

The Chronicle of the London Missionary Society

Central Africa Mission

1876-1905

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Introduction

Introduction

This is a transcription of the *Chronicle of the London Missionary Society* from 1876 to 1905 of all articles relating to the society's Central Africa Mission. This represents the first 30 years of that mission, starting from the donation of £5,000 by Robert Arthington to the Society to put a steamship on Lake Tanganyika.

My interest in the Central Africa Mission started when I heard about that steam ship, the SS *Good News*. I was a Peace Corps Volunteer living near Lake Tanganyika at the time, and my two most deep-seated interests were steam power and integrated farming. Via the *Good News* I figured out the London Missionary Society was intimately connected to the history of the area I was living in, with my house sitting between Kawimbe and Niamkolo, two of the Society's mission stations.

I came to the *Chronicle* as a source for information on the Lungu and Mambwe peoples I was living with. The missionaries, after they moved in among those they were trying to convert, wrote back home about them. These observations were published in the *Chronicle*. The purpose of that magazine was to report on the comings and goings of the missionaries but also to justify their purpose and convince the supporters of the Society that their efforts were worthy of that support. That purpose, however, makes the *Chronicle* an imperfect source of information about the Africans the missionaries were describing.

As I transitioned from being a Peace Corps Volunteer my continued interest in the London Missionary Society and their Central Africa Mission was as an analog to modern-day development and diplomatic missions. In reading about these missionaries, it is easy to be swept up in their lives. Even though the death notices are all a century-old every time I came across one I still felt a sting of loss. But the century of distance allows us to see what their actions have wrought. The missionaries' work literally shaped the modern-day countries that now exist over these same lands and people. The missionaries thought their work was good and just and when reading the *Chronicle* it becomes easy to agree. Whether it was or not I have ultimately decided it is not for me to decide but for the descendants of the people they worked amongst and I haven't had a chance to ask them about it yet.

I hope this document is useful for other researchers looking into the history of the areas and people around Lake Tanganyika or of the London Missionary Society. I have meant it to be a reference, hence the addition of missionary biographies in the front. If you do manage to use it for that purpose, I would be excited to hear about it and encourage you to reach out. My sense is the world of "Central Africa Mission of the London Missionary Society researchers" is very small.

Spelling Changes

Spelling Changes

I've made spelling changes throughout the transcribed text. All of the spelling is Americanized for my own convenience. On top of that, I tried to ensure that spellings were consistent. In the below chart, the **bolded** word is how it appears in the transcription, followed by a list of spellings I have changed. For easy searching I have favored the most modern version and, in some cases, entirely replaced outdated spellings. I have generally not changed the names for places outside Central Africa mentioned only incidentally.

For names of peoples, I've only changed it where necessary to ensure consistency through the text. For example, I've maintained "Waguha" because the *Chronicle* was consistent in its usage. I've kept Bantu prefixes where appropriate, such as differentiating between the Lungu (people), Ulungu (place where the people live), and Kilungu (their language).

- **Abyssinia:** Abasinnia
- **Lake Bangweulu:** Lake Bangweolo
- **Bemba:** Awemba, Aemba, Cibemba, Wemba
- **(Chief) Bogo:** Mboga
- **Calabash:** Kalabash
- **Chambeshi river:** Chambezé, Chambezi river
- **Dar es Salaam:** Dára Salaam
- **Fwambo:** Fambo
- **Hematuria:** haematuria, hæmaturia
- **Kambole:** Kamboli
- **Kawimbe:** Kawimbi
- **Kazembe:** Kazembi
- **Liendwe:** Liendwi
- **Lufubu river:** Lofu, Lovu river
- **Lungu:** Alunga, Walunga
 - **Ulungu:** Urungu
- **Mbereshi:** Mberezi, Mbereshe, Mberesha
- **Muniyi:** Muinyi
- **Mzungu:** Musungu, Wasungu, Wazungu, Muzunga
- **Lake Mweru:** Lake Moero, Mwero
- **Niamkolo:** Niumkorlo, Niomkorlo, Niamkorlo, Niumkolo
- **Nyamwezi:** Wanyamwezi, Mnyamwezi
 - **Unyamwezi:** Unyamwesi
- **Lake Nyanza:** (now Lake Victoria)
- **Lake Nyasa:** Lake Nyassa (now Lake Malawi)
- **Palanquin:** palankeen
- **Quakwa River:** (now Cuácua)
- **Quelimane:** Quilimane, Quillimane
- **Rukigura River:** (now Lukigura River)
- **Lake Rukwa:** Lake Rikwa
- **Ruvuma river:** Rovuma river
- **Shire river:** Shiré river
- **Sumbo:** Simba
- **Theodolite:** theodite
- **Tippu Tip:** Tippu Tib
- **Uguha:** Uguhha
- **Unyanyembe:** Unyamyembe
- **Zambezi river:** Zambesi, Zanbesi river

Missionary Biographies

Missionary Biographies

The below biographies are compiled to provide a reference for the life and times of the missionaries during their connection to the Central Africa Mission, and especially during the time period covered in this transcription. Many had long careers following their connection with the mission but I usually only mention those careers briefly. I initially planned a more extensive set of biographies but was limited by the information available. The *Chronicle* focuses on the foreign members of the missions, so while Africans are often mentioned by name, there is not enough information to compile a biography. The exception to this is Kalulu, the mission's first convert who later became a teacher and evangelist, and his biography is included. Others I have excluded because ample information about them is easily available elsewhere, such as Mirambo or Tippu Tip.

I regret that I have been unable to break free from some of the patterns present in the transcribed text. Although the London Missionary Society would later send women to Central Africa as missionaries in their own right, during this time period female missionaries are only present as the wives of male missionaries. Because their presence is subordinate to their husband's, biographic information about them often limited. This is despite many clearly having desired on their own accord to embark on missionary work and were not merely following their husband's career, and despite the extensive efforts they undertook on behalf of the mission and their own qualifications.

Unless otherwise noted, missionary biographies are derived firstly from *London Missionary Society: A Register of Missionaries, Deputations, Etc. From 1796 to 1923*, prepared by James Sibree, D.D., Fourth Edition, published by the London Missionary Society, London, 1923. Brackets with [Month Year] indicate the issue of *The Chronicle of the London Missionary Society* which records the preceding event. Information denoted by a dagger (†) is from *Christian Missionaries and the Creation of Northern Rhodesia 1880-1924*, by Robert I. Rotberg, published by Princeton University Press, Princeton, New Jersey, 1965. Other sources are denoted by a footnote.

Missionary Biographies

Arthur Brooks

Born: October 5, 1860, at Edgware

Died: January 21, 1889, at Mkange [Mar 1889]

Mr. Brooks was appointed as an artisan missionary, slated to form an industrial station at the south end of Lake Tanganyika [Jun 1882] alongside his friend James Dunn [Mar 1889]. He departed England on May 17, 1882 [Jul 1882], arriving at Zanzibar on Jun 19 [Sep 1882]. He assisted in the construction of the steamer *Good News* at Liendwe. On the way to his return to England, he was shot at Mkange [Mar 1889].

Alexander Carson, B.Sc.

Born: February 26, 1850, at Stirling, Scotland [Aug 1896]

Died: February 28, 1896, at Fwambo [Aug 1896]

Mr. Carson studied at Glasgow. Appointed as an engineer to the Central Africa Mission, he departed England on February 19, 1886 [Apr 1886] and arrived at Quelimane on March 28, 1886 [Jul 1886]. He arrived at Kavala Island on July 4, 1886 [Dec 1886]. He returned to England on furlough, arriving April 15, 1891 [Jun 1891]. He departed England again on April 30, 1892, returning to Central Africa for more general missionary work [Aug 1896]. He arrived at Fwambo in August 1892 [Jan 1893]. He had intended to resign [Aug 1896], but before he could depart he died of malaria. He was noted as a hard and honest worker, taking a special interest in teaching [Aug 1896].



REV. ERNEST H. CLARK.

Rev. Ernest Howard Clark

Born: October 21, 1898, at Wathamstow

Rev. Ernest H. Clark studied at Cheshunt College and took a course in the elements of surgery and medicine at Livingstone College [May 1903]. He was ordained on February 11, 1903 and departed England on April 10 [May 1903]. He reached Kawimbe on June 24 [Aug 1903] and was appointed to Niamkolo [Feb 1904]. On July 23, 1904, he married Harriett Emily Thom at the Mbala (then Abercorn) Registry and then the Kawimbe Church [Nov 1904]. The couple worked in the Central Africa Mission until 1936†.

Harriet Emily Clark, née Thom

Ms. Thom trained as a nurse and departed England on April 21, 1904 [Jun 1904]. She married Rev. Ernest H. Clark on July 23, 1904, first at the Mbala (then Abercorn) Registry and then the

Missionary Biographies

Kawimbe Church [Nov 1904]. She later took additional training in Midwifery and worked in the Central Africa Mission until 1936†.

Elbert Sills Clarke

Born: 1850, at St. Mary Cray, Kent

E.S. Clarke studied at the East London Institute and had joined a mission in South Africa. Invited to join the Central Africa Mission, he departed directly for Zanzibar while his wife and family went to England [Sep 1877]. After making it to Kirasa with the Mission he suffered from fever and returned to Zanzibar on January 2, 1878. He resigned from the London Missionary Society and returned to South Africa [Apr 1878].

His wife was born Emma Forthergill and did not join him in Central Africa.

Rev. Joseph Henry Dineen

Born: July 14, 1853, at Keighley, Yorkshire

Died: July 25, 1883, at Uguha [Dec 1883]

Rev. J.H. Dineen studied at Regent's Park College in London and was an ordained pastor of a Baptist Church at Gildersome, near Leeds. He was ordained as a medical missionary to the Central Africa Mission on April 27, 1882 [Jul 1882] and departed England on May 17 [Jul 1882], arriving at Zanzibar on June 19 [Sep 1882]. He left Zanzibar on July 10 for Ujiji. From Ujiji he eventually went to Uguha on the west side of Lake Tanganyika on account of ill-health.

Rev. Arthur William Dodgshun

Born: July 5, 1847, at Leeds

Died: April 3, 1879, at Ujiji [Jan 1880]

Rev. Arthur W. Dodgshun studied at Cheshunt College and was ordained March 15, 1877 at Queen St. Church, Leeds [Apr 1877]. He departed England on March 29, 1877 at arrived at Ujiji on March 27, 1879 [Jan 1880] where he died a week later.

Missionary Biographies



Walter Draper

Born: April 8, 1861, at Hoddesdon, Hertfordshire

Died: 1927†

Mr. W. Draper was appointed as an artisan missionary to Urambo and departed England on June 2, 1888 [Jul 1888]. He reached Urambo on November 2, 1888 [Ninety-Fifth Report]. After Rev. Shaw resigned from the London Missionary Society due to ill-health, Mr. Draper was the sole missionary at Urambo. In 1898, the Urambo Mission was transferred to the Moravians and Mr. Draper returned to England, arriving on August 2, 1898 [Sep 1898]. He was reappointed to Kawimbe and departed England on June 21, 1900 [Aug 1900]. He arrived at Kawimbe September 22, 1900. On June 14, 1903, he held the first Christian service ever at Mbala (then Abercorn) [Oct 1903]. He returned to England on furlough, arriving November 9, 1904 [Jan 1905] and departing again May 26, 1906. He married May P. Blantyne, of the Livingstonia Mission, on June 25, 1915.

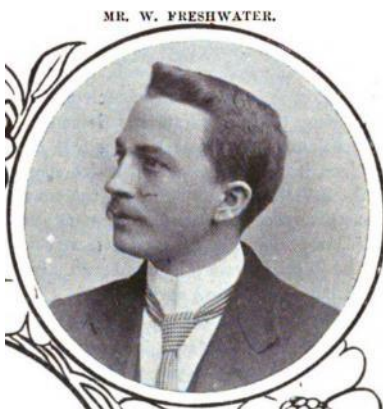
Photo: [Abercornucopia](#)

James Dunn

Born: September 19, 1859, at Kingston-on-Thames

Died: March 6, 1884, in Uguha [Jul 1884]

Mr. Dunn was appointed as an artisan missionary, slated to form an industrial station at the south end of Lake Tanganyika [Jun 1882] alongside his friend Arthur Brooks [Mar 1889]. He departed England on May 17, 1882 [Jul 1882], arriving at Zanzibar on Jun 19 [Sep 1882], from where he went onward to Uguha on the western side of Lake Tanganyika.



William Freshwater

Born: November 1, 1872, at Market Harborough

Died: 1936†

Mr. W. Freshwater initially apprenticed as a cabinet-maker before studying at Harley House, London. Appointed as a lay missionary, he was dedicated to missionary service on April 10, 1902 [May 1902]. Slated for Mbereshi [May 1902], he departed England on April 30, 1902 [Jun 1902]. He arrived at Mbereshi on September 6 [Nov 1902]. He returned to England on furlough in 1907 and married Nancy Swingler

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Missionary Biographies

(1874-1959†) on May 15, 1908. The couple worked at Mbereshi, Mporokoso, and Kafulwe†.

Rev. William Griffith

Born: November 6, 1853, at Llangadock, Carmarthenshire

Rev. W. Griffith studied at Carmarthen and Western Colleges and was ordained April 1, 1879, at Gwynfe, Carmarthenshire [May 1879]. He departed England for the Central Africa Mission on April 18, 1879 [May 1879], arrived in Zanzibar May 27 [Jul 1879], and set out for Lake Tanganyika on June 13 [Aug 1879]. He arrived at Ujiji on September 23, 1879 [Jan 1880] and departed for the western side of the lake on October 22 [Mar 1880]. He settled at Mtowa and then Butonga [Jun 1882]. He departed Butonga September 3, 1883 and arrived in London on February 23, 1884 [Apr 1884]. He resigned from the London Missionary Society in June 1885.

Rev. John Harris

Born: February 3, 1856, at Staveley, Derbyshire

Died: May 29, 1885, at Niamkolo [Oct 1885]

Rev. John Harries studied at Rotherham College and was ordained on April 21, 1884, at Garden St. Church [May 1884]. He departed England on June 11, 1884 [Jul 1884], and travelled to Lake Tanganyika via Lake Nyasa, arriving at Liendwe on December 16, 1884 [May 1885]. He travelled to Uguha, arriving January 27, 1885, before returning to the southern end of Lake Tanganyika at Niamkolo.



MR. AND MRS. HEMANS.

James Henry Emmanuel Hemans

Born: December 6, 1856, in Manchester County, Jamaica

Died: September 1908, in Hampton, Jamaica

Mr. J.H.E. Hemans arrived in England alongside his wife on October 16, 1887 [Nov 1887]. He was appointed a schoolmaster at Fwambo for the Central Africa Mission and the couple departed England on June 2, 1888 [Jul 1888]. They arrived at Lake Tanganyika on October 18, 1888 [Ninety-Fifth Report] and at Fwambo on November 3. In 1891 they transferred to Niamkolo but returned to Fwambo in September 1894. The Hemans returned to England on furlough, arriving October 16, 1895 [Dec 1895], and then travelled to Jamaica, departing England on May 20, 1896 [Jun 1896] and arriving back on February 3, 1897 [Mar 1897]. They departed England on June 8, 1897 [Jul 1897] to return to Niamkolo [Jan 1903]. The Hemans returned to England a final time, arriving October 15, 1905 [Nov 1905], after which

Missionary Biographies

their connection with the London Missionary Society was terminated. They returned to Jamaica, departing England on February 23, 1907.

Maria Cecilia Clementina Hemans, née Gale

Born: September 20, 1876, at Fourth Paths Mission Station, Jamaica

Having married Mr. Hemans on December 25, 1884, Mrs. Hemans arrived in England alongside her husband on October 16, 1887 [Nov 1887]. She worked alongside him in Central Africa, returning to England and Jamaica once on furlough before settling again in Jamaica after their connection with the London Missionary Society ceased.



Edward Coode Hore

Born: July 23, 1848, in Islington

Died: April 1912, in Hobart

Mr. E.C. Hore departed England for Zanzibar on April 14, 1877 [May 1877] and arrived on August 1. He arrived at Ujiji a year later on August 23, 1878 [Dec 1878]. He explored the southern end of Lake Tanganyika in the *Calabash* in February 1879 [Jan 1880] and March 1880. Mr. Hore returned to England, departing Ujiji on November 3, 1880 [Jun 1881] and arriving on February 23, 1881 [Apr 1881]. On March 29, 1881 he married Annie Boyle Gribbon and while in England passed the examinations for Master Mariner. On February 4, 1882 the couple had a son, John Edward, nicknamed Jack [Mar 1882]. They departed England on May 17, 1882 [Jul 1882], reaching Zanzibar on June 19 [Sep 1882]. Due to difficulties Mrs. Hore and Jack returned to England, arriving on December 24, 1882 [Feb 1883]. Mr. Hore arrived at Ujiji on February 23, 1883, conveying sections of the *Morning Star*. He returned to Zanzibar to meet Mrs. Hore and his son Jack, arriving on September 26, 1884 [Feb 1885]. The family arrived in Ujiji on January 7, 1885 [May 1885]. They settled at Kavala Island. They returned to England in 1888, departing Lake Tanganyika in June [Ninety-Fifth Depart] and arriving on October 26 [Dec 1888]. On April 5, 1889, Jack died in London [May 1889]. In April 1890 Capt. Hore departed on a deputation tour [Apr 1890]. Mrs. Hore had a daughter on August 22, 1890 [Oct 1890]. Capt. Hore resigned from the London Missionary Society in December 1890 and visited the United States, returning to England in April 1891. He then

Missionary Biographies

joined the London Missionary Society steamer *John Williams* as First Officer and then Captain from 1893 [Nov 1894] until 1900 [Apr 1900]. The family settled in Tasmania.



Annie Boyle Hore, née Gribbon

Died: April 28, 1922, in Sydney

Ms. Gribbon married Mr. Edward C. Hore on March 29, 1881 and on February 4, 1882 had a son John Edward, nicknamed Jack [Mar 1882]. They departed England on May 17, 1882 [Jul 1882], reaching Zanzibar on June 19 [Sep 1882]. Due to difficulties Mrs. Hore and Jack returned to England, arriving on December 24, 1882 [Feb 1883]. Mrs. Hore and Jack departed again on June 11, 1884 for Quelimane [Jul 1884]. The family arrived in Ujiji on January 7, 1885 [May 1885]. They settled at Kavala Island. They returned to England in 1888, departing Lake Tanganyika in June [Ninety-Fifth Depart] and arriving on October 26 [Dec 1888]. On April 5, 1889, Jack died in London [May 1889]. On August 22, 1890, Mrs. Hore had a daughter [Oct 1890], named Joan¹.

Walter Hutley

Born: January 18, 1858, at Braintree

Died: 1931 in Adelaide, South Australia²

Mr. W. Hutley had six years' experience as a builder and joiner³. Appointed to the Central Africa Mission as an artisan missionary, he left England on April 14, 1877 [May 1877]. He arrived at Ujiji on August 23, 1878 [Dec 1878]. He departed Ujiji October 22, 1879 alongside Rev. W. Griffith to establish a station at Mtowa [Mar 1880]. He returned to Ujiji in November 1880. Due to failing health, he departed Ujiji on January 11, 1882 and arrived in England March 1 [Apr 1882]. In February 1883 Mr. Hutley married Laura Palmer, the sister of Dr. Walter Palmer⁴. His connection with the London Missionary Society ceased in June 1883. In 1884 the couple moved to Adelaide, South Australia.

¹ "Captain Edward Coode Hore (1848-1912): Missionary, Explorer, Navigator, and Cartographer, Part 1," by G. Rex Meyer, *Church Heritage*, March 2013.

² *The Central African Diaries of Walter Hutley 1877 to 1881*, edited by James B. Wolf, published by the African Studies Center, Boston University, 1976.

³ Ibid.

⁴ Ibid.

Missionary Biographies



REV. H. JOHNSON.

Rev. Harry Johnson

Born: December 17, 1868, at Market Harborough

Died: 1964†

Rev. Harry Johnson studied at Cheshunt College and was ordained on April 23, 1896 [Jun 1896]. He departed England on May 15, 1896 [Jun 1896]. He worked at Kawimbe for one year and then transferred to Kambole. On August 26, 1897, he married Minne A. Allen in a ceremony presided by Commissioner Alfred Sharpe [May 1898]. The couple had a daughter on July 23, 1898 [Dec 1898] and a son on December 21, 1899 [May 1900]. The family departed for England on furlough on June 1, 1900 [Jul 1900], arriving on August 18, 1900 [Oct 1900]. There they had another daughter on August 23, 1901 [Oct 1901]. Rev. Johnson may have returned to Central Africa alone, departing England on April 30, 1902 [Jun 1902], and arriving back in England on January 6, 1905 [Feb 1905]. He visited Australia on a Deputation tour in 1906 and then became a pastor in Bradford before finally retiring in New Zealand†.



MISS ALLEN.

Minnie A. Johnson, née Allen

Died: March 10, 1915, at Christchurch, New Zealand

Ms. Allen departed England on June 8, 1897 [Jul 1897] and married Rev. Harry Johnson at Zomba on August 26 [May 1898]. The couple had a daughter on July 23, 1898 [Dec 1898] and a son on December 21, 1899 [May 1900]. The family departed for England on furlough on June 1, 1900 [Jul 1900], arriving on August 18, 1900 [Oct 1900]. There they had another daughter on August 23, 1901 [Oct 1901]. Mrs. Johnson retired in New Zealand with her husband†.

Missionary Biographies



Rev. David Picton Jones

Born: January 20, 1860 at New Quay, Cardiganshire

Died: May 1936, at Warmley, Bristol⁵

Rev. D.P. Jones studied at Carmarthen College and was ordained on March 14, 1882, at Towyn Chapel, New Quay. Slated for Uguha on the west side of the lake [Jun 1882], he departed England on May 17, 1882 [Jul 1882]. He reached Zanzibar on June 19, 1882 [Sep 1882] and Uguha on March 17, 1883. He resigned [Nov 1885] and returned to England on December 30, 1885 [Feb 1886], where he married Jessie Ann Harries on May 17, 1886 [Aug 1886]. Reappointed to Fwambo, they departed England on May 11, 1887 [Jun 1887], arriving at the station on September 21, 1887. The Jones had their first son at Fwambo on November 16, 1888, who died a month later on December 26 [Jun 1889]. A daughter, Hilda⁶, was born at Fwambo on April 23, 1890 [Dec 1890], followed by a son Howard on May 6, 1891 [Oct 1891]. In 1890 he removed the Fwambo mission to Kawimbe†. On September 6, 1892, they departed for furlough in England [Jan 1893], and during the trip Howard died at Chinde on November 2 [Jan 1893]. They also brought a Mambwe man Nonde to England to help with translation work⁷. The couple and Hilda arrived in England on December 24, 1892 [Jan 1893], and had a second daughter at New Quay, Cardiganshire, on January 18, 1893 [Jun 1893]. On May 8, 1894, Rev. D.P. Jones departed England [Jun 1894] to return to Fwambo. In that year he helped found the station at Kambole†. Mrs. Jones had a third son in Sheffield on December 11, 1894 [Feb 1895]. Rev. Jones returned to England due to ill-health, arriving January 10, 1897 [Feb 1897]. He was appointed to the Matabeleland Mission in 1901 [Sep 1901] and retired from missionary work in 1903, later becoming a minister in Glamorganshire, Wales.

Jessie Ann Jones, née Harries

Ms. Harries married Rev. D.P. Jones on May 17, 1886 [Aug 1886]. The couple, slated for Fwambo, departed England on May 11, 1887 [Jun 1887], and arrived on station on

⁵ *After Livingstone*, Second impression, by David Picton Jones and Dorothy Picton Jones, printed by Benham and Company Limited, Colchester, 1968.

⁶ *Ibid.*

⁷ *Ibid.*

Missionary Biographies

September 21. At the mission, Mrs. Jones taught sewing, mending, and singing to women⁸. The Jones had their first son at Fwambo on November 16, 1888, who died a month later on December 26 [Jun 1889]. A daughter, Hilda⁹, was born at Fwambo on April 23, 1890 [Dec 1890], followed by a son Howard on May 6, 1891 [Oct 1891]. In 1890 they removed the Fwambo mission to Kawimbe†. On September 6, 1892, they departed for furlough in England [Jan 1893], and during the trip Howard died at Chinde on November 2 [Jan 1893]. Mrs. Jones did not join her husband when he departed again for Central Africa in 1894.

Rev. Percy William Jones

Born: August 19, 1871, at Malvern

Rev. P.W. Jones studied at Nottingham Institute and was appointed to Central Africa in lieu of Mr. D.L Thomas [May 1896]. He was ordained on April 29, 1896 [Jun 1896], and departed England on May 15 [Jun 1896]. He settled at Niamkolo but returned to England, arriving on December 19, 1899. Asked to resign†, his resignation was accepted on October 23, 1900 [Dec 1900].

Kalulu

Ransomed from slavery by the Rev. D.P. Jones during the latter's stay in Uguha from 1883-1885¹⁰, Kalulu became his personal servant [Jun 1891]. "Kalulu" is the name given to him by Rev. Jones. During Rev. Jones' first return to England, Kalulu stayed with Mr. Arthur Brooks at Urambo. There, Kalulu trained in carpentry with Mr. Brooks¹¹. After Rev. Jones' return to Central Africa, Kalulu joined him in Fwambo. Kalulu was baptized on January 11, 1891, becoming the first convert of the Central Africa Mission [Jun 1891]. Kalulu became a teacher for the London Missionary Society, working at Mbete [Dec 1893], Niamkolo, and Fwambo [Apr 1897]. Kalulu married [Apr 1897], and their first child was named Duia [Sep 1894].

Dr. Frank Laird, L.R.C.P. & S.E.

Born: July 18, 1854, at Crathie, Aberdeenshire

Dr. Laird studied medicine at Edinburgh and was appointed a medical missionary to the Central Africa Mission. He departed England on June 11, 1884 [Jul 1884], but he returned to England due to ill-health and arrived on October 9, 1884. In April 1885 he resigned from the London Missionary Society.

⁸ Ibid.

⁹ Ibid.

¹⁰ *After Livingstone*, David Picton Jones and Dorothy Picton Jones.

¹¹ Ibid.

Missionary Biographies



Rev. James Lawson

Born: March 6, 1874, at Blackburn

Died: August 28, 1903, at Mbereshi [Oct 1903]

Rev. J. Lawson originally worked with a firm of engineers but to become a missionary he studied theology at the Nottingham Institute as well as taking courses in surgery and medicine at the Manchester Royal Infirmary and Livingstone College [May 1902]. He was ordained on April 7, 1902 [May 1902], and departed England on April 30 [Jun 1902], slated for Niamkolo [Jan 1903]. He married Ada Mary Harwood on May 27, 1903, at Blantyre [Jun 1903]. Rev. Lawson died three months later on a visit to Mbereshi.

Ada Mary Lawson, née Harwood

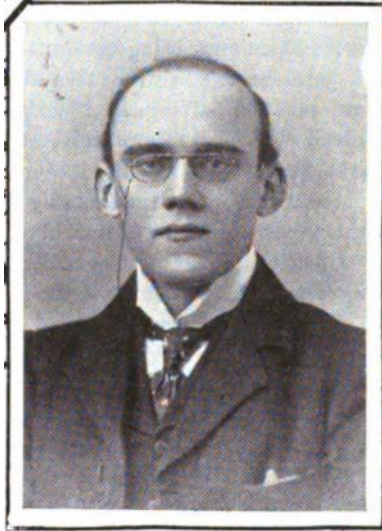
Ms. Harwood departed England on March 7, 1903 [Apr 1903], slated to marry Rev. J. Lawson. They wed on May 27, 1903, in Blantyre [Jun 1903]. Her husband died three months later while they were visiting Mbereshi. She returned to England, arriving on December 26, 1903 [Feb 1904].

Rev. George Henry Lea

Born: August 11, 1857, at Leeds

Rev. G.H. Lea studied at the Bristol Institute and was ordained on April 30, 1886 [Jun 1886]. He departed England on May 12, 1886 [Jun 1886], departed Zanzibar on June 22 [Sep 1886], and arrived in Ujiji on September 23 [Feb 1887]. Due to failing health, he departed Kavala Island on May 13, 1887, and arrived back in England on November 27 [Jan 1888]. He then accepted a Pastorage in Jamaica [Apr 1889].

Missionary Biographies



DR. E. WINBOLT LEWIS.

Dr. Ernest Winbolt Lewis, M.B., Ch.B.

Born: May 22, 1876, at Madras [May 1902]

Dr. E.W. Lewis studied at Edinburgh University and, appointed as a medical missionary, departed for India enroute to Central Africa [May 1902]. Originally stationed at Mbereshi, he transferred to Kawimbe in 1904. Due to ill-health he returned to England, arriving July 31, 1905 [Sep 1905]. He married Merlin Alice Cripps on January 3, 1906, and the couple departed England for Central Africa on February 13, 1906. They worked at Kawimbe and Mbereshi before returning to England in 1910 and severing their connection with the London Missionary Society.



DR. MACKAY.

Dr. James George Mackay, L.R.C.S. & L.R.C.P.

Born: July 9, 1860, at Inverness

Dr. J.G. Mackay studied Theology at the East London Institute and Medicine at the London Hospital. Originally appointed to Madagascar, he married Kathleen Priscilla Hedges on July 27, 1886. They returned to England on furlough in 1895 and due to French regulations were unable to return to work in Madagascar [Jun 1897]. He was reappointed to the Central Africa Mission in 1897 [Apr 1897] and the couple departed England on June 8, 1897, slated to work at Kambole [Jul 1897]. He resigned due to a disagreement with London Missionary Society policies†, and they returned to England on July 18, 1901 [Sep 1901].



MRS. MACKAY.

Kathleen Priscilla Mackay, née Hedges

Born: October 3, 1861, at Bow

Mrs. Mackay joined her husband in both Madagascar and Central Africa.

Missionary Biographies



THE LATE REV. G. MACKENDRICK.

Rev. George Mackendrick

Born: March 25, 1869, at Overtown, Wishaw, Lanarkshire

Died: April 15, 1901, at Niamkolo [May 1901]

Having been pastor of an Evangelical Union Church in Scotland, he was appointed to the Central Africa Mission [Feb 1900] and had a dedication service on June 6, 1900. He departed England on June 21 and reached Kawimbe on September 22, 1900 [Feb 1901], before settling at Niamkolo.



DR. CHARLES B. MATHER.

Dr. Charles Benjamin Mather, L.R.C.S. & L.R.C.P.

Born: December 7, 1858, at Tunbridge, Kent

Died: July 11, 1898, at Kawimbe [Sep 1898]

Dr. C.B. Mather studied Medicine at Edinburgh and, appointed as a medical missionary, departed England on June 2, 1888 [Jul 1888]. He reached Lake Tanganyika on October 18 [Ninety-Fifth Report], and went to Fwambo and then Niamkolo. He married Henrietta Sarah Mawson on September 25, 1891 [Feb 1892]. Mrs. Mather then died in childbirth in December 1892 [Apr 1893] [Jun 1893] [Jun 1899]. He arrived in England on furlough on January 15, 1895 [Feb 1895], and departed again on May 15, 1896 [Jun 1896] to work at Kawimbe.

Henrietta Sarah Mather, née Mawson

Died: December 18, 1892, at Niamkolo [Apr 1893]

Intending to marry Dr. Mather, Miss Mawson departed England on May 29, 1891 [Jul 1891]. After marrying Dr. Mather at Zomba and then the Church of Scotland Mission in Domasi (first legally by H.H. Johnston and then by Rev. Dr. Scott), she proceeded with him to Fwambo and then Niamkolo. She died in childbirth, alongside her son.

Missionary Biographies



REV. J. MAY, B.A.

Rev. John May, B.A.

Born: August 19, 1866, at Saltcoats, Ayrshire

Died: August 21, 1901, at Kawimbe [Oct 1901]

Rev. John May originally trained as a marine engineer before studying at Cheshunt College to become a missionary, earning a B.A. degree in 1894 [Oct 1901]. At Cheshunt College he met Elizabeth Ross Burton, who he married on May 4, 1897 [Jun 1897]. He was ordained two days later on May 6 [Jun 1897], and the couple departed England on June 8, slated for Kawimbe [Jul 1897]. He used his marine engineer training to help repair the *Morning Star*, and at Kawimbe focused on developing the industrial department and improving the mission's elementary schools [Oct 1901]. On June 12, 1898, the couple had a still-born son [Nov 1898]. On March 8, 1900, Mrs. May gave birth to a second son, John [Jun 1900], who died on December 17 of that year [Feb 1901]. Following Rev. May's death, Mrs. May gave birth to a daughter on November 6, 1901 [Dec 1901].



MRS. MAY, B.A.

Elizabeth Ross May, B.A., née Burton

Ms. Burton studied at Cheshunt College, earning her B.A. in 1894. She married her classmate Rev. John May on May 4, 1897 [Jun 1897]. The couple departed England on June 8, slated for Kawimbe [Jul 1897]. On June 12, 1898, the couple had a still-born son [Nov 1898]. On March 8, 1900, Mrs. May gave birth to a second son, John [Jun 1900], who died on December 17 of that year [Feb 1901]. Following the death of her husband, she had a daughter on November 6, 1901 at Kawimbe [Dec 1901]. She requested to stay in the Central Africa Mission [Oct 1901], but returned to England, arriving September 13, 1902 with her daughter [Nov 1902]. In England she collected and revised Scripture translations Rev. May had worked on, publishing a small book titled "Mukyele Utiswe." She became a Director of the London Missionary Society in 1908, and was elected Chairman of the Examination Committee in 1920.

Missionary Biographies



DR. WILFRID MCFARLANE.

Dr. Wilfrid McFarlane, M.B., Ch.B., M.C.

Born: January 2, 1878, at Edinburgh

Originally working in an insurance office†, Dr. W. McFarlane studied Medicine at Edinburgh University. He was appointed as a missionary on November 10, 1903 [Dec 1903] and married Ella Robertson on February 25, 1904. They departed for Central Africa on April 21, 1904 [Jun 1904]. The couple had a daughter, Marion Alexis, at Mbereshi on August 19, 1905 [Nov 1905]. Dr. McFarlane resigned in 1914 over a disagreement with London Missionary Society policy. He was in active service for five years during World War I and was awarded the Military Cross. Afterwards, the McFarlanes were with the Church of Scotland mission in Blantyre from 1920-1936†.

Ella McFarlane, née Robertson

Mrs. Robertson was from Edinburgh [May 1904] and worked with her husband in Central Africa 1904-1913, and then with the Church of Scotland Mission in Blantyre from 1920-1936†. The couple had a daughter, Marion Alexis, at Mbereshi on August 19, 1905 [Nov 1905].



DR. S. H. MORRIS.

Dr. Sidney Herbert Morris, M.B., Ch.B.

Born: May 11, 1875, at Market Harborough

Died: January 11, 1918

Dr. S.H. Morris studied at Edinburgh University and then worked as house surgeon at the Poplar and Greenwich hospitals [Jul 1901]. Appointed as a medical missionary, he departed England on May 24, 1901 [Jul 1901]. In September 1902 he resigned from the London Missionary Society to enter government service [Nov 1902].

William Harwood Nutt

Born: February 11, 1869, at Beeston, near Nottingham

Mr. W.H. Nutt was appointed as an artisan assistant missionary and departed England on April 30, 1892 [Jun 1892]. He arrived at Fwambo in August 1892 [Jan 1893]. In September 1894 he settled at Kambole and then in 1896 returned to England due to ill-health, arriving on March 15 [Apr 1896]. He resigned from the London Missionary Society in November [Jan 1897].

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Missionary Biographies



REV. CECIL H. NUTTER.

Rev. Henry Cecil Nutter

Born: July 17, 1873, at Thwaites Brow, Yorkshire

Died: 1942†

Rev. H.C. Nutter originally apprenticed at an architecture firm before studying at Harley House and Livingstone College, including some medical training [Jul 1901]. He was ordained on May 6, 1901 and departed England on May 24 [Jul 1901]. He married Frances Shorter on July 16, 1902, at Blantyre [Aug 1902] and the couple settled at Mbereshi [Jan 1903], where Mrs. Nutter died the following year. Rev. Nutter returned to England on furlough, arriving on August 30, 1905 [Oct 1905]. On April 18, 1906, he married Ada Mary Wareham, the sister of Dr. Harold Edgar Wareham, and the couple departed England on May 25, 1906. They worked primarily at Mbereshi until 1930†.



MRS. NUTTER.

Frances Nutter, née Shorter

Died: August 27, 1903, at Mbereshi [Oct 1903]

Ms. Shorter was dedicated to missionary service with the London Missionary Society on March 19, 1902 [May 1902] and departed England on April 30 [Jun 1902]. She married Rev. H.C. Nutter on July 16, 1902, at Blantyre [Aug 1902] and settled with him at Mbereshi where she died the following year.

Dr. Walter Stephen Palmer, L.R.C.S.I., L.K. and Q.C.P.I.

Born: July 7, 1858, at Newry

Dr. Palmer studied Medicine in Dublin and was appointed as a medical missionary. He left England on April 16, 1880 [May 1880] and arrived in Zanzibar May 29 [Aug 1880]. He departed for Lake Tanganyika on June 14, 1880 and arrived at Ujiji October 3 [Dec 1880] and the western side of the lake on October 21. Suffering from repeated attacks of fever [Nov

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Missionary Biographies

1881], he departed June 26, 1881 and arrived in England December 1 [Jan 1882]. He was reappointed to the Amoy Mission and married Julia Clara Baxter on October 29, 1884.

Rev. John Penry

Born: May 7, 1854, at Tirmawr, Llandilo

Died: April 21, 1883, at Kisokwi and is buried at Mpwapwa [Jul 1883]

Rev. John Penry studied at Lancashire College and was ordained April 11, 1882 at the Tabernacle, Llandilo [May 1882]. He departed from England May 17, 1882 [Jul 1882]. He arrived at Zanzibar June 19 [Sep 1882] and departed on July 10. Making it as far as Urambo, he departed there again for the coast on March 5, 1883 due to failing health [Jul 1883], but died on the way.



Adam Darling Purves

Born: March 18, 1865, at Dunse, Berwickshire, Scotland

Died: November 18, 1901, at Mbereshi [Jan 1902]

Mr. A.D. Purves married Elizabeth Ward on January 15, 1886. Appointed as an artisan missionary and leaving his wife behind, he left England on April 30, 1892 [Jun 1892]. He arrived at Fwambo in August 1892 [Jan 1893] and settled at Niamkolo. He was joined by his wife in 1894 and in 1897 the couple returned to England on furlough, arriving on August 19, 1897 [Oct 1897]. They departed England again on June 7, 1899 [Jul 1899]. He and his wife founded the mission station at Mbereshi, where he died of malaria [Jan 1902].

Elizabeth Purves, née Ward

Joining her husband two years after he first left for Central Africa, Mrs. Purves departed England on May 8, 1894 [Jun 1894] and reached Fwambo on August 29 [Jan 1895]. Mrs. Purves helped found the station at Mbereshi. Following the death of Mr. Purves, she returned to England, arriving September 6, 1902 [Oct 1902].

Rev. Bowen Rees

Born: March 16, 1857, at Lanybie, Carmarthenshire

Rev. Bowen Rees studied at Bala College and was ordained on May 22, 1884, at Pentteg, Ystalyfera [Jul 1884]. He departed England on June 11, 1884 [Jul 1884], intending to travel to Lake Tanganyika via Lake Nyasa. The route was blocked by fighting, and so he travelled to Zanzibar and arrived there September 26, 1884 [Feb 1885]. He arrived at Ujiji on February 12, 1885, but resigned [Nov 1885] and arrived back in England on December 30, 1885 [Feb 1886]. He was reappointed to South Africa.

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MR. ROBERTSON.

Rev. William Govan Robertson

Born: August 27, 1869, at Whithorn, Scotland

Died: 1928†

Rev. W.G. Robertson had been a lay missionary with the Livingstonia Mission since February, 1891. In 1897 the London Missionary Society accepted his offer of service [Jul 1897]. He married Christian Tregorson Sim on June 23, 1897 [Aug 1897], and they departed England on July 7 [Aug 1897]. The couple had a son on August 11, 1898 [Oct 1898], but Christian died shortly thereafter on August 24 [Dec 1899]. Rev. Robertson sent his son to Scotland [Dec 1899]. Rev. Robertson returned to England on furlough, arriving on November 26, 1902 [Jan 1903]. On January 16, 1904, he married Edith Moorhouse [Mar 1904] and the couple departed England on April 21 to settle at Kawimbe [Jun 1904]. He was connected with the London Missionary Society until his death†.



MRS. ROBERTSON.

Christian Tregorson Robertson, née Sim

Born: Oban, Scotland

Died: August 24, 1898, at Kawimbe [Dec 1898]

A good student in school and Bible-class, she married Mr. W.G. Robertson on June 23, 1897 [Aug 1897] and departed England with him for Central Africa on July 7 [Aug 1897]. At Kawimbe she taught children hymns with the aid of an organ [Dec 1898]. She gave birth to a son on August 11, 1898 [Oct 1898], but died shortly thereafter.

Edith Robertson, née Moorhouse

She married the widower Rev. Robertson on January 16, 1904 [Mar 1904] and on April 21 departed England with him to settle at Kawimbe [Jun 1904].

Missionary Biographies



REV. J. A. ROSS.

Rev. James Arthur Ross

Born: March 25, 1877, at Kipton

Died: 1958†

Rev. J.A. Ross studied at Nottingham Institute and was ordained on March 21, 1904 [May 1904]. He had been inspired by the death of his friend Rev. James Lawson [May 1904] and was also a skilled carpenter†. He departed England on April 21, 1904 [Jun 1904] slated for Kambole. On September 20, 1908, he married Maria Smith. He conducted training of evangelists and preachers and did work in experimental agriculture as well as industrial work.



Mrs. Shaw and Baby.

Rev. T. F. Shaw.

Rev. Thomas Francis Shaw

Born: January 13, 1856, at Birmingham

Rev. T.F. Shaw studied at Glasgow and Spring Hill Colleges and was ordained May 4, 1882 [Jul 1882]. Slated to be stationed at Urambo, he departed England on May 17, 1882 [Jul 1882], reaching Zanzibar June 19 [Jul 1882]. He arrived at Urambo on October 31, 1882 [Jul 1883]. He returned to England on furlough April 23, 1887 [Jun 1887], and married Ada Stewart on June 12, 1888 [Jul 1888]. They departed England again June 29, 1888 [Aug 1888], and arrived at Urambo November 2 [Ninety-Fifth Report]. They had a daughter, Iris, on August 11, 1891, at Urambo [Jan 1892]. The family arrived back in England on November 21, 1895 [Jan 1896]. In 1898 Rev. Shaw resigned from the London Missionary Society on medical grounds.

Ada Shaw, née Stewart

Ms. Stewart married Rev. T.F. Shaw on June 12, 1888 [Jul 1888]. They departed England on June 29, 1888 [Aug 1888], and arrived at Urambo November 2 [Ninety-Fifth Report]. They had a daughter, Iris, on August 11, 1891, at Urambo [Jan 1892]. The family arrived back in England on November 21, 1895 [Jan 1896].

Dr. Ebenezer John Southon, M.D. (U.S.A.)

Born: August 23, 1850, at Gosport

Died: July 26, 1882, at Urambo [Oct 1882]

Dr. Southon studied medicine at Edinburgh and was appointed a medical missionary for the Central Africa Mission. He departed England on April 18, 1879 [May 1879], arrived in Zanzibar

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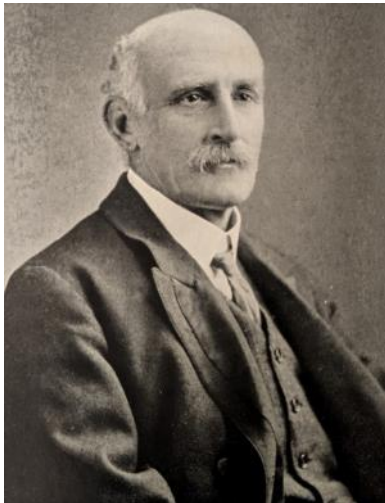
Missionary Biographies

May 27 [Jul 1879], and set out for Lake Tanganyika on June 13 [Aug 1879]. He arrived at Ujiji on September 23, 1879 [Jan 1880], but departed again on October 10 to arrive in Urambo on October 26 and establish a station [Mar 1880]. He died of complications from a gunshot wound to his arm [Oct 1882].

Rev. James Phillips Southwell

Born: July 25, 1862, at Haverfordwest

Rev. J.P. Southwell studied at Memorial College in Brecon and was ordained on March 24, 1891 [May 1891]. He left England on May 29, 1891 [Jul 1891], but returned due to ill-health [Feb 1892], arriving back in England on October 18, 1891 [Dec 1891]. He then resigned from the London Missionary Society.



Alfred James Swann

Born: September 14, 1855, at Shoreham

Died: 1928†

Mr. A.J. Swann was appointed Mate in the Marine Department of the Central Africa Mission, slated to join the “missionary vessel” [Jun 1882]. He departed England on May 17, 1882 [Jul 1882], arriving in Zanzibar on June 19 [Sep 1882]. He assisted in conveying the parts of the *Morning Star* to Ujiji, arriving on February 23, 1883. He took part in the construction of the *Good News* at Liendwe and then followed the steamer to Kavala Island. He departed Kavala Island on September 8, 1886, and arrived in England on furlough on January 28, 1887 [Mar 1887]. Mr. Swann married Jane Emmelar Housden on June 16, 1887 [Aug 1887], and the couple had a son, Harold Livingstone, on May 2, 1888 [Jun 1888]. Mr. Swann was appointed to take over the vessels of the London Missionary Society on Lake Tanganyika. On June 2, 1888, the family departed England [Jul 1888], and then departed Zanzibar for Ujiji on July 17 [Sep 1888]. On July 26 Harold died at Kikwazo [Oct 1888]. The Swanns arrived at Kavala Island on October 18 [Ninety-Fifth Report]. They eventually moved to Niamkolo, where they had a daughter, Eva, on November 23, 1890 [May 1891]. Eva died at Niamkolo on January 9, 1890 [Jun 1891]. On June 24, 1892, the Swanns had a son, Hector Lancelot [Dec 1892], who died on October 25, 1892 at Niamkolo [Apr 1893]. The Swanns arrived in England on September 2, 1893 [Oct 1893], and on March 20, 1894 the London Missionary Society accepted Mr.

Missionary Biographies

Swann's resignation [May 1894] so he could join the administrative service of the British Central Africa Protectorate†.

Jane Emmelar Swann, née Housden

Ms. Housden married Mr. A.J. Swann on June 16, 1887 [Aug 1887], and the couple had a son, Harold Livingstone, on May 2, 1888 [Jun 1888]. On June 2, 1888, the family departed England [Jul 1888], and then departed Zanzibar for Ujiji on July 17 [Sep 1888]. On July 26 Harold died at Kikwazo [Oct 1888]. The Swanns arrived at Kavala Island on October 18 [Ninety-Fifth Report]. They eventually moved to Niamkolo, where they had a daughter, Eva, on November 23, 1890 [May 1891]. Eva died at Niamkolo on January 9, 1890 [Jun 1891]. On June 24, 1892, the Swanns had a son, Hector Lancelot [Dec 1892], who died on October 25, 1892 at Niamkolo [Apr 1893]. The Swanns arrived in England on September 2, 1893 [Oct 1893].



REV. W. THOMAS.

[From a photograph by Messrs. KERRISON & SONS, 47, St. Paul's Churchyard, E.C.]

Rev. William Thomas

Born: February 8, 1859, at St. Clears, Carmarthenshire

Rev. W. Thomas studied at Carmarthen and Lancashire Colleges and served as a pastor in Oldham. Inspired by the Self-Denial Movement, he was appointed to the Central Africa Mission and departed England on May 9, 1893 [Jan 1893]. He reached Fwambo in October [Mar 1894] and settled at Niamkolo. Due to ill-health he returned to England, arriving on April 27, 1896 [Jun 1896] and resigned from the London Missionary Society [Sep 1896].

Rev. John Boden Thomson

Born: April 14, 1841, at Kirkpatrick, Kirkcudbrightshire

Died: September 22, 1878, at Ujiji [Feb 1879]

Rev. J.B. Thomson studied at Western College and Highgate. Originally appointed to Matabele Land in South Africa, he was ordained June 17, 1869, at Trinity Presbyterian Church, Newcastle-on-Tyne. He departed England for South Africa August 6, 1869. He arrived at Inyati on April 29 and after a short time opened the new station Hope Fountain. He returned to England to take part in the Central Africa Mission on January 20, 1877 and departed again May 6 [May 1877]. He arrived at Kirasa in November with the expedition where they waited for the next travel season. They departed Kirasa May 29, 1878 at arrived at Ujiji on August 23, 1878 [Dec 1878].

His wife was born Elizabeth Edwards in 1842 and she was with Rev. Thomson in South Africa. She did not join him in Central Africa and died at Peckham on September 16, 1900 [Nov 1900].

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Dr. John Kay Tomory, M.B., C.M.

Born: July 21, 1860, at Constantinople

Dr. Tomory studied medicine at Edinburgh University and, appointed as a medical missionary on Kavala Island, he departed England on September 25, 1886 [Nov 1886]. A year later he departed to return to England via Lake Nyasa. En route, he joined a party to relieve missionaries besieged at Karongas. He arrived in England on April 17, 1888, and married Marie Werder in Edinburgh on July 3, 1888 [Aug 1888]. They had a child on March 26, 1889 [May 1889], but their connection with the London Missionary Society ceased on April 30, 1889.



MR. BERNARD RALEIGH TURNER.

Bernard Raleigh Turner

Born: July 4, 1878, at Hackney College

Died: 1943†

Mr. Bernard Turner apprenticed and worked as a builder, with additional experience in printing and brick and tile-making [May 1903], as well as studying at the Haberdasher's Guild School† and taking courses in medicine and surgery at Livingstone College [May 1903]. Inspired by Rev. William Thomas, he became a missionary and departed for Central Africa on April 10, 1903 [May 1903]. He arrived at Kawimbe on June 24 [Aug 1903] and was appointed to Kambole on January 12, 1904 [Feb 1904]. There, he had building responsibilities and was in charge of Industrial Training. On June 27, 1905, he married Gertrude Alice Coates at Mbala (then Abercorn) [Aug 1905]. They worked in Central Africa until 1940†.

Gertrude Alice Turner, née Coates

Ms. Coates departed for Kambole on April 8, 1905 [May 1905] and married Mr. Bernard Turner on June 27, 1905 at Mbala (then Abercorn) [Aug 1905]. They worked in Central Africa until 1940†.

Missionary Biographies



DR. HAROLD WAREHAM.

Dr. Harold Edgar Wareham, M.B., Ch.B.

Born: January 8, 1873, at Guildford

Died: 1955†

Dr. H.E. Wareham studied at George Watson's College and worked in a mercantile office before studying Theology at Edinburgh Congregational Hall and Medicine at Edinburgh University [May 1902]. He married Rebecca Purves Stewart on April 19, 1902 [Jun 1902]. With Dr. Wareham appointed as a medical missionary, the couple departed England on April 30, 1902 [May 1902], slated for Kambole [Jan 1903]. The couple had a daughter on March 18, 1903 [May 1903]. In October they transferred to Kawimbe. They worked for the London Missionary Society until 1931 at Kawimbe and Mbereshi, and founded a station at Kafulwe in 1922.

Rebecca Purves Wareham, née Stewart

Ms. Stewart married Dr. H.E. Wareham on April 19, 1902 [Jun 1902] and departed with him for Central Africa on April 30, 1902 [May 1902]. The couple had a daughter on March 18, 1903 [May 1903]. In October they transferred to Kawimbe. They worked for the London Missionary Society until 1931 at Kawimbe and Mbereshi, and founded a station at Kafulwe in 1922.

Rev. David Williams

Born: February 10, 1856, at Llangadock, Carmarthenshire.

Died: September 24, 1881, at Urambo [Dec 1881]

Rev. D. Williams studied at Carmarthen and Western Colleges and was appointed to Urambo in the Central Africa Mission. He was ordained April 9, 1880 [May 1880] and departed England for Zanzibar on April 16 [May 1880]. He left Zanzibar June 14 [Aug 1880] and arrived at Urambo September 11, 1880 [Nov 1880].

Missionary Biographies



REV. W. C. WILLOUGHBY.

Rev. William Charles Willoughby

Born: March 16, 1857, at Redruth

Rev. W.C. Willoughby studied at Spring Hill College and was ordained on May 1, 1882 [Jul 1882], slated for Urambo [Jun 1882]. He departed England on May 17, 1882 [Jul 1882], arriving at Zanzibar on Jun 19 [Sep 1882] and at Urambo on October 31, 1882 [Jun 1883]. Due to failing health, he returned to England, arriving August 21, 1883 [Nov 1883]. He resigned from the London Missionary Society in December, but was eventually reappointed to South Africa.

Dr. George Ashton Wolfendale, L.R.C.P. & L.R.C.S.

Born: November 18, 1868, at Tutbury, Staffordshire

Dr. G.A. Wolfendale studied Medicine at Edinburgh, under the Edinburgh Medical Missionary Society and was appointed medical missionary to Urambo. He departed England on June 9, 1890 [Jul 1890] and arrived at Urambo by December 24 [Feb 1891]. Due to ill-health he returned to England, arriving on July 23, 1892 [Sep 1892] and resigned from the London Missionary Society [May 1893].



THE REV. A. J. WOOKEY.

Rev. Alfred John Wookey

Born: March 4, 1847, at Llanelly, Brecknockshire

Died: January 15, 1917, at Mowbray, Cape Town

Rev. A.J. Wookey studied at Lancashire College and Highgate. Originally appointed to the Bechuana Mission, he was ordained May 4, 1870, at Chase Side Church. He departed England for Bechuanaland on May 18, 1870. Eventually returning to join the Central Africa Mission, he was slated to work at Ujiji and again departed England on April 16, 1880 [May 1880]. He departed Zanzibar on June 14, 1880 [Aug 1880], and arrived at Urambo on September 11 [Nov 1880] and then Ujiji on October 3 [Dec 1880]. Due to repeated attacks of fever [Nov 1881], he returned to England and arrived August 14, 1881 [Sep 1881]. Rev. Wookey was then re-appointed back to Bechuanaland [Apr 1882]. His wife was born Jane Bevan. She joined him in Bechuanaland but did not join him in the Central Africa Mission [Apr 1880].

Missionary Biographies



Rev. Robert Stuart Wright

Born: March 28, 1858, at Edinburgh

Died: 1926, in New Zealand†

Rev. R. Stewart Wright's father was a master boot-maker and the family lived in Newcastle-upon-Tyne†. Rev. Wright left school at fourteen, becoming an office boy with a local railway and draper's assistant before studying at Rotherham College†. He was ordained on May 5, 1887 [Jul 1887], and departed England on May 11, 1887 [Jun 1887]. He arrived at Fwambo on September 21, and then in March 1888 went to Kavala Island and then to Niamkolo. Due to ill-health, he returned to England, arriving December 13, 1890 [Jan 1891]. In 1892 he accepted a temporary pastorate [Mar 1892] but resigned from the London Missionary Society in December 1893 [Feb 1894]. He worked for the African Lakes Company on Lake Nyasa from 1896-1899, and then for the British Central Africa Protectorate in Blantyre†. Reappointed in 1902, Rev. Wright departed England on April 30 [Jun 1902], and was assigned to Kawimbe [Jan 1903], reaching there on August 3, 1903. He arrived in England on furlough on August 31, 1905 [Oct 1905], departing again on July 9, 1906. He was transferred to Niamkolo, visited England again from August 6, 1910 to September 2, 1911, and returned England again from Central Africa on May 27, 1915. He retired from the London Missionary Society in 1916, but then visited Australia on a Deputation in 1920, subsequently settling at Maungaturoto in New Zealand.

