



KAFFIR INSTITUTION, GRAHAMSTOWN.

zation must precede their conversion in any large measure. Their abominable rites and their nationality are so thoroughly intermingled that they cannot be separated. To abolish the one we must break up the other by arms or arts."

As civilization is much better than arms, it was resolved to commence a regular system of education among these degraded people. For this purpose the Kaffir Training Institution was founded in Grahamstown in 1860. It was established for "the education of native youths for schoolmasters, catechists, and eventually for clergy." Till lately, it received substantial assistance from the colonial government.

In 1862 eighteen converts were baptized, and from that time the work showed many signs of progress. The Christians began to hold devotional meetings in Kaffir huts, with good results. The congregations were greatly increased. A daughter of the Chief Sandili was duly trained and appointed a teacher in the mission in 1865, and in 1867 "a handsome church, worthy of any congregation, and the pride and joy of the Kaffirs who attend it," was erected. The native choir of this church soon progressed so far as to sing, with good effect, choruses from the Messiah.

In 1864, the Rev. J. R. Mullins was appointed principal of the Kaffir Institution, since when it has greatly prospered. The payment of school fees is insisted on, there being, as is stated, "no better way of teaching the natives the true value of education than by insisting upon their paying for it." Industrial training forms a special feature of the Institution. It has an

income from endowments of £157 per annum, or about \$700. The expenses of a regular student are put down as about a hundred dollars a year. The subjects of study are Scripture history, Prayer Book, arithmetic, English and Kaffir history, geography, grammar, object lessons and school methods. It has, as a rule, between thirty and forty students in residence at a time. Up to 1892, 380 pupils were reported as having been educated there. These pupils represented various different races and tribes, as follows: Kaffir, Fingo, Basuto, Malaya, Baralong, Bechuana, Matabele, Bakathla, Abatembu, Batlapin, Pondomisi, Mzulu, Batonga, Mozambique, Ishapi.

That all this work, mainly an English work and through the agency of the "S.P.G.," has not been without its favorable results is evident from the words of one of the bishops, quoted in the S.P.G. Digest, and written in 1881. The bishop speaks as follows:

"It is enough to say that whereas twenty-five years ago we had not a single Kaffir convert, we are now counting our communicants by thousands; that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves. The sums of money which the Kaffirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel."