-station, where for many years Mr Weir had preached every Sabbath, gratefully acknowledging the service thus rendered. Accompanying the letter was a pecuniary gift, small in amount, as became the circumstances of the people, but not small when viewed as a token of their kindly feelings.

After fifty-six years' service, mostly spent in Lovedale, Mr Weir left that station in September 1884 in order to enjoy a well-earned rest in the home of his son, Mr J. W. Weir of King William's Town. The members of the staff, pupils and apprentices turned out in full force to offer a parting tribute to one who had in no ordinary degree endeared himself to all at the station. I reckon it a great privilege to have

had in the following year some personal intercourse with that most lovable man. Even as an octogenarian Mr Weir was of massive build, and looked every inch a Scotsman, his face the picture of placid benignity, and his Scotch accent in no way altered after an absence of well-nigh sixty years from his native land.

On 11th November 1886 Mr Weir passed away peacefully, "in a full age, like as a shock of corn cometh in his season." In his case, truly, "the memory of the just is blessed." It may be said of him in the words of Russell Lowell :—

"After he was dead and gone,
And e'en his memory dim,
Earth seemed more sweet to live upon,
More full of love because of him."

To the same effect wrote the Rev. W. J. Dawson in a paper entitled *Unconscious Character*:—"If human life to-day has in it sweetness, grace and purity, is it not the result of myriads of unknown lives that have dropped the seeds of love as they passed?" James Weir's was such a life.

JOHN KNOX BOKWE

In former days no visitor to Lovedale failed to look in at the office where the secretarial and other work of this busy and interesting mission settlement is, to a large extent, carried on. Until a few years ago, the native secretary, John Knox Bokwe, was for many years a special feature of that department. Among the

thousands who have passed through Lovedale not one has been a greater credit to it than the native referred to. He was a product of the place, pure and simple. (See portrait among Masters and Apprentices of Industrial Department, p. 80.)

Knox, as he was familiarly called, was born at Ntselmanzi, near Lovedale, on 15th March 1855. In early boyhood he attended the Elementary Mission School, and while there, came much in contact with the Rev. Richard Ross, then pastor of the Native Church. He often accompanied him when visiting in the district, and was helpful in many ways. On the arrival of Dr and Mrs Stewart in 1867, great was the curiosity of the boys, and of Knox in particular, to see the new-comers. The sounds issuing from a musical box arrested the attention of Knox, and he lingered about the gate. The trifling circumstance, as so often happens, gave a turn to his whole after-life. His presence was observed. A conversation followed. Water being wanted, he offered to get a supply. Invited to come back, he was nothing loath to do so. His face, black as ebony, was his fortune—eyes bright and intelligent, and features in a high degree winning.

The intimacy thus begun was attended with the best results. Employed at first to go errands and to look after the horse, Knox was by way of promotion engaged to wait at table and make himself generally useful. Having a fine ear, the piano was a great attraction. He was always on the watch to try his fingers on it. One day, when off his guard, he was caught at it and quite put out in consequence. But

Mrs Stewart's smiling face and encouraging words calmed his fears.

Entering the preparatory classes of the Institution in 1866, and the college department in 1869, Knox remained there till the close of 1872. When the *Christian Express* was started, in 1870, he had been taken into the office as an assistant clerk, his beautiful penmanship standing him in good stead, and from 1873 his whole time was devoted to the work of the office, in which, subsequently, he acted as book-keeper and cashier, to the entire satisfaction of everyone.

More than one tempting offer was made to Knox by merchants in Colonial towns, which in each instance was declined, he preferring to continue his connection with Lovedale.

Besides being a man of sterling Christian character, Knox was energetic, diligent, painstaking, trustworthy, good-tempered, a well-trained business man, possessing fine musical gifts, alike as leader and composer, respected and beloved by all who came in contact with him, ever ready to help with unselfish alacrity, and, in fine, in the words of one who knew him well, "an honour to Lovedale Institution, and an ornament to the Christian Church," of which he had been appointed an office-bearer in 1875.

Knox had come to be regarded as a fixture in Lovedale. He certainly was not to be tempted away from it by anything of a merely commercial nature. The one consideration that weighed with him was whether any opening that presented itself offered a wider sphere of influence in relation to his fellow-countrymen. Such

a call came to him in 1897, when he was invited to become joint partner and editor of the *Imvo*, a native newspaper published at King William's Town. This invitation Knox did not feel at liberty to decline, although many, the writer among the rest, were of opinion that in leaving Lovedale he was making a great mistake. But Knox had decided to go. And accordingly, at an enthusiastic gathering in the large hall of the Institution the friends at Lovedale parted from him with many expressions of regret and many tokens of esteem. Not finding his new position so suitable as he had expected, Knox after a time returned to the mission, and is now, by appointment of the Synod, usefully employed as an evangelist at Ugie, an out-station of the Somerville Mission in the Transkei.

It has been said that all the roads in England lead to London. In like manner, not only the various roads and avenues, but all the multifarious affairs of Lovedale converge at the office there. As the late Rev. Robert W. Barbour remarked, "It is a high missionary post, this office." The following is his graphic description of it:—

"There are desks and papers enough lying about to justify its ordinary name, though to this might be added, among other appropriate designations, those of chemist's shop and place of universal intrusion. For while there are bottles on one side and medical books on the other, the door at the end—it is a room at the corner of Dr Stewart's house—keeps constantly opening, and presents to the patient observer as lively and complete a succession of scenes from the life at Lovedale as ever did aperture in the best magic lantern. Before the day has begun it may be a refractory apprentice who does not see the beauty of restraint nor the use of

evening classes, and comes to say the best he can for himself, and then hear what is certainly not the worst for him. Now it is a batch of examination papers from one of the masters, by which you may gather how some of the head work is proceeding. Next it is someone from the farm to say how the drought is telling upon this year's crop, and consult as to what is to be done to make out the necessary supplies. Then there are telegrams, letters and messages innumerable from everywhere and about everything. In fine, from a District Magistrate to a *Red* Kafir, everything in the shape of inquiry, appeal, complaint, objection and emergency comes to the office. The interruption is quite unbroken. In the afternoon, it is a schoolboy who has brought his companion in with a dislocated wrist that wants setting and bandaging after a too rapid descent from a tree; or it is an editor in search of information or supervision for a clamant article. When the lamps are lit you expect peace. If so, you must seek it elsewhere, for there is a most miscellaneous and unpredictable programme for the evening before the occupant or occupants of that office. There is a deputation of lads down from the Institution to make serious representations in the matter of smoked 'mealies' said to have been had at supper. There are the books of the various work departments brought down here at the close of each day. There is a large and complicated correspondence to keep up. In fact, the cases and interests, the needs and necessities, the calls and responsibilities of a community of somewhere about 500 persons (now between 700 and 800), with all their relations and bearings, their conditions and prospects, resort in the last issue to this little spot of ground. After seeing a little of the systematic invasion which goes on night and day one thinks the name of *sanctum* sometimes applied to places such as this strangely out of place: *profanum* might be more in keeping."

SIR LANGHAM DALE

No one outside of Lovedale manifested more continuous and hearty sympathy with its educational operations than the late Sir Langham Dale. This distinguished educationist was born on 22nd May 1826

at Kingsclere, North Hants. In early boyhood he was enrolled in the branch school at Hertford, in connection with the famous Christ's Hospital in London. Owing to exceptional ability he was after a time promoted to the Upper School in the Metropolis. While still under thirteen years of age, he in open competition gained the gold medal for arithmetic. Having completed an honourable career at Oxford, he was offered by Sir John Herschell a Professorship in the South African College, Cape Town. This was duly accepted, but previous to entering on his duties there he presented himself for the B.A. examination at Oxford and graduated in Honours in May 1848. Reaching Cape Town in the August following, he was forthwith installed as Professor of Classics and English Literature. Ten years later a Board of Public Examiners in Literature and Science was formed. Being a member of it, the Government availed itself of his services during a visit to Europe, in 1858-59, to obtain information regarding the educational systems of England and Scotland. It was on that occasion that the University of Glasgow conferred upon him the degree of Doctor of Laws.

In 1859 Sir Langham Dale was appointed to the new office of Superintendent-General of Education, a position which he held for thirty-three years with distinguished ability and conspicuous success, and to the entire satisfaction of all interested in the progress of education throughout the Colony. Acting on his suggestion, the Cape Town University was incorporated in 1873, Dr Dale being elected Vice-Chancellor. His high intelligence, his self-reliance and decision of

character, his robust good sense, his intense sympathy with and consideration for the teaching profession, the unbiased attention which he gave to all matters brought under his notice, the deep interest felt in the welfare of the natives, and his lengthened experience, all combined to make him influential for good in no ordinary degree.

Sir Langham Dale retired in 1892, and on the occasion addressed some wise and sympathetic parting words to the teaching profession in South Africa. The high appreciation in which he was held found expression in the presentation, on 10th March 1894, in the Hall of the Public Library, of a bust, subscribed for by the members of the South African Teachers' Association and other friends. In the address which accompanied its unveiling, reference was made to the fact that as the result of his thirty-three years' fruitful service his name had become a household word over the length and breadth of the Colony, his unanimous election to the Chancellorship of the University being a fitting culmination to a singularly useful life. As was justly remarked by the editor of the *Christian Express*:—"Sir Langham Dale wore himself out in the children's service, and retired with the undying gratitude of all who had any understanding of what he had done."

I X

NEW DEPARTURES

CONSEQUENT upon the measures introduced by Sir George Grey, and the steady increase in the numbers attending the Institution, some addition to the staff became necessary. Accordingly, the Rev. Robert Templeton was appointed in 1857. Mr Laing having been transferred to Burnshill at the time of Sir George Grey's arrival in the Colony, the Lovedale missionaries had, besides their ordinary duties in the Institution, to look after the whole of the mission work in the surrounding district. Of this burden they were relieved on the arrival of the Rev. Richard Ross, who went out from Scotland with Mr Templeton.

Nothing of special interest occurred in the years that followed until the visit of Dr Duff on his way home from India in the spring of 1864. Being strongly impressed with the necessity of strengthening the Lovedale Institution, the Free Church Foreign Missions Committee, at their meeting in August of that year, resolved, on his recommendation, to invite Mr James Stewart to proceed to that station. The Convener had formed a high opinion of his peculiar fitness for the post. The experience gained by Mr Stewart several years previously (1861-62), while associated with Dr Living-

106 African Wastes Reclaimed

stone in one of his journeys up the Zambesi, and the fact that before leaving Africa he had visited (in 1863) the Kafrarian Mission Stations, increased the Committee's desire to secure his services. It was known, moreover, that the "Dark Continent" had special attractions for him, although his heart was set, doubtless, on that darker portion of it opened up by the great traveller. It was urged, as additional reasons for the acceptance by Mr Stewart of the Lovedale appointment, that in the event of a mission to the interior being afterwards thought of, that station with its industrial appliances might very properly be regarded *as the base of operations*, as indeed, in point of fact, it became; and also that, since the proposal was first made, Mr Templeton had unexpectedly resigned. The result was Mr Stewart's acceptance and formal appointment in December 1864. He was ordained by the Free Presbytery of Glasgow on 1st February following, but his departure for Africa was delayed until November 1866, in order that he might complete his medical studies.

About the same time Mr Andrew Smith, who was highly recommended for his classical attainments and decided Christian character, joined the staff, teaching the higher branches, which he did for twenty years with much ability and acceptance, as shown by the strong desire on the part of the pupils to get into his class. His retirement in 1887 was rendered necessary by the state of his health, and his death at Queens-town, South Africa, occurred on 2nd July 1898.

The Institution having been thus strengthened, Mr Govan was in great measure relieved of the burden

that had been pressing upon him, and was now more free to devote himself to the superintendence of the various mission schools throughout the entire field.

When at Lovedale, Dr Duff recognised the necessity, not merely of increasing the teaching staff, but also of a thorough revision of the mode of conducting the Institution, as well as the desirableness of introducing certain changes in the management of the Mission generally. His lengthened experience in superintending kindred work in the Indian field, combined with a comprehensive grasp of the situation and an intuitive perception of the fitness of things, enabled him to detect the weak points, as he considered them, in the system that had in the course of time grown up at Lovedale. He had a firm conviction that while the utmost credit was due to Mr Govan and his colleagues for the manner in which, amid many difficulties and with very limited resources, the affairs of the Institution and mission had previously been conducted, the time had come for some modifications of the existing plan of operations.

The narrative has reached a point requiring somewhat delicate handling. Questions were raised at home which evoked a considerable amount of feeling abroad, though not more perhaps than might be expected in the case of Christian men who honestly differed in judgment as to the best mode of attaining the end in view. The issues and arguments by which they were supported will be put as fairly as possible before the reader; and should the statement fail to satisfy all parties, the failure, it is hoped, will be

108 African Wastes Reclaimed

accepted as arising from other causes than those of partiality for one view over another. It may seem to some unnecessary to load the narrative with matter that has now no special interest ; but as this professes to be a history of the mission, its insertion cannot well be overlooked. Besides, the subject has an important bearing on the conduct of missionary institutions generally.

The questions raised were very carefully considered by the Committee in all their relations, with the result that a series of instructions and suggestions was adopted and sent out, in the confident belief that the efficiency of the work would be thereby promoted.

These instructions were of two classes, namely : first, those providing that in future the Presbytery should restrict itself to the proper functions of a Presbytery, and for the formation of an Education Board, a Mission Council, and a Financial Board ; and secondly, those involving changes in the mode of conducting the Institution.

The first of these, having been approved by the missionaries, were forthwith given effect to. In the discussions that followed on the second, a difference of opinion emerged, making it needful that the matter should be referred to the Home Committee by each of the parties concerned. Mr Govan strongly favoured the *status quo*. Dr Stewart, on the other hand, represented the views which had been expressed by the Committee previous to his leaving for Africa.

It may be well, in order to give an impartial statement of the case, to furnish, in condensed form, the

points urged by each of the parties, and, as far as possible, in his own words.

In his paper Mr Govan pled that not only should the qualifications required for ordination to the ministry be the same for natives as for Europeans, but also that "it is desirable that natives should be enabled to take their place alongside of Europeans, not only in the office of the ministry, but also in the various positions in society, secular as well as ecclesiastical." Further, that if the immense disadvantages under which the natives labour are to be overcome at all, education is the chief means by which this is to be effected; and "that for this end the higher education of a few is of even more importance than the mere elementary education of the many." In short, he held that the object of the Institution is, "first and generally, to supply a higher education to a portion of the native people; and secondly and specially, to train agents for both evangelistic and educational operations." This being so, as regards the plan on which the Institution should be conducted, and keeping in view the extent to which the natives are permanently and inseparably mixed up with Europeans, it was, in Mr Govan's opinion, desirable that the course of study should be accommodated to the wants and wishes of Europeans, and thus prepare them for passing the Government examinations. The scheme desiderated by him, and which he submitted for the approval of the Committee, was fourfold:—

1st. An elementary school, in which young men suitably qualified might be trained in the work

110 African Wastes Reclaimed

of teaching, as in the Normal Schools in Scotland.

2nd. A preparatory school, in which elementary instruction should be given in English literature, classics, mathematics and the sciences, as in the High Schools in Scotland.

3rd. A college department, in which the ordinary branches of a higher education should be given in literature, science and philosophy.

4th. A theological school or divinity hall.

Dr Stewart, while agreeing to the course of education, and the various stages and divisions already mentioned, proposed also "to shape the whole course of instruction in Lovedale, with special regard to the wants and condition of native Africans, with the distinct aim of raising a special class, namely, native preachers and native teachers. To produce these two classes" was, in his opinion, "the chief and primary aim . . . though it was not intended to be so exclusive as to refuse education to any others who might wish something less, or have lower aims. All would be welcome, whether Europeans or Africans, into any of the departments, and for any length of time; but what they would get would be only as much as they can take, or like to take, of the liberal course provided for those two special classes"—such a course being, he urged, anything but a low education, as was alleged. Rather was it "a practical education, giving what is thought will best fit those who receive it for their special work, and omitting much that may perhaps be generally useful, and even desirable, as

belonging to a classical education, were it not that the condition of heathen Africa demands that, as professed missionaries, we should specialise our efforts."

Dr Stewart referred further at some length to the considerations urged by Mr Govan, and closed with the remark, that the difference between the two systems seemed to be that by the one method—that for which he pled—the production of preachers is the *essential* aim; by the other—that for which Mr Govan contended—it is the *accidental* one. This remark he followed up by adding that the difficulty "in regulating our course, by that prescribed for the Government examinations, is simply that it takes us too far out of our way for our special purpose. For example, a much larger amount of attention must be given to the study of three languages—Latin and Greek, and some modern language, French, Dutch, or German—than we can well spare, or than is at all necessary for those native lads. We have enough to do," he proceeded to urge, "to make them masters of one language, and that by far the most important and most useful to them, namely, English, without adding other three."

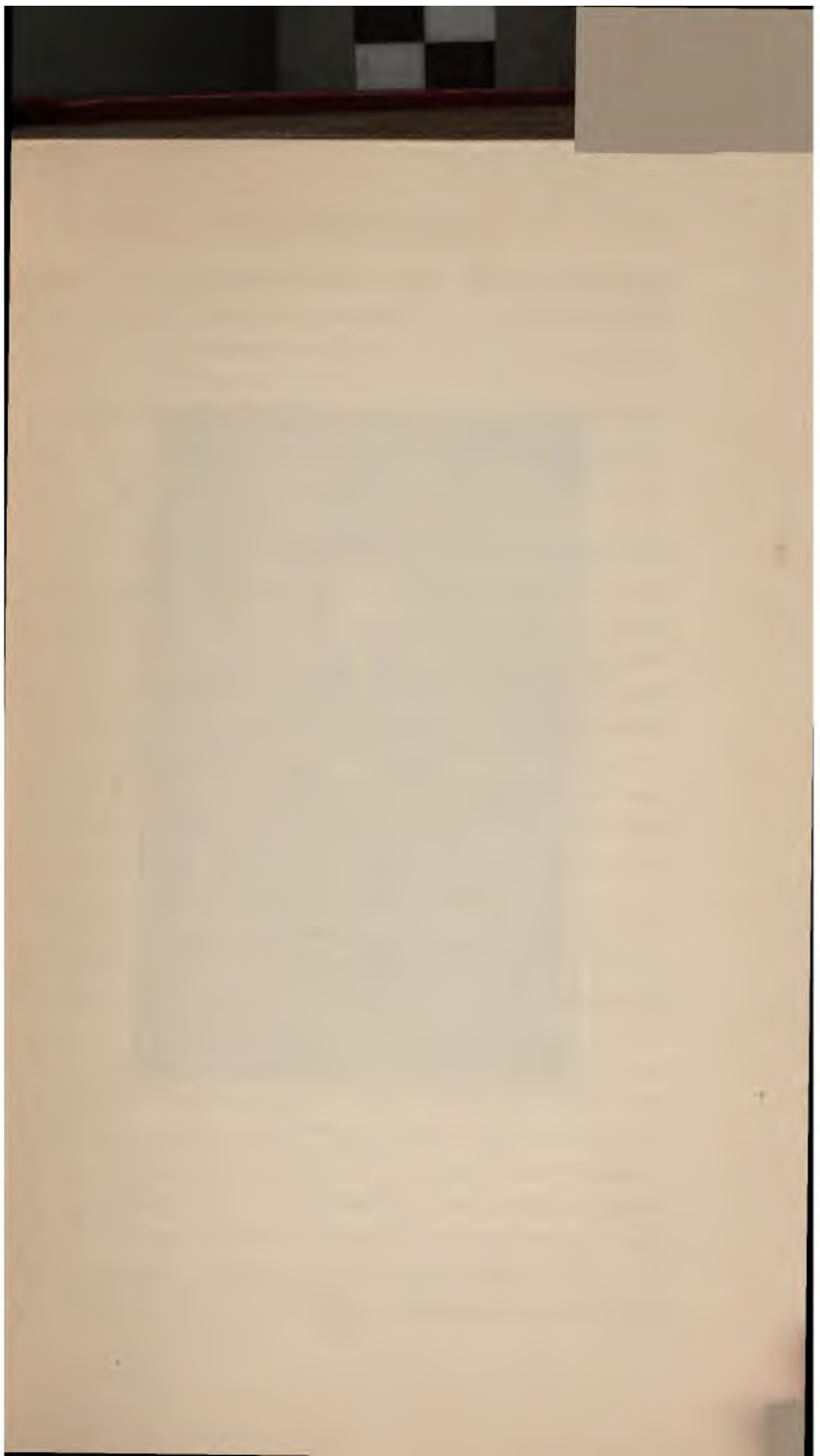
The matter brought up in the two papers was very carefully considered by the Home Committee. In their estimation, Mr Govan's policy was to conform the Institution to the Colonial system of education, involving as this did, the teaching of Latin and Greek to Kafir youth generally, while at the same time their knowledge of the English language was comparatively limited, reminding one of a remark by William Cowper, when

112 African Wastes Reclaimed

writing to a friend on this very subject, that there were many youths in schools throughout England who were commended for their Latin and deserved to be whipped for their English!

The fear was expressed in Committee that the Institution was in danger of becoming little more than an ordinary grammar school, and of the missionary element not receiving due prominence. On the other hand, the desirableness of dropping the Latin and Greek was strongly insisted on, except in the case of students studying for the ministry, provision being made for these receiving instruction in the said languages, as also in Hebrew, and of making English the classical language.

After giving expression to their deep sense of the important services rendered by Mr Govan to the Institution for well-nigh a quarter of a century, and recognising that something is to be said in favour of his views, the Committee felt that the practical question to be determined was: "Whether it should be the aim of the Institution to give such an education as will attract Europeans as well as natives, and place natives on the same educational level as European pupils, while seeking to impart to the whole a Christian tone and direction; or whether it should be the aim of the Institution directly to meet the need of general as well as Christian instruction which prevails among the natives by making Christian truth the central subject of instruction, and seeking to train up native preachers and native teachers?" The Committee had no hesitation in deciding in favour of the latter alternative, from the fear





REV. WM. GOVAN

that to make the Institution "bend to the special requirements of European education in the Colony would direct it too far from its characteristic aim as a native missionary Institution," and because "the time required for teaching Latin and Greek—however valuable these may be in connection with Government examinations or other objects—is out of proportion to the pressing claims of English in a missionary point of view."

Mr Govan's contention remaining unchanged, the Committee's decision resulted, to their deep regret, in his resignation, which accordingly took effect in July 1870, after his return to this country, notwithstanding that he was strongly urged to continue his valued services to the mission. The retirement of a labourer so able, conscientious, devoted, experienced, and universally esteemed was regarded as a great loss. But he felt himself shut up to the step, alike from a regard to his own comfort and to the interests of the work under the new *régime*.

This excellent man, with whose name the Lovedale Institution will ever be honourably associated, died at Dunoon, on the banks of the Clyde, on 4th November 1875. Like his friend and colleague, Mr Laing, he was in an eminent degree "a pattern of good works". . . of "gravity, sincerity, sound speech that cannot be condemned," against whom no one had ever any "evil thing to say." His record is on high: it is engraven also on the hearts of fellow-labourers, and of pupils, not a few now scattered throughout the Colony, whose feet he sought to guide into the way of life.

From the time of Mr Govan's departure from Love-

dale the Institution has been for the most part under Dr Stewart's superintendence. And although there were not wanting those who prophesied something like disaster as the outcome of the changes, as too often happens when reforms are introduced, nothing of the kind occurred. On the contrary, both numbers and resources markedly increased. Thus, at the re-opening of the Institution in January 1871, fifty-one boys and girls—of whom five were Europeans—sought admission. It was a larger number than had ever before entered in one year. But the special feature of the occasion was the

INTRODUCTION OF THE FEE SYSTEM

Hitherto, few natives had paid anything whatever for their children's education, and there were those who were more than doubtful as to the wisdom of imposing such a burden upon them. It was a common idea in the minds of most heathen parents that by sending their children to school they conferred a favour. Some have been known, when urged to give their children a school education, to ask what money they were to receive for so doing. The missionaries, it need hardly be said, never encouraged the practice of money bribes to secure attendance. In the earlier years of the mission, beads, brass wire, or food were given as annual prizes.

The introduction of small fees at the several out-station schools of the mission, consequent on a great gathering of natives at Burnshill, so far prepared the way for a similar movement in the Institution. There, accordingly, at the opening of the session in January

1871, a moderate fee of £4 a year was proposed as a condition of admission. It was, as already indicated, a distinct innovation, and two days were largely taken up in discussing it, in thorough Kafir fashion. To the credit of the parents be it recorded that they cheerfully agreed to the proposal. The fee for board and education has been increased from time to time until now it stands at £10 per annum for first table, £14 for second, and £20 for third.

The credit of introducing and developing this system, so far as the Institution is concerned, is due to Dr Stewart, and the wisdom of it is amply justified by the result. Two obvious benefits need only be mentioned. The natives, who know well how to take care of their money, place a higher value on that for which they have to pay, and funds were thereby obtained for the support of the Institution—a measure imperatively called for by its growth and increased expenditure. About £200 were realised during the first year in which the system was introduced. The following table shows the progress of the Institution as regards numbers and native fees during the last thirty years. To save space the average of the six quinquennial periods is given :—

Years	Numbers	Native Fees
1870	92	Nil
1871-75	338	£763
1876-80	432	1059
1881-85	454	1455
1886-90	519	1277
1891-95	766	2453
1896-1900	835	3188

116 African Wastes Reclaimed

The foregoing table shows a total for the thirty years of £50,975.

The advance as shown above would have been still more marked but for war in 1878 and 1879, and repeated and long-continued droughts, both of which seriously affected numbers and finances.

Apart from questions in dispute, there were others in regard to which the missionaries were of one mind. In particular, they arranged for a higher course of instruction with a view to a regularly-equipped native theological college. This matter will be more fully referred to later on (see p. 192). Suffice it to state here that it had been considered by them as far back as 1857, and the attention of the Home Committee had been called to the subject by Mr Govan more than once.

While seeking to perfect as far as possible the machinery, Dr Stewart felt that their "most clamant necessity is a revived spiritual life. The presence of the spirit of God amongst us," he wrote, "awakening for the first time from the deadness of the natural state, or giving us that renewed quickening without which the work of grace in all is ever apt to languish, this would give us a fresh start, and be as the rain and dew of heaven on the parched earth. Could we but see this influence to any considerable and undoubted extent, it would make us thank God and take courage." For this great blessing much prayer was offered up in the seventies, as will be more particularly referred to in a subsequent chapter.

It has already been stated that the foundations of a library were laid shortly after the opening of the

Institution ; but though found most useful, it continued to be for many years very limited in the supply of standard and present day books, and in the use that was made of it. Before leaving Scotland, Dr Stewart, at the request of the missionaries, made an appeal to friends there for donations of books, and in response about two thousand five hundred volumes were sent in. The library was shortly thereafter made available for missionaries of all denominations, and for such of the general public on the frontier of the Colony as chose to subscribe. This was hailed as a public benefit. It now consists of between seven and eight thousand volumes, many of them of considerable value. A revenue derived from invested funds, and an annual grant of £30 from the Cape Government, enables the missionaries to replenish its shelves year by year.