Timeline of the Mission

Timeline of the Mission

1876

- March 15 – Board resolves to establish a mission on Lake Tanganyika [April 1876]
- March 18 – Rev. Roger Price departs for Zanzibar [April 1876]
- May 2 – Rev. Roger Price arrives at Zanzibar and quickly goes across to Saadani [Sep 1876]
- June 5 – Rev. Roger Price, after having returned to Zanzibar to train some oxen, crosses to Saadani to scope out the area for the mission. In 26 days he reached Mpwapwa, rested four days, and returned to Saadani in 16 days [Oct 1876]
- September 6 – Rev. Roger Price returns to England [Oct 1876]

1877

- First band of Missionaries leave for Zanzibar [May 1877]:
 - March 29: Revs. Roger Price and A.W. Dodgshun
 - April 14: Messrs. E.C. Hore and W. Hutley
 - May 6: Rev J.B. Thomson
 - E.S. Clarke joined in Zanzibar
- July 24 – Missionaries start for Ujiji [Oct 1877/Mar 1879]
- August 15 – E.S. Clarke's wife and family arrive in England [Sep 1877]
- December 15 – Rev. Roger Price arrives in England, eventually sent back to Natal [Jan 1878]

1878

- August 23 – Rev. J.B. Thomson, W. Hutley, and E.C. Hore arrive at Ujiji [Dec 1878]
 - In May, Dodgshun returned to Zanzibar to accompany M. Broyon [Jun 1879]
- September 22 – Rev. J.B. Thomson dies at Ujiji [Feb 1879]

1879

- February 25 – Mr. Hore makes first voyage in the *Calabash* [Jan 1880]
- March 27 – Rev. A.W. Dodgshun arrives at Ujiji [Jan 1880]
- April 3 – Rev. A.W. Dodgshun died at Ujiji [Jan 1880]
- Second band of Missionaries leave for Zanzibar [May 1879]:
 - April 18: Rev W. Griffith and Mr. Ebenezer J. Southon
 - April 24: Rev. Joseph Mullens
- May 27 – Rev. Joseph Mullens, Rev. W. Griffith, Mr. E.J. Southon arrive in Zanzibar [July 1879]
- June 16 – Revs. Mullens and Griffith, and Dr. Southon leave Zanzibar [Aug 1879]
- July 10 – Rev. Mullens died at Chakombe near Mpwapwa [Sep 1879]
- September 23 – Rev. W. Griffith and Dr. Southon arrive at Ujiji [Jan 1880]

Timeline of the Mission

- October 10 – Dr. Southon leaves Ujiji, arriving in Urambo on the 26th to establish a station [Mar 1880]
- October 22 – Rev. W. Griffith and Mr. Hutley (joined by Mr. Hore) sail for western side of the lake to settle a station at Mtowa [Mar 1880]

1880

- February 10 – Robert Arthington offers £3,000 for the Society to put a steamer on Lake Tanganyika [Mar 1880]
- February 17 – Mr. Hore pays £16 for land for a mission station at Kigoma Bay [Oct 1880]
- April 16 – Revs. A.J. Wookey and David Williams, and Mr. Walter S. Palmer, leave for Zanzibar [May 1880]
- May 29 – Revs. A.J. Wookey and D. Williams, and Dr. Palmer, arrive in Zanzibar [Aug 1880]
 - June 14 – They leave Zanzibar
 - September 11 – They arrive at Urambo [Nov 1880]
 - October 3 – They arrive in Ujiji [Dec 1880]
- November 3 – Mr. Hore leaves Ujiji and reaches coast in 62 days [Jun 1881]

1881

- February 23 – Mr. Hore returns to England [Apr 1881]
- August 14 – Rev. A.J. Wookey returns to England [Sep 1881]
- September 24 – Rev. Williams died at Urambo [Dec 1881]
- December 1 – Mr. Palmer returns to England [Jan 1882]

1882

- February 4 – Mr. and Mrs. Hore have a son [Mar 1882]
- March 1 – Mr. Hutley returns to England [Apr 1882]
- May 17 – Captain Hore, Mrs. Hore, infant Hore (Jack), Revs. John Penry, T.F. Shaw, J.H. Dineen, David Jones, W.C. Willoughby, Messrs. Arthur Brooks, James Dunn, and A.J. Swann depart for Zanzibar [Jul 1882]
 - June 19 – The group of missionaries reaches Zanzibar [Sep 1882]
- July 26 – Dr. Southon dies at Urambo [Oct 1882]
- October 31 – Revs. W.C. Willoughby and T.F. Shaw, arrive at Urambo [Jun 1883]
- December 24 – Mrs. and infant Hore return to England [Feb 1883]

1883

- January 19 – *Good News* shipped to Zanzibar [Feb 1883]
- February 23 – Steel lifeboat *Morning Star* arrives in Ujiji [May 1883]
- March 5 – Rev. John Penry departs Urambo to return home, invalided [Jul 1883]
- April 21 – Rev. John Penry dies at Kisokwi and is buried at Mpwapwa [Jul 1883]
- April 21 – Mr. Roxburgh reaches Mandala with the *Good News* in sections [Oct 1883]

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Timeline of the Mission

- May 21 – The *Morning Star* (*Nyota ya Assubui*) launched [Dec 1883]
- July 25 – Rev. J.H. Dineen dies at Uguha [Dec 1883]
- August 21 – Rev W.C. Willoughby arrives in England from Urambo [Nov 1883]
- September 26 – Mr. Roxburgh arrives at Lake Tanganyika with *Good News* parts [Mar 1884]

1884

- February 23 – Rev. W. Griffith returns to England [Apr 1884]
- March 6 – Mr. James Dunn dies at Uguha [Jul 1884]
- June 11 – Mrs. Hore and son, Rev. John Harris, Rev. Bowen Rees, and Dr. Frank Laird depart for Quelimane [Jul 1884]
- September 26 – Mr. Hore and Rev. Bowen Rees reach Zanzibar to bring Mrs. Hore and crew to Ujiji [Feb 1885]
- December 2 – Mirambo dies [Jul 1885]
- December 24 – Mr. Harris arrives in Liendwe [May 1885]

1885

- January 7 – Mr. Hore, Mrs. Hore, and Jack arrive in Ujiji [May 1885]
- February 10 – The rest of the caravan arrives in Ujiji [Jul 1885]
- March 3 – The *Good News* launched [Jul 1885]
- May 18 – Mr. James Roxburgh dies at Kavala [Sep 1885]
- May 29 – Rev. John Harris dies at Niamkolo [Sep 1885]
- December 30 – Revs. D.P. Jones and Bowen Rees return to England, having resigned [Feb 1886]

1886

- February 19 – Mr. Alexander Carson departs for Quelimane [Apr 1886]
- March 28 – Mr. Carson arrives at Quelimane [Jul 1886]
- May 12 – Rev. G.H. Lea departs for Zanzibar [Jun 1886]
- June 22 – Rev. G.H. Lea departs Zanzibar for Ujiji [Sep 1886]
- June 27 – Mr. Carson arrives at Lake Tanganyika [Nov 1886]
- July 4 – Mr. Carson arrives at Kavala [Dec 1886]
- July 4-5 – Tippu Tip visits Kavala [Jan 1887]
- September 23 – Rev. G.H. Lea arrives in Ujiji after a journey of 93 days [Feb 1887]
- September 25 – Mr. J. Kay Tomory departs for Quelimane [Nov 1886]

1887

- January 28 – Mr. A.J. Swann returns to England [Mar 1887]
- April 23 – Rev. T.F. Shaw returns to England [Jun 1887]

Timeline of the Mission

- May 11 – Rev. D.P. Jones, Mrs. Jones, and Rev. R. Stewart Wright depart for Quelimane [Jun 1887]
- June 6 – Dr. Tomoroy arrives at Kavala Island [Oct 1887]
- October 16 – Mr. J.H.E. Hemans and Mrs. Hemans arrive in England from Jamaica [Nov 1887]
- November 27 – Rev. G.H. Lea returns to England [Jan 1888]

1888

- April 17 – Dr. Tomoroy returns to England [May 1888]
- May 2 – The Swanns have a son [Jun 1888]
- June – The Hores depart the Lake to return to England [Ninety-Fifth Report]
- June 2 – Mr. A.J. Swann, Mrs. Swann, infant Swann, Mr. Charles B. Mather, Mr. Walter Draper, and Mr. and Mrs. James H.E. Hemans depart for Zanzibar [Jul 1888]
- June 29 – Rev T.F. Shaw and Mrs. Shaw depart for Zanzibar bound for Urambo [Aug 1888]
- July 17 – The Swanns, Mr. Mather, Mr. Draper, and the Hemans depart Zanzibar for Ujiji [Sep 1888]
- July 26 – Swann’s infant son, Harold Livingstone, dies at Kikwazo [Oct 1888]
- September 3 – The Hores arrive in Zanzibar [Oct 1888]
- October 18 – Swanns, Dr. Mather, Hemans reach the lake [Ninety-Fifth Report]
- October 26 – Captain, Mrs., and Jack Hore return to England [Dec 1888]
- November 2 – Dr. Draper and Mr. and Mrs. Shaw reach Urambo [Ninety-Fifth Report]
- November 16 – The Jones have a son at Fwambo [Jun 1889]
- December 26 – The Jones’ son dies at Fwambo [Jun 1889]

1889

- January 21 – Mr. Brooks died, shot at Mkange [Mar 1889]
- March 6 – Rev. H. Lea and Mrs. Lea depart for Jamaica [Apr 1889]
- March 26 – Dr. Tomory and wife have a baby at Haltwhistle [May 1889]
- April 5 – John Edward “Jack” Hore, son of Captain & Mrs. Hore, dies at Stavordale Rd [May 1889]

1890

- April 23 – The Jones have a daughter at Fwambo [Dec 1890]
- April 25 – Captain Hore departs for deputation tour through the Australasian Colonies [Apr, Jun 1890]
- June 9 – Dr. G.A. Wolfendale departs for Zanzibar [Jul 1890]
- August 22 – The Hores have a daughter at Bedford [Oct 1890]
- November 23 – The Swanns have a daughter at Niamkolo [May 1891]

Timeline of the Mission

- December 13 – Rev. R. Stewart Wright arrives in England, invalided home [Jan, Feb 1891]
- December 24 – Dr. Wolfendale writes he has arrived at Urambo [Feb 1891]

1891

- January 9 – The Swanns' infant daughter Eva dies at Niamkolo [Jun 1891]
- January 11 – Kalulu baptized [Jun 1891]
- March 24 – Rev. James Phillips Southwell ordained [May 1891]
- May 6 – The Jones have a son at Fwambo [Oct 1891]
- May 29 – Rev. J.P. Southwell and Miss Mawson depart England [Jul 1891]
- August 11 – The Shaws have a daughter at Urambo [Jan 1892]
- October 18 – Rev. J.P. Southwell returns to England [Dec 1891], invalided [Feb 1892]

1892

- January 26 – The Board allows Rev. R. Stewart Wright to accept a temporary pastorate at Haydon Bridge [Mar 1892]
- April 30 – Mr. Alexander Carson, Mr. Adam Darling Purves, and Mr. William Harwood Nutt depart England for Tanganyika [Jun 1892]
- June 24 – The Swanns have a son [Dec 1892]
- July 23 – Dr. Wolfendale returns to England, invalided [Sep 1892]
- August – Messrs. Carson, Purves, and Nutt arrive in Fwambo [Jan 1893]
- September 6 – Mr. and Mrs. Jones depart Fwambo, bringing along a “native of Mambwe” [Jan 1893]
- October 25 – Swanns' infant son Hector dies at Niamkolo [Apr 1893]
- November 2 – The Jones' infant son Howard dies at Chinde [Jan 1893]
- December 18 – Mrs. Mather dies at Niamkolo [Apr 1893]
- December 24 – D.P. Jones, Mrs. Jones, and daughter arrive in England [Jan 1893]

1893

- January 18 – The Jones have a daughter at New Quay, Cardiganshire [Jun 1893]
- March 28 – Dr. Wolfendale's resignation accepted [May 1893]
- May 9 – Rev. William Thomas departs England for Lake Tanganyika [Jun 1893]
- September 2 – Mr. and Mrs. Swann return to England [Oct 1893]
- October – Rev. W. Thomas reaches Fwambo [Mar 1894]
- November 28 – Captain Hore appointed chief officer of the *John Williams* [Jan 1894]
- December 19 – Rev. R. Stewart Wright's resignation accepted [Feb 1894]

1894

- March 20 – Mr. Swann's resignation accepted by the board [May 1894]
- May 8 – Rev. D. Picton Jones and Mrs. Purves depart England [Jun 1894]

Timeline of the Mission

- August 29 – Rev. D. Picton Jones and Mrs. Purves reach Fwambo [Jan 1895]
- December 11 – The Jones have a son in Sheffield [Feb 1895]

1895

- January 15 – Dr. Mather returns to England [Feb 1895]
- February 23 – The *Morning Star* is wrecked, temporarily [Aug 1895]
- March 26 – The Board approves selling the *Good News* to the African Lakes Company [May 1895]
- August 22 – Cornerstone of Niamkolo church laid [Feb 1896]
- October 16 – Mr. and Mrs. Hemans return to England [Dec 1895]
- November 21 – Rev. Shaw, Mrs. Shaw, and child return to England [Jan 1896]

1896

- February 28 – Mr. Carson dies of hematuria (blackwater) at Fwambo [Aug 1896]
- March 15 – Mr. W.H. Nutt returns to England, invalided [Apr 1896]
- April 27 – Rev. W. Thomas returns to England [Jun 1896]
- May 15 – Dr. C.B. Mather, Rev. Harry Johnson, and Rev. Percy W. Jones depart for Central Africa [Jun 1896]
- May 20 – Mr. and Mrs. Hemans depart for Jamaica [Jun 1896]
- July 28 – Directors accept resignation of W. Thomas [Sep 1896]
- November 24 – Directors decide to continue Urambo mission until end of 1899, and accept resignation of Mr. W.H. Nutt [Jan 1897]

1897

- January 10 – Rev. D. Picton Jones returns to England, invalided [Feb 1897]
- February 3 – Mr. and Mrs. Hemans return to England from Jamaica [Mar 1897]
- February 23 – Board decides to transfer Dr. and Mrs. J.G. Mackay from the Madagascar Mission to Central Africa (due to French regulation unable to return to Madagascar [Jun 1897]), Board learned Moravians agreed to take over Urambo [Apr 1897]
- June 8 – Mr. J.G. Mackay and Mrs. Mackay, Rev. John May and Mrs. May, Miss Allen, and Mr. J.H.E. Hemans and Mrs. Hemans depart for Tanganyika [Jul 1897]
- July 7 – Mr. W. Govan Robertson and Mrs. Robertson depart for Central Africa [Aug 1897]
- August 19 – Mr. and Mrs. Purves return to England [Oct 1897]

1898

- June 12 – The Mays have a still-born son [Nov 1898]
- July 11 – Dr. Mather dies at Kawimbe [Sep 1898]
- July 23 – Johnsons have a daughter [Dec 1898]
- August 2 – Mr. W. Draper returns to England [Sep 1898]
- August 11 – Robertsons have a son [Oct 1898]

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Timeline of the Mission

- August 24 – Mrs. Robertson dies at Kawimbe [Dec 1898]

1899

- June 7 – Mr. A.D. Purves departs for Fwambo [Jul 1899]
- December 19 – Rev. Percy W. Jones returns to England [Feb 1900]
- December 21 – The Johnsons have a son at Kambole [May 1900]
- January 9 – Rev. G. Mackendrick appointed to Central Africa [Feb 1900]
- February 27 – Captain Hore's resignation from *John Williams* accepted [Apr 1900]
- February 27 – Mr. W. Draper appointed to Tanganyika mission [Apr 1900]

1900

- March 8 – The Mays have a son at Kawimbe [Jun 1900]
- June 1 – Rev. Harry Johnson departs Kawimbe for England [Jul 1900]
- June 21 – Mr. W. Draper and Rev. G. Mackendrick depart England [Aug 1900]
- August 18 – Rev. Harry Johnson, Mrs. Johnson, and two children arrive in England [Oct 1900]
- September 16 – Mrs. Elizabeth Thomson, widow of Rev. J.B. Thomson, dies [Nov 1900]
- September 22 – Mr. Draper and Rev. Mackendrick reach Kawimbe [Feb 1901]
- October 9 – Robert Arthington dies [Sep 1905]
- October 23 – Rev. Percy W. Jones' resignation accepted [Dec 1900]
- December 17 – The Mays' infant son John dies at Kawimbe [Feb 1901]

1901

- April 15 – Rev. Mackendrick dies at Niamkolo [May 1901]
- May 24 – Dr. Sydney H. Morris and Rev. H.C. Nutter depart for Tanganyika [Jul 1901]
- July 18 – Dr. J.G. Mackay and Mrs. Mackay arrive in England [Sep 1901]
- July 23 – Rev. D. Picton Jones transferred to Matebeleland [Sep 1901]
- August 21 – Rev. John May dies at Kawimbe [Oct 1901]
- August 23 – The Johnsons have a daughter [Oct 1901]
- November 6 – Mrs. May has a daughter at Kawimbe [Dec 1901]
- November 18 – Mr. A.D. Purves dies at Mbereshi of hematuria [Jan 1902]

1902

- February 28 – Dr. E. Winbolt Lewis departs for Central Africa via India [May 1902]
- April 30 – Revs. Stewart Wright, Harry Johnson, and J. Lawson, Dr. H.E. and Mrs. Wareham, Mr. W. Freshwater, and Miss Shorter depart for Central Africa [Jun 1902]
- September 6 – Mrs. Purves returns to England [Oct 1902]
- September 6 – Mr. and Mrs. Nutter, Dr. Lewis, and Mr. Freshwater arrive at Mbereshi [Nov 1902]
- September 13 – Mrs. May returns to England with child [Nov 1902]

Timeline of the Mission

- September 30 – Resignation of Dr. S.H. Morris accepted by the Board [Nov 1902]
- November 26 – Mr. W. Govan Robertson returns to England [Jan 1903]

1903

- March 7 – Miss Ada M. Harwood departs for Niamkolo [Apr 1903]
- March 18 – The Warehams have a daughter [May 1903]
- April 10 – Rev. Ernest H. Clark and Mr. Bernard Raleigh Turner depart for Central Africa [May 1903]
- June 14 – Mr. Draper holds first Christian service ever in Abercorn [Oct 1903]
- June 24 – Messrs. Clark and Turner arrive at Kawimbe [Aug 1903]
- August 27 – Mrs. Nutter dies at Mbereshi [Oct 1903]
- August 28 – Rev. James Lawson dies at Mbereshi [Oct 1903]
- December 26 – Mrs. Lawson returns to England [Feb 1904]

1904

- April 21 – Mr. and Mrs. W. Govan Robertson, Dr. and Mrs. W. McFarlane, Rev. J.A. Ross, and Miss Thom depart for Central Africa [Jun 1904]
 - June 26 – The group reaches Blantyre [Oct 1904]
- November 9 – Mr. W. Draper returns to England [Jan 1905]

1905

- January 6 – Rev. Harry Johnson returns to England and retires [Feb 1905]
- April 8 – Miss G.A. Coates departs for Kambole [May 1905]
- July 31 – Dr. E.W. Lewis returns to England, invalided [Sep 1905]
- August 19 – The McFarlanes have a daughter Marion Alexis at Mbereshi [Nov 1905]
- August 30 – Rev. H.C. Nutter returns to England [Oct 1905]
- August 31 – Rev. R. Stewart Wright returns to England [Oct 1905]
- October 15 – Mr. and Mrs. Hemans return to England [Nov 1905]

1876

March

Pg 45 – “I – Proposed Mission on Lake Tanganyika”

By the Editor [Rev. Joseph Mullens, D.D.]

As one result of the recent visits paid by travelers to central Africa, and of the deep interest now felt by Christian Englishmen in the welfare of its people, Mr. Robert Arthington, of Leeds, has invited the Directors of this Society to commence a mission on Lake Tanganyika; and he offers to them the sum of £5,000 towards the outlay necessarily involved. Mr. Arthington says:

-

“It is much in my heart to take with you a courageous and faithful step in the moral conquest of Africa; whilst we shall, if God be with us, be instrumental in His hand in gathering out to Christ’s glory and our joy many of His elect people in that continent.

“You know that the Presbyterians of Scotland have taken in hand the Nyasa, and that the Church Missionary Society is likely to take in hand the Victoria Nyanza, that is, the inhabitants of their shores, for evangelization. I propose we should take in hand Lake Tanganyika.

“I have the joy, therefore, of offering five thousand pounds towards the purchase of a suitable steamer, and the establishment of a missionary station at some eligible place on one of the shores of that lake. I learn on good authority that the way is quite open in a direct line (which is very direct), from Zanzibar to Ujiji on Tanganyika; that the Sultan’s pass is available and valid all the way, and is recognized and held in respect at Ujiji. Ujiji belongs to the Arabs, and the Sultan’s influence there is considerable and great. He would doubtless give his countenance, and we should have the sheltering wing of Great Britain. Ere long, in all probability, a British Consul would be appointed to Ujiji. I have no doubt that the Christian Church, in sufficient strength of its members every way, would at once support the mission, and that it would grow and prosper.”

On many grounds this proposal is one of unusual importance, and is calculated to test both the enterprise of the Society, and its faith in that message of salvation which it is its great purpose to preach. The entire district to which this proposal refers has suffered foul wrong at the hands of the stronger and more civilized nations of the world, chiefly from the Arab and Hindoo slave-dealers on the east African coast, and from the people of Egypt and Arabia, of Turkey and Persia, who have purchased the slaves that were carried off. For many generations have these wrongs been perpetrated, and they have increased in intensity in modern times, as the markets opened more widely, and communication with the entire east became more rapid and easy. How great the area over which the evil has spread, and how grievous the suffering which it has produced, are things set forth in Livingstone’s letters and journals with the most painful detail. He tells of villages attacked, plundered, and destroyed; of whole districts depopulated. He

pictures gangs of slaves marched down to the coast in yokes and chains; hundreds of them dying literally of a broken heart, when the true character of their captivity was realized: he shows the little societies of these young nations broken up; the whole land filled with outrage and dishonor. Yet these native tribes are simple sociable, hospitable, industrious; some of them are manly, bold, and warlike. They have never received the Gospel, which belongs to them as well as others. They have never heard that message of pardon, holiness, and life, which will remove their vices, will heal all their sorrows, and build them up into strong nations to take their own place in the world's history. To these forlorn and down-trodden races we are now invited to go as messengers of the Redeemer, as friends of humanity, as representatives and subjects of the English Churches, and of that English nation which has recently done much to bring the slave system to an end.

Past Labors

The Society has long had an efficient mission in South Africa, and the victories which it has won, both within and beyond the Cape Colony and Kaffirland, in defending the liberties of the native races, are amongst its proudest trophies. A long line of able and faithful men have rendered the Society great service there; have maintained numerous stations; have founded churches; and have stamped the impress of the word and work of the Gospel deep upon the life and public opinion of the Colony. Many missionary societies have joined them in this work; and so effectively has it been done by their joint efforts, that in recent years the Directors of this Society, in the belief that its special work has been completed in the Colony and in Kaffirland, have resolved steadily to close their labors in those provinces, and confine their efforts entirely in the Bechuana and Matebele tribes, north of the Orange River, who stand in much great need of Christian-teaching. For the past seven years they have maintained a staff of twelve missionaries in Bechuana-land for service south of the Zambesi, and these brethren occupy a line of stations running northward from the Kuruman into the heart of the Matebele country. It may be asked whether the Directors would not do well rather to extend their mission farther into the African continent, and so accomplish the purpose now set before them. But an examination of the country will show that, in advancing fourteen hundred miles from the sea, and eight hundred beyond the Orange River, in the present circumstances of native society, they have extended the Bechuana mission sufficiently far from the base; that expenses are already great, and that time is required for the Gospel to work upon the people, before further progress is attempted. In the case suggested, and to help the tribes whose interests are specially held in view, it is better to start afresh altogether.

Locality of the Proposed Mission

Ujiji, the place proposed for the head-quarters of this new mission, is situated on the east shore of Lake Tanganyika, in a direction due west from Zanzibar, and at a direct distance of 540 geographical miles. The traveling distance between the two places is somewhat under seven hundred miles. Ujiji is in the district of Ukaranga; it is a large town (though no traveler gives the number of houses), in the center of a great trade, and has a daily market. Many Arab merchants

reside there, who are closely connected with Zanzibar, and deal largely in ivory. But the native population is the staple of the town and district. Populous villages and districts are within easy reach of it. It is a great center, to which people of surrounding places come for trade, amongst whom are the tribes from Manyema, on the west side of the lake. Large canoes are made in the neighborhood, and thus the entire shores of this vast sheet of water are rendered easily accessible. Lake Tanganyika is three hundred miles in length, by twenty in width, and its extensive shore-line affords opportunity of easy access to a multitude of people. The importance of one or more strong mission stations on such a noble inland sea cannot be overrated.

Ujiji is built on the shore of Tanganyika, the waters of which stand at a height of 2,710 feet above the sea. The land at the back of the town rises to a greater height. The broad plateau to the east stretches away four hundred miles towards the coast, and hundreds of miles to the south, at an average height of three thousand five hundred feet above the sea; and the immediate neighborhood of the town is said by Mr. Stanley to be of surpassing beauty and fertility. Judging from description, the climate and vegetation greatly resemble those of Imerina, in Madagascar, except that they are somewhat more tropical, inasmuch as the Central African plain is from five hundred to a thousand feet lower than the province of Imerina. Though in latitude 5°-7°, in the dry season, the heat is tempered by pleasant wind from the south-east, and in the wet season by heavy rains, which fall from December 1st to the beginning of May.

Characteristics of the Country

Numerous forest trees, of large size, are available for timber. The palmyra, the plantain, the mango, and the wood-peach, and common fruit trees. The soil and climate will grow all the best English vegetables, as well as many belonging to the tropics; and the native fruits which abound are the mango, plantain, papao, guava, lime, orange, and grape. The Arab millet and Indian corn are abundant, with rice, beans, yams, and sweet potatoes; and the Arabs grow wheat. Fish is abundant; beef, mutton, and goats' flesh are common, with fowls, wild ducks, guinea-fowl, etc.

As in Madagascar, the diseases of the district arise from the chills of the hard winds; from exposure to the sun; from the presence of forests, swamps and bogs; and, in the houses, from the absence of sanitary arrangements. Hence fevers, remittent, intermittent and typhoid; hence dysentery and rheumatism. To an Englishman the greatest dangers will lie in exposure to the sun, in getting chilled by morning fog, or by the sudden fall of temperature when the sun sets. Dr. Livingstone, in his *Later Journals*, frequently speaks of the strong, hard winds from the eastward during the dry season, and says that he always wore a tweed or light woolen dress as furnishing the best protection against them. This is precisely the experience of missionaries in Imerina. And when a settled home has been secured in well-built houses on a good site, there seems no reason why the members of a mission at Ujiji, with proper care, may not live, and

travel, and work in as sound health, and with as much comfort, as their colleagues usually enjoy in Imerina.

The principal difficulties connected with a settlement on Tanganyika are found not in the sphere of labor proposed, nor in the country, nor in the people. They arise from the distance from the sea-coast; from the long and troublesome journey required to reach it; and from the maintenance of communication with the coast when the mission is once established. These difficulties are in some degree formidable; but Mr. Stanley's successes show that they can be overcome: they were decidedly greater in former days than now: each English traveler has found them less than his predecessors did; and, under the new conditions that have arisen under the recent Treaty with the Sultan, a good highway into the interior, and especially to Unyanyembe and Ujiji, is almost certain to be established.

Probably Outlay

The cost of establishing the proposed mission at Ujiji will depend upon several considerations; chiefly on the number of members it should contain, and on the character of their work. Questions of expenditure on houses, and on the conveyance of goods, are subordinate to others. (a.) As to the first; in a position so completely isolated, and especially at the outset, a mission at Ujiji should consist of at least four members; viz., two ordained missionaries, a medical missionary, and a builder and engineer. But as the Board, if prepared to consider this proposal at all, would doubtless enter upon it as a scheme intended boldly to deal with a great question, and to accomplish effective work, it would be needful to commence such a mission with a staff of eight missionaries, rather than four. (b.) Having regard to the utter ignorance of Christianity prevalent among the native tribes, their work will assume a peculiar character adapted to such a state of things. Formal preaching will at first give place to constant personal intercourse and kindly explanation of Christian truth, in conversation with individuals, and visiting the natives in their homes and general places of resort. The Gospel should constantly be presented in its benevolent fruits in every practical form. A Hospital and Dispensary will be of the greatest importance at each station occupied. Good schools for boys should be established; with an industrial school, in which higher forms of carpentry and iron-work may be taught; and there should be a small printing-press, for which boys may be trained as compositors. For these plans, dwelling-houses will be required; a small church; a school-room; an industrial school and workshop; a hospital-building and dispensary; and a printing office. Of course these will not be erected at once; their completion in proper form will be the work of a few years.

United Action Desirable

It would be a great thing if all the principal Missionary Societies in England and Scotland would combine their efforts to enlighten, protect, and bless these poor down-trodden races, towards whom the compassion of all Christian men has of late been so powerfully drawn. It would be a noble testimony to our increasing union if all could cooperate in Central Africa in the occupation of stations, the division of districts, and the mutual strengthening of each other's

positions, and so take possession of the land boldly and before the world for the Lord Jesus Christ. Already most valuable contributions are being made to such united service for Him. The Free Church Mission is founding Livingstonia at the southern end of Lake Nyasa. Bishop Steere and the Universities' Mission are surveying the district at its northern end. The Church Missionary Society is about to occupy Karagué and Uganda on the Victoria Nyanza. A portion of the center is offered to the London Missionary Society. But there is abundant room for other laborers on the high central plateau.

Apart from all general considerations of duty, the portion proposed to ourselves at Ujiji ought to have, for the friends of the Society, a special interest. It is peculiarly connected with Livingstone, as he was in all his early experience connected with us. His head-quarters during all his last expeditions were at Ujiji. Here, in the hour of his wants and his distress, in God's loving providence, exactly at the right moment, he was found by Mr. Stanley; here his work and life were once more made known to the world, which was watching intently for him. Most fitting will it be that the London Missionary Society shall occupy this place as a mission-station; and shall make it the center of a growing system of Christian life and work and usefulness, which shall, for ages to come, be a blessing to the people whom he so dearly loved.

April

Pg 69 – "I – Proposed Mission on Lake Tanganyika"

Special Resolution of the Board

During the past two months the scheme described in the *Missionary Chronicle* for March has received the most careful consideration, not only of the Directors, but of many of the Society's friends. And the more it has been studied, the deeper has become their interest in the project, and the more earnest has been their desire to carry it into execution. The many difficulties which lie in the way are fully appreciated; but it is believed they can be successfully overcome. At a General Meeting of Town and Country Directors, specially summoned for the purpose, on Wednesday, March 15th, the letter of Mr. Robert Arthington was read, and it was unanimously resolved: -

"That this Board gratefully accept the generous offer made by Mr. Robert Arthington to join them in a new effort for the evangelization of Central Africa, and to contribute five thousand pounds for that purpose; and, gladly and with devout thankfulness to God for the opportunity He has given them, they resolve to establish the proposed mission on Lake Tanganyika."

The Board has already dispatched the Rev. Roger Price to Zanzibar, to make preliminary inquiries on important points; and they now invite their friends to aid the enterprise by their contributions and their prayers. They think it desirable to raise at least an additional five thousand pounds before it is commenced.

Pg 83 – “VI – Departure of Missionaries”

The Rev. Roger Price, having been appointed by the Directors as their Special Commissioner for the prosecution of preliminary inquiries in relation to the proposed mission on Lake Tanganyika, embarked for Zanzibar, per steamer *Java*, March 18th.

June

Pg 126 – “The First Resolution”

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Self Sustentation

The collection having been made, the Rev. Robert Robinson said:

I am happy to say that an esteemed friend, George Williams, Esq., has told me that as a thank-offering he will give £100 towards our new mission at Lake Tanganyika. Many friends will also be glad to hear that Miss Baxter promises £1,000 as soon as we are ready to receive it.

Pg 138 – “The Second Resolution”

A hymn was sung, after which the Rev. Dr. Falding, of Rotherham, moved

“That the members of this Society rejoice in the great opportunities furnished to them of evangelizing the more ignorant and barbarous nations of the world; they heartily approve the establishment of the proposed mission in Central Africa, on Lake Tanganyika, for which a sum of £10,000 is needed without delay; and they trust that both that enterprise and the mission in New Guinea will be prosecuted with energy, and be abundantly blessed. That J. Kemp Welch, Esq., be treasurer, that the Rev. Dr. Mullens be Foreign Secretary, the Rev. Robert Robinson be Home Secretary, and the Rev. Edward H. Jones be Deputation Secretary for the ensuing year. That the lists of Directors and of the Board Committee nominated by the annual meeting of Directors be approved, and that the gentlemen therein named be appointed Directors for the year.”

Pg 142 – “Rev. Dr. Edmond”

I will utter a few thoughts which have been suggested to me by the resolution, and chiefly from the love which I have to its principal object, the evangelization of the continent of Africa, in connection with a noble scheme of going into the very heart of it, and sending forth from the center, as the lakes send forth literally their waters, floods of the water of life to refresh the whole land.

“The resolution affirms a general principle. It says that this Society is called up on to rejoice in a certain fact, which fact is that God has given it the hardest work to do; that it has had put into its hands tasks the most onerous; that it has been sent to life up the most degraded specimens of the human family. Is that a thing to be thankful for? I say most emphatically it is, and for many reasons. It is more like God’s own work, for it is very hard to stoop down to the very lowest. It is His prerogative to ‘lift the poor from the dust, and the needy from the dunghill and

to set them with princes.’ It is His to ‘give power to the faint’ – ay, and to do more than that, ‘to them that have no might to increase strength.’ And, therefore, when He sets His Church to this kind of work, He honors them by asking them in their own sphere to be fellow-workers together with Him. There is another reason why I think we should rejoice when we get this sort of work in the field of missions. We find a note of time given in one of the Psalms that does somewhat, I think, enable us to calculate the approach of times and seasons which yet the Father keeps in His own hand. It is said, ‘The time to favor Zion has come, even the set time’; and the proof is this, that “They servants take pleasure in her stones and favor the dust thereof.’ When her absolute condition of ruin presses on the Church’s heart, this Psalm seems to say that the time of favor is at hand; and if the Christian churches, by such work being given to them as this resolution refers to, are turning their attention to the lowest position of the human race, favoring the very dust thereof, then may we not hope that the time to favor us is come – ‘the time that Thou has set’? Then, further, in connection with this same thought, see how God honors His Church by giving her the opportunity to have faith in Him, and in His truth; not reckoning it effete and inept in these days, but as strong for the salvation of the human family as ever, and, therefore, we may apply it to-day to the lowest specimens that the world can furnish. If there are some who say, ‘That is well enough for them, but we have outgrown the necessity; we have outgrown the applicability to us of that sort of Gospel’ – I cannot concern myself much about any vaunt of that kind, while I remember that the only time when we read that our Lord was glad at heart, it is said that He rejoiced in spirit, and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seems good in Thy sight.”

The African Continent

I pass on, to the illustration of the general principle which is in the resolution, and which interests me – that is, the application of the principle to Africa, and to certain missions specified in connection with that continent.

“No thoughtful person in these days can have failed to notice by what a singular concurrence of forces various causes have conspired to rivet the attention of civilized men upon this same continent of Africa. I know not from how many quarters the interest has been aroused and fed. First of all we have it in consequence of the ever-memorable work of patient, heroic explorers, with Prince Livingstone at their head; and shall I refer to the youngest of the band, one who has been lately treading in his footsteps, and has come back to tell us what he has seen, crossing from sea to sea the African continent? But I will not dwell on that. There are many other causes. There are political causes that have brought Africa much into the foreground. You have had war on the east and war on the west. Swift, short wards, thrusting like rapiers into the side of the continent; and, if we may regret their dire necessity, we may yet, at least, be thankful that England has been enabled, in connection with those two wars in Abyssinia and Ashantee, to show that when she has achieved the purpose for which the sword was drawn, she can put it

again into the scabbard, and go home with her work accomplished. Then we have had the slave trade, and slave circulars issued and withdrawn, and issued again; then the purchase of the Suez Canal; then our interference with Egyptian finance; then we have had grand engineering proposals, and I wish them God speed. There is one that seems very feasible, that of joining the two rivers, the Congo and the Zambesi, with a suitable canal. Then there is a grander proposal than that – a proposal to fertilize the great desert heart of Africa northwards, and turn the Sahara into a new African Eden, by bringing in the superfluous water of the great big Atlantic Ocean. But then last and best comes a thought of missionary work, and this Society, as has been noticed in that most singularly eloquent Report, has had some of its finest trophies in connection with African evangelization. It has always been to me a matter for profound thankfulness that the United Presbyterian Church to which I belong, began her foreign missions among the negroes. She went to the West Indian Islands, and, having gathered together a large number of Christian congregations there, there was a certain holy impatience on the part of the missionaries to go to Africa and evangelize the forefathers, so to say, of the slaves in the West Indies – to evangelize the territory from which they had been stolen. So in Calabar we have established a mission, where there has been a work to which allusion has been made. It has checked inhuman practices; it has abolished some hideous customs, and it has given the people, by the hand of two of our own missionaries, the Scriptures of the Old and New Testaments, in one of the most important languages of the West African continent. Thus Africa is coming to the foreground.”

July

Pg 149 – “I – Proposed Mission on Lake Tanganyika”

For several months the Directors have devoted careful attention to a proposal which has been made to them by R. Arthington, Esq., of Leeds, to commence a mission in Central Africa. It was one result of the visit recently paid by distinguished travelers to that country, of the information which they have published, and of the deep interest aroused in the minds of Christian Englishmen on behalf of its down-trodden people. It was known that the Free Church of Scotland had already prepared to found the Livingstonia Mission, on Lake Nyasa, and that the Church Missionary Society had been invited to occupy the districts of Karague and Uganda, on the Victoria Lake. The proposal was laid before them by Mr. Arthington in the following way:

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“It is much in my heart to take with you a courageous and faithful step in the moral conquest of Africa; whilst we shall, if God be with us, be instrumental in His hand in gathering out to Christ’s glory and our joy man of His elect people in that continent.

“You know that the Presbyterians of Scotland have taken in hand the Nyasa; and that the Church Missionary Society is likely to take in hand the Victoria Nyanza; that is, the inhabitants of their shores, for evangelization. I propose we should take in hand Lake Tanganyika.

“I have the joy, therefore, of offering five thousand pounds [~\$814,000 in 2020] towards the purchase of a suitable steamer, and the establishment of a missionary station at some eligible place on one of the shores of that lake. I learn on good authority that the way is quite open in a direct line (which is very direct), from Zanzibar to Ujiji on Tanganyika; that the Sultan’s pass is available and valid all the way, and is recognized and held in respect at Ujiji. Ujiji belongs to the Arabs, and the Sultan’s influence there is considerable and great. He would doubtless give his countenance, and we should have the sheltering wing of Great Britain. Ere long, in all probability, a British Consul would be appointed to Ujiji. I have no doubt that the Christian Church, in sufficient strength of its members every way, would at once support the mission, and that it would grow and prosper.”

With the special purpose which all these missions have in view, the Directors are in fullest sympathy. In common with their fellow country-men, they have been roused to indignation by the atrocities of the Arab slave-traders; they are anxious that the English Government shall not only free itself from all complications with the slavery question, but that, by the visits of their cruisers and the exercise of their legitimate influence, they should continue to do their part in putting the system down. To contribute in any way to the redemption of these deserted tribes to aid in bringing to them the light of the Gospel and all other blessings which attend it, could not but approve itself to their mind and heart. They have, therefore, devoted their most careful attention to the project; they have worked in perfect harmony with their brethren in the Church Missionary Society and the Free Church; they have received from both valuable information; and after full consideration at a General Meeting, specially summoned for the purpose, on Wednesday, March 15th, the Directors unanimously passed the following resolution: -

“That this Board gratefully accept the generous offer made by Mr. Robert Arthington to join them in a new effort for the evangelization of Central Africa, and to contribute five thousand pounds for that purpose; and, gladly and with devout thankfulness to God for the opportunity He has given them, they resolve to establish the proposed mission on Lake Tanganyika.”

Aware of many special difficulties involved in the project, they have weighted all details with the most serious care; and, with a view to obtain very exact information on all points, the Board have dispatched the Rev. Roger Price, himself an experienced African missionary, to Zanzibar, to make preliminary inquiries. They now warmly commend the proposed mission to the friends of the Society, and ask them to aid the enterprise by their contributions and their prayers. They think it desirable to raise at least an additional five thousand pounds before it is commenced, and they earnestly appeal to their friends throughout the country to aid them, by favoring them as early as possible with contributions for this object: all sums, large or small, will be duly and thankfully acknowledged from the Mission House, by the Home Secretary of the Society.

(Signed) J. Kemp Welch, J.P., *Treasurer*. Joseph Mullens, Robert Robinson, Edward H. Jones, *Secretaries*.

Mission House, Blomfield-street, London, E.C.

June 24th, 1876.

Donations Already Received

	£	s.	d.
Leeds, Robert Arthington, Esq.	5,000	0	0
Dundee, Miss Baxter	1,000	0	0
J. Kemp Welch, Esq., J.P.	100	0	0
S.S.	100	0	0
Kingstown, Henry Leachman, Esq.	100	0	0
George Williams, Esq.	100	0	0
Edinburgh, Miss Agnes Muir	50	0	0
Woodford, Albert Spicer, Esq.	50	0	0
Ealing, D. Radford Esq.	50	0	0
Manchester, In Memoriam, W.W.	50	0	0
Hare Court Chapel, H.M.B.	30	0	0
Right Hon. Earl of Shaftesbury	20	0	0
Edinburgh Auxiliary	20	0	0
Sums under £20 (Names in future lists)	118	2	6

September

Pg 193 – “I – Proposed Mission on Lake Tanganyika”

From the interest which has been awakened in the mission to Ujiji, the Society's friends and constituents will, we are sure, be gratified to receive a report of the proceedings of “our Special Commissioner” to the East Coast of Africa – the Rev. Roger Price. Since his departure from this country in the steamer *Java*, on the 18th of March, Mr. Price has kept the Directors fully informed respecting his movements, which they have watched with the deepest interest. Our brother arrived at Aden on Sunday, the 16th of April. At the outset some rough weather was encountered, which, however, only served to render the smooth waters of the Mediterranean more enjoyable. Among Mr. Price's fellow-passengers were four young missionaries, three of whom were about to join Dr. Steere's mission at Zanzibar. From them, with characteristic energy, Mr. Price gained some acquaintance with the Swahili language, spoken by the natives on the East Coast, and which he found to be a cognate dialect with Sechuana, although differing from the latter in its grammatical construction. At Aden, Mr. Price, with his baggage, was transferred to the steamer *Punjab* for the remainder of the voyage along the East Coast. Before leaving Aden he obtained valuable information from missionaries connected with the Mombasa Mission, then on their way to England, respecting means of transit into the interior, especially as to the practicability of land carriage with oxen and wagons. It appears doubtful whether the Wami River is navigable, except at certain seasons, and when heavily flooded, and whether, owing to the very limited size of its channel, it could be made available for traffic to

any considerable distance in the interior. The wisdom of Mr. Price's decision in favor of a land route north of that river is thus apparent. After a slow and rough passage of eleven days from Aden, Mr. Price reached Zanzibar, in health and safety, on the evening of Tuesday, the 2nd of May. Making that town the base of his operations, he at once placed himself in communication with Dr. Kirk, Mr. Donaldson, and other gentlemen, from whom he received much practical sympathy and help. Although his first efforts to secure a leader for his little party fell through, Mr. Price was at length enabled to obtain the services of an individual well acquainted with the district to be traversed, and willing to undertake the duties involved. Arrangements were accordingly made for starting in the early part of June. We prefer that Mr. Price should tell his own story, and, therefore, print his letters as they have reached the Directors: -

Extracts from Mr. Price's Letters

"Zanzibar, May 4th, 1876.

"Although it was rather late in the evening when we arrived, I went on shore at once, and was fortunate enough to secure pretty comfortable accommodation at a place which is dignified by the name of the 'Europe Hotel.' Yesterday morning I took my leave of the good ship *Punjaub*, and came to the Europe Hotel to breakfast. That over, I went to call on Dr. Kirk. On my return to the hotel, I found Dr. Foster, of the Mombasa Mission, and a Mr. Hildebrandt, a German natural history collector. These gentlemen, together with the Rev. Mr. Price, had just arrived in one of the Sultan's steamers, which Dr. Kirk had obtained for them, as it is almost impossible to get from Mombasa to here at this season of the year in dhows. I mentioned to Mr. Hildebrandt my intention of trying to find a route, if possible, from Saadani, on the northern side of the Wami, to Usagara. He says that the range of hills running north-east and south-west on the north side of the Wami is quite visible from Saadani and he believes that a good route will be found in that direction. In fact, he mentioned an expedition sent by a French house in Zanzibar into the interior, and which had taken that very route. He thought very favorably of the bullock-wagon project, and recommended me by all means to try it. He recommended me very strongly to go over at once to Saadani, and see the chief of that place, from whom he thinks I shall be able to get all necessary information about the route from that place to Usagara, and also ascertain the difficulty, if any, of crossing the low-lying coast-land, which is there about the narrowest of any place on this part of the coast.

"Dr. Kirk thinks very favorably of the north Wami route, and knows of the French expedition, which left in November last, under the headship of one Phillippe, who intends to stay for some time at Unyamwezi. He has grave doubts as to the tsetse, as he knows it to exist in many places along the coast. He enters very heartily into the wagon project, and thinks it ought by all means to be tried. He promises me every assistance. In the meantime I am doing what I can in feeling my way.

"Having got some information from Messrs. Pearson and Last, at Aden, about oxen, on the day after our departure from that place, the thought struck me that if I could be get, at Zanzibar, a

rough bullock-cart, such as you see about Aden, it would be a good thing to purchase and train six or eight bullocks, and make the experiment at once from the coast to Usagara. This idea has clung to me very tenaciously ever since. I feel that if I could but manage this, it would do more for the Mission with the public at home than a whole volume of a *report*, however favorable. I mentioned this part of my plan to Mr. Hildebrandt, and it was, in fact, in connection with this more particularly that he recommended my visiting Saadani at once. He mentioned a Banyan here, the owner of the Kokotoni sugar estate at the northern end of this island, from whom he thought I should be able to get a cart. This morning I had occasion to go to the custom-house to get my luggage. To assist me in this matter, Mr. Donaldson, agent for the Bible Mission, kindly accompanied me. I had heard from Mr. Randall, my fellow-passenger, that he had seen something in the shape of a cart about the Sultan's place. I got Mr. Donaldson to go with me round the place, and we came upon two sets of wheels, with something like a body on. If the Banyan fails me, or is too exorbitant in his price, I shall be able to convert one of these into something suitable for bullocks; for Mr. Donaldson has no doubt that the Sultan will be most willing to let me have one. This part of my plan will, of course, depend on its not materially adding to the expense of my mission, and also on its not causing any delay, as far as I am able to foresee, in the journey to Usagara. The oxen I shall need will not, I know, cost more than £25. Whether I shall be able to carry out this plan or not, I shall in any case visit Saadani at once, and spend perhaps two or three days there."

"Zanzibar, May 28th, 1876.

"Thanks to the energy of my friend Mr. Donaldson I have a man in hand for Kilangozi. This one is native of Saadani, is first cousin to the chief (Bwana Heri) of Saadani, has traveled the Saadani and Unyamwezi road three times, and lately come down in charge of an ivory caravan for Seyd Barghash.

"During the week after the departure of the mail, and after having done all I could by way of setting things going here, I went over to Saadani with letters of introduction, both from his Highness and Dr. Kirk, to Bwana Heri, the native chief of that place, and whose influence, Dr. Kirk tells me, extends a long way inland. Two European residents of this place accompanied me for the sake of a hunt for a day or two. One of these gentlemen was formerly connected with the Universities' Mission, and is a good speaker of Swahili, and was, therefore, valuable to me as interpreter. I took my Kilangozi (Asmani), cook, and personal attendant (my Zulu); I took, also, my tent and camp outfit complete, and had a trial of East African camp life.

"With a fair wind, it takes a dhow about five to six hours from here to Saadani; but we were eight hours, having been becalmed about mid-channel for nearly three hours. We arrived on Thursday evening, and remained until Monday evening.

"On the Friday morning after our arrival, the approach of an ivory caravan from Unyamwezi was announced, and in the course of an hour or so the drums began to sound, and the caravan

came marching into the town. It belonged to a chief of the name Kitebi, of Ushetu, a district lying to the north or north-west of Unyanyembe. The carriers looked lean and weather-beaten, and glad enough to put down their loads, which were piled up in front of the house which Bwana Heri had kindly placed at our disposal the previous night, while another was being got ready for our further residence. You may be sure the arrival of that caravan was an event of great interest to me, coming as it was from the very route which I proposed to take, and from these very countries which our mission party will, by-and-by, have to traverse. I had scores of questions to ask about the roads, the swamps, the rivers, the forests, the hills, the valleys, the peoples, countries, peace and war, famine and plenty, etc.; but of course it was Bwana Heri's privilege to do the first pumping, and I must bide my time. In the meantime, we shifted to our new quarters, pitched the tent, and set our establishment a-going. After breakfast, my two companions went out to hunt, and I remained to get what I could out of the new arrivals. I soon began to realize the difficulty often referred to in books of travel in East Africa, viz., that of getting reliable information from such people. They seem quite unable to comprehend why a white man would want to know so much about their countries, or the roads leading to them or from them. It is almost impossible to get them to treat your questions seriously. They seem always to fancy that you want to entrap them in some way or other; and hence, in their answers, they object is not so much to give you real information as to let you see that they are not so easily to be made fools of. Of course, after a while, they become more acquainted with one, and the intercourse begins to assume a more natural form, and you can place more reliance upon what you hear from them. After spending some time in questioning these Washetu, straining my Swahili vocabulary to its very utmost limit, and, I fear, going altogether beyond the acknowledged lines of grammar, to say nothing of taxing, to a very alarming extent, my interpreter's (native) limited knowledge of English, I did not manage to elicit much information worth recording, except that the people are all at peace along the route, and that there is no particular difficulty in the way of traveling, except the ordinary one of *hongo*. This is so far encouraging. As to the distance from Saadani to Mpwapwa, well, that was a month. I dare say it would take them, poor wretches, a month to do it; but the time that most agree about is from fourteen to twenty days, according as you travel, fast or slowly. I have heard of some who have done it in eight days."

Interview with the Chief

"Bwana Heri's reception of me was everything I could desire. The night we arrived he was not at home; he had gone to pay a visit to a village called Ndumi, about five miles off. His deputy sent a messenger at once to inform him of our arrival. Late as it was, he came that night, some time after midnight. Next morning he presented me with a goat, and requested that I should let him know anything I wanted; that he would be glad to be at my service all the time I should be at his town. He was very much pleased to hear that I wanted to make his road the white man's road into the interior. He was also pleased to hear about the proposal to introduce wagons, and he offered to send up at once to Useghuha to buy oxen for me, as he had nothing but cows and

very young oxen. I should not do this, however, for I was not sure about a cart, but promised to send him word from Zanzibar. He himself had been to Usagara, but the nearest road to Mpwapwa passed to the right of Usagara and to the left of the Nguru Mountains, avoiding all the high mountain ranges. He assured me that cattle had been bought repeatedly from Unyamwezi to Saadani, and that there was no such thing as a fly which killed cattle along that route. So far, the course for wagons and oxen seemed clear, and it only remained for me to make the experiment. Bwana Heri promised, quite of his own accord, to escort me in person to the Useguha country, about four days, and to give me men to take me all the way to Mpwapwa.”

A Hunting Expedition

“As our dhow had returned to Zanzibar, and there was no prospect of our being able to get away from Saadani till Monday, I determined to join my two companions on the Saturday for a buffalo hunt. We were promised a herd at no great distance. We had, however, to walk about five or six miles before we got sight of them, and even then they got sight of us first, and made off at full speed. In the rush after them I got my first baptism, not of fire, but of water, in East Africa. Soon after the chase began, I had to cross a stream, which seemed very insignificant, and which I proposed to clear by jump. But my gun-carrier thought otherwise, and pulled across it a log of wood that was lying close by. Then, standing in the stream, which I then found was about four feet deep, I stepped on to the wood using the man’s shoulder as a rail; then, from the wood, I was stepping onto *terra firma*, as I thought, and as the man thought too, but, lo! it was long grass, which let me down to my hips in the stream. The man, in his scramble to save me, trod on my leg, and sent me deeper still. I got out as quickly as I could, but not before I had taken in a considerable quantity of water, which very materially cooled my ardor in the chase. Suffice it to say, that all the buffaloes got was a bit of a fright by Mr. Morton firing a couple of balls after them in disgust, with but little chance of their being hurt. Considerably disgusted with our morning’s work, we returned to Saadani, where we arrived at one o’clock, after a walk of fifteen miles, having to wade through a number of lagoons, six or eight inches deep of mud and water. This took us seven hours, and all this before breakfast – almost a severe enough ordeal to be called a ‘baptism of fire.’ I am not likely to be tempted so far after buffaloes again, unless I am very hard pressed for breakfast.

“Saadani is by no means a healthy place, especially at this season. Some parts of the town are, if anything, below the sea-level, and there are lagoons all round, which were then fast drying up, producing an abundant supply of miasma.”

Visit to Ndumi

“We did not much relish the idea of being compelled to lie still there the whole of Sunday, so I proposed we should go up to Ndumi on Sunday morning early, spend the day there, and come down in the evening. On Saturday afternoon we mentioned our proposal to Bwana Heri. He approved of it, and offered to supply us with donkeys. After a while, finding that he and his

people were richer in that most valuable quadruped than he had known, he proposed to accompany us himself. All this was very gratifying. Sunday morning came, and we all set off pretty early, and got to Ndumi in an hour and a half, from which I judge that it is distant from Saadani about five miles.

“Ndumi is quite a prominent object on that part of the coast line, and to me an object of peculiar interest as being the first halting place of all caravans from Saadani to the interior. It is situated on the summit of a knoll which stands out quite boldly even amidst the many elevations all round. The village itself is comparatively small, but just about big enough to cover the apex of the knoll. It is the private property of Bwana Heri – his farm or shamba, and the population consists of converts to the Mahomedan faith from different interior tribes. He gives them protection, and they give him their service, in the cultivation of fields, etc. What renders Ndumi so very prominent is a noble Boabab tree which crowns the knoll. All the way from Saadani to the foot of Ndumi there is a gradual ascent. There is a good deal of forest and jungle, among which I recognized several old acquaintances, prominent amongst which was the celebrated Wait-a-bit thorn of the Cape Colony, and of the interior of course.

“With regard to the practicability of a wagon road from Saadani to Ndumi, during the dry season, I see no difficulty about it. There are just two narrow strips of jungle through which one would have to cut. Beyond that there is nothing more than a branch or bush here and there which would be any hindrance to a wagon. Both Bwana Heri and Asmani assure me that the bush and forest are pretty much what I saw them, all the way to Mwapwa. It would be quite impracticable, however, to work with wagons on the coast line until the dry season has fairly set in, which is about the beginning of July; that is to say, the country is then generally hard and dry. Even where there is no standing water the ground gets so thoroughly saturated that a loaded wagon would inevitably sink, and hopelessly stick. Even what I passed from Saadani to Ndumi (May 14th), there was scarcely any water that could not be easily avoided, but the ground was still saturated. Still had it continued dry from that time to this, the ground would by this time be hard enough for anything. The rains are, however, this year unusually heavy and prolonged. Very heavy rains have fallen since my return, both here and at Saadani.

The Saadani and Bagamoyo Routes Compared

“Ndumi stands due west from Saadani, and forms part of a very elevated belt of country, which looks in the distance (for it is often seen from here on a clear day) like a range of hills. This belt stretches south-west and north-east as far as the eye can see. To the north-east, the range gradually approaches the sea, and somewhere north of the Pangani, I should think about opposite the island of Pemba, it juts into the sea altogether – whilst in the other direction it recedes farther and farther from the coast line, following I think the direction of the Wami, in fact, forming one side of the Wami Valley. This would probably be the range of which I spoke in a former letter as having been seen by Mr. Oates from the Wami, and represented as two days distant. The route from Ndumi to Mwapwa, lies right across the belt. Hence on advantage of

the Saadani over the Bagamoyo route is that in the former you being to rise almost at once, but in the latter you have to traverse for many days a low-lying, swampy and malarious country, and then you get rising before you, abruptly and to a great height, the Usagara hills.

“By the way we found that Bwana Heri must have sent up word on Saturday to give his people notice of our intended visit, for on our arrival at Ndumi, there was a good breakfast provided for us, and all ready to be served. The spread consisted of no less than a dozen different dishes, of several of which I partook and enjoyed. But this was not enough: Bwana Heri must needs present me with a sheep. It being Sunday, and as we did not need food, I asked him to have it sent to Saadani for slaughter next day. On Monday morning our dhow returned from Zanzibar, but the Captain reported that he could not leave till nearly midnight on account of wind and tide.

Native Festivities

“In the afternoon of Monday, when all our traps were packed ready for taking on board before dark, as we hoped, I heard the beating of drums at Bwana Heri’s place. By and by my friend came over and informed Mr. Morton that, as Bwana Mkubwa (the big master) was a big man, he had been getting up a dance for his entertainment, and in honor of his visit, and that he had come himself to ask Bwana Mkubwa to come and see it. I could not decline *such an honor*, and accordingly we all three accompanied Bwana Heri to his khotla. There we found three enormous drums hard at work. These were made out of the trunks of huge trees hollowed out. There was also a huge horn six feet six inches high, a Swahili clarinet, and a gong. There were also present one dozen of the belles of Saadani, attired specially for the occasion, in their most gaudy prints and costly ornaments – nose, ear, neck, arms and legs. I admired least of all the taste of those who had nose-rings with pellets attached. But perhaps it was my own want of taste. The female beauty of Saadani was represented by that select dozen, there being no more females present. Man-kind, however, was numerously represented, and all decked out in the whitest of white calico. The Askari or soldiers went through sundry bits of sword practice, much to the satisfaction of their master, Bwana Heri. The whole thing was carried on with the utmost decorum, and even with some taste now and then. Had I not a pretty lively apprehension of the stern realities beyond, I should feel somewhat flattered with my first entrance to East Africa. As it is, I feel greatly encouraged by the disposition of Bwana Heri to help me. His last order to his cousin, my Kilayozi, was that he was to see to it that I let him know three or four days beforehand of my start for my journey, so that he might get ready for me. About a week after, he sent his own dhow over to away my orders; but as I was not ready and did not intend to start for some time, it had of course to return. Asmani has been over since on business, and, I suppose, informed Bwana Heri of my success with the cart and oxen; for he has just returned with the message that I must send at once three or four good axes, so that he may send men forward to prepare the road for the cart. He also says he is going to accompany me all the way to Mpwapwa. I have lived too long in South Africa to be over sanguine about all this; but still I

do believe that God is making His own way into Eastern Africa, and that the time for visiting and blessing His long-lost children has come. May He hasten it!

“Our departure from Saadani was as unpleasant as our stay there had been pleasant. Our dhow men delayed (I believe on purpose) till the tide has well-nigh gone out altogether before they came to take away our baggage, hoping we would put off till next day. Finding us determined to go, they took our things; but, as the dhow lay a long way off, we were kept three long hours on the beach while these operations were going on, viz., from eleven P.M till two A.M., and then we did not start till daylight. To finish up, we had a very rough passage over the channel. We were thankful to get back safely.

Arrangements for the Expedition

“Having now obtained a good deal of information about the route, etc, I felt justified in at once proceeding to make the necessary purchases for the journey. Accordingly I at once dived into the mysteries of Merikani, Kanika, Dubwani, Ushanga, and a host of other things, represented as absolutely necessary even for my short journey. Mr. Donaldson kindly laid a room at my disposal for collecting and packing these things ready for the journey. Then, too, I thought it was time to see definitely about cart and oxen. Accompanied by Mr. Donaldson I first went to my friends the Banyans, who were the possessors of a cart. They pretended to be somewhat surprised at the distance I proposed to take the cart, but after a little talk they gave it; and to make sure of it I took it away at once to a carpenter, with whom I had spoken about repairing it. For it was something like the Highlandman’s gun, which needed new stock, lock, and barrel. The wheels, however, were there, and the axle, which, after a good deal of repairing, will, I think, serve my purpose. The body of the cart had to be discarded altogether, and a new one made. The fashion of this new body took a good many words – some English, some French, and some Swahili – to explain to the somewhat primitive tradesman who had undertaken the job. With pretty constant attention on my part, he has at last managed it more or less to my satisfaction. Then came the oxen; the renowned French Charlie seems to be the only dealer in ox-flesh at Zanzibar. Accordingly, Mr. Donaldson and I proceeded to his place to see if we could get a pair. I had been told to expect difficulties here. It was evidently a puzzle to Charlie what anybody in Zanzibar should want with a live oxen, and he had a strong suspicion that I was going to set up an opposition butcher’s shop. He strongly recommended *mouton* and *mbuzi* (Swahili for goat); but for some time he could not be persuaded to part with any of his beeves. At last he seemed quite convinced that I had no intention of interfering with his trade, and he would let me have two oxen, or four, or as many as I liked. And not only so, but he would be glad if I would come and stay at his house, sleep in his bed, eat at his table (and he liked to live well), and all gratis. I thanked him, of course, but proposed to go and see the stock, which we did. Charlie had one stipulation to make, viz., that I did not take any of his No. 1 oxen. The men of the *London* (ship-of-war) looked to him for beef, and he wanted to keep his No. 1 oxen for them. I willingly agreed to this, and selected a pair of medium oxen, which Charlie said I might change or return if they did not take to work.

