

**A SUCCINCT STATEMENT OF THE  
KAFFER'S CASE; COMPRISING FACTS,  
ILLUSTRATIVE OF THE CAUSES OF THE  
LATE WAR, AND OF THE INFLUENCE OF  
CHRISTIAN MISSIONS: IN A LETTER TO T.  
FOWELL BUXTON, ESQ. M. P.**

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**STEPHEN KAY & T. FOWELL BUXTON**

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INFLUENCE OF CHRISTIAN MISSIONS:  
IN  
A LETTER  
TO  
T. FOWELL BUXTON, ESQ. M.P.  
CHAIRMAN OF THE ABORIGINES COMMITTEE,  
Esq. &c. &c.  
SUPPORTED BY REFERENCES TO EVIDENCE, ADDUCED BEFORE THAT COMMITTEE,  
PREPARATORY TO SOME LEGISLATIVE ENACTMENT, PROTECTIVE OF THE  
ABORIGINES BORDERING UPON BRITISH COLONIES.

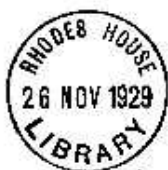
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BY  
STEPHEN KAY,  
LATE MISSIONARY,  
AUTHOR OF "TRAVELS AND RESEARCHES IN CAFFRARIA."

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## L E T T E R

TO

T. FOWELL BUXTON, ESQ. M.P.

&amp;c. &amp;c. &amp;c.

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SIR,

Two or three considerations press upon me the duty of thus publicly addressing you upon a subject which is fraught with more than ordinary interest, and which I know you have long been patiently, and assiduously investigating.

Fearing, when before "the Select Committee," to trespass too much upon your valuable time, several facts and observations which I had intended to advance were not brought forward: convinced, however, that his Majesty's Government is most laudably anxious to obtain all possible information respecting the Aborigines connected with, and bordering upon our various colonies, I feel it imperative to leave nothing undone that may seem at all likely to promote the grand object at which you are aiming.—Being "debtor" moreover not only "to the wise," but "to the unwise,"—yea "to the barbarians" also, they having frequently "shewn us no small kindness," I still owe something to the Kaffer tribes who are not here to defend themselves, but who are nevertheless denounced before the British public

as a most *incorrigible, irreclaimable, and sanguinary* race of beings. Thus are we again thrown back upon the crude estimate of this people, which was formed at a period when the historian of one of our slave colonies thought that "an Ourang-Outang would make an appropriate husband for a Hottentot female;" and when, influenced by similar prejudices, the legislators of Bermuda could gravely enact that "Whereas the negroes, from the brutishness of their nature, are not regarded as men, no man shall suffer in property or person, who shall happen to *kill one* of them." "In the times of ignorance," such views might be "winked at;" but it is more than lamentable that a serious attempt should, in 1837, be made to confirm those favourite dogmas of the old Dutch boors, numbers of whose descendants are now honourably disclaiming all such notions.

This being the case, however, something is loudly called for, to disabuse the public mind, and especially the religious part of it, upon whose benevolent sympathies, and zealous exertions, the civilization, and indeed the salvation of the African must, after all, mainly depend. I have, therefore, been induced to draw out a *condensed view* of the real situation of our sable neighbours; which, notwithstanding the numerous publications now extant, and which less or more bear upon this subject, is still deemed a *de-sideratum*.

It might not indeed be altogether out of place, were I here to assign a third reason for entering so fully into this question, having myself been unexpectedly mixed up with it, and even assailed for having, some time ago, called public attention to some of the painful facts involved in it. On looking over the printed Minutes of evidence taken before the "Aborigines Committee" in August, 1835, but which I never saw until February last,—I find a letter, from one of his Majesty's Principal Secretaries of State, to the Hon. Capt. Stockenstrom, late Commissioner-General,



and now Lieut.-Governor of the Cape of Good Hope, in which special inquiry is made respecting certain matters recorded in my "Caffrarian Researches," and repeatedly alluded to by the late Thos. Pringle Esq. in his "African Sketches." In his reply to that letter, Capt. S. is pleased to make the following frank, and explicit admission, viz. "Some of the most heinous things they (Messrs. Kay and Pringle) have said, I know to be quite true; and have never scrupled openly to give my sentiments on them."\* Constituting then, according to the Hon. Col. W. late acting Governor of the Cape Colony, "two of the Authorities, whose statements of alleged outrages committed upon the Kaffers have chiefly been relied upon,"† a most determined effort, seems to have been put forth before the Committee, to neutralize, if not wholly to nullify our testimony concerning those "outrages." "Facts," however, "are stubborn things." The evidence alluded to having now been before the public for some time, we might, in all fairness, plead the right of self-defence; but higher grounds than those of mere personal consideration, shall form our stand on the present occasion.