The progress of the Institution was furthered not a little by means of bursaries. The following are entitled to be noticed. The Rev. John Brownlee of the London Missionary Society—the same who welcomed the first missionaries of the Glasgow Missionary Society—having completed fifty years' service in Africa, was presented by his friends with an address and a gift of £200. This amount he most generously handed over to the Lovedale Institution to be invested as a scholarship for Congregationalist students.

Catherine Eckhardt, an old Hottentot woman who died on the last day of 1868, bequeathed £300 to the Institution to form bursaries for Hottentot, Kafir or Fingo students. Catherine had been in the service of Thomas Pringle, already referred to as among the

118 African Wastes Reclaimed

Colonists who arrived at Port Elizabeth in 1820, a friend of Sir Walter Scott and of Christopher North. From Pringle she first heard the Word of God to some good purpose. In her later years she resided mostly at Lovedale, where she employed herself in making clothes for the native lads, and in teaching the girls some of the amenities of civilised life.

Another sum of £300 was raised by friends in the Colony as a memorial of Mr Govan's valued services, which was in like manner gifted by him to the Institution and invested for the same object. In addition, by his will he bequeathed, on Mrs Govan's decease (which occurred on 12th December 1879), the sum of £600—"two-thirds to aid the education and for the encouragement of male scholars of the Kafir or other African races," and one-third to be similarly applied for behoof of female scholars.

The late Mr Andrew Smith "being desirous of advancing the cause of Christ through training of young men for His work and further business of life," bequeathed all his property, amounting to £6000 (with certain reservations), for the founding of bursaries in the Institution. Students belonging to African races attending the Arts or Theological Course receive bursaries of £20 per annum, tenable for three years.

By 1873 it had become absolutely necessary to provide additional accommodation for the two hundred and thirty male pupils then in the Institution. It was felt that the time had arrived for making an appeal to the Colonists. In the statement issued by the Education

Board, £3000 was mentioned as the sum required to meet immediate necessities. Of this it was expected that £2000 would be provided from home, while the Colony was asked to contribute the modest amount of £750, and the natives £250. The appeal was warmly backed up by the Colonial Press. In response to personal applications by Dr Stewart, friends in King William's Town, Grahamstown, Port Elizabeth and Cape Town subscribed £1300, about £50 additional being sent in spontaneously. The response in the case of the Colonists was the more gratifying that the native subscriptions barely reached £100. It was fitted also to strengthen their sympathy with, and interest in, an institution whose object is to promote the social, moral and spiritual welfare of black and white alike. Dr Stewart, having gone to Scotland in 1874 for the purpose of raising funds, returned with £5000, the Home Committee having granted £3000 from the Missions Building Fund, and £2000 having been generously contributed by friends. The foundation of the new building was laid in 1876.

In the course of the same year the Rev. John Buchanan, formerly minister at Bothwell, and for some years thereafter at Durban, visited Lovedale on his way back to Scotland. As Dr Stewart was leaving for Livingstonia, he (Mr Buchanan) was invited and cordially consented to join the Lovedale staff in his absence. The arrangement proved highly conducive to the interests of the Institution, he being most favourably known in South Africa, not only as a minister, but also for his scientific attainments. To him were en-

trusted several of the higher departments, such indeed as had usually fallen to Dr Stewart.

The Rev. D. Doig Young was sent out in the same year. After assisting for some years in the Institution, he was transferred in 1883 to the newly-formed station at Main in Tembuland, where, under his earnest and devoted labours and those of his like-minded wife, the work makes most gratifying progress.

The Rev. William J. B. Moir, having completed his theological studies in Aberdeen in the spring of 1873, was in May of that year appointed and ordained to the Lovedale station, with the two-fold view of aiding in the work of the Institution and of ministering to the European congregation in Alice. Along with Mrs Moir he reached Lovedale on 2nd August, after a very fatiguing land journey. But the discomforts of the rough and dusty ride were forgotten in the right hearty welcome accorded to them, first by Dr Stewart, who met them at Fort Beaufort, and later on in the day by the members of the Mission staff and by the hundreds of pupils of both sexes who lined the avenue leading to the mission-house.

Mr Moir's first impressions were thus expressed: "Everything is thorough. Everything was interesting. . . . There is no nonsense or flash in the classes. The work is all done quietly, but it *is* work such as will be useful to everyone who pays attention to it, and a sad burden to lazy pupils. . . . We expected a good deal, but we found the realities far greater than the expectations."

Among the noble band of missionaries who have

been identified with Lovedale during these seventy-six years, no one exercised a greater spiritual influence than Mr Moir. One spoke of it to me as "a great spiritual force." This indeed was felt all through the quarter of a century over which his missionary service in Lovedale extended, and has been testified to alike by those who came in daily contact with him, and by outsiders, who had less frequent but yet ample opportunities of appreciating his estimable qualities. For consistency of character, amiability and unobtrusiveness of disposition, and readiness to aid to the best of his ability in any department of the work requiring help, even when considerations of health would have justified his keeping aloof, he stands second to none; while as regards variety of work falling to his lot—preaching, lecturing, conducting of meetings, teaching, editing and superintending, with all the responsibility and anxiety necessarily involved, no one, excepting Dr Stewart, has had a larger share. It is simple justice to say this much regarding one who is held in the highest esteem by all at Lovedale. Mr Moir was in 1897 transferred to Blythswood, but this will be more particularly referred to later on (*see* p. 245).

Dr A. W. Roberts also deserves honourable mention. He has been connected with the teaching staff since 1883 and has done much to further the interests of the Institution. His scientific attainments received recognition by his being elected a Fellow of the Royal Astronomical Society, a branch of study which he has ardently prosecuted for a number of years, and in

connection with which he has, it is said, "discovered no fewer than fourteen variable stars of short period, and by long and careful observation established the amount of their variation and their period, in every case with singular accuracy." In the absence of Dr Stewart in this country, Dr Roberts was appointed, by the Home Committee, Acting Principal *pro tem.*; and in his report for 1900 gratifying progress during the year was intimated, the finances of the Institution, too, being in a satisfactory condition.

X

FEMALE DEGRADATION AND ELEVATION

THE condition of the female Kafirs in their heathen state is one of peculiar hardship. Working in the fields, carrying home the crops, doing whatever requires to be done of a laborious nature, they are practically slaves to the other sex, and in very many cases are subjected to much persecution. For instance, when a *Red Kafir* girl or woman begins to attend the Sabbath service or the weekly prayer-meeting, the first thing she does is to cast aside her ochre-painted dress, which is a badge of heathenism, and to procure a few articles of decent clothing. Her heathen father or husband, as the case may be, fearing she is about to become a Christian, not unfrequently burns or otherwise destroys such new clothing to prevent her attendance at the services. Numerous cases might be cited. Let two instances suffice. A woman belonging to an out-station having joined the Catechumen's class, was missed one night. Early the following morning she found her way to the mission-house and explained that her husband had threatened to beat her if she dared to go. The native interpreter went back with her and asked the man, "Do you see that woman? Will you

124 African Wastes Reclaimed

dare to beat a woman?" about the most stinging thing that can be said to a Kafir. The rascal fenced, denying that he had threatened to beat his wife. There were no more threats.

In another typical case, a girl, also at an out-station (where the natives are less under the eye of the missionary), had begun to attend the services and to put on a dress instead of the usual blanket. Her father was very angry, forbade her to go, and chopped her dress into small pieces. She got another, which met with the same treatment. A third was similarly destroyed. This was very disappointing to the poor girl. But one day the father was in the bush cutting wood when a large branch of a tree fell and bruised him rather severely. He took that as a hint that he should leave the girl alone. And as the result, she was not only allowed to attend church, but he himself shortly afterwards followed her example.

Such being the treatment meted out from time immemorial to the females, they had come to think it quite outside their province to exercise a thought beyond the work of their hands, and were content that their fathers, or husbands, as the lords of creation, should tend their flocks, or idle away their time as they pleased.

As regards marriage, their consent is never asked, and in many instances their husbands are persons they have never seen. In the early days of the mission a case occurred illustrating the trials to which females are exposed in the matter of marriage, and the faith that triumphs over them. Hena, a daughter of the then

Female Degradation and Elevation 125

paramount chief, Gaika, had been placed by him under the charge of her brother, Macomo. She resided at one of the London Missionary Society's stations, and acquired there some considerable knowledge of Christian truths. Macomo, as her guardian, in virtue of his Kafir right, wished to give her in marriage to a heathen and polygamist who was willing to pay so many head of cattle as her marriage price. She refused her consent; and when force was about to be employed she fled into the Colony, declaring she would never marry a heathen and especially one with several wives. As one of the missionaries of the London Missionary Society was leaving for Cape Town, Hena joined the party, living in his family until their return in the following year. When again in Kafirland she went on a visit to Lovedale, where she was employed as a servant in the Institution, in which position she conducted herself with great propriety, and proved eminently useful. She was a good-looking young woman, very intelligent, especially on religious subjects, read the Kafir scriptures well, and possessed a fair knowledge of English and Dutch. Towards the close of 1844, Macomo, who had come to know of Hena being at Lovedale, sent a message to the effect that he still wished to dispose of her in marriage. This was followed by a visit from Macomo's son, requiring her presence at her grandmother's kraal for the purpose, it was alleged, of making her free. Mr Govan found, to his great regret and annoyance, that during his absence from home she had been removed. On communicating with the missionary, he learned in reply that every means which Kafir ingenuity could

126 African Wastes Reclaimed

devise, short of actual violence, had been used to compel her submission, but in vain. Hena stood firm, committing herself to God, and resolving in the last extremity to remain passive. Happily, Mr Govan arrived at the kraal just as she was being ordered to strip off her Christian apparel and to have her body painted with red clay. His presence prevented the plot from being carried out. Thereafter he put in an appearance at a gathering of Macomo's counsellors, and exposed the treachery employed, adding, "I love the Kafirs; I came from a distant country to do them good. It is to do them good that I continue among them. And my heart is pained to find, as I do this day, that even the chiefs are not men of truth." But, he said, if Hena is willing to be married he would not further interfere.

This pleading was followed up to good purpose by Klaas, a Lovedale convert in the employment of the Colonial Agent, who had been sent by his master to inquire into the case. Klaas, in Kafir style, asked the counsellors whether the Word of God had come into Kafirland by day or by night. They replied by day—openly—and acknowledged that it had been received by the great chief, Gaika. "What you see in Hena, then," said Klaas, "is just the effect of that Word. And since you received the Word in broad day and made it welcome, you must allow it to work on." Klaas had the satisfaction of conveying Hena back to Lovedale. The battle had been fought and won—an earnest of a victory yet to take place on a far larger scale. Women of Hena's faith and force of

Female Degradation and Elevation 127

character are the life-blood of a people, and it is only Christianity that can implant these in their mental and moral nature.

Mr Macdiarmid mentioned the case of a man who bargained for twelve head of cattle as a dowry for giving away his daughter in marriage. To induce the purchaser to give one more, the father said, "Give the additional beast and you may treat my daughter as you please; and should you even kill her, there will be no guilt." The same young woman becoming afterwards impressed with the truth, and being in the habit of attending worship, the husband took advantage of the bargain and beat her in the most cruel manner.

One of the works of Christian missions is to change, root and branch, Kafir ideas about marriage, and to introduce an order of things in which polygamy with its attendant evils shall have no place, and woman's sphere as the helpmeet and no longer the slave of man shall be universally acknowledged. A mighty change truly! and one that cannot fail to have most blessed results. As was well said by a writer in the *Church Missionary Intelligencer* (November 1893):—

"Her elevation will be his uplifting, just as her depreciation has been his depression. Here it is," adds the writer, "that Christianity in missions intervenes. It lifts the woman out of her depths of woeful inferiority, and, as in the ancient hour of paradise, it brings her a worthy and honourable helpmeet to man. Thus it is that Christianity reinstates the woman on her equal throne with the man, and in blessing her bestows also incalculable benison on him."

128 African Wastes Reclaimed

Though, generally speaking, the females are more degraded than the males, there is on the other hand more immediate prospect of improvement, because of their greater readiness to receive instruction. They show, too, on the whole, more docility and proficiency than the male scholars. No small encouragement this for those who seek their elevation!

Such being the condition and general aptitude of the females, it is not surprising to find that the subject of their education has all along occupied much of the attention of the missionaries and their wives, all of whom have done their utmost to promote it. With the view of superseding the kaross—almost the only attire worn in the early days of the mission—and of introducing among the women and girls suitable articles of clothing, quantities of prints and other stuffs, as well as sewing material, were from time to time sent by ladies in Scotland, by means of which the wives of the missionaries were enabled to establish and maintain a sewing class. In the course of time similar classes were formed at the out-stations, as well as elsewhere, the numbers attending ranging from twenty to sixty. Such classes are now very general. Some of the boys even learn to use the needle; for although they do not care to have anything to do with the making of girls' garments, they rather like to sew shirts for themselves. These sewing classes are an important factor in the uplifting process.

The question of sending out qualified female teachers was anxiously considered by the Directors

Female Degradation and Elevation 129

in 1839. In the following year the Ladies' Auxiliary then existing was formally constituted with the designation of the *Glasgow Ladies' Association for Promoting Female Education in Kafraria*, under the direction of the Glasgow Missionary Society. In furtherance of this work the Association was much encouraged about this time by the receipt of a donation of £50 from the *London Society for Promoting Female Education in the East*.

The first teacher appointed was Miss Ann Campbell, who, however, ere the time for her departure arrived, was under the necessity of resigning owing to the state of her health. Miss Isabella Thompson went out in 1841, and on her arrival commenced work at Pirie. She afterwards removed to the Gaga, an out-station of the Lovedale Mission, where she died in 1874, after thirty-three years' devoted service.

A teacher was found for Lovedale in the person of Miss Isabella Smith, who was sent out in 1845. After two years she married the Rev. W. R. Thomson of Balfour, and was succeeded by Miss Harding, who had been teaching at one of the London Missionary Society's stations. This energetic lady introduced among the natives the penny-a-week plan of collecting for the mission, and had secured no fewer than seventy subscribers. A staff of native collectors was arranged for, Majiza, a Fingo, having previously, of his own accord, engaged in the work. He was really the first native collector. Miss Harding resigned in 1855, and for many years thereafter lived at Izeli, where she cared for the native children. She died at King

130 African Wastes Reclaimed

William's Town on 22nd February 1885, after forty years' service.

Other ladies followed: in particular, Miss Macdiarmid, daughter of the missionary at Macfarlan, who in turn was succeeded by Miss Weir, daughter of Mr James Weir, and now the devoted wife of the Rev. D. Doig Young at Main. Both ladies rendered valued service in the Girls' Day School, preparing the way for the larger institution now to be referred to.

The establishment of an

INSTITUTION FOR GIRLS

urged by Mr Govan, was enforced by Dr Stewart after his return from Africa in 1862. The two important matters requiring attention were, the erection of the necessary building and the appointment of a superintendent. By the close of 1866 the sum of £1000 had been contributed by friends chiefly in the West of Scotland. The site selected was agreeably situated within a quarter of a mile of the Boys' Institution. Though not unhealthy, it lies rather low, but this drawback is compensated for so far by its proximity to the stream. The plan of the building is in the form of a small quadrangle, compact, and well ventilated.

Miss (now Dr) Jane E. Waterston of Inverness was appointed superintendent on 9th October 1866, and reached Lovedale early in 1867. She entered on her work with great zeal, at once devoting herself to the acquisition of the language and otherwise preparing herself for her responsible duties. The Institution



DR. JANE E. WATERSTON

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GIRLS' INSTITUTION—MORNING PARADE

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Female Degradation and Elevation 131

was formally opened on 23rd July 1868. It was justly regarded as an era in the history of the mission. The want of qualified native teachers had long been deplored. There was now the prospect of its being to some extent supplied. Another object kept in view was the educating and training, thoroughly, of the girls, who afterwards, as wives and mothers, might materially aid in moulding the character of the native Christian community. The importance of this it was impossible to over-estimate. A start was made with eleven boarders, mostly from the Burnshill district, Mr and Mrs Laing seeking in this way to make the girls' school of which they had charge a feeder of the Lovedale Institution. Two other girls from the Transkei followed soon after, they having been unavoidably delayed on the road. One of these girls, Sanna Mzimba, at the close of the first session, carried off the Bible and senior English prizes. The other, Ntama Lukalo, became a teacher in the Institution. Having planted their feet on the first rung of the ladder of learning, these two girls were not slow in mounting the higher steps. Sanna a few years afterwards was married to the Rev. John Msikinya, pastor of the Primitive Wesleyan Mission at Aliwal North.

Dr Stewart, when reporting the opening of the Institution, wrote :—

“ We have not taken these young women from their smoky hovels to spoil them with over-indulgence, or nurse them into fastidious dislike of their future fates. In the matter of food they abide generally by the simplicity of their native fare. Milk, maize, millet, and meat, in the shape of more frequent mutton than

they would see at home, constitute the staple of their diet. The chief difference is, that their meals are better cooked, more regularly served, and more equally distributed throughout the year than is the rule with the alternate fasting and feasting which belongs to the life of the native village."

And as regards their training:—

"We may fairly believe that great good will come out of the establishment of this training school for young women. Cleanliness, industry and application are some of the lower ends of the Institution, and the more common virtues which the inmates must practise while they remain there; the training of their hearts and the conversion of their souls to God are the higher and real aims of the place."

Miss Waterston also wrote at the close of the first session:—

"The aim with which I started was not to turn out school-girls but *women*, and with that aim in view I tried to give the Institution not so much the air of a school as of a pleasant home. I reasoned after this manner, that *homes* are what are wanted in Kafirland, and that the young women will never be able to make homes unless they understand and see what a home is. Another principle that I set out with was, that nothing was to be done for the girls that they could do for themselves, and that there was to be as little hired help as possible."

There being no hired servants in the Institution, the different kinds of work were taken by the girls in weekly rotation. Thus, one had charge of the pantry; another acted as baker; another as cook, and so on. Some were employed in washing, folding, ironing, etc.; others in sewing, knitting, etc.; others again in weeding, hoeing, raking and watering. These arrangements hold to the present time.



GIRLS' INSTITUTION—MORNING PARADE

134 African Wastes Reclaimed

which common decency, not to speak of anything approaching to morality, is all but impossible.

To the same effect Mr Andrew Smith, in his *Short Papers*, expressed himself :—

“The Kafir community,” he wrote, “should be impressed with the idea that their elevation as a race is impossible until they build proper houses, and that there is a deep and impassable gulf between them and Europeans so long as they live in huts.”

As yet, owing in great measure to the intense conservatism of the natives, comparatively little progress has been made in the erection by them of suitable houses. The advance in this direction is painfully slow.

After being three years in charge, Miss Waterston's engagement was renewed, when testimony was borne to the practical good sense and admirable missionary feeling which characterised her correspondence. The Committee at the same time recorded their “unabated conviction of her entire suitability for the important sphere which she occupied with so much benefit to the mission, and so much credit to those by whom she was appointed.”

Miss Waterston resigned in 1873 in order to prosecute medical studies, with a view to increased usefulness in the African field. At that time there were in the Girls' Institution, besides twelve day scholars, sixty-six boarders, of whom twenty were in the work department. The loss of her services, “services rendered with laborious earnestness, untiring energy, and true missionary zeal,” was matter of un-

Female Degradation and Elevation 135

feigned regret alike by the Mission Staff and the Home Committee, both of whom recognised the valuable influence exerted on those under her charge, and the impulse given by her to native female education generally. She was succeeded by Miss MacRitchie, who entered on her duties in most hopeful circumstances, a remarkable awakening having occurred that year at Lovedale. The Girls' Institution, equally with the one for the boys, shared in the blessing.

The accounts received about this time were most cheering. By the close of 1875 the boarders had increased to eighty, and it was also reported that fourteen of the girls who had been under training were teaching or occupying positions of trust. The steady increase in the numbers, notwithstanding a rise in the fee, necessitated enlarged accommodation, which was provided to the extent of three large bedrooms and rooms for an assistant European teacher.

For several years Miss MacRitchie was most efficiently aided by Miss Margaret Stewart; but even with such assistance the burden was becoming heavier than she could well bear. Accordingly, in 1877 the Home Committee appointed Miss Macdonald with a view to the further development of the industrial department, for which Government had increased the annual grant to £150. A year or two later Miss Macdonald was succeeded by Miss Caroline Alexander.

After six years of highly-appreciated service, Miss MacRitchie, at the close of 1879, resigned her position as superintendent. It speaks volumes for the interest

136 African Wastes Reclaimed

taken by her in the welfare of the girls, that out of sixty-six boarders then in the Institution, only four were not either members of the Church or candidates for membership at their homes before going to Lovedale. And it was a gratifying testimony to the estimation in which she was held that an address, signed by fifty-seven of the girls, expressive of their gratitude and good wishes, was presented to her. This was accompanied by a purse of money, which, circumstanced as they were, made their parting tribute peculiarly valuable. On her departure Miss Margaret Stewart was placed by the Lovedale Education Board in temporary charge, than which no better arrangement could well have been made.

In the following year Mrs Muirhead was appointed superintendent. Having resided for some time with the Rev. John and Mrs Buchanan at Durban, she had gained there some knowledge of native character and ways. Thus furnished, and possessing otherwise high qualifications, she entered on her duties with an earnest desire to advance the best interests of the girls, and in these she was aided by her daughter as assistant teacher. During her first year of service 110 girls passed through her hands, viz., sixty-three boarders in the education department, thirty-six in the industrial, and eleven day scholars. Of the entire number, eighty-eight remained at the close of 1881. Every Saturday night the girls held a prayer-meeting among themselves, conducted in Kafir, of course. It had the effect of fostering the spirit of inquiry. One Sabbath no fewer than twenty-six girls waited on



MRS. MUIRHEAD



Female Degradation and Elevation 137

Mrs Muirhead in a more or less anxious state of mind. An inquirers' class, which met twice a week, followed, its special object being to prepare the members of it for Church membership. Intense interest was taken in it, but this did not prevent the girls from setting to work when it was over, to make up for the time taken from their other employments.

With the increase in the numbers the want of accommodation was again much felt. This was remedied by the erection, in 1883, of an additional building adjoining the main one, consisting of a class-room, a sewing-room, an ironing-room, and a dormitory—all which, being large and airy, added much to the comfort of both teachers and pupils.

The health of Miss Alexander, who was in charge of the work department, having failed, she was succeeded by Miss Barnley, who had some time previously given temporary and highly-valued assistance in the same department.

Owing chiefly to long-continued droughts, in consequence of which parents were unable to pay the fee for the board of their daughters, the attendance fluctuated for several years. This period of depression was followed in 1888 by a steady, if not rapid, increase, so that for the second session of that year Mrs Muirhead was able to report a total attendance of 122, of whom twenty-six were in the work department.

The death of two native members of the staff within a week of each other proved a means of spiritual blessing to many. Special evangelistic meetings were arranged for, and the pupil-teachers

138 African Wastes Reclaimed

also began a meeting among themselves, which they held every Sabbath afternoon. Still further to deepen, and if possible give permanency to, the spirit of earnestness that then prevailed, Mrs Stewart invited those who professed to have received a blessing to meet with her once a week for Bible reading, and this was kept up until the end of the session, when the state of her health, which had suffered not a little from the strain to which for years it had been subjected, necessitated her departure for home. It is due to her to add that, during her lengthened connection with Lovedale, the mission-house has all along been a centre of benevolence and usefulness, and that to an extent which those only who have been associated with her, or, like myself, have shared its hospitality, can adequately appreciate.

Eight years of continuous labour and responsibility made it needful that Mrs Muirhead also should take a well-earned furlough. The desired invigoration she failed to obtain. Unfortunately, owing to differences in connection with the management of the Institution, the relations between her and the Glasgow Ladies' Committee, or rather a section of it, were such as seriously to retard her restoration; and although she returned to Lovedale in 1890 with the most earnest desire to promote the best interests of the pupils, her period of service was not long afterwards cut short. Repeated attacks of illness caused much anxiety, and after one of these she somewhat suddenly, on 3rd April 1891, entered into her rest and reward.

Female Degradation and Elevation 139

Mrs Muirhead's removal was greatly mourned, alike by the girls and by the members of the Lovedale staff, to all of whom she had in no ordinary degree endeared herself. From the Alice pulpit she was well described as "the gracious Christian lady," and in the *Christian Express* the following appreciative tribute was paid to her memory:—

"Mrs Muirhead was no ordinary woman. We cannot attempt any analysis of her character. But there was in her that providential blending of natural qualities of a very high order and life experiences so chastening, refining and sanctifying, that she seemed the very ideal for such a position as she held. Womanly wisdom, the loftiest moral tone, keen common sense, fine feeling, strength, sympathy, ripe experience, missionary zeal—embracing both the outward and inward life of her girls—all shone in her and justified every word of the description already quoted, a 'gracious Christian lady.' . . . Work so good among hundreds of young women, during ten years of splendid missionary service, must itself continue to produce results through many times ten years." . . .

The blank thus caused was temporarily and efficiently filled by Miss Barnley, insomuch that the school work was not paralysed for a single day. This was the more marked as, very shortly after Mrs Muirhead's lamented death, the Institution was deprived of the experienced aid of Miss Muirhead by her marriage to Dr Alex. Paterson and departure for Cairo, from which they afterwards removed to Hebron, in Palestine, where they continue to labour in connection with the United Free Church of Scotland.

During the interregnum period Miss Barnley was ably assisted for a year by Miss Don, the daughter of

140 African Wastes Reclaimed

the much-respected Presbyterian minister of King William's Town, and for eighteen months by Miss Alice Tudhope of Fort Beaufort, whose conscientious and highly-appreciated work was only brought to a close by her being called away for home duties. The services rendered by these young ladies were specially noted by the Government Inspector. Misses Johnston and Welsh and other ladies have proved similarly helpful.

When, at the close of 1892, Miss Barnley retired from Lovedale for good, as it was believed, strong testimony was borne to the high character of her missionary work. She had taught the lowest class and the highest, had had charge of the work department, and had more than once acted as lady superintendent. She left with universal regret, the girls, in particular, marking their sense of her services by a farewell address and a gift of money. To the unexpected and great gratification of all concerned, Miss Barnley, early in 1894, resumed her position as superintendent of the industrial department, with every prospect of increased usefulness, she having, while in this country, studied the newest methods of work. In her absence Mrs Bennie rendered most helpful aid, as she had done on former occasions both at Blythswood and at Lovedale.

A highly-qualified successor to Mrs Muirhead was found in the person of Miss Mary J. Dodds of Lochee, who accordingly was duly appointed and reached her sphere of labour in August 1892. She continues in the efficient discharge of her duties to the present time. At the close of 1900 there were in the Institution 108

Female Degradation and Elevation 141

native boarders, 48 in the work department, 85 native and European day scholars—in all, 241.

Lovedale is justly regarded as one of the places which no visitor to South Africa should omit seeing ; and no part of the varied work carried on there is more full of interest than that connected with the Girls' Institution. The clean, coloured print dresses of the pupils, their upright bearing, graceful carriage, and general look of intelligence, seldom fail to impress the casual observer as in striking contrast to the condition of the native females in their heathen state. It is an object-lesson and deserving of careful study on the part of those who are but too ready to decry the education imparted to the natives by the various missionary bodies. And the fact that so many of these young women go forth from the Institution year after year, with more or less of the desire to make their less-favoured sisters sharers in the blessings they themselves have received, is full of hope for the future of that dark land. Certainly the influence they carry with them, and which in after years, *as wives and mothers*, they exercise, is of the most potent kind, far exceeding that of any other.

XII

NATIVE CHURCHES

THE work sketched in previous chapters has been for the most part of a preparatory nature. The aim steadily kept in view at Lovedale has all along been, by every legitimate means, and especially by the daily reading of the Divine Word, to bring all—old and young alike—to the saving knowledge of the truth; and only when that highest result is secured, and the believing soul, by a profession of faith in Christ, comes to be enrolled as a member of the visible Church, does the mission reach, as it were, the high-water mark as a Christianising agency. Hence the satisfaction and joy felt by the true-hearted missionary, on the one hand, in the growth and prosperity of the native churches, and the deep disappointment and sorrow experienced on the other when any of the members give occasion to the adversary to speak reproachfully.

In the earlier years of the mission the natives would come to church with their bodies and karosses besmeared with red clay, and, slipping off the wooden slab benches, would squat on the ground and take out their pipes to have a smoke. They knew no better. Church services were to them quite a novelty. As time

wore on they came to understand in some measure what was expected of them in God's House. But the strength of the smoking propensity—for the Kafirs, female as well as male, are inveterate smokers—may be gathered from the following incident, which is given here as it was reported to me:—

When Dr Somerville visited Pirie Station in 1883 a largely-attended meeting was held at mid-day in the church, a number of *Reds* being present. The great evangelist, it is well known, could not brook any, even the slightest, interruption. It must, therefore, have caused him no ordinary annoyance as he was proceeding with his address to witness a stampede by some of the heathen towards the door. In vain did he try to arrest their progress, and equally fruitless was the effort to obtain the desired assistance of Mr Stuart of Burnshill, who was presiding in the absence of Mr Bryce Ross, the missionary being well accustomed to such proceedings. With his usual agility, Dr Somerville got down from the platform, and, followed by Mr Stuart, was soon face to face with the disturbers of the meeting. They had just seated themselves on the ground, and were beginning to fill their pipes. After an energetic remonstrance and an urgent request to return, which Mr Stuart duly interpreted, one of the party, acting as spokesman, gravely looked up and said to Mr Stuart, "Does the gentleman not know that this is smoking time?" It is doubtful whether Dr Somerville was in a mood at the moment to appreciate the humour of the question. Anyhow, he had the good sense to know that the wise course was to leave the Kafirs with their pipes in possession

144 African Wastes Reclaimed

of the field. Having re-entered the church the address was resumed, and ere long the *Reds* returned and sat quietly to the close. No offence had been intended.

From the time of Mr John Ross's departure in 1828, the Lovedale native church was under the charge of Mr John Bennie, then, as already stated, an unordained missionary. It being every way desirable in its interests that he should receive the full ministerial *status*, the Presbytery met on 18th May 1831 and ordained him accordingly. This being, as it was believed,

THE FIRST ORDINATION

that had taken place in Kafirland, considerable interest was excited. The little church was filled on the occasion, the natives of both sexes being clothed in European fashion. Some of the articles of clothing doubtless made them look grotesque enough. But the change from the red blanket was a gratifying indication of progress. Mr Bennie was duly appointed to the pastorate of the infant congregation, and presided at a communion service held at Lovedale shortly thereafter. He continued to minister to it with much acceptance until 1850, when, owing to failing health, he removed to the upland and more salubrious town of Middleburg, where he officiated as pastor of a large congregation of Hottentots, Kafirs, Fingoes and others. His lamented death occurred early in 1869, after forty-seven years' devoted service in Africa.

From its feeble beginning in 1825 with its three converts, the Lovedale Native Church made steady if

somewhat slow progress. Repeated wars proved a serious hindrance, the membership being again and again scattered to the winds. The want, too, of a competent staff of office-bearers had a retarding influence. For although, as a makeshift, the European missionaries, besides ministering to the English and Dutch congregations, acted in the capacity of elders, *no native* had been appointed to office. In point of fact, the congregation had never been properly organised agreeably to the Presbyterian system of Church government. But early in 1853 this defect was to some extent supplied by the ordination of two elders—a Kafir and a Fingo—and two deacons, one of each tribe likewise. The voting on the occasion was *viva voce* on the roll being called, the whole proceedings being carried through with the utmost decorum.

No fewer than forty-four adult natives were admitted during 1854 by baptism. The Church received about the same time a further accession of fifty-three members, most of whom had been communicants at Birklands (known now as Healdtown), formerly under the pastoral care of the Rev. Henry Calderwood. In consequence of this increase in the membership the Kirk-Session and Deacons' Court were strengthened soon after by the election of additional office-bearers.

It has already been mentioned that Mr Richard Ross, along with his brother Bryce, came to Scotland on the outbreak of the war of 1845-46. On the completion of his theological studies he was appointed to South Africa, with a special view to the ministry of the Lovedale Native Church; and having been or-

dained in December 1856, he reached his field of labour in August of the following year. The congregation received a great impulse under his energetic pastorate. Born in the country, he had the exceptional advantage from the outset of a knowledge of the language, as well as of native ways and modes of thought.

Mr Ross was indefatigable, not only in his ministerial and pastoral work at the central station, but in visiting and addressing the natives and superintending the schools at the five out-stations within a district fifteen miles long by thirteen broad. Such itinerating work—and the remark applies more or less to other districts—with its climbing and descending lengthened ranges of hills, under a burning sun, with the thermometer rising often from 100 to 120 degrees, the riding with a hot wind in the face, accompanied by clouds of dust—and then sitting or standing for some time teaching or preaching, without, in some cases, the shelter of a single branch—all this, as may well be believed, must have been very trying and exhausting. And while other missionaries elsewhere have had ample experience of this kind of work, perhaps no man had a larger share of it than Mr Ross. He acted also as clerk to Kirk-Session and Deacons' Court, and as congregational treasurer, besides helping the natives in their difficulties and distresses in ways too various to enumerate.

To the utmost of his power, Mr Ross sought to develop the resources of the congregation. One of the first objects to which he bent his energies was the erection of commodious and substantial out-station

churches, used also as schools during week days. Meeting as the natives did in huts, which were usually crammed, the want of suitable buildings was much felt, not to speak of the injury to the missionaries' health from the stifling, vitiated atmosphere. He aimed at raising not less than £1250, from among friends in Scotland, towards the expense of five such churches. Through his unflagging energy this desirable object was in time accomplished.

The circumstances that issued in the translation of Mr Ross to the Transkei territory, after eleven years of incessant and successful toil in connection with the Lovedale pastorate, fall to be narrated. After the death of Pato, chief of the Amakosas, and great-great-grandfather of Kreli and Sandilli, the tribe divided into two hostile branches. The one, the Gaikas, consequent on their aggressive attitude towards the British Government, lost a large portion of their territory, as well as their independence, and were at this time occupying part of British Kafiraria, which was then bounded on the east by the Kei River. The other branch, known as Kreli's Kafirs, had been induced by a witch-doctor, in 1856, to destroy all their corn and cattle with the view of securing their independence, with the result that the country was entirely depopulated. Large numbers died from starvation, while some 30,000 crossed the Kei into Kafirland, where they were saved from death by the generosity of the Government and the Colonists. The country thus depopulated was seized by the Colonial Government and held as the Transkei territory.

148 African Wastes Reclaimed

The Fingoes, meantime, had been brought in and occupied the lands forfeited by the Gaikas, chiefly on the Colonial frontier and in portions of British Kafraria. But, partly on account of the incoming of Kreli's Kafirs just referred to, the territory in question gradually came to be overcrowded, and this was felt to be inconvenient, especially during the repeated droughts. Hence an arrangement by the Government to give back the Transkei territory on certain conditions to the natives, and to settle a large number of the Fingoes there under British authority and protection. Thousands of them, accordingly, in 1865 and following years, moved to "the land of promise," as Mr Ross described it. It was every way fitting, therefore, that those who had been members of our churches and pupils in our schools should be followed thither and cared for by the mission—that, in short, its operations should be extended to that region, a step contemplated for some time previous.

Kreli having expressed a wish to form a connection with the brethren of the United Presbyterian Mission, it was arranged that the two missionary bodies should act in concert. The missionaries were encouraged in the prosecution of this arrangement by Mr Fynn, the diplomatic agent of that chief, by Captain Cobbe, agent for the Transkei Fingo Reserve, and by Mr Charles Brownlee, who, along with Dr James Stewart, accompanied the first joint-deputation to Kreli.

It was agreed that until reinforcements arrived, for which application had been made to the Home churches, the two denominations should, as far as possible, supply

the Transkeian fields with the means of grace. This was done by quarterly itinerations, a missionary from each denomination, aided by native scripture-readers, visiting by rotation. The Rev. James Laing, the first deputy to the new field, was well received by the natives, as were the other deputies on subsequent occasions.

Several years elapsed before the services of even one man were secured for the Free Church Missions. One was at length found in the person of Mr James G. Robertson ; but after his arrival, in the spring of 1868, the Mission Council, by mutual consent, appointed Mr Ross to the Transkei. A site for the first station was selected in the neighbourhood of Toleni, so called after the stream that flows at the foot of the hill. It was named Cunningham, after the Principal of the New College, Edinburgh. In this new sphere, with its numerous out-stations, Mr Ross was not less indefatigable and successful than he had been at Lovedale. His manifold and exhausting labours at length seriously affected his health and necessitated his retirement at the close of 1893, after thirty-six years of splendid and fruitful service. He was succeeded by his son, the Rev. Brownlee J. Ross, who worthily sustains the prestige of this missionary family.

It was arranged that Mr Robertson should take charge of the Lovedale Native Church, which, with out-stations, then numbered upwards of four hundred members. The first native church, erected shortly after the removal of the mission to the present Lovedale, was a very humble building of rough stone, thatched roof

150 African Wastes Reclaimed

and clay floor. This gave place to a more commodious edifice, built at a cost of about £800, and opened in 1871 by the Rev. Richard Ross. Three Europeans, three Kafirs, and three Fingoes were concerned in its erection. The original church has ever since been used for the elementary classes.

As regards the spiritual awakening that took place at Lovedale in 1874-75, it may suffice to say here that the native congregation shared largely in it, insomuch that the members continued for some time in a more lively and active state than they had been in for years previously.

Mr Robertson having been transferred in 1874 to the Idutywa (Transkei), where a second station had been formed—there are now seven principal stations north of the Kei, exclusive of those belonging to the former United Presbyterian Mission—the Lovedale congregation gave a unanimous call to Mr Mpambani J. Mzimba to become their pastor. It was signed by four hundred and six members out of a roll of nearly five hundred. Mr Mzimba's ordination took place on 2nd December 1875, and so great was the gathering that the service had to be held in the open air. He was the first ordained *native* minister in connection with the Free Church of Scotland. His preaching gifts and the acceptableness of his ministrations otherwise gathered around him a congregation which in 1898 numbered 815 members, for whose accommodation a more commodious edifice had become a pressing necessity. It was estimated to cost upwards of £2000, which sum was met by joint contributions on the part

of the congregation, the Foreign Missions' Committee, and friends in this country.

While the negotiations for the erection of the new church were in progress, an arrest was laid upon them by the action of Mr Mzimba, who, after a ministry of twenty-three years, severed himself in an evil hour from his church, influenced by a spirit similar to that of the Rev. J. Dwane, an ex-Wesleyan minister, founder of the Ethiopian Church. Through Mr Dwane's efforts a negro bishop (Bishop Turner) was brought from the Methodist Episcopal Church of the United States of America in 1898 and by whom any and all who presented themselves were ordained as ministers of the said Church.

A large number of the Lovedale members followed Mr Mzimba, who, along with those associated with him, claimed possession of six out-station stone buildings, appropriated the sum of £1361 lying in bank for behoof of the new church, and took possession of the books and documents belonging to the congregation, including baptism and marriage registers, six title-deeds to garden lots, and other assets.

One of the alleged grounds of Mr Mzimba's action was the refusal of the Presbytery of Kafraria to sanction his proceeding with the erection of the new church at an increased estimated cost of £3400 when he had only £2200 in hand—the Court insisting on his raising a further sum of £400 before commencing to build.

Without entering into minute details it may be sufficient to explain that, with the full consent and authority of the Home Committee, to whom the matter

had been referred, and after ineffectual attempts on the part of the Presbytery to secure their rights by peaceable means, the case was carried to the Supreme Court of the Cape Colony, whose decisions, in two separate actions, were strongly in favour of the recovery of all the property dishonestly made away with. The judgment of the Court at the same time made absolute an interdict prohibiting Mr Mzimba and others from the use of certain buildings belonging to the mission.

The native church movement, having for its object the formation of a church *entirely controlled by natives*, has from the outset been characterised by divisive courses alike in the Wesleyan and Presbyterian Missions. Little work seems being done among the *heathen*. The efforts of the promoters are directed rather to the detaching of converts from existing Christian communities, and, what is equally reprehensible, to the admitting to church privileges with little regard to discipline of natives who had been excommunicated by these communities. The Ethiopian Church is lamentably wanting in the true missionary spirit. Otherwise, how comes it to pass, as one writer puts it, that these American negroes have not gone to labour among the unevangelised of the West Coast of Africa, instead of in South Africa, from which neither they nor their ancestors came? The question is a pertinent one and carries with it the condemnation of the movement. It is a discreditable business on the part of the Ethiopian Church and the African Methodist Episcopal Church fostering, under the

cloak of religion, among other evils, the spirit of race antagonism, which it has been the life-long work of the missionaries to check and break down.

The proceedings, thus briefly narrated, were in no ordinary degree disappointing, as previously Mr Mzimba had stood high in general estimation. Much consideration had for many years been shown him by Dr Stewart and the other agents of the mission, as indeed he admitted at the trial. The movement promoted by him was a down-grade one, and, as the *Cape Argus* stated at the time, was "in many respects the most important native development that had ever taken place since civilisation was first introduced into the frontiers of South Africa."

The native church having thus been deserted and partially wrecked by its pastor, the Presbytery appointed the Rev. D. D. Stormont, one of the Lovedale staff, to look after its interests. Notwithstanding the secession, the membership, which at the close of 1898 stood at 815, numbered, at the end of 1899 and 1900 respectively, 347 and 338. Happily, the great majority of the native Christian community in Cape Colony proved steadfast, having seen through the unworthy and ambitious projects of Dwane and Mzimba.

Like many other native churches, that at Lovedale suffered much from time to time in consequence of severe and long-continued droughts. The diamond and gold-fields, too, drew away not a few of the members, while others removed to and settled in the Transkei territory. These and other causes were a source of discouragement, but notwithstanding the congregation

156 African Wastes Reclaimed

to which there was the usual evangelistic service in the evening. On the last Sabbath of the year referred to, the Sacraments of Baptism and the Lord's Supper were dispensed, when twenty-four candidates were admitted to the membership of the Church—seventeen young men and seven young women—some of them having been in the Catechumen's Class for six or seven years. Of the entire number, six young men and one young woman were baptised, the remainder having been baptised in infancy. Two infants also had the rite of baptism administered to them on that interesting occasion.

The membership of the Institution Church necessarily fluctuates. Most of the members of the Mission Staff take part in its ministrations, thus securing great variety alike in the matter and the manner of preaching.

In 1895 the Presbytery sanctioned the election of a regular Kirk-Session for this congregation. Previously, the ruling of the Church had been in the hands of the Principal of the Institution, assisted by a committee of members.

The admissions, after trial for a longer or shorter period in the Candidates' Class, have been as follows :—

Year	New Communicants	Of whom by Baptism	Communicants in December
1886	24	7	123
1887	14	5	85
1888	16	...	123
1889	17	1	124
1890	14	4	120

Native Churches

157

Year	New Communicants	Of whom by Baptism	Communicants in December
1891	30	30	132
1892	59	19	150
1893	26	7	151
1894	26	9	148
1895	22	...	134
1896	32	9	165
1897	32	14	173
1898	36	22	181
1899	12	6	163
1900	18	2	167

This infant congregation took a new departure in 1893 by arranging to take up a collection for missions at each forenoon service. The result for the first year was a contribution of £9, 13s. 4d., the amount for 1894 being £11, 18s. 5d. This was highly creditable to the members, the pupils not being supposed to have much pocket-money. As the general principle of devoting the money for the good of others was voluntarily and strongly approved, it was allocated to several mission objects accordingly. The idea was a very happy one, and is well fitted to foster the missionary character of the Institution.

XIII

JUBILEE OF THE INSTITUTION

THERE have been few more joyful days at Lovedale than those on which the Jubilee of the Institution, celebrating the completion of the first fifty years of its existence, was held. In anticipation of the meetings which had been arranged for on the 21st and 22nd July 1891, numerous friends, native as well as European, representing the various missionary bodies, some of them from great distances, found their way thither to express their interest in the proceedings and their appreciation of the work accomplished during the preceding half century.

On the afternoon of the first of the two days, sermons were preached in Kafir in the native church, by the Rev. M. Mzimba, from the words in Hab. ii. 14:—"The earth shall be filled," etc.; and in English, in the new hall, by the Rev. J. D. Don, from the words in Psalm cxxvi. 5 and 6:—"They that sow in tears shall reap in joy," and in Isaiah xxxii. 20:—"Blessed are ye that sow beside all waters." In the evening a social meeting was held in the hall, which had been tastefully decorated for the occasion by the young men, and was quite filled by Europeans and natives. The names of

Jubilee of the Institution 159

those who had been more or less prominently identified with the Institution adorned the walls, thus:—

LOVEDALE

1841-1891

Laus Deo!	Ebenezer
Govan	Stewart
	Love
Dale	Grey
Ross	Thomson
Brownlee	Bennie
Calderwood	Weir
Laing	Chalmers
Macdiarmid, Kayser, Birt, Niven.	

WELCOME.

Over the tower door, the Kafir shout of victory,
HUNTSHU!

was also displayed.

In the absence of Dr Stewart, the Rev. William J. B. Moir presided and opened the meeting with devotional exercises, after which the band played two pieces of music. A hearty welcome having been given by the chairman to the friends from a distance, a telegram from Dr Stewart, handed in at Durban *en route* to Mombasa, was read as follows:—

“Please express to assembled friends my good wishes for the successful celebration of the Jubilee, and my thanks to those who have kindly come to assist. I am sorry not to be present. No matter. No individual necessary—men are mere agents. God is the doer. Our thanks are due to Him.”

Sir Langham Dale also wired:—

“Jubilee greeting—I wish increased success for coming time. May you beat the record of ‘Lovedale Past and Present,’ grow in usefulness, and help all to rise to higher social life.”

A characteristic and hearty letter was received from the Rev. Richard Ross, Cunningham, who was then prostrated by illness, but felt warmly interested in the Jubilee proceedings.

Another letter came to hand from the Rev. Peter Davidson of Adelaide, S.A. He too was prevented from being present by the state of his health. A few extracts therefrom may be reproduced here. After referring to his disappointment, he went on to say:—

“I should have liked so much to hear the Jubilee trumpet sounding at Lovedale, and to mingle in all the interesting, quickening and cheerful services of this very special occasion. See that you blow the trumpet well, that we may all hear it, the silver trumpet in the year of Jubilee, that it may sound throughout all the land, and far away into other lands.

“Fifty years ago Lovedale started with twenty pupils. Someone says, ‘Do not have faith in anything that has not a small beginning,’ and now what is it? Lovedale with its mission churches and mission schools; Lovedale with its Institutions for boys and girls, both in hundreds, all receiving a sound education; Lovedale with its Theological Hall recently added; Lovedale with her eldest daughter, Blythswood, her second daughter, Livingstonia, and the third to be put in the cradle at Machako’s in this year of Jubilee; Lovedale with its printing press and its missionary organ, the *Christian Express*. This Institution has been for fifty years, and is to-day, one of the clearest, brightest lights shining in the Dark Continent. To God’s name be all the praise. He has been with you, guiding you in every step, in making these interesting fifty years’ history of the Lovedale Institution.” . . .

Jubilee of the Institution 161

The receipt of fifty other telegrams and letters conveying congratulatory messages was gratefully acknowledged.

Suitable reference was also made by Mr Moir to four of the names on the walls—Govan, Stewart, Love and Dale. The first three it had been remarked, he said, may not unfitly be read as representing the three great Christian virtues. GOVAN, the man who laid the foundations and looked forward, is the man of *Hope*. STEWART, who extended the work so vastly, and goes on extending it, is the man of *Faith*. LOVE, name and character correspond. Another coincidence has also been noted. The mission work here may be said to have taken its rise through the influence of Dr Love, after whom the station was originally named. But the successful expansion of it is in no small measure due to Sir Langham Dale, who brought both personal interest and Government assistance to bear upon it. Though neither of the two had been personal workers in Lovedale, both had done much for it, and their names, united as their influence had been, appropriately form the name of the Institution—LOVE-DALE.

Stirring addresses were delivered by the Rev. T. Durant Philip, one of the Lovedale professors; the Rev. E. Gedye of Fort Peddie, representing the Wesleyan Methodists; the Rev. Mr Hunter, St Bart's Church (of England), Alice; the Rev. Mr Keate, Dutch Reformed Church, Alice; and the Rev. Mr Whittington, Baptist Church, Alice. A few sentences from Mr Philip's thoughtful address may here find a place. He said:—

"I think I have a right to blow the silver trumpet, because I represent another Society than that which mainly supports Lovedale. I stand here to represent the London Missionary Society and to express the great indebtedness of that Society to Lovedale, which supplements a deficiency in our own work. I refer to educational work, which has not been a special feature of the London Missionary Society's Missions. I am able to count sixteen ministers of our Society who have received more or less of their education at Lovedale. I blow the trumpet, therefore, and I praise the generous and catholic spirit which Lovedale has exhibited towards my Society and towards myself.

"If the founders of Lovedale (Institution) had begun by erecting a splendid building like this in which we are met, people would have said, 'What folly! Where are the pupils to come from? How are they to be supported? What is to draw them?' They would have said, 'What egregious folly!' But here they are. Have not the pupils come of themselves? Halls, class-rooms, dormitories, are all filled, filled full, and many are turned away. Why is this? Who has driven them here? It is because they have seen that knowledge is power. They seem to say, 'You white men have come in contact with us, bringing your knowledge and civilisation into the midst of us—give us of your knowledge!' They see, even in the most material facts, that knowledge is power. A great many of them are covetous of this knowledge. It is true that they may not all at once use it well. Men covet power sometimes to show off a bit. When I was a young man at college I once heard an old minister say in a sermon that students were often called 'metaphysical puppies,' and that it was true they were so, but it would wear off soon. . . . Lovedale is founded not to give a little knowledge, but to give more, so as to make them know themselves and take their proper place in life, that is to bring them to the point at which they can use, in their daily lives, the knowledge they have acquired." . . .

The audience were greatly delighted by the singing of the native choir under the leadership of Mr John Knox Bokwe, and by the younger children, European, native, and Galla, forming a temporary kindergarten class, trained by Miss Anderson of Blythswood (now

Jubilee of the Institution 163

Mrs Norton, wife of the Magistrate of Fingoland), singing some songs, and performing various exercises with musical dumb-bells, to the great enjoyment of the audience. This interesting gathering was brought to a close by the Rev. J. Read, senior, of the Kat River, pronouncing the benediction.

The second day witnessed a similar enthusiastic assemblage. Mr Moir, after giving a hearty welcome to all present, intimated receipt of a telegram from Dr Jane E. Waterston, an old and steadfast friend of the Institution. It was in these terms: "With the warmest of past remembrances, I send best wishes for the Lovedale of to-day. May the coming year see in it an abundant growth and a still more abundant blessing."

Not the least gratifying of the messages received was one conveyed by letter from a former pupil, at that time a missionary minister at Kimberley, in which he said he had arranged to have prayer-meetings of his congregation on the Monday, Tuesday and Wednesday of that week for a blessing on the Lovedale gatherings.

As the foundation-stone of the large new dining-hall fell to be laid that day, it was every way appropriate that the ceremony should be performed by Mr J. W. Weir of King William's Town, the much-respected son of a Lovedale missionary, for years a pupil of the Institution, and one of its warmest friends. Having alluded to the principles that characterised the management of the Institution, those, namely, of making no distinction in dining-room and class-room between white and black, and the carrying on of the work on purely undenominational lines—principles that were cradled by

164 African Wastes Reclaimed

Mr Govan on the opening day—Mr Weir concluded as follows :—

“I have only one more remark to make. In walking about the grounds and inspecting the buildings, one is struck with the artistic taste and architectural skill which have been engaged in finishing the landscape and planning the buildings. But one is equally struck with the incongruity here and there observable about the buildings. The question suggests itself—What is the meaning of this? It marks the respect of the present for the past ; it forms the link between the old and the new. When I look round and see the portion of Lovedale in which I lived for the best part of my youth still untouched, and even the vine spreading over the door as of old, I am brought to realise how true is the union and oneness of the work here, present and past, and of those who are engaged in it. The very contrast lends a beauty to the picture, for it brings in a living sentiment, the highest and noblest gift of God, love.”

Mr Weir left behind him a tangible token of his interest in Lovedale by presenting to the library the latest edition, in twenty-five volumes, beautifully bound, of the *Encyclopædia Britannica*.

Following Mr Weir came addresses by the Rev. Elijah Makiwane of Macfarlan ; by Tshuka, who quarried many of the stones for the original Institution, and had been for many years the oldest elder in the native church ; by Ngqaba Balfour, one of the first eleven natives admitted to the Institution in 1841 ; by Matayo Dungela, who joined the Institution after the war of 1846, and was subsequently, for twenty-two years, a teacher in the Pirie district ; and by Mbovane Mabandla, chief of the Macfarlan Fingoes.

Addresses were also delivered at the luncheon by the Rev. S. J. Helm of Grahamstown, who referred to



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2



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4

1. REV. JOHN ROSS, M.A.

2. REV. BRYCE ROSS, D.D.

3. REV. RICHARD ROSS

4. REV. BROWNLEE J. ROSS

(See page 166)

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[illegible]
[illegible] Society).



Jubilee of the Institution 165

the mutual good-will that prevailed among the various churches represented at the Jubilee meetings; by the Rev. John Dewar, of the United Presbyterian Mission at Tarkastad, on the desirability of a union of all the Presbyterian churches at the Cape; by the Rev. Mr Gedye, who expressed the thanks of the guests to the ladies of Lovedale for their hospitality; by Mr Dewey of the *Alice Times*, and Mr R. A. Ballantyne, who recalled reminiscences of their school-days at Lovedale; by Dr Nangle of Alice, who testified to the good influence exercised upon the natives by Lovedale and other mission stations; and by the Rev. Robert Johnston, for several years a valued member of the staff, who warmly thanked the guests for their presence at the gatherings, some of them having come a considerable distance.