Purchase and Training of Oxen

“The next thing was to get a yoke made. I returned to my cart-maker, got a piece of wood, cut it to the right length, marked it off for the mortices, and left it to workmen to do. Then I made a pattern key, or, as the Dutch call it, *skey*, for the yoke. This work being set a going, I went to the place of a Mr. Scott to get some rope for catching the oxen, and also for a *trek-tow*, i.e., the rope to which the yokes were attached. The yoke and skeys being ready, I took my Zulu servant, and two or three of my Swahili men, whom I had already hired for the journey, and proceeded to Charlie’s to catch the oxen. It was altogether contrary to Charlie’s ideas of propriety, and safety too, to allow me to go into the kraal and catch the oxen with my own hands. But I assured him that the men knew nothing at all about it. Of this he soon became convinced, and left off holding me back. The first ox was caught and led out, and made fast to a pole. The second proved to be a Tartar. He seemed quiet enough to look at or even to pat; but once the rope was round his horns, he began to show his mettle. We got him outside the kraal, but he did not remain there long; he made a jump over a railing that was ever so much higher than himself, breaking the top rail right off, and went back into the kraal in triumph. This was too much for Charlie altogether. “That ox no do, gentlemen” (I was alone). I selected another: he was more reasonable; but I had to be satisfied to let them run loose through the street, till we got on the flat. There we caught them and put on the yoke. The one (Wales) took kindly to the yoke; but the other (England) was very stubborn, almost to the extent of lying down and refusing. After a good deal of the usual maneuvering in such cases, and a kindly and judicious use of the cane, we got England to carry the yoke with Wales. As usual at that time of the evening (five o’clock), there was a large concourse of people on the flats, who looked on with much curiosity. To one class at least (the Banyans) I must appear as a despiser of the gods, for trifling with their sacred animals; whilst by many I must have been considered possessed by the gods, i.e., mad. After some rough handling, England and Wales submitted to carrying the yoke through the street into their kraal. Next morning I went to give them their second lesson, and then went out as far as Bishop Steere’s place to get the bough of a tree for the oxen to pull. The Bishop soon got me a bough, and congratulated me on my success. He is quite a believer in wagons and oxen. I continued at this work every morning and evening for three or four days, which, in addition to trotting about Zanzibar all day, supplied me with as much exercise as was needful. How I wish I had but one man who knew the work. When England and Wales had in the course of four days got to pull pretty well, I ventured to catch a third ox. Scotland was wild and rebellious, clearing the street as I passed along; but once outside, and with the yoke fairly on his neck, and the bush behind him, and with Wales as a mate, he set to work at once, and has not given much trouble since.

Attack of Fever and Recovery

“I had but given Scotland his second lesson, when the terrible mukunguru, or homa, as they call it here, seized me in all four corners and in the center, shaking me to the very foundation. This was last Wednesday, 24th inst. Next day I was to inspect and purchase a donkey for my use as

road surveyor by-and-by, and to superintend my cart-making, as well as making sundry purchases of tools, nails, etc. I am happy to say I have resumed my ox-training this morning, May 30th. I caught my fourth ox, and proceeded to the flat to inspan what I hoped would be my complete team. Ireland, however, would not work in the person of the ox I chose to represent her. He lay down and would not sir a peg. Having exhausted the usual applications, I took off the yoke and gave the animal his liberty once more, which he seemed to appreciate greatly. This evening I caught another ox to represent Ireland. This time I have been more fortunate in my selection. He promises well; he puts his shoulder to the yoke in a manner becoming the 'Emerald Isle.'

"May 31st – Lieut. Smith and company arrived late in the evening before last, but did not come ashore till yesterday; they have taken up their quarters at the Europe Hotel. This morning early Lieut. Smith and Mr. McKay accompanied me to my ox-training. I was not at all satisfied with the conduct of England; he showed a decided want of spirit and a disposition to lag behind, and I decided to make another selection. My assistants are now getting a little into the work, and so this morning I fixed upon the wildest-looking ox in Charlie's lot. He rebelled terribly at being caught; but after a little battle we succeeded, and led him with the others to the outside of the town to be yoked. Now came the tug of war; he fought with all the dogged determination of a John Bull. The Swahili ropes he snapped as if they had been sewing-thread. At last, however, I got him secured to the yoke by means of a good English rope. Then he went at it with a will, dragging his mate (Ireland) along, and pushing the two leaders (Scotland and Wales) with his horns. To give him something to let off his steam upon, I made two Swahili men sit on the sledge. Coming to a deep rut in the road, the point of the sledge was caught, causing it to break; the one half of the sledge, with a man on the top of it, rolled into the neighboring ditch, much to the amusement of the crowd of followers; the other man held on to the other half of the sledge, and England held on his way. Lieut. Smith was greatly interested in the operation of ox-training, and both he and Mr. McKay fearlessly took the bull by the horns as if they had been old hands at the business. Both Lieut. Smith and I were somewhat bruised, but returned to the Europe Hotel to breakfast, feeling that we had done a pretty good morning's work, and had earned our breakfast. I hope my team will now prove satisfactory. After a little drilling at the sledge I shall promote them to the cart, which is now ready. Then, with God's blessing, Westward Ho! to the borders of Ugogo, or as far as I can get so as to be back here in time for the mail of the 26th August.

Message from the Sultan

"I had hoped to be able to start next Monday, the 5th of June; but the weather continues very unsettled. A great deal of heavy rain has fallen to-day. Both Dr. Kirk and Dr. Steere strongly advise me not to start till the weather has got fairly settled. Still I hope to start some time next week, for I am all ready, and impatient to be off. It is useless to telegraph from here, as it takes the steamer a month to get to Aden and back. As this will, I hope, be the last you will hear from me from this place, I shall telegraph the result of my journey when I get to Aden.

“I must not omit to mention that, soon after my return from Saadani, Dr. Kirk had occasion to call on the Sultan, when he mentioned the favorable reception which I had had from Bwana Heri. His Highness was much pleased to hear this, and expressed himself as greatly interested in the result. He also requested Dr. Kirk to convey to me the assurance of his willingness to help me in any way in his power; and that I must let him know before I started on my journey, as he hoped to be of help to me. I feel greatly encouraged by this spontaneous offer of help on the part of the Sultan.

“June 2nd – We have now had two days of comparatively fine weather; and, although it still continues cloudy, I hope the weather will now become more settled. I am happy to tell you that to-day, both morning and evening I have had my complete team of four in the little cart. This morning I drove out to Bishop Steere’s place, my Kilangozi and myself in the cart. The Bishop, and several of his party, came out to see my little turn-out. Everything about it was closely observed, as the Bishop has quite an idea of wagons and oxen for Eastern Africa. The Bishop again congratulated me on the success which had so far attended my efforts. Asmani was evidently not a little proud of his position beside the Mzungu in the cart, and received with much satisfaction the acclamations of his numerous friends and acquaintances along the roads, who shouted, ‘That’s the way you are going to take the Mzungu to Unyamwezi!’ Others, ‘That’s the way you are going to take the Mzungu to Usagara, or Mpwapwa!’

“I have thus endeavored to give you some idea of what I have been about since the date of my last letter, and what are my prospects for the future. I trust health and grace may be vouchsafed to me for the work, the one needing most patience and discretion, which still lies before me.”

October

Pg 215 – “I – Proposed Mission on Lake Tanganyika”

The friends and constituents of the Society throughout the country will be gratified to learn, as the Directors are to report, that the Rev. Roger Price, having fulfilled the important and arduous mission on Lake Tanganyika, has returned to England in health and safety after an absence of nearly six months. Mr. Price reached London on the evening of Wednesday, the 6th of September, and on the following Monday, at the usual Board meeting, the Directors had the pleasure of welcoming him and of hearing from his own lips a report of his proceedings.

Our readers are aware that the main point to which Mr. Price’s enquiries were to be directed was the means of transit between the coast and the interior. It has now been found by actual experiment that it is perfectly feasible to take a bullock wagon from the eastern sea-coast up to the Central Plateau, and that there is neither jungle nor swamp, hill nor tsetse fly to hinder such a course. In planning this expedition, like others who have had to do with the long journey to the interior, the Directors were greatly troubled by the great difficulties connected with the carriage of goods; the large numbers and unmanageableness of the bearers; their high pay; the

heavy tribute; the large quantities of cloth, beads, and wire, which have to be purchased and carried; the stores that have to be taken, and the large amount of goods and stores which have generally been stolen or have had to be thrown away. Their long experience in South Africa and among the Bechuana tribes had not shown such troubles and losses to be a necessary element in dealing with the native races there, and it struck them that if the South African wagon, with its four thousand pounds weight of stores and its long string of oxen, could be transported into Central Africa, many of those trials and troubles would disappear. Having arrived at Zanzibar, and made many enquiries from Dr. Kirk, Her Majesty's Agent and Consul-General, and others, from all of whom he received the warmest encouragement and help, Mr. Price paid a visit to the chief at Saadani, the little town on the north bank at the mouth of the Wami River. He was assured that there was no fly on their route to Mpwapwa; that bullocks were sometimes brought down to the coast, and that the road itself was passable. Chief and people all begged him to try it. Returning to Zanzibar, he found a pair of wheels, knocked up a cart, and proceeded to train bullocks.

On the 5th of June he crossed with his team of four oxen to Saadani. He also took with him thirty bearers with supplies of cloths and beads; both systems of carriage being necessary, since the bullocks were an experiment. His effort was a complete success. In twenty-six days he reached Mpwapwa on the Plateau, bullocks and all: rested four days, and in sixteen days more was at Saadani, on the coast, again, safe and well.

The following is a brief account of his journey: - After leaving Saadani, he came at once upon high land, a spur of the Usagara Hills which here reaches right down to the coast; he had no swampy plain such as the Bagamoyo route presents. The jungle is rather thick at an early point of the route, but it was cut down with ease. A little later he had to pass through a thicker wood, and the cutting a road open cost rather severe labor. The cart proceeding a long way on, but at last was caught on a hidden stump in the grass and was broken in two. Leaving the cart, Mr. Price took the bullocks on in order to make sure about the tsetse fly. The ascents were not difficult, and the inner valleys were not deep. He found the Nguru mountains nearer the coast than he expected, and having pushed along them for a time, he suddenly turned into a gap of the hills thirty miles long, and went through a comparatively level ground with high hills on each side. The streams in the valleys were little trouble; on his return near the end of July, they were quite easy to pass. On going, one stream was deep; two were crossed by bridges. Near the upper part of the course he found a large population and herds of cattle. There was no tsetse all the way. The people everywhere were hospitable and kind; there were no gangs of slaves. Food was sold at ordinary rates. The entire cost of the journey from Zanzibar to Mpwapwa and back was a little over £200. [~\$32,000]

Dr. Kirk has expressed the warmest interest in his success, and has written a very hearty letter to Lord Derby on the subject, extracts from which are given below. He thinks that the employment of wagons and oxen on the road to the interior furnishes hopes of a development

of trade, which was utterly out of the question, so long as everything depended on strings of pagazis and slaves. The merchants of Zanzibar were longing for some solution of the difficulty, and they all gave Mr. Price a warm welcome.

Extract of Dispatch from Dr. Kirk, Her Majesty's Agent and Consul-General at Zanzibar, Addressed to the Right Hon. The Earl of Derby, and Dated July 27th, 1876

“The reference to what I stated in my report dated June 19, I have now to add that the Rev. Roger Price, agent of the London Missionary Society, has returned to Zanzibar, after having accomplished all he was sent to do, that is to examine the road from the coast to the Ugogo country, with a view to wagon traveling as a means of establishing a Mission on the Lakes.

“Mr. Price's journey has been in every way successful, and he returns prepared to give a most favorable report on the road, the country, and the temper of the people among whom he passed.

“On Mr. Price's arrival, seeing that he was a man of experience in African travel, and had in view a scheme which, if successful, would do more than anything yet attempted to open up the Lake regions to legitimate trade, I obtained an interview, and strongly recommended him to the Sultan of Zanzibar, and it was after careful consideration the line of route was selected.

“Abandoning the Bagamoyo route, the one almost universally followed at present, but known to lead through a district infested by the Tsetse fly, so deadly to cattle, it was determined to land at Saadani, and passing through Uzugua and Nguru, reach Mpwapwa on the borders of Ugogo, where the ordinary caravan route is joined, and beyond which all travelers describe the country as possessing cattle, and not difficult to pass through. The dangers were first from the Tsetse fly, and secondly from the nature of the ground, for in many parts of the coast the grasses and woody jungles are practically impenetrable for wagons, unless the road were first cut at great expense, and again it remained to be seen whether the formidable slopes of the Usagara hills that wall in this part of East Africa could be passed on suitable gradients.

“Mr. Price has not determined that on this line of road there is no fly country, and this he has done not by personal observation alone; for he is too experienced an African traveler to depend upon the eye in so essential a matter; but he has taken with him cattle from the Island of Zanzibar, and safely returned to the coast, with the same, passing part of the way through country where cattle are now kept by the people.

“Again, as to the nature of the road, he tells me that on the whole way there is not a place to compare for difficulty with those the colonists daily pass, and that the ordinary road between Graham's Town and Algoa Bay is more difficult than that he traveled in going to Ugogo.

“After leaving Saadani there are a few days' journey over ground covered with long grass heavy in the wet season for cattle, also one or two belts of jungle, which, however, he was able to cut his way through without difficulty, taking a wagon drawn by cattle with him so far.

“On reaching the higher ground, where the grass became shorter, he left the wagon but took on the cattle, for the purpose I have already stated. Reaching the passes in the mountain he found the path leading between the two hill masses of Nguru on the north and Usagara on the south. There he must have attained a considerable elevation, for the thermometer fell at night to 45°, although the days were hot; but he had no means of measuring heights, what he was there engaged on being rather to view the roads, and he tells me that he could pass these ridges with a bullock wagon without any extraordinary difficulty.

“Many parts of the country he traversed possess a dense population, and the hills are cultivated to the summits. Sugar cane he describes as grown in large quantities and most luxuriant, the difficulty being to understand how so much can be consumed, where sugar is not extracted and the cane simply chewed.

“Although Mr. Price will on his arrival submit a full report on all he has seen, I have thought the above sketch of his proceedings may not be uninteresting to your Lordship, as indicating a practicable means of developing at once the resources of the interior in a way that, so long as every article sold or bought had to be carried by porters, could never have been done, and I have urged His Highness to take advantage of the opportunity offered for increasing the commerce of the interior, and retaining the trade his people now possess with the Lake regions in his own hands.

“The Church Mission Society party have in the meantime devoted themselves to examining the Rivers Wami and Kingani, with results I shall be able to give more in detail hereafter.”

Pg 235 – “VI – Notes of the Month, and Extracts”

1. Arrivals in England

The Rev. Roger Price, on the completion of his mission to Zanzibar and Eastern Central Africa, per steamer *Agra*, September 6th.

November

Pg 251 – “III – Proposed Mission on Lake Tanganyika”

Report of the Rev. Roger Price

Since we announced to our readers the safe return of the Rev. Roger Price from his mission to Eastern Africa, and laid before them an outline of his route from the coast to the interior, Mr. Price has presented to the Board of Directors a full report of his proceedings, accompanied by statistics and suggestions for the guidance of future travelers. Mr. Price’s report has been issued in a separate form specially for the information of the Directors and such of the Society’s friends as may be more nearly interested in the details of the scheme which it unfolds. For the general reader it will suffice to indicate the main features of the journey in its strictly missionary aspect. Selecting a route some thirty miles north of that adopted by Stanley, Mr. Price made Saadani his starting-point, and, with his entire caravan, consisting of thirty men, four oxen, a donkey, and a cart, he left that town on Saturday, the 10th of June. The journey

throughout took a westerly direction. The villages of Ndumi and Mkange passed, the travelers entered a somewhat extensive jungle, through which the cart was safely conveyed, but only to break down a little further on. The oxen, however, proceeded and returned with the party without suffering injury or loss, thereby showing conclusively the practicability of this mode of transit. The country soon became more open, and, ascending a mountain ridge, the caravan followed its course for miles. At a distance the valley of the Wami was seen, into which, on the 21st of June, Mr. Price and his followers descended. Passing the borderland between the district of Useguha and that of Nguru, the great hill ranges came into view. The route from Saadani to Mpwapwa and the lakes lies through a break or pass, about twenty to thirty miles wide, in the main ranges of Nguru and Kaguru-Usagara. "I could scarcely believe my eyes," writes Mr. Price, "as I gazed upon the mountain sides, in the evening, and saw the smoke ascending from a score of peaceful villages. I unexpectedly found myself in the center of a large population. The slopes of the great Nguru, which during the day appeared still and lifeless, were now seen to be dotted over with villages to a great height." Mr. Price continues: -

"From Mkiropa our course still lay through the Nguru valley for about seven or eight miles, when, having rounded the southern end of Nguru, we made a good deal of nothing till we came to the Mkundi river. The Mkundi is about thirty yards wide, shallow and swift, with sandy bottom. It rises on the western side of Nguru. The Mkundi is the boundary between the Nguru and Kaguru districts, so far as any boundary is recognized.

"The opinion which I had formed of the Nguru district as an interesting and important field for missionary effort was greatly strengthened as I passed through the valley. The whole valley and mountain sides are dotted over with little villages, many of them within gun-shot of one another. Judging from the number of villages which were visible, and the corn and sugar-cane fields, through the depths of which our path lay for the most part, the Wanguru must be very numerous. And yet the great valley is capable of sustaining five times the number. Its fertility is something marvelous: much of the corn was sixteen and eighteen feet high. As to the sugar-cane it was apparently almost uncontrollable – a perfect forest. The valley itself is too rank in its vegetation to be suitable for livestock; but on the mountain sides flocks of sheep and goats are kept, and on the northern side of the range horned cattle also.

"The Nguru district is one which could not fail always to be a center of population. In addition to the wonderful fertility of the valley itself, the mountains are very strong and afford protection from enemies, and water is abundant. With a good road to the coast, and it is easily made, the Nguru valley might become very important as a source of supply of cereals and other products. The Wanguru are eminently an agricultural people and seem to trouble themselves very little either about trade or hunting, much less about marauding expeditions against their neighbors. They are certainly about the most friendly and tractable people that I have ever come across in Africa. It is a rare thing in Africa to find so many people within a somewhat small area, and yet comparatively small area, and yet comparatively independent of one another. We

cannot pass by these quiet, peace-loving, industrious tribes, who do not happen to be so well known in the world as those of Mosilikatse, or Sebituane, or Mtesa. The quiet stay-at-home people are generally the tribes which repay missionary labor most, embrace the advantages of civilization, and stand the test of its many concomitant evils. Apart from the fact that there is here already an immense population in a district capable of sustaining five times the number, the position itself would be important in view of further operations in the interior.”

2. The Hill Districts

In the tracts of uninhabited and rocky country which had now to be traversed the only break in an available wagon-road was encountered. Soon, however, the scene changed: the two mountain ranges, the distance between which had been gradually lessening, again separated, and the landscape became wider and more level.

“Emerging from the pass, we gradually rose for about four miles, when there opened out to us the most cheering sight I had yet seen in East Africa. To the southward lay the great Kaguru-Usagara range, with a long gorge leading up into the very heart of the great mountains, which seemed piled up one behind another as far as the eye could reach. Through this gorge comes out the beautiful stream which gives its name (Kitange) to the district, and which forms its principal water supply, although there are several other smaller streams. To the northward, and round to the west and south-west, are high ridges and detached hills; the whole enclosing a basin about ten miles wide. The whole of this was covered with a fine and comparatively short grass, such as I had often seen in the great pasture lands of the south. There was but little bush, except along the course of the ravines. The large spreading mimosa, growing in its usual fashion, here a solitary tree, there a clump of half-a-dozen, gave to the open parts of the basin quite a park-like appearance. As this lovely scene was viewed from the height which we had attained, I could not help saying to my South African servant, ‘Oh, that I had a wagon and a span of oxen now, and a proper African whip.’ As might be expected, when we descended into the Kitange basin, considerable flocks and herds began to appear. But what was most interesting to me, from a missionary point of view (although to men with empty stomachs and good appetites the appearance of flocks and herds was by no means uninteresting), was the sight of the villages with which the whole of this great basin was dotted over. Look wherever I would, I could not fail to discover several of these, often within rifle-shot of one another. Up the sides of the great mountains, on both sides of the Kitange gorge, as far as the eye could reach – east, west, north, and south – they were to be seen. The villages are mostly of the Tembe kind. This mode of building seems necessary in this part of the country, where they have none of the protection afforded by the thickets nearer the coast. One of the saddest features of the state of things in East Africa is the constant fear which the people have of being attacked. It is a rare thing to see a male above the age of twelve to fifteen, by day or by night, the town or out of it, without arms of some kind.

“I need not say that this is another very important and inviting missionary sphere. If there is anywhere a country so near the Equator where Europeans could live and enjoy health, Kitange is such. Kitange combines pastoral and agricultural advantages, although, in the latter respect, it is not equal to the Nguru district. The population of Kitange consists principally of Wakaguru, although there are a few people from other tribes there. Even the Masai are represented there. (The people of Kitange get much iron ore in the Kaguru-Usagara mountains.)”

3. Mpwapwa

Mpwapwa, the limit of the present journey, was reached on Wednesday, July 5th, the twenty-sixth day from Saadani. Of these twenty-six, nineteen were marching days, and included stages of varying duration. On the whole, the time occupied was somewhat under the average.

“Mpwapwa is decidedly dry, high and dry, and therefore healthy; and this is saying a good deal of a place in equatorial Africa. There is nothing like a swamp, or anything that would generate malaria anywhere near, so far as I could see or hear. In fact I could not conceive the place to be otherwise than healthy for Europeans. The district seems to be productive enough of everything that can afford to wait for the rain, which, I am told, never fails to come in the proper time. Native food is abundant.

“There is a considerable population at Mpwapwa; but it is of a very mixed and nondescript character. The most numerous represented people are, I think, the Wasagara. Then come the Wakaguru. There are also villages of the Wagogo. The all-pervading Nyamwezi are there too in considerable numbers. There are also numbers of coast Arabs there, or people who call themselves Arabs, but whose pedigree is probably as uncertain as well can be.

“Like Shoshong in South Africa, Mpwapwa is not just the place one would choose to live at. But like Shoshong, Mpwapwa is a kind of gateway to vast regions beyond. At Mpwapwa meet all the roads from the coast to the lake regions, from Dar es Salaam, from Bagamoyo, from Whinde, and from Saadani; and it forms a fresh starting-point for caravans after all their trouble and hard labor in the maritime and mountainous regions. Like Shoshong again, it is a most important position to occupy, both as a mission and trading station. The population of Mpwapwa itself is sufficiently large to justify the establishment of a mission there. Then there is Tubugwe with a considerable population. It, too, might be visited from Mpwapwa. But the occupation of Mpwapwa is all important in view of the establishment of missions in the far interior, and should not be deferred.

“As a trading station, the importance of Mpwapwa cannot be overrated. All the produce of Tanganyika, and a great deal from the direction of Nyanza, and, of course, of all the countries this side, comes through Mpwapwa; from there it branches off to the different ports on the coast. A few men, or a company, with a moderate amount of capital, and who would not be afraid to lay it out in the first instance upon the establishment of a thorough communication, by bullock wagon, or any better mode, between the coast and Mpwapwa, could not fail in short

time to intercept a great proportion of the produce of the interior, which now goes to the coast.”

4. Meeting with the Masai

On the return journey to the coast, and when about to enter upon the uninhabited prairie, the travelers were on the move at a very early hour. While breakfasting at Brack River Port they were visited by a number of Wakamba – a nomadic, flesh-eating people, inhabiting the northern parts of the Kaguru mountains. They are a portion of the ubiquitous Masai, who are the dread of the whole country – a feeling which the following incident serves to illustrate. Mr. Price writes: -

“We had been joined in our morning’s march by two natives from Tubugwe. They wanted to go to Kitange, and joined us for protection in crossing the prairie. I hired the one to carry water for me, and the other to carry my Zulu cook’s bundle, as I feared he would knock up on the long tramp, and the donkey was already engaged. All the vessels being filled with water, we made a fair start, I leading the caravan according to promise. When we had gone about two miles we came upon a fine lot of ostriches feeding not far from the road. The temptation was too great. I left the road and went to try to get a shot at them. They quietly moved off in their fashion, always managing to keep out of range, yet tempting me on. I did not, however, lose sight of the caravan. When I had followed these birds for some time, and was about to give them up, I happened to cast my eye forward across the hollow of the Brack River which now lay before me, and I saw in the distance a long black line of natives coming in our direction. I could see at a glance that they were not an ordinary caravan by the absence of the usual white bundles of up caravans. What could they be? I bent my course towards the path, still watching them and wondering what they could be. Then I looked round to see whether my own men were observing the black line in front of us. At that moment they halted, and the next thing I saw was the two men I had just hired putting their loads down and bolting as hard as they could back along the road. I then went up to the caravan and found the men in a state of considerable consternation. That black line coming towards us were the Masai, and no mistake about it. What was to be done? We decided to cross the ravine and halt on a bit of a knoll on the other side until they should get nearer, for they were still a good way off. The loads were put down and the animals driven into the midst of us, and there we stood to see what was to come next. That they were not ordinary caravan natives was becoming more and more evident as they approached. But what else should bring such a large number of them (about seventy) to that place? I breathed a prayer that all danger might be averted, and that there might not be the necessity for us to act even on the defensive. I thought, however, it would be prudent to follow still further the spirit of the advice which it is said Cromwell was wont to give to his soldiers. I had not hitherto been in the habit of carrying the powder-flask and balls, as the two loaded barrels were generally all I found use for at a time. Now, however, I thought I might as well put a few spare balls in my pocket, and take over the powder flask from Hassan. I scarcely venture to describe my feelings as I stood on that little knoll in the midst of my comparatively unarmed

little army, except that I had no inclination to follow the example of the two Washeni and bolt. But afterwards when the supposed danger was past, and we exchanged *jambos* (good morning) with the long line of swarthy, naked, savage-looking fellows, each one of whom was armed to the teeth with ugly bows and arrows and spears, I remember distinctly feeling particularly brave and jocose. They were the veritable Wakamba Masai. But as they drew nearer, the practiced eye of Zaidi, the carrier of my medicine chest, and an old caravan goer, discovered that they were all laden with meat. So to do away with the appearance of our having been frightened, he shouted out *nyama, nyama* (meat, meat – or they are carrying meat). *Haia* (go ahead), and all said *haia*; and so like brave men we moved on to meet our phantom of a foe. The Wakamba crossed the ravine, and followed its course down to join their friends who had visited us at breakfast time. They were all heavily laden with the meat and skins of game which they had killed with their bows and arrows.

“Thus peacefully ended the battle of Brack River Port. And possibly many an East African battle, which ends in cruel bloodshed, might end equally peacefully, if people would but have the patience and humanity to wait and see whether the supposed foe *carried meat or not.*”

December

Pg 278 – “VII – Notes of the Month, and Extracts”

4. Central Africa – Missions and Commerce

The following gratifying testimony to the material results of Christian missions in the interior of Africa is borne by Henry Taylor, Esq., a merchant residing at the Society’s station of Molepolole in the Matebele country. Addressing the Directors under date August 9th, 1876, Mr. Taylor writes: -

“The traders of this part of the country desire me to convey to the Society their very best wishes for the success of the new mission to the Lake Tanganyika. They trust that by God’s help the greatest blessing will attend the labor of the few noble men who have so readily come forward to open up a fresh field of missionary labor. Those unacquainted with the history of South Africa but little know the vast amount of commerce that has in all cases followed the steps of missionary labor. Some fifty years ago but little was known north of the Vaal River. I do not think I am far wrong if I say the trade of the country now is little short of £250,000 per annum, the diamond fields excluded. For these great results the London Mission have much to be proud; such names as Livingstone and Moffat will live in ages to come. Were I to mention the strides the Zambesi trade has taken of late years I should scarce be believed. It has been hoped by many that the Society will yet try and establish a mission in the Bahrutsi Valley, where a large field would be open to them. Now that the country is so well known, there should be no fear that the fatal results that attended the first mission would again occur.”

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January

Pg 21 – “VII – Notes of the Month, and Extracts”

3. Missions in Central Africa

“We find in various continental periodicals great admiration expressed of the zeal with which both Scotland and England are now struggling to evangelize Central Africa. One German magazine comments with animation on the rapidity with which, when the Livingstonia Mission and the Free Church was once proposed, the money was collected, the agents were obtained, the expedition was dispatched, and the *Ilala* was ploughing the waters of the far-away Nyasa. ‘It was positively astonishing (*erstaunlich*),’ say our German friends. Another magazine, after giving a summary of the efforts of the various missions sent forth to the three great lakes, concludes thus: - ‘We see that the friends of missions in Britain are energetically carrying out the testament of Livingstone; and the monument which they are erecting to their great countryman in Africa promises, with the blessing of God, to be worthy of him.’” – *Free Church of Scotland Monthly Record, November, 1876.*

April

Pg 83 – “V – Notes of the Month, and Extracts”

1. Ordination of Missionaries

Mr. Arthur W. Dodgshun, who will form one of the first party of missionaries proceeding to Ujiji, Lake Tanganyika, Central Africa, received ordination on Thursday, March 15th, at Queen Street Chapel, Leeds. The introductory services were conducted by the Rev. W. Bolton, M.A., of Newton Church. The Rev. Roger Price, of the Central African Mission, described the field of labor. The questions were asked by the Rev. G. Williams, of Beeston Hill Chapel; the ordination prayer was offered by the Rev. E.R. Conder, M.A., of East Parade Chapel; and the charge was delivered by the Rev. W. Thomas, of Queen Street Chapel, Leeds.

May

Pg 89 – “I – Proposed Mission on Lake Tanganyika”

The Directors of the Society have unusual pleasure in informing its constituents and friends that the second stage in their arrangements on behalf of the new mission on Lake Tanganyika has at length been reached. By the time the present page is in the hands of our readers the whole of the party forming the first contingent of the expedition will be on their way to the East Coast of Africa – the starting-point to the interior. The names of our brethren are as follows: Revs. Roger Price, J.B. Thomson, E.S. Clarke, A.W. Dodgshun, and Messrs. E.C. Hore and W. Hutley. The first two names are familiar to our supporters as those of experienced missionaries of the Society. Mr. Clarke has been laboring in the Natal for a brief period, and his place is being supplied by the Committee of the Institution which sent him out. Of the last three, who are all new men, Mr. Dodgshun goes out as an ordained missionary, possessing, with Mr. Thomson, a good

knowledge of medicine and surgery. Mr. Hore is the scientific member of the party, and has been engaged specially in view of the employment of a steamer on the lake. Mr. Hutley is a practical builder.

For the service of the mission, in addition to personal outfits, the missionaries carry with them household stores sufficient for two years, together with tools and building materials, medicines and medical works. Fittings for a good-sized boat on the lake and survey instruments have also been supplied to the party. This valuable store of goods will be transported into the interior by means of a wagon-train drawn by bullocks under the guidance of Zulu and Kafir leaders. It is hoped that by July 1st everything will be ready for the commencement of the land journey, and that, all being well, the entire party will reach the lake about the month of November next.

Board Meeting

On the afternoon of Monday, March 26th, a meeting of the Board of Directors was held at the Mission House, Bloomfield-street, to bid farewell to the missionary party, including the Rev. Joseph Cockin, who goes out as successor to the Rev. J.B. Thomson in the Matebele country. W.H. Willans, Esq., presided. The hymn, "Lord, her watch Thy Church is keeping," was sung; the Rev. R. Robinson read appropriate passages of Scripture, and the Rev. F. Soden offered prayer. The Rev. Dr. Mullens gave an account of the origin of the mission to Central Africa. The Rev. Dr. McAuslane delivered the valedictory address to the departing missionaries, and the Rev. A. McMillan offered prayer, in course of which he invoked the Divine blessing, not only for the London Missionary agents, but for those of the Church Missionary Society and the Presbyterian Mission, all of which, "occupying different fields, preach the same Gospel and the one Savior."

The Rev. Henry Wright, clerical secretary of the Church Missionary Society, said: "Our sympathies and the sympathy of our society, and I am sure of all the supporters of our Society, have been greatly enlisted in this mission of yours. It is a subject of congratulation among us all that there are three great efforts being made by three great sections of the Christian Church for the evangelization of Africa, and it is gratifying to think that we are thus united in this enterprise. In connection with the Church Missionary Society we have had many prayers for the mission to Africa, and we have linked you and the work of this Society in those prayers. As we are of one heart and one mind at home, we look for cooperation in the field. I may mention an interesting fact related in the last letter received from Lieutenant Smith. He stated that they had come within four days of the great chieftain Mirambo, whose head-quarters are in the neighborhood of Tanganyika, and they informed him of the expected visit of your party, and asked for his kind interest in your behalf. His answer was that he would be glad to welcome you, and that he would never injure any white man. In your travels we shall follow you with our interest and prayers, and not forget those dear ones you leave at home."

The Chairman handed to the missionaries their appointments and instructions, the Rev. J. Cockin also receiving a letter and present for King Lopengule.

After a few remarks by the Chairman, short addresses were delivered by the missionaries. The hymn, "Speed Thy servants, Savior, speed them," was sung, and the Rev. Edward H. Jones pronounced the Benediction.

Evening Meeting

In the evening of the same day a public valedictory service took place at the Memorial Hall, Farringdon Street. Tea was served in the Library at seven o'clock, after which a numerous-attended and enthusiastic meeting was held in the Hall at eight o'clock. W.H. Willans, Esq., occupied the chair, and was supported by the representatives of this and kindred Societies, as well as by many other friends of missions of position and influence.

The proceedings commenced with the singing of the hymn – "All hail the power of Jesus' name."

After which the Rev. W.J. Cox, of Dundee, offered prayer.

The Chairman said they were assembled to express their sympathy with their brethren, and the interest that was felt in the mission to which they were appointed. He could not but think that such a large and influential meeting would result in very large and increased contributions to the Society. He could assure their missionary friends of the interest that would be taken in their work, and how anxiously information from the would be looked for from time to time; and although they had, in a former part of the day, said how weak they felt in the presence of the Master and in the presence of the Church in regard to the work they had to do, he would say to them, in the name of the meeting and in the name of the Master –

"Weak as ye are, ye shall not faint,
Or, fainting, shall not die:
Jesus, the strength of every saint,
Will watch you from on high.
So surely as He overcame,
And triumphed once for you,
So surely you who trust His name
Shall in Him triumph, too."

The Rev. R. Robinson announced that Miss Manning, of the Craven Hill Church, who was unable to be present, had sent a donation of ten guineas for the Tanganyika Mission; and Mr. Peek, or Torquay, who was also unable to attend, had contributed £100.

The Rev. Dr. Mullens observed that few new enterprises undertaken by the London Missionary Society had called forth a deeper amount of interest and had deserved that interest so well as this new mission. Having referred to the labors of Livingstone and other African travelers; to the commencement by the Presbyterian Churches of Scotland, of a mission on Lake Nyasa, and by the Church Missionary Society of one on the Victoria Nyanza, he described the enthusiasm with which the proposal of Robert Arthington, Esq., of Leeds, for the occupation of Lake Tanganyika

by the London Missionary Society, had been met by its Directors. Dr. Mullens next glanced at the successful visit of inquiry paid by the Rev. Roger Price to the East Coast of Africa, and concluded thus: "Our brethren have before them a long journey – the road from the coast to Lake Tanganyika runs over about 700 miles of country. There are about 200 miles among the hills and slopes of mountains, and then it comes out on a level plateau; and then for 400 or 500 miles more they pass over a vast rolling country, about 4,000 feet above the sea. The great difficulty they have to content with is in Ugogo, where there is a considerable lack of water. In other parts there are great belts of trees passing across the country. Vast boulders are in their way, too, at many points; then at last, they come to Arab stations, but they have also abundance of native villages and native tribes. Though the Arabs are not friends in certain respects, the native villages are prepared in many ways heartily to welcome Englishmen amongst them. They go well provided; and their destination is the town of Ujiji, on the Lake Tanganyika. It is difficult to approach Central Africa from the south, but the moment you touch the east coast at Zanzibar you can pass right into the interior. Our Church Missionary friends take the post in the north, the Presbyterians have one in the south, and we take the one right in the center."

Arthur Marshall, Esq. (Chairman of the Southern Committee), said that the cost of the expedition was nearly defrayed, but an increased demand of about £2,000 or £2,500 a year would have to be made upon the annual resources of the Society; and the work had been undertaken with the full faith that the churches throughout the country would amply make up the sum required, because in the course of two or three years it would be necessary to reinforce the present number by some additional missionaries, and, if possible, to send out a small steamer for the purpose of sailing on Lake Tanganyika.

The assembly was afterwards addressed by the Rev. G.T. Perks, of the Wesleyan Missionary Society; Edward Hutchinson, Esq., Lay Secretary of the Church Missionary Society; Sir Charles Reed; and by four of the missionaries present.

After the Doxology had been sung, the Rev. Dr. Moffat offered prayer, and the meeting separated.

As will be seen in another column, Messrs. Price and Dodgshun embarked from England on the 29th of March, and Messrs. Hore and Hutley on the 14th of April. Mr. Thomson leaves by the steamer on the 3rd of the present month; and Mr. Clarke will join the expedition at Zanzibar.

Pg 101 – "IV – Notes of the Month, and Extracts"

1. Departure of Missionaries

The Rev. Joseph Cockin, and Mrs. Cockin, appointed to the Matebele mission, Central South Africa; and the Revs. Roger Price, and A.W. Dodgshun, appointed to the new mission on Lake Tanganyika, embarked at Southampton, for the Cape of Good Hope, per steamer *Teuton*, March 29th.

Messrs. E.C. Hore and Walter Hutley, also appointed to the new mission on Lake Tanganyika, embarked per steamer *Java*, April 14th.

June

Pg 112 – “Annual Meeting in Exeter Hall”

...Lord Northbrook, who on rising was loudly cheered, said: - ... “Upon the work which this Society is undertaking in Central Africa I would say a few words. The Society undertakes to occupy a central position in the interior of Africa between the Church Missionary Society to the north and the Presbyterian mission to the south. The expedition which has been sent by the Society has but recently left these shores, and it is only in the course of a few weeks that it will proceed from the shores of Africa, opposite Zanzibar, to its destination on the distant lake. Who shall say, as years roll by, what the effect upon Africa will be of these three great missionary undertakings for the progress of Christianity, for the development of civilization, and for the destruction of that fearful curse of mankind, the African slave trade?”

Pg 138 – “Mission on Lake Tanganyika”

The Rev. Dr. MacEwan, of Clapham, said: -

“Then there is Central Africa. And in naming it I am happy to say that we have amongst us to receive that honor which is so justly due to him for his work’s sake, his eye not dim, his natural force hardly abated, one who has probably done more than any man living to open up a way for the Gospel, and to promote Christianity in that vast continent, and whose heart is still so thoroughly there that were the shadow on the sundial to go back ten degrees, much as he loves his native land, I believe Dr. Moffat would be off from amongst us and away to spend his added years in seeking the good of Africa.

“Now you are asked, first of all, to rejoice in the commencement of this new mission, which will be all the dearer to you because with it will ever be associated the honored name of his illustrious son-in-law. And then you are asked to rejoice because in this mission you are in full sympathy with the Presbyterian churches and the Church Missionary Society heartily rejoice this day to be in full sympathy with you. There is no more important mission that you have ever undertaken than this to Central Africa – important to commerce, to science, to Christianity, to the cause of truth and freedom – a region that was marked blank on the map when I was at school, but which is now found to abound with flowing rivers and extensive lakes, waving forests, exuberant vegetation, and glorious mountain land. Your mission goes there with the sword of the Spirit in its hand, to fight the battle of the Lord against heathen ignorance and equally against European cruelty and oppression – to proclaim liberty to the captive, and to deal out, as I trust, a final death-blow to slavery. It is too common to think that slavery is dead, that the battle has been fought and won, and that nothing remains of the horrors of that monstrous system now but the memory. But slavery is not dead. So long as it can drive its accursed traffic across the length and breadth of Central Africa, dragging its tens of thousands

to the slave market annually, and causing hundreds of thousands to perish on the way, so that it is estimated that the tribes of that down-trodden continent suffer to the extent of one million of their population every year through this God-defying and man-degrading system – slavery is not dead. Who can forget the scenes depicted by Livingstone as enacted in that unhappy land where gangs of heavy-laden captives are dragged or driven for miles, from the center to the sea-coast, under the lash of brutal human traffickers in human flesh; the path of their journey echoing with their groans, watered with their tears, dyed with their blood, and not seldom marked with their bones left bleaching in the sun, a ghastly witness before God to the wrong they have suffered at the hands of those who bear the same image with themselves. We have still a mighty work to do in putting an end to this unholy traffic; the one result which I trust will flow from this united mission – for we may call it a united mission – will be the cherishing of a strong anti-slavery sentiment in our own land. A great future, I believe, is yet in store for Africa, and loud and earnest is the appeal addressed to us in its behalf. There are certain scenes which, once contemplated, paint themselves on the memory in colors that are ineffaceable; and non who have read Livingstone’s Last Journals can ever forget that kneeling form by that bedside in that lonely hut in the wilds of Africa, where, like a weary warrior with his armor on, the great traveler had bowed himself down for the last time to pray before the gates of an opening paradise. It was night; darkness still overspread the land, emblem of those deeper shadows that rested on the heart of the people, and which he had labored so earnestly to dispel; it was night, though nearing sunrise, and, therefore, the sun was on its way to dispel the night gloom. What visions of the future of Africa and of Africa’s wrongs passed before the view of the departing spirit of Livingstone at that eventful moment, none can tell; but, oh, I feel as if the memory of that kneeling form by that lonely bedside should forever haunt us, should stir us to effort and prayer, and give us no rest until, through prayer and effort, all Africa’s wrongs shall have been redressed, and the Sun of righteousness shall have arisen upon the whole land with healing and liberty in His beams.”

Pg 143 – “Central Africa”

H.H. Fowler, Esq., of Wolverhampton, Director of the Wesleyan Missionary Society:

“Was there ever such a providential opening set before the Church of Christ as is set before us in Africa at this moment?”

“Dr. MacEwan drew a touching picture of the last scene in the great missionary traveler’s life. I think that history has few contrasts more suggestive, more sublime, than the contrast between that illustrious man lying down to die in that rude hut in that savage land, and the magnificent entombment in England’s noblest mausoleum of those precious bones which his devoted African followers had, with more than Hebrew or Roman fidelity, brought safely through the wilderness to his native land; but I venture to think, more lord, that when the representatives of the Throne, the Parliament, and Churches, the people of England, placed the remains of David Livingstone in Westminster Abbey, they gave a tacit pledge that the work for which he

lived and died should be carried on to its glorious consummation; and that work will not be finished until all the peoples of Africa, from the Nile to the Zambesi, from the Indian to the Atlantic Ocean, are brought in to the families of Christ. Your Society is the executor of Livingstone, and we rejoice to know that you directors have accepted the trust. The Anglo-Saxon Churches have at this moment set before them such opportunities of widespread, universal missionary enterprise as, I venture to say, have never been afforded either to the Church collectively or to any one section of it since the first great missionary command was given. And yet, with all this affluence of opportunity, there is one need which our Society feels, and I think, perhaps, in a limited degree – and I am glad to hear it is in a limited degree – your Society feels, and which all societies feel. What is it? It is not money. You can always get money in this country for a good cause. What you want is men. The noblest monuments of missionary enterprise are the monuments of men, not of expenditure. A man with a sling and a stone has done more for the Lord's side than many of a well-disciplined host with the best equipped artillery. We want the churches to feel that the gift of a man is the grandest gift they can lay on the altar; we want the societies to recognize that a man is the most precious donation in their treasury. I think there are few scenes in modern biography more admonitory, more truly sublime, than that which is described in the life of the late Bishop Pattison, where, in the Devonshire country home, the grand old judge – one of the most learned, impartial, merciful, wise, Christian men that ever sat upon the English bench – gave up his son, his only son, the son of his old age, the heir of his honored name, and, with a full consciousness that he would see his face on earth no more, devoted him to mission life. I think that noble father and that nobler son have left for all the sections of the Christian church a grand example of missionary heroism which reached its true consummation when, following the example of his Nonconformist predecessor John Williams, of Erromanga, the sainted Bishop of Melanesia joined the noble army of martyrs. How are you to get the men? You cannot buy them; thank God for that there is something in this age you cannot buy. There is no stipend that can compensate a missionary. You cannot reckon up what he is worth, and you cannot train them. How are you to get them? Our blessed Lord has given the answer in, to my mind, one of the most mysterious passages in the whole New Testament. As His omniscient glance, not limited to the hill sides of Judea, but, sweeping down the generations, saw that countless millions of the human race, weary and worn and faint, scattered abroad like sheep without a shepherd, running hither and thither in search of some path which should lead to peace and happiness – as His pitying eye surveyed that sad procession of sin and sorrow, He taught His apostles and His Church for ever their duty in the sight of that awful need, 'Pray ye the Lord of the harvest that He would send forth laborers into His harvest;' and when the Church has faith enough to obey her Lord's command, the day will already have dawned which shall witness the eternal harvest home."

July

Pg 161 – “Notes of the Month, and Extracts”

1. Departure of Missionaries

The Rev J.B. Thomson, appointed to the new mission on Lake Tanganyika, embarked at Brindisi for Zanzibar, per steamer *Cathay*, May 6th

4. The Mission on Lake Tanganyika

Our readers will learn with interest that the intelligence received from the several members of the Society’s Expedition to Central Africa is of the most hopeful and encouraging character. On the 5th of May, the Revs. Roger Price and A.W. Dodgshun arrived at Algoa Bay, where twelve men of good character were engaged as wagon-drivers, and arrangements made with the Union Steamship Company’s agent for the transport of bullocks from Natal. Mr. Price left for Zanzibar on Saturday, the 12th of May. The last advices from Messrs. Thomson and Hore are dated from Aden, May 19th. The Directors are happy to report that the Rev. E.S. Clarke, of Natal, has consented to join the party as one of the Society’s missionaries.

September

Pg 207 – “VII – Notes of the Month, and Extracts”

2. Arrivals in England

Mrs. Clarke, wife of the Rev. Elbert S. Clarke, of the Tanganyika Mission, and family, per steamer *Nyanza*, August 15th.

5. The Mission on Lake Tanganyika

The Directors have much pleasure in announcing that information of a most satisfactory character has been received respecting the missionary party now on their way to Lake Tanganyika down to the 30th of June. At that date the brethren forming the Expedition were in good health and excellent spirits. They were expecting almost daily to leave Zanzibar for the mainland, whither the wagons, oxen, and stores had been transported, and the road up the country from Saadani had, for some distance, been prepared for the caravan.

October

Pg 222 – “III – Mission on Lake Tanganyika”

The August mails from Zanzibar enable us to lay before our readers intelligence respecting the Society’s Expedition to Central Africa, dating more than six weeks in advance of the advices reported in our last number. At present we are unable to supply the missing link occasioned by the loss of the June mails in the *Cashmere*. But the issue of the arrangements made for the missionary party has so far proved highly satisfactory. The health of the English members of the Expedition has suffered but little interruption; while their safety in journeying has never once been imperiled. In all these experiences the Directors desire to recognize the guardian and guiding hand of God. The latest letter received from the Rev. Roger Price is dated August 15th from Kwamreri, Rukigura River, which lies very nearly half way between the coast and

Mpwapwa. Taking up the narrative of events which followed the transport of the commissariat to Saadani, it may be stated that Mr. Price returned to Zanzibar in order to complete arrangements, and finally left that port on Saturday the 21st of July, reaching the camp at Ndumi early on the following morning. Our brother writes: -

“We found Mr. Thomson waiting for us at Saadani with two carts to take up the stuff we had with us. It was our first real attempt at night traveling. With our good road and a splendid moonlight, we got up without any trouble, the oxen feeling the work very much less than they would have done during the daytime. We shall not travel successfully, especially in this part of the country, until we can do it at night; but this is out of the question at present, and we shall have to be satisfied with very short stages during the day.”

2. Plans of Operation

At their first meeting as a Committee, after special prayer, the missionaries had agreed upon a definite plan of action and division of labor. These arrangements are thus described: -

“Mr. Clarke kindly undertook the commissariat department for the men. Mr. Dodgshun took the management of the same department for ourselves, in addition to acting as accountant of the expedition. Mr. Hore, in addition to the specialties of his appointment, undertook to be a general superintendent of the property of the mission. The loading of the carts and wagons has therefore devolved upon him, of the contents of which he keeps an exact account, so that when any article is required, he knows precisely its whereabouts. Upon Mr. Thomson and myself devolves the general management of the locomotive department; whilst Mr. Hutley will make himself generally useful.

“There being but two wagons we decided that they should be principally loaded with the personal effects of the members of the mission. To provide for the possibility of a separation at any time, we divided ourselves at once into two parties, each to have its own wagon from the commencement. Messrs. Thomson, Clarke, and Hutley form one party, and Messrs. Dodgshun, Hore, and myself the other.”

3. Information Gained

At Ndumi our brethren acquired much valuable information respecting the country to be traversed, the tribes inhabiting it, and the feelings entertained by their principal rulers towards Englishmen. The Rev. J.B. Thomson writes: -

“While we have been waiting here we have seen numerous caravans pass and repass from the interior with ivory. I am sure we have seen upwards of 2,000 lbs. of ivory pass here during the last five or six weeks. I believe a trader would do very well if he established himself at Mpwapwa, where all the roads meet to and from the interior. Some of the caravans came from the far interior, and several of them have come from Mirambo. A large caravan passed through our camp on Monday last which came from Mirambo. We asked them all about their king, his people, and his country, and all the country on this side of him. They gave us the most

encouraging accounts of them all. I asked the head man of the caravan about the Watuta, and he told me all about them. I asked him in Zulu, and he answered me in Zulu and Swahili. He says they live north-west about thirty miles from Mirambo, and are very friendly with him. From his description of them they are just like the Amantebele in speech, dress, and life. He says they are a very large tribe.

“Two or three days ago I met a Mr. P. Brayon, who has been living with Mirambo for the last two or three years, and has just come down to the coast to get a supply of barter goods, and is going back to Mirambo. He visited our camp and gave us a most interesting and encouraging account about Mirambo, his people, and country, and also the country on this side of him. He says Mirambo is about thirty-five years of age, is very favorable to Englishmen, and is anxious that they should come into his country to live and trade. Mirambo wants calicoes, beads, cap guns, etc. He has plenty of ivory and cattle. Some little time ago he made a confederation with many of the small chiefs, and he is now a great king. Mr. Brayon told me also about the Watuta. He has not been in their country, but has seen many of them at Mirambo. The name of their chief is Umpangelala. They are a numerous people and plunder all the weak tribes near them. He says all the country in there is well watered, and there is plenty of food. There is not much sickness in the country; he has not had much fever in there. The Ugogo country is very dry in the winter season, but they have numerous wells, and every family has its well, and they have plenty of cattle, which drink at these wells. He says we can get sufficient water for all our oxen out of these wells by paying for it with tobacco, which we can buy very cheaply on this side of Ugogo, in the Sagua country. He also says the Ugogo country can be traveled in the rainy season. The soil is hard and dry, and there are long intervals between the rains.”

4. Latest News

Owing to the difficulties experienced in securing an adequate supply of drivers, it soon became apparent that a considerable portion of the stores provided would have to be left behind for transmission on a future occasion. Some of the baggage-carts were in consequence dispensed with; but both the wagons have been taken forward. Addressing Dr. Kirk under date Ndumi, July 31st, Mr. Price reports: -

“We made our first move forward from the Saadani side of Ndumi on the 25th inst.; but the ascent of the Ndumi hill took us such a long time that we were not able to proceed very far. We camped about a mile west of Ndumi until yesterday, when we made another start. Nor did we succeed much better then. The fact is, our vehicles are too heavily laden, and our colonial men, many of them, are in ill-health. After the experience of yesterday we have come to the conclusion that we are attempting too much. In these circumstances we are of opinion that we shall be really gaining time, and running less risk of failure, by leaving some of our carts behind in charge of Bwana Hori at Ndumi. We have therefore decided to leave four carts and their loads behind. By this arrangement we take with us the two wagons and three carts, for each of which we shall have two Colonial men and a full complement of tolerably efficient oxen. In this

way we hope to push on pretty quickly, and get probably to Mpwapwa, or somewhere near there, and then send back for the remainder of our things. This plan will occasion some delay, but in the end I think we shall be more certain of accomplishing our purpose.”

The arrangement described above having been successfully carried out, Mr. Price in a subsequent letter writes: -

“Next morning, the 1st of August, we were on the move at an early hour, and we had the unspeakable gratification of doing about five miles of a journey that day. Every day since then we have done distances ranging from three to seven miles. We have difficulties still in the way, consisting of forests and gullies and long grass; but we are tolerably sure of making more or less progress every day. We cannot but feel gratified when we remember that in about ten travelling days we have done at least a fourth of the distance to Mpwapwa, and we have every prospect of doing much better yet as we get out into more open country. We propose to go on thus till we get well beyond all the rivers, or possibly even as far as Mpwapwa. Then some of us will return with most of the men and oxen, and one wagon, to bring up the carts and loads left at Ndumi. You will easily see that in these circumstances we will be compelled to remain probably somewhere about Mpwapwa over the rainy season.

“The Waseguha are most friendly and favorable to our expedition. Wondering and admiring crowds sometimes follow us considerable distances, and as to anything in the shape of hongo, apparently they would as soon ask it of the clouds as ask it of us. The Waseguha are a most interesting people, and much more numerous than I thought them to be.

“The introduction of money instead of barter goods is answering well thus far; and we only regret that we did not bring more, especially pice. Our twelve hundred pice are already exhausted. We have scarcely used any barter at all thus far. This will be a most important step. Now that we have no more pice, we are beginning to feel the inconvenience of barter.

“*Kuedigwami, August 14th* – We arrived here yesterday evening after a very hard and long day. We had two or three slight showers during the day, but when we arrived in the adjoining valley it rained in torrents; and, as it was out of the question to camp in the valley, we had to ascend the hill to where we are now, in the midst of the rain. It took us some time and hard work to do so, as the hill is pretty steep, and our cattle were somewhat tired after a long day’s journey. We had, however, the comfortable feeling of having done the best day yet. Twelve hours of fasting was not very good for us; but the breakfast came at seven o’clock last night, and was thoroughly enjoyed. We are none of us the worse for it, thank God. Mr. Hutley, however, has been ill for two or three days, and is still so today. It was necessary to give our cattle half a day’s rest today; but we hoped to make a short stage in the afternoon. Rain has, however, prevented us.

“*Kwamreri, Rukigura River, Wednesday, August 15th* – Happily we have been enabled to carry out our intention of getting thus far today. It has been a pretty hard day, an ordinary pagazi

journey – six miles, three furlongs. We hope to reach Matungu tomorrow, and we have the almost certain prospect of reaching Kidudwe on Saturday, the 18th, which means being half way to Mpwapwa.

“I am happy to say that all are well again today. We have brought the messengers of Bwana Heri with us thus far, but they will return with our mail bag in the morning.”

November

Pg 248 – “VI – Notes of the Month and Extracts”

5. Mission on Lake Tanganyika

On the eve of going to press intelligence of a most assuring character has reached the Directors from their missionaries in Central Africa. On the 4th of September the entire party arrived at Msoero, in the Usagara country, distant from Ndumi (on the east coast) 130 miles. Here the two divisions of the expedition separated: that under Mr. Thomson proceeded onward to Mpwapwa, while Mr. Price and his two companions retraced their steps in order to bring up the stores and supplies which had been left behind at Ndumi. Full details will be given in our December number.

December

Pg 267 – “IV – Mission on Lake Tanganyika”

In our last number we announced the receipt of intelligence from the Society's expedition to Central Africa, the two divisions of which were then journeying respectively eastward and westward of Msoero, in the Usagara country. By the mail which came to hand on the 12th ult. the Rev. Roger Price, writing from Saadani on the 16th of October, reports his safe arrival at the coast, notwithstanding serious losses arising from disease and death among the oxen and their Kafir drivers. Mr. Price also states that he had engaged upwards of one hundred pagazi for the purpose of conveying to the interior additional stores weighing between six and seven thousand pounds. With Messrs. Clarke and Hore, our brother was again about to leave the coast in charge of the caravan thus formed, in order to join the other division of the expedition, consisting of Messrs. Thomson, Dodgshun, and Hutley, which, on the 14th of September, had safely crossed the Wami river at a spot about one hundred and forty miles from the east coast. It is hoped that before the commencement of the rainy season the entire party will reach Mpwapwa, and that a residence of a few months in its cool and bracing climate may tend both to recruit the health of our brethren and afford time and opportunity for the completion of their plans with regard to the second portion of the journey which yet awaits them. The Directors have much pleasure in giving insertion to the following extracts from recent correspondence respecting the mission. Under date Msoero, September 15th, Mr. Price writes: -

“I closed my last to you at the Rukigura river three weeks ago. Since then we have had a great variety of experience – getting into ecstasies as we made rapid strides over level and open plains – then spending well-nigh whole days laboring, to the verge of despondency, to get over

the mud banks and rivers, or being half suffocated, half maddened, by the monstrous grasses and burning weeds of the Nguru valley. Our spirits again rose as we emerged from the tangle of the great valley, and we entered upon level, park-like plains, where our speed attained the cheering rate of a mile and a half an hour. Here, also, we were able to change the almost unchanging bill of fare of East Africa – fowls and rice – and to regale ourselves with venison from God's own flocks.

“We have had fearfully hard work, with, in the end, a glorious reward. Between the 1st of August and the 4th of September, thirty-five days, we have done one hundred and thirty miles, a distance not often exceeded, in the same time, and in exceptional circumstances, even in South Africa.

“This place, Msoero, so called after a river of that name which passes close by, is one of great importance, as the center of a very considerable and enterprising population.

“Some of the villages belong to a people called Makua, portions of a tribe of that name living on the coast near Kilwa. They originally migrated to this part of the country for hunting purposes, but are now probably permanently settled in it, although always moving a little farther inland as the game retreats. They are a most enterprising and energetic, yet very peaceful and friendly people, much more civilized than the aborigines of this part of the country. The village, in the center of which we are now encamped, is a model of neatness and cleanliness *for Africa*, and the people themselves are living in the greatest comfort, having apparently quite a profusion of everything in the shape of food.

“We have this evening spent a very happy hour together around our Lord's table, in anticipation of the parting which is so soon to take place. May the Lord deal mercifully with us, and bring us together again in due time.”

2. Wagon Road from Saadani

Writing from Msoero, about the same date as the forgoing, Mr. Thomson gives his impressions regarding the road which had just been traversed. He ascribed the illness of the native drivers to their long detention on the coast: -

“We met Mr. Mackay rather more than a week ago on his way from Mpwapwa to Zanzibar. He gave us a most favorable account of the road he has taken to Mpwapwa. From what he says it is quite certain there is *no fly on the road*. Between this and Bagamoyo road people keep cattle and dogs.

“The whole road from the coast to this place is very much better than I anticipated. It has not been beset with half the difficulties which I was led to believe we would have to contend with. Except a little long grass here and there – which, if it were put all together, would not make ten miles – I have had many more difficult journeys in the Matebele country. Even this little bit of long grass is no very insurmountable difficulty; if it is burned at the beginning of the traveling

season, there will be an end to it for that season. There is plenty of grass and water all along the road for oxen, and, when the country is a little better known, there will be found many good and healthy resting places. There are many towns all along the road, where plenty of food can be bought. There are certain places where it would not be wise to outspan – where grass is not good for the oxen, and where it is not so healthy for people; but these the traveler can always avoid by a little inquiry. There is this important fact, however, to be kept in mind – that this road can only be traveled from July to December, on account of marshes and swollen rivers. We have just been one month and four days in coming from the coast to this place – about 110 miles – and when it is remembered that the most of our drivers have been sick all the way, and that we had the oxen all to train, I think we have come on remarkably well. It will take a little time before we can get the system of wagon traveling fairly introduced, but, when it has been set a-going, I think there will be no difficulty in traveling from the coast to Mpwapwa in from fifteen to twenty days.”