Allow me, Sir, once for all, to observe that it has never been my wish to appear in the arena of politics. "That I should ever be honoured by such a delicate investigation of my political opinions was what I never could have anticipated, in the wildest dreams of unfledged vanity. Honour, however, has been thrust upon me, as upon Malvolio."‡ On the political part of what we may term the Kaffer question, which is now in fact completely merged in that of humanity, I have uniformly made a point of saying as little as possible; and to the natives themselves nothing at all, lest it should produce the disaffection towards our government inevitably consequent upon their becoming fully acquainted

\* Min. Evid. p. 122. † Ibid. p. 417.

‡ Southey's letter to Wm. Smith Esq. M. P.

with our views *here*, as differing so very widely from our *practice there*. To this line of procedure I have been prompted by connexional principles, as well as by a personal aversion to every thing in the shape of political debate: such feelings, however, and such principles are very far from possessing anything like an unyielding character, when the claims of justice, and the cries of humanity demand attention. And, as already intimated, such is the spirit now evinced towards the unfortunate Kaffer, and such the language used in certain quarters respecting him, as to render *silence*, at the present juncture, little less than downright criminality in all who are at all acquainted with his wretched condition.

I beg leave still further to premise, that the view herein exhibited of the Aborigines of Southern Africa, is the result of personal and close observation during a period of nearly eleven years; and that although now thrown into an honourable association with the friends of the African, far beyond my most sanguine expectations, I had little or no personal acquaintance with the author of "the African Sketches," nor indeed with any of those gentlemen whom the late acting governor has, in the course of his evidence, singled out as special objects of attack. This remark is the more necessary, as an impression has gone forth in the colony, and, as it would seem, amongst individuals in this country also, that all who have deemed it their duty to advocate the Kaffer's cause were acting in concert under the influence of prejudice, or a political spirit; and in order to the accomplishment of mere party purposes. Enough perhaps has already been said with regard to the former part of this charge; and as to party purposes, I have none to accomplish; nor have I indeed any interest in the matter whatever, apart from that which legitimately arises out of the high responsibility devolving upon a *returned missionary*, a responsibility which necessarily binds me, by all

possible means, to promote not only their spiritual interests, but their temporal welfare also. Trusting that both will be effectually and permanently advanced by the praiseworthy labours of the "Select Committee;" and being anxiously desirous moreover, of seeing such a change in our Frontier Policy as will henceforward secure to the natives the rights of common justice, and the respect due to fellow-men, I am led respectfully to submit the following facts and arguments; whence, I trust, the absolute necessity of an entirely new system will be fully apparent. And I do this the more boldly, because convinced that nothing more is required than the practical working out of those *great principles* which have been uniformly recognised by the British government, *at home*, but which, in some instances, have been trampled under foot, and in others kept almost wholly inoperative *abroad*.

These principles are luminously set forth in the Address to his Majesty, which passed the House of Commons unanimously, July, 1834; and which states—"that his Majesty's faithful Commons, in Parliament assembled, are deeply impressed with the duty of acting upon the principles of justice and humanity, in the intercourse and relations of this country, with the native inhabitants of its colonial settlements, of affording them protection in the enjoyment of their civil rights, and of imparting to them that degree of civilization, and that religion with which providence has blessed this nation; and humbly prays that his Majesty will take such measures, and give such directions to the governors and officers of his Majesty's colonies, settlements, and plantations, as shall secure to the natives the due observance of justice, and the protection of their rights, promote the spread of civilization amongst them, and lead them to the peaceful and voluntary reception of the christian religion."

This, as observed by the Chancellor of the Exchequer,