Another brief telegram, but none the less cordial, was announced from the Foreign Missions' Office of the Free Church in Edinburgh. It was in the words, "Rejoice, Jubilee."

At the closing meeting on Wednesday evening, after remarks by Mr Moir, Mr William G. Bennie, the Rev. D. Doig Young, and the Rev. William Stuart, there was a full blast of native oratory. The entire proceedings of this most auspicious occasion gave unbounded satisfaction and enjoyment, and were well fitted to inspire all the workers with fresh confidence as regards the future. The *Christian Express* voiced the feeling that was uppermost in the minds of all present in the remark: "Lovedale (Institution) sails forth on its second fifty years under the old flag, animated and inspired by

166 African Wastes Reclaimed

the motto, 'Not by might, nor by power, but by My Spirit, saith the Lord.'

This chapter may be fitly closed by a brief reference to the snapping of two of the last links in the chain that separated the earlier from the later missionaries.

The jubilee of the Rev. John Ross was deferred from December 1873 until April 1874, in order that the Memorial Church at Pirie might be opened at the same time. The occasion was a memorable one. The venerable missionary survived until 1878. The summons came at the close of the rebellion in that year, after fifty-five years of self-denying service. His remains were followed to the grave by all the people of the district who were able to be present, some of them still bearing arms. Sons and grandson have worthily followed his noble example.

The spending of several days in 1885 with the Rev. W. R. Thomson at his home in the Katberg district is one of the writer's happiest reminiscences. He was at that time in his ninety-first year, having retired from full ministerial duty in 1868, after forty-seven years of active, toilsome service. Though feeble in body, his mental faculties, memory especially, were wonderfully fresh. He lived for other six years; and having fought a good fight, and finished his course, the veteran passed gently away on 4th May 1891 in his ninety-seventh year. Among his last utterances were, "Come quickly, Lord. O show me Thy glory and majesty soon. What will it be! O what will it be!" Mr Thomson was the first of the early missionaries from the Scottish Presbyterian Church to enter the field, and he was the last to leave it.



REV. WILLIAM R. THOMSON
(Sent by Glasgow Missionary Society).



XIV

SPIRITUAL ASPECTS OF THE INSTITUTION

By these are meant not so much the ordinary spiritual aims and results, which have been steadily kept in view and more or less secured from the very first, as rather some special features which in each case gave a spiritual impulse to the work. They may be thus classified:—

I. PRAYER-MEETINGS AND CLASSES.—A monthly Missionary Prayer-Meeting had been started in the early years of the Institution's existence; but feeling strongly the need of special prayer for the Divine blessing on the work, the members of the mission arranged in 1869 to meet for this purpose every Monday evening. This meeting has been continuously held ever since. Dr Stewart and the other missionaries were in the habit also of conversing privately with the lads on their spiritual concerns. One outcome of these conversations was the starting of a morning prayer-meeting in the library at six o'clock, conducted entirely by the older lads. There had been similar meetings previously, but they were resumed at this time with greater regularity, and in more hopeful circumstances.

With the view of awakening and fostering in the

minds of the pupils an interest in Divine things, there was commenced, during the latter part of 1872, a Wednesday noon meeting, of all the pupils and teachers connected with both Institutions, for brief practical addresses and prayer. This is a feature of the place that arrests the attention of every visitor, and is well fitted to exercise a most beneficial influence on all concerned. During the hour that this meeting lasts the entire machinery of the class-rooms, office, book-store, workshops, fields, etc., ceases—books, and spade, and rake, and hammer, and pen ; needle, and baking-board, and washing-tub, and smoothing-iron—all are laid aside. Silence reigns outside the large hall, while those within are earnestly engaged in imploring the Spirit's grace to strengthen and bless them in the prosecution of their respective duties. The one voice that is heard—the one truth that for the time being is summed up and emphasised is this, "O our God, we have no might against this great company that cometh against us ; neither know we what to do ; but our eyes are upon Thee."

2. EVANGELISTIC WORK AMONG THE KRAALS.—

At the instance of the beloved James Laing, who had been temporarily translated to Lovedale in 1843, some desultory work of an evangelistic nature had been done from time to time, he having urged on the members of the native church the obligation resting on them to exert themselves in spreading the knowledge of the truth among the surrounding heathen. On the morning of Sabbath, the 10th August 1845, the first

Spiritual Aspects of the Institution 169

attempt to give effect to the suggestion was made. It was renewed on subsequent Sabbaths, and resulted in a marked increase in church attendance. But for adverse influences, more especially the war that broke out soon after, the good effects of the movement would doubtless have been more beneficial. To give it permanence it was desirable that it should be linked on in a systematic way to the Institution, and a beginning in this direction was accordingly made in 1870. In that year six of the more advanced students were in the habit of going out to the neighbouring villages and kraals on the Sabbath mornings and delivering short addresses to such audiences as they could collect.

This scheme, which was capable of indefinite expansion, showed a gratifying increase in the number who co-operated and in the results attending it, insomuch that by the close of 1876 about seventy young men, arranged into thirteen companies, on an average of six, visited every Sabbath some twenty kraals, extending from the head of the Gaga Valley to the stream of Necha, and from Kwezana to Macfarlan. Generally speaking, the company consists of a leader, who also gives the address, an interpreter when necessary, a Sunday school teacher, the others assisting in the teaching and singing. So many of them set out in one direction and so many in another. On reaching a point where two companies diverge to separate kraals, it is usual to meet together in the open air to pray for a blessing on the morning's work.

170 African Wastes Reclaimed

On reaching a kraal, the first thing is to collect the people, unless, as often happens, they are already gathered. The service is commenced by the singing of a Kafir hymn, which always proves an attraction; then follows the prayer, the reading of the Scriptures, and an address, concluding with praise and prayer. While the service for adults is proceeding, the children are being taught separately, as in Sabbath schools at home. The use of Bible pictures is a very common mode of instruction, and one that the young Kafirs are specially fond of. When the meeting is concluded, the evangelists gladly avail themselves of opportunities for conversation.

The workers, who formed themselves in 1875 into a Young Men's Christian Association, meet every Saturday evening, the first Saturday of the month being devoted to the hearing reports of missionary work, either verbal or written. To indicate its aggressive character, it was thought better in the following year to adopt the title of *The Missionary Association*.

The following selections from reports given in furnish a good idea of the proceedings of the evangelists:—

“At Tyala's we have a Sunday school and an adult service. Both are ordinarily well attended by an attentive audience. The outward manner of the adults of this kraal seems to have very much improved since service has been regularly held here, and they evidently appreciate our efforts for their good. They dress better, keep their huts cleaner, join in the singing more than they did at first, and from having been very rude and disagreeable to us at our visits, are now very civil, and even kind. We are

Spiritual Aspects of the Institution 171

not able to speak with any confidence with respect to any inward change which any have undergone ; but we, at anyrate, have been sowing the seed, and praying for a blessing upon it, and it is for God, in His own way and time, to answer our prayers. The children at this kraal, under Laing Joninga, are acquiring a knowledge of Bible truths, have committed to memory several Kafir hymns, and have learned tosing some of them very sweetly. The people are thinking of establishing a day school.

“At Ncera, things to a stranger would seem to be much the same, but through many discouragements we are able, we think, to discover some hopeful symptoms. For instance, we find that the Lord’s day is more respected, outwardly at least, than it was. I don’t remember to have seen any sign of beer-drinking, either in preparation or as over, during the past year. And though there is, in some quarters, an evident distaste for religious services and a feeling of relief when our backs are turned, on the other hand we have had some hopeful conversation with several.

“Gaga.—At the kraals to which we go the people generally attend very regularly. The men, however, are very difficult to get together. They say they must look after their cattle and goats. But the women are very ready to hear the Word preached, and are very desirous to learn to read. They ask for spelling-books whenever we come there. The Bible, which has been left with them, has done much good. Lately two men and a woman accepted Christ.

“One Sunday morning as we came to T—— village, he said to us, ‘ Friends, when you first came to us we thought you were fools for troubling yourselves so much about other people, but we have come to change our minds as we see you keep on coming, no matter in what state the weather may be, and we have come to think that there must be some truth in what you speak about God’s Word.’ The people seem to like Bible pictures very much, and there are two women who appear to be in real earnest about their souls.

“Went to Necha, and found matters much changed. We found the men from the two places we are in the practice of visiting all gathered together as if consulting about something. No women would come to the meeting, neither would they give a reason. We believe the men made them stay away because they had been showing more than usual interest in the Word spoken. This kraal has

up to this time been specially indifferent, even opposed to the preaching of the Word. They are also opposed to their children being taught the truth. After holding a meeting with the men, we went to the other place ; we found the men had returned and were gathered in a hut. When we asked them to come to the meeting, they would give us no answer. We were surprised, because some of the men, especially two of them, had been showing an evident interest in the Word. However, we had all the women and children and they were very attentive. The children here learn the hymns and verses readily."

This aggressive movement, while full of encouragement in the past is no less full of promise for the future. Even where results of the highest kind have not been secured, there have not been wanting indications of good done, as, for example, in the ever-lessening hostility to the gospel message on the part of the natives, in the improvement in dress and cleanliness, in the refraining from work on the Lord's day, in the eagerness for instruction shown by both parents and children, especially the latter, and in other ways. The benefit, too, to the evangelists themselves can hardly be over-estimated, so long at least as the work is prosecuted with prayerful earnestness. It may be hoped that the outcome of these efforts will, sooner or later, be similar to that experienced by the Christian students in the English and American Tamil College at Batticotta, in the Jaffna Peninsula, Ceylon, where for many years, every Sunday afternoon, eight or nine of the neighbouring villages gather, with a special view to Sabbath school instruction, and in one of which the people have built a school, raising also the funds for the support of their own missionary.

Spiritual Aspects of the Institution 173

A special blessing appears to have attended the efforts of these evangelists during 1892, about thirty *Reds*, through their instrumentality, having been led to abandon the heathen clay and to make a profession of their faith in Christ.

Similar work is undertaken by a number of the older Christian girls, who went out on thirty-two of the Sundays of 1896 to the surrounding kraals and villages under the leadership of Miss Prowse.

3. A REVIVAL SEASON.—In answer to the much prayer that had for years been offered up, and of the aggressive efforts just referred to, it is not surprising that when the news of the revival that was in progress in 1874 reached Lovedale there should have been awakened among the more earnest souls there a strong desire to share in it. Nor were they disappointed. The following statements which appeared in the *Christian Express* at the time will best explain the steps taken there in connection with the movement :—

“ Among the few who met to make arrangements for a series of special meetings designed chiefly for prayer, there was a great spirit of unity and expectation. In the meetings there was nothing very remarkable, except a deep solemnity. It soon became evident, however, from the number of inquirers who wished to be spoken to and prayed for, that many were awakened. During the first week many of the European boarders who went over to the meetings in Alice were awakened to concern about salvation. The isolation of this young band was so marked and unexpected that some immediately inferred, from the first drops beginning with them, where the rain would fall on their comrades at Lovedale.

“ The first thing that told on the native young men was the altered looks and demeanour of the European band, whom they

knew so well, and who had heretofore been indifferent to spiritual things, and they got the impression that a day of Visitation had come. A series of meetings in the evening was held during the second week at Lovedale. To the after meetings a large number stayed behind to be spoken to. At these after meetings there was great seriousness, soberness, and quietness—no excitement of any kind—but you could hear the suppressed voice of prayer all around, and those who were not being spoken to were chiefly engaged in this, or in silent prayer. It was the conviction of all who had seen a spiritual awakening elsewhere that it was the work of God.

“There was nothing more surprising than when those who were asked to come forward, who believed that they had found peace in Christ, a large number at once did so. Whatever doubts there may be as to their all having really found the way of peace, or whether in many cases it was not altogether too superficial, and if ny there be that look on this movement as merely a religious excitement, the fact remains to be accounted for, and those who knew them well would have said beforehand that not five would have come forward.

“Towards the close of the series of meetings—the session coming to an end—while almost all at both Institutions were present at the first or public meeting, save one or two, there came no more inquirers. The number was complete for the time being, leaving a large number who stood aloof. The oil stayed when the last vessel was full. The shower ceased with a few parting drops.”

Those who professed to have found salvation were such as had been seeking it, or had been under religious impressions at a former period, or were the children of Christian parents, or were reaping the fruits of the Christian training they had received in religious truth while connected with the Institutions.

The interest excited at Lovedale and Alice spread to the out-stations and heathen kraals in the surrounding districts. This was more particularly the case at Buchanan, two miles from Lovedale, where the greater number of the Sabbath scholars, and some of the

Spiritual Aspects of the Institution 175

young men and women of the station, were brought under strong religious impressions, issuing in the conversion of not a few. This was one of the stations that had been regularly visited by the young men from Lovedale on the Sabbath mornings.

Speaking generally, the interest thus awakened seems to have been brought about by the Divine blessing on the ordinary Christian work, and, as already stated, in answer to the many prayers offered up on behalf of the pupils of the Institutions and out-station schools especially. There were abiding impressions, and not least among those engaged in the trades' departments, where a great improvement in conduct was observable.

Writing some six months after the revival had reached its culminating point, Mr Moir stated that the fruits had stood the test.

"Some," he wrote, "have proved insincere, some have been unstable, many have endured much temptation, but almost all who professed to have found the Saviour cling to Him still, and with increasing faith and love. Since we reassembled in July we have felt that Lovedale had come into a warmer, happier clime. . . . The year goes out brighter than it came in." And again—"Words are not able to utter the half of what has been experienced."

The years that followed, though not so fruitful as those of 1874 and 1875, were not without tokens of God's saving power. Thus, during 1877, forty-seven inquirers were reported, of whom several it was believed had sincerely cast in their lot with those that were on the Lord's side. Some of the more earnest spirits from time to time left to work elsewhere ; and

176 African Wastes Reclaimed

while the Institution suffered by their removal the cause of missions generally did not.

4. PRAYER UNIONS.—The late Major C. H. Malan, grandson of the well-known Cæsar Malan of Geneva, while stationed at King William's Town, had been in the habit of holding evangelistic services with the men of his regiment. His conduct in so doing not meeting the approval of the military authorities, he quitted the army to devote himself to missionary work. On his invitation a "Prayer Union of South Africa" was formed early in 1874. It cannot be doubted that the hearty response given to the Major's earnest appeal had much to do with the awakening that took place in that and the following years.

Among other topics for prayer, the principal towns of South Africa and the various Institutions and schools there were included. It was arranged that the hour for prayer should be from eight to nine o'clock every Saturday evening.

In 1874, Dr Somerville of Glasgow, on his return from abroad, made a proposal for A WEEK of PRAYER for YOUNG MEN from the 22nd to the 29th November, in view of the number who at that time of the year gathered in colleges and other educational establishments. This proposal was cordially taken up at Lovedale, and request for prayer was accordingly made there.

"(1.) For Divine guidance to those who lately received the blessing here, and who are turning their thoughts to the Christian ministry.

"(2.) That very many more may be inspired with

Spiritual Aspects of the Institution 177

missionary zeal to carry the Gospel to the multitudes of heathen lying to the north of this, speaking Kafir languages, as far as the Equator.

"(3.) For the conversion of the many careless and indifferent who have come here for education."

Accordingly, meetings were held every evening of the week above referred to. They were presided over by the various members of the mission; and as the more immediate result some careless ones were awakened, while the faith of many was strengthened.

These movements, having in view, and resulting in, the promotion of spiritual life, were followed by a proposal on the part of Major Malan, at the United Missionary Conference which met at Grahamstown in July 1875, to hold a Christian Conference later on for united prayer for an outpouring of the Holy Spirit on the churches of South Africa, and to consider as to Christ's work throughout the country. The proposal met a unanimous and hearty response, and was given effect to in October. The Conference extended over three days, and was one of the most important and successful religious gatherings that had ever been convened in the Colony.

As this was the last movement of the kind with which Major Malan was identified in Cape Colony, it only remains to be added that that devoted and estimable man died in London on 17th May 1881.

Meetings of the native pupils at Lovedale were held on two successive evenings towards the close of 1875 for the purpose of putting before them the question, "What do you mean to do in life?" When

178 African Wastes Reclaimed

the names were taken down of all who then declared their purpose, they were found to number 120. After making large allowances, it was believed there would remain a substantial residuum who in after years would prove a credit to the Institution, as indeed they have done.

5. SPECIAL SERVICES for a week have for a number of years been held each half-yearly session at Lovedale, with the specific object of trying to bring every pupil, male and female, to decision for Christ. This, as stated in the Report for 1892, "is no formal thing, but as downright a reality as the inspection at the examinations."

Such services help to keep prominently in view the distinctively Christian aims of the Institutions, and they seldom or never pass without more or fewer abiding impressions of a spiritual kind.

The foregoing record should encourage friends at home, especially such as have any misgivings on the subject of educational missions.

XV

THE BOARDING-HOUSE

A NOTEWORTHY feature of Lovedale is the fact that the great majority of the pupils in both Institutions are boarders. Belonging as they do also to so many different races, this, while it invests the establishment with an additional element of interest, necessarily increases the burden of care and anxiety inseparable from its efficient management. So long as the numbers were limited, the work of supervision was comparatively easy. It was so in the earlier years of the Institutions. Even in 1863, and for some years thereafter, when under charge of the Rev. Robert Templeton, that missionary was able to combine with the duties of superintendence the teaching of arithmetic and mathematics. In course of time, and more particularly since 1870, when the numbers began steadily to rise, such an arrangement was simply impossible. The boarding-house demanded the undivided attention of those in charge. From the time of Mr Templeton's resignation in 1864 until 1877, when Mr and Mrs Alex. Geddes were appointed, this department was under the efficient superintendence of Mr and Mrs John A. Bennie, both of whom stood towards the

boarders *in loco parentis*, acting the part of friends, and enjoying in consequence in a marked degree their confidence and affection. The arrangements, it is said, under their *régime* were managed with wonderful quietness and success.

For the last twenty-five years the boarding-house has been under the care of Mr and Mrs Geddes, whose eminently wise and kindly treatment of the natives has been the admiration of all who have any knowledge of Lovedale. There is indeed a concensus of opinion that they are both in quite a peculiar manner suited for the post. The words of the poet Cowper are in their case specially appropriate :—

“God gives to every man
The virtues, temper, understanding, tastes
That lift him into life ; and lets him fall
Just in the niche he was ordained to fill.”

It will give some idea of the internal arrangements of the boarding establishment, or at least one part of it, if the reader will take a look in at the dining-hall. Four classes of tables will be seen. The first on entering is that occupied mostly by European boys and young men who pay a board of £45 per annum. The next in order, No. 2, is known as the teachers' table, by whom £20 are paid. Then follow two long tables, No. 3, for sons of chiefs and others in a somewhat better position than the ordinary boarders. These pay £12. And last come table No. 4, at which are seated the rank and file of the native youths, from whom £10 are received.

There are three meals daily. Breakfast at eight, dinner at one, and supper at six. For breakfast at No. 1 table, each youth is supplied with bread and butter, two cups of coffee, and meat once a week. At No. 2 table there is bread, dripping, coffee and crushed maize, or "mealies," as it is vulgarly called. At No. 3 table, bread and one cup of coffee, with as much crushed maize as the youths care to have. At No. 4 table the standing dish is crushed maize, which is regarded as the Lovedale staff of life.

For dinner, No. 1 is supplied with roast meat of various kinds, vegetables, rice occasionally, and sour milk from time to time. No. 2, meat daily, maize, beans, pumpkins, and now and again potatoes. No. 3, meat every alternate day, maize, vegetables from time to time, and sour milk every alternate day. No. 4, crushed maize, with good supply of milk, and meat every fourth day, is the rule during the summer months.

For supper, at No. 1, tea and bread with jam, or dripping when butter is not to be had, rice and milk occasionally with now and then milk pudding by way of variety. No. 2, tea and bread, meat dripping with maize. Nos. 3 and 4, crushed maize and water, the young men who act as waiters being allowed bread and tea along with their maize. These waiters, being selected youths, are most serviceable, attending to the wants of their companions, and refilling any of the dishes that need replenishing.

Shortly before the hour for each meal the bell is rung. In the morning, as soon as all are seated, worship is conducted by the boarding-master, assisted

by one of the missionaries, teachers or casual visitors. It consists in praise, reading of the Scriptures, and prayer. While this service lasts marked silence prevails. As soon as it is concluded all is bustle and excitement, the clatter of spoons and dishes, and the deafening babel of voices reminding the visitor that he is not in a Trappist monastery. As the boarders are almost invariably blessed with a keen appetite, the contents of the dishes disappear in a marvellously short time. They are quite capable of competing in this respect with our American cousins. A fresh supply of food is given if desired.

The dormitories need not be particularly described. The reader can readily enough imagine what they are like. Cleanliness, tidiness and simplicity, with a good measure of comfort, characterise the sleeping apartments. Nor need special reference be made to the Female Institutions. The arrangements as regards both dining-hall and dormitories there are much the same as in the other Institution. Mr Geddes purveys for both, thus saving trouble and expense. The consumption of the chief articles of food, etc., in the two Institutions was in 1900 as follows:—maize, 1273 bags; wheaten meal and flour, 320 bags; beans, 37 bags; potatoes, 37 bags; milk, 5860 gallons; sheep, 850; oxen, 7; tea, 540 lbs.; coffee, 570 lbs.; sugar, 7500 lbs.; paraffin, 164 cases; firewood, 142 loads.

As regards the influence of the boarding department, the following remarks, taken from one of the Lovedale reports, may here be quoted. The writer thus spoke of it:—

“Each year makes it more clear that the progress of boarders as compared with day scholars becomes more apparent. The latter are much less amenable to discipline, and their associations and surroundings out of school often tend strongly to neutralise all the benefits, moral as well as mental, they receive here. If boarders only were received into the classes the work would be pleasanter, and the results of every sort would be better. At present, perhaps, this is not possible, but the experience of every day proves it to be more and more desirable, especially in the interests of the pupils themselves.”

The year 1900 had been a particularly trying one. Drought had been very severe, and in consequence food supplies were scarce. The scarcity of milk especially, so necessary to the well-being of the natives, proved a real hardship; but Mr Geddes noted with thankfulness God's goodness in carrying the boarders through the time of trial. Their number in 1900, exclusive of those in the Girls' Institution, was 350, of whom 27 were Europeans and servants.

XVI

MEDICAL WORK

IN the early years of the mission, as has already been stated, the importance of combining the medical with its other agencies was strongly felt by those in the field, and, by resolution at least, acknowledged by the Directors at home. Notwithstanding, the missionaries were left for well-nigh half a century to supply the want as best they could. It was not until the arrival of Dr Stewart, with his medical training and qualifications, that something like a beginning of a practical kind was made. The assistance rendered by him was most valuable; but, burdened as he was by a multiplicity of other onerous duties, it was not to be expected that he could do such work anything like justice. On a review of his first two years at Lovedale it was stated that if he had done all that came in his way, or had been offered him in this department, he would have treated about 1000 patients annually, and many more in the event of his whole time being given to the work.

During the first year Dr Stewart made no charge whatever for his services. The entire sum received in 1867 was a solitary sixpence! Afterwards a charge was made for medicines, it being a good general rule to ask the patients to pay for such.

As might be expected, the medical work proved at times exhausting, though in some instances it had pleasing results. It was so, for instance, in the case of a young woman living ten miles off. She was very seriously ill, and but for Dr Stewart's medical skill and attention would in all human probability have died. Numerous visits were necessary, involving in the aggregate not less than 150 miles' rough travelling to and fro. Several weeks elapsed after the last visit, when one morning the father of the young woman appeared at the mission-house. He had come to express his thanks. At the close of an interesting colloquy, in the course of which he indicated a wish to kiss the doctor's feet in token of gratitude, he presented him with a substantial token in the shape of two sovereigns, apologising at the same time for the smallness of the sum. The interview, which was a most touching one, showed not only the value of medical missions, but also that Africans, in spite of what is often alleged to the contrary, in many cases not without good reason, are not incapable of gratitude.

By the welcome return of Miss Waterston from Lake Nyasa in 1880, after a year's service there, an opportunity was afforded of taking a forward step in connection with the medical department. In the interval between her departure from Lovedale in 1873 and joining the Livingstonia staff in 1879 she had thoroughly qualified herself as a medical practitioner. Her return to Lovedale, as may well be believed, was hailed with no ordinary satisfaction. In addition to the medical care of the pupils of the two Institutions,

and attendance on Europeans, whether staying at Lovedale or elsewhere, there was started a dispensary, erected at the expense of a warm friend of the mission, where attendance was given by her for four hours daily. During the last five months of 1880, 409 new and 408 old patients were treated. In the following year, the new patients at the dispensary numbered 1597, and the old patients 1444, the fees that year amounting to £102, 15s. 7d. The entire number treated up to the close of the third year (1882) was 7038, of whom 4014 were new cases.

An effort was made to get this department recognised and aided by the Home Committee as an integral part of the regular work of the Lovedale Mission. This proved unsuccessful, with the result that Miss Waterston retired to Cape Town, where she has since carried on an extensive medical practice, her eminent ability and skill securing for her in a high degree the growing confidence and esteem of all classes in the community. Nor has she been indifferent to the large body of natives employed in the immediate neighbourhood of the docks especially. They have benefited in many ways by her voluntary and highly-valued services. Her merits found fitting recognition when, on 14th September 1889, degrees were being conferred by the University of the Cape of Good Hope. On that occasion, His Excellency, the late Sir Langham Dale, K.C.M.G., the Vice-Chancellor, thus spoke :—

“ Dr Jane E. Waterston, Doctor of Medicine in the University of Brussels, allow me to say that your long services to the cause of education, especially in the

education of native girls at Lovedale in connection with my department, and your services as Medical Officer of the Free Church Mission at Lake Nyasa, have fully entitled you to any privilege this University can bestow."

Miss Waterston's retirement from Lovedale—a step taken after much consideration and with extreme reluctance—was a keen disappointment and cause of the deepest regret to the entire mission circle, as also to the natives, and to not a few Europeans in the district. The action of the Committee which necessitated the step has never ceased to be deplored. After Miss Waterston's departure, the dispensary continued its beneficent operations, though necessarily with diminished efficiency. For a number of years Govan Koboka had charge of it under Dr Stewart's superintendence. His services as dispenser were highly valued, he being, with a single exception, the only native who had mastered the work, and was never known, at Lovedale at least, to have made a mistake. His death in 1888 was much lamented.