3. General Conclusions

Mr. Price reports that on his return to Ndumi he found all the Society’s property in perfect order. Of the twenty-nine oxen left at Saadani nine had died, and several of the remaining twenty were in wretched condition. Our brother continues: -

“We have no had four months of a very varied experience, and of much hard and rough work in connection with the expedition, which at the time we left England you expected would by this time be drawing near to its destination on Lake Tanganyika. I have, from time to time, endeavored to describe to you, as faithfully and fully as the stress of the work of the expedition would allow, our difficulties and disappointments as well as our successes. Considering the immense disadvantages we have labored under, and which I have pointed out from time to time, our success has, I think, been perfectly marvelous – far beyond my most sanguine expectation. I know, however, what this success has cost us already; nor does it close my eyes to the work which still lies before us, for the accomplishment of which we are not by any means in the same state of efficiency, either as regards ourselves, our men, or our bullocks, as we were three months ago, or even two months ago. This terrible climate, together with the severe work of the last two months, has told considerably upon some of the members of the Mission, so that one sees no more the ability for almost endless activity and work which distinguished them two months ago. As to the colonial men, they seem to be completely sapped, and the bullocks, I fear, are but little better.”

Again, under the date Saadani, October 16th, Mr. Price writes: -

“Mr. Clarke and I walked down here last night to complete a few arrangements preparatory for tomorrow or the day after. Nothing has yet arrived from Mr. Thomson. If his letters do not come in time for the Aden Mail, which leaves on the 18th, I shall have them forwarded by the Cape Mail on the 20th.

“I am sorry to say that our poor unfortunate oxen are still dying. Three died yesterday, and the same number the day before, making altogether eighteen which have died since our arrival at Ndumi.

“The pagazi have all come over, making up our number to about one hundred and fifteen.”

With regard to the port of Saadani, Mr. Edward C. Hore observes: -

“You have doubtless heard frequently of the great difficulties of landing at Saadani, and it cannot be denied that to any one unaccustomed to being afloat, or perhaps used to walking on board their steamer from a comfortable wharf, the long sands of Saadani appear somewhat formidable, especially if aggravated by the sorrows of an unhappy night spent in a dhow rolling in shallow water, or a day or two of anxious waiting for their goods, caused, however, very probably, by the delay of the time of starting rather than by that of arrival. But it can scarcely be said that the natural difficulties of the place offer any serious obstacle to the landing of goods. Were an extensive and frequent traffic in question, some sort of harbor, or, at any rate, a pier would be rendered necessary, although the smooth sea and regular breezes of the Zanzibar Channel give facilities for landing at Saadani, not possessed by many places having a considerable trade.”

4. Scientific Inquiry

Respecting his own special department of labor, Mr. Edward C. Hore gives the following details:

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“The requirements and circumstances of the journey have hitherto been such that other work than minute scientific inquiry and observation has demanded my first attention – the care of the stores and property of the expedition, involving at times considerable labor and at all times vigilance and activity, and a share of the general work while traveling, place me in much less favorable circumstances, and afford me fewer opportunities for observation than those enjoyed by a single traveler, who, not compelled to frequent manual labor, and able to stop his pagazi at favorable places and times, can command the necessary leisure and opportunity. Apart from this, the clear nights so suitable and necessary for astronomical observations, have been few and far between. Burton’s description of the gloomy, over-clouded coast region, has been realized by us to a considerable extent. We had a few splendid bright nights, but scarcely ever without light passing clouds, of great annoyance to the anxious observer. About the first clear night after leaving Ndumi was at Kikwazo, and, being Saturday night, I stopped out; but although apparently a clear night, occasional light misty clouds prevented any accurate sights being taken, although the intervals of clear sky lured me on to perseverance till three A.M. Although taking the precautions of wrapping up and using the waterproof sheet, the result of this night was a diarrhea, the weakness accompanying which has scarcely yet left me. Several times I have been disappointed in this way, so that you may easily imagine I cannot send you much of a map of the route at present. I have regularly kept what I call my meteorological log,

viz., daily records of temperature and barometer, state of weather, rain, etc.; but by itself, and as far as it goes, it would at present be of little value to send home.

“With regard to the general welfare and progress of the expedition, I will not weary you by reviewing its proceedings – you are already well informed of all of this – but I shall just make a few remarks on its present position and prospects. Knowing, as I do, what transport of goods means here, it is not without some satisfaction, in having had a share in the work, that I regard the fact that already five cartloads of our stores have been transported to Msoero – a distance of nearly 130 miles by road from the coast – with what may be called, under the circumstances, fair dispatch. Again and again have I experienced a glow of pleasure as I have looked upon our wagon-train winding its way through the luxuriant grass-covered tracts of park-like country, and anon piercing the dark recesses of the thicker forest, pressing steadily westward; before us the grand, strange country into which in its daily unfolding beauties and wonders we peer with curious eyes: and it has appeared to me on such occasions a beautiful and wondrous thing, on the question seeming to rise, ‘What means all this?’ to remember that it is the progress of a missionary party, and the wagon-train has seemed to me to be as the foremost ray of God’s gospel light piercing the gross darkness of poor, beautiful Africa.”

1878

January

Pg 13 – “IV. – Central Africa”

Deaths of Dr. Black and Dr. Smith

While recognizing the Providence which has watched over this Society’s expedition to Central Africa and guarded the health and lives of its members, the Directors would not forget that kindred Societies prosecuting a similar work have been called to suffer painful loss. Dr. William Black, of the Livingstonia Mission, died on the 7th of May, within six months of his arrival at Lake Nyasa. Four days later, namely on the 11th of May, at the town of Kagei, on the Victoria Nyanza, Dr. John Smith also died. The Directors desire to tender to the Executive of the Free Church of Scotland Mission and to that of the Church Missionary Society, the expression of their deep sympathy in the trials and which, at this early stage of their efforts in the interior of Africa, have befallen their respective missions. For the substance of the following brief sketch we are indebted to the *Free Church Monthly Record*: -

“Dr. Black was a native of Dunbog, Fifeshire. From his earliest infancy, a mother’s faith and prayer had consecrated her first-born to the service of Christ. Having finished his education, he entered an architect’s office in St. Andrews. Here, in his twenty-first year, the light, which he had been long and earnestly seeking, dawned upon him, and he soon showed, by his spiritual life and zealous service, that the truth had deeply impressed his heart. Early in 1868, he went to Alloa as inspector of works, and there he resolved to relinquish his profession, and to devote his life to missionary work. He returned to St. Andrews, intending to support himself while prosecuting his studies at the University. He had many and great difficulties to contend with; the way, however, was providentially opened up. In the summer of 1870, Dr. Lyall, late superintendent of the Glasgow Medical Mission, who knew his desire and character, secured an opening for him in his dispensary. He prosecuted his medical studies at the Glasgow University with great success. In 1872, he obtained the munificent bursary given by Dr. Joshua Paterson, which he held for four years. In the last year of his medical studies he was medalist in zoology, and gained first class honors in the Institutes of Medicine. He graduated in 1875, as M.B. and C.M. In 1873, while yet a medical student, he was appointed missionary of the Barony Church, Glasgow. Into that work he threw himself with all his native energy; but overwork undermined his health, and, in the spring of 1875, at the request of his friends, he sailed to Bombay, as ship surgeon on board the *Macedonia*. He returned home greatly improved.

“He was next brought under the notice of Dr. Stewart, of Lovedale, as well fitted to become the head of the projected mission to Lake Nyasa, and was offered the appointment, which he thankfully accepted. On Dr. Black’s return from India, his time was occupied with the study of theology, advocating the claims of the Livingstonia Mission; and, latterly, in preparation for his departure. He was ordained by the Presbytery of Glasgow in the spring of 1876.

“After interesting valedictory meetings held in Glasgow and Edinburgh, Dr. Black sailed from London on the 20th of May, 1877. A week later he writes: - ‘My mind and powers are bent on Africa, and I find myself thinking and scheming at some great and noble work. I think for Africa, read for Africa, and scheme for Africa.’

“Under the leadership of Dr. Stewart, the missionary party arrived safely at Livingstonia on October the 22nd. On the way from the coast the whole party suffered, more or less, from fever, Dr. Black being the first to have it. On reaching the Lake he was convalescent from his second attack. He was soon able, however, to take his full share of duty, and his letters show how fully his heart was given to his work, although he was never impatient for results. He wrote: - ‘It is a work in hope – the ploughing of a very rough but rich soil; hardly even that so much of the clearing away of the brushwood to make for the plough. To the future we must look, and for the future we must work. The extent of the work will not be much in our day; but if we get a grip, and pioneer the way for others, then may we hope for a glorious future, when the land shall overflow with the knowledge of Christ, and perhaps, like Kaffraria, send the Gospel farther on through this great continent.’

“Of one who so loved his Savior and his fellow-men, and who seemed raised up and endowed with special gifts and training in order to accomplish an important work – much was to be expected, and in the belief that the Lord had need of him for special service in Africa, we had counted on a long and useful career. The period of allotted service was, however, very short; but God knows what is best. ‘He being dead yet speaketh,’ and, in his own words, we still hear him saying, ‘Africa must not be given up, though it should cost thousands of lives.’”

Dr. John Smith

The *Quarterly Paper* of the Edinburgh Medical Missionary Society for November contains a memoir of Dr. Smith, of which the following are extracts: -

“Dr. Smith was the son of the Free Church Minister of Half-Morton, Dumfriesshire. While he was a student at the University, he came, as a volunteer, to help us in our work at the Cowgate, and to gain professional experience. When he graduated in 1875, he was appointed Resident Physician at our Dispensary, succeeding Dr. Wm. Carey, now of Delhi. No one could have entered with more enthusiasm into the work of Medical Missions than did Dr. Smith at the Cowgate. He often said that he never felt happier than when going about among his poor patients, and, occasionally, when we prevailed upon him to take a holiday, he would never stay away more than a day or two at a time from his much-loved work. He took, all along, a deep interest in the Drill Hall Sabbath-morning Breakfast, and was one of the most active workers in connection with that movement.

“Towards the close of 1875, the Rev. Dr. McRae, of Hawick, applied to us for a Medical Missionary, to accompany the Church of Scotland missionary expedition to Central Africa, and to assist in establishing a mission settlement there, as a memorial of Dr. Livingstone. We told

Dr. McRae of the zeal and devotedness of our young assistant, and he asked for an interview with him. We met with Dr. Smith in the Magdalene Chapel, and had a long and deeply interesting conversation with him; he stated, however, that he could not think of going out till he had gained more professional experience, and, on that account, did not wish to break his engagement with our Society. Dr. McRae was obliged, therefore, to look elsewhere.

“The next day, he came up to the mission house, and we can never forget the frank and decided manner in which he then expressed his noble determination to give himself to the work. ‘Dr. Lowe,’ he said, ‘I have been praying much of late that God would accept my services as a missionary to the heathen, and now I think that Dr. McRae has been sent, like the prophet to Hezekiah, to tell me my prayers have been heard. I’ll hear what the good folks at home have to say, and, if they don’t prevent me, I’ve made up my mind to be a missionary.’

“Soon after this interview, Mr. Mackay, who had offered his services as an engineer to the Church Missionary Society, and been accepted as one of the little band of missionary pioneers to Lake Victoria Nyanza, came, as a volunteer student, to the dispensary. A close and intimate friendship soon sprang up between the two young missionaries, and the claims of the C.M.S. Central Africa Mission were, no doubt, frequently and urgently pressed upon Dr. Smith’s attention. The result was, that early in 1876 he offered to accompany the expedition, then fitting out, as a medical missionary. His services were at once accepted, and, in June the same year, he sailed for Africa.

“On the 4th of September last, the following telegram reached London from Aden: - ‘Dr. John Smith dead. Daisy on Lake. Road to Mpwapwa completed.’ And in the note from the Editorial Secretary of the C.M.S. received the next day, he writes: - ‘This is a sad and serious blow to our mission; the doctor had endeared himself to his companions in no common degree, and, though not the head, he was evidently the leader, spiritually as well as medically.’

“Those of us who knew Dr. Smith intimately can never forget him – his child-like humility, his strong faith, his ardent zeal, his self-sacrificing devotion; gentle as a child, yet constantly exerting an influence, which the wild, unruly Cowgate Arab could not resist, and which made itself felt wherever he went; with a heart beating in sympathy with Christ in His yearning solicitude for the salvation of the lost.

“When Dr. Smith offered his services to the Church Missionary Society he laid upon the missionary altar no mean sacrifice. His varied talents, his high professional accomplishments, his integrity and enthusiastic devotion to his work, could not fail to have secured for him at home, honorable distinction; but, receiving, as he believed, a call from God to preach Christ among the heathen, he conferred not with flesh and blood, but, bidding farewell to his home, his kindred, and his friends, he chose the lot of an humble missionary. His manly courage, his self-sacrificing devotion, his unflinching response to the call of God, is a noble example to young men!”

Pg 17 – “VI. – Notes of the Month and Extracts”

1. Arrivals in England

The Rev. Roger Price, from Central Africa, per P.&O. steamer, December 15th.

April

Pg 74 – “II. Mission on Lake Tanganyika”

When the members of the Tanganyika mission left England in April last, both the Directors and themselves indulged the sanguine hope that, furnished as they were, and expecting to secure and abundant supply of oxen, they would be able to march forward into the interior with considerable speed, and, perhaps, reach the Lake itself before the end of the year. We have already on three occasions informed our readers of the many difficulties inevitably produced. They reached Zanzibar at the beginning of July; their equipment and supplies were safely landed and stored at Ndumi, under charge of the Chief Bwana Heri, who had so kindly befriended Mr. Price during his pioneer visit. A considerable number of oxen were purchased from native merchants, and Mr. Price had brought up from Natal and Port Elizabeth some sixteen trained oxen, with the usual wagon gear, and twelve colonial men as drivers. After the training of the local oxen had been accomplished, and the cavalcade prepared to start into the interior, it was soon found that the supplies for the mission, which had been brought from England, were far in excess of the carrying power at the command of the expedition. The colonial drivers were far too few for the duties involved, and the local oxen proved to be small and weak. It was, therefore, decided to leave one-half of the equipage stored at Ndumi, under Bwana Heri’s care, together with the four English and six Indian carts, in which they might subsequently be conveyed.

The members of the mission then started for the interior with three carts and two wagons containing the other half of their stores. For several days they proceeded in comparative comfort, and, enjoying the benefit of the track which had been roughly cleared for them by Mr. Mackay, of the Church Missionary Society, they made, on the whole, fair progress. They had to contend with numerous difficulties, and, at various points in the journey, had to perform very laborious work. But the extracts from their letters which we laid before our readers in October last will have shown that they were by no means discouraged by this work, and the delays which it caused. Between the 1st of August and the 4th of September, a period of thirty-five days, they advanced to the town of Msoero, one hundred and thirty miles from the sea-coast, “a distance not often exceeded,” says Mr. Price, “in the same time and in exceptional circumstances, even in South Africa.” Again he says, “considering the immense disadvantages we have labored under, and which I have pointed out from time to time, our success has, I think, been perfectly marvelous – far beyond my most sanguine expectation.”

From this point three members of the mission, Mr. Thomson, Mr. Dodgshun, and Mr. Hutley, proceeded with one wagon and the carts, on the way to Mpwapwa, and reached the village of Kirasa, about forty miles east of Mpwapwa, on the edge of the high plateau, where they

commenced to form a settled camp in which to pass the rainy season. Mr. Price and the remaining members of the expedition returned to the coast with the other wagon to fetch the rest of the goods.

In the *Chronicle* for December last, we showed from their letters the experience through which these brethren had passed, and the plans they proposed to adopt. Being anxious to reach the permanent camp on the hills before the rainy season set in, the party engaged in Zanzibar 115 Native bearers, such as previous travelers in Central Africa had employed, and on the 18th of October again started for the interior, still leaving 5,000 lbs. weight of goods on the coast. It had now become evident, both to them and to the Directors, that the outfit and supplies of the mission were of far greater bulk and weight than either had expected; and since, whether from the rank guess, the hard work, the unusual experience, or other causes, they had continued to lose a large proportion of their oxen, it was evident that the carriage into the interior had become a problem by no means easy to solve. After full consultation between Mr. Thomson and the three brethren on the Rukigura river, Mr. Price was requested to return at once to England and explain matters to the Directors. Messrs. Dodgshun and Hore again visited the coast to fetch the remainder of their goods; and, as the result, the entire bulk of the stores and supplies of the mission safely reached the camp at Kirasa, on the 26th of January of the present year. Here Mr. Thomson and Mr. Hutley had built a set of temporary dwellings and store houses for the use of the mission, and when the last letters left, the whole party were preparing to enjoy a long rest, till the beginning of the month of May. Mr. Thomson speaks of the locality as healthy and salubrious. Supplies were readily obtained and they had plenty of service at their command. The health of the party generally seems to have been good; but the Directors regret that the Rev. E.S. Clarke who, at their request, joined the expedition from Kaffirland, in consequence of continued ill-health and other reasons, had quitted the mission and returned to Natal.

These are the only difficulties which have arisen in the way of our brethren. They have suffered far less from personal sickness than the Directors had feared; they have everywhere been received most kindly by the natives; and their judgement is that, considering the great weight of their supplies, they have, after all, made fair progress. In this judgement the Directors heartily concur. The result has only been delay, but the safety of the mission has not for a moment been compromised; and there is every reason to expect that the object will be more readily accomplished during the present year.

The Rev. J.B. Thomson thus describes a portion of the country traversed between Msoero and the hills:

“The road from Msoero to the point of the mountains where we come into immediate contact with the Mukondokwa River is, upon the whole, good, except a few places here and there which detained us and gave us a good deal of extra labor. The drift (ford) which Mr. Mackay made at the Umvumi River was quite impassable, so I had to set to work and put a bridge over

it. I cut down four immense trees and put them over the river, and then put smaller timber across them, and reeds on the top of the whole. It answered our purpose well, and I believe will stand for years; the river may take away the small timber, but the main part of the bridge will remain. We got through the Wami River pretty well, but had to unload the vehicles before we could get them out, owing to a soft place on the west bank. The river is broad but not deep where we forded it. It was about 100 yards wide and four feet deep.

“From the river we came along a good road until we came into the neighborhood of Farahami. Here we joined the Bagamoyo road. With the exception of a few difficulties we had a good road through a well-watered country as far as the point of the mountains where we begin to come up the Mukondokwa River. But the road from this point to the ford where we cross the river at Kiola is very bad and difficult to travel. In fact, it is the only really difficult part of the whole road, and it is certainly difficult and dangerous, but it only lasts for about twelve miles.

“We have been a little longer in getting thus far on our journey than I anticipated; but when I remember that this was just the difficult part of the whole road, and the part which some thought to be impassable, I am not at all discouraged. Indeed, I am very thankful that I have got on so well, and have got thus far without accident. Now that we are past the really difficult part, and all in front of us comparatively easy, I feel not a little pleased that I have had the honor to bring the first wagons over the most difficult part of the road, and I am sure the friends at home will feel not a little encouraged to know that we are thus far on our way.

“I think I can safely say there is no tsetse fly on this road. Several of our oxen have died, but not one of them had the symptoms of a fly-bitten ox. The people keep cattle in Mukondokwa valley.”

2. Reasons for Loss of Cattle

While stating that both the Natal and Swahili oxen were, generally speaking, small, and that in number they were inadequate for the service required of them, Mr. Thomson attributes the loss of cattle rather to climatic influences than to overwork. He writes: -

“That all the oxen died through overwork is a question open to much doubt. Granting that we worked our oxen too much, let us look at Mr. Broyon, who has neither the ability nor the means of overworking his. He had about sixty oxen, and now I hear he has not ten. He came up at a time when grass was good for oxen, and he had to give them plenty of rest during the latter part of his journey, on account of having to wait for swollen rivers, etc. His oxen did not begin to die in numbers till they came to Farahami, a distance of twenty-five miles from here. It was there that my first lot showed decided signs of failing; but by pushing on I reached Kirasa with mine, while Mr. Broyon has not been able to come so far. I know of no particular cause why all these oxen have died; but I think that experience shows that, while some of them may have been overworked, most of them must have died from other causes. It seems to be the length of time they are away from the coast rather than the amount of work they do that kills

them. Those which have worked little have died the same as those which worked more, and they die all the same whether they come right on or whether they turn back to the coast after they reach a certain point. I am beginning to lose hope of transporting goods from the coast to Mpwapwa by ox-wagon, but I am most hopeful of success between Mpwapwa and Tanganyika – the country of cattle.”

3. Medical Labors

During the journey between Msoero and Kirasa, Mr. Thomson had several opportunities of exercising his skill in the healing art. Retracing his steps shortly afterwards he witnessed the effect which had been produced.

“On my way back,” he writes, “I called to see the sick people to whom I gave medicine on my way up the country. I found them all better, and some of them were quite well again. The woman whom I treated was well, and very grateful to me for the good I had done her. The man from whose leg I extracted the bullet was so far recovered that he was able to walk about; the wound was almost healed, and he was very much improved in condition. His master gave me a nice large goat and a basketful of sweet potatoes as a reward. The man who was bitten by the crocodile was also much better, and was able to walk about. In a short time the wounds will be quite healed.

“The effect of these and similar cases on the minds of the people generally has been marvelous. On my way down here the people came to me from all quarters seeking medicine. They came with all sorts of diseases and sores. Some of them seemed incurable, but I will be able to help many of them. I was called to go and see a chief’s wife. I found her very ill. Within half-an-hour of the time I saw her she gave birth to a living child. When I left the town two days afterwards she was walking about. I greatly astonished the women folks of the town. They came to me in a body to express their astonishment and to thank me; they said they had never seen the like before. The husband gave me a young sheep and some meal as a reward of my doings. I was not anxious for a reward, as I was glad of the opportunity of showing the people how much I could help them in such cases. Natives are very reserved in all such matters, and it is only when they know that they can get substantial help that they let their troubles be known.

“There was a town at which I slept on night where the people seemed all diseased together, so many of them came to me for medicine. I reached the place about midday, and pitched my tent in the midst of the town. I had not got well settled down when the people began to apply for medicine, and in a short time I had quite a crowd about me. The people who came for medicine brought fowls with them to pay for it, and this gave the whole scene something of the appearance of a fowl market.

“I have had more applications for medicine during this journey than I have ever had before within the same length of time.”

4. Final Journey from the Coast

On the 22nd of January of the present year Messrs. Dodgshun and Hore crossed the Wami river for the last time, and encamped at Rudewa, on its west bank. Mr. Hore gives the following narrative of the journey from the coast: -

“We left Ndumi on Christmas-day, after waiting three weeks for remainder of our men after all else was ready. On leaving we numbered 151 men and lads, but have since lost fourteen by desertion. We have had no rain while marching, though often some sharp showers in the evenings when in camp. The large amount of water, however, left by the little rains, has proved a formidable obstacle to us in many places, having to wade through water and mud knee deep, and often thigh deep, for several whole days’ marches. On the dry pori, which we formerly marched over for eighteen miles without meeting any water, the pagazi train at one time consisted of a row of heads, each with its load moving along on the surface of the standing water. The rivers, too, have given us some trouble, but still we have got through or over them all, with safety and fair dispatch. I cannot speak too much on the value of the ropes which were supplied for the Lake. If we had not had them, I do not know where we might have been now, for we have depended almost entirely upon them to cross the large rivers. At the Rukigura we rigged an arrangement similar to that used on our coast for the rescue of the shipwrecked. It answered admirably.

“But all has not been trouble with us; we have been able to rejoice at victory over our difficulties, and oftentimes found a dry path where we had looked for water.

“Mr. Thomson’s mail men have come upon us to-day, sooner than we had expected – hence this short note just to tell you of our safety, and to announce that all the stores are now up the country.”

5. The Camp at Kirasa

After expressing some disappointment at not having been able to reach Mpwapwa before the commencement of the rains, and reporting the preparations which had been made for a three months’ sojourn at Kirasa, Mr. Thomson adds hopefully: - “I am bound for Tanganyika, and if the Lord will help me and spare me, I will reach it by some means or other.” He also encloses a sketch plan, showing the neat and compact arrangements for the camp.

“We have fallen in with a most eligible site on the south side of the river. It is situated on a shoulder on the mountain side, about a mile from the river, up a very steep ascent. It is sheltered from the cold winds, and, when it rains, the water will run off quickly. It is surrounded with very picturesque mountains – some of them near and some of them at a greater distance – except to the west, where there is a break in the mountains. From our camp we can see the bills round about and beyond Mpwapwa. There are two towns very near us, and seven or eight towns within sight of the camp. We had a great deal of difficulty in getting our vehicles and goods all taken up such a steep ascent, but we set ourselves to work to do it, and it was done.

“Since my return from Msoero in December, Mr. Hutley and I have been busy building houses, and I am glad we have got the last one almost done. We have built five houses, one large open shed, one kitchen, one goat house, and one baking oven. We have built on little square house, with two rooms and verandah; three large round houses, and one smaller – all of them wattle and mud.

“For the sake of cleanliness, and to keep the people out of our camp at night, I made all the Swahili men and also the Colonial men, make their camp about one hundred yards off ours, at the bottom of the little hill where our camp it pitched. We have our camp fenced in, and no one but our personal servants is expected within the enclosure after dark. We have made a small garden in front of the houses, but I am sorry the seeds are not coming up well.

“I have sent twenty-five men to Mr. Buchanan to be discharged, and this leaves us only twenty-nine, including our private servants, postmen, cattle herds, and goat boy. The rest have to work on the place, go and buy food, and I mean them to go with some of ourselves to hunt something for the pot, etc. These are the only means of transport we have, and, although I do not like keeping so many, yet we cannot leave ourselves without the means of moving if any of us were ill.

“You ask me how we conduct our camp. Of course it is very different now that we are staying in one place to what it is when we are traveling. Our habit is to get up between five and six in the morning, and get the men to work – some at one thing and some at another, as circumstances may require. We have had, off and on, about eight on our sick list, some with diseased and swollen limbs, some with dysentery, and others with fever. The men used to have an hour and a half at midday, and they left off work at five in the afternoon. We have family worship about seven o’clock, and then again in the evening.”

6. Conference at the Rukigura River

Towards the close of October, as already stated, the brethren met in Committee at the Rukigura river. Having reviewed their past experience in its bearing on the future work of the expedition, the result of their deliberations was embodied in the following recommendation to the Directors: -

“We have already been compelled to depart to a very serious extent from the bullock-wagon mode of transport which the Directors had adopted. But we feel we cannot take upon ourselves the responsibility of the tremendous expenditure of the Society’s money involved in the above plan without the sanction of the Directors. As soon, therefore, as we have brought all the goods of the expedition to some suitable place in Usagara, we shall dismiss the pagazi whom we have already hired, and await further instructions from home. We suggest the above plan as a way of carrying out the wish of the Directors that we should go through with the whole of the stuff of the expedition. But after much prayerful deliberation, and after looking upon this great work in the light of the experience and observation of the last few months, we have unanimously come

to the conclusion that the best, if not the only, way of successfully establishing our mission upon Tanganyika is by, at the outset, establishing intermediate stations, and we would strongly recommend the following plan for the approval of the Directors: - At present a first station might be established at Mpwapwa; then next season two of our number might remain at such station, and the remaining four proceed (say) as far as Mirambo's and establish another station.

"Our experience of the capability of this country's bullocks, even for comparatively short stages, is yet too limited for us to pronounce very decidedly upon the practicability of bullock wagons. But we see no chance whatever of adopting such a means of transit without at least two occupied stations on the route. We would, therefore, most strongly urge the Directors at once to establish such stations, and thus give the bullock-wagon, as a means of transit, a fair trial. Should the Directors, however, still wish that we push through to the Lake with the whole expedition, in the way already referred to, three of our number are prepared to carry it out."

To the suggestions offered by the brethren the Directors replied, on the 14th December in the following terms: -

"In your letter from the Rukigura you express the opinion that there should be a line of stations between the coast and Ujiji; you mention Mpwapwa as the first station and Mirambo's as another; and you suggest that your progress along the line should not be forced or hurried. Practically, that scheme differs little from the scheme laid down in your instructions, unless it be on the question of the rate of progress. The Directors have all along understood the Church Missionary Society intended to occupy Mpwapwa, and that that station was to be used by us as well as by them as a resting station. The letter of Mr. Hutchinson, of which I send you a copy to-day, will make this point quite clear; you will hear with pleasure that four missionaries are at this moment at Zanzibar, on their way to occupy it, and ere long you will have pleasant intercourse with these brethren at Mpwapwa itself.

"You will at once see that that fact has a powerful bearing on other questions. Throughout history of modern missions all great Societies have adopted the plan of establishing strong central stations in important localities, and they have allowed the smaller stations to cluster round great centers as subordinate posts. Had they stopped at every suitable place on their road where people are found, those centers would never have been reached. Such centers are determined by many considerations. Mpwapwa, from its commanding position on the upper plateau, so suitable for a trading town, either on going down or coming up, is such a place. Distance requires another such station at or near Taboro, though that place itself is unhealthy. Your own choice of Mirambo's seems, from all we hear, to be an excellent, as it is natural, one. The Directors, under the same thought in your instructions, had named Mininga, suggested by Colonel Grant. Perhaps you may, from actual experience, find some other good place, somewhat nearer Mpwapwa, at the fork of the road to the Victoria Lake. Then Ujiji is named by common consent as another great center, and its position on the Lake gives it access to the vast population living around its shores. You will see that the question of large or small spheres of

operation is a very important one. The Directors, in all their past history, have preferred the former.”

Expressing their sympathy with the missionary brethren, in view of the difficulties and hardships which they have undergone, the Board thus addressed them: -

“The Directors thank you all for the zeal, earnestness, and union with which you have labored to make your journey succeed, and they offer you their warm sympathy in the difficulties, disappointments, and losses with which these exertions have met. They trust, however, that not only God Himself has protected and sustained you both in mind and body, but that He has given you much comfort in Himself, and has made your patience perfect amid the trials borne for the sake of His cause. Once, and again, have they commended you to His special care.”

7. Plans for the Future

The letters from the brethren, which reached England in February, were at once laid before the Directors, when the position of the mission, and the course which it should follow during the approaching dry season, were carefully considered, and the following Resolutions adopted by the Board. Our readers will observe that the Directors accept the proposal of the missionaries with regard to the two stations; and that, feeling Mr. Price’s services to be less necessary to the expedition than they were in its earlier stages, have deemed it kind and wise to relieve him from further duty in connection therewith: -

1. – That in regard to the plans of the expedition for the present year, the Board approve the proposal made by its members to carry forward only a portion of their equipment, and to do so partly by oxen and partly by bearers. They would express the hope that, in accordance with the views contained in paragraph 8 of their Instructions, the expedition may be able to complete the journey to Lake Tanganyika during the season; but the discretion reserved to the expedition in the last words of that paragraph is left undiminished. The Directors still consider the Lake the goal of the expedition; but they are prepared to accept Mirambo’s town as another mission station; if, after inquiry and experience on the spot, its members are themselves satisfied with such an arrangement: and they are desired specially to report upon the subject.

2. – That considering the present compact form of the expedition, and the importance of curtailing the expenditure already heavy; considering the excellent advance already made, and the experience gained even by the younger members of the mission; remembering also that his appointment to the expedition was but temporary, and for a special purpose, the Board are of opinion that the experience and advice of the Rev. Roger Price are no longer so necessary to the advance of the expedition as they were at the outset; especially when the road yet to be traversed is as new to him as to the other brethren; and therefore, with warm thanks to Mr. Price for the zeal and energy he has displayed in guiding and helping the expedition hitherto, they think it unnecessary that he should return to Zanzibar.

8. Minute of Town and Country Directors

At a General Meeting of the Town and Country Directors held in the Mission House on Wednesday, March 20th, the following Resolution was passed unanimously: -

That this Board have heard with much interest the statements which have been made to them respecting the Central Africa Mission. They express their cordial appreciation of the zeal and energy displayed by Mr. Price in the conduct of the expedition; but they fully approve the Resolution of the Board, when Mr. Price had returned, seeing that he was appointed for only temporary services, not to send him back. They sympathize with the brethren who are engaged in the work of the mission, in the difficulties which have arisen in its prosecution; but in nothing that has occurred do they see the slightest reason for discouragement. They have unabated confidence in Mr. Thomson and his coadjutors; they think that their self-denying and devoted service deserves the warmest praise, and they cherish the firm persuasion that, by God's blessing on their endeavors, the purpose for which their enterprise was undertaken – that of establishing a missionary station on Lake Tanganyika itself – will ere long be attained. They would further express their conviction that, however, desirable it may be to establish intermediate stations, anything which may be done in respect of such stations should be subordinate to the attainment of the great original purpose of the mission.

May

Pg 100 – “III. Notes of the Month and Extracts”

5. Central Africa – Roman Catholic Mission

“Pope Leo XIII has sanctioned a plan for the conversion of Central Africa, which was prepared by Cardinal Franchi whilst Prefect of the Propaganda. The missionary work has been entrusted to a congregation established some ten years ago by M. Lavigerie at Algiers. Twelve missionaries have already left for Zanzibar, and it is expected that they will be able to leave in April for the interior. P. Livinsac will take charge of the missions to be established on Lakes Victoria and Albert; P. Parcal will fix his head-quarters on the Tanganyika; and it is proposed to push forward as far as the capital of the Muata Yanvo, which might certainly be reached far more easily from the west coast. The missionaries have been instructed in the use of scientific instruments, and whatever benefits the negroes may derive from the existence of this mission, geography is almost certain to profit from them.” – *From the “Athenæum” of March 30, 1878.*

June

Pg 112 – “Annual Meeting in Exeter Hall

...

Receipts and Expenditure of the Year

...The contributions for special objects, apart from dividends, have amounted to but a small sum, and have been confined almost entirely to the new Mission in Central Africa; these last amount to £1,761...

Mission in Central Africa

It is with pleasure and thankfulness the Directors report that during the past year the proposed Mission to Central Africa has entered on its course, and has accomplished one stage of its important journey. When the official year began, the members of the expedition were on their way to Zanzibar, and the equipage accompanying them included not only their personal outfit and supplies for their journey, but many elements of a permanent Mission, such as tools, medicines, scientific instruments, and the wagons and carts needed to convey them into the interior.

It was evident that the supplies of the mission were of greater bulk and weight than had been originally calculated on; the carrying power was too limited, the drivers were far too few, the local oxen were unequal to the work laid upon them, the absence of a road increased the labor of drawing the simplest load. It was deemed impracticable to attempt so much. The missionaries, therefore, resolved to divide their supplies; to leave a considerable portion at Ndumi, under the charge of the friendly chief, Bwana Heri, with the four carts in which they might be carried; to appropriate all their carrying power to the two wagons and three carts, and subsequently to pay a second visit to the coast to fetch up the remainder.

As the rainy season on the east side of Central Africa lasts for about three months, its arrival has furnished the members of the expedition with an excellent opportunity for recruiting their strength, after the immense exertion and trouble to which their repeated journeys have exposed them.

When the last mail left Kirasa, on the 20th of March, the members of the expedition were well in health, were enjoying greatly their hard-earned rest in the clear, fresh air; and were looking forward with expectation and pleasure to a new campaign as soon as their preparations were complete. They were revising and selecting their supplies; they had arranged what they would carry forward; they had sent messengers to Mirambo, the powerful chief of the Nyamwezi, asking him to supply them with oxen for their march; and had ordered a large number of “bearers” from Zanzibar. They were anxious also to cross Ugogo before the end of the rainy season so as to get a good supply of water for the cattle through that usually dry country. This next stage of their journey exceeds three hundred miles in length, and passes on far to the north-west of Unyanyembe. God speed them in their purpose, and grant them “a wide and effectual door” in carrying the Gospel to tribes amongst which it has not yet been preached.

November

Pg 235 – “II. Mission on Lake Tanganyika”

In the Society’s last Annual Report, intelligence respecting the Central African Mission was brought down to the 25th of March. At that date the members of the expedition were encamped at Kirasa, a healthy district about forty-five miles east of Mpwapwa. This enforced rest during the rainy season afforded them the opportunity of making preparations for the

second stage of their journey – a distance of some three hundred miles across the Ugogo country to the town of Mirambo, the chief of the Wanyamwesi. The testimony of other travelers leaving no doubt on the minds of our brethren that the tsetse fly was to be found in the district they were about to traverse, they felt constrained, although reluctantly, to abandon the use of wagons and oxen for the rest of the journey. After full inquiry and consultation, an agreement was entered into with Mons. Broyon, a trader, for the transport of all the remaining goods to the lake by means of pagazi. Messrs. Thomson, Hore, and Hutley, left Kirasa on the 29th of May, taking with them such barter goods, provisions, and tools as seemed absolutely necessary and as the limited number of Zanzibar men at their disposal enabled them to carry. Mr. Dodgshun remained behind, in order that he might return to the coast and complete arrangements with Mons. Broyon. By the beginning of July Mr. Thomson and party reached the last town of Ugogo; and from letters dated August 4th, which came to hand on the 10th of October, the Directors learn with much satisfaction, that they arrived safely at Urambo on the 27th of the same month (July). Preparations had been made for leaving Mirambo's town on the day after the dispatch of the mail (August 5th), when our friends would enter upon the last stage of their long journey, the goal of which – Ujiji, on Lake Tanganyika – they were hoping to reach by the beginning of September. The caravan conducted by Messrs. Dodgshun and Broyon started from Zanzibar on the 5th of August, and on the 21st of that month was at the town of Bigilo, three days westward of Bagamoyo. From the letters of our correspondents we select the following extracts. Under date Uyanguru, Urambo, August 4th, the Rev. J.B. Thomson writes: -

“We have had a most prosperous and speedy journey since we left Ugogo. We were just twenty-three days between Mukondoku and this place, and three of these were Sundays. We lost none of our men by death in the long and trying “Pares,” where other travelers have lost several, owing to the forced marches which have to be made. Nor have we had to stay one day for rest since we left Ugogo except the Sundays. Some of our men got footsore and sick, but we were able to bring them all on with us except two, whom we left in towns with their friends, and we gave them calico to buy food for some time. When we were at the nearest point to Unyanyembe three men ran away to go there, but we have had none of our goods stolen, nor have we lost anything since we left Kirasa.

“We reached Mirambo's new town, which he is busy building, on the 27th of July. He received us most kindly, and has treated us very handsomely while we have been here. He has certainly done his best to show himself friendly to us. He asked us to remain a month with him; but when I told him how we wished to push on and get houses built before the rains, he was willing to let us go, but expressed a hope that I would come back soon and stay with him for a month. We leave here to-morrow morning, the 5th inst. We have stayed here a week, partly on Mirambo's account, but chiefly to let our lame and sick men get better. The chief has promised us men to go with us to show us on the road. He says he has men who can go to Ujiji in five days, but it will take our caravan from twenty-five to thirty days to get there. There is a near road through the Uha country, but the Waha are very bad people, and it would not be safe for

caravans to go that way at present. The chief has given us seven herd of cattle and one fine sheep. I gave him two muskets, two 2 lb. tins of powder, two boxes of caps, my own camp chair, one woolen blanket, five colored clothes, and ten rupees and £1 10s in gold which he asked for specially. He sent for my two head men and told them to tell me that he loved me very much, but now he saw that I did not love him or I would not have kept the good guns to myself and given him these poor things. He said he was not a pagazi to use such guns. I sent back word to him that we did not measure a man's love by what he gave. But the chief did not see it and nothing would please him, till I had to give him my own good rifle, and he returned the two muskets, the powder, and caps. I was unwilling to part with this good and expensive gun, but I felt if it would aid in securing his friendship and help our work it would pay us in the end to part with it. It will be of the utmost importance to our work on the Lake, and to our communication with the coast, to retain his friendship. At present the chief is extremely pleased with his gun, and says he will do everything he can to help us both now and hereafter. He says he will help Mons. Broyon to get men to take our things on to the Lake as soon as he arrives here. If he does all he promises, my rifle will be money well spent.

“I took an early opportunity of explaining to him the object of our coming into the country, and the nature of our work. He seemed pleased with what I said, but he thought the Wajiji would not learn, the Arabs had been too long among them. He said he wanted white people to live with him. I think this is a most excellent sphere for missionary labor, and prudent, cautious, and generally practical men would soon have abundant reward of their labor; but they will have to be very prudent in their conduct with the chief for two or three years, till he gets to know what missionaries are. The country generally, I would say, is unhealthy; but I think pretty healthy places could be found for a station, and there are numerous fountains in the country, so that the missionary could grow his own food. He might not be able to get a fountain close to his house, but that would not matter much. There is one uncommonly fine fountain five miles from here, and the water could be led out easily, as it runs almost on the surface.”

2. Mirambo and his Country

During his brief residence with Mirambo and his people, Mr. Thomson found numerous opportunities for the exercise of his medical skill. Between Ugogo and Urambo the tsetse fly was found in great abundance. This may be attributed to the depopulation of the country, owing to frequent and destructive wars: -

“I do not,” adds Mr. Thomson, “see the remotest hope of using vehicles on this road until the whole country is thickly populated. Long ago there was no fly in Mirambo's country. There were a thick population and many cattle; but there has been so much fighting among them that the people are all scattered and destroyed, and since then the fly has come, and there are now very few cattle. Our experience since we left Mpwapwa has more than justified the plans we adopted respecting our vehicles.

“As far as I can see at present, the best method of reaching the interior is from Kilwa to the south end of the Lake. The Church Missionary Society, the London Missionary Society, the Free Church on Nyasa, and the Glasgow party, might all join, and make a cheap railway from Kilwa to the north end of Nyasa, where the Free Church station could be, and thence on to Tanganyika. The Church Missionary Society people might sail up the Lake, and thence to their several stations. This would do more to open up the country than anything else.

“Mirambo is about 40 years of age, 5ft. 10 in. or 5ft. 11 in. in height, not stout, but firmly and well made, very active, far-seeing, and clever; mean if anything, but one who makes himself very agreeable. He has none of the put-on dignity which kings so often assume. He has twenty wives and five children living. His name is much feared among the natives, and I believe he will do good in his way. He is gathering together the many scattered tribes who live and plunder all they can. Already he has done a good work in this way between this and Uvinza. He says, two years ago caravans could not travel this road, but now travelers can go safely.

“As a boy the chief was brought up among the Wangoni or Watuta. By the way, there are some of them here just now; they speak Zulu, and I can converse with them. Mirambo can also speak Kingoni, and I can converse with him very well. We have had many conversations together on religion and morals. He seemed much interested to hear that God was the Father of all men and that He loved all, and that He was the Maker of everything, and that in Him everything lives, moves, and has its being.

“I am afraid we will not be able to send another post till we reach Ujiji. Messrs. Hore, Hutley, and myself are all very well, and looking forward with more interest than ever to our arrival at the Lake.

“Mirambo is going with us tomorrow morning to our first camping place.”

3. Geographical Observations

For facility of reference, Mr. Hore divides his description of the country between Kirasa and Kwikuru of Mirambo (*i.e.*, the capital or chief town of Mirambo’s country) into four parts or stages. These are as follow: -

“(1.) From Kirasa, in lat. 6°42’30”, elevation 2,700 ft., to Mpwapwa, lat. 6°22’, 3,200 ft., we are still in the coast or maritime region. Leaving the Mukondoku to our south, we gradually rise to Mpwapwa, along an enclosed plain – it can scarcely be called a valley; to the north the lofty boundary of the Usagara hills extends to Mpwapwa; south, the Rubeho forms a similar boundary; but between us and them are many isolated hills, of which Gombo hill is one. As Mpwapwa is approached, the mountains of that range bound the view westward, forming the distinct boundary-line of the maritime region. The waters of Limbo and of the Mpwapwa stream are, in my opinion, mere tricklings left by an immense and irregular flow of water during the rains, which, I suspect, will alter the whole face of the country, and reconcile the conflicting accounts we have got about the Gombo Lake. The Chunyo Pass is the back door of the maritime

region. A slight descent brings us to the plain of the Marenga Mhali, a plain which extends right through Ugogo, unless the break of elevated forest and ridge between Kididimo and Nyambwa may be said to divide it into two portions. Assuming this, the first portion, consisting of the Marenga Mhali and Eastern Ugogo, exhibit a similar character throughout – a very gently undulating plain, with harsh, thorny, scrubby vegetation and small trees; its monotony broken by small, irregular and rugged granite hills. A slightly elevated ridge, with a really beautiful forest, divides the first from the second portion or stage.

“(2.) Slightly descending from the first ridge we enter the second portion – a flat plain, crusted with a salt deposit, the view bounded by a far horizon, broken by the tall palm trees which here form a new feature. South, the country is slightly more irregular; north, the level plain is a vast marsh, and, as far as we can see, unbounded by hill or rise. It was only on arriving at Mukondoku that the weather became sufficiently clear to enable us to place bounds to this vast level. We then saw that the dividing forest-ridge extended far north, ending apparently in broken hills bending north-westerly, and thus forming some northerly as well as easterly boundary to the marsh. At Mizanga our second stage terminates abruptly at a wall (for here it is precipitous) of 800 feet, the elevated forest plateau forming the third stage. This wall or ‘step’ here extends north and south; but north of Mizanga it trends away to north-west and west-north-west, which bend we follow, and mount into the third stage – a little beyond Mukondoku, the westernmost town of Ugogo.

“(3.) The third portion is the vast forest plateau of Uyanzi and Unyamwezi, on to which we mount from Mukondoku, which extends almost unbroken to nearly the meridian of Unyanyembe. We thoroughly enjoyed a comparatively bracing atmosphere in this the third stage. We also reached our highest elevation – about 4,400 feet – in the meridian of Jewe la singa, and also made the greater part of our northing. Kwikuru of Uyui is in lat. 4°53’, 3,924 feet, and this place, Kwikuru of Urambo, 4°, 37’30”, and 3,815 feet.

“(4.) At Uyui we enter the fourth stage or portion – the hills and dales of Unyamwezi, which character continues to this place (Urambo). The hills, often little elevated ridges, trend generally north and south; and in our western course we crossed many of their shoulders. The dales are seldom guiltless of a bog; and this, with the change of air, warns us that we are in a far different climate from that of the third stage. To look at the avenue-like arrangement of hills of Speke’s map, a hastily-formed opinion might not reconcile it with my description. But it must be remembered that Speke here made a northerly course; and, therefore, these north and south hills would appear to him as represented, while to us traveling westward they would appear all over the country. This is the region of the Gombe Nullah. Nullah indeed: to the passing traveler the driftwood and grass in the trees overhead speak to him of some vast inundation rather than of a stream. The Gombe Nullah is the lowest drain of a vast body of water whose general direction towards the Malagarasi is indicated by it. When we crossed the

Nullah at Ugombe, and again near here, it contained a few standing pools. This fourth stage has brought us on the watershed of the Tanganyika.

December

Pg 259 – “II. Mission on Lake Tanganyika”

It is with pleasure and thankfulness that the Directors have to report the safe arrival of the main body of the Society’s Expedition at its destination on Lake Tanganyika. On the morning of Monday, November 11th, a communication was received from the Rev. J.B. Thomson, conveying this gratifying information; and at the Board meeting on the afternoon of the same day, special thanksgivings were offered to God on behalf of the mission party. Mr. Thomson’s letter, which is dated Ujiji, Tanganyika, August 25th, 1878, is as follows: -

“We arrived here on Friday, the 23rd, all in good health and strength. I hope you got my letter from Mirambo’s. We have just been eighteen days in coming from there to this place. I am sending three men off with letters this morning, trusting they will reach Zanzibar in time for the October mail. They have very short time to do it in – about forty-five days – but I think they will reach in time, and I know it will be a great pleasure to you to learn that we arrived safely. We have come in eighteen days from Mirambo. We had to pay fifty-six cloths at Katalambula’s, the amount they charged us for hongo, and again we had to pay forty-four yards of calico and six pounds of beads to the ferry-men for bringing us across the Malagarazi River. This is all we have had to pay since we left Mirambo’s, but I am sure, if Mirambo had not sent men with us as far as the Malagarazi, we would have had to pay much more.

“Through God’s blessing we have performed one of the quickest and most prosperous journeys which have been done to Ujiji. We were just seventy-three days from Mpwapwa; we have lost none of our goods, and we have had few of those troubles which other travelers seem to have had. I cannot tell you how pleased we are to get here. I came on in front on Friday to look for a good camping-place, but I could not find one, so we pitched our tents in the town, and yesterday Mr. Hore and I traveled all over in search of a good camping-place, and we found a most healthy-looking site for our station, and close on Kigoma Bay. It is the highest hill about here, but there is no good running stream near it, and if we wish to make a garden to grow wheat, we will have to make it at some distance from the station. We will move to this place tomorrow and pitch out camp there, until we try further to get a place as healthy with a running stream close to it. The place I speak of is about three miles from Ujiji, and can be seen from it. We have got no letters since two days after we left Mpwapwa. I know you will excuse this short note, as I have to hurry the men off, and I was away the best part of the day yesterday. I hope this will reach you in November.”

1879

January

Pg 19 – “IV. Notes of the Month and Extracts”

3. Mission on Lake Tanganyika

By the mail which reached England on Saturday, December 7th, dispatches were received by the Directors from the expedition in Central Africa. Mr. Hore’s letter is dated Ujiji, September 17th and 18th. From it we learn that, with Messrs. Thomson and Hutley, he was occupying a large Arab house in the town, which the party had rented for twelve months. The Arabs and other subjects of the Sultan continued to express friendly feelings towards their visitors, and were ready to assist the expedition by allowing them to hire a boat for use on the Lake, and the like. Our readers will share the deep concern and regret which were felt by the Directors on hearing that Mr. Thomson had been suffering from severe illness. With thankfulness we report that, when Mr. Hore’s letter left, the crises had passed, and our brother appeared to be on the way to health again. It can scarcely be matter for surprise that the long journey from Mpwapwa, the heavy anxieties and responsibilities upon him, and the necessary exposure to the sun in the hot season should have laid Mr. Thomson low, especially after he had suffered in the course of his journey. To the tender solicitude and excellent nursing of his colleagues, Mr. Thomson’s restoration to a measure of health is, under God, to be attributed. On reporting the details above narrated to the Board, the following resolution was unanimously adopted: - That the Board have heard with much regret of Mr. Thomson’s severe and dangerous illness; but are thankful for the measure of recovery, which in God’s goodness has already been granted to him. The Board offer their warmest thanks to Messrs. Hore and Hutley for their devoted and skillful care of their valued colleague; and feel that the energy, enterprise, and perseverance of all the members of the mission entitle them to the congratulations and thanks of the constituents of the Society, which have been, on several occasions, already expressed to them, and have been eminently deserved.

February

Pg 38 – “V. Notes of the Month and Extracts”

1. Departures

The Rev. Roger Price, Mrs. Price, and four children, returning to Molepolole, and Master and Miss Sykes, returning to Inyati, Central South Africa, embarked for Natal and Cape Town respectively, per steamer *Balmoral Castle*, January 10th.

8. Ujiji – Death of the Rev. J.B. Thomson

It is with the deepest sorrow that the Directors announce the severe loss just suffered by the new mission to Central Africa. On Monday, January 20th, they received a telegram from Aden, which informed them in brief terms that the Rev. J.B. Thomson had died at Ujiji on the 22nd September last. They knew that he had been exceedingly ill; but they hoped that the worst was

past. Full particulars will probably reach them by the mail, which is due in London on the 3rd of the present month (February). Who now will be “baptized for the dead”?

March

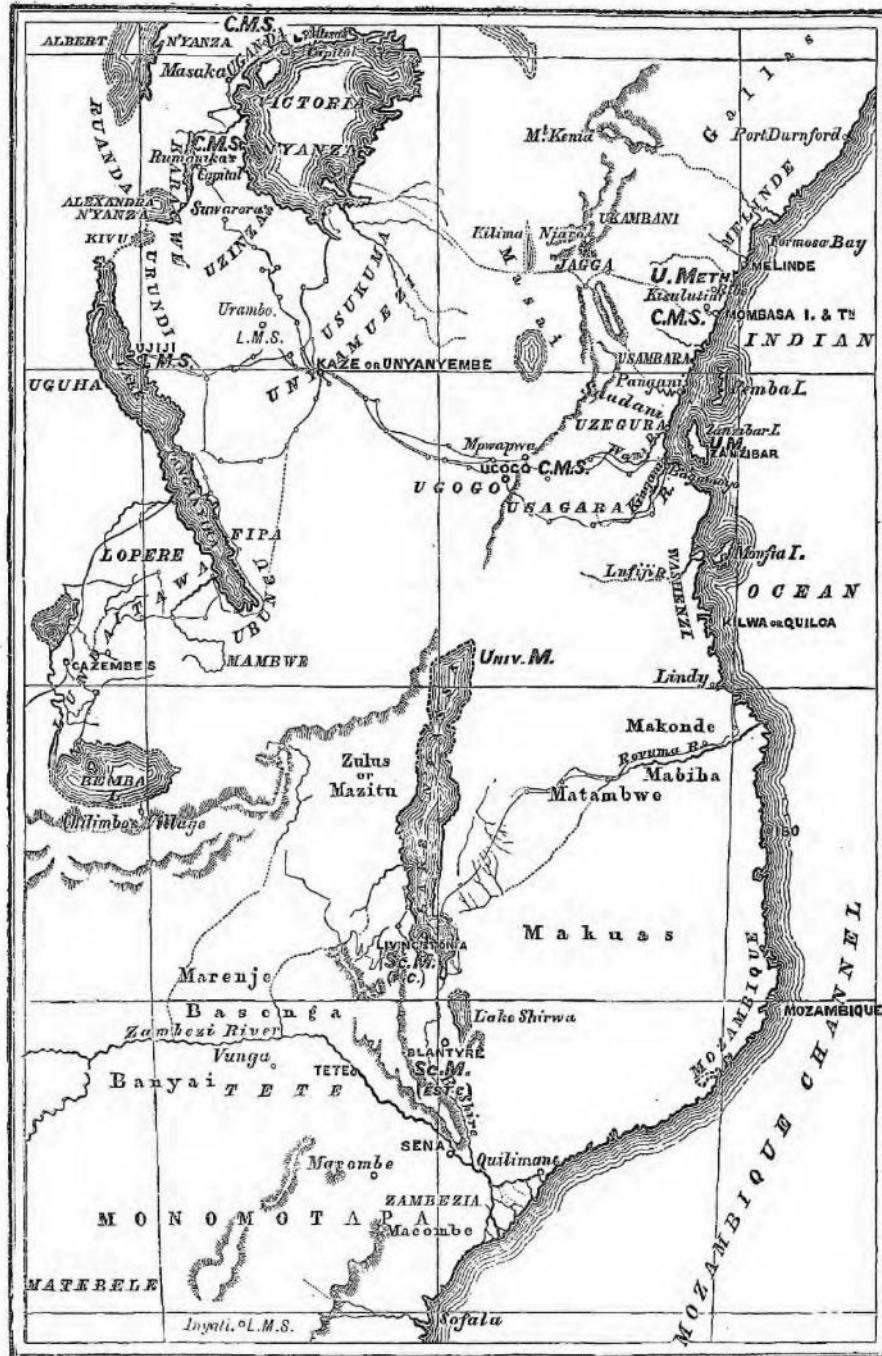
Pg 45 – “I. The New Missions in Central Africa”

By the Editor

During the past three years three missionary schemes have been commenced in Central Africa by strong Societies; they have been entered on with great spirit, have excited the deepest interest in the missionary world, and have been readily supplied with funds. In carrying them out the usual brotherly co-operation of Christian workers has been acted on with peculiar care; the Societies have made most friendly arrangements, and have given each other valuable information as to their proceedings and plans. They have, in a general way, divided the center of the country between them, and have taken up positions of great importance by which its districts may easily be reached. Our map shows that in Central Africa there are three great lakes, extending down the country, with intervals of land, in a direction from north to south, for a distance of a thousand miles. The most northern lake is the Victoria Nyanza; the lake in the center is the Tanganyika; the southern is Lake Nyasa. Other great sheets of water lie in their neighborhood to the westwards; notably, Lake Bemba, near which Livingstone died. The coasts of these lakes are extensive, and, by means of boats and small steamers, missionaries will be able to visit a wide area of population. Each of the Societies has adopted one of these lakes as its sphere of labor. The Free Church of Scotland, with its Presbyterian friends, was first in the field, and selected Lake Nyasa. The Church Missionary Society, after the appeal made by Mr. Stanley, chose the Victoria Nyanza. And most appropriately, Lake Tanganyika, in the center, with its town of Ujiji, the last head-quarters of Livingstone, fell to the London Missionary Society.

The Free Church of Scotland commenced its work by sending an expedition to Cape Maclear, near the south end of Lake Nyasa, and there founded a station called Livingstonia. The expedition included several artisans, as well as ordained ministers and medical men, and was ably led by Lieutenant Young. It received a hearty welcome from the native tribes in the neighborhood. In its little steamer the *Ilala*, Lieutenant Young circumnavigated the lake, discovered the Livingstone Mountains at its north-east corner, found Arab dhows on the lake engaged in the slave trade, and made known the purpose of the mission over a large extent of country. On his return to England the Mission was placed in charge of the Rev. Dr. Stewart, who is well known in connection with the Mission at Lovedale, in the Cape Colony. A second station has been formed, called Blantyre, on the line of route between Nyasa and the lower reaches of the Zambesi. The visits to the coasts of the lake have been repeated. The natives of the neighborhood, recognizing the missionaries as their friends, have gathered round them and filled their market with supplies. All the means and appliances of Christian service are now being employed for the instruction of the people; and Christian traders are working in the

neighborhood of the Mission, to add to the comfort of the tribes around the lake, by purchasing their produce and supplying them with English goods. The Mission has its base on the sea at Kilimane, and uses the Zambesi River for the carriage of its supplies.



MAP OF GREAT LAKE REGION OF AFRICA.

- C. M. S. Church Missionary Society field of work.
- UNIV. M. University Mission "
- L. M. S. London Missionary Society "
- Sc. M. Scottish Missions "
- U. METH. United Methodist Mission "

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

The Church Missionary Society three years ago sent a strong party to commence the mission on the Victoria Nyanza. After surveying the Wámi and Kingani rivers, and finding that the journey must be made entirely by land, the expedition, under Lieutenant Smith, started from Bagamoyo, reached Mpwapwa, on the interior plateau, and proceeded towards the great lake. The party left the coast with four caravans, at intervals between July and September, 1876: and the amount of toil and care and trouble involved in the management of these eight hundred men, may be readily conceived. From Mpwapwa and Western Ugogo the caravans, now two in number, took Mr. Stanley's more northerly route, and, after varied experiences, reached Kagei, on the south shore of Lake Victoria. Thence they crossed in the *Daisy* to Uganda, where they received a hearty welcome from King M'tesa. Thus the mission was commenced in the kingdom desired. Heavy losses soon followed in the massacre of Lieut. Smith and Mr. O'Neile. But the mission has been reinforced, partly by the Nile route, and at this time has a strong force at the stations which it has occupied.

The London Missionary Society dispatched their missionary brethren to Zanzibar in April, 1877; and, after careful preparation, they left the coast for the interior, six in number, on the 24th of July. Aware of the great difficulty and expense of forwarding goods to the interior by bands of native porters, who often steal or throw away the property entrusted to their care, the Directors had planned to employ in their stead the South African wagon, with its long team of oxen; and they sent the Rev. R. Price to Zanzibar to examine the road and make inquiries on the subject. He met with much success in his journey: and Mr. Mackay, of the Church Missionary Society, spent much labor on the formation of a road. The mission party, therefore, began their march into the interior with wagons and oxen, as some of them had been accustomed to do in South Africa.