The medical department has, confessedly, until lately been the weak link in the chain of organisations at Lovedale, though no blame can be attached to the missionaries there. They have done their utmost with the scanty means at their disposal. On many accounts, one longed to see more prominence given to work of this kind, and often wondered that, in view of Christ's example and commission to the disciples "to preach the Kingdom of God, and to heal the sick," the churches should have been so slow to move in this direction. At

188 African Wastes Reclaimed

length, happily, they have begun to realise the immense importance of this agency, and not least the United Free Church of Scotland, which led the way, and with the single exception of the Church Missionary Society has had not only relatively but absolutely the largest number of medical missionaries in the foreign field.

The Lovedale dispensary was good so far as it went, but an hospital in addition, for the effective treatment of the more serious cases, under the charge of a competent practitioner, it could not be doubted, would prove an unspeakable boon to the suffering natives around, not merely in the curing or alleviating of their maladies, but also in the bestowal in many cases of the higher blessing of salvation. It was felt, too, that an hospital would do much to destroy the power for evil exercised by the witch doctors, who know well how to work upon the superstitions of the people; and in proportion as such a result is attained, one of the greatest hindrances to the civilisation of the Kafir will be removed. Cases of the most painful kind of gross imposition and mismanagement have from time to time been brought under the notice of the missionaries. In truth, the influence of the witch doctors is enormous, and is used for the worst purposes. Many candidates for baptism, and not a few Church members even, on coming under it, have lapsed into heathenism. The usefulness of Lovedale cannot fail to be immensely increased by a well-conducted hospital. No one has been more satisfied of this than Dr Stewart, who on more than one occasion brought the question under the consideration of the United Missionary Conference.

It is matter of satisfaction that now, at length, chiefly through the efforts of Mr D. A. Hunter, an unsalaried member of the Lovedale staff, this long-felt want is supplied. He raised in this country about £1700, afterwards added to, and with the fund so provided a modest building was erected. He also enlisted the services of Dr James M'Cash, a medical practitioner, along with a trained lady nurse, both of whom entered on their duties as honorary workers. And Mr Hunter is engaged in raising further funds in order that the hospital may be maintained in a good measure of efficiency.

The Victoria Hospital, as it is called, though connected directly with Lovedale and the United Free Church of Scotland, is at the same time interdenominational in its working, and will be serviceable, doubtless, to other missions in South Africa—Anglican, Wesleyan, London Missionary Society, Moravian, etc. It was opened in July 1898 by Sir Gordon Sprigg. During 1899 there were three European and twenty-five indoor patients, the attendance of the outdoor patients at the dispensary numbering 1400. An attempt was made, with a fair measure of success, to train a native nurse, the first instance among the hospitals in Cape Colony where this has been done. Religious exercises have been conducted in the hospital every Sabbath, the Rev. J. Lennox rendering most willing and valued service in this department.

At no very distant day, it is hoped, a MEDICAL SCHOOL will be added for the training of Christian natives who might be settled as medical missionaries

in various parts of South Africa. For this, as yet, *sufficient material does not exist to warrant such an undertaking*. But an hospital such as has been started, even though it be at the outset on a small scale, will prepare the way for the other organisation.

There is a concensus of opinion on the part of medical missionaries in the various fields that more important and permanent spiritual results are secured in the case of patients in hospital wards than in a mere dispensary. It stands to reason that it should be so. The word in season spoken in the dispensary, perhaps never to be again heard by the same individual, is repeated in the hospital day after day, it may be for weeks or months together, and this, with the kindly, and in many cases successful, treatment, gradually breaks down prejudice, and at length, by the blessing of God, secures for the incorruptible seed of the Word which liveth and abideth for ever an entrance into the patient's heart.

It is matter of deep regret that Dr M'Cash, who had, in 1900, 139 in-patients and 3000 outdoor consultations, found it necessary in the course of the past year to retire from the field. The loss of his valuable services is much felt, and, what is also sincerely deplored, the hospital has had to be temporarily closed, pending the appointment of a competent successor. Dr M'Cash, it may be added, is now engaged in medical practice in the neighbouring town of Fort Beaufort.





NEW EDUCATIONAL INSTITUTION

XVII

RECENT EVENTS

SOME of the more notable events in recent years claim special attention. They may be taken in the order of date.

NEW EDUCATIONAL BUILDINGS. — The steady growth in the number of pupils and boarders made additional buildings absolutely necessary. Accordingly, the substantial and handsome pile erected on the higher slope behind the original range, at a large cost, was opened on the evening of Sabbath, 13th May 1883, by the Rev. Dr A. N. Somerville, who preached what he called a truly African discourse from the words in the Acts of the Apostles relating to the Ethiopian treasurer. The chief labour in the planning and carrying through of this formidable undertaking fell as usual on Dr Stewart. For this, as for many other services, Lovedale owes him a lasting debt of gratitude.

The new buildings provide accommodation for some ten or twelve class-rooms, a book store and a library, besides a fine central hall, 70 feet in length, with a ceiling of 46 feet span. This hall is capable of holding 600 or 700 persons, and is used for Sabbath services, and for other religious and literary meetings during the week. No more spacious building for

192 African Wastes Reclaimed

educational and missionary purposes can be seen in South Africa.

THE THEOLOGICAL DEPARTMENT.—The importance of a thoroughly-equipped theological department, in which native students may be prepared for the work of the ministry, had long been felt. The difficulties in the way of giving practical effect to the idea were at length in good measure overcome by the joint action of the Congregational, United Presbyterian and Free Churches. At numerous preliminary meetings the proposal was fully discussed, and at a Conference of representatives which convened at Grahamstown in September 1884 it took practical shape. One of the decisions then arrived at was in the following terms :—

“The Conference is of opinion that the duties required of the Professors should be clearly understood at the outset, and if possible accurately defined. Therefore, as the Institution at Lovedale has a staff in existence which has been teaching the branches mentioned in the intermediate and theological course, and as it is now found necessary to increase the staff, the Congregational Union be requested to appoint a Professor of * and the United Presbyterian Church be requested to appoint a Professor of , each Professor taking such proportion of the literary course as may be found practicable and equitable, according to mutual arrangement and the choice of the Professor, such teaching not to exceed twenty hours a week.”

Agreeably to the foregoing resolution, the Congregational Union, which met at Graaf-Reinet in May 1885, unanimously appointed the Rev. T. Durant Philip, B.A., as one of the three professors in the joint Theological Faculty at Lovedale, his long

* Purposely left left blank in the original minute.



REV. T. D. PHILIP, M.A.
(London Missionary Society)



missionary experience, and his well-known scholarship pointing him out as eminently qualified to fill such a post. The arrangement thus made continued without interruption to the satisfaction of all concerned, and with the happiest results, for nine years. At the annual meeting of the Union held at Queenstown in September 1893, Mr Philip intimated his resignation, in June 1894, of his position of theological tutor at Lovedale on account of "growing physical inability for the strain of professional duty." This step, happily delayed for another year, caused universal and sincere regret, not least among his colleagues, by whom his splendid gifts, alike in the class-room the pulpit and the platform, and his ready and effective helpfulness in the promotion of every movement for the moral and spiritual welfare of the natives was very highly appreciated. His removal was a distinct loss to the Institution, while at the same time it was felt to be in the circumstances inevitable. His jubilee was worthily celebrated at Lovedale on 15th November 1894, that being his seventy-fifth birthday and the anniversary of his wedding, as well as the completion of fifty years of missionary service. He died suddenly at Graaf-Reinet on 25th May 1900.

The question as to the continuance by the Union of the joint scheme for the training of native students for the ministry having been considered, it was moved, seconded, and unanimously agreed to:—

"(1.) That this Union recognises the imperative necessity which exists for the training of suitable native students for the ministry of the gospel among the native races of the Colony.

“(2.) That this Union, having placed on record its deep regret at the resignation of its esteemed tutor, who for the past eight years has carried on its educational work at Lovedale, and gratefully bearing in mind the privileges accorded to its students by the Institution, hereby instructs its College Committee to endeavour to find a duly-qualified man to fill Mr Philip's place as tutor in co-operation with the tutor appointed by the Free Church of Scotland.”

For the future it was arranged that the European congregations in connection with the Union should undertake the support of the professor, supplementing sufficiently the partial endowment of the Chair, and that the native churches should assist suitable and deserving students during their college course.

The conclusion thus arrived at, and the fraternal spirit manifested by the members of the Union, was a great joy to the friends at Lovedale.

It only remains to add that the Mission Board of the then United Presbyterian Church, owing to financial and other difficulties, had not seen their way to give practical effect to the joint arrangement. The Union since happily effected has brought that Church into line and affords the members of it the opportunity of co-operating in this important work.

CLASSES FOR EVANGELISTS.—A wish having been expressed that special arrangements should be made for the instruction of native evangelists, the Education Board, in a circular issued in November 1891 to the missions more immediately interested, announced its willingness to carry out the proposal, provided a reasonable number presented themselves.

The scheme as drawn up, chiefly by Mr Durant Philip, embraced the following :—

I. That the course of instruction shall be completed within a year, consisting of two sessions, each of about four and a half months.

II. That the subjects for instruction shall be—

FIRST SESSION.

- (a) Scriptures of the Old Testament.
- (b) Simple Outlines of Christian Doctrine.
- (c) Important Periods of Church History, etc.

SECOND SESSION.

- (a) Scriptures of the New Testament.
- (b) Simple Outlines of Christian Doctrine.
- (c) Instruction and Practice in Preaching.

III. That the language in which such instruction shall be given be English, etc.

IV. That each applicant should furnish evidence from the church to which he belongs, or from the pastor of that church, of his possession of those vitally-essential qualifications which consist in genuine conversion to God, zeal for the advancement of His kingdom, a promising aptness to teach, etc.

A most extraordinary and mischievous statement was recently made by a native newspaper, the *Iswi Labantu*, to the effect that South African natives had to go to America for the education denied them in their own country. It appears that nine lads were taken to the United States by Messrs Mzimba and Dwane, the facts

196 African Wastes Reclaimed

being that of these one had passed Standard III., one Standard IV.; one failed in the elementary school examination; two had failed in the second Pupil Teachers' examination, one had failed in the third Pupil Teachers' examination, and one was preparing for the first Pupil Teachers' examination. Of the two second year failures, one was expelled from the Institution for insubordination. The fact is, that for many years Lovedale has done its utmost to promote the higher education and matriculation classes, and has had fully qualified and competent men to give instruction in subjects necessary for a degree.

The mischievous statement referred to, it is believed, arises from an old craze for Latin and Greek, to which Mzimba has given expression. As was well said by the editor of the *Christian Express*: "The great majority of native scholars find difficulty enough and mental discipline enough in mastering English, without lumbering their minds with a superficial knowledge of one or two dead languages. . . . What the natives of this country need is a sound and extensive acquaintance with the English language—a practical education. This is something quite different from what a few natives mistake for higher education."

BASUTO CONTINGENTS.—Among the various races to be found at Lovedale there have usually been more or fewer from Basutoland. Early in 1889, Sir Marshall Clarke, British Commissioner for that territory, applied for the admission of a number of lads into the Institution, in order to their being taught such trades as they might

be found suited for, promising on behalf of the Government pecuniary aid. Nine young men were accordingly admitted. Sir Marshall Clarke stated in his letter that "there might have been a waggon-load if all the applications had been agreed to." One of the nine—Abram Moshabesha—is a married man, and some little time after his arrival he brought his family from Basutoland, 250 miles distant, at his own expense. He entered on a five years' engagement in the carpenters' department. Towards the close of 1891 Sir Marshall Clarke sent a further contingent of ten lads.

THE GALLAS.—In 1890 the Institution received a considerable accession to their number in the persons of sixty-four rescued Galla slave children—forty-two boys and twenty-two girls—ranging in age from eight to about eighteen. After being taken out of slave dhows, which had been captured by the British gun-boat *Osprey* off the coast of Aden on 16th September 1888, along with many others (otherwise disposed of), they were by the British Admiralty officials consigned to the care of the Keith-Falconer Mission at Shaikh-Othman, some ten miles inland from Aden. That place turned out to be not conducive to the health of the children, who had been all more or less weakened by the hardships of their long journey to the coast and the stifling confinement in the holds of the dhows. Accordingly, after much anxious consideration, the Free Church of Scotland's Foreign Missions' Committee decided to send them to Lovedale, as possessing special advantages favourable to their well-being and usefulness.

198 African Wastes Reclaimed

The children sailed from Aden on 24th July 1890, under the charge of Dr Alex. Paterson, Medical Missionary at Shaikh - Othman, arriving on 20th August at East London, where they were safely landed, warmly welcomed, and generously and comfortably accommodated over night in Mr Coutts' spacious wool shed, the Presbyterian Sabbath school, to their credit be it said, having made all needful provision for their sustenance. Proceeding the following morning by train to King William's Town, and thence in three waggons, the juvenile party, on the afternoon of the 22nd, reached Lovedale, to them in the truest sense a very Goshen and home where they were cared for and nourished with loving solicitude.

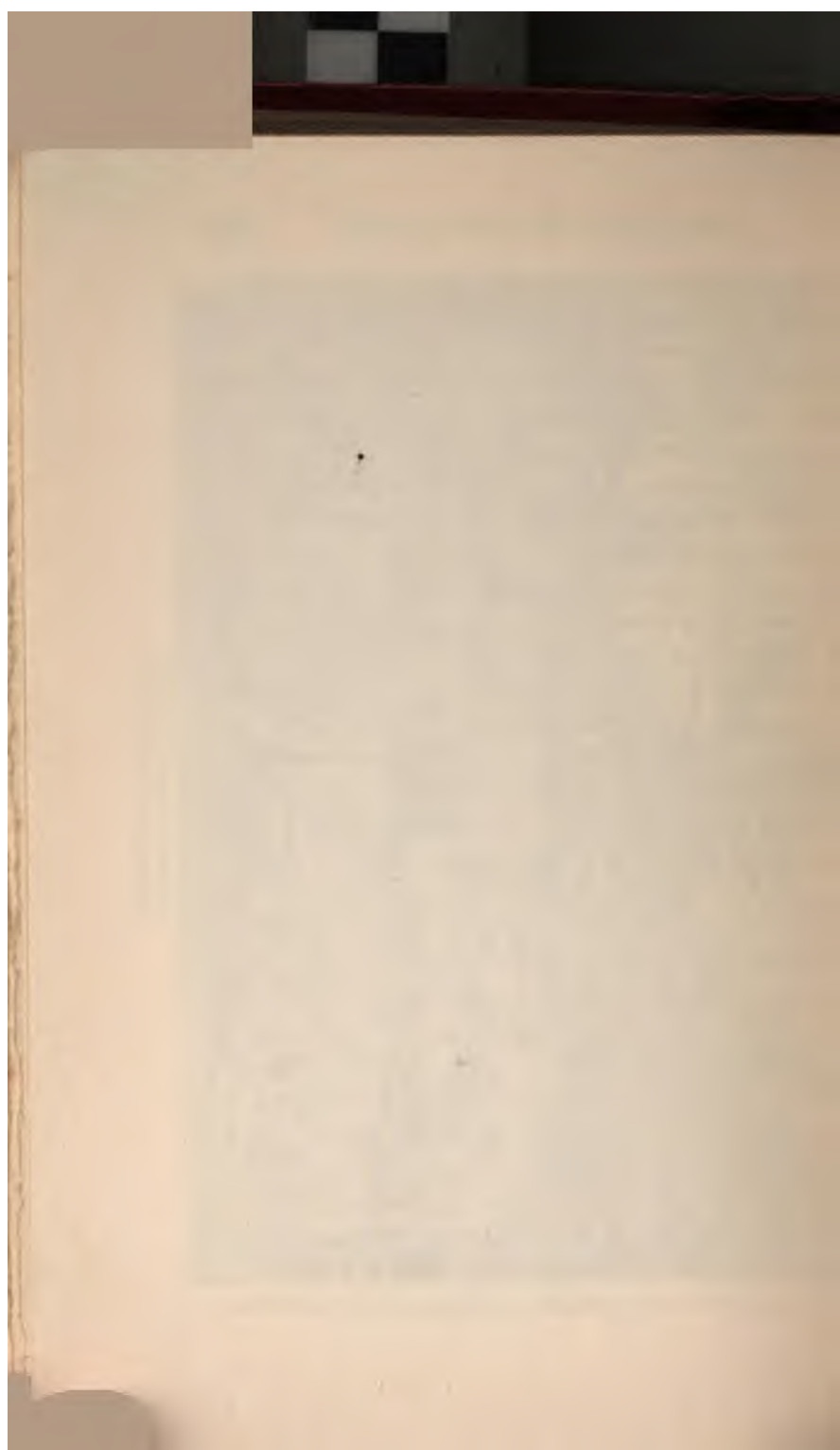
Their residence at Lovedale proved highly beneficial in every respect. At the close of 1892 steady and encouraging progress was reported, which happily continued in the year that followed. And, what is still more gratifying, almost the entire number, at their own request, and after careful examination, were from time to time baptised, and conducted themselves thereafter as became their Christian profession.

A few of the children were taken up by Sabbath schools in Africa and Australia; but the greater number were supported wholly or partially by friends or schools mostly in Scotland, the deficiency being met from a special fund in the hands of the Home Committee, from which the cost of the necessary buildings was also provided.

The interest in the Gallas was maintained by periodical correspondence between the children and



RESCUED GALLIA SLAVES
(Mr. Alexander Geddes in centre)



their supporters. The young people came to understand, and in good measure to appreciate, the kindness shown them, and in the letters sent to this country they gave expression in their own simple way to their gratitude.

What has been the outcome of this effort on behalf of these kidnapped young people? Let it be stated briefly. The facts are taken from a paper issued by Dr Stewart in March 1900. At that time three girls alone remained at Lovedale — one who had just finished a three years' course in the industrial department; another who expected to complete a similar course four months thereafter; and the third was in the third-year class of the Normal department qualifying as a teacher. The only boy left had been from the first unfit for anything, any "capacity for even ordinary work having been probably driven out of him by shock or ill-treatment after his capture." . . . "He remains on the place amusing and occupy-himself as best he can."

Of those who had left, two or three are in business on their own account; six were known to be at the front with the military forces, chiefly as mule transport drivers; two were with the beleaguered garrison at Ladysmith; one was with General Buller's relieving force; three were attached to the Division whose headquarters were at Naauwpoort; several were shut up in Kimberley during its investment; several were at Bulawayo and in other parts of Rhodesia.

The majority of the girls who had left are in domestic service in the larger towns of the Colony.

Between 1891 and 1895 fifty-one had made a profession of their faith in Christ and were baptised, and of these thirteen, after careful examination, were admitted to the membership of the Church. During ten years' residence at Lovedale, ten boys and three girls died, some of them after severe and protracted suffering, and all of them, it is believed, in the faith of Christ. Considering the hardships of the slave march and slave ship, the wonder is that a greater number did not succumb.

Altogether, the removal of these Galla children to Lovedale proved a very real and lasting blessing to themselves, and had a most beneficial influence on the entire station. Their presence from the day of arrival introduced a fresh element of interest, and drew forth the sympathies and prayers of both missionaries and pupils. Rescued in the inscrutable providence of God from the horrors of slavery, and made to taste the sweets of the liberty wherewith Christ makes His people free, excepting those taken away by death, they are now scattered far and near throughout the Colony, bearing with them the inestimable blessings of the Gospel.

The *Christian Express* for November last contains the most recent intelligence respecting the Gallas. It is stated that "one thing which possesses them is a passionate longing to go back to the land whence they came, and to their long-lost friends, if they can be found. This longing is largely the desire of a highland people, as the Gallas are, to return to their native mountains. In some of them, we believe, there is

also a desire, not unalloyed with other motives, it may be, to carry the Gospel to their own people." The writer adds, "If the more reliable of them could be used to that end, it seems a pity that they should remain in South Africa. They are not needed here: they are foreigners. There are thousands of indigenous Christian natives who can do more effective service than they can. Gallaland *does* need the Gospel, were they able to go back under wise European leadership and supervision." He then points out the dangers of travelling alone in Abyssinia and Gallaland, even although a considerable portion of the country is under the dominion of the Emperor of Abyssinia, with whom Great Britain has treaty rights. It is suggested that the return of the Gallas to their own land should receive the earnest and early consideration of the Foreign Missions' Committee.

XVIII

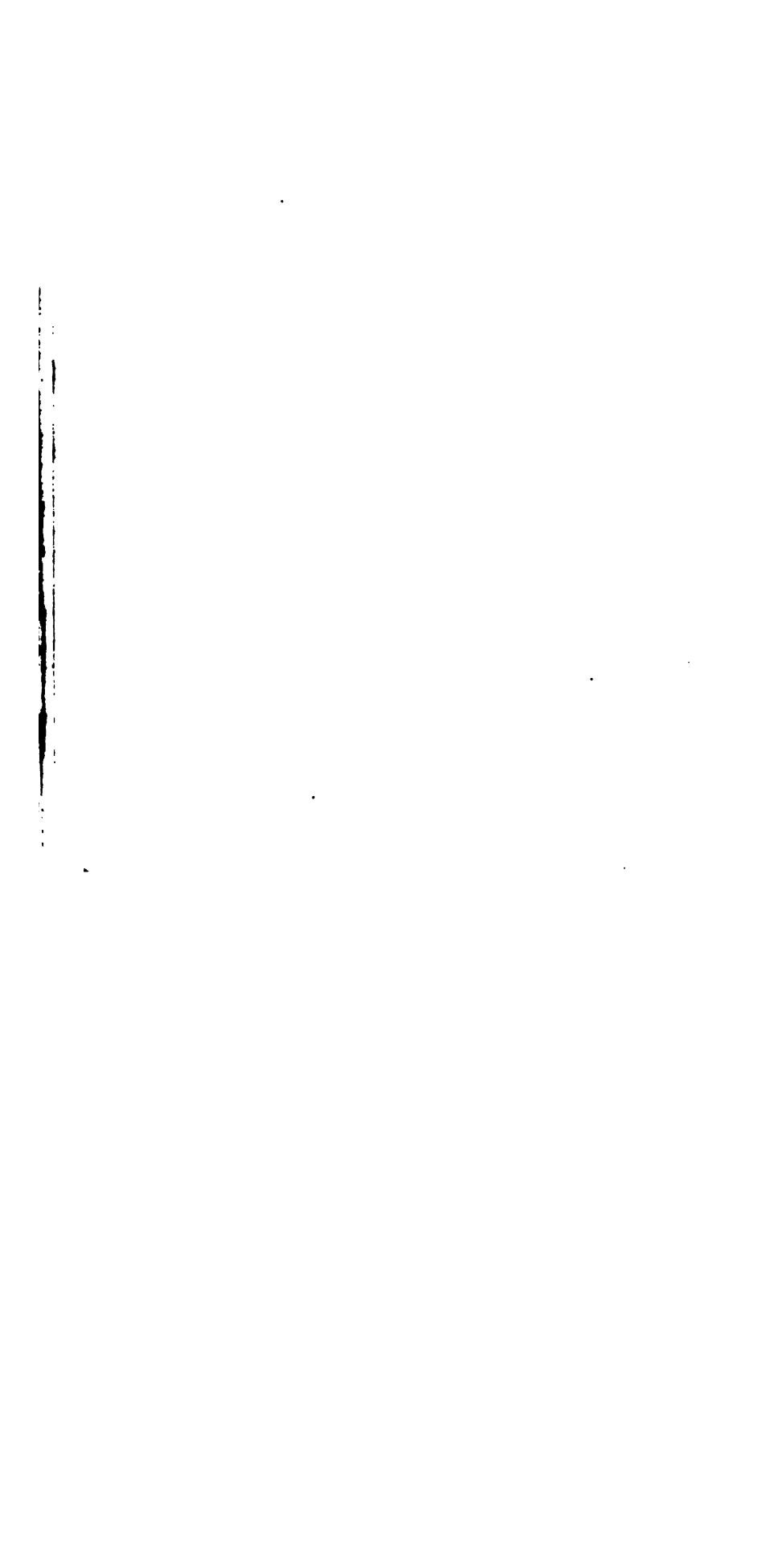
LOVEDALE AND ITS SURROUNDINGS

SIXTY-FIVE years ago the site of the present Lovedale was a dense thicket of mimosa bushes, etc., with hardly so much as a path through them. It is over 650 miles north-east of Cape Town, between fifty and sixty miles in the same direction from Grahams-town, under forty miles west of King William's Town, and some eighty miles in a direct line west of the Indian Ocean. It is situated on the right bank of the River Chumie, above its junction with the Keiskama, of which it is the principal tributary, and lies in a valley of considerable extent, which has been described as an extensive basin about 1750 feet above sea-level. The River Chumie, at one time the boundary of Cape Colony, enters the valley from the north, and is joined by the Gaga stream, which runs in the direction from the north-west to the south-east, pursuing a south-easterly course till it falls into the impetuous Keiskama. The scenery, though not particularly striking, is diversified and pleasing.

In consequence of liberal benefactions, the grounds around Lafayette College, in the United States of America, were enlarged and improved to such an extent that Dr Junkin, a former President, described it



TWO AVENUES—ONE ON THE LEFT LEADING FROM GIRLS' INSTITUTION TO DR STEWART'S HOUSE ;
ONE ON THE RIGHT LEADING TO NEW INSTITUTION



Lovedale and its Surroundings 203

as "lovely Lafayette," while the late Rev. Joseph Cook, the well-known lecturer, on the occasion of one of his visits, is reported to have remarked to the pupils, "It is a liberal education to be here and to look around you."

So with Lovedale. The station has been so much improved by tree-planting and the formation of beautiful and well-kept avenues in all directions, that if it may not be fitly spoken of as "lovely Lovedale," though such a description would by no means be out of place, the sight of it is, at least to the natives, "a liberal education"—only, be it noted, the beauties of the place, as in the case of Lafayette, are not due to liberal benefactions but to the taste and untiring energy of Dr James Stewart.

The trees about Lovedale are, it must be confessed not to be compared to the magnificent oaks planted a century or more ago by the Dutch, who are credited with being great tree-planters, and lining the streets and roads of Stellenbosch and other towns. But another half century hence the Lovedale oaks will, it is hoped, be under no temptation to hide their diminished heads.

On one occasion a friend, when taking a stroll with Sir Walter Scott through the plantations at Abbotsford, on emerging into a more open country remarked on the beauty of a road lying before them, on each side of which were some feathery saplings which led Sir Walter in poetic figure to say, "I like that way of giving an eyelash to the road." The roads all about Lovedale, besides being good

204 African Wastes Reclaimed

otherwise, are well "eyelashed," and would have delighted the great novelist.

Mr George Heath, in his interesting book entitled *Our Woodland Trees*, says, "Trees are sanitary agents, more efficient and more persistent than public Officers of Health. They absorb the noxious compound known as carbonic acid gas, reduce it to its simple and healthful elements of carbon and oxygen—our vital air—for the health and pleasure of mankind." Moreover, trees conduce not only to health but to comfort as well, proving as they do a most grateful shade when the glare and heat of the tropical sun would be at times almost unbearable, and acting as a protection against the disagreeable inroads of dust into eyes and mouth and open windows.