But unexpectedly the tsetse fly, the great enemy of oxen, appeared at various points on the road; the oxen were bitten and died; and the wagon plan proved an almost entire failure. Having rested during the rainy season in the hills at Kirasa, near Mpwapwa, for members of the mission went forward, on May 29th last, in two parties. The first of these had an easy and prosperous journey through Ugogo, and were heartily welcomed at Urambo by the well-known and able chief, Mirambo, who is building up a strong kingdom among the Nyamwezi, and at whose town the Directors wish them to establish a station. Leaving him on the 5th of August, in eighteen days they arrived at their destination at Ujiji. The letter which announced their arrival reached London in seventy-eight days. After a severe attack of illness, it has pleased God to remove Mr. Thomson by death; and thus the mission has suffered an irreparable loss. But his colleagues have obtained comfortable quarters in Ujiji; and it is hoped that both in Ujiji and Urambo systematic mission work will soon be begun.

For several years the Church Missionary Society has maintained a most useful mission on the coast of East Africa at Mombasa, a few miles north of Zanzibar. The station was founded by Messrs. Rebmann and Krapf; and was the head-quarters from whence they made the journeys

and originated the inquiries which ultimately led to the great discoveries of recent years. During the last five years the station has been much strengthened by its work among the captured slaves, who have been sent there (among other places) for Christian training and settlement in life.

At Ribé, in their neighborhood, the United Methodist Free Churches have had the mission, to which Mr. New belonged. It is now occupied by his colleague, the Rev. T. Wakefield, who has been a missionary in East Africa for some eighteen years.

After Bishop Mackenzie's death, the Universities' Mission removed its head-quarters from the Zambesi to Zanzibar: where it has large boys' and girls' schools, a refuge also for the African children captured from the slavers. In recent years Bishope Steere has endeavored to extend the mission to the mainland. He has carried out more than one journey toward the east-central shore of Lake Nyasa; and the district between Kilwa and the east side of the lake is considered to be the sphere of his mission. As with others, so here also, the mission has been greatly tried by heavy losses among its laborers both by sickness and death.

During the past year the Baptist Missionary Society has decided to enter Central Africa on its west coast, and to found a mission near the Congo. Two missionaries were sent on the expedition: inquiries only have as yet been made and information been gathered preparatory to definite settlement.

All these schemes are being pushed forward with firmness and vigor, with a sincere desire to further the kingdom of Christ and to redeem His lost and long-neglected children in Africa. They are being carried out also with a remarkable amount of mutual union and co-operation. But in their work of mercy they have been called greatly to suffer. They have drunk of the Master's cup; they have been baptized with His baptism. In giving life to others, many faithful brethren have been called to lay down their own. But they have not died in vain. Others have been baptized for the dead; and they have found the promise true: "He that loseth his life for My sake shall keep it unto life eternal."

Journal of Mr. E.C. Hore

As already reported, the Society's expedition reached Ujiji on Friday, August 23rd. Mr. Hore thus describes the march into the town: -

"The pagazi were rapidly descending the rugged and stony path, and I must keep up the impetus. We had never marched like this before. Hurrying up to a party of men, I would shout to them to go on, and as I passed them shout to them again to come on. Juma hurried them from behind, and Faragala, alternatively laughing and scolding at them, seemed to be everywhere. We passed over two smaller hills in descending, and then, instead of striking across the valley straight to the ridge of hills over-looking Ujiji, as Stanley seems to have done, we made a long detour to the N.W., to avoid the bog into which the river is spread out here – eventually crossing the river at 8 ¼ miles on route. The Ruche was here from ten to thirty yards

wide – a very winding course with many elbows; lower down it spreads out in places into wide marsh. The river has many deeps and shallows. Where we crossed it the first half was thigh deep – the second, knee deep – and a swift current.

“I can quite understand how one of Burton and Speke’s routes crosses the Ruche twice. Mr. Thomson, who went over it this morning early, tells me he crossed it four times, and now a wide detour N. to W. to S.W. brings us – after crossing several hills, a considerable feeder of the Ruche, another small stream, and two small but deep pools – to the Ujiji gardens – a dense plantation of plantains, palms, beans, and little open gardens of maize and potatoes. Winding through these gardens a long ascent at last brings us up to the heights overlooking Ujiji, and the glorious Tanganyika beyond. Between the Ruche and Ujiji this elevated ascent and ridge is dry and wholesome (except to the N.W. where there is a hole and little swamp), and the air seems good and fresh – the valley of the Ruche on the one side, and the hollow of Ujiji, filled up as it is with damp groves of palms and plantains, on the other side, are bad.

“Here the caravan halts, according to my orders, that all may come up and proceed in proper order. Three quarters of an hour brings all hands together (except that Mr. Hutley and his party, the vanguard, have missed their way, and not yet turned up. I send Faragala and another man after them). Ammunition has been served out to the men for the march through the pori, after leaving Mirambo’s; and as I knew it would never be returned after the journey, I thought we might as well have a little benefit out of it somehow, so gave the men permission to make the usual display and noise as they entered Ujiji. Meantime I had retired to the bust and donned clean attire (after having first carefully ascertained that there was no more bog on the road), and gave the order to proceed. As we descended towards Ujiji, the open descent, bare of trees, showed off the whole caravan to good advantage at a glance; and never in my life have I seen a procession which has given me such joy and pleasure. Yonder is Ujiji, towards which we have so long marched and waded; and here, in due order, are our goods intact and ourselves in excellent health. Two hundred and twenty-five men in single file, and, save the head man, each with his load on head or shoulder. In front, walks the portly and consequential Songoro, bearing the Union Jack with white border; then the pagazi’s kilangozi, with lofty head dress of nodding ostrich plumes, perseveringly working his legs to give due sound to the iron bells hung round his knees; then come box and bale, bag and bundle, tents, pots, and kettles, and little bundles of matting and cloth (the “bed” is easily walked off with). In the center of the procession, Juma Makay displays, on long bamboo, the dove of peace with olive branch. After the last load, I march, in orthodox position, as master of the caravan, followed by the head man, Juma, with his three stripes; and his mate, Sudi, closes the read with the English ensign. As we near the town, the people run to look. It is a great day for them (and, indeed, it is one for us); some of our leading pagazi shout to the rest, who answer in chorus, and Juma fires his gun as a signal for a salute – bang, bang, now in front, now behind; and, anon, a ‘pistola’ vies (with its big charge of powder) with the larger weapons; Juma and Sudi, close behind me, seem to be trying who can make the most noise with their guns, the excitement resulting in Juma firing into the

ensign, and giving it a sad tear; and at that, I well know, they are congratulating themselves that I am in an excellent humor. We entered the town, and camped in the gardens of Bwana Musa. Mr. Hutley turned up shortly afterwards, and then men who had lost their way, before dark.”

Illness and Death of the Rev. J.B. Thomson

The brief announcement in our last number of the death at Ujiji, on the 22nd of September, of the Rev. J.B. Thomson will have prepared our readers for the full particulars of that event which we are now in a position to lay before them. The first intimation which reached the Directors of Mr. Thomson’s illness is contained in a letter from Mr. E.C. Hore, dated September 17th. His next letter is dated October 17th, and is as follows: -

“I hope ere this a telegram has informed you of the trial which God has called us to bear. At the time of writing my last letter to you, I fully believed, as I then told you, that Mr. Thomson was in a fair way to recovery. He had indeed, in a very great measure, as far as I could judge, recovered from the first serious attack with which he was seized; but it proved to be only the last effort of his naturally strong constitution in its attempts to oppose the progress of fatal disease. From that very day on which I wrote – Wednesday, September 18th – the poor sufferer gradually relapsed, and quietly went home to Jesus (after another period of insensibility which followed a second fit) on Sunday afternoon, September 22nd, about a quarter-past two o’clock. So has our heavenly Father seen fit to take from us one of our number, and one who had often been thought to be the strongest among us. His will be done.

“Mr. Hutley and I had an anxious time of it; but the anxiety after Mr. Thomson’s death and the call for action, I think, kept us both up. We both stopped up on the night of Mr. Thomson’s death. Mr. Hutley made a coffin of teak planks, the only material obtainable; it was then covered with black canvas and a tin plate etched with nitric acid, so as to record the name and date. The next day was one of anxious waiting, first for permission to dig the grave in the place I had chosen, then as to a rumor that the Wajiji were hindering our men, and finally for the return of our men, that we might be strong enough to carry the heavy coffin; at last, however, the day was so far gone that we were obliged to borrow six men from our landlord, and proceed to the grave.

“We buried the poor mortal remains on the hill at Kigoma, about five miles north and west of this place (on Monday evening, the 23rd of September), a spot overlooking the Lake which I had previously visited in company with Mr. Thomson, and the situation of which he was pleased with. He was followed to the grave by all our men, who also knelt reverently round the grave, while, in simple service, we committed the body to the grave, in sure hope of a glorious resurrection unto life eternal.”

Resolutions of the Board

Immediately on receipt of this painful intelligence, the Committee of Directors, in charge of the Central African Mission, met for special prayer and deliberation; and on Monday, January 27th, at a full meeting of the Board, the following Resolutions were adopted: -

“That, while this Board recognize in the removal of the Rev. J.B. Thomson the hand of that wise and gracious God for whose service the Mission in Central Africa has been established, and while they bow in humble submission to His will, they desire to place on record their deep sense of the heavy loss which the Mission has sustained in his decease. They thank God for all the grace bestowed upon His servant during all the years of his missionary life; they heartily recognize the ability, the devotedness, the self-denial, with which he carried out the important duties entrusted to him, especially in the present expedition, which have carried him forward fearless of all perils, and have made him faithful unto death. They offer also to his bereaved widow and children the expression of their most tender and affectionate sympathy in the heavy loss which, under peculiar circumstances, they have sustained, and in the unusually painful trial which they have been called to bear.”

“That this Board offer their warmest sympathy to the missionary brethren now in Central Africa, in the painful bereavement which they, too, have suffered in the death of their valued colleague. They would assure them of their thorough appreciation of the isolation in which they now find themselves, far away in the interior of the country; but, without fear, they commend them afresh to the loving care of that Savior who has promised to be with His servants, even to the end of the world.”

“That, in the great loss sustained by the Mission and by the Society, this Board find no cause for discouragement, but only a renewed call to the exercise of that self-sacrifice, of that faith, that compassion to the perishing, and that prayerfulness, which are the conditions of all true missionary service. They recognize the formidable difficulties which have had to be encountered, and many of which have already been surmounted; but they unanimously resolve, with all convenient speed, to reinforce the mission.”

“That, in order to render this reinforcement effective, the Board resolve that, if it be at all practicable, they will fill the vacancy now made by the appointment of some suitable missionary of the Society who has already acquired something of that experience which the position eminently needs. That two or three other missionaries be appointed, of whom one shall have competent medical knowledge.”

Present Position and Prospects

After a residence of the shores of the Lake of nearly two months, Mr. W. Hutley writes as follows: -

“When we first came here, the Wajiji passed us by without looking, and on asking an explanation I was told they were afraid. Now, I am glad to say, they come to see us very

frequently – some for the purpose of trade, others out of curiosity. One old Ujiji elder visited me some days ago, in company of a young Arab, who is a friend of his. After showing him various things – not forgetting our most precious one, the ‘Bible’ – he declared, in his own language, that, from the time of his great-grandfather till now, no one had seen such wonderful things as he had seen in this one day.

“You will be pleased to hear that, by our simple presence here, our influence is felt and we are doing some good. Only yesterday I was told that, since we have been here, there have been but very few floggings amongst our landlord’s slaves, and he has a great number; and the slaves say it is because of our presence here, and that before we came he had thrashed a slave to death. A caravan, also, which left a few days ago, taking with them a number of slaves for sale at the coast, conveyed most of its human merchandise out of the town before daylight. One of our own men told me that they were marched in chains, with a gun in front and one behind. Thus by degrees we are making ourselves felt, and ere long the poor down-trodden African may have cause to rejoice that we are here as his friends. God grant that the day may soon come when they shall rejoice that we are here, not only as their friends, but as their instructors in the path of life, and of that God of whom, now, their notions are so very vague.”

That the Central African Mission needs immediate reinforcement is only too plain. The brethren sent out two years ago were intended but to commence a mission, the stations of which had yet to be determined. Their number has been diminished; yet the work already opens out before them, and God has presented to them a sphere of labor, for which any Missionary Society maybe truly thankful. “Whom shall we send; and who will go for us?” Are there none among our younger pastors, and younger medical men, willing to consecrate themselves to this noble service. What ignorance, what social and personal degradation, can exceed that of these tribes of Africans, who have not heard the Gospel? What privilege can be greater than that of carrying Christ’s message of love to them for the first time? And are there no large hearts which even in this hour of our national distress will open to provide the means by which their mission and service shall be sustained? The effort is new; it has proved (as was expected) costly. The original fund which started it, and which was not large, is exhausted. We need the supplies for the present year; as well as the outlay required for this new journey. Three thousand pounds is not a large sum to provide in a Society like ours: when it has enlarged its borders in many countries; and has a range of missions far larger than it ever possessed before. May the Lord open the hearts of His people to appreciate His work done by their hands; that it may be continued, may be maintained; may have “free course, and be glorified.”

April

Pg 82 – “V. Notes of the Month and Extracts”

5. Telegraph Through Central Africa

A project is on foot for constructing a line of telegraphic communication from end to end of the continent of Africa. It is promoted by the African Exploration Committee of the Royal

Geographical Society, and a report, presented to that society upon the subject, speaks in sanguine terms of the feasibility of the scheme, and gives full particulars of probably cost, revenue, etc. The route of the proposed line is as follows: - In the first place, the Egyptian Government at one end is prepared to carry forward its line, which already extends southward some distance beyond Khartoum, as far as Gondokoro, or to the limits of the territory under Colonel Gordon's administration. At the other end, the Government of Cape Colony is expected to extend the existing line in British South Africa to Pretoria in the Transvaal. It is now proposed to continue the line from the southern limits of Egyptian territory to Mtesa's capital, and thence round the western shore of the Victoria Nyanza, and on the Unyanyembe; from thence to branch out westward to Ujiji, and eastward to Mpwapwa, Bagamoyo, and Zanzibar; from Bagamoyo to conduct the wires in a south-westerly direction to the head of Lake Nyasa, whence they would be carried to Livingstonia and down the Shire and Zambezi, and thence southward to Pretoria. The whole distance, from Khartoum to Pretoria, is 3,335 geographical miles, or, allowing for deviations, just 4,000 miles.

The experience already gained in carrying the telegraph 2,000 miles across Australia, through a less-known and more difficult country, and also in establishing the Indo-European line through Beluchistan and Persia, gives every reason to expect that the proposed line could be constructed without serious difficulty, and maintained with perfect safety. And the cost is estimated at only half a million [~\$88 million in 2020], or not more than one half that of a submarine cable from (say) Aden to Natal.

The marvelous strides made in the opening up of Africa within a few years may be estimated by the simple fact that the famous "finding" of Dr. Livingstone by Mr. Stanley in November, 1871, was at Ujiji, one of the places now proposed to be put in instantaneous communication with London. – *Baptist Missionary Herald*.

May

Pg 91 – "I. The Central African Mission"

At the beginning of March, when the last intelligence from the Central African Mission was laid before the readers of the *Chronicle*, the Directors were experiencing considerable anxiety respecting Mr. Dodgshun, whose latest communication was dated as far back as October 28th.

In the month of June, at the close of the rainy season, the members of the mission began their preparations for proceedings to the Lake from their encampment at Kirasa. As a large portion of the stores for the mission was still at Zanzibar, an agreement was entered into with M. Broyon, a trader from Mirambo's country, for the transport of these goods from Zanzibar to Ujiji, and Mr. Dodgshun, leaving the other members of the mission to proceed to the west, returned to Zanzibar in order to accompany M. Broyon. Leaving Zanzibar on August 5th with the stores, they crossed to Bagamoyo, on the mainland, and, having completed their arrangements there, left that place on the 19th, and commenced their journey into the interior. About the middle of

September they arrived at Mpwapwa. Here, through the want of Nyamwezi porters for the stores, they were detained at least a month.

Soon after leaving this place they began to encounter various difficulties, which are indicated in the following letter: -

“You will doubtless wonder,” writes Mr. Dodgshun, under the date Mawara, Ugogo, October 28th, 1878, “to see that I am no nearer to Urambo or the Lake than this, the first hongo station on the road. We have been detained at least a month at Kirasa and Mpwapwa by the dearth of Nyamwezi. Now, however, we are going on again, always excepting this iniquitous hongo system, which has already caused us to stay over eight days here, and is not likely to be settled for two days more. Pombe-drinking and perhaps the influences of Kisessa of Unyanyembe are the hindrances; although several minute occurrences have given them an excuse to annoy us more. The demands have increased since my brethren passed; water must be dearly bought, but food is not dear. Since the change of the moon we have had very stormy weather, with wind and rain. To-night threatens, too. I cannot add much to my last letter. I have not much hope of a very favorable reception by Mirambo, for I am only ‘little master,’ like Messrs. Hore and Hutley, and have practically nothing to give to his highness. Then this serious illness of Mr. Thomson tells me to get to Ujiji as quickly as possible, for before April (perhaps) work – building, etc. – would be difficult, if not impracticable, and it is not good for man to be alone. If, after consultation and report, we find Mirambo’s a desirable station, I am willing to go there. But the recruits should be good and strong, and thoroughly common-sense men; not less able than I find myself after all this experience of the country.”

After the receipt of this letter no further intelligence respecting his progress was received, either from Mr. Dodgshun or from any other source, until March 29th. This long silence respecting him, together with the fact of a rumor having reached England of the murder of an Englishman traveling alone, and of the plunder of the stores which he was taking up the country, added greatly to the apprehension of the Directors respecting Mr. Dodgshun. Their fears on this account, however, were relieved by learning, with much regret, that the traveler who had been murdered was Mr. Penrose, connected with the Church Missionary Society. But still no intelligence reached the Mission House respecting Mr. Dodgshun.

During these weeks of painful suspense, the subject of the reinforcement of the Mission had occupied much of the attention of the Directors. Of the six brethren who, in August 1877, left the coast for the interior. The three seniors, Messrs. Price, Thomson, and Clarke, who alone of the party had actually engaged in missionary work, had, either by death or by other causes, ceased to belong to the missionary band; thus the work of establishing and organizing the Mission at the Lake rested on Messrs. Dodgshun and Hore, of the safety and position of the former of whom the Directors were in painful doubt.

Among the students of the Society preparing for mission service, two, after careful inquiry, were selected who appeared to be well suited for the work, and who, with promptness and enthusiasm, accepted the arduous and important position which was offered to them. At the same time, as the presence of one who had actually been engaged in the mission-field was deemed very desirable, an invitation to join this Mission was sent to Mr. Pickersgill, a young missionary who has had several years' experience in Madagascar, and who was at that time occupying the station at Mojanga, on the north-west coast of that island, within easy reach of Zanzibar.

Still the presence of a senior of more wide experience to counsel and guide in the early stages of this Mission – to be commenced in an entirely new field, and under circumstances of peculiar difficulty – appeared of great importance, and the Directors anxiously, but vainly, looked around among the missionaries of the Society for one who could occupy this position.

At this juncture an offer of such service came from an unexpected quarter, - the Foreign Secretary of the Society volunteering himself to accompany the reinforcements even as far as the Lake, and to take the lead there in the settlement and organization of the Mission. The Directors, while fully recognizing the noble consecration which prompted this offer – which involved no little risk and self-sacrifice – having in view the interests of the Society, both at home and abroad, hesitated to accept the proposal made to them by Dr. Mullens, and determined to await the reply of Mr. Pickersgill, and the unfolding of events which a few weeks might bring.

This more full development of events came in letters from Mr. Dodgshun, which arrived on March 29th, and which gave numerous details of grave difficulties which he had encountered since October 28th – the date of the last letter received from him. These difficulties, with the aspect of the matter as seen by Mr. Dodgshun, are shown in the following letters from him: -

“Uyui, December 28th or 29th, 1878 – At last I see some hope of an opportunity of sending to the coast, and hasten to write what I can. You will have had news from Mr. Hore of late date, for I hear that a post has left Unyanyembe within a few days. I have only heard to-day of Mr. Thomson's death, and the news has greatly troubled me. Now, more than ever, I regret that ever Mr. Price left us. While I intend to do my utmost to carry out the wishes of the Directors, and shall lose no time in hastening on to Mr. Hore's and Mr. Hutley's assistance, I feel greatly the responsibility which thus falls on me. I hope you will be able to send out at least two good men to help us, and that soon. If another of us should be taken, the Mission will be in a sad way; and almost daily, since coming to this end of Ugogo, I have had reason to doubt whether I should ever reach Ujiji, for Mirambo and his allies are at war with the Arabs of Unyanyembe, and have stopped the road.

“At Mukondoku in Ugogo we were within an ace of being attacked by over 100 of the natives, fully armed, and thirsting for the blood of the white men. Their only ground of complaint was

that M. Broyon's little child had lost a toy – an indiarubber doll – in our camp, which they found, and persisted in calling 'medicine to ruin their country!' When convinced that they were wrong, and that we had not the slightest wish to injure them, they only grew the more violent, and told the pagazi to leave us alone that they might kill us. A heavy payment of cloth smoothed the way for peace, but we fully expected to have to fight for our lives, as we had not a single man to be depended on to stand by us.

"You may think our fears groundless, but we, on the spot, think far otherwise. It is here a daily dodging of fate, and it is not a comfortable state of things. Now, I hope, the danger is past. We have had to go round by Utaturu and Ukimbo to avoid the murderers of Mr. Penrose, and, on the way, have had the painful task of burying the remains of Mr. Wautier, of the Belgian expedition, who died of dysentery at Ikungu in Ukimbo on the 19th."

"Uyui, January 8th, 1879 – I find that I have another opportunity of reporting myself along with Mr. Hore's admirable communication of December 9th. I am very glad to find that, in spite of difficulties, they seem to be doing a good work. I am most anxious to get to them speedily; but, owing to the very unsettled state of this corner of the country, it is difficult to know how to make even one day's march. My pagazi, who were engaged to go to Mirambo's, as well as M. Broyon's, have run away here, and we are obliged to hire men for each state, at exorbitant rates. We have been led to turn to Unyanyembe, rather than trust ourselves in the hands of Mirambo, who is now at war with Kisessa, the Arab Governor of Unyanyembe. I am trying to get some of our returning Ujiji men to go back with me at once, *via* Mirambo's. If I go thus without covetable wealth, he can hardly care to detain or try to fleece me, and thus I maybe be able to join my brethren sooner than I could by waiting to get Nyamwezi. We must hope this wretched war will soon end, for no one's life is safe from the plots of the contending parties."

"Unyanyembe, January 23rd, 1879 – Since the middle of October, I have no news from the coast, and therefore nothing to answer. Our mails have been, and probably still will be, irregular and very uncertain. The few men we can afford to send are not enough, in bravery if in number, to face the dangers of the road alone, and so keep waiting about here and there for company. Thus we are very badly served in this way now. And now, as to another and more serious matter. One installment of goods reached here safely, consisting of about twenty loads of mine, tent and gear, and seventy of M. Broyon's. I do not know their nature, how many may be the London Missionary Society's goods.

"Afterwards other men went to Uyui for more, but were ever deterred on the road by people instigated by Said bin Salim, who told them Mirambo was coming to take the things, that they belonged to Mirambo, and so many returned empty. Others were starting with loads, and had received their pay, when some messengers from Mirambo arrived, under one Mwana Kipeo (who was formerly sent to us at Kirasa when we had asked for oxen, and who knows well that these things are ours), and forbade the men to proceed, making them throw down the loads in the way and decamp, taking their pay with them. There was thus nothing left but to store the

goods in the village again, and try to get help from here, and so M. Broyon at once came over and got Kisessa and the native chief to send a large body of men, who were to use force if resisted, and bring all the things here. Again news on the way broke the poor courage of the people, and half of them returned, and the rest were only allowed to take the Belgian's loads. So they have got all safe here. Then came the catastrophe – a large body of men from Mirambo came and cleared away everything remaining of M. Broyon's, opened bales of cloth to pay the men, and have gone off with the lot to Mirambo's. What will be the next move I cannot say. Probably M. Broyon will go on at once to Ujiji with this portion of the goods, and then return to Mirambo's, and try to get the rest, and take them. I do not see what can be done now at Mirambo's. I intend to start with my few things at once, and join Messrs. Hore and Hutley without delay."

The perusal of these letters by the Directors caused very serious anxiety, both in reference to Mr. Dodgshun and to the large quantity of stores which had been seized by order of Mirambo; but, by the kindness of the Secretaries of the Church Missionary Society, a letter from Mr. J.T. Last, an agent of that Society at Zanzibar, was sent, for their information, which refers very fully to the action of Mirambo in respect to the store, and puts that action in a more favorable light, leading to the hope that the detention of the goods is only temporary.

The intelligence conveyed in the letters from Mr. Dodgshun and Mr. Last, in connection with the considerations before referred to, led the Directors to decide to accept the offer of Dr. Mullens to the extent of his proceeding as far as Zanzibar, where he will be able to make full inquiry on many points bearing on the interests of the Mission, as well as to superintend the arrangements necessary for the journey of the party into the interior.

The resolutions of the Directors in connection with the important matters referred to in the foregoing pages are as follows: -

(a) That the Board desire to recognize in fullest degree the numerous and grave perils which have continued to surround the missionary brethren in Central Africa. They would specially offer their warmest sympathy to Mr. Dodgshun, in the very trying journey which he has had to Unyanyembe. They recognize also with much thankfulness the tender and protecting care over them of a gracious God; and they hope yet that, if sustained with earnestness and wisdom, both at home and abroad, and with a strong faith in the Master's promised help, the stations planned for useful Christian labors in His service will be safely and firmly established.

(b) That the Board regret to hear that any difficulty or misunderstanding should have arisen between Mirambo and the second party that has reached his territory, with a large amount of the goods of the Mission. Under the light thrown upon the matter by the letter of Mr. Last (Church Missionary Society), they venture to hope that the goods are not really in peril.

(c) That, in judgement of the Board, the question of establishing the contemplated station in Mirambo's town and territory, by the aid of the missionaries now going to Central Africa, must

depend upon what the chief really meant by taking these goods. If the result of inquiry prove favorable to him, the Board see no valid reason for withdrawing from their previous resolution. If, on the other hand, he has really done the Society and the other European travelers an injury, our brethren should seek to establish the second station elsewhere; as in Western Ugogo; at Uyui; or at some position on the southern portion of Lake Tanganyika.

(d) That, as the information necessary to the final decision cannot be obtained in London without considerable delay, the Board accept the offer of the Foreign Secretary to visit Zanzibar, with the missionaries now proceeding thither; that he may, on behalf of the Board, make all needful inquiries; may consult with Dr. Kirk and other competent authorities; and may then offer his counsels, and make the latest suitable arrangements with the missionary party before they proceed into the interior.

(e) That any further question as to the Foreign Secretary's movements be left till after the receipt of the telegram expected from Mr. Pickersgill on April 14th.

The expected telegram from Mr. Pickersgill, in reply to the invitation of the Directors to join the Mission, was not received on April 14th; it is therefore doubtful whether he will meet the party at Zanzibar, as he was instructed to do in the event of his complying with the request of the Directors.

Under these circumstances, the Directors, at their meeting on April 17th, adopted the following resolution in reference to the further movements of the Foreign Secretary: -

(f) That, in the opinion of the Board, it is not advisable that Dr. Mullens go farther than Zanzibar, unless the vital interest of the Mission should be manifestly dependent on his accompanying the brethren up the country.

On Wednesday, April 9th, a Valedictory Service was held at the Mission House, to take leave of Dr. Mullens and the Rev. W. Griffith, and Mr. Southon, a medical missionary. At this meeting, which was very well attended, Dr. Moffat gave an address full of affection and appropriate counsel to the young brethren. They sailed for Zanzibar on April 18th, and Dr. Mullens embarked at Southampton on the 24th, with the object of joining Messrs. Griffith and Southon at Aden, to proceed with them onward to Zanzibar.

Pg 101 – "IV. Notes of the Month and Extracts"

1. Departures

The Rev. W. Griffith and Mr. E.J. Southon, appointed to the new Mission in Central Africa, embarked for Zanzibar per steamer *Chindwara*, April 18th.

The Rev. Joseph Mullens, D.D., proceeding to the East Coast of Africa, embarked at Southampton for Zanzibar, per P.&O. Steamer *Kedire*, April 24th.

2. Ordination of Missionaries

Mr. William Griffith

On the 1st and 2nd of April, services were held at Gwynfe, Carmarthenshire, in connection with the ordination of Mr. William Griffith, of Western College, Plymoth (formerly of Carmarthen College), as a Missionary to Central Africa. The Rev. D.A. Griffith delivered an address on “The Aggressive Mission of the Christian Church”; Rev. Edward H. Jones asked the usual questions and delivered an address; and Professor Morgan spoke on “Ministerial Work”; Rev. W. Morgan offered the ordination prayer. The Revs. J.T. Evans, Professor Jones, T. Johns, E.H. Davis, J.O. Davies, W. Davies, and others, took part in the services.

June

Pg 111 – “I. – Anniversary of the London Missionary Society”

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The Mission in Central Africa

The history of the Central African Mission during the past year has been one of varied and painful interest.

The wagon system of conveyance having failed through the prevalence of the tsetse fly, the four brethren were unable to accomplish the journey to the Lake in one season, and were therefore compelled to encamp on high ground at Kirasa, about a third of the distance to Ujiji, until the next season for travelling came round.

In May of last year, breaking up their encampment, three of the party, employing porters for the conveyance of their stores, set out westward; while the fourth, Mr. Dodgshun, returned to Zanzibar to accompany Monsieur Broyon, who had undertaken to convey the remaining stores to Ujiji.

The three going to the west now made comparatively rapid progress, and at the close of July reached Urambo, the town of the powerful chief, Mirambo. The visit to Mirambo was important, as the establishment of a station at his town to a great degree depended on his bearing towards the brethren. This was reported by them as favorable. After a stay of a week at Urambo, they left, and quickly passing over the intervening country, arrived at Ujiji on August 23rd.

On August 25th, Mr. Thomson, full of joy at the successful termination of their journey, wrote to the Directors announcing their safe arrival at the Lake. This letter was the last which they received from him. Having rented a house about three miles from Ujiji, they were preparing to settle there temporarily, when, on September 13th, Mr. Thomson was seized with what appeared to be apoplexy, and, after a few days, his valuable life, from which so much had been anticipated, closed in death, at a point when an important future of missionary service seemed to be opening before him.

Thus the leader was taken, and the two companions were left solitary in a strange land. But by their character and bearing, and also by the medical and surgical aid rendered by Mr. Hore, they made friends, and produced a favorable impression upon the people.

Reverting to Mr. Dodgshun, who had left his brethren at Kirasa to return to Zanzibar; making his way with M. Broyon to Mwapwa, they began to encounter difficulties. This was stated in a letter from Mr. Dodgshun, dated October 28th. After the receipt of this letter, the Directors had no further intelligence respecting Mr. Dodgshun until March 29th.

During these weeks of painful suspense, the subject of reinforcing the mission was carefully considered by the Directors, and from the students of the Society two were selected, one of whom was a medical student who had much experience in rough travelling in America. At the same time the Rev. W.C. Pickersgill, a young missionary in Madagascar, was invited to join the mission. Still the presence of a senior and more wide experience appeared to be of great importance, but the Directors in vain looked for one among the missionaries available for the position.

At this juncture an offer came from an unexpected quarter, Dr. Mullens, the Foreign Secretary, volunteering himself to accompany the reinforcements, even as far as the Lake. The Directors, while fully recognizing the noble consecration which prompted this offer, in view of the conflicting interests involved, hesitated to accept Dr. Mullens' proposal, and decided to await the unfolding of events. That unfolding came in letters from Mr. Dodgshun, which detailed serious difficulties and dangers which he had encountered, and also the fact of a large portion of the stores having been detained by Mirambo.

At the same time information kindly supplied by the Church Missionary Society put the action of Mirambo in a more favorable light, and led the Directors to hope that the detention of goods was only temporary. This intelligence, with other considerations before mentioned, together with the absence of any reply from Mr. Pickersgill to the invitation of the Directors, led them to accept Dr. Mullens' offer, to the extent of proceeding to Zanzibar, leaving the question of his going further conditional on the vital interests of the mission absolutely requiring it. The young brethren left London on the 18th of April, and Dr. Mullens followed on the 24th, intending to join them at Aden, and go on with them to Zanzibar.

These friends are proceeding on their way, followed by the prayers of many of whom the highest interests of Africa are dear, seeking for them the protecting care of the Head of the Church, and His guidance in their deliberations and decisions in regard to the establishment and future labors of the missionaries of this and other Societies, carried on in holy brotherhood, may be crowned with early success, that thus the name "the Dark Continent" too long, through the cruel greed and unrighteousness of men, befitting down-trodden Africa, may cease to be applicable in the fulness of the blessing of light, liberty, and life, through Him who is the Life and Light of the world.

The First Resolution

...

Central Africa

And now, turning to Central Africa, of which this resolution speaks more particularly, what a solemn responsibility has been thrown upon the Church of Christ in connection with that vast continent! True it is that the North of Africa has been connected with European history ever since Europe had a history, and Egypt, especially is rich in associations of the most remote antiquity. South Africa has been colonized by modern European nations, and the East and the West Coasts have furnished the material for that iniquitous slave-trade in which Christian nations have not been ashamed to join hands with Mohammedans in order to rob their fellow-men of their liberties.

But all this has touched only the fringe of this vast continent, and the interior has been practically unknown. Look at the maps of a few years ago, and you will see blank spaces, relieved only by imaginary rivers and unverified mountains, and the letterpress of the geography books was just as meagre and as unsatisfactory. I chanced to light upon a school geography the other day, published in 1847, in which this was the description given: "The interior of Africa is little known. The climate is so bad that the few Europeans who travel there generally die before they return." And it concluded by saying, "Most of the inhabitants are negroes." I think that the young people of to-day may congratulate themselves that they have not to study the text-books of thirty years ago – at any rate, on this question. I need not remind this meeting how, by the labors of eminent geographers and explorers and, not the least, missionaries, this reproach has been rolled away, and Africa promises to be as widely known as is Asia. But it is more to the purpose of this meeting to express with which we witness the Church of Christ solemn responsibilities thrown upon her, and addressing herself to the evangelization of Africa. The Church Missionary Society advancing to Lake Nyanza, the Scotch Church taking possession of Lake Nyasa, the Baptist Missionary Society establishing itself on the banks of the Congo; and, not to mention other kindred societies, our own London Missionary Society advancing to Lake Tanganyika – are so many distinct columns of the great invading army which has gone forth to rescue Africa from the power of the prince of this world, and to bring it into subjugation unto Christ. Surely this is the dawning of the day which David Livingstone rejoiced to see and was glad. And I hope that I may take upon myself, in your name, respectfully to congratulate our venerable father and apostle, Dr. Moffat, upon the advent of a time so rich in promise, and so glowing with hope, for that Africa which he has so long and so lovingly served. The report has spoken to us in forcible terms of the anxieties of the Directors concerning the establishment of this Central African Mission, and I think you will feel that nothing shows that anxiety more clearly than the action of the Directors, in regard to the offer of Dr. Mullens, that they should have accepted that offer and dispatched him, if not to the front, at any rate to the base of operations for this new campaign; and he will carry with him to

Zanzibar our best wishes, and our most earnest prayers, in the enterprise which he has so promptly and so generously undertaken. I think nothing can exaggerate the seriousness of the enterprise to which we, as a society, have committed ourselves in connection with Central Africa. To have to travel 600 or 700 miles, every mile of it measured out by the weary tread of human feet, and to be accompanied by 200 or 300 porters, not simply to carry your luggage, but even to carry the very money with which you have to pay your way, is not holiday excursion; and to have to deal with native chiefs of difficult and capricious tempers, with differing and oftentimes opposing interests, demands qualities of the highest statesmanship. To establish a mission like that of Lake Tanganyika, the lake itself being of the length of the distance, say, from London to Carlisle – twenty miles broad, with all its shores lined with populous villages – to establish a mission in such a center of such a district demands an energy and a zeal and a patience equal to those of the greatest missionaries that have ever lived; and to do this, with the certain loss of the comforts and conveniences of civilized life, and with the equally certain risk of losing life itself, demands a heroism equal to that of the ancient martyr. All honor to the brethren who have responded to the demands of Christ, and have given themselves to this sacred work. We sympathize with those that are living and working, and we shall never forget those that have laid down their lives in this blessed service. Dr. Black in the South, Lieut. Smith in the North, and our own J.B. Thomson, and others who have fallen with them in this warfare, - shall not the Church of Christ register them, each one, in the roll of heroes and of martyrs, by whose immortal example she will seek to stimulate the generations to come?

So let them die.

The world shows nothing lost,
Therefore not blood. Above or underneath,
What matter, brothers, if ye keep your post
On duty's side? As sword to sheath,
So dust to grave, but souls find place in heaven.
Heroic daring is the true success;
And though your ends were hopeless
We should bless your cause as holy.
Strive; and having striven,
Take for God's recompense that righteousness.

But does not this array of devoted lives and of heroic deaths impose upon the Church at home obligations from which she cannot shirk, and supply examples which she cannot but imitate? I think if our churches really felt the grandeur and nobility of this sacred enterprise, we should have men and money in abundance, and our Directors would have no more anxiety as to the strength and vigor of this new mission. As to the men, it is not for me to depreciate, by one word that I say, the dignity and the value of the ministry at home; but, Sir, when I think of our

home work, of the differing, and often competing, churches in a very small district, of the congregations that never can increase, and the agencies that must always remain restricted, and often feeble – and such are the conditions in many cases of our home work – and when I think, on the other hand, of the conditions of foreign work, the nations that are waiting to be born at once, the tribes that are stretching forth their hands to God, the multitudes that can be influenced by the weakest and meanest laborer in the missionary service; when I compare the conditions of home service with the conditions of foreign service, - I sometimes marvel that there is not an extensive emigration – at any rate, on the part of our younger ministers – a besieging of the doors of the Mission House with applications for service, and a longing on the part of Christian students generally to give themselves up to this sacred and blessed work. Let us pray the Lord of the harvest that He would raise up laborers for this portion of His harvest, and would at the same time furnish the means whereby this work may be continued and extended.

July

Pg 168 – “VI. Notes of the Month and Extracts”

3. Central Africa – The Universities’ Mission

The Universities’ Central African Mission gets on hopefully. In the direction of the Nyasa, not only has the original settlement at Masari become well established, with decent houses, church, and schools, but a new station (consisting of fifty souls, received and trained at Zanzibar,) has been established at Newala, forty miles farther up, and on the Ruvuma river, under the care of the Rev. H. Clarke, ordained for that purpose by the Bishop. Three most desirable workers have offered themselves – a Cambridge graduate, as a lay-worker, and a duly-qualified surgeon and his wife, who have both worked in India previously. – *Lovedale Christian Express*

10. The Central African Mission

The Directors have much pleasure in announcing the safe arrival at Zanzibar on Tuesday, the 27th of May, of the Rev. Joseph Mullens, D.D., the Rev. W. Griffith, and Mr. E.J. Southon. All the members of the party were in good health.

August

Pg 193 – “V. – Notes of the Month and Extracts”

3. The Central African Mission

On arriving at Zanzibar, Dr. Mullens, having learnt that the Rev. W.C. Pickersgill had declined the Directors’ invitation that he should join the Central African Mission, and taking into consideration other important circumstances connected with the interests of that Mission, decided, in the exercise of the discretion given to him by the Board, on proceeding onward, in company with Messrs. Griffith and Southon, to Lake Tanganyika. The party left Zanzibar on the afternoon of Friday, June 13th, and having landed at Saadani, started for the interior. Letters

dated Ndumi, June 16th, report that all the members of the expedition were in excellent health, and were well on their way westward.

5. Early Discoveries in Africa

Central Africa seems not so much being discovered in our day, as only re-discovered. There are maps of the 17th century, Dutch, English, and Portuguese, in which the lake-sources of the Nile and the whole course of the Congo, just as Stanley traced it, are laid down with substantial accuracy. And one, John Ogilvy, "Master of His Majesty's Revels in Ireland," published, in 1670, a correct description of the climate and physical conditions of these equatorial regions. – *From the Christian Express*

September

Pg 215 – "V. Notes of the Month and Extracts"

4. Serious Tidings

Death of the Rev. Dr. Mullens, the Foreign Secretary

The Directors expected that the last mail from Zanzibar, which arrived on August 16, would have brought a letter from Dr. Mullens, giving an account of the progress of the party proceeding to Lake Tanganyika from the date of their leaving Zanzibar (June 13), but no letter from him was received, though information obtained from another source intimated that the travelers were making way with comparative speed, and with no special difficulty. To-day (August 22), on the eve of going to press, the following distressing telegram was received from Messrs. Boustead, Ridley, & Co., of Zanzibar: - "*Dr. Mullens died near Mpwapwa, July 10; peritonitis – particulars mail.*" Thus early, in carrying out the enterprise to which Dr. Mullens nobly devoted himself, has he fallen; while the Society is deprived of the important aid which it was expected that he would be able to render in the primary arrangements of the Central African Mission. This sad intelligence will be received by the Directors and friends of the Society with deep sorrow, and the arrival of the mail will be awaited with much anxiety.

October

Pg 219 – "I. – The Late Rev. Dr. Mullens"

Announcements in the *Chronicle* and in the public press will, long ere this, have conveyed to a wide circle the painful intelligence of the death of Dr. Mullens, on July 10th, near Mpwapwa. Thus, at the very outset in carrying out the new and arduous enterprise in Central Africa to which he had devoted himself, has his active and useful missionary life been terminated.

At a very early age the romance and stirring facts of Christian missions arrested his attention, and awakened an interest which grew with his years and shaped his after-life. This result was but the natural outcome of the domestical and pastoral influences which gathered around him in his boyhood and youth. Born in London, September 2nd, 1820, a member of a large family circle, in which an intelligent and practical Christianity was to be seen in daily life in an eminent degree, he was prepared to receive with advantage the clear teaching, the earnest appeals, and

the large-hearted views of Christian duty presented by Dr. Tidman, who, when the subject of this sketch was in his ninth year, entered on the pastorate of Barbican Chapel.

...

Being accepted by the Directors for foreign service, and appointed to Calcutta, it was arranged for him to spend one session at Edinburgh, in the further study of mental philosophy and logic. In the following year, on September 5th [1842], he was ordained at Barbican Chapel, and on the 9th of the same month he sailed for India, having on the voyage, the advantage of the company and of the instruction in Bengali of the Rev. A.F. Lacroix. Arriving in Calcutta, besides pursuing the study of Bengali, he entered on work in the Institution at Bhowanipore, for which work he was designated and especially fitted.

In 1845, he married a daughter of Mr. Lecroix, who was a valuable aid to him, and whose devotion to native female education and improvement, at first in schools, and afterwards in zenana visitation, which she was one of the earliest to undertake, still stands, as in her lifetime, an example and a stimulus to those in like circumstances.

...

When, through the discoveries and statements of Stanley, the attention and enterprise of the Christian public had been drawn towards Central Africa, and when, in 1875, Mr. Arthington, of Leeds, with a liberal offer of help, proposed to the Society to commence a Mission on Lake Tanganyika, the soul of the Foreign Secretary [Dr. Mullens] was deeply stirred, with the project; and when the Directors had decided on establishing a Mission there, he entered on the various inquiries and preparations with great zest and earnestness, anxiously watching the working out of the plans adopted – the experimental journey, the suitability of the wagon scheme, etc. – and taking the lead in the selection and equipment of the missionary pioneers. Undismayed by not a few checks and formidable difficulties which obstructed the early course of the Mission towards success, he knew no discouragement. Even in face of the sad fact of the death of Mr. Thomson at the moment of a first victory, he, at a meeting of the Board on January 27th last, held a confident tone, and spoke emphatically of *victory through death*, little thinking that before six months had passed his own death would form another death-step towards victory.

At the Conference on Foreign Missions held in October, 1878, at Mildmay Park, in which he took a leading part, he, in a broad-hearted address, referred feelingly to the “sigh of sympathy and sorrow which went forth when Dr. Black died at Livingstonia, and when Lieutenant Smith was assassinated on the Nyanza.” Now like sighs have gone forth over him who thus spoke, for he has himself fallen on the same hard field of Christian conflict – Central Africa.

The loss of Mr. Thomson, the need of reinforcing the Mission, and the importance of securing the presence of a senior of wide experience to counsel and guide in the early stages of this new Mission, led Dr. Mullens, as it is well known, himself to volunteer to accompany the

reinforcements even as far as Ujiji, and to take the lead there in the settlement and organization of the Mission. The Directors, while fully recognizing the noble consecration which prompted this offer, hesitated to accept it. They were apprehensive, and, as the event now shows, justly apprehensive, that he was not physically equal to the demands which the journey would make upon him. They, however, gave reluctant consent that he should accompany the young brethren appointed to this Mission as far as Zanzibar, hoping that the consent of the Rev. W.C. Pickersgill, of Madagascar, to accept the invitation of the Directors to join the Central African Mission, and his arrival at Zanzibar to go forward to the Lake with Mr. Griffith and Dr. Southon, would obviate Dr. Mullens's farther advance. In the absence of any reply from Mr. Pickersgill, the Directors resolved – "That, in the opinion of the Board, it is not advisable that Dr. Mullens go farther than Zanzibar, unless the vital interest of the Mission should be manifestly dependent on his accompanying the brethren up the country."

Leaving England on April 24th, he, with Mr. Griffith and Dr. Southon, arrived at Zanzibar on May 27th. On the evening of that day, even before they landed, he was called to face the question of going on into the interior. In the last letter received from him, dated May 30th, he thus writes on this subject: -

"During the evening Mr. MacGregor, our agent, acting in Mr. Buchanan's place, came on board, and gave us the important intelligence that Mr. Pickersgill was not here, that he had sent over no palanquins, and that he had declined to accept the Director's invitation. We instantly perceived that the fact had a vital influence on our future plans. But I resolved to think things over very carefully and to talk them over with my companions, with Dr. Kirk and others here, before coming to a formal decision. I have done so to some extent. Mr. Pickersgill's declining at once raises all the difficulties which staggered us all at the outset. One is shut up to some measure such as I offered to carry out. The five members of the Mission are inexperienced; these two wish me to accompany them, and promise me all personal help; Dr. Kirk thinks that with care, carried into the interior and not compelled to walk, I may be able to bear the strain of the journey; other things point in the same direction; Mirambo's case needs serious settlement; non-Christian expeditions are increasing and our Societies are anxious to do their share. It seems to me, therefore, that the Directors will now consider it but a natural and necessary use of the 'discretion' they have given me, that I shall formally join our new expedition and endeavor as speedily and comfortably as possible to reach Ujiji and the brethren there. I do this diffidently, calmly, with a deep sense of my own lack of youth and vigor, and of the grave external perils around us. But I do so believing that the call has come direct from God; that He has given me the grace to hear and accept it; and I do it in firm reliance upon His promised presence and help in service asked for by Himself. And in it all I rest also on the many prayers already offered by the Directors and friends of the Society on my behalf, and on those which will continue to be offered in the days to come. Let me add that I am anxious to complete my present duties as soon as circumstances allow, and, if spared, to resume my place amongst you, and render to the Society a better service than ever hitherto."

Such was the decision to which the circumstances in which they found themselves seemed to point, and now every effort was made in arranging for the journey. As the palanquins, which it was expected that Mr. Pickersgill would bring with him, or send from Madagascar, had not arrived, recourse was had to local help, and an iron chair, very unsuitable for the nature of the journey, was obtained. All preparations being completed, they sailed from Zanzibar for the mainland on June 13th, and, after a brief stay near the coast to complete arrangements, set forward into the interior.

Dr. Southon, in a letter dated Mpwapwa, July 16th, 1879, thus carries on the narrative of Dr. Mullens's last days: -

“From the time of arriving at Zanzibar, Dr. Mullens took an active part in everything that was being done in the way of preparation, plans, etc. We ever worked harmoniously together, and, while his age did not permit him to do much of the active practical work of the expedition, still he did his share, and as much as he could. It is a pleasure for me to recall his many acts of self-denial, in order to save others work or worry – his constant solicitude for the welfare of others, especially for Mr. Griffith and myself, and his constant habit of carrying everything to the throne of grace for Divine help and guidance.

“Dr. Mullens found a serious obstacle to his progress in the long, rank grass, which grows in great abundance in all the valleys and low-lying lands. He was, of course, carried in an iron chair, which was made at Zanzibar. Eight men were appointed as his personal bearers. The chair was slung between two bamboo poles, and four men then carried it on their shoulders. As the men were two abreast, they had to walk on either side of the path, instead of in it, as all the paths are only wide enough for one person to walk at a time. Dr. Mullens's men were therefore obliged to walk in the thick grass, hence their slow progress. At Mkange we halted a day to re-adjust loads, and to alter Dr. Mullens's chair. After a few hours' labor I contrived, by inserting a pole between the other two, and lashing a few cross pieces to it, to get a chair which men could carry, and still be able to keep the center of the path. This did very well for a time, but as it was really very heavy, I afterwards, at Kikwazo, rigged up an ordinary iron camp chair, in which Dr. Mullens was carried the remainder of the journey. Everything worked smoothly and harmoniously; the men did their work willingly and cheerfully, and though the poor, dear doctor was generally tired out, and a little late in getting in to camp, a cup of coca or tea and a little rest sufficed to restore him to his wonted health and spirits. He hardly ever complained of anything except the patches of long grass, and, though on one occasion he was traveling from 6:30 a.m. till 2 p.m. without food, he, in a few hours, was quite himself again.

“Generally speaking, Dr. Mullens did not find the hardships of camp life so bad as he anticipated. He was ever expressing his appreciation of our excellent tents, so warm at night, so cool in the day, and so comfortable. He thoroughly appreciated the various articles of native food which we were able to procure, and with our own store of English provisions we never lacked for food.

“Dr. Mullens frequently walked considerable distances, and once did a whole march with me without being carried at all. At first he used to walk to ease the men, subsequently it was for the pleasure which a good walk often gives a person in good health. On arriving in camp, his bed, tent, etc., being ready, he would lie down for an hour, or, if not very tired, busy himself with any little thing he wished to do. After our second breakfast, generally an hour or so after arriving in camp, he would write his journal, etc. Then, as soon as the heat of the day was somewhat gone, if any hills were near he would get a native to tell him their names; any distant mountains he always ‘took’ with the theodolite or prismatic compass. At noon occasionally he got meridians of the sun.

“With my robust health and strength I frequently said it was a mere picnic – no trouble, no care, no anxiety. To this Dr. Mullens agreed, ‘except that abominable long grass.’ ‘If,’ he said, ‘I could devise means by which one could be carried without discomfort to oneself or the men, then it would be an unmitigated pleasure to travel in this part of Africa.’ ‘You see,’ he said on another occasion, ‘the climate is simply delightful; cold nights make a double blanket desirable, but who cares for cold when in such tents as ours? Then, again, the heat is never really great. I have not found it at any time more than 78 deg., and we always travel in the coolest part of the day.’

“To Mr. Griffith and myself he was as a father dependent on the help of his sons, yet respected and loved by each. Every day raised him in my estimation, till I had a regard for him which I might have for a loved father or an elder brother.

“It was at Kitange, Saturday, July 5th, 150 miles from Saadani, that Dr. Mullens first caught a severe cold, after having ascended a high hill for the purpose of taking observations. Being much exhausted when he came down, I was hoping that he would suggest that we stay the following Sunday there, instead of going on that day, as we had intended. But the arrival of Dr. Baxter, of the Church Missionary Society, from Mpwapwa, who was on his way to the coast, and a good breakfast, led him to attempt the journey to Rubeho, six miles. Dr. Baxter also went with us to spend the Sunday. On arriving there he was much exhausted, and ate but little dinner, though he continued to converse as usual. I fear malarious fever, and as Dr. Baxter was invited by Dr. Mullens to share his tent, I asked him kindly to watch over him, and if he noted any untoward symptoms to report to me. All Sunday he remained in bed, and though he had fever he doctored himself, and said he should be all right on the morrow. In the morning at 5 a.m. he was decidedly worse, but later on was better, and got up. We remained in camp all day. Towards evening an obstinate fit of vomiting set in, after which he called Dr. Baxter and myself, and placed his case in our hands. We did our best, but decided that it would be better to move camp next day, as it was so cold at Rubeho.”

The Rev. W. Griffith writes: - “On this day (July 7th) Dr. Mullens, in taking with Dr. Baxter, decided not to go farther than Mpwapwa, but remain there for some time, and then return

with Dr. Baxter to the coast. This decision brought Dr. Baxter all the way back to Mpwapwa.”
Dr. Southon thus continues: -

“Next morning, Tuesday, the 8th, he was better, and able to walk a little. He was, however, carried all the way to Chakombe, eight miles farther on our journey. He arrived very exhausted, but rallied after a cup of arrow-root had been given. He, however, incautiously drank largely of very cold water, which brought on the vomiting again. Various remedies were tried, and at last he obtained relief and got some sleep. During the night he sent for me, asking me to advise him respecting a troublesome bowel complaint, with which he had suffered for many years. After a time his trouble was met, and he dozed off to sleep. Next day, Wednesday, the 9th, he was decidedly worse, and suffered a great deal of pain. Dr. Baxter and myself never left him for any appreciable time after this. Inflammation of the bowels had set in, and he sank into delirium, and died quite from exhaustion at 5:20 a.m., on Thursday, July 10th, 1879.”

It must not be presumed that the death of Dr. Mullens is solely attributable to the influence of the climate. From the medical report and a *post-mortem* examination, there is strong reason for believing that he died from a severe attack of an ailment to which he had for many years been liable, which attack was probably occasioned by the exposure to heat, chills, and fatigue, to which he was subjected on the journey. Again quoting Dr. Southon: -

“When we realized that no human aid could save him, we sank upon our knees by the bedside, and with streaming eyes commended him to the care of the All-wise Father, who was about to receive him; and even as we carefully wrapped the body in sheeting, and then in blankets, and lifted it into a hammock. After packing up everything we started for Mpwapwa, twenty-nine miles distant. This place we reached on the following morning, having made two very quick marches. With their brotherly sympathy and regard, Dr. Baxter and Mr. Last made all arrangements for the burial, but there being no boards about the place suitable for a coffin we were in straits as to what to do. At last Dr. Baxter suggested that we should take the side of one of the London Missionary Society’s carts which were left here by Mr. Thomson. This was quickly done, and a very good coffin made from them by Mr. Last himself. This, covered with white cloth, and lined inside with the same material, received the corpse, and it when lay all night in the tent awaiting burial on the morrow. A pleasant site on the side of a hill, overlooking the plain beneath, had been selected as the site for a burying-place. Here a grave was dug in the hard ground, and with a kind forethought which did him great credit Mr. Last had cut a road to the place from the main road. On the morning of Saturday, 12th July, 1879, a very mournful procession started from Mr. Last’s house for the burial ground of the Church Missionary Society’s mission at Mpwapwa. Solemnly and silently the procession wended its way down into deep gorges and up the sides of steep ravines, now along a level road and across a little hill. On either side the primeval forest stood in all its beauty, the lighter foliage of the mimosa mingling with the darker green of huge castor oil plants. Forest trees and a thousand different shrubs made an effect decidedly pretty. Overhead the bright morning glints on the hill-tops behind and

above us, and shines on the plain beneath and in front of us. Not a sound is heard, save an occasional whisper and the steady tramp, tramp of the men who carry the burden. Just before arriving at the grave the solemn words of Holy Writ sounded in the stillness, 'The days of our years are threescore and ten,' etc. After placing the coffin near the grave, and anon lowering it into it, Mr. Griffith offered prayer, and then read the ordinary burial service. I then closed the service with a short prayer. Another look at the coffin, and he is left in peace. When we turned from the grave we fully realized our loss; but the Almighty arms were around us, and we were comforted. We propose to erect a stone structure over the grave, and put a head-stone or a head-board."

Mr. Griffith thus supplements this information: - "Mr. Last has kindly prepared a board for a head-stone at the late Dr. Mullens's grave. The wood is very good, and appears to be a species of mahogany. This will do for a short season. The following inscription is on the board in letters in black paint, and thus more durable: - 'Rev. Joseph Mullens, D.D., F.R.G.S., died at Chakombe, July 10th, 1879.'"

[Resolutions and Letters from fellow societies follow]

Pg 238 – "II. – Death of the Rev. Arthur W. Dodgshun"

On September 1st, while the hearts of many relations and friends were mourning over the intelligence of the death of Dr. Mullens, the telegraph conveyed another message of death, from the same field, in the following few but weighty words: "Broyon writes Dodgshun died Ujiji, seven days after arrival there." Thus, probably, before Dr. Mullens and his companions had left England to proceed to Zanzibar, the brief but arduous missionary career of the Rev. Arthur William Dodgshun had closed in death.

He was one of the first party who left England in March, 1877, to commence the Central African Mission; and, two years afterwards, having in the interval encountered many difficulties and perils on the journey, he reached Ujiji, only to see the bright waters of the Lake, and then close his eyes on all earthly scenes. He was born at Leeds, on July 5th, 1847, the son of Mr. Isaac Dodgshun, of that town, and was encircled by advantages of many kinds from his earliest hours. As a youth, full of life and health, he spent the greater part of his school-days at Bramham College, in Yorkshire, after which he passed to business occupations. His decided Christian life began in 1868, about the time of his twenty-first birthday, and, in October of that year, he joined the church at Queen Street Chapel, under the pastoral care of the Rev. W. Thomas. After taking part for several years in various forms of local Christian work, he, in 1873, offered himself to the London Missionary Society for foreign service. Being accepted by the Directors, he spent two and a half sessions at Cheshunt College, where, by his genial bearing and Christian spirit, he won the esteem and affection alike of his tutors and his fellow-students.

The Directors of the London Missionary Society, having decided to establish a mission on Lake Tanganyika, he was selected as well suited to take part in this new enterprise; and, to add to his

qualification for the work, spent some months in Edinburgh in the study of medicine. On March 15th, 1877, he was ordained at Queen Street Chapel, Leeds, his spiritual birthplace, and on March 26th, at the valedictory meeting at the Memorial Hall, London, stood, with the rest of the missionary band, a bright healthful young man, who gave good promise of a long, active, and useful life, in seeking to bless for time and for eternity the long-neglected tribes of Central Africa. On the 29th, in company with the Rev. Roger Price, he left England to proceed, *via* Natal, to Zanzibar. On August 1st he set out for the interior with the rest of the party, and shared with them in the labor and disasters of the first stage of the journey.

At the end of May, 1878, when Messrs. Thomson, Hore, and Hutley, with whom he had spent several months in encampment at Kirasa, set out westward for the Lake, he retracted his steps to Zanzibar, in order to accompany M. Broyon, who had undertaken to convey to Ujiji the remainder of the stores, then lying at Zanzibar. On the way up the country, trouble gathered around their path soon after they left Mpwapwa, and greater difficulty was encountered as they proceeded farther into the interior, culminating in the detention, by the Chief Mirambo, of most of the stores which they were conveying to the Lake. The last letter received from him by the Directors is dated Unyanyembe, January 23rd, 1879, written with a fevered hand, and under a heavy burden of perplexity: -

“Since the middle of October,” he writes with sadness, “I have no news from the coast, and therefore nothing to answer. Our mails have been, and probably still will be, irregular and very uncertain. And now, as to another and more serious matter. One installment of goods reached here safely, consisting of about twenty loads of mine, tent and gear, and seventy of M. Broyon’s. I do not know their nature, how many may be the London Missionary Society’s goods.

“Afterwards other men went to Uyui for more, but were ever deterred on the road by people instigated by Said bin Salim, who told them Mirambo was coming to take the things, that they belonged to Mirambo, and so many returned empty. Others were starting with loads, and had received their pay, when some messengers from Mirambo arrived, under one Mwana Kipeo, and forbade the men to proceed, making them throw down the loads in the way and decamp, taking their pay with them. Then came the catastrophe – a large body of men from Mirambo came and cleared away everything remaining of M. Broyon’s, opened bales of cloth to pay the men, and have gone off with the lot to Mirambo’s. I intend to start with my few things at once, and join Messrs. Hore and Hutley without delay.”

This letter was received on March 29th; the next intelligence same on September 1st, in the telegram given above.

The arrival of the mail from Zanzibar has been anxiously looked for by mourning relatives and friends, in the hope that it would bring letters which would give some details respecting this sad event. The mail arrived on September 19th, but without any letters from Ujiji. A copy of Mr. Broyon’s letter to the agents in Zanzibar was received, on the basis of which letter the telegram

was sent. This letter only adds the word “suddenly” to what was already known. Thus at present a distressing veil hangs over the last days and hours of the earthly course of this devoted young soldier of Christ. But the sorrow which is now keenly felt is not without hope. The eye of faith in Him whom Arthur Dodgshun served may see the brightness of eternal light beyond the dark cloud which hides the earthly and recent past from view.

Resolution of the Board

The Directors have heard with much distress of another heavy blow that has fallen on their Central African Mission, by the death of their much esteemed and heroic young missionary, the Rev. Arthur W. Dodgshun, who is reported to have died seven days after his arrival at Ujiji, on Lake Tanganyika.

“Their young brother having won for himself a high place in the esteem and confidence of the Directors by his fervent piety, his personal courage, his untiring zeal, and scrupulous concern for the varied interests of the Society throughout his perilous journey, encouraged the hope that he would live to be one of the most efficient and successful of the missionary staff in Central Africa; but the Divine Master and Savior, to whom he had consecrated his life, and who knew what it was in his heart to serve Him much, and to serve Him long, having called him to join those who are now within the veil, the Directors feel that it becomes them, in the midst of their sorrow, to bow with humble submission to the Divine will, and say, ‘Even so, Father, for so it seemed good in Thy sight.’

“They also would express their profound sympathy for the bereaved and mourning family, to whom this blow must be peculiarly heavy. They cannot forget the deep interest in the work of the Society so long manifested by the family, and also their munificent aid afforded to the Central African Mission, by their generous contributions, and by defraying the cost of the education and outfit of their young relative; and now that their hearts are sad and sore, the Directors, sharing their grief, would desire for the family and for themselves the help that cometh from above, praying for the good of the churches at home, and for the ultimate advancement of the cause of Christ abroad.”

Pg 241 – “III. – The Central African Mission”

Progress of Messrs. Southon and Griffith

Impressed with the conviction that the painful loss which, in the mysterious providence of God, the expedition has suffered forms a loud call to its remaining members for renewed energy and consecration, Dr. Southon concludes his letter by stating somewhat in detail the plan which had been formed for continuing the journey. He writes: -

“Now for a few words about our future, and I must close the long, and I fear tedious, epistle. Dr. Baxter has been into Ugogo by a different route to that taken by the white travelers. He assures me that we can get through the country by paying a hongo of ten cloths each, at nine or ten tembes. I have carefully gone over with him the route, and I think it feasible. Poor Dr. Mullens

also approved of the route, and was much interested in Dr. Baxter's description of it. Dr. Baxter did not go to more than seven of the ten tembes. He says that after leaving Chunga you make a little northing, and then he things it is a straight line for Uyui. I am exceedingly well pleased with the men and chiefs, as all are reliable, and eager to go on to Ujiji. Only three men have deserted us since leaving Saadani. This is the smallest number of desertions on record. Poor Thomson lost fourteen, Dr. Baxter ten, Mr. Last fifteen or sixteen, and Stanley forty. I shall make a thorough revision of the whole expedition, and if I find we need fewer men than we have at present, 168, I shall discharge some, and employ others to carry Dr. Mullens's effects to Zanzibar. I shall only send those things I think valuable, either intrinsically or from their associations; for it would be folly to send clothes, books, etc., which would not be of use to anyone, even when they arrived in England. Books of science, etc., bought for the use of the mission, I shall retain, but Bibles, hymn-books, etc., I will forward by this mail if possible. Dr. Baxter will be going down shortly, and to him I shall entrust all the instruments of the Royal Geographical Society, except the prismatic compass, which I shall take the liberty of retaining in order to mark correctly the hills in Ugogo. The gold chronometer and other watch I shall also send by Dr. Baxter. I have thought that under the circumstances it would be well if the prismatic compass were considered the property of the mission, and another bought in London to replace it and return to the Royal Geographical Society; but that is a question which is entirely in your hands. I can only say I feel justified in keeping this one for the present. We may have to exchange with Dr. Baxter for necessary articles a few things which are not needed; if so, I will send you a list by next mail.

“Dr. Baxter says that it would be a most excellent plan to go straight to Mirambo's, and see him personally. He feels sure that there is a wrong impression regarding Mirambo in England, and that Mirambo is very desirous of getting any white man to visit him, and would be glad for any to settle among his people. Mirambo sent sixteen oxen as a present to Lieutenant Cambier at Unyanyembe, and a message asking him to visit him, and fetch the goods he left there. This Cambier did not do, as he was frightened of Mirambo, so Mirambo's own men carried them to Unyanyembe. It appears that Cambier, hearing of Penrose's death, precipitately fled to Unyanyembe, leaving his goods in Mirambo's country, hence Mirambo's request to him to fetch them. Our own goods are perfectly safe in Mirambo's charge, and had either Broyon or Mr. Dodgshun gone to Mirambo all would have gone well. It appears that beyond a few things, and a bale or two of cloth, they did not save anything. I ought, therefore, to find great stores with Mirambo. Mirambo says he will forgive Broyon if he will return to him and explain how he lost (?) the ivory, etc., but he must not attempt to return to the coast, or he will prevent him. The whole of the above was gleaned from the Belgians, who wrote to Dr. Baxter, and from the people who have been with Mirambo, and since passed on to the coast. If all goes on as well as I trust it will, I hope to leave with Mirambo some of my own goods, and get help from him to take the remainder of the Society's property to Ujiji. As letters from Dr. Kirk have already been forwarded to Mirambo respecting us, and I have also others to present, I may expect a very

favorable reception. If we reach the Lake in safety I expect it will be better to remain the rainy season, and then for me, with, perhaps, Mr. Hutley, to go back to Mirambo; but that is a matter which must be decided at Ujiji in committee with those already there. I have, however, quite made up my mind that, if the prospects are at all inviting, I shall tell Mirambo that I will settle with him, and perhaps during my temporary absence at the Lake he will get a house in order, etc. I should be very pleased to get your views on the subject, and if no suitable brother can be found to settle with me, I have no objection to remain alone. At some future time I will embody my experience and views of what a future expedition should be on paper, and send it to you; at present my hands are full, and I have only time to make this report before the mail starts for the coast, which it ought to do to-morrow morning. You will be pleased to know that both Mr. Griffith and myself are in excellent health and spirits, having quite recovered the little touch of fever which we got from the Wami valley.

“All our goods are in excellent condition, the basket principle being much admired by all who have seen the packages. Our cloth, also, has been quite protected by the waterproof bags. One of them fell into the Tubugwe river, a few days ago, and was brought to me by the bearer, who was in great fright lest the contents were damaged. I told him not to worry about it, as I knew he could not help dropping the bag, and I felt sure nothing was injured. On opening it, when we got into Mpwapwa, we found the contents quite dry as if the bag had not been immersed. Our method of fastening them renders them quite water-tight: some of the empty ones will now come in useful to carry water while travelling in Ugogo, as there are long stretches of waterless country to pass over. I have waited till 11 a.m., July 16th, in hopes the mail from Zanzibar will come in, as it should have started about the 27th of June, and have been here four or five days ago. I shall send Dr. Mullens’s journal this mail; but as he evidently intended to re-write it at some future time it is simply a collection of notes and observations. My own journal will supply any deficiency in this report and in Dr. Mullens’s notes.”

Pg 243 – “IV. – Notes of the Month and Extracts

3. A Reminiscence of the Rev. J.B. Thomson

Shortly before leaving Madagascar for furlough in England, the Rev. W. Montgomery thus refers to his former intercourse with one of the pioneers of the Central African Mission. He writes: -
“And so my dear friend and brother J.B. Thomson has left the Society. Well, he has surely joined a better one – the society of the just made perfect. For years and years he was more than friends or brother to me. I encouraged him to join the London Missionary Society – helped him in answering the papers that you sent to him; and when my time came he too in his turn helped and encouraged me. We worked together for years on Sundays and on week-nights. We stood together in street-preaching, wrought hard together teaching the young Arabs of Newcastle, went together scores and scores of times visiting among the poor and the maimed, the halt and the blind. We have been hooted together by drunken rabble and wild Irish; we have knelt and prayed together in our chambers; we have sung our Scotch psalms together on the lonely hill-

tops of Dumfriesshire. Very tender and constant was his love to me; more, I think, than mine has been to him. God help and keep his widow, and teach his children to work in the footsteps of their father's faith."

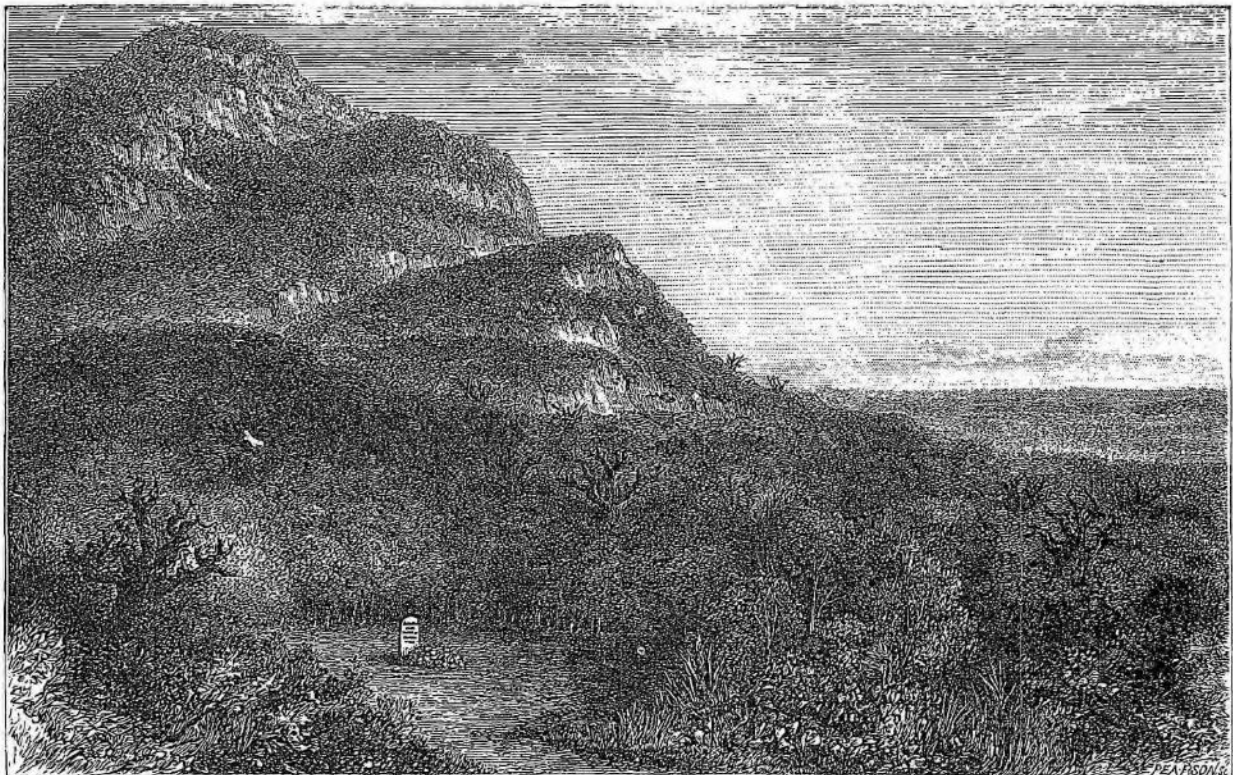
November

Pg 247 – "I. – The Grave of the Late Dr. Mullens"

The drawing, from which the frontispiece to the present number of the *Chronicle* is taken, was kindly supplied by a friend, who had executed it from various outline sketches and descriptions sent by Dr. Southon.

"The grave," he writes, "is near the foot of a sloping hill, covered with trees, with here and there a gneiss rock peeping through the foliage and varying the scene. A cleared space around the grave shows at its edges the woods to be just like an English copse, except that in various places a baobab, without leaves, rears itself above the surrounding trees, among which are found no palms nor tropical vegetation. The grave is marked by an oval heap of stones, neatly built up, with a head-board of mahogany.

"From this deeply interesting spot, which faces the west, one looks down upon a very extensive view. In front is the Chunyo Pass, with hills on either side, on the road to Ujiji. To the south, in the distance, stretch the ranges of Usagara and Wahei, and, nearer, the hills forming the Mpwapwa basin, which is simply a plain with its forest of trees and many tembes.



THE GRAVE OF DR. MULLENS AT MPWAPWA.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

“We turn our backs upon this quiet and pleasant spot sorrowfully, for we are leaving the grave of one whom we respected and loved.”

Passing from the material scene with its surroundings, this grave has aspects and relations which eminently fit it to be the resting-place of Joseph Mullens. For the ardent missionary, eager for new fields on which to plant the standard of the Cross, and feeling the busy routine of Blomfield Street to be irksome; for the broad-hearted Christian worker, who recognized a brotherhood with all Christian laborers; and for the earnest geographer, who, with absorbing interest, loved, with instrument and note-book in hand, to mark and record the various features of new ground, where could a more congenial resting-place be found? A grave on a hill-side at Mpwapwa, on the way to a new and difficult field of Christian enterprise, in the burial-ground of a Society with which he had long been closely linked in object, sympathy and co-operation, would surely have been chosen by him in preference to one, though with fathers and brethren, in Abney Park Cemetery.

On July 12th a very small company stood, with sorrowful hearts, at the grave at Mpwapwa; but on the evening of October 3rd, at Union Chapel, Islington, a much larger number met at the grave, in spirit, to join in a Memorial Service. The place of meeting was appropriate, for that was the place of worship with which Dr. Mullens was connected, and there, on April 20th, not six months before, he bade an affectionate farewell to his fellow church-members and friends. Not a few of those who were present at the memorial service, would recall the touching scene at the valedictory prayer-meeting which, on that evening, followed the ordinary service, when, in a few sentences, interrupted more than once by his deep emotion, he besought the sympathy and the prayers of those present for himself and his companions in the risk and difficulties which they might encounter.

The assembly at the memorial service was, as was designed, thoroughly representative in its character, including the Chairman, Deputy Chairman, and numerous members of the Board of Directors, with the Secretaries, and also representatives of several missionary societies and other Christian institutions. The Rev. Dr. Allon, the pastor, fitly presided. The service was of a devotional character; and, while thought was naturally directed to the grave at Mpwapwa, and thanks were presented to God for the life, example, and widely effective Christian service of him who had fallen so early in his new and arduous enterprise, earnest supplications were presented for the safety and success of the members of the Society's Central African Mission, both at the Lake and on their way thither, and also for all missionary operations.

In the devotional part of the service, prayer was offered by the Rev. G. Wilkinson, brother-in-law of Dr. Mullens, also by the Revs. Dr. Raleigh and A. Hannay, representing the Congregational Union, and by the Rev. L.B. White, M.A., Secretary of the Religious Tract Society. At intervals in the service, brief addresses were delivered, expressing affectionate and appreciative remembrance of the departed, and sympathy with the Society in the loss sustained through his death. These addresses were by the Rev. Dr. Allon, the Rev. S. Hebditch,

the Deputy Chairman of the Board of Directors, the Rev. H. Wright, M.A., Honorary Secretary of the Church Missionary Society, Hugh Matheson, Esq., Convener of the English Presbyterian Board of Missions, and the Rev. C.E.B. Reed, M.A., Secretary of the British and Foreign Bible Society.

Pg 249 – “II. – The Central African Mission”

In our last number it was stated that, on comparing notes with Dr. Baxter at Mpwapwa, the members of the Society’s Expedition discovered that the route into Ugogo which he had taken differed somewhat from that usually adopted by white travelers. Diverging to the north soon after leaving Chunyo, it continued in a straight line as far as Uyui. It was also stated that Messrs. Southon and Griffith had resolved to avail themselves of Dr. Baxter’s experience, by following in the track thus marked out for them. From a subsequent mail we learn that their intention has been carried into effect. With what success may be seen from the following letter from Dr. Southon, dated Lagula, Ugogo, August 6th: -

“We left Mpwapwa on the 21st of July, and in excellent health and spirits began our journey through Ugogo. I had previously engaged a *kirangozi* for the new route we expected to take, and also consented to travel in front of a large Nyamwezi caravan which was going through Uyui.

“For six miles we traveled the ordinary road towards *Chunyo*; then we made four miles N. to a village called Nukombe. This was our first day’s journey.

“The next two days were occupied in crossing the ‘Marenga Mkali,’ in a N.W. direction. Our men suffered somewhat from lack of water, but providentially we found some before their distress was very urgent. We arrived at Mahamba, the village to which we were going, about noon the second day, having traveled about twenty-six miles in a N.W. direction. After settling the hongo at this place we went four miles further on, and entered the village of Masanga. Here hongo was quickly settled, and twenty miles W.N.W. further on brought us to Njassa. The next place was Kitunda, five miles W. of Njassa. From thence a splendid journey, in one day, of twenty-two miles due W., brought us to Hirindi, where we rested one day, and the next did another good day’s journey of twenty miles, arriving at Kiganza. At Kiganza we spent Sunday, and as the next day was occupied in settling hongo, we did not leave until the following Tuesday, when we reached this place, ten miles by road, but about six in a straight direction. At all of the above-named places, from Mahamba, we paid a small hongo, generally taking a day to settle it, as is the custom on this road.

“None of these places mentioned, except Kiganza, are on any map. I believe it to be placed too far S. Dr. Baxter traveled about half the distance between this and Mpwapwa, otherwise no European has ever been on this road before.

“From this place we go on to Unangeuele, due W. about four miles – not the Unanquira of Stanley’s map – which is the last hongo place in this part of Ugogo. From thence to Muhalala,

and then on to Koi Kirondah, which we hope to reach on the twentieth day from Mpwapwa. Twelve days from Koi Kirondah will bring us to Uyui, and six more to Urambo.”

Ugogo and Its Inhabitants

“The country through which we have passed has been, for the most part, such as travelers have described South Ugogo; but there are long stretches of well-wooded and beautiful country – as, for instance, between Masomga and Hirindi – such as I have not read of on the southern route. Generally speaking, we have traveled between ranges of hills running E. and W. for the latter part of the journey, and N.N.W. and S.S.E. the first part.

“The people we have visited and traveled among are certainly not entitled to the vicious character which those of the Mvumi and Kididimo road have earned. From the first, we noticed a lack of the bold, audacious manner so often described as belonging to the Wagogo; nor have we found them a thievish, deceptive lot. We have taken but few of the precautions adopted by other travelers against thieving, yet we have not lost one pice-worth of anything from this cause. When I tell you that we have admitted them to our tents at all times and in any numbers, that we have never built a *boma* or adopted any measure to keep these people out of our camp, you will see at once that it was not for lack of opportunity that they did not steal. My impression is that they are a simple, pastoral people; not an aggressive race – for I can find no authentic information respecting their warring against their neighbors or attacking passing caravans; curious and credulous in the extreme superstitious, but withal of a far higher order than the coast tribes as far as Mpwapwa.

“Many of them have very intellectual, and even classical-looking faces; some of the men are really handsome in figure, while the women are, many of them, pretty and intelligent.

“The houses – or, rather, habitations – of these people are all of them of the tembe style, and really good, substantial dwellings, some of them being as large as one hundred feet square.

“The youths and young men make a great parade of immense spears, bows, and arrows; but the older men simply carry a long stick; and the entire absence of wound-scars, which I have looked for in vain, confirms the opinion before expressed, namely, that they are not an aggressive people.

“Ornaments of very many kinds are worn, and, did time and space permit, I should like to give you a description of some of them; but I must content myself with saying that some of them are not inelegant, and all display a large amount of mechanical ingenuity. Here I may mention that the native blacksmith at Kiganza repaired an iron bedstead which was broken, and did it very creditably indeed.”

The Hongo System

“Hongo is very little indeed compared with that of other routes. I may mention that the brass and copper wire, beads, and cloth paid by Mr. Hore as hongo on the southern road was more than ten times the value of all that I have paid or expect to pay on this road.

“I am led to believe that originally hongo was a kind of water tax, as that commodity is so scarce in Ugogo, the people having to dig large holes and oftentimes make extensive excavations in order to obtain it. Hence they would value it highly, and, as a passing caravan uses a large quantity of water, it is but reasonable to suppose that the Wagogo would make them pay for it. At Njassa, the people told us they would be glad to see us gone, for they were afraid we should drink all their water.

“It is the opinion of the Nyamwezi chief, who is our kirangozi, and who has traveled this road several times, that we have had to pay less than an Arab or other caravan. He says, moreover, that the Wagogo charge a higher rate for Nyamwezi than for Wangwana, and an Arab trader will frequently get through with almost nothing by leading several caravans at one time, and, taking from each a few cloths, will settle the hongo, as if the whole belonged to himself. Acting on this principle, only fairly and honestly, I have had no scruples in taking charge of a Nyamwezi caravan of about 300 men, the greater portion of whom belong to Mirambo’s territory, and who hail me as a friend of their master’s and consequently theirs. They have been very serviceable, and have frequently enabled me to settle a small hongo by their paying in cheap cloths the number required, whilst often I have none of the kind demanded. I have always gone on the principle of fully explaining our object and position, and demanding for the white man a different standing of that of the Arab or Nyamwezi trader. It has had the desired effect; for I have heard a Mgogo chief say, ‘How can I charge the *Muzungu* a heavy hongo; he is not a trader, and has only sufficient cloths to pay for food? He says he is my friend, and glad to see me; the Arabs never say that,’ etc. In one or two places, where the debasing influence of excessive pombe drinking has been at work, I have had a little trouble with the chief, but never really any serious difficulty.

“I have received several presents of sheep, goats, and, at Kiganza, an ox. These, with the accommodation of plenty of water, food for the men, and provisions for ourselves, have gone far to liquidate any expenditure in the shape of hongo. I trust other white men who come this road will find as good a reception as I have met with.”

Mission Prospects

“In this part of Ugogo there are, I should think, very promising openings for Christian work, not only are the people very suited in habits and disposition for missionary operations, but they are exceedingly numerous. Within a radius of ten miles from the spot I am now writing on, the people may be numbered by thousands, and, having immense flocks and herds, are not in the impoverished condition which characterizes the coast tribes generally. We are more than a hundred miles from Mpwapwa, and, I think, a suitable place might be found in this vicinity if it

were thought desirable to establish a mission-station in this part of Ugogo. All the chiefs I have talked with on the subject were exceedingly pleased with the idea, and expressed their willingness to aid as far as their power allowed them.

“I shall report further on the subject as I journey onwards, always bearing in mind that somewhere on the direct road between Mirambo’s and Mpwapwa would be desirable.”

Our Present Condition

“I might say, with intense satisfaction, is excellent. Since leaving Saadani, not £1 worth of goods has either been lost, stolen, or damaged in any way. Everything is in good working order. The loads are satisfactory to the men, who are cheerful, happy, and contented. Grumbling is rarely heard, *quarreling never*, and, above all, their eager willingness to help us in our journeyings, either by making long marches, carrying heavy loads, or doing the sometimes arduous work which camp-life always entails, have won for them a place in my heart which is something beyond respect and admiration. They are very faithful in all things, beyond measure, so that I never trouble about looking things up for the sake of security. Of the chiefs, I can only say that words will not convey the praises I would bestow upon them. They are strictly conscientious in the discharge of the duties which fall to their share, and would at any time do anything, or suffer any hardship, rather than allow any of our property or selves to be injured in the slightest degree. We are very much like a huge, happy family, of which I am the honored head.

“Mr. Griffith and myself are in very excellent health and spirits, being very rarely ‘out of sorts’ in either one of the other. We do not forget ‘the friends behind,’ but we press forward to ‘the friends before’; and, whilst we daily take up our round of duties, and nightly seek the sweet repose of refreshing sleep which a hard day’s work rarely denies us, we do not fail to remember you all at the Throne of Grace, nor do we forget that your prayers and supplications on our behalf ever bring us help from on high to assist us in all things, and a divine protection in times of danger.

“Our future prospects are cheering in the extreme. Not only have we already passed the worst part of our journey, and that in comparative ease and comfort, but the future route is known to us, and presents every prospect of being accomplished in peace, safety, and a very short time. I feel sure a good reception awaits us at Mirambo’s, and I hope to find the goods left by Mr. Dodgshun in their entirety, and quite at our disposal.”

Pg 252 – “III. – Special Prayer for the Society’s Missions”

At the Half-Yearly Meeting of the Directors, on Wednesday, October 8th, the Board Committee – composed of representatives from various parts of the country – placed the following recommendation before the Directors: -

“The Board Committee suggest to the Board that they should invite their constituents throughout the country to set apart a time for offering Special prayer to God on behalf of the Society, amid the difficulties and perplexities which are now felt, with regard both to its

income, and its work in different parts of the world, and especially in connection with its African Missions.”

This recommendation at once commended itself to the best feelings of the Board, and was unanimously adopted.

The Directors deeply feel their present need of the prayerful sympathy of the Churches. The impoverished state of the funds, the painful losses by death of devoted workers, the imperiled condition of the Central African Mission, and other causes of anxiety, all concur to suggest the need of special and fervent prayer for Divine guidance and help. They, therefore, earnestly invite their ministerial brethren throughout the country kindly to join in a Concert of Prayer at one or both of their usual services on Lord’s Day, November 2nd, feeling sure that in answer to such united supplications, “God, even our God, will give us His blessing.”

Pg 263 – “VII. Notes of the Month and Extracts”

3. Central Africa – The Ujiji Mission

The usual mail from Zanzibar was delivered in London on the 10th October. It conveyed letters from the Society’s agents at that port, who, at the date of their dispatch, September 18th, had received no further intelligence either from the Lake region or from our brethren on the way thither. This lengthened break in the correspondence of Messrs. Hore and Hutley, from Ujiji, has occasioned to the Directors extreme disappointment and concern, and they have been led to fear that letters may have been intercepted on their way to the coast. The Directors have represented the case to Her Majesty’s Government, who have kindly promised, through Dr. Kirk, their Consul at Zanzibar, to set on foot a thorough inquiry on the spot. The Directors have communicated directly with Dr. Kirk on the subject. With the concurrence of the Executive of the Free Church Mission in Edinburgh, they have also written to the Rev. Dr. Laws, of Livingstonia, requesting him kindly to dispatch trustworthy messengers to Ujiji, for the purpose of inquiring into the condition of our missionaries there, and of bringing back any letters which the latter may desire to forward to the Directors.

7. The Late Dr. Mullens – Resolutions, etc., of Kindred Societies

During the past month Resolutions have been received by the Directors from the Free Church of Scotland Foreign Missions’ Committee, the Friends’ Foreign Mission Association, and the National Bible Society of Scotland, expressing sympathy with the Society in the loss sustained in the death of Dr. Mullens, and high appreciation of his work and influence; also a letter to the same effect from the Committee of the Institution for the Education of the Daughters of Missionaries, Walthamstow.

December

Pg 279 – “III. – The Central African Mission”

It was with unusual interest, not unmixed with anxiety, that the arrival of the Zanzibar mail, due in England November 10th, was anticipated. Last month, as our readers will remember, the

uncertainty in which the Directors were placed regarding the welfare of Messrs. Hore and Hutley at the Lake applied to some extent to the progress of the Rev. W. Griffith and Dr. Southon on the way thither. The correspondence of the last-mentioned brethren down to September 8th tends to clear up many points upon which information was needed. The suspicion long entertained that letters from the Lake had been intercepted on their way to the coast now amounts to almost a certainty. While no direct intelligence has been received respecting Messrs. Hore and Hutley, the date of the letter addressed by the former to Mons. Broyon, in which he refers to his colleague, is now known to have been May 27th, four months and a-half later than the date of the last letter received by the Directors from Mr. Hore, which was written on the 10th of January. With devout gratitude to God we have to report the successful continuance of the journey westward by the remaining members of the second expedition, Messrs. Griffith and Southon. In the *Missionary Chronicle* for November, it was stated that these brethren were encamped at Lagula, near the borders of Ugogo, the limit of the vexatious hongo system. Leaving Lagula on the 7th of August, their next halting-place was Unanguira, the center of a district containing a population numbering some thirty thousand. Here the missionary party were well received by the king and people, and much interest was manifested in themselves and the object of their journey. To Muhalala, and thence to Koi Kirondah, occupied four days, when a store of provisions was laid in for the ten days' journey to Uyui, the town of Said Bin Salim, by whom the expedition was welcomed. Five days' further march, in the course of which as many towns were passed, brought the travelers, on Saturday, the 30th of August, to Urambo, the capital of Mirambo's kingdom. We continue the narrative in the words of Dr. Southon: -

"The *Kwikuru* – *i.e.*, capital – is a large square enclosure, the sides of which are composed of a substantially built wall, against which houses are built all round; it is nearly half a mile square and encloses nearly two square miles of ground. In the space thus enclosed, about 200 round huts – well built, and some of them fifty feet in diameter – give habitation to about 10,000 inhabitants; quite another 5,000 live in the houses built against the wall. Many villages of greater or less magnitude are close to the *Kwikuru*, and these contain a large number of inhabitants and make up the locality called Urambo.

"Several of Mirambo's men were wearing English-made shirts and coats, and one a huge pair of sea boots. This was not reassuring, as it pointed to at least a portion of the lost property appropriated. Mirambo was wearing a mole-skin coat, otherwise he had no other article of European clothing. He gave us a hearty welcome and placed one of the largest houses at our disposal; it being badly lighted, we preferred the tents, which were accordingly set up in an open space in front of the house.

"In the evening, Mirambo asked to see the guns and other things; but I politely, but firmly, refused, as I was anxious to maintain perfect freedom of action and not pander to his wishes.

“Two days after I was asked to look at his arm and see if I could do anything for him, as several small tumors troubled him exceedingly. I told him I should not object to operate if he wished. He said, ‘Do it now’; so I made preparations and soon cut out one of the most prominent. I wished him to take chloroform, but he objected, saying he could stand the pain; and certainly he earned my warm admiration by the stoical way he endured the dissecting out. After bandaging, he asked to have another taken out, but I declined, as to take out several at one time would be injurious on account of the mal-nutrition of the parts which would follow. He expressed himself well pleased with the operation, and many substantial proofs of his regard followed.

“After this he spent many hours in my tent, and we had several serious conversations on religious topics. I read some Scripture lessons in Kiswahili, which were not only listened to with the deepest interest, but many intelligent and thoughtful questions were asked relative to the subject under discussion.

“As I watched numerous faces light up with surprise, wonder, and admiration when the light of the Gospel was being held to their view, I thought, ‘Surely, surely, the Spirit of God is here working and the good seed is falling into fertile soil.’ There was no apathy, no distrust, no doubt; it was all in ‘*verra sana*’ – ‘very good’ – and they drank it in as a thirsty ox drinks water. I feel sure that it is the result of the many prayers offered on our behalf, and that the petitions which besiege the throne of grace daily are being answered in the prosperity which we enjoy and the success we meet with.”

This favorable aspect of affairs led the missionaries to arrange for a return visit to be paid by Dr. Southon about the middle of the year. The subject of a temporary mission-house having been referred to, the king’s words were, ‘Brother, the country is before you, choose where you will, it is all yours.’

“Mirambo,” writes Dr. Southon, “has carpenters, smiths, and masons from Zanzibar, who are superintending the building of a large house in the Arab style; and if the windows were larger, it would be a desirable residence for a European. I expressed my admiration and surprise at seeing so substantial a building. He says it will be finished in two month’s time, and if I come back here after the Naasike – May next – he will build me a house of similar construction, or in any shape or form I please. He also promised to build hospital premises, furnish them, and feed the patients.

“The fourth day after our arrival here, he sent for me to come to his house, as he wished to show me the goods I had asked him about – *i.e.*, the London Missionary Society’s property taken from Broyon. In a long, low building I found a quantity of our goods stored, and had no difficulty in identifying the whole lot, consisting of about one hundred and twenty loads – *viz.*, ten large boxes of personal clothing, etc., about thirty cases of preserved provisions, several packages of marine material, and the rest a lot of miscellaneous property, but none of Broyon’s

or other goods. I pointed out that these things belonged to the London Missionary Society, and told him that, now that he knew this, I wished him to act just as he pleased in the matter; if he desired still to keep them, I should make no objection, but should ask that he would use nothing more until Dr. Kirk had been communicated with; but if he wished to restore them to us, I should be glad, and take much of them to Ujiji. He replied that when he took the things, he believed them to be Broyon's, and when he found out some belonged to Mr. Thomson's party, he sent, asking Mr. Dodgshun to come and identify the property, and he, Mirambo, would send them to Ujiji for him. Finding that Mr. Dodgshun did not come, he concluded that he had no property amongst the goods, but that all were Broyon's; he therefore appropriated the whole. Some things, he said, had been used, but I was welcome to take all that remained. I thanked him, and, after a little more conversation of a pleasant character, took my leave."

The missionaries requested Mirambo to furnish them with guides to the Malagarasi River. Notwithstanding the circumstances hereafter referred to, trustworthy men were immediately sent for and placed at the service of the expedition.

"The next morning," continues Dr. Southon, "I went with Juman and fifty men to take the goods which were stored, and had much of it repacked in our own house before the night. All heavy and large boxes were emptied, and their contents packed in baskets and bags suitable for one man each. A large anchor and coffee mill are amongst the property recovered. In all, I have selected about sixty loads to take, these being the personal property of Messrs. Hore and Hutley, things for the boat and for building purposes, and a large quantity of provisions, chiefly tins of preserves.

"I would have taken the whole, but Mirambo has no men to spare until he comes back from an expedition against one of the kings of Uha, who recently robbed one of his caravans. He will start to-day with about four thousand men to punish the perpetrators of this outrage.

"My journal must inform you respecting a threatening war between Mirambo and the Unyanyembe Arabs. I can only say now that I believe it will be amicably settled, and God will overrule all for our good and His glory.

"I have written to Uganda respecting the mails, suggesting the following arrangements: - Mails from Uganda and Ujiji to come here, allowing thirty-four days to reach Zanzibar. I will dispatch them to Mpwapwa, Mirambo finding the men as he has promised, allowing twenty days. Dr. Baxter will send them on to Zanzibar, allowing fourteen days. In this way a monthly mail might be maintained at little cost to either of the Societies.

"The enclosed envelope is Mirambo's first attempt at writing; please preserve it as a curiosity."

Extracts from Dr. Southon's Journal

The Wagogo – Their Manners, Customs, and Dress

“The Wagogo people make no feast or day of rejoicing when a child is born, but treat the matter with indifference. The marrying of a wife is simply a matter of business, the woman being paid for according to her supposed worth; twenty cows and thirty goats and sheep being a kind of medium price which the bridegroom pays the father. Should the woman decline to accompany her proposed husband, no force is used and the matter ends, the price, if paid, being returned. The price being paid, the man takes the woman to his tembe, no ceremony or feast whatever being celebrated. A man may have as many wives as he pleases.

“When a man dies, if he is a commoner, the body is taken out to the outskirts of the village and allowed to be eaten by the hyenas, no ceremony or feasting following. When a person of note dies the body is buried without any ceremony beyond clothing it in the best clothes the relatives can afford. Ten days after a great feast is held, every one is invited, and dancing, pombe drinking, and other festivities continue for many days, the time only being limited by the means of the deceased’s relatives.

“Up till the time when circumcision is performed – generally from twelve to sixteen – the males wear no covering whatever; then a piece of cloth slung from the shoulder or a strip of bullock hide around the loins answers the purpose of dress.

“The female children, even the smallest, have a strip of cloth secured back and front by a band passing around the loins called a *maganiga*. These bands are generally very artistic, both as regards make and appearance. Some are of hide, on which is worked a parti-colored device in beads, but the greater number are of copper or brass wire, which is flexible and hollow, it being shaped upon a round stick, forming a spiral.

“Not unfrequently the girls up to the age of sixteen or eighteen wear no other dress (except ornaments) than that described. Some, however, wear a yard or so of cloth around the loins, or even across the breast as well. Very pretty necklaces are made of small brass, copper, or iron chain, beads, and wire, the former (native made) being suspended in loops from a string of beads, and ever kept nicely polished and clean. The necklace thus formed is called an *ifumbe*; when formed solely of beads it is called *ahashi ushanga*; and when of wooden beads *ahashi niti*.

“Earrings of great variety – from brilliantly polished *pice*, set in discs of wood, chains in loops, or wire and beads worked into a thousand artistic shapes, to circles of wood three inches in diameter – are worn. They are not suspended, but embedded in the substance of the *pimæ* of the ear – the lower lobe generally – the tissue being gradually stretched to accommodate and surround the article worn.

“Armllets, from simple coils of thick copper wire larger than a goose-quill, many times surrounding the arm, sometimes covering the entire upper or fore-arm, to massive bracelets of brass, copper, or ivory. I have also seen them of beads or hide. Above the elbow they are called *kihmdé*, below *magwho*. Leglets just below the knee and anklets are also generally worn in

much the same fashion, excepting that anklets entirely of white beads are the most common. When formed of solid metal they are called *mcholila*.

“The spears carried by the youths and young men are manufactured by the Wahimba, as also are the arrow-beads, but much of the brass and copper wire is manipulated by local smiths.

“The Wagogo have no idea of a future or of God. They don’t believe in spirits, either good or bad, but think that when a man dies there is an end of him.”

Interview with “The Sultan of All Ugogo”

“Unanguira, Aug 8th – Early this morning a messenger came to ask if it would be convenient for me to receive the Sultan before noon. A reply in the affirmative was sent, and soon the noise of many gunshots announced his departure from the tembe. Very soon a few men shooting off old flint-lock guns as fast as they could reload entered our camp. This was the signal for a general discharge of all the guns ready for use, the noise being almost deafening, and the smoke hanging around for some time. The ‘Sultan,’ Mekengi by name, and his head man then entered my tent, followed by one of the wives of the former and a miscellaneous crowd of other Wagogo. The Sultan was dressed in a gold cloth, over which he wore a long black cloth (Arab) coat, and from his shoulders there hung a blue silk shawl or mantle. He had also a train of lion’s or leopard’s claws, which surmounted his crimson turban. He is an old man, and very feebly alive to anything except the dignity of his position, he being, as he assured me, ‘the Sultan of all Ugogo.’

“After expressing the pleasure I felt in seeing so very distinguished a Mgogo, etc., I stated the objects of our coming, and explained my position with regard to Mirambo. The head man, who was dressed like a Wangwana, and is a very energetic-looking individual, about forty, I should think, replied at some length. ‘The country,’ he said, ‘was at the service of the white chief; all the Wagogo would be glad to serve him. The people, as well as the chiefs, were glad to see him, and everybody desired to make friends with him.’ After considerable conversation, I asked if the chief would like a white man settled here. He replied that he would do all in his power to make him comfortable. With regard to hongo, that could be settled later on. No good to try to do business and pleasure at the same time.

“I presented the old sultan with a dressing-gown, the head man with a powder flask, the wife with a looking-glass, and each of the two sons with a pocket knife. Soon after this, they took their departure, and the same ceremony of noise was repeated, only in a more modified form, many of the men not being ready.”

Mpwapwa to Koi Kirondah

“Koi Kirondah, August 14th – As we are now upon the ordinarily travelled road to Uyui and Unyanyembe, it may be well, perhaps, to summarize our journey from Mpwapwa to this place, more especially as most of the road traveled was unknown to, as well as untraveled by, Europeans. It is 194 miles long, and has been accomplished in twenty-four days. The hongo is

about one-fifth of that paid on other routes. It is safe, and the stages on it are neither too long nor difficult to make. I do not know the distance in miles of the route taken by Messrs. Hore and Thomson, but I find that they were several days longer on the road, and that they experienced much difficulty and suffered considerably at the hands of the insolent Wagogo. I can bear testimony that, generally speaking, we were treated with respect and deference, and that, except when pombe influence was at work – only in one or two instances – we experienced nothing in the way of extortionate demands. I am led to think that when any attempt at unfair or deceptive dealing, of any magnitude, is met with, the Muzungu should firmly and steadily resist such, and personally settle the matter himself. Generally, his own chiefs will do better than he himself, but sometimes he may find it necessary to interfere and take all management upon himself.”

Incidents – A Night Encampment

“Leaving Koi Korondah at six a.m. on the 15th, our way led through the extensive corn-fields which surround the tembes, and thence into a fine open forest, where a pleasant breeze made traveling easy. A herd of deer bounded away at our approach, and a party of elephant hunters exchanged *jambos* as they passed us at a jog-trot; but the chief thing of note was the meeting with a large caravan bound coastwise. Nearly a hundred men laden with ivory and another hundred with hoes, and other miscellaneous articles, passed us before any one appeared of whom we could ask questions. Then some Wangwana informed us that an Arab who was behind owned the caravan. Next came about a hundred women and girls, some very young; and, lastly, four Arab merchants, the chief of whom confirmed the sad news of Mr. Dodgshun’s death.

“Camp 34, Aug. 18th – Soon all was quiet, and when I looked out of the tent at 3:10 no one appeared awake. It was a picturesque sight. Around on all sides lay the sleeping forms of the men, and the light of many camp fires showed the general arrangement of the camp. In front were the loads nicely stacked and covered with our excellent tarpaulin: by its side the little tent now used by Juma and one or two others; behind the ‘cook-house,’ *i.e.*, pots, pans, cooks, and ‘boys.’ On either side the grass huts of the Nyamwezi. I sound the whistle, and in a moment all is bustle and noise; the sharp tones of the chiefs shouting *huiya* – look alive – and the cheery *aywallallo* from all the men, who quickly replenish fires, get their loads and pack their little bundles on them; then come the ‘tent men,’ who strike and pack the tents in a short time. Ourselves having eaten a hasty breakfast, by 3:50 we are ‘on the road.’

“At a distance of a few miles, Mirambo’s capital presents a good appearance. A number of fan palms are in front, between which one sees a large number of conical-pointed roofs rising from the center of an immense timber-like structure. The ground all around is clear and free from trees, so that it could not readily be approached without the knowledge of the inhabitants.”

The Chief Mirambo

“My first impressions of Mirambo were decidedly of an unpleasant nature. He appeared simply a bandit chief; and, as he stood surrounded by his fierce-looking men, clad for the most part in stolen goods, and all excited as if with wine, I did not have so great a respect for him as I had hoped I should. His face showed a careless *abandon*, and his frequent jokes to his excited followers told, I thought, of either a suppressed anxiety or exultation – I could not determine which. His curiosity, I think, is not simple wonderment, but an intelligent desire to know and understand things. He handles a new thing as thoughtfully as a skilled mechanic would a piece of beautiful mechanism the working of which he does not yet understand. There is a large mixture of ‘don’t care’ about him, and a reckless look which tells of a life of continuous daring and ever-changing fortune.”

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Pg 6 – “II. The Central African Mission”

The missing mails from Ujiji, to which reference was made in our last number, have at length been delivered in London. They reached the Mission House on Monday, December 15th. Their dates are, February 25th, April 16th, and May 27th, and they place the Directors in possession of the events which have occurred in connection with the Central African Mission, covering a period extending to upwards of four months. When Mr. Hore penned his letter of February he was aware that the road coastward was blocked. That letter was consequently brought back to him, and was again dispatched, together with his communication of April. Owing to the failure of the caravan of M. Debaize, a French traveler, the post bag was for the second time taken back to Ujiji. In the month of June, as a last resource, Mr. Hore entrusted the above-mentioned dispatches, to which he added another, dated May 27th, to five veteran postmen attached to Mr. H.M. Stanley’s expedition. By these trusty messengers the important documents were safely conveyed to Zanzibar, and thence transmitted to England. Although a telegram, already made public, has prepared the Society’s constituents and friends for these letters, their contents will, we feel sure, be perused with keen interest. Thursday, March 27th, was the date of the Rev. A.W. Dodgshun’s arrival at Ujiji; and on that day week, viz., April 3rd, our brother, as has, alas! been the case with other travelers, died from exhaustion consequent on the fevers of the country. His colleagues, Messrs. Hore and Hutley, possessing mutual confidence and working in entire harmony, have, in their respective departments, carried out the Directors’ plans and objects with much efficiency and success. Neither of our brethren has suffered to any extent from the climate; provisions are plentiful and good; the market is open, the people are friendly, and there is every reason to hope that, with time and patience, the Wajiji will become accessible to Christian teaching. The details of Mr. Dodgshun’s last hours, apart from the weary months that have intervened since the first announcement of his death, possess in themselves so mournful an interest that, without observing chronological order, our first quotation is made from Mr. Hore’s letter of April 16th: -

“It has again become my painful duty to report a sadly eventful day in the history of our Mission – our brother Dodgshun has been taken from us, after only a week’s stay here. We had long been looking forward to his arrival as bringing new strength and companionship into our work. He died quite suddenly (I believe of perforation of the stomach), on Thursday, April 3rd, at noon, just seven days after his arrival. From the second day after his arrival here he was unwell, but there was no appearance of anything serious. I attributed his symptoms, all of which, with many others, I have frequently experienced in the weakness following fevers, to that cause, and I think he did so himself.

“Half an hour before his death he said he felt better. As far as I know, Dodgshun had suffered no very serious illness whilst with Broyon, but has very frequently had ‘a little fever’ and various small ailments. He described himself to me as being, during his solitary journey from Unyanyembe to Ujiji, very languid and depressed, with frequent headaches and great weariness. For two days after he got here, he had fever, what appeared to be quite the ordinary, not a violent, kind, and lay down a good deal, but came with us to the *shauri* which we held with the Arabs the day after his arrival. He continued this way up to the following Tuesday, with what I did not suppose to be anything more than ordinary fever, doctoring himself, and every day doing a little towards putting his things to rights and consulting with me on mission matters. On two nights he took a dose of Dover’s powders by my advice. On Tuesday, he and I together looked over all the stores, that he might take charge of them; and we made plans together as to our future movements – viz., that he should take charge of the station, and I should go about my work on the Lake. On Wednesday he was just what we call ‘seedy,’ and complained of nausea and of a strange feeling inside. That afternoon, he took a short walk with me, at his own proposal, just outside the town. In coming home, he said he thought the fever was coming on again, and lay down; he did not join us at the dinner-table, but had some arrowroot and milk by himself. In the evening, about nine p.m., nothing seemed unusual about him. I retired to my room, and he shut the front door after me. On Thursday morning he was very thirsty, and took some more of the milk pudding. Just after breakfast, he complained of nausea, and said he thought he had better have an emetic. I accordingly mixed and gave him one, but it had no effect. Soon afterwards I gave him another dose of salt at his own request, followed by warm water, but also with no effect. Shortly afterwards, Mr. Hutley came and said, ‘You had better come to Mr. Dodgshun; I think he is getting very bad.’ I mixed up a strong dose of chlorodyne, but he seemed stupefied and helpless, and his jaws were so closed that I could not get him to take it: as I held the glass to his lips, he said, in a dreamy kind of way, ‘That medicine smells very nice,’ but made no effort to take it. He then became insensible, and passed away quietly, as one falling asleep. I could not tell the exact moment of death. As soon as I found he could not take the medicine, I adjusted him comfortably, and, finding his extremities cold, applied a jar of hot water to his feet, and, heating a flannel garment, rubbed him till all hope was gone. After the first shock of pain, just after he vomited (which was about ten minutes before death), I think he felt no more.

“This is indeed a blow to us; but much more must it be so to friends at home. There never seem to be any ‘last words’ before death among African travelers; but Dodgshun was *ready*, and there are some most comfortable words in his diary recorded on two or three occasions, when he thought death was near, which will be precious to all to whom his memory is dear. His faith was simple, and therefore powerful, that the blood of Christ was for him a robe of righteousness, glorious and acceptable. As you may imagine, every mournful duty had to be performed by my own hands; everything that Christian friendship could dictate was done decently and in order. Mr. Hutley made a coffin, chiefly of packing-case wood which I covered

with canvas, and affixed a plate of tin inscribed with nitric acid. I asked the Roman Catholic missionaries if they or either of them would accompany us; but they politely said 'it was not their custom;' so we walked to Kigoma with only the twelve slaves whom Nassour had sent to us as carriers, and Mr. Dodgshun's little boy, Sambo. The grave was dug close beside Mr. Thomson's, at Kigoma. I had been long looking forward with great pleasure to Mr. Dodgshun's arrival here. I considered I was holding *his* mission station until he should arrive, and kept this in view in all the domestic and mission arrangements. Mr. Dodgshun had been just two years traveling, and while with Broyon I fear both health and spirits suffered much. He was frugal in his diet to a fault, and constantly partook of the matama flour, which every one else found injurious."

The first question asked of parties arriving at Ujiji has reference to "news of the road." Down to the end of November, 1878, intelligence was favorable, the chiefs were reported to be friendly, and Mirambo and the Arabs as being at peace. On the 24th of January of the present year four French priests arrived, and reported that while crossing the Marenga Mkali they were attacked by robbers, who carried off twenty loads of goods, and killed two of their men. Further difficulties arose when M. Debaize subsequently passed over the same road; and it was reported that Mirambo had declared war against the Arabs on account of some natives having been taken prisoners and delivered to the Governor of Unyanyembe. The following version is given by Mr. Hore as "rumor and hearsay, which generally contains some truth, if it can only be sifted out": -

"The Arabs and Waswahili here are agreed (their source of information being chiefly their own men from Unyanyembe with the Frenchmen) that the Arabs and Mirambo are *not* at war; that the chief accountable for the stoppage of the road is one whom Mirambo would be glad to see weakened; that the Governor of Unyanyembe is simply 'clearing the road;' and that if both the Governor and Mirambo *are* gone to the war, it is as allies for this purpose. All rumor comes to us through the Arabs, so we may call it Arabs' news. They confirm exactly the Frenchmen's news as to the murder of the white men, and add that the Arab was also attacked, but not before he had so fortified himself in a boma that he was able effectually to resist the robbers. The Governor of Unyanyembe is keeping everybody in Unyanyembe for strength, the Frenchmen's being the last caravan allowed to depart."

The population of Ujiji is composed of three classes – the natives of the country, who are styled Wajiji; Arabs, and Waswahili, both of the latter being included under the term Colonists. The position of the Mission in regard to these three classes possesses undoubted importance and interest. The presence of Arabs and Waswahili is, we regret to find, a greater hindrance to missionary work than was at first anticipated.

"In an underhand way," writes Mr. Hore, in February, "they thwart us at every step, and ever with the plea of loyalty to the Sultan and anxiety for our safety, who have been committed to their care. Under the plea that the Sultan has asked for us their protection they tie us up on

every hand, and are so stupid that they encourage and join with the natives in protesting against our doing anything different to what Stanley or Cameron did. For instance, just now they have prevented me getting the services of Parla and two Wajiji boatmen (the men themselves being desirous to go), because I wish to make several short voyages, instead of one long one like Cameron or Stanley; not that I believe that to be their real reason, for I can see through nearly all their moves, which are, however, none the less hindrances. Indeed, so grossly ignorant are they, except two or three real Arabs, that were I a staunch Mohammedan and a slaver, and desirous of undermining missionary projects, I would most heartily abuse them. Of the seven men we have got, the result of the proof of long service is this, that, except Faragalla, who is invaluable, I do not like to have one of them out of my sight. After much *shauri* I have not engaged the services of two Wangwana here for the boat; one is Fundi Rehani, who killed one of his comrades in Stanley's caravan at Kagehi; the other has some time in Arab service."

Again, under date April 16th, Mr. Hore writes: -

"Muniyi Heri, the so-called Lewali of this place, is away on a trading expedition to Uvira; he went away January 6th, and will probably not be back here for another six weeks. During the absence of Muniyi Heri, one Assani (his secretary) is supposed to act as his representative. This rascal, for he is nothing else [see, 'Across Africa,' vol. I., pp. 367-371] [brackets in original], is one of the most bigoted and ignorant of the Waswahili, and by his coarseness and barely disguised villainy has rendered himself extremely obnoxious to us. There are some three or four Arabs here who, although they seem to allow this man to retain the position of official leader, cannot in justice be considered to be represented by him; they are friendly with us, but shy of taking any independent action. These men are, apparently, above any ambition for the petty show of office, being willing that such men as Assani should take the attendant responsibilities along with the coveted bigness of official position.

"One Abdulla-bin-Suliman, of Kasimbo, a respectable old Arab, has most markedly kept out of the whole business: and with the Governor and Arabs at Unyanyembe Mr. Dodgshun was on the best of terms. I quite believe that were the leaders of the Ujiji community real Arabs, such as are at Unyanyembe, we should have had no trouble here. These Waswahili, in their ignorance, will not believe but that we are agents for the suppression of the slave trade, and for otherwise spying out and reporting their wrong-doings, and that by the hoisting of our flag we shall become possessed of some mysterious power which will be their ruin."

Mr. Dodgshun brought with him to Ujiji, on his arrival there in March, letters addressed to the Mission by the Directors, and by Dr. Kirk; also a letter from the Sultan of Zanzibar to Muniyi Heri and the other Arabs of Ujiji, requesting them to permit the missionaries to acquire land or property as might be needed, and not to hinder them in their work.

“I requested the Arabs to assemble,” adds Mr. Hore, “that I might deliver these letters to them to be opened before everybody concerned. This being quite in accordance with their way of doing things, they assembled the next day, and I produced the letters. I said to them, ‘When we first arrived here we told you the purpose for which we had come, and assured you of our desire to be friends with you; we have now been here for seven months, placed under restrictions by you which have much hindered us, in consequence of your not crediting our statements; but, not wishing to make any trouble, we have patiently waited for these letters, which we now hope will assure you that we have been speaking the truth.’ After the letters had been read, the meeting was adjourned at the request of the Arabs that they might consult together, and also, they said, with the Wajiji. The tenor of Dr. Kirk’s letter is to this effect, viz., it requests the Arabs that, should we require to build a house, etc., or get a piece of land to build upon and make *shambas*, they should not hinder us from so doing by such restrictions as they have hitherto placed upon us. They take it, however, to mean that now, in addition to being committed to their care, they are also requested to find for us a house and *shamba*; they also consider that our position is not one of freedom, with their assistance should it be required, but that we are committed to them, and therefore should do as they tell us and not as we wish to do. This is, of course, all a piece of acting of their part, but that is the position they assume.

“During the seven months of our stay here we have done much towards making friends with the natives; they have closely observed us, and admit that they can see nothing bad; but the influence of the Arabs is so powerful that they, the Wajiji, are afraid to make any definite negotiations with us apart from the Arabs.

“We have carefully cultivated the friendship of the local chief, or Mteko-Abe, and he is only prevented from being openly our friend by the influence above mentioned.”

“My invaluable man, Faragalla, can now talk Kijiji, and the Wajiji are now beginning to see the force of our words: ‘We are not children to want the Arabs to speak for us; we want to speak face to face with you.’ The Wajiji say, ‘We like these white men, although we have not yet had much dealings with them, and the Wajiji, since they have been here, have been able to go to and fro to the market without being molested, and we see by their cloth that these Arabs have been palming off rubbish upon us.’”

The Wajiji expect tribute from all comers, as will be seen from the following paragraphs. The English missionaries, however, have secured a place in their regard which contrasts favorably with their feelings towards their Arab visitors, and which augurs well for the success of the former in their efforts to bless them both for time and eternity:

“The Arab merchants arriving here pay hongo to the Wajiji; we have paid this hongo, amounting in our case to twenty-eight cloths. The *demand* was made very gently, and the same good-will expressed after payment as if it had been a present. When asked for our words and as to what we wanted in the country, we told them that we required nothing from them except

that they would be our friends; that they would look at us with their own eyes and judge us accordingly; and that, as strangers come peaceably to their country, they would give us a place to live.

“They said, ‘Those are very good words;’ and especially about the eyes, ‘The words are very good;’ and about the place to live, ‘Yes, certainly, but’ – then there is always a hesitation and murmuring about the Arabs, and hints that we must wait a little and be ‘pole-pole,’ etc. As to their children, ‘Yes, when you get settled we will bring you our children to be taught; that is very good, and these Arabs have never offered to do that; but we cannot give up our slaves to you, which we understand is the chief thing you want’!! This last slander has had more effect on them than anything else.

“However, I am sure we are gradually getting a hold upon the Kijiji affections, and, though it will be a matter of time and probably some expense, with God’s help His work will, ere long, flourish in this poor dark country. I have carefully studied the method of treating both Arabs and natives with a due regard to economy without meanness – and this requires a sharp looking after, for the Arabs would have us pay dearly for what they get themselves for next to nothing.”

Another question intimately connected with the opening up of the Mission is that of the traffic in slaves. The details given below place this matter in a clear light: -

“The slave trade at Ujiji is merely a small local affair – slaves captured in war, etc., amongst surrounding tribes, and passed from hand to hand, till they finally come to a stand in some Arab’s *shamba*: this used to be done in the market, but since we came here, it has all been kept out of sight. Once only some Wajiji offered us a slave for sale as they passed by our *tembe*. The traders owning these domestic slaves have from twenty to one hundred of them (I think Muniyi Heri reaches the larger number); they are their domestics, boatmen, carriers, bodyguard, and cultivators, and, of course, form the principal population of the place, filling up with huts and space between their masters’ larger houses.

“Slavery amongst the natives is another matter. The Wajiji are great slave holders, slaves being as common as domestic servants at home; but no great numbers are owned by individuals as among the Arabs. A common present between chiefs is one or two slaves, and Mirambo sends small parties from time to time to buy both slaves and ivory. When the Portuguese and Arab slave trades are crushed out, or nearly so, we shall see and more fully realize the extent of native slavery, or slave customs, which cover the continent through its length and breadth. The former will have cost an immense outlay of the power and influence of civilized Europe ere it is swept away. The latter will take years of faithful mission labor to eradicate.

“To fulfill my promise to an Arab, to whom I said, ‘We do not want to buy except for our own use; but I will send your words to England,’ I add these few lines: -

“The Arabs say, ‘If the white men will come here and buy, we will grow as much sugar and rice, and spice and oil, etc., etc., as they want, and would much rather get our money in that way, than in dangerous [and, as they admit one by one privately, *illegal*] slave hunting.’

“I keep telling them that the slave trade is dying out, and they had better look to something else before they are left in the lurch.”