There was issued from the Colonial Secretary's Office, Cape Town, in April 1886, a recommendation by Dr Dale, Superintendent-General of Education, for the observance by managers and teachers of schools throughout the Colony of

A TREE-PLANTING DAY,

the time suggested being during the school week ending with 25th June. *Arbor Day*, as it is now called, originated in Nebraska, where up to that date some twelve million trees had been planted in the course of ten or twelve years, and which continued, and probably still continues, to bear the palm for economic tree-planting.

The ceremony suggested by Dr Dale was heartily



LOOKING DOWN MAIN AVENUE



Lovedale and its Surroundings 205

observed at the great centres, from the Cape Peninsula as far as Butterworth in the Transkei territory, and in all probability by this time much further north. Many thousands of trees were then planted, accompanied in each place by three ringing cheers for Queen Victoria and Dr Dale, and the singing by the children of the National Anthem. As this movement is engaged in annually, it cannot fail to be of the greatest advantage to the Colony, and to prove also an important educational training to the multitudes of young people who take part in it. They are expected to maintain a special and practical interest in the individual tree or trees they themselves planted—watching over them, guarding them from harm, and watering them when drought makes it necessary.

The idea and spirit of *Arbor Day* as suggested by Dr Dale had been anticipated many years previously at Lovedale. Unfortunately, the school week named by him fell just after the breaking up for the holidays there, when most of the boarders leave for their homes, many of them in distant parts of the country. In consequence, it was judged expedient to defer doing anything at that particular time. On the 21st October, however, the work was formally begun. The day was observed as a holiday, and a number of trees were planted with some ceremony. Ground was prepared capable of holding about three thousand, which when grown will form an avenue extending for over a mile and a half in length on the main road to King William's Town.

206 African Wastes Reclaimed

Similarly the jubilee of the opening of the Institution was commemorated, in 1891, among other ways, by the planting of five hundred trees of different kinds. "Volunteers," it is said, "were called for to dig holes for tree-planting, and the work was gone into with enthusiasm by the boys, both European and native. For many days the line of fence where the trees were to be planted was quite a sight, with a long array of diggers, using all sorts of implements, and each striving to outdo the other in the excellence of his hole. Some had hard work in rocky ground, but very few allowed themselves to be beaten. Some gallantly undertook to dig holes on behalf of the gentler sex also, that the girls might have trees as well as the boys. Each worker's name is attached to his own tree."

The idea which is thus being carried out at the instance of the Government, with the willing co-operation of the various mission stations, will do much to beautify the landscape, and will go a long way towards repairing the damage done in the past by the reckless destruction of trees on the part of the natives, who have no thought that anything is necessary in the way of replacing the timber used by them for firewood.

One is reminded in this connection of some remarks which appeared in the *Daily Telegraph* on the occasion of the death of Mr Henry Russell in 1900. When the famous song composer and singer was driving one day in the neighbourhood of New York, with George Morris, the American poet, the latter took

Lovedale and its Surroundings 207

him to see a stately old tree which had been planted by his grandfather. As they approached the cottage, whereof Morris held such dear and tender recollections of his boyhood, they found an old man sharpening an axe and preparing to cut down the tree for firewood. For ten dollars a compact was made that it should not be touched, and Morris wrote the world-famous poem, commencing,—

“Oh, woodman, spare that tree,
Touch not a single bough ;
In youth, it sheltered me,
And I'll protect it now.”

“Forest laws,” it has been said, “are not popular laws ;” and also that “the time when each can do as he likes in his own eyes is fast slipping away.” These remarks apply in full force to South African forests. There, as in other countries throughout the world, the authorities are becoming increasingly alive to the mischievous results arising from the indiscriminate destruction of the forest trees, and by legislation have been discountenancing undue waste, and encouraging the planting of saplings in the room of those removed.

As regards the surroundings of Lovedale, on approaching the station from the King William's Town side, the view from the brow of the hill down which the traveller makes the descent is particularly pleasing. In looking towards the valley in which the mission is situated are seen in the distance the green hills

208 African Wastes Reclaimed

behind the station in agreeable contrast among the dark foliage, the large central building on the sloping ground, with the technical workshop and Victoria Hospital on the right of it, the substantial red brick residence of the Principal on a higher level to the rear, and quite a number of other buildings—residences for the numerous members of the staff; dormitories, dining-hall, workshops, granary, post-office, etc. In the foreground below, the Chumie flows in a deep-cut channel between steep banks. Even at that distance one is conscious of the civilising influence exerted by the mission, and the impression is strengthened as he proceeds. The roads in the immediate neighbourhood are an evidence of it. The process of driving there is performed in a good measure of comfort instead of being accompanied by the incessant jolting caused by boulders and ruts and the driver's monotonous "Look out," which is the familiar experience of the waggon and mail cart in most parts of the Colony outside the towns.

At Alice, distant only about a mile from Lovedale, the road thence and on to the mission station is shaded by trees and lined with hedges—the trees, besides the graceful blue gum, being mostly fruit-bearing ones, apricot, peach, orange, and lemon; while the hedges are the quince, or the prickly, impenetrable American aloe. This latter hedge thrives in the absence of moisture, and rising as it does in many places to a height of six, eight, or more feet, it forms a very formidable fence.

A writer in one of the monthlies speaks of "the

Lovedale and its Surroundings 209

romance of old roads." The roads about Lovedale have no claim to historic or romantic interest, except in so far as they foreshadow the dawn of civilisation. It is something, however, to be able to speak of roads at all in Kafirland where eighty years ago, and even less, there existed at most only narrow tracks through the bush or veldt made by the feet of the wandering Kafir or by the wheels of the lumbering waggon.

In the very first communication received from Dr Stewart after his arrival in South Africa, now thirty-five years ago, he thus refers to work of this kind:—

"I confess I have at times been puzzled to determine the missionary element in such work as I have undertaken here every moment I could spare from more important duties; and which is work which would befit an English labourer at home, such as cutting roads, laying out grounds, planting trees, and constructing turf dykes for the improvement of the native village. And yet without such work we cannot get on. People in an old and settled country like home seldom reflect that every square yard of ground beneath their feet, in city and country alike, has been subjected to the toil and labour of man in order to bring it to its present state of culture and convenience for their use. It is this, and no willing negligence, that consumes our spare moments; and also because some works require time for their development; they are not made, they grow; and of that nature is a considerable part of our work here."

Dr Stewart hardly needed to indulge in such apologetic remarks. Tree-planting and the laying out of grounds are not an ignoble occupation, even for a Christian missionary, especially if engaged in in his spare time and when the manual labour of those

to whom such work more properly belongs is not available. On the contrary, it has an educative and ennobling tendency. One naturally recalls the fact that when man was created he was placed in a garden in which God caused to grow every tree that is pleasant to the sight and good for food, and where the voice of the Creator himself was heard as he walked in the cool of the day.

Between tree-planting and road-making there is but a step, though a very important one. It is that of adding the ornamental to the useful. Men like Dr Stewart, Sir Langham Dale, and Captain Blyth, who interest themselves in works of this kind, are real benefactors, so that when travelling through South Africa and witnessing the fruit of their labours, the lines applicable to the Scottish Highlands previous to and after the memorable '45 were almost instinctively recalled to memory,—

“If you had just seen those roads before they were made,
You would hold up your hands and bless General Wade.”

XIX

LOVEDALE PUPILS TESTED BY RESULTS

THAT there should be among the educated natives certain weaknesses of character, and that some of them should not follow out to a satisfactory issue the advantages of the training received at Lovedale and similar institutions elsewhere has all along been frankly admitted and unfeignedly regretted by missionaries and teachers. At the same time, such shortcoming is only what might be expected from those who are just emerging from a state of barbarism.

But while freely admitting and deploring that educated natives in many cases fall far short of the ideal of what they ought to be, and what, it is confidently believed, they will yet attain to, there is, notwithstanding all their failings, a wide gulf between them and the *Red* heathen. That any person with ordinary intelligence, or not blinded by prejudice and racial animosity, should prefer to leave the natives in a state of barbarism or semi-barbarism, and not rather sympathise with and rejoice in every honest effort to raise them in the scale of civilisation, only argues a lamentable indifference to the best interests of our common humanity, or shows that such persons have shut their eyes to the plainest facts. For facts do

exist of sufficient number and quality to place it beyond doubt that the education imparted in mission institutions, alike secular, religious, and industrial, has been attended in the main with the most beneficent results. It was well remarked by Sir Langham Dale: "That man is a fool who would dispense with Christianity and Christian education in seeking the true exaltation of a people."

Notices, more or less full, of some of the natives who have been educated at Lovedale have already appeared in the preceding pages. Considering, however, that from 3000 to 4000 have received their education in the Lovedale Institutions, male and female, it may be expected that some brief reference should be made to a few more. The space available must of necessity limit the number, which otherwise might be very largely increased. The selection is taken from *Lovedale Past and Present*, a record of pupils who had passed through the Institutions, prepared with much painstaking labour by Dr Stewart, and published in 1887. A few simple facts taken from the aforesaid volume may here be quoted. They are these, given for the most part in Dr Stewart's own words:—

"Over 2000 human beings have received a school or industrial training—a portion of these have received both. This number is exclusive of 1000 not here reckoned. From 75 to 80 per cent. at least of the former number are now, or have been, leading useful and industrious, though necessarily unnoticed, lives. Many of them are occupying positions of considerable responsibility, and are in receipt of wages or salaries

Lovedale Pupils Tested by Results 213

far beyond what they would otherwise have received had they not been taught. The remuneration of some of these varies from £80 to £100 a year. They have been raised above the position of cattle-herds at ten shillings and half a bag of maize per month. But for the education received and the previous labours of the missionaries who sent them to Lovedale, they would have been unable to distinguish the top of a printed page from the bottom, unable to use a single tool, unable even to use that complicated instrument called a spade, as anyone may satisfy himself if he sends a raw native to dig in a garden. They have been dragged out of the abyss of ignorance and entire want of manual skill by the means above referred to, by the labours of the men from whose stations they have come, and the opportunities they have had in this and similar places."

To proceed with the cases :—

TABEVI HENRY MEKENI

Born in Gcalekaland about 1833; received his early training at Brownlee Station; entered Lovedale Institution in 1852; after four years left to teach at Tyusha, near Pirie; next engagement for three years in Government stores in King William's Town; in 1861-62 taught Wesleyan Mission School in Grahamstown; with his earnings bought and cultivated land at Ezinyoka; for six years served in Police Force under Commander Bowker; then taught independent school at Tshatsha's Kraal; then again joined the Mounted Police for five years at six shillings a day; thereafter became a constable at Kongha at £50 a year. He and his wife were exemplary Church members, and four of their sons were sent to Lovedale.

SHADRACH NGUNANA

Born at Fort Beaufort in 1853; attended school at Glenthorn

and Emgwali ; came to Lovedale in 1869 ; from 1873 to 1876 was in the Students' Class ; in the latter year, when a call was made for volunteer teachers and artizan evangelists for Lake Nyasa, and the natives present at one of the meetings were invited to speak, Shadrach, after a pause, got up, and in one sentence said he was prepared to go, he being thus the first native who offered for such service. He, alas ! succumbed to the climate after one year of unremitting and devoted labour ; and testimony is borne to his sincerity and earnestness, and to his being beloved by all who were associated with him.

SIZANI MPONDO

Born at Philipton about 1839 ; entered Lovedale in 1850 ; during part of his course was engaged teaching at out-stations, while attending classes at other hours in the Institution ; left for a time to earn a livelihood ; was re-admitted in January 1871, and remained until December 1872 ; taught at Ely in 1874 ; again re-admitted as pupil, and left finally in 1875 ; taught at Toleni from 1876 to 1886. In 1880 he had received from the Education Department the Good Service Allowance. At the various stations Mpondo acted as assistant to the missionary as opportunity offered or necessity required, and has maintained a consistent Christian character, insomuch that while many have changed about, he remained steadily attached to the work, doing good service. Sizani died in November last.

JAMES MAQUBELA

Born at Macfarlan in 1861 ; went to Lovedale in 1873 ; during latter part of 1877 acted as assistant teacher in Station School ; and in 1881 became clerk and interpreter in Magistrate's Office, Dordrecht. At the time of his marriage, the *Frontier Guardian* (Dordrecht) referred to him as "having for several years held the important and trustworthy post of interpreter to the Civil Commissioner and Resident Magistrate of Wodehouse with credit to himself and satisfaction to all who have had to transact matters with him."

ROBERT NDEVA MASHABA

Born at Ntembis Place, Delagoa Bay, all his relations, except a cousin, being heathens ; found his way to Maritzburg, where he supported himself and attended evening school ; thence he

Lovedale Pupils Tested by Results 215

proceeded to Port Elizabeth, where his intelligence and good conduct secured for him the charge of a working party of natives. At an evening school he heard of Lovedale, whither he went in January 1879; attended First, Second, and Third Years' classes, and in his studies was persevering and successful. In 1882 he went to the Telegraph Department, Kimberley; completed engagement there to the entire satisfaction of the manager, and then returned to Delagoa Bay after an absence of ten years. He settled down in his native place, opened a school and gathered around him a congregation to whom he preached the Gospel with much acceptance, the converts after a time numbering eighty, among whom were his own parents. In March 1893 Robert attended the Wesleyan Synod at Johannesburg, and was accepted as a minister on probationary trials. For some alleged political offence he was in 1896 banished by the Portuguese Government, first to Quartel, Santiago, Cape Verde Islands, and subsequently to Fogo, another of the group. He is still (1901) in irons, spending a miserable time in the hold of the vessel with a number of other prisoners. Robert maintains his innocence, and efforts have repeatedly been made for his release, hitherto without the desired result. Much sympathy is felt for him, as the charge has never been proved.

ALFRED MOLETSANE

Born at Bloemfontein in 1861; went to Lovedale in 1879, and remained until 1882; was unable to pay for his education while there, being disappointed in the non-receipt of expected help; went to Kimberley as a telegraph messenger; faithfully discharged his debt by monthly instalments from his wages, and earned for himself a good name.

PAUL NKUPISO

Born at Gxulu, Burnshill; entered Lovedale in July 1875, and attended classes until December 1877. Owing to Gaika outbreak in the latter year, he did not return. It was reported in the *Tarkastad Chronicle* that he had been fighting as a rebel and killed at the battle of Quanti. As evidence, a volume of the *Pilgrim's Progress*, with Paul's name on it, was reported as having been found on the dead body of one of the rebels. This, in the opinion

of the writer, was sufficient to condemn the Lovedale friends as regards the education of the natives. Paul was spoken of in the *Chronicle* as "a Christian Lovedale boy bearing the following on the fly-leaf inside":—"Lovedale Missionary Institution—First prize in English Reading, Junior Division, First Year, awarded to Paul Nkupiso. James Macdonald, Lovedale, Dec. 1875"; and the book, it was added, was to be kept as "a standing advertisement of missionary labour!"

Careful inquiry was made in all directions after Paul by the Lovedale missionaries, but it was not until 1879 that the matter was cleared up. The result is thus reported in the *Lovedale Christian Express* for September 1879:—

"When the late Kafir War was at its height an incident occurred of a very grave kind for the credit of missionary work in this country. A year ago we stated that, sooner or later, without special inquiry, we should be able to produce Paul Nkupiso, the rebel, and 'Lovedale Christian boy,' in bodily form, as the best proof that the whole story was a fabrication, and one of a numerous class of the same order.

"Paul Nkupiso is still in the flesh. About a month ago he walked into Lovedale, having spent the interval since his last visit in work of various kinds, with the view of earning a little money to support himself and qualify himself for obtaining a teachers' certificate. He is here now, 1879, and can be seen any day by those who are incredulous."

Paul was in 1886 at Qumbu, Griqualand East, teaching a native school in connection with the Church of England Mission.

MKANCE NOLUTSHUNGU

Born in 1851; received his early education at Blinkwater and Burnshill; entered Lovedale in 1863, and joined the waggon-makers' department as an apprentice in 1868; completed his engagement in 1872, and worked as a journeyman till the end of that year. Nkance's conduct while at Lovedale was in all respects satisfactory. In 1881 he was working as a carpenter at Dohne, and in 1886 at Tabasa, near Umtata.

ALFRED MAPAS NTINTILI

Born near Fish River, in the Bedford district, about 1848; entered

Lovedale Pupils Tested by Results 217

Lovedale in March 1871; and was indentured as waggon-maker's apprentice in 1872; volunteered and accepted in 1876 as artizan missionary to Livingstonia; accompanied a portion of the staff there to assist in establishing Blantyre Mission. While there he and William Koyi were awakened one morning by an attempt to steal their blankets. Mapas gave chase, Koyi following a little later. The latter came across the thieves, who however disappeared in the bush; Mapas and the headman, pursuing in another direction, met the thieves face to face, who again succeeded in making good their escape in the bush; but Mapas, having come across the trail of one of the men pursued him for eight miles through tall, wet grass and stumps, with bare feet and with nothing on but a shirt. He caught his man at last and brought him back. The thief was tried; admitted the theft; and after being detained for some time, he was escorted out of the country. The residents at Blantyre presented Mapas with £10, the subscription sheet bearing the following heading:—

“Testimonial to Mr Mapas Ntintili as a mark of personal respect and recognition of his perseverance and bravery on the morning of 13th February 1878.”

Mapas laboured faithfully both at Livingstonia and Blantyre until his return to South Africa in 1880, since which time he was engaged in teaching and evangelistic work, chiefly at Malan, a mission station in the Transkei.

Mapas died suddenly on 13th December 1897, and was buried on the following day amid a large concourse of the neighbours. The Rev. John Lundie, the missionary at Malan, wrote that Mapas had preached at Ciko out-station on the Sabbath. “During the night, or very early on Monday morning, he lit the lamp at his wife's request and gave an ailing child a drink of water. He went back to bed without making any remark. Between five and six, when his wife thought he should have been up as usual, she tried to awake him, but found him cold and dead.” Mr Lundie mourned his loss, Mapas being one of the most trusted elders of the native church.

GWAYI TYAMZASHE

Born at Mdala, near Ely, Victoria East; after being at school first at Blinkwater, and then at Peelson, was admitted to Lovedale

Institution in January 1858; from 1860 to 1864 was engaged teaching at King William's Town, was re-admitted to Lovedale in 1865 and remained till 1872, finishing his theological studies; became connected with the Congregational Union, and in 1873 was ordained and appointed to Kimberley. Writing in the following year to the Lovedale Literary Society, Mr Tyamzashe referred to the peculiarities and difficulties of his work, arising from the mixed character of those employed at the Diamond Fields, and stated that his congregation consisted of thirty-one Kafirs, twenty-six Griquas, fifteen Hottentots, nine Baplapings, seven Bapelis, seven Basutos, three Fingoes, three Zulus, three Matebeles, three Magwabas, and three Korannas. After going to Kimberley, he sent five pounds to the Lovedale Building Fund, with a characteristic note stating: "This is what I *can* give towards the proposed enlargement of the Institution, though I feel it is not what I would like to give towards the good of an Institution with which I associate all that is pleasant and useful to me." After twelve or thirteen years of steady labour, Mr Tyamzashe left Kimberley about 1886 for another sphere of work in the Transvaal.

For obvious reasons the pupils of the GIRLS' INSTITUTION are less in the eye of the public. Yet is their record after leaving it no less favourable than that of the other sex. On quitting Lovedale, the larger number either get married or return to the bosom of their family. In either case they are expected to exhibit the fruits of the previous training, and this many of them in good measure do. The following are selected somewhat at random:—

EUNICE FALATI

Born at Peelton in 1868; attended school first at Emgwali, then at Blythwood, and subsequently at St Mark's (Episcopal), Tembuland. Was admitted to Girls' Institution, Lovedale, in July 1883, where she attended the Third Year's Class until December 1886. In September 1885 she obtained the ninety-sixth certificate of competency at the Elementary Teachers' Examination; and

Lovedale Pupils Tested by Results 219

in the following year she took the Seventh Certificate in Honours. She has lived since with relations in Peelton.

EMMA GEZANI

Born at Emgwali in 1865; attended school at Henderson Station, and entered Lovedale in February 1876, where she was a pupil in the Third Year's Class till December 1880. In 1879 she passed eighty-ninth in the Cape University Elementary School Examination, and in the same year obtained the seventy-fifth certificate of competency at the Government Examination for Elementary Teachers. In 1882 she was teaching at Izinyoka, near King William's Town.

ELIZABETH HLAZO

Born at Peddie in 1863; went to school at Sheshegu, entering Lovedale in January 1874, and remaining until December 1878. In the latter year she passed the Cape University Elementary School Examination. In 1882 she taught in the Sheshegu School, and was afterwards for some time in service, living subsequently with friends at Fort Peddie.

SOPHIA KIVIT

Born at Mankazana, Bedford, about 1864; was taught at Gxulu and Burnshill, and attended Lovedale Institution from January 1876 to December 1879. She passed second class in the Cape University Elementary School Examination, and in 1880 obtained the First Provisional Certificate at the Government Teachers' Examination. She attended the industrial department during the whole of 1880, and for the first six months of 1881 was pupil teacher in the Girls' School. She afterwards taught for three years at Gxulu, and thereafter at Shawbury, East Griqualand.

NTAME LUKALO

Came from Toleni, and had been at Uitenhage previous to going to Lovedale in July 1868. She first attended the classes there, and then joined the industrial department, in which she remained until 1873. For several years afterwards she acted as head servant in the boarding establishment. About 1879 she married Isaac Williams, Interpreter in the Resident Magistrates'

Court, Port Elizabeth, who in 1876 had been employed at Livingstonia, and from which, in consequence of fever attacks, he was compelled to return in the following year. Ntame taught in the native school at Uitenhage, and thereafter at Port Elizabeth.

ANTYI MAJIZA

Born at Burnshill in 1858, and came to Lovedale in 1871. After being a year there she entered the industrial department, in which she remained until 1873, when she was removed by her father to his home in the Transkei. She returned two years later, entering the service of Mrs Stewart, and on the departure of the latter for Scotland in the following year she remained in the house, giving the same faithful service to the Rev. Mr and Mrs Buchanan. She left in 1880 to take work at Burnshill, but again returned and was employed as native assistant teacher in the Girls' School. Failing health obliged her to give up the work to which she had devoted herself. Antyi was held in the highest respect by all who knew her, and her years of self-denying labour were long affectionately remembered.

CECILIA MSIKINYA

Daughter of a Wesleyan local preacher; was born at Grahamstown in 1866. After being at school at Healdtown for a short time, she was admitted to Lovedale in January 1879. Having commended herself as an intelligent and diligent pupil she was in 1882 indentured for three years as a pupil-teacher. The visit of Dr A. N. Somerville to Lovedale in the following year proved the turning-point of Cecilia's life, and from that time to its close the consistency of her Christian character was conspicuous. Having been caught in a heavy rain when staying at Healdtown during the Christmas holidays of 1884, she was attacked with pneumonia, which ere long developed into pulmonary disease. Mrs Muirhead tended her throughout her illness with quite a mother's care, and in the following early summer accompanied her to the Amatole Mountains in the hope that change of air might arrest the progress of the malady. But she gradually got worse and passed away in the autumn. Her early death was much lamented, for she gave promise of becoming most useful as a teacher, and was a general favourite in Lovedale.

Lovedale Pupils Tested by Results 221

JEMIMA NTWASA

Born at Yellowwoods, Chumie, in 1862. Previous to going to Lovedale she had been taught at her home. She was apprenticed in the industrial department from August 1877 to December 1880. On completing her indenture she remained for two years as assistant teacher in the department. Having gone home to keep house for a brother, and to teach and look after her younger sisters, she afterwards was engaged teaching at Cofimbaba in Tembuland.

In presenting the foregoing specimen cases of well-doing former pupils of the Institutions, it is with no desire to make more of them than the circumstances warrant. It may, however, well be doubted whether similar institutions in Europe or America, with their superior advantages, could produce a more favourable record. The remark is made in view of prejudices that have in too many instances been cherished and expressed by unfriendly Colonists. But as this matter will be dealt with more at length in a succeeding chapter, it is unnecessary to refer to it further here.

XX

OUT-STATIONS OF LOVEDALE

THESE are at Sheshegu, Ely, Gaga, Macfarlan, Macfie, Buchanan, Calderwood, and Stewart-Kwezana. As they bear a strong similarity in many respects to each other, the remarks that follow will be confined to Gaga and Macfarlan. Before proceeding to refer specifically to them, it may be well to explain that most if not all of the stations have substantial stone buildings, erected chiefly, as already stated, through the active efforts of the Rev. Richard Ross while he was minister of the Lovedale Church. Daily worship is held in most, and the Gospel is preached in all of them every Sabbath, chiefly by the native elders and Scripture-readers, and from time to time by members of the Lovedale Staff. Week-day and Sabbath school instruction is also given in the same buildings. At all the stations fruit of the highest kind has been gathered.

A brief reference may, however, be made with respect to the Fingo location of SHESHEGU. The Rev. John Buchanan, while temporarily in charge of Lovedale, testified that there was not a more quiet, orderly, and industrious people in South Africa. Mr David Watson, one of the shrewdest of Scotsmen, and a long-trying friend of the Lovedale Mission, whose ostrich farm was close

to the Sheshegu location, gave similar testimony. He had to tell that during the twelve years preceding the war of 1877 he had not lost one shilling's worth by theft on the part of the natives. This was saying much in the case of those who were so much addicted to cattle-lifting.

An account of the opening of one of the stone churches, written in 1862, by Mr Richard Ross, it is believed, will serve as a sample of what has taken place at other out-stations. It is that of

GAGA.

It lies fully three miles north-west of Lovedale, and at that time, as regards the school, was most worthily and efficiently superintended by Miss Thompson, a devoted and capable teacher, whose energies were unceasingly employed in the training of the native women to industrious habits. After giving some information regarding efforts made to evangelise that populous and wild district, the writer proceeded:—

“Numbers of native men and women, tidily dressed, were to be seen wending their way by devious paths in the direction of the Gaga. Some bore pots or bundles on their heads, the common way of carrying bundles here. Some decent, well-to-do native, again, has taken his waggon, drawn by about twelve oxen, and helps some of the more infirm who are not now so able as they once were to ‘drive their own pair.’ Some blithe little urchins, included in the invitation to ride, clamber into the waggon with eager delight.

“We started from Lovedale a little after nine o'clock, in company with the venerable Mr Weir, whose memory and conversation by the way occasionally reverted to the scenes of other days, long before there was a station at Gaga, when he, along with

old Tshuka, used to visit the neighbouring kraals and got permission from the chief to open a school.

"When we arrived at Gaga, the opening sermon was going on. The church was crowded to excess. The doors were open, and the windows all thrown up, so that the multitude congregated around the church could hear with ease the thrilling eloquence of the preacher, the Rev. Bryce Ross, whose tongue, in Kafir, truly goes 'like the pen of a ready writer.'