We trust that ere this Messrs. Hore and Hutley have been joined at Ujiji by the Rev. W. Griffith and Dr. Southon. The two former brethren have gained considerable experience with regard to the character of the people, the capabilities of the country, and the best methods of carrying on mission work. A division of labor agreed upon between them has worked well, and the ability of each is manifest. When anticipating a journey in search of Mr. Dodgshun, Mr. Hore writes of his colleague: “Mr. Hutley will be able to ‘hold the fort’ while I am gone; mission work would not be hindered; besides, Mr. Hutley is a far better linguist than myself.” Turning to the question of provisions and stores, our brother observes: -

“Food continues cheap and plentiful; the market is a great blessing – it fluctuates frequently, but the cause can generally be seen; a recent rise in prices was caused by the sudden arrival of several caravans of ivory from Manyuema. We are doing a little better with the garden just now. One of our new men formerly worked in an Arab’s garden, and under his advice and care we have onions now coming up, and some of the seeds from Cape Colony are showing signs of life. We have a good plot of sweet potatoes. The vegetable called nyumbo – mentioned by Livingstone as being very wholesome – is now procurable in the market; we find them very good and much like potatoes; in shape and size they are like good-sized long radishes with blunt tails, in color and texture like English potatoes, but stringy outside. Good beef is not procurable. Fish, fowls, and goat’s flesh are plentiful; also eggs and butter.

“Having a good supply of sugar we have tried preserving, and succeeded very well with lemon marmalade and jam of bananas and guavas. Mr. Hutley has acquired the art of bread-making, and we occasionally have an excellent loaf. We both find the maize meal wholesome; it is capable of being made into a variety of puddings. If I were asked of what am I in want in the shape of food, I would say, first, cabbages; second, rhubarb: and lo, only to-day, Mr. Hutley tells me that some savoy cabbage seeds are showing signs of life! so we may yet, with care, obtain several of the English vegetables which beat anything in the country, with all its luxuriance.

“What planting begins in a few days, at which we shall also have a try. I think it probably we shall be able to procure ‘whole-wheat meal’ from Unyanyembe in the season at a reasonable price. Men who know the roads in the forest go to Unyanyembe in eight days; this seems to us very near.”

On his settlement at Ujiji Mr. Hore hired a small vessel, which he named the *Calabash*, and fitted it up with such appliances as were necessary for exploring Lake Tanganyika and its

adjacent rivers. In this vessel our brother has since made several voyages. Respecting the work, he reports: -

“After writing my letter dated February 25th, I made a voyage on the Lake. I was eight days away exploring the coasts of Ujiji, Ukaranga, and Ukawendi, and the Malagarasi and Kibwe Rivers, and we got past the dreaded Kabogo without the usual offering to the demon and his wife, though my men remonstrated with me that it was a headstrong proceeding.

“A few days after dispatching the mail of April 19th, I started on another voyage, and was twenty-eight days away – returning on the 22nd May. I visited Uguha, and explored the mouth of the Lukuga River, which I now announce to be the veritable outlet of the Lake.

“I descended the river in a canoe as far as where the Mitwase (which is now swept away) used to be, and landed at Stanley’s farthest. I then walked for six hours good, and mounted the Kijanga ridge, which is farther down the river than Stanley places it; here I slept – getting latitude by the stars, and good bearings, and had a glorious bird’s-eye view of the river from above where I landed far into Urua. It is a wide and very swift river.

“I cannot possibly give you a full account of my visit to Uguha, but I will tell you that I have made, I think, good friends of the Sultan and his nephew (his successor), and, if the Directors are prepared to form another station, which includes, though to a very much smaller extent, the Arab-resident element, here, at any rate, is one eligible place. Uguha, by general consent, is the gateway from Tanganyika to the West.

“There is no harbor here, so I have to keep the ‘calabash’ either in the mouth of the Liuche River or in the inlet at Bangwe; the latter is the better and safer place, but involves a walk of nearly six miles to reach it.

“I have great troubles with my sailors, who of course are *not* sailors. On one occasion, I was close off Cape Kiungwe. About two a.m., pitch dark, a heavy squall burst on us from the northward, with sheets of rain. I could not see one foot in front of my eyes. This lasted for two or three hours, the boat sweeping along at a great rate without a stitch of canvas, and a nasty foaming sea. All six men became perfectly helpless, and huddled together inside the cabin. The good little binnacle, however, kept the compass-lamp burning, and by it only I knew where to steer; had it gone out, none of them could have put it to rights. I could not possibly let go the tiller; they were perfectly unable to work the paddles had they been required, and it was only after roaring myself hoarse at them that I could rouse them to bale the water out. When they get home they strut about with a little cane in their hands, and boast of their sailorizing.”

We cannot better close the present series of Extracts than by inserting, for the encouragement of all friends interested in the Central African Mission, the following hopeful words from one of Mr. Hore’s latest communications: -

“I trust,” he writes, “No one will call this mission disastrous, or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help, but the work is *going on*. We are living down native prejudices and suspicions, and the lies of slanderers. We will slacken no effort to carry on this work; and I am speaking, not at home, but in the midst of the work and its difficulties. May God induce His stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort. I commenced this letter with but mournful news; I desire to close it with an expression of thankfulness to God for what health and strength and success He has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigor to this work, and to be assured that, however cavilers may talk of disaster, there is no despondency here.”

On the eve of going to press the Directors have received a telegram from the Society’s agents in Zanzibar, to the following effect: - “The Rev. W. Griffith and Dr. Southon arrived at Ujiji on the 23rd of September; all well.”

February

Pg 35 – “III. – The Central African Mission”

The letters and journals from the Lake region (thirteen in number), which came to hand on the 12th of January, comprise in the main an amplification of the announcement by telegram, given in our last number, of the arrival of the Rev. W. Griffith and Dr. Southon at Ujiji on Tuesday, the 23rd of September. The journey of our friends is believed to be the quickest on record, the time occupied between Saadani and the Lake extending to ninety-nine days only. To this circumstance the excellent health and preparedness for work with which the two members of this expedition reached their destination is, under God, to be attributed. Expense, also, has been saved; and, while in all quarters, favorable impressions have been made upon the people, and in some instances friendly relations have been established among them. Within a few hours after the arrival of this reinforcement, the brethren constituted themselves into a committee, and on the 26th September held their first formal committee meeting. The topics then discussed, with the proposals arising therefrom, are at present under consideration by the Directors. They deal mainly with the importance of securing an eligible site for the headquarters of the Mission at or in the neighborhood of Ujiji; the question of the acceptance of Mirambo’s invitation to his town and neighborhood, and the desirability or otherwise of establishing a station at Uguha, on the western shore of the Lake. Indeed, openings for Christian effort are so numerous, and the desire for the presence of missionaries is so apparent, as to involve considerable difficulty in the apportionment of men and money to the best advantage. The country between the coast and the Lake has been described so often, and the daily experiences of a missionary journey in Central Africa are so well known to our readers, that we need not here refer to them. The Ruche is the last river encountered on the journey, and, owing to its windings, our travelers crossed it five times ere they became aware that they

had emerged on the Ujiji side. There remained only an easy march up to the town. Dr. Southon writes: -

“We met Mr. Hore on the hill, and a right joyous welcome he gave us, as did also Mr. Hutley, whom we found busy making preparations for a repast for us.

“With the missionary banner unfurled showing the ‘Dove of Peace,’ we entered Ujiji; and whilst guns were being rapidly fired off in honor of our arrival, and all the people were turning out to greet us with ‘jambos’ unnumberable, our hearts were full of gratitude, and our thanksgivings to God were being silently expressed. Such was our entrance to Ujiji.”

Very pleasant in realization was the long-anticipated intercourse between the brethren, each representing a different branch of mission work, and all having retrospective and anticipatory topics to discuss in common. The first Sunday spent together is described as one not soon to be forgotten: -

“In order to avoid disturbance,” writes Mr. Griffith, “we assembled for our morning service in my own room; but there is no such thing as seclusion here; people will come and crowd round our windows and listen till our services are over, trying to make out the mystery of it. In the evening, besides our usual service, we had a communion service, and to my own mind it was a very solemn occasion, though we were only four sitting round the table. I could recount the difficulties and dangers, the pleasure and prosperity of an important expedition since I last had an opportunity of doing the same thing; our two brethren looked back to the time when they were at Kirasa, and we all recalled the goodness of God in all His dealings, and renewed solemnly our consecration to His service.”

After referring to the superstitions of the Wajiji, especially their belief in witchcraft, and to the bondage, both of body and mind, in which they are held by the Arabs, Mr. Hutley speaks hopefully of indications which exist among the natives of growing confidence in the missionaries, and a corresponding distrust of their Arab oppressors: -

“There has been one thing,” he writes, “which has caused the natives to lose their fear of us, viz., the perfect openness of our house; if ever natives have come to see us they have always been invited near, and we have taken them in and shown them a few things. This has generally delighted them and has formed a marked contrast to the Arabs, who do not allow any but their own people to enter their houses. One day, while Mr. Hore was away on one of his voyages, I was visited by nearly one hundred Wabwari, who had come to Ujiji to sell their ivory and slaves in return for salt and cloth; and hearing of the Muzungu they came up to see us. I went outside to see them when I heard of their coming, but no sooner had I appeared at the door than most of them precipitately fled, leaving but one or two of their number behind. With these I commenced talking as well as I could, and the others viewed at a distance my actions. Finding that I did nothing to drive them farther, some others ventured near, and very shortly I had the verandah full of them. After some more talk I took out a few things for them to look at, and

what most astonished them was a looking-glass; some looked it, and then, on seeing their own reflection, became afraid – of what I did not know; others examined the glass all round to find the man whose face they saw. After an hour or so they left me, but on the following days they often came up wanting me to buy their ivory. I told them that it was not my business to buy ivory and then explained as well as I could what my business was. I spoke in Kiswahili, which is more or less understood nearly everywhere.”

Mr. Hore’s voyages in and around the Lake have served to awaken an interest in the Mission among native tribes both far and near. During his absence on a recent occasion, a party of Watongwe, representing the chief of Mtongora, a village near the mouth of the Malagarazi, visited Ujiji; also the son of the chief Kasanga and his Waguha followers, bringing with them several loads of food.

“They had also brought slaves for sale, amongst whom was one little boy from Goma, the adjoining country to Uguha. The poor little fellow seemed to understand only too well that he was coming to a hard life, far different from that to which he was accustomed. I was struck by the little fellow’s intelligent face, which formed a marked contrast to that of another boy of the same age, from Marungu, so I inquired about him, and was told that both had been captured in war, and were brought over here for sale. The little Goma boy, hearing this, began to cry bitterly, but the men spoke to him very sharply, and he soon lapsed into quietness. I then told the men that we looked upon all men as brothers, and that we were taught so by God, and therefore considered it wrong to make slaves of our brothers – to buy and sell them as we would animals. To this they assented, but pleaded that their custom was to do thus. They came in several times after this, but never brought any more slaves.”

Mr. Hore thus describes his interview with the chief’s son: -

“I found waiting for me here the young son of Kasanga, the chief of Uguha, a lad who delights to be shown European things, and is clean and intelligent. I got him to understand that the Bible contained an immense number of good words – God’s words – and that we wanted to tell his father and himself and all his people these good words. Kasanga has sent him here with salutations to us, and a present of ten man-loads of grain. I am sending him a suitable present in return, and a promise that I will tell my brothers as soon as they come that he wants a white man to come and live in his country. I have already had several patients since my return, and to-day received a visit from, and made a present to, Bogo, the chief of Gungu, in Kigoma Bay; he is a man of some importance, and a friend of Mirambo’s. While in our house to-day, Bogo said to our landlord, who happened to come in, ‘These white men are a great deal better than you.’ All the Wajiji confess that they can find no harm in us.”

The care of the medical department of the Mission, although professionally developed upon by Dr. Southon, is shared in a friendly way by his colleagues, and none is more ready to acknowledge their efficiency and devotion in ministering to the bodily necessities of the natives

than the doctor himself. Mr. Griffith describes an incident that occurred during the absence of the latter.

“Another very important case, which required all the skill Mr. Hore and myself possessed, was that of a man with a gangrenous hand – a slave of Muniyi Heri. The slave having committed some offence, the most dreadful threats were uttered against him, such as plunging the lower part of his body in boiling oil. But his master, dissuaded from doing this, hammered a three-quarter-inch iron bar round his wrist, to which a nine-inch spike was attached, and this was hammered into a large beam lying on the ground. In this position the poor creature remained for a long time. Whether the iron was put on hot or whether it was hammered so as to injure the wrist I have no ascertained, but either must have been the cause. After a time the spike was pulled out of the beam, and then he went about, every one trying to pull off the iron; and when he came to us his hand was three or four times its normal size, and quite gangrenous. He was also reduced greatly in strength – a mere skeleton, as it were – so that it was doubtful what to do with him. If he was left to himself, death seemed to be certain with his exhausted frame. So we decided to amputate the forearm, and, although the shock was very severe to him, yet in three days he greatly recovered, and the arm seems to get on favorably.”

In our last number reference was made to the voyage of Mr. Hore in the *Calabash* to the Lukuga, and to his conviction from personal examination that the river is the outlet of the lake. Additional interest and importance has been given to our brother's expedition by the request for a missionary made by Kasanga, chief of the neighboring district of Uguha, the “gateway to the west.” The following are extracts from Mr. Hore's journal: -

“Wednesday, May 7th – Calm nearly all day. By Thursday morning, however, I was well over towards Cape Kiungwe – strong breeze came on from South, and we stood across to Uguha, with the wind and sea abeam – a hard day. About two p.m. we had got so far across that I was able to keep away and run straight for the Lukuga, which I was able to recognize by Cameron's map. Ran right into the Lukuga at 5:30 – three to five fathoms in entrance. As the river narrowed, we found ourselves rapidly swept in (one required to be rather lively here), and made the boat fast alongside, about one mile inside.

“Called on the chief, Kawe Nyange, who was friendly at once. He is a tall, lively, cheerful fellow, and, as far as I can judge, his character corresponds with his appearance. There is no gloomy mystery about him: he puts all questions in a straightforward way. He does not beg; but, when asked, expressed his desire to become possessed of some civilized sort of clothing and to see and hear all the wonderful things of the Muzungu. Inside this chief's large hut, the floor and sides of which are of clean black pottery work, numerous smooth and uniform logs are fixed on end, forming tables, partitions, and a fortified bed place. Having, through the kindness of the chief, secured the services of a fine, active, intelligent guide, one Mtweta My-y-ya (whose spear, with two carved female figures, I have sent home), I started on Saturday morning to explore the river. Mtweta brought with him three little lads and a large pot of pombe; nor

would he provide other food, though he knew my intention was to stop away all night; Faragalla, who accompanied us, also neglected to provide food. Notwithstanding my protestations, they both anticipated they would tire me out and return the same evening; they were both taken in considerably.

“We descended by boat to Stanley’s farthest, the rapids beyond being dangerous for our canoe. Here Mtweta thought I should give in, but, landing, I directed them to prepare for the march, which they all did unwillingly; however, at last, finding I was determined, they started, first mooring the canoe, and hiding the paddles and the precious pombe in the grass, doubtless expecting to return in the afternoon. Going about half a mile, passed the River Rabamba (Stanley did not pass here); several good views of the river along the road; the rapids are only about half a mile, then the river widens as before, gently winding; at about two miles and a-half on road, River Msengeli; two more miles, an empty village, and then the River Kawindi; one more mile, River Luaminwa.

“Soon after passing the Kawindi, the three lads put their loads down and declared they would go no further. Mtweta, doubtless, thought this would stop me (but I was determined to ascend the Kiyanja ridge to see the river and to get latitude), so I shouldered one of the loads, and Mtweta was manly enough, when I put it to him that way, not to ‘break his agreement,’ and so he, Faragalla, and myself proceeded alone, Mtweta, shortly afterwards, taking my load in addition to his own; but still I had much trouble to urge them on. We were not going along a road which, he said, led to a fisherman’s camp, but to get to the ridge we must leave this road and strike across country. This, Mtweta hesitated to do, hoping to the last that I might give in; but late in the afternoon, finding he was in for it, we left the road and struck straight across for the Kinyanja. In the valley between them, we crossed the Luaminwa again, a most refreshing little stream, and, struggling through the jungle, reached the base of the Kiyanja ridge. The ascent was very, very steep, a climb in fact, necessitating frequent rests, but each halt brought us to a more extensive and glorious out-look than the last, and my little kettle of cool water (which I was carrying myself) afforded excellent refreshment. At about 800 feet, I selected a camping place, and the men made me a little hut, and collected firewood. I mounted afterwards, about 300 feet higher, and saw the Lukuga flowing far into Urua. I got bearings, and at night the latitude, which, with the latitude at Kawe Nyange, will enable me to make a decent plan of the river. It would have served the men right to let them hunger, for it was all their own fault. I told them to bring food. Mtweta wandered about and picked up a few seeds, which he chewed; but they both looked so miserable, that I gave them a small allowance from my own food, which consisted of cold maize porridge and cold roast fowl. The hill is covered with the same quartz and mica with which the sands of the little river below sparkle and glitter. From our camp there is a very fine and extensive view. The lake, itself distant, is bounded beyond by the lofty peaks of Kungwe. The reaches of the Lukuga lay at my feet, as on a plain, and sweeping round the food of this Kiyanja, become lost of the view westwards among the hills of Kwa Mekito and Kalumbi’s, in Urua.”

Writing before the intelligence of Dr. Mullen's death had reached Ujiji, Mr. Hore expresses his feelings of satisfaction at the anticipated cooperation of our lamented friend in personally arranging the affairs of the Mission. He, however, adds: -

“It was not without a shade of perhaps sorrowful surprise that I heard this same news, for the thought occurred to me that there must be a dearth of men for the work. Surely there ought to be plenty – the harvest is great, and the people are crying ‘Come over and help us.’ I don't mean this in a vague general sense, but I see it and hear it all round the Great Lake; the people are eager to get something better than they possess, both materially and spiritually; while, still fearing and therefore influenced by the Arabs, they rejoice that there *are* men who deal and speak with them honorably and truthfully.”

Should not such words as these awaken the response in many a heart – “Here am I: send me!”

March

Pg 54 – “III. – The Central African Mission”

During the past month the Directors have deliberated with earnestness and prayer upon the proposals referred to in our February number, bearing on the consolidation of the Central African Mission, and their decisions follow in the lines of the scheme sketched out by the brethren on the spot. The Board approve of the formation of a station at Urambo by Dr. Southon; they sanction a tentative settlement at Uguha, on the western side of the Lake; and, finally, they confirm Mr. Hore's decision to remain at Ujiji, with a view, by inquiry and examination, to secure a suitable site for a central station on the eastern side. On the 5th ult. letters reached the Mission House reporting that action had been taken in the directions indicated, subject to the approval of the Board. It may be added that such approval was conveyed to the Committee at the Lake by the outward mail which left England on the 13th February. From the letters above referred to, we learn that on Wednesday, the 22nd October, the Rev. W. Griffith and Mr. Hutley, accompanied by Mr. Hore, set sail in the new *Calabash* for the western shore of the Lake. The boat was well laden with the personal effects of the two brethren, the heavier stores having been dispatched the previous day in a hired vessel. Coasting the eastern shore, a halt was made at Rombola, for the purpose of adjusting the cargo. This accomplished, soon after sunset our friends were again moving forward, and before daybreak they had anchored the boat in the mouth of the Malagarasi River.

“Remaining at the Malagarasi for a day,” writes Mr. Griffith, “I had a view of the country around, chiefly the southern bank. Following the river down for some six miles, we came to the only village in the country, and visited the young chief. It is a small village now; but if the scattered tribes of Kawendi unite together, it may become an important place. The young chief impressed me as possessing neither wisdom nor power, except the power acquired through the possession of a few firearms, on which he has unfortunately set his mind so much.

“The country around is very hilly; the greater part abounds in flint and limestone, the other part being more fruitful for cultivation.”

Owing to contrary winds and heavy seas, it was found impracticable to sail westward until the evening of Saturday, the 26th. Night had again fallen ere the *Calabash* cast anchor behind Kavala Island, after a voyage of twenty-four hours, which the Arabs' boat had made in ten, two days previously. Two hours from Kavala on Monday morning, the 27th, brought the party to their destination – Mtowa. Again quoting Mr. Griffith: -

“Mr. Hore and myself went direct to see Kasanga junior, but he was not at home. Later in the day he made his appearance, full of pomp and pride, and desired to have one of our umbrellas, which was given to him as a present. This complimentary visit being over, I went out with Mr. Hore round Cape Mtowa with a view to finding a proper place for a station, and returned along the shore. Here there are numerous caves and arches in the red earth, formed when the lake was higher than at present. We were agreeably surprised when we came suddenly upon a slate quarry. There is, I believe, abundance of slate in the country, and with little skill it can be worked.

“On Tuesday, the 18th, messengers arrived from the chief at Ruanda, bringing complimentary messages to us and giving us permission to choose our own place. His words were, ‘If you want to live there (Mtowa), good; if you want to live here (Ruanda), good; or if you want to go over there (referring to a populous district north of Mtowa), go.’”

Exploring the villages on the coast north of Mtowa, and the hills forming their background, the interest of the natives (some of whom had never before seen a white man) prevailed over any feeling of fear, and they welcomed and hospitably entertained their new visitors.

“On Wednesday we went to pay a visit to the chief of Ruanda. The country between Mtowa and that place is truly beautiful. The rounded hill-tops, reminding one of the Devonshire hills; the numerous clear mountain streams, abounding in tropical wealth and luxuriance; and the thick trees with rich foliage and tropical creepers, make up a scenery which is seldom equaled in any land or clime. From one point the view exceeds all others. It is half-way to Ruanda. The country, to Mtowa, is to be seen to advantage from it, and the lake and the group of islands and the channels between them, and beyond even to Kabogo and the high-towered shores of Kawendi and the lofty Kungwe. To the south, right over Cape Kahangwa, is the Great Lake again, and the shores of southern Uguha and Marungu. To the west is the fine plain of Ruanda, with the mouth of the Lukuga and the mountains beyond; and to the north the hilly country gradually rises to mountainous Goma.

“Soon after we reached Ruanda I was down with fever, which interfered with my enjoyment of the visit. The chief's son and headman took us to the baraga (place of council), where a large crowd gathered together, much to my annoyance in the state I then was. Presently the big man himself made his appearance, apparently a little perplexed how to conduct himself in the

presence of the white man. He was pleased with a present of cloth that was given him, and listened attentively to our words. We told him that we had fulfilled the promise in coming to live in his country, and explained to him, to the best of our ability, the object of our coming.”

Mr. Hore stayed with his brethren eight days, and by his counsel and aid rendered valuable service in the selection of a site for a mission station at Mtowa. It is on the inner end of a broad cape between Cape Kahangwa and the islands.

“The natives,” adds Mr. Griffith, “have been very willing in doing some work for us. They have brought loads of timber, and are bringing grass and other articles at very low wages compared with the coast men. I hope soon to dismiss all the coast people excepting a servant and a cook. There are now twenty-six natives carrying materials for us, and as many were disappointed because there was no work for them. Within a week of our landing nearly all the posts of our temporary house were set up – which is 36 by 12, and 9 feet high. Adjoining there is plenty of good land which a few years ago was all cultivated; but, on account of the rising of the lake, the natives left the place. With the land, and natives to work, I hope the mission will be carried on before long with little expense.

“It has been suggested that the station should be called ‘Plymouth Rock.’ Several reasons may be assigned for this, one being the general aspect of the country, reminding one of Devonshire hills. Another, and the chief, because it is the first station on the western shore of the Lake, the landing-place of the first missionary party – reminding us also of the Pilgrim Fathers in the far West.”

Turning from the westward extension of the mission to that to the eastward, we have to report that Dr. Southon left Ujiji on the 10th of October, and on the 26th entered Urambo for the second time. His energies were forthwith devoted to the completion of the house before the rainy season should set in. Under date December 2nd he writes: -

“Relations with Mirambo continue friendly as heretofore. In many ways we reciprocate the help of one another. If he has any requests to make, or needs my medical skill for himself or people, he assumes, as a matter of course, that I am ready to do my best; and, I am thankful to say, hitherto my efforts have been crowned with success. Many little instances have occurred in which I have readily done odd jobs of work of a mechanical character. For instance, I repaired a large musical box, re-seated a camp chair, and made a gun-case for him, all of which gave great satisfaction.

“On the other hand, he has supplied me with an ox, several sheep, and a goat, also given a considerable quantity of hewn timber and poles for the house, and, quite recently, forty-three bundles of straw for thatching. Owing to its being the busy season of planting, he has not given me many men to do the work of the house, but he instructed his own carpenters to assist me all they could, and their assistance has been very valuable.

“Mirambo has been very pleased with my skill at carpentering and the lathe turning. He sits for hours watching the work, and asks numberless questions respecting tools and the way this or that is done. He is far more intelligent than his followers, and readily comprehends an idea which is far above them. Anything new he eagerly inquires into, and does not rest satisfied until he understands it.”

Dr. Southon’s experience tends to confirm that of missionaries generally with regard to the influence which the outward observance of the Sabbath seldom fails to exercise upon the heathen mind. He writes: -

“I have always made it a point to strictly desist from work on the Sunday, and all the Wangwana have followed the example I set them, and dressed in clean clothes – I always wear white on that day – and to please me, probably, refrained from any kind of work on their own account. Quite recently the Wangwana of the Kwikuru, and belonging to Mirambo, have seen the advantages of ‘keeping Sunday,’ and follow the example of their other brethren; but, until yesterday, I had observed no such effect upon the Nyamwezi. You may, however, imagine my pleasure when Mirambo stalked into my tent in a very different costume to that he generally wears. His old fustian coat was discarded for a long black Arab coat of superior make. A white shirt – beautifully clean – such as Arabs wear, and a white turban completed his attire. ‘Juma na pili’ (‘Sunday’), I said, when he entered. ‘Yes,’ he said, and then asked about Sunday and its usages. That this was in observance of the Sabbath is proved by the fact that to-day he appears in his old costume.”

In reviewing the mission as a whole, Mr. Hore attaches considerable importance to the friendship which has been established with Mirambo. “Both Arabs and Wajiji,” he writes, “accept the fact that when, some time back, it was reported that Mirambo was approaching Ujiji, he would, indeed, have attacked it, ‘but that his friends the white men were there.’” In the same letter he adds: -

“Patience and caution in dealing with the Arabs and chiefs were (at Ujiji), together with the influence of Mirambo, will, under the blessing of God, yet crown with success my long protracted efforts to plant a station here. I sincerely trust that two efficient men may be found to come and take charge of it.

“Many of the great difficulties we first encountered are now broken down if not entirely swept away.

“The Wajiji chiefs are certainly friendly and desirous to exchange the Arabs for white men if they can only see a way to do so without getting themselves into trouble.

“The Arabs have cooled down considerably; they are now (instead of seeking a way to keep white men out of the country) somewhat resigned to the *fact* that white men *are in* the country.

“If Stanley and Cameron opened this country, it was by a door which required reopening for every entry; our mission has taken that door away, and we await to welcome and assist all true-hearted men who would enter with good intent. This may read rather romantic, but no one will ever, perhaps, properly know of the plots and schemes, not excepting personal dangers, we have encountered, and, I trust, overcome by patient, smiling obstinacy.

“One begins to breathe a little freely and look around with some rejoicing and satisfaction, on the fact of three mission stations here in Central Africa.”

It is with unusual pleasure that the Directors are able to append to the present paper the copy of a letter just received from their valued friend Robert Arthington, Esq., of Leeds, the originator of the Tanganyika Mission, containing an offer of £3,000 [\$500,000 in 2020] for the purpose of completing his scheme by securing and placing on the Lake a suitable steamer.

“Leeds, 10th February, 1880

“Christian Brethren, Directors of the London Missionary Society, – The matter of the work we have on hand for the evangelization of Africa is a solemn and blessed reality; and the death of our departed brethren – Thomson, Mullens, and Dodgshun – seems to throw over it a yet more hallowed character.

“It is high time that the Church of Christ aroused herself – clad herself in the full strength she possesses in God – and in the fullness of faith determined that now Christ’s precious saving name shall be proclaimed in all the world – in all those parts of the world where Christ has not yet been named, and evidently set forth. Our spiritual strength and success are in connection with *continued prayer*. If this fails, *all will fail* – spiritual energy, abundant gifts, everything belonging to success.

“Africa is now open; the Lord in His providence has given us an open door. It is a very wonderful and great opportunity. How intensely gladdening it is to hear our brethren at the Lake Tanganyika saying, ‘*There is no discouragement here.*’ We see that the Lord is with us. We are feeble instruments, and we shall be strongest as we habitually remember this – in God we are mighty. Oh! how I wish that the whole Church of Christ on earth would arise in her proper strength, finding it in God alone, and would apply herself to publish Christ’s name over the whole earth, leaving no part unvisited with the Gospel.

“I have just seen the news that a telegram has been received by our Royal Geographical Society, to the effect that the exploring party which set out under the leadership of Keith Johnston (who died on the road) has reached and traversed the region lying between the north end of Lake Nyasa and the south end of Lake Tanganyika, and that the natives are friendly and the country level, and there are no serious difficulties for travelers.

“I am anxious to do my best to promote the Tanganyika mission so as to extend its influence and beneficial effects over as wide an area as possible. I am, therefore, disposed to offer to the

London Missionary Society £3,000, specifically for the purposes described, viz.: – On the understanding that they will at once procure a suitable steamer capable of being carried in parts, place it upon Lake Tanganyika, visit all the populations on its shores, explore the country lying between the north end of Tanganyika and the Albert Nyanza, Mwata Nzige, or other lakes or large extents of water – with a view to find, and the determination to find, if possible, the best route from the Tanganyika Lake to the Nile, and with that to bring the populations of the region under the influence of Christian teaching up to 1° N. L. (one degree north latitude); and also seek an early opportunity of visiting all the populations of Uregga (or Ulegga), Manyema and Urua, and of the region of Lakes Mweru and Bangweulu – maintaining the steamer, and visiting the populations again and again, classifying their languages or dialects, translating for them Luke’s Gospel and the Acts of the Apostles, or the whole of the New Testament, and assisting them to learn to read, whilst the Gospel is preached to them by evangelistic visits, either by the European missionaries or by native converts.

“I should like by your means to convey to those who have specifically contributed to this mission my joyful congratulations, with the sense of the blessed assurance that we shall reap abundantly, either in this world or in the world to come. Let us give as we purpose in our hearts to the Lord. Let the fruits of faith abound.

“Yours most truly in the everlasting Gospel,

“Robert Arthington.”

April

Pg 71 – “II. – The Central African Mission”

Communications from all the brethren in Central Africa have been received by the homeward mail, which was delivered to London on the 4th of March. Their dates are – Uguha, December 1st; Ujiji, December 11th; and Urambo, December 20th. Thanks to a systematic arrangement for the transmission of the post-bag to and from the interior, but little time is lost at the coast, and correspondence between the Directors and the mission has become increasingly rapid and secure. While the letters themselves are full of interest, they contain but few items of a novel or striking character. This fact strengthens our belief in the quiet, but firm, hold which the mission has taken at its three principal centers.

For some months the Directors have been instituting inquiries with a view to reinforcements for the mission. The result has been that three brethren will be ready to leave England by the steamer of the 15th of the present month. They party will consist of Mr. David Williams, a student from Western College; Mr. Walter S. Palmer, a fully qualified medical man; and the Rev. Alfred J. Wookey, one of the Society’s missionaries from Bechuanaland. Our brother volunteered his services for the new mission, and, with a noble self-sacrifice, Mrs. Wookey has consented to remain in England, with her family, until circumstances permit of her proceeding to Africa. Arrangements have been made that an experienced native guide shall meet the

expedition at Zanzibar and conduct it at least as far as Mpwapwa, where, possibly, Dr. Southon may be waiting to accompany it on the further journey westward.

May

Pg 95 – “II. – Reinforcement for Central Africa”

On another page we announce the departure for Zanzibar, *en route* for Central Africa, of the Rev. A.J. Wookey, appointed to Ujiji, the Rev. David Williams to Urambo, and Dr. W.S. Palmer to Uguha. At a Board Meeting held at the Mission House on the 12th of April, the Monday previous to their embarkation, the Directors took formal leave of these brethren. The chair was occupied by S.R. Scott, Esq. After a hymn had been sung, the Rev. Robert Robinson read a portion of Scripture, and prayer was offered by the Rev. S. Hebditch. The Rev. J.O. Whitehouse introduced the missionaries to the meeting, and the Rev. A.J. Wookey responded on behalf of himself and his colleagues. Another hymn having been sung, the Rev. T. Gilfillan delivered a parting address. A valedictory prayer was then offered by the Rev. W. Spensley, in which the brethren were commended to the Divine care and guidance. The Rev. E.H. Jones closed the meeting with prayer. The missionary party embarked on board the British India steamer *Canara* on the afternoon of the following Friday April 16th. In addition to their outfit they carry with them sufficient stores for their personal use and for that of the mission. In providing the necessary supplies much practical sympathy has been evinced by the Society's friends. The Directors would specially acknowledge the kindness of Messrs. Sutton & Sons, of Reading, who, for a third time, have forwarded gratuitously a well-selected parcel of seeds; of Miss Baxter, of Dundee, who has provided a small printing press; and of the Religious Tract Society, by whom a liberal grant of printing paper has been made. The following hearty words from the Rev. L.B. White, M.A., enhance greatly the value of the vote: - “It is the first application of the kind which has come to us from Central Africa. I remember when your expedition first started how interested our Committee were, and how they expressed the hope that they might soon be called upon to co-operate.”

Pg 101 – “V. – Notes of the Month and Extracts”

1. Departures

The Revs. A.J. Wookey and David Williams, with Mr. Walter S. Palmer, L.R.C.S.I., proceeding to Central Africa, embarked for Zanzibar per steamer *Canara*, April 16th.

2. Dedication Service

A most interesting service was held at York Street Church, Dublin, on April 8th, in connection with the departure of Mr. Walter S. Palmer, L.R.C.S.I., etc., as medical missionary to the Society's mission on Lake Tanganyika, Central Africa. Much interest was felt in the engagements, and many sections of the Church were represented in the congregation. Mr. Palmer being a well-known member of the Dublin Young Men's Christian Association, which numbers nearly 900 members and associates, a large number of young men were present. The Rev. James Stevenson (United Presbyterian) opened the service by reading and offering prayer;

the Rev. W. Fleming Stevenson, M.A. (Presbyterian), gave an address on the claims of foreign missions; the Rev. E.H. Jones (Deputation Secretary of the Society) gave an account of the Central African mission; the Rev. W. Guard Price (Wesleyan) offered the dedication prayer; the Rev. S.J. Whitmee (Mr. Palmer's pastor) gave the charge; and the Rev. G.A.P. Arbuthnot (Episcopalian) closed the service with a prayer and the Benediction.

3. Ordination

At Chapel Maen, Gwynfe, on the 9th of April, Mr. David Williams, of Carmarthen and Western Colleges, was ordained as a missionary to Central Africa. The Revs. W. Thomas, Gwynfe; J. Thomas, T. Davies, and T. Johns, Llanelly; Prof. Jones, Carmarthen; D.C. Jones, Abergwili; W. Davies, of Bethlehem, and others took part in the services, which were very impressive.

...

5. Central African Journals

The edition of the pamphlet, with map, issued in March, 1879, and entitled "The Mission in Central Africa, from the Letters and Journals of the Revs. J.B. Thomson and A.W. Dodgshun and Messrs. E.C. Hore and W. Hutley," being quite exhausted, the Directors would feel greatly obliged if any friends who may be in possession of copies for which they have no further use will return them to the Rev. J.O. Whitehouse, Mission House, Blomfield Street, London, E.C.

...

8. Ujiji – Death of the Abbé Debaize

On the 12th of December last, the Abbé Debaize, a French explorer visiting the lake region of Central Africa, died, after a brief illness, in the Society's mission-house at Ujiji. It is with much satisfaction that the Directors have received the following dispatch from Sir Julian Pauncefote, which they venture to quote as illustrating the indirect benefits resulting from the missionary enterprise: -

"Foreign Office, *March 27, 1880.*

"Sir, – I am directed by the Marquis of Salisbury to acquaint you for the information of the London Missionary Society, and for communication to its members at Ujiji, that her Majesty's ambassador at Paris has received a note from the French Minister for Foreign Affairs, requesting that the expression of the gratitude of the French Government for the assistance given to the late Abbé Debaize at the London Missionary Society's station at Ujiji may be conveyed to the members of that Society. – I am, etc., etc., etc.

(Signed)

"Julian Pauncefote.

"The Secretary, London Missionary Society."

June

Pg 111 "1. – Anniversary of the London Missionary Society"

...

Removals by Death

The Report which you will hear refers to some of the losses we have sustained and I as your Treasurer ought not to omit to refer to the recent loss we have experienced of our worthy Foreign Secretary, Dr. Mullens. If there was one occasion more than another on which we listened to his voice with pleasure, it was on occasions like this when his reports were read to us, and when they seemed to us interesting romantic stories, owing to the graphic style in which he wrote and the interesting way in which the reports were read or (as was the case two years ago) recited. We cannot think of his services without a feeling of deep and unfeigned gratitude. He was called home to this country from India, at the request of our friend, Dr. Tidman, to assist in the work which he felt himself unable to accomplish. Under Dr. Tidman's care he was initiated into the work of the secretary of the Society, and after a short time he became the Foreign Secretary. How he discharged the duty you all know. You remember a short time since he went to Madagascar in times of difficulty, and did work for us in connection with his friend Pillans. He was there nearly two years, and then returned to this country. Our Central African Mission was, as you know, started three or four years ago, and you know the difficulty which existed about eighteen months since, when death had removed two or three out of the very small band who had gone out to plant the Cross of our Savior in those regions. Dr. Mullens volunteered his own services to go out and endeavor to establish the mission upon good and firm foundations. It was a source of great anxiety to the Directors that at his age he should undertake a journey exposed to so much risk, and we scarcely thought that we were right in giving our consent. Still, his heart and mind were set upon it; he said he had considered all the risks, that he had been a far greater traveler than most of us, and that he knew his own power of endurance. Accordingly, he persuaded the Directors to allow him to go as far as Zanzibar, with the understanding that if he found it necessary he might still go forward. I am almost afraid that was a foregone conclusion, and that he thought it would be his duty to go. What followed you all know. We went on that journey, and there his body now remains. He did his work, and did it nobly. We lost him in comparative youth, and now we mourn his loss. We honor his memory, and may we all be anxious to do what we can do to make good the loss we have sustained by his death! During his absence we had the valuable assistance of Mr. Whitehouse, and I cannot tell you how much good we have received from his services. We did not feel the gap as we should have done but for the services so kindly offered by Mr. Whitehouse; still the time must come when we shall have to face the task of selecting another Foreign Secretary, and I ask your prayers that we may be guided aright in the discharge of that duty; for, humanly speaking, on our officers the success of the Society largely depends. There is one other matter to which I wish to allude. I am anxious to offer our thanks to our young friends for their continued support as...

Annual Report

The Directors of the Society have experienced much anxiety during the year which has now closed. They entered upon it, in May last, with a prospect of difficulty arising from the low state of the finances. A large excess of expenditure over income during the previous year had rendered it necessary to resort to reserved funds to the extent of £12,000, while an adverse balance of more than £5,000 was brought forward into the new account. At the same time, trade was seriously depressed, and the outlook wore a dark aspect.

In the last Report, the Directors, in view of this unfavorable financial condition and prospect, pledged themselves to practice rigid economy in the expenditure of the coming year, and, at an early date, measures were adopted to obtain the means of clearing off the debt, which have been successful to the extent of £3,334.

On the other hand, the ordinary outlay, both at home and abroad, was revised, and reduction, as far as was practicable and safe, was carried out; extra expenditure, which often grows large by many little, being also carefully watched and checked.

...

But anxiety arising from other sources has also been experienced, especially in relation to the Central Africa Mission. First came the sad intelligence of the death of the Foreign Secretary, at an early stage of his noble devotion to the interests of that mission – a death which involved a very serious loss, not to this Society alone, but to Christian Missions in general. Very soon afterwards came further mournful tidings – that Mr. Dodgshun had fallen on the threshold of that real missionary work to which he had so entirely devoted himself. A very long continued absence of direct communications from the two brethren at Ujiji also added to the Director's burden of care.

These troubles led the Directors to the true source of strength, wisdom, and consolation – the throne of God – and also led them to invite the constituents of the Society to unite with them in special prayer for Divine guidance and aid amid the difficulties and sorrows which they were experiencing. This concert of prayer took place on Sunday, November 2nd, and almost from that day, in reference both to funds and to the Central African Mission, the clouds seem to have lifted, and bright and hopeful gleams of sunshine have appeared.

...

The number of missionaries now on the list of active foreign service is 136, and of female missionaries twelve.

The Foreign Secretariat

On the subject of the Foreign Secretariat, the Directors present to the friends of the Society the following brief statement: - In April of last year, when Dr. Mullens was about to leave England to visit Zanzibar, and, possible, even Ujiji, in the interests of the Central African Mission, the

Directors gladly availed themselves, as on former occasions, of the experience of the Rev. J.O. Whitehouse to conduct the business of the Foreign Department, in the absence of Dr. Mullens. When the intelligence of his death was received by them, they deemed it advisable, on several grounds, to defer taking immediate steps with a view to the appointment of a successor to their departed friend. But, at the close of the year, measures were adopted in order to fill the vacant office. A full and prolonged consideration was then given to this important question, but without leading to a definite result; it was, therefore, resolved to request Mr. Whitehouse to continue his services, for the present, as before, which he has consented to do.

The Mission in Central Africa

The course of the Central African Mission during the past year, while presenting some very saddening features, closed brightly; real progress has been made, and there is much reason for thanksgiving.

Through war in the interior and the fear of bands of robbers, communications direct from Messrs. Hore and Hutley, the two brethren at Ujiji, were interrupted for nearly nine months; nevertheless, they were doing foundation work in perseveringly seeking to gain the confidence of the natives. For some time they were thwarted in many ways by the Arabs and others; but their open, just, and kindly bearing towards all the people gradually won for them respect and good-will. During these days of isolation their former companion in travel, Mr. Dodgshun, arrived at Ujiji, but only to die and leave them again solitary.

During these months Mr. Hore, carrying out the instructions of the Directors, hired a small vessel, and examined the coast of the Lake, with a view to the selection of sites suitable for missionary centers. While thus engaged, he gathered important evidence in favor of the opinion that the *Lukuga* River is an outlet of the Lake.

Though feeling deeply the need of help, and pleading for it in letters, which were received after a long delay, they were so cut off from the outside world that they were not aware that help was on the way, until the reinforcement, Messrs. Griffith and Southon, had almost reached Ujiji. These brethren had left the coast with the late Foreign Secretary, had watched and nursed him during his last days, and, with the kind aid of the members of the Church Mission at Mpwapwa, had tenderly committed his body to the grave. Having decided to visit the native chief Mirambo, whose seizure of many of the stores of the mission had caused serious apprehension, on leaving Mpwapwa they proceeded to Urambo, the town of that chief. Here they met with a favorable reception, and an invitation was given to establish a station there, while a large portion of the goods was restored. After this very satisfactory visit, they went onward to Ujiji, reaching that place in ninety-nine days from the coast, in perfect health, and receiving from the solitary brethren there a very joyous welcome.

Soon the future arrangement of the mission occupied their attention, and it was decided, while still holding Ujiji, to establish a station at Mirambo's town, and another in Uguha on the

western shore of the Lake. The members of the mission having distributed themselves to these stations soon separated. At the two new stations the brethren had to build houses; but by the end of 1879 they were occupying their new homes, and in many ways laying a good foundation for more direct missionary work.

But with three stations established in a new field at a considerable distance apart, and with two of these stations occupied by but one missionary, the necessity for reinforcement appeared to be urgent. In this hour of need the Head of the Church provided the men required. One of them is Mr. Wookey, who has already spent nine years in the Society's mission in Bechuana Land, in South Africa; but, animated with a true missionary spirit, he offered to transfer his service to Central Africa, while his wife, one with him in Christian devotion, was ready to give up her husband to go in advance to this new field of labor, herself waiting in England, until the circumstances of the mission and the means of traveling should allow her to join him.

Mr. Williams, who has been one of the Society's students, and Dr. Palmer, a medical missionary, accompany Mr. Wookey. These brethren, with the valedictions of the Directors, and of a large circle of Christian friends interested in the enlightenment of "the Dark Continent," left England on April 16th, and are now on their way to Zanzibar, thence to proceed into the interior.

Surely a review of the checkered history of this mission during the past year, in connection with its hopeful condition at the close, may well inspire the Directors and their friends with devout gratitude and strong encouragement.

August

Pg 195 – "VI. – Notes of the Month and Extracts"

3. Central African Mission

We have much pleasure in announcing the safe arrival at Zanzibar, on Saturday, the 29th of May, of the Revs. A.J. Wookey and D. Williams, with Dr. Palmer. At the time of writing, an efficient leader and some of the principal bearers were already engaged, and the party hoped to be ready to leave for the mainland and the interior in about a fortnight.

September

Pg 219 – "V. – Notes of the Month and Extracts"

6. Central Africa – Cure of a Medicine Man

Under date Urambo, February 19th, Dr. Southon writes as follows: - "I have made personal friends of many of the chiefs of the neighboring villages, and, chiefly by my medical skill, gained an influence for good among all ranks that is pleasing to behold, as well as gratifying to myself.

"One case is especially interesting, as it illustrates the faith the people have in the judgment of their king. A powerful and influential *mganga* or *mfumu*, the former being the Kiswahili the latter the Kinyamwenzi term for medicine man, who was very ill and expecting to die, acted upon the advice given him by King Mirambo, and sent for me. I immediately went to see him,

and found him suffering from throat disease which did not permit of his swallowing anything but fluids. I lanced the enlarged tonsils and applied local remedies. As soon as he could speak, he said, 'Bwana, do you think I shall die?' I told him I could not possibly say for certain, but I hoped not. 'All matters of life and death,' I said, 'are in the hands of God.' And I then went on to explain to him and his people that God was Creator and Ruler of all, and that to trust and believe in Him is the duty of all. After more conversation of a like kind, the resurrection of the body, the immortality of the soul, and Christ the Savior of mankind, the poor fellow thanked me as well as he could and I took my departures. I sent beef-tea and medicine as soon as I arrived home, for the patient had eaten nothing for six days and was terribly emaciated. After several visits he began to mend, and now, I am glad to say, is nearly well. As may be supposed, this man is very grateful, and will, no doubt, prove a valuable friend instead of, as most medicine men are, a doubtful enemy.

"Another chief, named *Walango*, sent for me last week. His village is a collection of about fifty huts enclosed in a square *tembe*. I found him and his wife troubled with a disease which seems to baffle the efforts of the native doctors. *Walango* took the medicine as directed, and in a short time was quite well. His wife also has now quite recovered, and is very thankful for the means used."

October

Pg 231 – "III. – The Central African Mission"

In the last general review of the mission in the interior of Africa, which was given in our March number, the three centers from which it had been determined that the Society's operations should be carried on were described; and subsequent notices have indicated how, by means of the reinforcements dispatched in April, each station will, in due time, have its full complement of missionaries. Our readers will be interested to learn that the Revs. A.J. Wookey and D. Williams, with Dr. Palmer, left Zanzibar on the 14th of June, and, having crossed to Saadani, marched inland to Ndumi. Here, six miles from the coast, they halted for a few days pending the arrival of additional pagazi, and made a fair start for the interior on the following Monday, the 21st. Accomplishing from twelve to fifteen miles daily, at the date of the last advices – Mamboyah, 8th July – they were hoping to reach Mpwapwa by the middle of that month. The caravan numbered 309 men, the chief of whom was Ulia, an experienced leader who accompanied the Rev. Roger Price, while several of the pagazi have been in the employ of the Society's previous expeditions. Neither Mr. Wookey nor Dr. Palmer had been free from attacks of fever and ague incident to the coast region, but the health generally of the members of the party left little to be desired. Our brethren write in good spirits, and one and all entertain bright hopes for the future.

The position of Urambo is important, as it forms the first of the Society's stations reached by travelers on the way to the Lake. In this town and neighborhood Dr. Southon continues his earnest and useful work, and, despite reports to his prejudice conveyed by the Arabs to

Mirambo, he maintains friendly relations with that powerful chief. Where self-interest is not at stake, Mirambo's professions and promises with regard to the Mission may be relied on; but, naturally of a procrastinating disposition, and surrounded by evil councilors, it can scarcely be wondered at if his attitude towards it, in its religious and social bearings, should be of a passive rather than a practical character. To Dr. Southon personally, however, he is courteous and generous, and his example is followed by neighboring chiefs and the natives generally. In his last letter the missionary furnishes a case in point: -

"Mirambo, I am sorry to say," writes Dr. Southon, "has gone to fight a large place called Takuma, south-west of Ugala. He has cannon, and about seven thousand men, so that he will probably be successful. Before he left, he gave me sixteen cows, four calves, twenty-one sheep and goats, and about forty acres of matama, now nearly ripe. Since then he sent word to say a field of rice would be considered mine, and when ripe the villagers near by were to clean and bring it to me. I felt it right to make some return for these presents, and more especially as I felt that it was a token on his part of the good-will he bears towards me. I therefore made him a present of one of the three nine-foot tents brought from England. In this country, where all fabrics of a cloth nature quickly rot and wear out, tents in about two years become useless. The gift was not intrinsically worth very much, but, as Mirambo had frequently expressed a desire for a good tent, I thought nothing could be more appropriate. He was very pleased, and shortly after sent me a boy to tend the goats and sheep which he had given me. After Mirambo's departure, a message came from him to the effect that he had appointed me chief of the Kwikuru and of Urambo. I immediately sent a message firmly declining the honor he would do me, and emphatically declaring that, while I was ever ready to serve individuals by helping them in any way I could, I would never have anything to do with the government of the people. To this I have not yet received a reply."

Again writing in a cheerful strain on the position which he occupies in the Mission, and referring to the many encouraging aspects of his work, Dr. Southon observes: -

"My wants have in many respects been supplied, without the need of asking, by natives who are grateful for kindness shown them. In fact, often when an unexpected but needed supply of food has come, the words of the Master have occurred to me, 'Your heavenly Father knoweth that ye have need of them.' To mention instances, I would say that the chief of Kirira – Misukia by name – has several times sent me provisions of various kinds; the chief of Makabacha voluntarily sends vegetables; the chief of Managuruguru gave eighty banana trees when he heard I wished to buy some; last, but not least, Mirambo sends an ox or a sheep occasionally, and often says that, as he invited the missionary to settle here, he feels bound to support him. Of course, all this is very pleasing; but, until I can talk freely to the people in their own language, little can be done in the way of the work we all have so much at heart – the teaching of the Gospel by preaching to the masses the glad news of salvation through Jesus Christ."

The plan proposed by Dr. Southon of devoting three hours daily to the study of the language will, however, soon remedy any deficiency of which he may be conscious in this respect. Medical work claims a large portion of his time and attention. Besides which, his skill in handicrafts is turned to excellent account.

“The work on the premises,” he writes, on June 1st, “still takes the form of timber cutting, carpentering, and gardening. Most of the men are at work, constructing a fence near the perennial spring which issues forth near the Kwikuru. When finished it will enclose a plot of ground, 60 by 40 feet, which, I think, will be large enough to supply two brethren with vegetables during the dry season. By simply cutting a trench, about 20 feet long, the whole plot can be irrigated at pleased. If not found large enough, there is abundance of unoccupied land adjoining, which can be appropriated and fenced in. Mirambo gave me permission to take as much land as I desired.

“In carpentering I am busy fitting a large lathe, part of the ironwork of which the late Mr. Dodgshun carried to Ujiji, and which Mr. Hore sent me. I have nearly completed a large wheel, 12 feet in circumference, which one man can turn, the strap of which will pass over the small wheel of the lathe. In this way I hope to be able to turn out chair and table legs without the immense labor which a ‘treadle lathe’ involves.”

Every mail conveys a professional report from Dr. Southon, and from the following paragraph it will be seen that his medical practice is far from being restricted within the limits of Urambo: -

“Many patients come from long distances, and now that it is known that I have treated ulcerated legs – a very common disease – successfully, I get great numbers of this class of patients, many of whom have suffered for years. Cases of fever – low remittent – have been frequent lately, I myself having had an attack, as also have several of the Wangwana. The practice of sending medicine to a distance without seeing the patient I have refrained from until recently, when some very clear cases of fever were reported, and relatives sent for medicine. After investigating the cases, I sent medicine, and, I am pleased to report, with the happiest results. I have taken a case of gun-shot wound into the house, and am treating it successfully.”

Interesting details are given in a recent letter from Dr. Southon with reference to a visit paid by King Ruhaga to Urambo, and its probable issues: -

“This Uha potentate did me the honor to call upon me, in order, as he said, ‘to feast his eyes upon a man with a white skin.’

“He has been on a visit to Mirambo, and brought as presents, sheep, oxen, ivory, and slaves, in great abundance; for, though a thorough niggard and an avaricious man, Ruhaga thought it politic to come to Mirambo with, as he said, ‘a present worthy of so great a monarch as he came to see.’

“Never before have I seen a chief of note who impressed me so unfavorably as Ruhaga has done. His face is a true index of his mind and character, and is a sad spectacle of low cunning, base intrigue, open rascality, and unblushing effrontery. I consider him a most degraded specimen of a treacherous and unscrupulous race. His men were, in great measure, like him in appearance, and would not scruple to help themselves to anything they took a fancy to, but for the fact that all thieving, no matter how trifling, is punished with instant death in Urambo; and, as the sharp eyes of all my men were on the watch to detect thieves, they did not get a chance to rob me. Compared with the Nyamwezi, the Waha are a hundred degrees below them in intelligence and uprightness.

“Ruhaga told me a great deal about his country, which I entered in my note-book. He says his object in coming here is to get Mirambo to help him against his brother, Khanza, who, he says, has usurped his authority. The real facts of the case are, that Khanza is the eldest son of the late king who rules all the large country now known as Khanza and Ruhaga’s Uha. Khanza succeeded his father, and ruled alone for some time; at length he gave Ruhaga a portion of his kingdom to govern as a chief under him. Ruhaga, however, soon became powerful, and now seeks Mirambo’s aid to help him to turn out Khanza. But Mirambo, recognizing the injustice of such a plan, which would make him deservedly unpopular, wisely refused to do anything in the matter, and firmly told Ruhaga that Khanza had not quarreled with him – Mirambo – and that he should not feel justified in declaring war against him. He also told Ruhaga that, if the quarrel could not be settled amicably, they had better fight it out between themselves, and he would support the victor. This is quite a diplomatic stroke on the part of Mirambo, as, from all I can gather, Khanza is much the stronger of the two brothers, and Ruhaga is never likely to attack him unaided. It will also cement a friendship between Khanza and Mirambo, which cannot fail to be profitable to the latter.”

Two matters of considerable importance in connection with the Lake Mission have recently been brought under the notice of the Directors by Mr. Hore. The first has reference to the selection of a permanent site for a mission station at the Ujiji end of the Lake, the position hitherto occupied being only tentative, and in many respects unsuitable. From the outset, appearances pointed in the direction of Kigoma Bay, whither early in February of the present year Mr. Hore proceeded, and, after a friendly interview with Muniyi Akida and the native chief Bogo, selected, on the Society’s behalf, a plot of ground at Gungu some eight acres in extent. The situation of the land appears to combine the requirements of health and convenience; it slopes from a good elevation down to the shore of the Lake, at a spot where an excellent anchorage for a mission vessel could be found, while in the village and within easy reach a daily native provision market is carried on. A native council having been held to discuss Mr. Hore’s proposal, on the 17th of February the transaction was completed by his paying over, as an equivalent for the land, brass, wire, and beads to the value of £16 sterling [\$2700]. It soon, however, became apparent that these proceedings had awakened alarm and discontent among the Arab residents of Ujiji, a number of whom a few days afterwards proceeded to Gungu. As

the result of their complaints and threats, the chiefs were induced to withdraw permission to reside or build on the land until distinct authority from the Sultan of Zanzibar should be received. Remonstrance was fruitless, and Mr. Hore decided on making application to Dr. Kirk to obtain the required permission from the Sultan. In the meantime a telegram was dispatched to London suggesting that, as a final resort, a site near the Malagarasi River or elsewhere should be obtained. To this the Directors returned an affirmative reply.

The arrival of Mr. Thomson, of the Royal Geographical Society, in the spring of the present year, on his way to the south end of the Lake, afforded to Mr. Hore an excellent opportunity for undertaking his long-projected voyage in that direction in accordance with the instructions of the Directors. Placing the *Calabash* at the service of Mr. Thomson, with his men and goods, Mr. Hore joined the expedition, and, having landed Mr. Thomson and his goods at Kapufi's village on the Lufubu River, proceeded alone on his mission of inquiry. From Mr. Hore's report, which is given below, it will be seen that there is at least a choice of three eligible localities should the establishment of an intermediate station be determined on.

"I found," writes Mr. Hore, "the country of Ulungu (extending from Zinga River to Lufubu River) to be inhabited by a distinct and peaceable tribe of people, with their own peculiar customs, dress, ornaments, etc; not, as I had feared, a scattered and mixed population of nomads, in constant fear of the Watuta. In answer to my inquiries all along the coast, I was told that the Watuta used to trouble them, but that now they had gone away. The Walungu are a cheerful and peaceful people; they are poor, because (like so many in Africa) they are afraid to become rich. They are necessarily industrious, because to subsist they must clear the thickly wooded forest land for their gardens. They are by no means behind the other Lake tribes in civilization; excellent pottery is made here, and baskets, and their millstones are built into a sort of solid table in one piece, with a pit or receptacle for the meal – an advance upon the mat or cloth and stone of the northern tribes. Cotton cloth is made in almost every village. I found no Arab or Mrima settlers, or news of visitors, till I got to Liendwe on the Lufubu; the people, however (especially at the South end), have some acquaintance with such from passing caravans; and at Zombe's and other places guns and powder may be seen, the price, most likely, of human flesh. Though the caravan route from Katanga, Mweru, and Liendwe thus passes right through the country, the Arabs have no power or influence of importance. The few traders of Liendwe do not go on the Lake, and Ujiji to them is a far-off country of which they hear but little except through Unyanyembe.

"Although the uplands of Ulungu are from 1,000 to 4,000 feet above the Lake, there is almost always a space of a few miles between the heights and the shore, either of gently rising hills or grassy platforms between the deep ravines which drain the rain from the uplands. Forest-clothed everywhere, a rich soil repays amply the work of clearance, while timber is unlimited: the Mininga or African teak, the most valuable, perhaps, for all purposes, was observed at Liemba Harbor. All the ordinary native foods flourish; fowls are cheap, sheep and goats are

procurable, but scarce. The only cattle seen were at Sombe's some ten miles from the Lake shore. *I found the tsetse fly everywhere*, even to within half a mile of Zombe's village, where the cattle are strictly kept within safe limits.

"Nearly all the people of Ulungu mentioned one Tafuna, a neighbor of Zombe's, as the head chief of Ulungu. Sombe and others in that neighborhood, however, said that Tafuna was only a similar person to Sombe, and the truth probably is, that Tafuna is one of the most important and rich of the Ulungu chiefs, perhaps *the* most important and rich. Sombe, with whom I had some talk, claims nothing beyond his own district, but still says that he is the same as Tafuna. I did not visit Tafuna; his district is inside Ukituta, at the south end. On the coast-line of Ulungu the villages are in clusters or districts, with intervals of forest-clothed hills, 'pori.' Each chief is probably quite independent in his little district. Each cluster of villages would seem to have its outlying farms, each with its little houses, raised on poles ten to fifteen feet high, in which a family resides, and watches the crop; this, and the fortification of many of the villages, are the remains of the state of things brought about by the Watuta raids.