"You may think that a multitude of Kafirs must be rather gloomy and dismal to look at; but when clean and tidily-dressed, they are quite the opposite. Although dark, they are comely. I scarcely think you could find a more varied display, either in dress or features, in the Great Exhibition itself than was to be seen at the opening of the Gaga Church. Here are all the colours of the rainbow. The gay native servants of the European families, with their mauve and magenta polkas, already nearly approaching the Garibaldi fashion, contrast with the red, half-dressed females, whose grandeur is displayed in having their arms, from the wrists to the elbows, and their legs, from the ankles to the calves, entirely covered with thick shining brass rings, with strings of beads or large teeth about the neck. Here are decent working men and women, and here, too, are sprightly young artizans—artizans only in the humblest meaning of the word. Here are dresses unique in their oddity, topped with a large fur hat made from the skin of some wild animal. Yonder are heads whose hair is dressed off with clay, hanging in tassels, and suggesting a caricature of the ancient Egyptian style, which one has seen in books. And there is the common Kafir, a tight, firmly-built fellow, with his blanket over his shoulder, and a large skin bag hanging by his side like a 'beggar's meal pock,' out of which he carefully takes his contribution to the church.

"Public worship over, the congregation dispersed for a little while, but soon reassembled in congregational meeting. The Rev. William Govan, with his shrewd, grave face and searching dark eye, presided. There were a few speeches both from natives and whites, and a collection was taken in the 'ladle' way. The Chairman said that although something had been done, much more must yet be done. All those with money in their pockets would now have an opportunity of emptying them, if so inclined. No

sooner said than done. Up sprang half a dozen natives with loud exclamations of 'Yo, Tyu!' These were probably half heathens, for the natives, under the influence of the Gospel, are generally much more sedate, both in speech and behaviour. Mr Ross told them just to wait a little and he would receive all their money. Down they sat on the floor to wait their time, all but one, who continued his speech, with his eyes fixed on a man who had made a speech before. Approaching him, he says, 'You give *i-sheleni ezimbini*' (two); 'but I will give *i-sheleni ezisixenxe*' (seven). Although the language of these wild natives is double Dutch to you, they will rivet your attention. The tongue not only goes, but everything goes; and they suit the action to the word in a way that I never saw, except when I listened to Gavazzi in the Glasgow City Hall. The speechifying and contributing went on for some hours. Each contribution was accompanied with a short speech. A man, for example, comes from a place which he names, certain of his neighbours could not come, and the causes of detention, domestic or otherwise, are told with outspoken simplicity. They have therefore entrusted their contribution to me (the speaker) and here they are. Another man has to relate the doings of his family—'I give five shillings, my wife gives five, my daughter gives five; here are the fifteen.' Some gave pounds, some gave sheep, others gave goats, pigs, and poultry.

"While these proceedings were going on in the church, proceedings of another sort were going on out of doors. At a spot about 200 yards off the blue smoke was ascending from 130 fires, on each of which a large pot, containing mealies and Kafir corn, or mutton and other flesh, was boiling to the brim. The number of sheep and goats slaughtered for the repast I cannot tell. The women who acted as cooks, many of them with infants strapped to their backs, kept stirring the pots with a large pointed stick. A savoury steam filled the air. The little boys and girls, intensely excited and happy, were each picking a generous bone. All this kitchen work was done by the *Red* Kafirs. At the close of the proceedings the meat is all divided freely to everyone who chooses to partake. But though it may have been ready for hours, neither man nor woman will partake till all are assembled.

"The collection of the day amounted to £93 in money, an extraordinary sum, all things considered. The price of the sheep

and other live stock raised the whole collection to £109, enough to pay off the entire debt, except some £12 or £15." . . .

MACFARLAN. — This station was long dependent on Lovedale. It is situated on the left bank of the Chumie river, about six miles distant in a north-easterly direction. Founded immediately after the war of 1853, Mr Alexander M'Diarmid, who had aided in the planting of Balfour and Burnshill, and had also superintended the erection of a portion of the original Institution buildings, was selected as the most suitable man to break ground in the new field. To it accordingly he was transferred in the same year. It was virgin soil, but hard to a degree, requiring no ordinary amount of labour, faith, and patience. After a time several applied for baptism and were taken under instruction. Three females were after examination baptised in February 1855, and other three a few months later. All of them endured much persecution from relatives. One of them, though very ignorant when she joined the class, made quite remarkable progress in knowledge during the year she was under probation. Makapela, the father, resolved to remove to a place five miles distant, to be out of the reach of Gospel influences, but few of his large family were disposed to accompany him. On consulting the chief, he, though a heathen, recommended toleration. Just then the youngest son, a lad of seventeen, joined the Candidates' Class—the fifth of the family who had separated themselves from heathenism. Such, briefly, were the circum-

stances in which the Macfarlan Mission was planted. It may also be noted that in the year following that in which the events just narrated occurred, Jonas Daniel, who first heard the gospel from Mr William Chalmers at the Chumie, and had been baptised in 1842, was ordained to the eldership. He proved very useful, especially to inquirers.

The work progressed steadily. Year by year witnessed additions to the membership. Thus, towards the close of 1867 there were nine adult baptisms—seven Fingoes and two Kafirs. One of the latter was Matwa, a chief sixty years of age and brother to the better-known chief Sandilli. Thirty-seven years previously, after his father's death, Matwa, in name of the Royal family, gave permission to the founding of the Burnshill Station. In his earlier years he had got some instruction from the missionaries, and could both read and write. His history in the lengthened interval had been a chequered one. Mr M'Diarmid had entirely lost sight of him. One Sabbath morning, as the missionary was going to ring the bell, a man, clean, but poorly clad, rose from the shade of a tree and saluted him. The missionary failed to recognise his old friend, and the latter refrained on that occasion from making himself known. He did so, however, on the following Sabbath, to the surprise of Mr M'Diarmid. The change from the wealth and power of former days to the condition of poverty to which, by his folly, he was now reduced was very marked. Happily his reverses were over-ruled for good, and

228 African Wastes Reclaimed

so far as man could judge he now showed all the indications of a true penitent.

Matwa died a year afterwards, and Mr M'Diarmid testified that he spent a good portion of his time in reading the Kafir New Testament, and that he never knew one of whom it might be more truly said that he received the kingdom of God as a little child. After his death Mr M'Diarmid came into possession of a sort of diary which Matwa had been in the habit of keeping. Besides references to his past evil life it contained such remarks as these: "Lord, I have heard that there are two gates; one leads to Thee, the other leads to Satan. Shut, Lord, the gate that leads to death, and open the way that leads to Thee, and help me to walk in it. . . . When I go home at death, receive me to Thyself. . . . Christ loved me, and gave Himself for me, that I, being made alive, may seek grace to live to His honour Who loved me and died for me."

Mr M'Diarmid laboured on amid sunshine and shade, and, in his latter years, under the pressure of much bodily weakness and infirmity. On 9th February 1875 he entered on his rest and reward, having nearly completed forty-eight years of faithful service in Africa. He was privileged to see a Christian community rising up around him; and although latterly there was much to discourage, owing to a steady migration to the Transkei and other more inviting districts, the congregation continued to maintain its position well. By its members Mr M'Diarmid was held in the highest estimation. Nor by them alone. All who knew the

man spoke of his active habits, quick, shrewd sense and untiring devotion to his work.

On the death of Mr M'Diarmid, Mr (now Dr) George M. Theal, then one of the teaching staff in the Lovedale Institution, and the author of several valuable works relating to South Africa,* rendered most valuable service for eighteen months, addressing both old and young regularly every Sabbath. The congregation showed their appreciation of his helpful and effective aid by presenting him with a mahogany arm-chair, heathens as well as Christians heartily joining in the presentation. In July 1876 Dr Theal was relieved of the duty thus voluntarily undertaken by the appointment of the Rev. Elijah Makiwane, who had shortly before completed his theological studies. In the report for that year it is stated that "under his diligent labours the whole affairs (of the station) have assumed a more cheerful aspect." He was specially encouraged by the large Candidates' Class, and by the greatly increased attendance of the heathen at the Sabbath services. A few particulars may here be given regarding this native minister.

Elijah was born at Sheshegu, Victoria East, in 1850. At the time of his birth his parents were heathen, but joined the Church soon afterwards. His father was some years later appointed an elder in the church of which his son in due time became the minister. Though very backward to start with, by steady application to his studies, Elijah eventually took a high place

* For many years in the Native Affairs' Office, Cape Town. In May 1899 Mr Theal received from the Cape Town University Council the degree of Doctor of Literature.

as a theological student. While prosecuting his studies he acted for a time as assistant teacher and subsequently taught the First Year Class in the Institution. He was also assistant editor of the Kafir newspaper from 1870 to 1875, and for fully a year from the opening of the Telegraph Office in 1872 he was in charge there.

Mr Makiwane was granted by the Lovedale Education Board, at the close of 1871, a special certificate of Honourable Mention. Thus furnished, he was licensed in 1875 as a preacher of the Gospel, and two years thereafter he was ordained to the pastorate of the Macfarlan Church, where he still labours with diligence and a good measure of success.

Mr Makiwane married Margaret Majiza, one of the eight girls brought by Mr and Mrs Laing to the Lovedale Girls' Institution, and afterwards a teacher in it. Her death in 1883 was much regretted, as she was the *beau ideal* of what a native minister's wife should be. His present wife, it may be added, is proving herself a worthy successor to his first love, being most devoted in her efforts on behalf of the females of the district.

By 1882 the membership had risen to 145—a small number confessedly after well-nigh thirty years' labour, and out of a population of about 5000, yet encouraging in view of the intensely heathen character of the people. The migration to other districts from time to time has also to be kept in mind. In the previous year, Mabandla, the local chief, had died. He clung to the last to his superstitions, witchcraft especially, and

Out-Stations of Lovedale 231

believed that he himself was bewitched. He was succeeded by his son, Mbovane, a young man of much promise, and at the time a candidate for Church membership.

The Macfarlan Mission welcomed in 1887 an accession to its numbers from a section of the Knapps-Hope congregation at Gillton out-station, which had been for three or four years without a missionary. The membership was in consequence, and by additions from the Macfarlan district, increased to 330.

Repeated efforts have been made to get the members to contribute systematically towards the support and extension of the Gospel. The duty and privilege of doing so are still far from being realised, though considerable allowance ought to be made for the great poverty of the people. In carrying out the scheme devised locally, each member or adherent was expected to give six shillings yearly as a minimum, five-sixths to be devoted to the pastor's support, and the remaining sixth to the furtherance of the mission. This arrangement has as yet been only partially successful; but the duty of aiming at a self-supporting ministry, and likewise of aiding in the work of extension, is steadily kept in view.

As with many other missionaries, Mr Makiwane has frequently had occasion to refer to the hindrances thrown in his way by the manufacture of Kafir beer and the sale of cheap brandy, or "the big devil," as it is called. The former, he states, is often drugged; while the latter, a fiery and poisoned spirit, is specially prepared for native consumption, and of no use whatever

232 African Wastes Reclaimed

as a medicine. *Its influence is wholly deleterious.* Not a few magistrates, it must be said with deep regret, decline to refuse the permit to buy, if indeed they do not in some cases actually encourage the sale of it. Some even openly avow that they give the permit to all applicants! Let it be said, however, that the remark applies rather to the Transkei than to South Kafirland. The subject of the liquor traffic having been specially referred to in the volume entitled *Trophies from African Heathenism*, it is unnecessary to dwell further on it here, but the earnest hope may be expressed that the day is not far distant when the Cape Government, in the interest of the moral and social well-being of the natives, will give heed to what is felt to be a great and crying evil, by prohibiting throughout the length and breadth of the Colony the sale to natives of this deleterious and demoralising drink.

When in 1876 Macfarlan was granted the full privileges of a congregation, the membership stood at seventy. At the close of 1900 there were 564 in full communion, with thirty-four elders and deacons. The increase in membership here indicated is encouraging. Mr Makiwane has been cheered also by individual cases from time to time. Thus a brother-in-law of one of the most noted witch doctors in the district, with whom he had often co-operated, abandoned heathenism and cast in his lot with the Christians. The principal headman, too, in the Chumie district, a man of considerable influence, was among the number admitted to the fellowship of the Church some years ago.

Mr Makiwane alluded also in the following terms to

Out-Stations of Lovedale 233

Kolisi Mabandla, the second son of the chief of the same name :—

“No sooner had he joined the inquirers' class in 1893 than it was seen that a great change had taken place. It is unfortunately a common complaint that those of Kolisi's rank who embrace Christianity bring a great deal of worldliness into the Church. This was not the case with him. He became a new creature, and his desire to be a witness for Christ grew from day to day. It was however not long before it became plain both to him and to others that he would not remain long with us. When the time came for his being publicly received into the Church he was laid up, and it was suggested that his baptism should take place in his house. He however objected to this, and stated as his reason that he would like to be received in the church where a large number of the people of his tribe would be present, and that he was the more anxious that such should be the case as that was probably the only service he might be able to do for his Master. With great difficulty he walked three miles to bear his testimony, and a few weeks thereafter he left this world in peace and with great rejoicing. All who had the privilege of being with him in his last days cherish it as a very sweet memory.”

Mr Makiwane's steadfastness was sorely tried by the deplorable and mischievous Mzimba movement, but he has nobly stood firm, resisting all efforts to withdraw him from his allegiance to the mission in connection with which he was reared. The following is his estimate of the movement :—

“The unfortunate, sudden, and unaccountable split which has taken place at Lovedale has been felt in its full force in the Macfarlan Mission. During the greater part of the year (1898) we have had to deal with this movement in one form or another, and some of its worst aspects manifested themselves here. So far, however, we have been able to keep together. I am not able to say that the danger is past. The Church as a whole is faithful, and the evil is being wrought by a small minority. In this

minority, however, we have some influential individuals who may take advantage of any false step and mislead others. . . .

"Among other objections to it (the movement) I may mention the following: (1) It starts with breaking up in the most heartless fashion the work which has been carried on by the missions to which the leaders of the movement belong; (2) in all cases it starts with ignoring and disregarding absolutely *all existing Church Courts*; (3) it sets up the native against the European, and fosters ill-feeling in the native mind towards the European; (4) it gives power to parties who have very little to do with spiritual things to speak in the name of the Church, and in some places (Macfarlan included) it is giving rise to a movement the result of which would be to have no Deacons' Court or Kirk-Session, and no superintendence by the Presbytery, but to leave Church matters in the hands of a body which is elected by the headman; (5) it encourages divisions among natives. . . . Each headman is, by the very nature of the movement, encouraged to act independently of others." . . .

Writing at the close of 1896 Mr Makiwane stated that "the demands of the Education Office (in Cape Town) are now very high and very exacting; but, as was once the case, we have to go and gather straw ourselves, and yet the tale of bricks is to be delivered as heretofore; so much so, indeed, that among many the conviction is growing that there is a settled policy to decrease seriously the small educational advantages which the natives have enjoyed." Mr Makiwane is not alone in this expression of opinion. Other missions have made similar complaints as to the exacting nature of the Education Office upon the natives. The wisdom of such policy is open to question.

Notwithstanding many difficulties, Mr Makiwane is able to report an increasing interest in the education of the young. The number attending the schools in 1900 was 557.

Out-Stations of Lovedale 235

Progress is reported, too, in other directions. Thus, while formerly the work of making known the Gospel was almost entirely confined to the minister and office-bearers, a change in this respect has been gradually taking place during the last few years. The members generally are more and more recognising their duty in the matter. The operations, in particular, of the WOMEN'S CHRISTIAN ASSOCIATION, under Mrs Makiwane, are being attended with beneficial results. Of the fifteen centres where the Word is regularly preached every Sabbath, nine of them are almost entirely heathen.

The church, which for many years had been in a dilapidated condition, gave place some two years ago to a more substantial, commodious, and comfortable building.

XXI

AFTER THE SAME MODEL

WITH the founding of Blythswood in the Transkei, the Gordon Memorial Mission in the north of Natal, the Livingstonia Mission on Lake Nyassa, and of Kebwezi in East Central Africa, Dr Stewart was intimately identified, and rendered services of an exceptionally helpful kind. These were all started and have all along been conducted on the lines of Lovedale. The remarks that follow will be exclusively confined to the first-named station.

BLYTHSWOOD, appropriately named after Captain Blyth, at the time Chief Magistrate of Fingoland, whose successful efforts in the planting and upbuilding of the Institution are well worthy of an honourable place in this record.

Many of the natives who had been educated at Lovedale, and were able in some measure to appreciate the advantages of the training received there, were now scattered over a wide extent of country, and had carried with them a favourable report of that efficiently-conducted Institution. In particular, a considerable number of them, mostly Fingoes, had settled in the Transkei territory. As "the descendants of the wretched wanderers who were driven from their homes

by the Zulus, they now constitute," according to the late Honourable Charles Brownlee, "the largest, most loyal, and most progressive section of our native subjects" in South Africa. It was only natural therefore that such of them as had removed to the Blythwood district should be prepared to welcome with more or less heartiness the erection of an institution for the education of their children, after the plan of Lovedale. The idea of an Institution, and the request to have it built, originated with Captain Blyth, and was broached by Dr Stewart at a meeting of natives, chiefly headmen, at Captain Blyth's residence, in July 1873. The proposal of Dr Stewart that the natives should aid in erecting the building by contributing £1000, or whatever other amount might be collected, with the promise that he would endeavour to raise a corresponding sum, was startling to men wholly unaccustomed to efforts of such magnitude, but it tested their sincerity. The natives hesitated, and Dr Stewart told them to take the matter home, and consider it well. Four months later, Captain Blyth wired Dr Stewart, "Come up—the money is ready."

The matter had been fully discussed by the headmen and people, when it was agreed that each man should contribute five shillings within a given time. At another meeting, on 29th December of the same year, addresses were delivered by Captain Blyth, Mr W. R. Fynn, Agent with the Tembus, Dr Stewart, Rev. Richard Ross, Rev. John Sclater, and Luzipo, a tall, powerful heathen headman, as representing the Fingoes. The result was a contribution, handed in by

238 African Wastes Reclaimed

over a hundred headmen, of nearly £1400, increased shortly afterwards to £1431! It was well described at the time as "a splendid effort" — an effort such as had never been known among any of the South African tribes. One novel feature of the meeting was the sight of the money on the table in front of the Chairman. Having been given mostly in silver, it formed a goodly sight, the like of which both Fingoes and Europeans present had never before seen.

Speaking for the Fingoes, Luzipo, in genuine Kafir style, said :—

"To-day truly the Seminary is to be founded amongst them. He gave thanks for the future generations of Fingoes, that Government should not be tired to teach them knowledge. If Government said they must do a certain thing, they would not go about the bush. They would agree. Let not Government say as if they were troubling us. To-morrow let them remind us of anything it sees we ought to support. That Seminary was a shadow for rest to their children. They also thanked Captain Blyth because he was the one sent forth by Government to keep them. He was not to stop finding out plans for raising them. To-morrow let him show them another plan. The Fingoes were ignorant. They had been killed; they had been killed in the fields. To-day they were free. They always hoped and wished that they would serve Government, and that their children would serve better than them."

It need hardly be said that the responsibility, financial and general, and the carrying through of the work rested almost exclusively on Dr Stewart.

The site fixed on for the Institution was near the centre of Fingoland, about three miles east of the magistrates' office, and on one of the upper branches of

the Nqamakwe stream. In this immediate neighbourhood is an overhanging krantz, with some fine specimens of Bushmen paintings in a wonderful state of preservation, regarding which the oldest native can furnish no information. It is quite a curiosity.

The erection of the Institution was delayed from various causes, arising chiefly from the difficulty of selecting suitable agents, and the movement for the founding of the Livingstonia Mission, in connection with both of which a large share of responsibility and labour fell to Dr Stewart.

At length, a meeting was held at Captain Blyth's, on 26th July 1875, to inaugurate building operations, Dr Stewart having brought out with him from Scotland four men who were then at Nqamakwe ready to commence work. He handed over on the occasion to Captain Blyth a draft for £1500, granted by the Free Church Foreign Missions' Committee, in recognition of the generous efforts of the Fingoes. As usual, several of the Fingo headmen spoke, giving expression to their grateful thanks for the help thus afforded, and to their hearty interest in the object. Not content with this, a large number of headmen met a week later to express more fully their acknowledgments, Veltman, whom the writer, a number of years afterwards, found to be most intelligent on educational questions, being spokesman. In closing his address he said they could best please the friends in Scotland "by doing our utmost to help forward this school, and by sending our children there, and doing all we can to become a God-fearing, loyal, and civilised people." Two years later the

240 African Wastes Reclaimed

building here represented was completed. The walls are blocked ashlar—a fine compact sandstone being abundant in the neighbourhood. The general appearance is little inferior to that of granite.

The Institution was formally opened on 25th July 1877. Arrangements had been made for a large gathering, with its usual accompaniment, a great feast. Early in the day between 3000 and 4000 natives had assembled, including the Tembu chief, Nganelizwe, and most of the Fingo headmen. Missionaries of various denominations mustered in considerable force. There were also present a number of European ladies, while many native belles turned out in all their grandeur. Flags fluttered in the breeze from various points of the large building, adding not a little to the liveliness and gaiety of the scene.

The proceedings were opened by public worship. Addresses followed by a number of the missionaries and by the natives *ad libitum*, some of the latter being very good. Even the women, it is said, were unable to keep silent, and spoke with much effect. The feast followed, not certainly the least interesting event of the day to the natives. It simply baffled description.

The Fingoes on that occasion pledged themselves to clear off the debt, and some months thereafter Sir Bartle Frere, when on a visit to Blythswood, referred at a public meeting of natives to the debt, and received the reply from the headmen, "That thing about the Seminary is already settled; we are going to pay all the debt when it is called for." Towards the close of 1878 the Rev. Richard Ross proposed to Captain



BLYTHSWOOD INSTITUTION WITH WORK COMPANIES



Blyth to have the money collected, agreeably to promise. But it was not until Dr Stewart's return later on that action was taken.

The Institution was placed under the charge of the Rev. James Macdonald (now minister at Reay in Sutherlandshire), who had been appointed in the previous year. The classes were opened with twenty native pupils, increased shortly after to thirty-six. But, when all looked hopeful, war broke out two months later, the pupils had to be sent home, and the building was converted into a garrison and an asylum for refugees, the superintendent leaving temporarily for Scotland.

The Rev. Richard Ross, always equal to any emergency, looked after the interests of the Institution during the continuance of the war. On the return of Mr Macdonald, early in 1879, by which time hostilities had been brought to a close, the Institution was reopened with fifty-two pupils. Shortly after, it was again entirely owing to Dr Stewart's exertions, made at no little anxiety and trouble, that a debt of £1600 was cleared off. The building had cost £7000, of which the natives contributed, on three separate occasions, £4600. This was described by Captain Blyth as "a brilliant page in their history." It was only fitting, therefore, in view of the practical interest thus manifested, that some of their number should be associated with the European missionaries as a joint committee for the management of the Institution. The Native Committee is composed at the present time of four magistrates and thirteen headmen.

From the Inspector's (Mr Charles Clark's) report, as it appears in the Government Blue Book, under date 30th June 1880, the Institution is described as a handsome stone building, two storeys high, measuring 200 feet long by 36 feet wide; is built with a view to the accommodation of boarders, and contains twenty-one dormitories, of which thirteen are intended for natives, and are well capable of containing 104 pupils, while the remaining eight are intended for the accommodation of twenty-four European boarders. In addition to the dormitories and a large hall there is the Superintendent's wing, teachers' rooms, and office, with medical store.

Connected with the Institution is a Public Library; and though the number of readers is not large, a fair sprinkling, including natives, avail themselves of the privilege. An annual grant is received from Government towards the maintenance of the Library.

The building has of late been considerably enlarged to meet its growing needs. At first, the Institution had, as stated by Mr Clark in the said report, a somewhat chequered existence, doing duty as a fort and harbour of refuge during the Gcaleka War, and only really commenced work in February 1879. In view of these circumstances, and considering also the very low standard of the majority of the schools from which Blythswood is recruited, and the uphill nature of the work attending the floating of a large training school, the Inspector was of opinion that "it would be most unreasonable and unjust to expect that more could have been done within the time."

As at Lovedale, there are the usual services and Bible classes, the weekly prayer-meeting, and special services held from time to time every evening for a week or two. As few Institution pupils come from heathenism, nearly all of them being from mission stations and professedly Christian homes, the great majority of the native lads are Christians, and their Christianity finds a fitting outlet in connection with the Missionary Society, whose aims and operations are similar to those of the parent organisation at Lovedale. The aim of the missionaries in every case is conversion to God, and, where that has already taken place, of confirmation in Christian character.

Mr Macdonald having at his own request been transferred to Duff in the Idutywa Reserve, Blythswood Institution was placed under the efficient superintendence of Mr and Mrs John A. Bennie until the appointment in 1882 of the Rev. James M'Laren, under whom it made steady and most gratifying progress. The year 1890, in particular, witnessed a large increase in the number of boarders, rising as they did from 100 in 1889 to 150 in the following year, the total under instruction in the second session being 205. Owing to the large increase in the number of boarders, it was arranged to give up almost the entire building for their accommodation so soon as the class-rooms which were being erected outside had been completed. For these the Fingoes promised £500, and the students of the New College in Edinburgh about £250.

Mr Alexander F. Lyon, one of the teachers, writing

in December 1895, gives the following touching account of the removal by death of John Nohako, one of the most promising boys in the Institution, which sad event cast quite a gloom over it for a time. Mr Lyon wrote :—

“In spite of Marc Antony's worldly-wise dictum, there is a strong and natural tendency to remember all the lovable qualities of the dead, and to forget the less praiseworthy, to exaggerate the virtues they possessed, or to discover some the existence of which were not even suspected during life-time. And while all this is very natural, it at the same time makes one hesitate to say very much of even those of whom all memories are pleasant.

“It will however be a very long time before John Nohako is forgotten here. His influence while amongst us was always on the side of right, and by his upright, manly, Christian life he helped greatly to give the high tone to the place that every teacher looks upon as the most necessary result of his work.

“Looking back, I cannot remember a single occasion on which this lad caused the slightest trouble, and on him and a few like him I could always rely for assistance in all the thousand and one little annoyances that are constantly cropping up wherever there is the constant supervision and feeding of a large number of healthy, active youngsters. In his class work he was most conscientious and successful ; in the cricket-field he was conspicuous for his energy and activity ; in Christian work, although one of the younger workers, he took a leading place both in the missionary company and in the Temperance Society.

“Amongst the boys, too, Nohako was a general favourite. On the evening of his death, before conducting worship, I spoke a few words to the other boys, and seldom have I seen a more affecting sight than when I spoke to them of their dead comrade. My interpreter, a married man, could not command his voice, and all over the hall, heads were bowed on the table, and shoulders shook with suppressed sobs.

“This sight and the thought of the untiring and tender care with which the sick boy had been nursed day and night by two

of his companions, threw a new light upon the native character, and showed me that to an extent I had never before suspected there lies under the outer crust of carelessness and happy indifference deeper and nobler feelings. Nohako's death is the first that has occurred amongst the pupils in Blythswood, and this fact, together with the high Christian character of the lad, has made his loss specially felt, and we feel sure it will be long before the influence of his life ceases to affect the character of many of those with whom school life brought him into contact."

The Rev. James M'Laren, who had for fourteen years superintended the Institution with much efficiency, having received, in the spring of 1897, the offer of the School Inspectorship in Fingoland, felt it necessary on account of health and overstrain to accept the post. His departure was much regretted, as an undoubted loss to the Institution. Mr Moir of Lovedale was selected as his successor, and entered on the duties of the Institution in June of the same year.

It is unnecessary to enter much into detail, the work at Blythswood being similar to that carried on at Lovedale. It may however be stated that, agreeably to the desire of the Superintendent-General of Education, Blythswood had for some years previous been organised as a Normal College and Practising School; but as yet no theological classes for the training of native pastors; also, that as there were a number of girl boarders in the Boys' Institution, these were well looked after successively by Mrs Bennie, Miss M'Diarmid, and Miss Mary M. Campbell. It should be noted too that from the outset there had been an Industrial Department, which has hitherto been limited to carpentry and agriculture. The proficiency of those

was made in the erection of a Girls' Institution on a site about half a mile from the original Institution. A portion of the building being ready for occupation, it was opened early in 1892. For the following year there were 55 girls on the roll, of whom 41 were boarders. Miss Campbell having been married to Mr Anderson of Blythswood, her place was supplied for a considerable time, temporarily, by Miss Catherine J. Ross of Cunningham. In the course of 1893 the superintendence was in the hands of Miss A. Christie.

The new building was completed in the beginning of 1895, and Miss Christie testified to the greatly increased comfort and convenience experienced by the staff after the crowding together of former sessions.

At the close of 1900 there were 87 boarders and 80 day scholars. The classes were examined in June by the Rev. James M'Laren, who expressed much satisfaction with the progress of the pupils. Seventeen of the girls had taken teachers' certificates.

From the outset the Institution has had an Industrial Department, conducted very much on the lines of Lovedale. It has for many years been under the charge of Miss Geils M'Dougall. A new laundry, detached from the main building, was lately erected.

The Institution reckons among its organisations a Christian Association, a Women's Association, a Band of Hope, and a Scripture Union.

Reference has repeatedly been made to the services rendered by Captain Blyth. This sagacious and able magistrate and fast friend of the natives died on

16th July 1889, leaving his mark deep on the Transkeian territory in connection with the education of the natives, the formation of roads, and other social and material improvements. The Blythswood Institution, in particular, is a monument of his interest in the moral well-being of the native people. From time to time, too, he invited the natives, and especially the chiefs and headmen, to meet him in friendly conference in the Court House. On such occasions—it was the writer's privilege to be present by invitation at one of them—a variety of subjects were freely discussed, grievances were ventilated, misunderstandings were removed, and, as the result, mutual confidence was maintained and fostered. By such means, and by his friendly attitude and affable manner, combined with an unusual amount of good common sense, Captain Blyth secured in a high degree the respect and gratitude of the native people, by whom his memory is warmly cherished.

The Native Committee in connection with the management of the Institution manifested the high regard in which they held their former Chief Magistrate by handing over, in 1899, an unused balance of an old Fingoland fund, amounting to £400, to complete the unfinished tower of the building as a memorial of Captain Blyth. A memorial stone has been built in over the front door with a suitable inscription, the wording of it having been approved by his widow; and the same inscription, translated into Kafir, has been placed in brass within the archway of the door.

A few pertinent remarks, bearing on the Fingoes, made several years ago at Blythwood by W. C. Scully, Esq., the distinguished Chief Magistrate of Fingoland, will appropriately bring this chapter to a close. After expressing the pleasure he felt at being present at the closing meeting of the session he said :—

“He wished to call the attention of the young people, and especially of the young men, present to what was undoubtedly a great danger of the present time in Fingoland and in native life—*an increasing absence of respect for natural and lawful authority*. The young men were being educated. Every year their horizon was growing larger. In many ways every generation was lifting its head high above the generation before it. And as the Fingoes were the most progressive tribe, and had yielded themselves most to the uplifting influence of Christianity and education and British Government, so they were the most affected by this danger. They were making the greatest progress in numbers, in wealth, in education, in political and civil life. They exercised special rights in the way of local self-government. And they now aspired to many things that were not long since beyond their reach or their hope. All this tended to puff up the young men, who were like new ships with their sails full of the wind of progress, but who wanted the steady-going ballast or cargo of experience. If the young men would school themselves to be sober and sensible all this could be for good, and they would

weather the gale and ride safe over sunken reef and sandy bar into the good harbour of success. But at present the tendency seemed to be the other way. He had, even, had before him, quite lately three cases of young men assaulting their parents, a thing unheard of in the old heathen days."

XXII

LOVEDALE AND ITS CRITICS

THE distinguished position to which Lovedale has attained has been in spite of persistent attacks made on it by not a few Colonists, and by a section of the Colonial Press. The latter, be it gratefully acknowledged, has of late years improved considerably in tone. The critics are of two classes, favourable and hostile. The extracts that follow will bring both parties into prominence.

The *Cape Argus*—a friendly newspaper—thus referred to the subject in one of its issues in 1880:—

“Dean Williams, or the *Eastern Star*—which shall we say?—declares that ‘though bolstered up by Government grants, Lovedale has been anything but a success’; and alleges that ‘cant, hypocrisy, and laziness characterise the majority of Lovedale students.’ The Chief Justice recently said that the Supreme Court was not a court for the inculcation of Christian charity, obviously hinting that Dean Williams might profitably spend a little time in such an Institution if it existed. We should now say that more than that is wanted—a court for the suppression of slanderous and malicious attempts to damage the credit of that Institution of all others which is the pride of South Africa, and which has done more in a twelvemonth for the advancement of the natives in this country than this pugnacious ecclesiastic would do in a century.”

The prejudice against Lovedale is in many cases the result of ignorance. The following may suffice

by way of illustration. A meeting of the Manufacturers' Association was held some years ago in the Council Chamber at Port Elizabeth to advocate the introduction by the Legislature of protective duties. One of the speakers, in moving a resolution, said he represented an industry which he thought required some protection—the Grahamstown tinware industry—and referred to the injury done to the Grahamstown tinsmiths by the sale of tinware made at Lovedale and other missionary stations out of Government grants, etc.—which resolution was put and carried unanimously.

The simple fact is, as stated by one writer, that *no such industry has ever existed at Lovedale, except in the imagination of the mover and seconder of the resolution*; and the *Christian Express* was therefore quite safe in offering to the Association the sum of a thousand pounds for each article of tinware made at Lovedale and sold in the market during the previous thirty years!

At a conference of the Africander Bond, held at Beaufort West in 1885, an attempt, happily unsuccessful, was made to pledge the Bond to use its influence for the withdrawal of all grants-in-aid for the education of the natives. Even the resolution that was carried affirmed that "too much money is being expended on schools for natives."

"It is certainly no misrepresentation of the aims of the Bond to say," as has been well and truly said, "that it would fain reduce the natives within the colony to the same political position as they now occupy in the

254 African Wastes Reclaimed

Free State and the Transvaal, withdrawing from them alike all property in land, all political franchise, and all grants for education."

Even the Premier of the Cape Colony, it is said, declared, in 1892, that he looked upon the natives as children, the meaning apparently intended to be conveyed being, not that the Government was solicitous to educate these children, in order that they may attain to the knowledge and duties of manhood, but rather that they are inc̄apable of managing their own affairs, and therefore that it is the duty of Europeans to take them, and whatever property they possess, into their care and keeping.

This subject having already to some extent been dealt with in previous volumes,* it may suffice to supplement what has been said in these by submitting here the views expressed by two South African newspapers, which look upon Lovedale with an unprejudiced eye, and from time to time have felt constrained to defend it against the aspersions cast upon it. The *Port Elizabeth Telegraph* wrote as follows in 1887 :—

"Lovedale has frequently had to contend with antagonistic forces from which other institutions for training the black man have been exempt. The Lovedale authorities have never temporised or truckled—never pandered to a party, nor conciliated a clique. Whether the system pursued was right or wrong, judicious or injudicious, popular or unpopular, the promoters and the executive stood by it. Yet at one time bitter opposition was manifested to it. It is hard to uproot prejudices that have taken fast hold of the ground, and one such prejudice was that in educat-

* *The Success of Christian Missions, and Trophies from African Heathenism.*

ing the Kaffir you made him worse than Nature really designed him to be—which was bad enough in all conscience. Of course, prejudices of this kind were not entertained by enlightened persons ; but unfortunately there are persons who, even in this year of grace, refuse to be enlightened. Such people may be found in hundreds of farms in every district in the colony, and their doctrine is the same ; it has but one tenet—that to educate the Kaffir is to render him useless, and possibly worse than useless. . . .

“ Did any of our readers ever reflect that there should be fairly considered not merely the positive, but the negative side of the question of native education ; not merely what Lovedale has done, but what it has prevented. It has prevented several thousand natives from growing up in idleness and mischief—possibly crime and the convict station. It has uprooted barbarism and planted civilisation. . . . After all, the great controversy on native education is capable of reduction to a very simple form—Has Lovedale been the means of enabling a Kaffir or Fingo to be more useful than he would have been without his stay at Lovedale? This question admits of no reply other than the affirmative, and this being once granted, we hold that Lovedale has an indisputable claim upon the sympathy, prayers and practical help of all who profess and call themselves Christian. To say more would be superfluous, to say less would be unjust.”

In one of its issues, early in 1888, the same paper had the following :—

“ Lovedale, to do it justice, does not court notoriety ; it may not exactly be born to greatness, but in a certain degree, or to a certain extent, it has achieved greatness. It has survived attacks—some of them of an unjust, not to say malignant, nature. It has converted foes into friends, and has transmuted race antagonism into something like human sympathy. Even *De Zuid Afrikaan* recognises the good work at Lovedale, while another Dutch paper, with singularly contradictory ideas, admits that it is far better to instruct natives in handicrafts, or even in reading, writing and arithmetic than to encourage them to fritter their time away in politics, of which they entertain no firm grasp or clear insight. The hostility and contempt of the *ultra* Dutch party for Lovedale, its work,

256 African Wastes Reclaimed

system, and results is disappearing, and we congratulate the Dutch Press on the fairness of its changed tone in this respect." . . .

The *Journal*, another South African newspaper, writing in January 1884 on the subject of native education, makes the following most just and pertinent remarks :—

"A nation without education is a nation of blind men. Education quickens the dull, stagnant mind and makes it aware of better things and higher aims ; it sharpens and tempers young wits, and makes all the difference that exists between a blunt piece of hoop iron and a blade of keen edge and hardened steel. The Colony can by no means afford to diminish its educational facilities, for they double the value of the men and women who have profited by them. Education is naturally hostile to idleness and hopelessness, to bad methods and stationary conditions ; and though we do not see its remunerative or immediate returns, yet nothing pays the Colony better, or tends more directly to increase the public wealth."

There are of course at Lovedale, as everywhere else, some of the youths who find the discipline and restraints of the place irksome, and who rebel against being compelled to work, whether in the class-room, the workshop, or the field. A few such usually leave after a time, and, as might be expected, spread injurious reports, which are all too readily taken up and circulated.

For the most part the unfriendly critics obtain their information at second hand. If they would but pay a visit to Lovedale, the result, it might confidently be hoped, would be similar to the well-known case of Robert Louis Stevenson. He frankly confessed that he went out to the South Seas full of pre-

judices against missions, and that as soon as he saw what was actually being done, these were first reduced and then annihilated. Any honest person, he added, who knows the facts, will cease to complain of missions and their effects—a remark that is applicable in fullest measure to Lovedale. Take for example the experience of General Sir Arthur T. Cunynhame, G.C.B., Lieutenant-Governor and Commander of the Force in South Africa from 1874-1878, as recorded in his volume entitled *My Command in South Africa*. He there mentions that after inspecting the various departments of the work carried on in Lovedale, "all the arguments that he had prepared vanished as chaff before the wind." And after recording his thanks to Dr Stewart for pointing out all the minute details, he adds, "I left, convinced that the Institution ought to have every support and encouragement." . . . In truth, the work accomplished there will not be rightly understood and appreciated unless the prejudices with which it has to contend are taken into account. If, notwithstanding patent and incontestable facts, these prejudices still continue to be cherished and circulated, it is enough to place over against them the expressed opinions of such men as Sir George Grey, Sir Bartle Frere, Sir Langham Dale, General Sir Arthur T. Cunynhame, the Honourable Charles Brownlee, Captain Blyth, and many others who satisfied themselves by personal inspection of the value of the work and its beneficial results.

XXIII

CONCLUSION

IN the foregoing pages little has been said regarding what may be termed the inner life of the mission—the joys and sorrows, anxieties, discouragements, troubles and temptations of the missionaries in the early days of Lovedale especially. The chapter containing the record of these must remain for the most part unwritten. Suffice it to say that though often cast down on account of the unpropitious nature of the soil into which the seed has been cast, the persistent opposition and indifference of the chiefs and the heathen people under them, and the prejudices and misrepresentations of many of their own countrymen, from whom better things might reasonably have been expected—notwithstanding that they were thus tried, they maintained their faith in God and in the goodness and ultimate success of their cause.

In more recent years there has been added to the trials incident to missionary life the pecuniary responsibility in connection with the heavy and steadily-increasing expenditure in support of the multifarious work carried on at Lovedale. This is not sufficiently realised by friends at home, but for many years it has been a pressing burden on the shoulders of the

missionary in principal charge. Not seldom has he been almost at his wits' end as to the means of meeting the liabilities. And yet it is worthy of remark that again and again much needed help has come most opportunely and from very unexpected and even unlikely quarters. Of this one illustration may be given. The Rev. T. Durant Philip, to whom reference has repeatedly been made, wrote in 1876 as follows:—

“When the late Dr Philip was Independent minister at Aberdeen, he one day bought at a sale an old Family Bible very well bound, and containing the register of some distinguished Scottish families. This Bible was inherited by my brother at Port Elizabeth, who gave it to his eldest son. When the magnificent liberality of Mr Baird became public, his lairdship of Auchinleck struck my nephew as already familiar, and on referring to the old Family Bible he found it to belong to the Bairds of Auchinleck. Thereupon he wrote to Mr Baird inquiring whether he would value the Bible, and got a reply that he would value it so highly that my nephew was to name any sum he pleased for it. His reply was that as he hoped some day to visit Scotland he should consider himself amply compensated if Mr Baird would allow him to call upon him. That visit has now been paid, and my nephew, in declining anything for himself, spoke of the education of a young man at Lovedale. Whereupon Mr Baird handed him £50 for that object, with the promise of more should it be required.”

Some are of opinion that the burden of responsibility might be considerably lessened were the numbers applying for admission limited. The suggestion is true, doubtless, and very plausible, but its wisdom is, in the estimation of the writer, questionable. In truth, it is easier said than done. The carrying of it out might injuriously affect the prosperity of the Institution and the best interests

260 African Wastes Reclaimed

of African evangelisation. An enlarged liberality on the part of the members of the Church, rather than a system of repression, would go a long way towards securing the desired relief, and seems therefore to be the more excellent course.

It will have been seen that the work carried on at Lovedale is not only extensive but very varied in its character, viz., evangelistic, educational, industrial and medical. The educational department in its higher branches was preceded by the evangelistic, and was followed by the industrial and medical, each being the complement of the other, and all being wrought in harmonious combination. The educational is, indeed, the backbone of the system, without which there would be no security for solid and permanent results. Different estimates have been formed of the importance of the educational training in a missionary institution, and of the prominence that should be given to it in connection with any particular mission or station, according to the standpoint from which the subject is viewed. The main thing to be insisted on is the missionary character of the institution, and this feature of Lovedale is amply borne out in the preceding pages.

This survey is completed. Lovedale is as a city set on an hill to which many eyes are turned, and from which the light is radiating in all directions and in steadily-increasing and far-reaching currents. The success attending its operations is due to the divine blessing accompanying faithful, patient, prayerful, self-denying, and not seldom thankless labour.

It has been of a nature to rebuke unbelief, and to inspire with hopefulness as to the ultimate triumph throughout the length and breadth of the "Dark Continent" of those Christian principles on which the mission was founded, and has all along been conducted.

A buoyant American writer recently said that "the history of human life shows everywhere the assertion of the victory of right over wrong. Slowly, surely, serenely," he adds, "the banners of God with His light on them press forward, and the dark masses of God's enemies fall before them." The remark holds good in South Africa, not less truly than elsewhere. Nor from Lovedale only, but from many other centres also, the light is spreading outwards, with the result that "slowly, surely, serenely" the darkness is disappearing, notwithstanding Froude's assertion to the contrary. To believe otherwise would be to contradict the assurances of the Divine Word and the undoubted lessons of history.

There remains, however, very much land to be possessed. The country of the Kafirs is still for the most part heathen, though the heathenism of to-day is much modified from that which prevailed when the missionaries entered Kafirland eighty years ago. On the members of the Church lies the responsibility and privilege of helping forward this great undertaking, and of making it a still more efficient means of causing the moral wastes of Africa to rejoice and blossom as the rose.

The reader's attention has been confined almost

exclusively to the reclamation of the waste places in and around Lovedale. But the power that has transformed such wastes into a garden, in which are growing up fruits of righteousness to the praise and glory of God, is able to accomplish the like result over the length and breadth of the land. No other power short of the Divine is capable of operating effectually on the inert mass of heathenism still prevailing there. Would that this were more realised and that more prayer was offered up for the outpouring of the Holy Spirit on the Church and on this mission field. Then, indeed, might we see the words blessedly fulfilled: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

On a review of the history one can hardly fail to be struck with the large number of persons, male and female, who have had a hand in the making of it. The service rendered by them, of longer or shorter duration, and of greater or less value, has been most helpful, and it is only fitting that this should be fully acknowledged. But when all is said that can legitimately be said in their favour, the fact remains that the outstanding figure in the narrative is that of Dr James Stewart. Though not the founder either of the mission or of the Institution, Lovedale is what it is mainly owing to his unique personality and influence, and to his varied and indefatigable labours. He has by God's blessing accomplished a great work

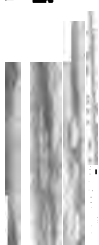


REV. JAMES STEWART, M.D., D.D.



in spreading the light through the "dark Continent" during his well-nigh forty years' service—a work second only to that of the great missionary explorer, David Livingstone, whose companion in travel he was for a time, and whose steps he has ever since sought to follow. Lovedale is his monument, and no more suitable and enduring monument could be desired. One is reminded of a famous Latin phrase, which has been applied to the architect of St Paul's in London, and to our own John Knox—possibly to others. With equal appropriateness it may be quoted with respect to him who two years ago was summoned home from Lovedale to receive the highest honour his Church had it in her power to bestow, that namely of presiding over the deliberations of the General Assembly—

"Si Monumentum requiris Circumspice."



INDEX

A

Africander Bond, 94, 253.
 Alexander, Miss Caroline, 135, 137.
 Anderson, W. W., 246.
 Anderson, Miss, Blythswood, 162.
 Appleyard, Rev. W. J., 85.
 Ashley, Hon. Cecil, 76.

B

Balfour, Rev. Robert, D.D., 6.
 Balfour Station, 29.
 Barbour, Rev. R. W., 76, 101.
 Barnley, Miss, 137, 140.
 Bennie, Rev. John, 9, 49, 144.
 Bennie, John A. and Mrs, 243.
 Birt, Rev. Richard, 48, 49.
 Blyth, Captain, 236, 238, 248.
 Blythswood Institution Founded,
 236.
 Bokwe, John Knox, 89, 98.
 Booma Pass, 71.
 Brownlee, Rev. John, 10, 24, 44,
 117.
 Brownlee, Hon. Charles, 148, 237.
 Buchanan, Rev. John, 76, 119, 136,
 222.
 Buchanan, Rev. Robert, D.D., 5.
 Burns, Rev. John, D.D., 6.
 Bursaries, 117.

C

Calderwood, Rev. Henry, 49, 70,
 79, 145.
 Campbell, Miss Ann, 129.

Campbell, Miss Mary M., 245.
Cape Argus, 252.
 Chalmers, Rev. John A., 59, 62.
 Chalmers, Rev. Wm., 28, 55, 62.
Christian Express, 84.
 Christie, Miss, 248.
 Chumie Station, 11, 15, 22, 62.
Church Missionary Intelligencer,
 127.
 Clarke, Sir Marshall, 196.
 Congregational Union, L. M.
 Society, 192.
 Converts, First, 22.

D

Dale, David, 2.
 Dale, Sir Langham, 82, 86, 90, 102,
 159, 186, 212.
 Davidson, Rev. P., Adelaide, 160.
 Discontinuance of Kafir Mission,
 67.
 Disruption of Scottish Church, 53.
 Dodds, Miss Mary J., 140.
 Don, Miss, 139.
 Don, Rev. J. D., 158.
 Duff, Dr Alex., 105, 107.
 Durban, Sir Benjamin, 36.
 Dwane, Rev. J., 151.

E

Eckhardt, Catherine, 117, 154.
Edinburgh Review, 7.
 Educational (New) Buildings, 191.
 Electric Telegraph, 87.

F

- Fairley, Mr, 96.
 Fee System, 114.
 Frere, Sir Bartle, 76.
 Fynn, W. R., Tembuland, 237.

G

- Geddes, Alex., 179.
 Genadenthal Station, 12.
 Glasgow African Society, 43.
 Glasgow Ladies' Association, etc.,
 129.
 Glasgow Missionary Society, 6, 42.
 Govan, Rev. William, 48, 55, 65,
 68, 74, 79, 83, 106, 108, 113, 118,
 130.
 Government Grants, 79, 86.
 Gray, W., Lovedale, 96.
 Grey, Sir George, 79, 105.
 Guyard, M. Auguste, 3.

H

- Hall, Rev. Newman, 84.
 Harding, Miss, 129.
 Henderson, John, of Park, 59.
 Hugo, Victor, 4.
 Hunter, D. A., 189.

I

- Industrial Exhibitions, 92.
 Institution Church, 155.
 Institution Founded, 46.
 Institution Library, 116.

J

- Johnston, Miss, 140.
 Johnston, Rev. Robert, 165.
Journal, The (South Africa), 256.
 Jubilee of the Institution, 158.

K

- Kafrarian Missionaries join Free
 Church, 53.
 Karoo, The, 12.
 Kidston, Rev. William, D.D., 9.
 Knapp's Hope Congregation, 231.
 Kreli, Chief, 61, 70, 148.
 Kropf, Rev. Dr A., 85.

L

- Lafayette College, 202.
 Laing, Rev. James, 30, 49, 65, 69,
 73, 75, 83, 131, 149, 168.
 Lanark, New, 2.
 Liddon, Canon, 2.
 Lennox, Rev. J., 189.
 London Society for Promoting
 Female Education, 129.
 Lovedale, New Station, 40.
 Lovedale, Original Station Opened,
 15.
 Love, Rev. John, D.D., 6, 10, 17,
 22.
 Lyon, Alex. F., 243.

M

- Macomo, Chief, 29, 72, 125.
 Maitland, Sir Peregrine, 62.
 Makiwane, Elijah, 229.
 Malan, Major, C. H., 176.
 Moir, Rev. W. J. B., 37, 120, 159,
 245.
 Muirhead, Mrs, 136, 138.
 Muirhead, Miss, 136.
 Mzimba, Mpambani J., 150, 157.
 Macdonald, Rev. James, 241.
 Macdonald, Miss, 135.
 Macgillivray, George, 96.
 Mackintosh, John, 67.
 Macleod, Rev. Donald, 30.
 M'Cash, Dr James, 189.
 M'Diarmid, Miss, 130, 245.

M'Diarmid, Alexander, 28, 73, 127, 226.
 M'Dougall, Miss Geils, 248.
 M'Laren, Rev. James, 243, 248.
 M'Ritchie, Miss, 135.

N

Natal Mercury, 94.
 Ncera, Mission Station, 15, 39.
 Neibuhr, the German Historian, 78.
 Noble, John, 36.

O

Owen, Robert, 2.

P.

Paterson, Dr Alex., 139, 198.
 Philip, Rev. T. Durant, 90, 161, 192, 259.
 Pirie Station Formed, 30.
 Port Elizabeth Telegraph, 254.
 Post, Telegraph, Money Order Office, etc., 89.
 Presbytery, Formation of, 14.
 Pringle, John, Glenthorn, 64.
 Pringle, Thomas, 32.

R

Read, Rev. J., senior, 163.
 Roberts, Dr A. W., 121.
 Robertson, Rev. James G., 149.
 Ross, Rev. Brownlee J., 149.
 Ross, Rev. Bryce, D.D., 50, 59, 75, 83, 84.
 Ross, Rev. John, 11, 29, 37, 49, 166.
 Ross, Rev. Richard, 50, 59, 99, 105, 145, 149, 160, 222, 237, 241.

Ross, Miss Catherine J., 248.
 Ruskin, John, 2.

S

Sandilli, Chief, 70, 72, 76.
 Scott, Sir Walter, 203.
 Scully, W. C., 250.
 Shaw, Rev. William, 31.
 Smith, Andrew, 106, 118, 134.
 Smith, Miss Isabella, 129.
 Smith, Sir Harry, 37.
 Smith, Rev. Sydney, 7.
 Soga, Rev. Tiyo, 55, 84.
 Somerville, Dr A. N., 143, 176, 191.
 Sprigg, Sir Gordon, 189.
 Stewart, Dr James, 52, 90, 99, 105, 108, 119, 130, 148, 159, 184, 203, 209, 237, 262.
 Stewart, Mrs, 138.
 Stewart, Miss Margaret, 135.
 Stormont, Rev. D. D., 153, 155.
 Stretch, Captain Lennox, 44, 47.
 Stuart, Rev. William, 30, 143, 165.
 Sutu, Old, 36.

T

Taberer, Rev. Charles, 90.
 Templeton, Rev. Robert, 105, 179.
 Theal, Dr George M., 229.
 Thompson, Miss Isabella, 129, 223.
 Thompson, Rev. Augustus C., 7.
 Thom, Rev. George, D.D., 9.
 Thomson, Rev. W. R., 9, 24, 49, 129, 166.
 Tiyo Soga, 55.
 Toloni Station, 149.
 Tree Planting Day, 204.
 Tshuka, 23, 29, 40, 155.
 Tudhope, Miss Alice, 140.

U

Union of Free and United Presbyterian Churches, 43.

V

Vanderkemp, Rev. John T., M.D., 9.
 Victoria Hospital, 189.
 Vincent, Isaac, 154.
 Voluntary Controversy, 42.

W

Wars, 34, 61, 75.
 Waterston, Dr Jane E., 130, 163,
 185.

Watercourse, Construction of, 8
 Weir, James, 28, 41, 50, 65, 69,
 98.
 Weir, J. W., 97, 163.
 Weir, Miss, 130.
 Welsh, Miss, 140.
 Williams, Dean, 252.
 Williams, Joseph, 24.
 Witchcraft, Belief in, 19, 35.

Y

Young, Rev. D. Doig, 97, 120.

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