"Three of these districts I would bring before your considerations as localities suitable for a station, viz., Liemba Harbor [marked on Dr. Mullens's 'Stanley's Map' as Ma-Zombe], Sombe's Country, and the Lufubu River; the first and the last, because they are comparatively populous districts, with many villages within easy distance, and Sombe's because it is the S.E. corner of the Lake.

"Liemba Harbor I call by that name out of respect to Dr. Livingstone, who calls it so. 'Liemba' is simply the Kilungu for 'Lake;' and a beautiful little harbor it surely is – a certain little smoothly rounded rise at its head I mentally settled as the site for a mission-house. The district chief is a woman, the Sultana Mwana, who visited me on board the *Calabash* and expressed herself as desiring to make friends with the white people, and offered to give them a place to build. There can scarcely be said to be any pori between the Liemba Harbor, Amalesa, and Micangorlo districts; it is rather one large district.

"Sombe is a chief of some considerable importance, and has a very large village: he is very friendly and ready to receive white men. So far as regards position, he and his country are important, but on the adjacent Lake shore there are hardly any people at all; they are all on the uplands in Sombe's immediate neighborhood.

"There are many villages on the River Lufubu which are inhabited by a very pleasant and peaceable people. As regards food, the district is luxuriant, and it affords a large choice for position of house, etc. (See Stanley's description). The chief, Kapufi, is prepared to receive us. His place is five ordinary marches from Sombe's village at the extreme S.E. corner of the Lake, and there is a regular highway from here to Unyanyembe and Ujiji. Since coming here my mind has been much relieved as to the 'temporary isolation' I feared for those at this southern

station. They would be little more isolated than at Ujiji; mails, etc., would pass through the Belgian station at Karema until the opening of the direct Kilwa route.”

Reviewing his experience at Ujiji, and contrasting the attitude of the natives towards the mission at the present time with what it was on his first settlement among them, Mr. Hore writes: -

“A residence of eighteen months here, although no teaching or preaching has been undertaken, has made its mark upon the Wajiji. The first strangeness has worn off; our uprightness is recognized, our medicine sought for and gratefully received, our Sunday respected, and our habits and customs no longer regarded with suspicion; a cheerful and friendly greeting is afforded in every village and house. The Wajiji admit that there is ‘no evil in us,’ and that we are their ‘friends.’ We are, in fact, established and respected sojourners if not citizens in the land. A considerable outlay of money, some work, and quiet persistence have, with God’s blessing, overcome very great difficulties here – such, indeed, as will most probably be equaled in the establishment of no other station on the Lake.

“Ujiji is a stronghold of the enemy, but we have secured a little field therein; we meet them face to face; here we are a thorn in their side and a restraint upon them. It is here, side by side with the Arabs, that the natives are able to draw their comparisons (very favorable to us), and they (the Arabs) themselves testify to our integrity by their implicit faith in our word. More valuable to any Arab than *ivory, cloth, or gold* is a bill with an Englishman’s signature!

“I doubt if any *more* healthy place will be found than Ujiji; and food, and all supplies, will be peculiarly abundant as long as its markets are permitted to continue in peace.

“As to the teachableness of the Wajiji, I have no reason for saying anything better or worse of them than of any other Lake tribe; but this I have faith to believe, that the Gospel will find an entrance, for its proclamation will be the proclamation of the *secret* of conduct and character which they have already closely observed, and favorably compared with what else of civilization and superiority (?) they have seen.”

The Rev. W. Griffith and Mr. Hutley continue to occupy Uguha, where they will ere long be joined by Dr. Palmer. The station is described as “the Ujiji of the western shore;” but, apart from its position, the friendliness of the chief Kasanga and the absence of the Arabs’ influence over the natives combine to render it a suitable place for missionary action.

“All the people are inclined to be friendly, and rejoice that the missionaries are living among them. They bring food and other articles to sell at a reasonable price, while others make long journeys to visit us. One day ivory was brought to the masola (camp) for sale, and another day slaves. These opportunities are laid hold of to explain our work and the object of our mission. And although the people find it difficult to comprehend, yet they have the idea that we seek their good. At every village I have visited the people have shown respect and kindly feeling, and

generally repay the visits by coming to see our camp, many of them bringing their little presents of food, for which a small return is made. Seeing these favorable opportunities, I regret that I cannot talk with the people in their own native tongue. My knowledge of Kiswahili, in which I can now converse with ease, helps me greatly, although the Rigu Uha is a totally different language. The knowledge of the coast language is the ground-work I have to build upon, and most of the languages of the interior follow it in their modifications and changes. The Rigu Uha, I believe, is very nearly allied to the Kirua, just as we find the same manners and customs prevailing in the two countries. Some Warua have visited us, bringing their fancy baskets (for they are very clever at this work) for sale.

“I have been obliged to put the little medical knowledge I possess in practice. Kasanga, senior, has applied for medicines several times, and the result has always been satisfactory.”

There is, however, a dark side to the picture. The missionary adds: -

“We have difficulties to content with. There is a system of slavery among the people which has existed for generations. There is also the blind belief in magic and witchcraft. Some system of idolatry prevails, and the people have their idols, their spirit houses, and modes of divine homage. Besides this there is the unsettled state of the country, the danger of invasion from neighboring tribes, and warlike character of the people themselves, and the petty quarrels that originate among them.”

We regret to state that for nearly three months Mr. Griffith’s correspondence had been interrupted by successive attacks of fever. It was with unusual satisfaction, therefore, that the Directors received a letter from his pen dated March 22nd. The following extracts are selected: -

“We are here progressing steadily with our work, with no wonderful results yet, and no great opposition to our efforts. We become more acquainted with the ways and customs of the natives, our gardens are extended, and we are preparing materials for the construction of a spacious permanent building.

“After traversing the country with a view to the permanent station, I have found no spot like the site of our present temporary mission-house both for health and for convenience to the natives and to boats to and from Ujiji. The chief of Ruanda expressed his wish at first that we should come and live nearer him, but he was satisfied with the explanation of the unhealthiness of the place, and he has not ceased his friendship in the least degree. Besides, at this place the Arab boats have not failed us, every month giving us opportunities to send our letters and other things to Ujiji. Also we have the advantage in this place of being the free possessors of the soil, having permission to add as much as we like to our premises.

“The interest which the natives take in the workshop evidently shows with what readiness they would adopt such improvements as might be introduced among them. Articles of household furniture they greatly value and admire – e.g., tables, chairs, stools, etc.”

Mr. Hutley, upon whom the industrial department of the mission specially devolves, furnishes the following details: -

“When the last mail left us we were busy with what few men we have in preparing a saw-pit, and in getting some wood here to commence operations on. Our first log was a very hard one, and the men whom I put to the task at first became tired very quickly, and of course the sawing, and the planks they cut, were not of the best description; but by dint of patiently explaining, both practically and theoretically, the men have not become passable sawyers remembering they are Africans and Waswahili porters.

“With these first boards I put an end and a rudder on to the little canoe we had bought, making some oars for it as well, in place of the small native paddles, the blades of which are but the size of a man’s hand, and require much practice before a novice can use them efficiently. This piece of work found great favor in the eyes of the natives, so much so that, when the chief of this village saw it, he wanted me to make his boat the same. This I could not promise him, but told him, if he would send me any of his boys, I would endeavor to teach them how to do work like that and many other things. Up to the present time, however, I have had no application from him to take an apprentice. In passing, I may say that here no native has a canoe with a steering apparatus, although some of them are very large. In Ujiji they have both rudders and sails to their canoes.

“We are getting on very slowly, but surely. I have had several large logs cut up into boards, and have several others ready for the saw. A workshop, 20 by 12 feet, has been erected, and a bench is being made in it, which I hope to finish in a day or two. At present we have but seven men, and of these but four are available for any work I may require in building and sawing. Nearly all our wood comes from the island of Kirindi, which, in a former letter, I said was but ten minutes’ pull. Now, from experience, I find it to be a half-hour’s. There are some very fine trees growing close to its shore, which, when cut up, resemble the deal wood which is used at home. Our Wangwana give it the name of *sunobari* – *i.e.*, deal. I have been able to get some of this over in from 10 to 20 feet lengths, which, when squared, are from 10 to 14 inches each way. To get them from the shore to the saw-pit is the hardest work now. At first, while the Manyema caravan was here, we were able to obtain almost as many men as we liked by giving them a few maize cobs or a little flour each, to bring the logs up for us. After they were gone we tried to obtain some Waguha, and many came to us; but they wanted more than the log was worth, until, after a long time, I got some eight fine-looking men to accede to my terms. With these I hoped to be able to bring the logs up with comparative ease; but when I reached the shore, and arranged the log for them to carry, they seemed to treat the matter as a joke, and, after vainly trying to move it, they were compelled to give up. Another one, much lighter than the first, was then tried, and this they managed to bring up, but rested every fifty yards or so; and when they reached here they were completely done up, and refused to do more. Now, when I have a log, I get it up by means of rollers and levers; but it takes very long, as there is a

steep bank to be overcome. When we first came here many of the natives came offering their services; but now no one comes to work, except as in the case just mentioned. One reason may be that then they had not commenced planting, and they were influenced in the matter by the chief and their natural desire for cloth. Another reason, perhaps, is, we have not wanted them except to come and live with us entirely, and, naturally enough, they, like all other natives who have never been used to work for a stranger, do not care to do that, having nothing to induce them. When these natives learn to appreciate and desire European articles, such as knives, better cloth, crockery, etc., for themselves, then they will in all probability be willing to work in order to obtain them; all this I hope will be but a work of time. With these desires will come also the desire, in the most intelligent, to know more of the white man who makes these things – first his language, then how to read and write, and, if instructors be near at hand, his religion.”

On the 16th September, and while the foregoing pages were being passed through the press, the mail, which left Zanzibar on the 25th August, was delivered in London. It includes letters and journals from most of the brethren in the interior, the dates of which are Uguha, May 24th, Ujiji, June 26th, and Urambo, July 6th. Communications also have been received from Mr. Wookey and party, reporting their safe arrival at Mpwapwa on Wednesday, the 14th of July. Here they were welcomed with the utmost kindness and hospitality by Dr. Baxter, of the Church Mission, and his two colleagues, with whom they contemplated staying until Monday, the 19th, when they would proceed westward.

Pg 240 – “IV. – Notes of the Month and Extracts”

5. Central Africa – The Belgian Expedition

The following extract is taken from the *Times* of Friday, September 17th: -

“On the 4th of August the news reached Zanzibar of the death of Captain Carter and Mr. Cadenhead, which threw a gloom over the whole resident European community, with whom Carter was a great favorite. He was, moreover, just the man for the work which he had undertaken, and his death will be an irreparable loss to the King of the Belgians. The sad event happened in the course of a native war which, it seems, Mirambo, joined by Sumbo and others, has commenced in the interior, and which is likely to prove a long and very troublesome one. Its object on Mirambo’s part is to force all trade and caravans into his country, and to close all roads to the Lakes which do not traverse his dominions. One story is that he was bound for Karema, saying that he must have that elephant, as he would not have people opening up the interior who did not pass through his country. The two natives who escaped and brought the sad tidings to Zanzibar give the following account of the occurrence: - It appears that on the approach of the war party to the village where Carter and Cadenhead were, the natives all fled, leaving the two Englishmen with 150 men armed with good guns. Mirambo himself was not present, but a day’s journey off. Had he been there it is judged improbably that he would have allowed white men, with whom he had no quarrel, to be killed. Carter went out to meet the

natives with his people and baggage, and, while attempting to talk to them and to explain that there was no cause for quarrel between them, a shot was fired, which unfortunately killed Cadenhead on the spot, whereupon the wretched 150 men threw down their arms and fled, leaving Carter with only a handful of men, among them his old servant Mahomed, who had been with him for years in the Persian Gulf, and who had come to join him on this expedition, and one of Dr. Kirk's servants, who had volunteered to go with him – fine fellows both of them, and both fell by the side of their master. On seeing Cadenhead fall and the men bolt, Captain Carter, it would seem, judging that the case was desperate, took up his repeating rifle and exclaimed, 'I had no quarrel with you, but now that you have killed my friend, I will avenge him.' He fired, and killed fifteen. Then, seizing Cadenhead's rifle, he killed fifteen more. The last that the two fugitives saw was Carter struck from behind. This is a very serious business, and makes the situation of the Belgians, and especially of the missionaries, now at Mirambo's very critical."

[Notwithstanding the painful facts detailed above, the Directors do not share the fears of the writer with regard to the Society's missionaries. Their letters are re-assuring; and, although the outrage was committed by some of Mirambo's people, the chief himself, as is elsewhere stated, is on the most friendly terms with Dr. Southon, the resident missionary at Urambo. – Editor, *Missionary Chronicle*.]

November

Pg 258 – "III. – The Belgian African Expedition"

In our last number we reproduced a statement which had appeared in the *Times* newspaper, giving details of the murder of Captain Carter and Mr. Cadenhead at Upimbwe on the 24th of June. While the evidence tended conclusively to connect Mirambo's people with the outrage, the opinion was expressed that the attack was not made at the instigation or the concurrence of that chief, and that consequently the position of the Society's missionaries at Urambo would not be compromised thereby. Mirambo returned to his town on the 9th of August, and Dr. Southon at once sought an interview with him respecting the proceedings at Kasogera. The result of that interview, as shown in the chief's version of the sad affair, attested as it is by the evidence of Captain Carter's trustworthy servant Mohamed, tends fully to confirm the opinion already expressed, and to allay anxiety as to the safety of the mission. A full record of his conversation with Mirambo was taken at the time by Dr. Southon: this is embodied in the statement given *in extenso* below, and which reached England on the 14th of October.

"Early on the morning of the 11th of August I went down to the Kwikuru to meet Mirambo, as per appointment. I found him in front of his large house transacting some business with a number of Watusi herdsmen, and surrounded by many of his headmen. On seeing me enter the court-yard, he immediately jumped up from the seat he was occupying and stepped forward to greet me, shaking hands most cordially. After a little chit-chat of a jovial nature, Mirambo arose and asked me to accompany him to his house, as he had some important news to

communicate. I assented, and followed him to the verandah of his house, under the shade of which seats were placed and a chair set especially for myself. His first and second headmen accompanied us and occasionally joined in the conversation which was chiefly carried on by Mirambo in a narrating kind of style.”

Alliance with Sumbo

“He told me that, after leaving here about two months since, he went to the town of Sassagula, but all the people had run away. He therefore thought of disbanding his army and returning to Urambo: but just at that time the chief Sumbo sent to him asking help to fight the Sultan Kasogera, of Upimbwe, or, as Stanley calls it, Mpimbwe. To this proposal Mirambo agreed, and the two joined forces and went south, keeping to the unfrequented forest, in order that their movements might not be known. They made a very long march on the 23rd of June, and also a *terekeza*, which brought them by sunset to a river north of the capital of Kasogera, and about three hours’ march from that place. Here they slept that night, and early next morning crossed the river, and by 9 or 9:30 a.m. were engaged with the Wapimbwe, who were waiting in the earthworks outside the town, but who soon evacuated these to fight inside their tall wooden stockade.”

Attack on Upimbwe

“Mirambo said he was behind his soldiers, and when they had mastered the earthworks they began to climb the stockade, and in a short time were fighting the inhabitants inside the fence. Just at this juncture a chief rushed up with the news that there were white men inside the town, upon which Mirambo gave orders to save them and their effects at all costs; but when the chief ran back, he found the place sacked, and the bodies of two white men and a number of Wangwana lying near a lot of boxes and other property. The latter consisted of books and papers scattered about on the ground, a tent and several broken cases. Mirambo said he himself then hurried up, but could save nothing except five cases, which he brought here and which I was welcome to see. He said he felt extremely sorry to think that he had unwittingly attacked white men, and had he known that they were in the town he would never have attacked it until they were gone. Sixteen Wangwana and an Arab were made prisoners, but were released by order of Mirambo. The Arab was the servant of one of the Europeans, and received permission from Mirambo to gather the papers of his late master and to convey them to Urambo to be placed in my care. ‘Now,’ said Mirambo, ‘I will send for these men and you can find out from them all about the Mzungu, (white men). He dispatched a messenger, and shortly after an Arab and several Wangwana appeared. I at once recognized the Arab as being Captain Carter’s servant, who had come from Aden in the same steamer with Carter and myself. I thereupon asked him if he had not been with Carter, and he said yes, he had been his servant for many years. I then asked who were the white men killed, for I hoped Carter had sent his servant with some other white men; but my worst fears were realized when he said, ‘My master and Mr. Cadenhead.’ I told him to tell me all about it, and entered in my note-book his story, just as I had entered that of Mirambo.

“On the twelfth day after leaving Karema the fight occurred, hence the party left that place on June 13th; this date I first elicited by cross-questioning, as it seemed to me very important to get the correct date of their leaving Karema.”

Negotiations between Kasogera and Captain Carter

“When they left Karema, both Captain Carter and Mr. Cadenhead were weak from the effects of fevers, so that they did not make long marches until the day they arrived at Kasogera’s Kwikuru, when they were about eight hours on the road. This was on the 22nd of June, and, having had a good reception from the Sultan, Captain Carter determined to rest the following day, and also to settle the hongo. This was finished on the morning of the 23rd, and soon after the Sultan sent his headman, saying that Mirambo was coming to fight against the town, and the white men had better come inside the town. This Carter refused to do, as he said he had no wish to fight any one. Then the Sultan said, ‘If you do not come into my town, I shall know you will help Mirambo against me, and I shall therefore attack you, as you are my enemy.’ Carter then called his headmen for a *shauri*, and all wanted to do what Kasogera wished, more especially as the latter had promised to let them go in the morning if Mirambo did not come that night. Still Carter would not agree to go inside the town, and it was not till the village people made as if they would attack him that he consented to go inside, so that it was several hours after sunset before they moved camp.”

Details of the Fight

“There was no attack that night, and next morning everything was packed up for a start; but the tent was not struck. Carter then demanded that the chief should let him go according to promise, but Kasogera would not consent; and as they were almost in the middle of the town, and all the people were armed, it was useless to resist. About ten o’clock there was shooting on all sides, and shortly after the soldiers of Mirambo and Sumbo came running into the place pursuing the Wapimbwe. Carter then ordered Mr. Cadenhead to take a white cloth, and wave it in front of the tent, near which all the men (Wangwana) were congregated, in all about 120 men. Carter gave orders that no one was to fire unless they were attacked. Several parties of Mirambo’s men appeared, but did not attack them. At last one party began shooting, and several Wangwana fell. Mr. Cadenhead then fired his rifle at this party, the Wangwanas doing the same with their guns. Shortly after Mr. Cadenhead fell mortally wounded, upon which all the Wangwana, except three, ran away, leaving Captain Carter in the lurch. With these three men he made his way to the outside of the village, where, having expended his ammunition (which consisted of a few cartridges in his Winchester, the servant with spare ammunition having bolted with the others), his headman, Abdullah, was shot, as was also another man, leaving Carter and one man to do the best they could against a host of foes. This man, whose name is Hames Wad Sameri, survived Carter, and was brought here to Urambo, and from him I gathered that, when the two men dropped, as related above, Carter turned round to look through the fence as if to see if he could escape that way, there being lots of men in front. Whilst thus engaged, a bullet struck him between the shoulders from some men in front,

whereupon he fell, and Hames immediately ran along the ditch, hoping to escape, but was made prisoner by a Nyamwezi, and taken to Mirambo, who liberated him at once.

“Such was the sad account I received of poor Carter’s death, and it was the more painful because of the fact that Mirambo, who is my friend, was indirectly the cause of his death.

“I know almost nothing of Mr. Cadenhead, but in a letter to me, some time ago, Captain Carter said Mr. Cadenhead was an old friend of his, and was coming from Zanzibar to join him as his subordinate. In a letter to Mr. Hore, dated Karema, June 4th, Carter said Cadenhead had arrived, and they would go to the coast together to bring up some more elephants.”

Captain Carter’s Letters and Journals

“Upon asking Mohamed about his master’s papers, he said he had them safe, and at first did not like to part with them; but when I told him of what I wished to do, he immediately said I was right, and he would bring them to me. He then left me with the other men.

“I then took my leave, and on my arrival here found Mohamed with two battered tin boxes containing manuscripts, letters, and books.

“The table was cleared, and the contents of the boxes arranged in good order. To my great delight I found he had saved the journals of both Carter and Cadenhead, and all the most important manuscripts and letters of the former. I did not examine any of the papers more than by a casual glance, which afforded me some idea of what was lost, that being a very small proportion of the property of either.

“Each package I at once took a list of, and in the case of letters and important manuscripts I sealed securely.

“The sealed packages were then packed and sewn up in cloth, leaving only the journal of Carter for me to find out anything fresh which it might be desirable for me to know.

“I should have sealed up the journal at once, but a casual glance showed that the last page was written only about two hours before Carter died, *i.e.*, 8.30, June 24th; hence, I thought there might be things recorded in it respecting Mirambo’s action and Carter’s opinion about him. I therefore pointed out to Mohamed this, and told him I should like to read farther. To this he immediately assented; and, having completed my lists, I told the men to be ready early on the morning of the 13th, when I would send letters with them and give them cloth for food on the road, etc. They thanked me, and then took their leave.

“After they were gone, I turned over the pages of the journal, and, having found the place where Carter entered the date of his departure from Karema, I read slowly on to the finish, and to my gratification found that there was nothing inconsistent with the story as told by Mirambo and Mohamed. When compared with Carter’s account, on the contrary, the main facts were amply corroborated.

“On turning back to the commencement, I found Carter particularly desired that, if this book fell into the hands of any one after his death, it should be immediately sealed up and forwarded to a certain address. Accordingly, I have done this, but it will first go to Dr. Kirk.”

Second Interview with Mirambo

“On the 12th of August I went down to the Kwikuru to get more information from Mirambo relative to poor Carter’s death. Found him busy distributing the slaves lately captured among his men.

“Mirambo soon finished his part of this business, and then, asking me to follow him, he went into his house as he did yesterday. I put many questions to him respecting his journey and the fighting, and though I had not the least doubt that he had no knowledge of Carter’s party until his men began fighting, still one thing needed explanation, which was this. Carter says in his journal that the Sultan Kasogera said Mirambo was camped on the Masira River, ‘the one we crossed yesterday.’ I thought by this Mirambo might have come on their track, and, if so, he could not but know about Carter’s party. I therefore asked him which road he took; he said there was no road, he travelled in the *pori* (forest). I asked, ‘From which direction did you approach the town?’ He replied, ‘From the north.’ I then asked the name of the river he crossed. He replied, ‘The Masira.’ ‘How does it flow?’ To answer this he took a twig and traced in the dust a diagram, explaining that he went too far west and had to turn back somewhat; he then crossed the river almost directly north of the town, it flowing, as he said, towards the south, but making a bend before passing Kasogera’s town. Hence, from his description, I can readily understand how Carter crossed the Masira south, whilst Mirambo crossed it to the north.”

Pg 263 – “VI. – Notes of the Month and Extracts”

5. – The Rev. A.J. Wookey and Party

The Directors have unusual pleasure in informing the Society’s friends and constituents that on the 12th of October a telegram from Zanzibar reached the Mission House announcing the arrival at Urambo, on the 11th of September, of Messrs. Wookey and Williams, with Dr. Palmer, all well.

December

Pg 280 – “IV. – Central Africa – Religious Notions of the Waguha”

How widely soever missionaries and travelers may differ on questions relating to the country or nationality of races with whom they may be brought into contact, they are, as a rule, unanimous on one point – that, namely, of the universality of the existence of some kind of religious worship, and the recognition of an all-powerful and Supreme Being. That the dark and degraded tribes of Central Africa form any exception to this rule we have no reason to believe. Until recently the subject has not been discussed at any length in the correspondence of our brethren; this has probably been owing to the daily and hourly cares and anxieties incident to

the establishment of a new mission, combined with the desire, by observation and experience, to confirm or modify first impressions. Letters, however, received from Messrs. Griffith and Hutley in September last bear upon this question – so far, at least, as it affects the district and neighborhood of Uguha, in which they reside – and furnish very striking evidence of the prevalence of ideas on religious subjects which are more definite and advanced than they and many others were prepared to find: -

“The religious notions of the Waguha,” writes Mr. Griffith, “are peculiar. There is a marked difference in this between the tribes on the eastern and the tribes on the western shore of the Lake. While those on the eastern shore have neither images nor idols, those on the western have them in great numbers, and have certain beliefs connected with them. The first thing that strikes the African traveler on entering the western half of the continent is an image at the entrance of every village, and again at almost every native hut, especially that of the chief. Others are kept within the huts, and their number varies according to the superstition of the worshipper. These images are carved after the shape of the human figure. Other images of lions are said to be kept in the corn-fields. The Waguha carve the images themselves, but the art exists in greater perfection among the Warua to the West. The image is called ‘Mkissi,’ which means the same thing as the ‘Kiswahili Mzimu,’ or the English Spirit. ‘Mkissi ya tata,’ ‘The spirit of my father;’ ‘Mkissi ya maju,’ ‘The spirit of my mother;’ ‘Mkissi ya mwanetu,’ ‘The spirit of my friend.’ Some kind of worship is paid to these images. They are prayed unto in difficulty and trouble, or when on a journey or in war. Yet a Higher Being is acknowledged to whom the Mkissi is, as it were, only a means of approach. It may be that the idea of a Higher Being has been obtained from the Arabs, and I cannot make out that they make any image to represent Him. On the other hand, the fact that they have a word in their language to denote this Higher Being inclines us to believe that the idea is original among them. The Mkissi intercedes on behalf of people, and helps them to overcome their enemies, and to seize slaves in war. And they are rewarded for their services: after distinguished service is performed, a very small hut is built in the village, the image placed in it, and offerings of food and pombe are made in abundance. Often I have seen dedicated for this purpose quantities of flour, bananas, etc., lying about in the streets. In the larger villages there are erected more spacious and more imposing huts; the drum is played there, dances performed, and the good qualities of the Mkissi praised in songs. These images are looked upon with a certain degree of fear and reverence, and curiosity about them is not at all encouraged. Opposite our mission-station there is an island (Kirindi) which, when Cameron passed, was a peninsula united to the mainland. This is all covered with dense forest – a complete thicket – and this sacred grove is the abode of the Mzimu Kirindi. Being one day out on the lake in a native canoe, and, not knowing of this superstitious belief of the natives, I requested my canoe-men to take me over to the island. This they would not do, and endeavored to persuade me that it was infested with wild beasts, lions, and savages casting stones at any one approaching near it. Refusing to listen to this, and persisting in my intention, they threatened to leave me and the canoe, and risk their lives in

swimming back to the shore in spite of mighty waves and hungry crocodiles. Seeing this I desisted, and at another time, by a different policy, I succeeded in reaching the island, and the place was pointed out to me with much gravity where Mzimu rested, but I was forbidden to go near the hallowed spot. To me there appeared nothing but immense forest trees, and such thickness of tropical creepers that the bright rays of the noonday sun could not penetrate through. It seems that under this dense shade a chief named Kirinidi was buried, and this gave origin to all this superstition. The Waguha believe that the spirits of their ancestors pay them frequent visits, and advise and counsel them in their dreams and visions regarding future events.

“The nearest approach to the idea of a Diving Being is in the belief in their great spirit *Calumba*. To him they assign a certain location, but they do not point *upwards* to the heavens as we do, but *inwards*. They say, ‘Anakaa ndani,’ ‘He dwells inside,’ as if trying to express some unknown country, or more properly perhaps some unknown world or other. In this indefinite place *Calumba* dwells, and to this place, wherever it is, the departed spirits go after death. They are welcomed by hosts of *Wamangulwa* (angels?), and they are brought before the great spirit *Calumba*, who judges of their previous life, and rewards the good and punishes the evil. How near this approaches the Christian’s idea of future judgement, and it sets us to inquire, Where has this Central African tribe obtained such high ideas?”

To the foregoing, Mr. Hutley adds the following statement with reference to an interview which he had had with the chief Karembe: -

“If the deceased is in happiness he is allowed to revisit his native soil, and, after some little time, he does so, appearing in a dream to his nearest and most suitable relative, whom he bids prepare for his habitation a little hut, so that whenever he revisits this world he may have some place to come to. A question here and a question there had gained for me much information, to which this may be said to be the key. We were looking at the stars soon after, when I asked him if he knew the names of any; he, misunderstanding me, gave me the name for stars, but, on explaining what I wanted, and pointing to one in Orion, I asked him its name. ‘Sala,’ he said. I then asked him if he knew any others, in the Southern Cross, for instance, but he said, ‘No; he only knew *Sala*,’ and this he knew because wherever they went they always looked towards it, and knew that it was shining over their country, and the Waguha say, ‘*Tu-bagala kwa Sala*’ – i.e., ‘Let us go towards Sala,’ meaning home.”

Pg 283 – “VI. – Notes of the Month and Extracts”

3. The Mission in Central Africa

Confirmation by letter has been received of the telegram referred to in our last number announcing the arrival of Messrs. Wookey and Williams, with Dr. Palmer, at Urambo, whence Dr. Southon would proceed with them westward. Writing from Urambo on the 12th September, one of the brethren says: “We reached here, party all well, yesterday, and found Dr. Southon in

good health. By the good hand of God upon us, we were not merely preserved from danger on the road thus far, but were never in it.” On the 14th September, Dr. Southon himself adds: “I am extremely busy, and, indeed, so we all are, making preparations for a start for the Lake tomorrow or next day; besides which, I have a considerable portion of my time taken up in providing for the welfare of us all.” A very full and complete journal of Mr. Hore’s voyage to the south end of Tanganyika, accompanied by a map, reached the Directors by the same mail; while letters from Messrs. Griffith and Hutley report the continued friendliness of the native tribes in and around Uguha. To the above we have the further satisfaction of adding that, by telegram, we learn that the new party of missionaries reached Ujiji in health and safety on October 3rd.

1881

January

Pg 10 – “II. – Missions in Central Africa”

In connection with no sphere of the Society's work have the Directors experienced a larger amount of co-operation and sympathy from kindred Societies than in that of their Lake Tanganyika Mission. The field is new, its difficulties are many and great, and the baptism of suffering which has attended the efforts of one and all has served to link more closely the bonds of brotherhood and affection. In the interchange of thought, too, with regard to plans and procedure, the experience of one Mission has been a guide to the others. In this latter respect the London Missionary Society is the chief gainer; the Free Church Mission on Lake Nyasa, and that of the Church Missionary Society on the Victoria Nyanza, being already in operation when in the year 1877 the Lake Tanganyika Mission was set on foot. It was, therefore, only natural that the Directors should avail themselves of the presence in England of Mr. James Stewart, C.E., of the Free Church Mission at Livingstonia, and of Mr. Joseph Thomson, R.G.S., formerly the colleague and afterwards the successor of the lamented Keith Johnston, of the Royal Geographical Society's Expedition, to ask their counsel and assistance in regard to plans for the consolidation and extension of this Society's work at its three centers of operation. This appeared the more desirable, as Mr. Hore, of Ujiji, is returning home to discuss with the Directors the important question of the navigation of the Lake. At their invitation those gentlemen attended a meeting of the Board, specifically convened, on Thursday, November 18th, when, besides furnishing a statement of their travels and observations, they, in reply to inquiries put to them, gave the result of their experience on matters of detail and special interest and importance in the present stage of the Society's Mission.

It is gratifying to receive the testimony of an independent witness that Ujiji and Uguha, with their respective districts, are the most suitable places that could have been selected for mission stations on Lake Tanganyika. Fipa, at its south end, was mentioned by Mr. Thomson as being the next eligible locality; and he also confirmed Mr. Hore's good opinion of a site at Liemba harbor.

We give in his own words Mr. Thomson's impressions of our missionary brethren and their work: -

“Had missions on Lake Tanganyika not existed, I do not suppose I should have lived to see home again. After the hardships I had to pass through in the country and on the coast, the arrival at Ujiji gave me renewed vigor. I was received with an hospitality which I shall never forget. I cannot speak too highly of the gentlemen I met there. They are doing a marvelously good work; they have gained the confidence of the natives most thoroughly. It is a pleasure to see the natives come around their places at Ujiji and Uguha, and to listen to them. They are setting an example which the natives are beginning to follow. The energy with which they are doing their

work is most marvelous. I reached Uguha two months after Mr. Griffith. When I arrived he had a house built, a garden laid out, a place set up for carpentry, etc. Everything appeared as if he had been settled for years instead of two months. I enjoyed my stay there of a fortnight, and then had the pleasure of crossing over to Ujiji and met Mr. Hore. On the way back I once more met Mr. Hore, and proceeded down to the Lake with him. It afforded me pleasure to see his determination: no better man could be put in the place; he is a most practical headed man, doing capital work.”

Mr. Thomson’s experience fully bears out all that has been stated in the letters and journals of our missionaries with regard to the general attitude of the natives towards their white visitors. His opinion of the Arabs is more favorable than we should have been led to anticipate: -

“My impression with regard to the natives is that they are exceedingly friendly. If you are judicious and not too suspicious in showing confidence, you can proceed with all safety. There are exceptions near the Congo: passing through Urua, we had anxiety at all times, and at times our lives were not safe. In other parts of the country I usually walked about unarmed, and have never been molested, or had a rude word said to me.

“So far as I am acquainted with the Arabs, they were very hospitable: we had no obstructions. I have nothing to say against them, so far as I am concerned; they are cunning, and make the most of you – as much as they can.”

Confirmation of the above is given in Mr. Hore’s recent journal of his voyage to the south end of the Lake.

“I saw,” he writes, “a long string of natives, about twenty-six in number, coming from the steep rocky path to the boat; they were fully armed. It was evident that they meant business; but surely it could not be to attack us without some good reason here in Fipa. Shortly a spokesman slipped forward and gave his message – namely, that he had heard that we had come with evil intentions, and to forcibly take away their slaves from them. I laughed at them, called for a light for my pipe, and sitting down on the gunwale of the boat, proceeded to answer their doubts. Spears were stood up against the rocks, solemn countenances relaxed, and they all gathered closely round us, smiling and chattering. An elder stepped forward and stated that they had come prepared to resist us; but now they saw that there was no ground for suspicion, and that it was true what some Watongwe had told them – namely, that the white man of Ujiji, who traveled on the lake in a boat, was good.”

In extent of population, no portion of the Lake neighborhood can compare with Ujiji and Uguha. The estimated number of inhabitants in the former district is at least ten thousand, and within the radius of a mile from the Society’s station two or three thousand natives may be reached. The villages around both centers are exceedingly numerous. Fipa too is well populated.

Where native settlements are found, agriculture will, generally speaking, be carried on to a greater or less extent, and pasturage for cattle will be obtainable. Some regard should be had to such considerations as these in forming a mission station in the interior; and the Directors are glad to be assured that, in the selection of Ujiji and Uguha, their missionaries are favorably circumstanced with respect to native produce and trade. Mr. Thomson says: -

“The native cultivate very largely. They have goats and sheep. They supply Indian corn, rice, wheat even; then there are ground-nuts and bananas. Except the luxuries of civilized life, there is no want of food. Some places are suitable for millet, other places for Indian corn.”

From the outset, as our readers are aware, the Directors have made Zanzibar the port of debarkation and the starting-point of their mission: the difficulties and disasters which have attended the long land journey between Saadani and the Lake region are also well known. The employment of carts drawn by oxen, as at first contemplated, ended in failure, owing to the narrowness of the roads and the presence of the tsetse fly. The hire of pagazi for the transport of goods and stores has hence proved to be the only practicable plan; but the fatigue thereby involved to the missionary party is undoubtedly great, and hitherto it has been deemed undesirable to send out ladies by this route. Under these circumstances the Directors have been led to consider the practicability of adopting a water-way to the interior by means of the Zambezi and Lake Nyasa, especially in view of sending out a vessel for use on Lake Tanganyika. They, therefore, gladly availed themselves of Mr. Stewart’s presence to obtain information on these points. Quelimane, on the south-east coast, forms the base of the Free Church Mission; and Livingstonia is reached by means of the Zambezi and Shire Rivers, for both of which that Society’s steamer, the *Ilala*, is available, the former being traversed for about two hundred miles as far as the falls, 16° south latitude. Wood is exclusively used as fuel. It is thus evident that a mission vessel could with safety and dispatch be conveyed to Livingstonia, and thence to the north end of Lake Nyasa. In view of a limited land carriage between Quelimane and Nyasa, and of the wide tract of country (220 miles) to be crossed between that lake and Tanganyika, any vessel must be built in sections and taken to pieces as required. The chief natural obstacle to be encountered after leaving Nyasa is a somewhat formidable stream which has to be crossed after reaching the mountain range. Once, however, on the plateau, there are no streams to be crossed in the dry season. In the wet season the road would be impassable. Sheep and goats are to be found in abundance through the whole of the distance. Mr. Stewart appears to have but little doubt as to the feasibility of the scheme. He, however, admits that –

“It would be a difficult work. A party of three men might be sent to make a certain distance of road; after that, men would come forward in sufficient numbers. They would not go from lake to lake: the distance would have to be broken up into districts – say of fifty miles.

“The people throughout that district,” says Mr. Stewart, describing his own experience, “all received me in a very friendly, hospitable manner. The Chungu tribe showed some suspicions at first; our first visit was not very promising – the people are the rudest and roughest I have seen.

Leaving the Lake and going inland, we met with a simple, unsophisticated race of men, who received us kindly and gave us good supplies of food. It is the best evidence of friendliness the people have to give us: even to sell food is a great advantage to us. There are three or four different tribes in that district: they possess cattle. The tsetse fly occurs nowhere between Lake Nyasa and within ten or twelve miles east of Tanganyika. The cattle are small, but still they would be very useful.”

Mr. Thomson is not quite so sanguine upon this matter. As there is no trade route between the lakes, he fears that for some time to come there will be great difficulty in obtaining porters, especially in such numbers as would be required to carry a boat and stores. And this notwithstanding that he holds the following views on the general question: -

“It is my opinion that in the present state of the road the ordinary porter is the only means of transport. Animals have been tried, but it has been shown that they cannot stand the work: they die from the effects of it. Unfortunately, they have to start in the worst part of the country at the commencement. The country between Mpwapwa and Unyanyembe is almost level, and there would be no difficulty in establishing wagons. In the dry season you are not troubled with swamps. If proper means of transport were established at Mpwapwa, it would greatly facilitate in opening up the country to Ujiji.”

A trading company is in existence, which has sprung out of the Free Church Mission, and has the use of its steamer, but is not under its management or control. Should the proposed scheme be decided upon, arrangements could doubtless be made with the company to carry it into effect. The maximum cost of transport between Quelimane and the stations on Lake Tanganyika would probably be £100 per ton weight of goods. The amount which was formerly paid for transport to Mons. Broyon was so exceptional that it will not admit of being made a basis of comparison with the foregoing estimate.

As the result of inquiries instituted in the year 1861, the Free Church Mission effected a settlement at Livingstonia under the leadership of Mr. Young, R.N., in May, 1875. The mode of procedure adopted by the missionaries, and the happy change in the condition of the native population which the labors of five brief years have, under the blessing of God, effected, are apparent from the following statements of Mr. Stewart: -

“We do not,” he says, “consider ourselves isolated from the rest of the world. We receive our mails with very great regularity. At Livingstonia we are settled down very comfortably: the hardships we endured at the first are passed over: we have comfortable houses, airy and drained: English furniture and English country; tea, coffee, etc., cost about twice the home prices. Our schools are well settled and established: we have 120 boys and girls attending school: the first and second classes read and write in English tolerably well; they can read a chapter from the Bible and understand it well enough – as well as a child at home. Four or five of the elder boys have taken the junior class, and have thus relieved Dr. Laws and his colleagues

very much from the drudgery of teaching *a, b, c*. We trust that in future they will be preachers of the Gospel to their fellow-countrymen. Livingstonia is not a very healthy site. At the new place we have had a house twelve months; very well attended schools, with fifty to seventy, sometimes more, children. The people there have attended service; 300 and 400 attend Sunday after Sunday to hear the Word of God. They are more inquisitive than the men to be met with at other places. They ask questions and explanations of difficulties. This is very different from many places, where the chiefs after five or ten minutes' questioning are quite tired, and lie down."

The hopes entertained at the commencement of the Mission have been more than realized. Looking back, Mr. Stewart observes: -

"At the very first when missionaries went into the land, passing up the Shire they received twelve or fifteen boys from the Makololo chiefs to take with them and educate as they thought proper. We have retained their confidence. Some of these have gone back; some of them we have still; some are able to help in mission work now. The girls also whom we received from various quarters are learning to read and write in English as well as the boys; there is no difficulty between the sexes as in India. They are getting on well in sewing, but household work is not neglected. We receive children from the tribes all around to be our children: to be taught as we like. Wherever we go we are welcomed, and, when we speak to the people about God and heaven, they at once become reverential and silent, and with almost bated breath they ask questions as to what He is, where He is, and what is His relation to us. One of the men said, 'You see these spears: we received them from our fathers. We keep our lands in safety, but if you will show us a better way we will take it.' In the north end of the lake we have received children; they have come to learn in our schools. We have travelled over the district mentioned, and have had no collision with the natives at all. We are most hopeful in our work. Englishmen soon learn to like the African character, and this feeling is reciprocated. We have a strong hold upon their affection."

February

Pg 30 – "III. – Central Africa – Uguha and its People"

By Mr. Walter Hutley

The Uguha country is divided into North and South by the Lukuga, a river on the west coast of Lake Tanganyika. It is with the northern part that the Society has chiefly to deal, its temporary station, Plymouth Rock, being situated nearly in the center of that division of Uguha. Caravans passing to and from between Ujiji and Manyuema make this their landing-place. These caravans contain from fifty to a thousand or more people. During the year of our residence some thousands have passed through. Sometimes they remain in the neighborhood several weeks; at other times but a few days. Unless a caravan is to be ferried over, the opportunities for communicating with Ujiji are not very frequent or regular. Canoes belonging to an Mjiji or Arab

trader will come over to obtain maize and millet in exchange for salt and palm-oil, and sometimes in search of slaves. Occasionally boats of natives go from here with grain, a tusk or two of ivory, and the like, to change for *Matunda*, a kind of glass ring beads, which are in great demand here. In recent times many of the Waguha have reached the coast, and many others Unyanyembe, with their little ventures or as porters in caravans.

Mtowa, the village near which the station is situated, is enclosed in the arc of a circle of hills, which start from Southern Ugoma, go inland some distance, and then come to the coast at Cape Kahangwa. Beyond these hills stretches the plain of Ruanda, watered by several small streams, of which the Lugumba is the only one of importance. Inside this arc are many small hills and valleys, where cultivation is carried on largely by the natives. Until the hills proper are reached, very little of the dense vegetation so peculiar to tropical countries is met with: the landscape generally has an English-like appearance. Lying among the valleys are several villages, but the population is not very large.

Northern Uguha, possibly from 15,000 to 20,000 inhabitants would be near the mark. The largest village is Ruanda, in which are some 500 to 600 houses. Mtowa may be taken as the average size of the villages generally; it contains about 250 to 300 inhabitants; also ninety houses, of which ten are occupied by the chief and his wives.

The domestic animals found in Uguha are goats, sheep, and fowls. Some of the chiefs possess pigeons, which come either from Marungu or Ujiji. The only cattle in the country are those belonging to the Mission. Occasionally some are brought over from Ujiji to be taken to the interior. Wild animals are said to be abundant in the hills to the north. Among these may be mentioned buffaloes, gorillas, leopards, monkeys, wild boars, antelopes, and small game of the rabbit species. The hyena is unknown. Fine timber is not very plentiful except at some distance inland, where teak and other timber-trees abound. The only grain cultivated consists of maize and millet, although there are several spots near the Lake suitable for rice and sugar-cane. Micaceous slate is to be found in abundance almost everywhere.

The People

The natives of Uguha are peaceable and industrious, speaking generally. The only time when they indulge in drink to any extent is at the close of harvest, and then a disposition to quarrelsomeness is not at all prevalent, but rather the reverse. They spend the greater part of their time in their gardens with their slaves and wives. At other times in their villages they make maize and millet up into loads for sale, or spend their spare time in manufacturing spear-handles, bows, etc.

Although fish abound in the Lake, yet but few of the natives take the trouble to go out for them; several Arabs' slaves who live amongst them do this work. Of late years, finding their power increasing, they have made war upon neighboring countries for the purpose of getting slaves. Their arms are bows and arrows and spears, which latter they throw. Physically they are

a fine people, men of over five feet eight inches being the rule rather than the exception. I once met an individual some four feet only in height, who was considered a dwarf amongst them. The chief features that distinguish the Waguha from their neighbors are in both sexes the elaborate way of working their hair; in the males the chipping of the two front incisors, and in the females the profuseness of tattooing.

Yet there is, after all, but little to distinguish them from the Warua, except in their language, which slightly differs from the Kirua. Their first sultan or chief came from Ugoma, according to tradition, and settled near Cape Kahangwa. Here he was joined by many from Urua and Marungu, and, by assimilating many of the words of each language and of the customs of the people, they formed themselves into a separate tribe.

Amongst the women clothing is very scanty, two or three pieces of fiber-cloth sufficing. These are dyed of two colors. The men wear this kind of cloth too, but in one large piece, which is tucked under a belt in front, and behind is allowed to hang loosely. Many of the men, however, wear skins of monkeys or other animals, while others wear the barter-cloth brought into the country by white men and Arab traders.

Government

Each village has its own chief, who maintains his proper place in the ranks of the chiefs. Kasanga of Ruanda is said to be chief of all Uguha, but he, in his turn, is subject to some one else. Some of the chiefs will sit in each other's presence, but in the presence of another chief of a higher rank they must stand. In their villages they have regard to precedence in the arranging of their houses. In one part or end of the village the slaves of Walingwena live; in the other part the freemen or *Wabangi*. These latter have elders or *Watwita*, who represent them in the counsels of the chief. If one of the *Watwita* quarrels with the chief he leaves the village with his *Wabangi* and dwells by himself until his chief makes matters up by giving him and his followers a present, generally of beer or corn. Two cases of this kind occurred near here quite recently.

Native Residences

The houses they build are like a beehive outside, but, inside, the walls are carried up square some four feet high. They are made of wattle and mud plaster. From these walls spring the roof, the center of which will be ten to twelve feet from the floor. They have no center post, and the rafters are simply fastened by rings of cane from the center downwards. On the outside the grass is laid very thickly, and is made to reach the ground. The inside is kept scrupulously clean by the women. The floor is generally made of mud, which sets very hard. On one side and part of another are the sleeping-places of the family; one end reaches to the doorway, where a number of thick pieces of wood are fixed in the ground, against which mats are placed so as to form a screen. On the opposite side two pieces of wood about four feet high are always found. For some time I wondered what their use might be, and was told that they are to stack the firewood against, to prevent it from lying about in disorder. One side of the house will be left clear for visitors to sit or eat, while the remaining part of the side room will be filled with pots

and other household utensils. In the center of all is the fireplace, at a pleasant distance from the bed, while hanging from the roof will be seen bows and arrows and medicines belonging to the head of the house.

Boats and Navigation

Many of the chiefs possess large canoes. One or two have a mast or sail belonging to them. Oars or paddles with a blade not larger than one's hand are used; with this their style of rowing is to face the bow of the canoe and dig into the water with the paddle, bringing it back to them, thus avoiding the use of rowlocks. For steering purposes one or two men sit in the stern and steer with their paddles. These canoes, which are simply dug out, are cut in Ugoma, the country to the north on this the western shore. The principal use to which the Waguha put them is that of cruising along the coast and among the various islands, and making now and then a trip across to Ujiji.

The Waguha, however, do not "take to the water." They are not such sailors and traders as are the Wajiji. Such trade as there is amongst them is chiefly in ivory, which comes from Urua and Ubudjwe, etc., and in the corn which they themselves grow. Of late years a desire has seemed to take possession of many of them to visit Unyanyembe and Pwani – *i.e.*, the sea-coast, Bagamoyo, and Zanzibar. Some go as porters in Arab caravans; others upon a little venture of their own. They are certainly not given to vice to the extent of some of the tribes, regarding it from their point of view, although from the standpoint of Christianity their morality is at a very low ebb. They are cruel and superstitious, of course, but not to an excessive degree. Witchcraft is believed in, and those who are said to be guilty of practicing it are punished with death. Their manner of killing a witch (male or female) is by cutting the neck with an axe and then the back of the victim.

Recreations

Dances are of frequent occurrence amongst the young people, and sometimes the women will have a dance among themselves, but I have not seen the men participating in anything of the kind. Their musical instruments are few, most of them belonging to some neighboring tribe. They have a kind of cymbal, which is made of iron, in the shape of a U, and which is sounded by a piece of stick with a head of india-rubber. This is used by chiefs and messengers on their journeys, and on it is made a series of sounds which are understood only by the initiated. This instrument is an importation from Urua. The women have a game with stones, which they toss up, endeavoring to pick up a number of others before the first can reach the ground and to catch it at the same time. I have not seen more than one play at this game. The boys amuse themselves with small bows and arrows, shooting at a mark. Those older, and who live near the Lake, go along the shore on bright calm mornings and shoot their arrows into the small shoals of fish which are very plentiful here; they generally get some as a reward for their pains. In one instance I came rather suddenly upon a small party of little girls at play – making houses, not of

cardboard, but of small lumps of earth. Girls here are married very young; some can scarcely have reached the age of twelve, and some are married to men old enough to be their fathers.

Manners and Customs

These are many and varied. Many of them bear a striking resemblance to those of the Warua as described in “Across Africa.” Here there are no “clubs” after the fashion of the Nyamwezi, but each man eats his food at home, and, in the case of the chiefs, in the strictest privacy. Each household has two sets of utensils – one for cooking and fetching water for the use of the males of the family; the other for the use of the females. If the fire at one kitchen goes out, they scrupulously take care to get fuel to light it again from another fire of the same kind. This is said to be *mbara* or *mbala*. I was once out in the forest with some natives, when, coming to a few huts, we cooked some food, and, when I had finished, my men came in for what I had left; this they invited a native to share, which he would have done, but, on asking where our men obtained the fire, he declined partaking of the food, saying it was not *mbara*. The chief has his water fetched by one of his wives, each of whom is appointed to do this in turn. Taking the water-jar and the charms of the chief, she proceeds to the watering-place in silence; if met by any person, or meeting any one who is not a stranger, neither speaks; the same formula is observed in coming back, when she puts down the water and the charms in their respective places. If no cooking is needed just then she can open her mouth and speak; if, however, cooking should claim her attention she still maintains silence until the food is all prepared and placed in her house, to which the chief retires by himself, closing the door after him. When his meal is finished he calls to his wife, who, in the meantime, has been waiting outside; she then takes a twig of straw or wood and gives one end to the nearest person, who breaks it, and then she goes into clear away the dinner-mat. Her silence is then over until cooking time again. When the chief is drinking, if any of his wives are present they either go behind a screen, or two of them hold up a cloth in front of him so that he is not seen. This custom is generally, although not universally, practiced. In traveling, this custom, with many others, is dispensed with. Children have the two front teeth chipped in their seventh year. The females have their bodies tattooed about the same age. The Waguha are very fond of meat, and will eat almost any kind of animal, monkeys being considered a delicacy. Rats and snakes they reject, but other tribes eat these. Their way of taking tobacco is similar to the Wajiji. They put some tobacco in a small earthen cup, and then add a little water; after the tobacco has absorbed a good quantity of water it is pressed out again and the water then snuffed well up the nostrils, to which the fingers are fastened so as to act as pincers and thus prevent it from returning.

Social Intercourse

Each rank has its proper salutation for those of an inferior or superior one. The most common is that of the freemen to their equals, viz., *Wajemuka* in the morning and *Wakya* in the evening. The next in order is when friend meets friend, when, besides either of these words, one offer his palm to the other to clap, and then one claps his hands once, while the other brings his palm on to his breast. Generally this is done twice, but, if the persons are very great friends, three

times. Then there is the ordinary salutation of the chief by his followers – viz., the man approaches the chief, and putting aside his arms, or whatever he may have, he stoops low, and, picking up some dust, rubs some, first on his left arm above the elbow, and then on his right arm, and lastly upon his breast. The chief answers in the same manner, although stooping to pick up dust is usually a mere form on his part, as he generally sits where there is none to be seen. Then there is the salutation of some of the inferior chiefs to their superior. This is done by the inferior prostrating himself on the ground before his superior, and it is answered by the chief and all present gently clapping their hands. Whenever any man who is in counsel with his chief begins to make a speech, he prefaces it by rubbing on dust, to which the others present answer in like manner. In his speech, if he refers to any one present, the one referred to will acknowledge the compliment by dust-rubbing, and at the end of the speech this same process is gone through. When a slave is sent to call his superior, he also goes through the dust-rubbing form, and says *Mgenzi*. When a chief sends his messenger anywhere, upon receiving and delivering a message this form has to be gone through by the inferior.

Treatment of Slaves

The chief does not possess absolute power over all his people, but only over his slaves, or the Walingwena. The Wabangi, or freemen, can leave at any time if they first return the goods, either calico or beads, they received from him to come and build in his village. Failing to do this, however, the man becomes a slave to the chief. Slaves are not badly treated, and are allowed to do almost as they please. In time of war, the Wabangi go in front of the army, the slaves behind; this is the same on land or water.

The Marriage Relationship

Polygamy is almost universal, especially so in the case of the chiefs. One of the chiefs told me that his father had some four hundred wives; he himself has from fifty to sixty. The freemen generally have two each, sometimes more. To each wife is given a house apart from the others, except where they are very numerous, when there will be as many as five women allotted to one house. There are very few marriage customs, and these depend upon the wealth of the man. If he can afford it he will make a feast; if not, he simply takes his wife home. Generally, about ten days or so after the marriage, the girl goes to her parents to visit them, and they then take away whatever beads she may be wearing, and her husband has to give her others. The price given for a wife varies from a few strings of beads to two or three slaves.

Religious Notions

Their idea of heaven is rather vague. They believe it to be a place where the good alone dwell, and the bad are thrust out. They believe, too, that evil spirits sometimes take possession of a man. Every one wears some charm or other; many have a large number of charms, each charm being for some particular evil. There is a charm against smallpox, another against lions and other animals, a charm against leopards, crocodiles, etc. In some cases the charm consists of the tooth of some animal. The charm for times of war consists of two or three round things

much like oak galls; these are emptied or scooped clear and filled with some green mixture made of leaves, etc., and the whole is finished off by a little copper nail fixed in the end. These are hung round the neck or fastened in the hair.

Death and Burial

Their burial customs are peculiar. They generally keep the body of the deceased in the house for ten days or more, and it is never buried until long after decomposition has set in. If any friends of the deceased should be away from home at the time, messengers are dispatched to call them, and burial is deferred until they come. Sometimes the period which elapses is so long that little besides the bones remain. Ordinary freemen are buried in a grave with mats over them. A chief is buried with all his finery on and in a sitting posture. The interval between death and burial is not always the same, one of the rules or customs which regulate it being the appearance of the deceased to his successor or nearest relative in his dreams. After this is supposed to have occurred the burial takes place, and the successor builds a small hut of sticks and grass, in which he places some of the medicines or charms belonging to the deceased. At stated times a little meal or other food is placed there. At special times, such as the first day of the month or when going on a journey, gifts are made and prayers offered for assistance, the idea being that this little hut is the place where the spirit of the deceased resides when he comes to this earth, which is frequently to see how his children and others are progressing. The interest a person takes in those surrounding him does not, according to native belief, cease with death.

April

Pg 84 – “IV. – Notes of the Month and Extracts”

1. Arrivals in England

Mr. E.C. Hore, from Ujiji, Central Africa, per steamer *Goa*, February 23rd.

June

Pg 112 – “Annual Meeting In Exeter Hall”

...

III. – The Work

1. – First Division, Work Among Africa Races,

Includes the Mission in the West Indies, South Africa, and Central Africa.

...

The Central African Mission is the most recent extension of our responsibility, and represents the progressive side of our work for the African people. It was commenced in 1877 by Messrs. Thomson, Dodgshun, Hore, and Hutley. Dr. Mullens, Mr. Griffith, and Mr. Southon as medical missionary, went out to join the Mission in 1879; and Messrs. Wookey, Williams, and Palmer, another medical missionary, formed the third party, which left last year.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

Three stations are now occupied by our missionaries. Ujiji, the Arab settlement on the eastern shore of Lake Tanganyika, was the earliest of these; Mtowa, on the western shore of the lake, nearly opposite to Ujiji, was the next. The third is Urambo, two hundred miles from Ujiji on the way to the coast, the capital of the noted Nyamwezi chief, Mirambo. The previous history of this warlike chieftain, and his early dealings with goods belonging to the Mission, made the commencement of work among his people a great trial of faith and courage. But all fears have been entirely dissipated by the manner in which he has received his visitors, and our brethren who have come into contact with him seem to have perfect confidence in his sincerity.

Dr. Southon has now been rather more than a year at Urambo, and is able to report the results of his work in terms which are suggestive of a bright future for that station.

In consequence of the veiled hostility of the Arab residents at Ujiji, we have not as yet been able to procure a piece of land anywhere in the neighborhood for a permanent settlement. It is hoped that this difficulty will be overcome; and that, before very long, we shall be able to commence work a little to the south of Ujiji, where the natives may gather round the missionaries without the danger which arises from the presence and influence of these unfriendly traders. Meanwhile, Messrs. Wookey and Hutley are not idle; they are acquiring a knowledge of the native language, and are taking such opportunities as they can to explain their objects to the people.

The station at Mtowa, on the western shore of the great lake, seems to be admirably situated alike for health and for access to the people of several large and powerful tribes. It is the point of passage for the great trading caravans which the Arabs conduct into the far interior, and large numbers of natives from many tribes are frequently brought there for a time. These see the white men, and hear a good report of them, and, as the result, they carry their names far to the west.

The Directors have recently received a munificent offer from James Stevenson, Esq., a merchant and friend of missions in Glasgow, which has given them very great satisfaction, and which they have accepted with the utmost cordiality. Mr. Stevenson desires to see the line of communication with the interior by way of the Rivers Zambezi and Shire and Lake Nyasa extended as speedily as possible. He has therefore offered to the London Missionary Society, the Livingstonia Mission, and the Livingstonia Central African Trading Company jointly, to spend £3,000 [~\$500,000 in 2020] on the construction of a road between the north end of Lake Nyasa and the south end of Lake Tanganyika, and to take shares in the Livingstonia Central African Trading Company, on condition that each of these three parties shall undertake a certain responsibility in connection with the road. The conditions proposed to this Society were that a steamer should be employed on Lake Tanganyika, and that a mission station should be formed at the south end, and that we should send our supplies to the missions on Lake Tanganyika by this route.

These conditions the Directors have accepted on behalf of the Society, and we have reason to hope that the construction of the road will be undertaken at once.

...

IV. – The Funds

Appeals for more help in different parts of the mission field ultimately resolve themselves into the question of funds. And the balance-sheet becomes the crucial test of the satisfactoriness of a Report.

The Directors are sorry to be obliged to state that the conditions of the Society's finances are not wholly satisfactory, and that, although, owing to the receipt of an exceptionally large sum in legacies, the total income has been larger than it was last year, the expenditure has also risen above the very low point to which it was then reduced, and that, consequently, the Society begins the new year with a deficiency of £2,321 7s. 7d.

The Directors are glad to observe that the contributions for female missions are steadily increasing, and that the interest of the young in the missionary ships is undiminished. They note also with great satisfaction the fact that, though an increasing number of mission churches are self-supporting, and the amount raised and expended at the mission stations rises year by year, the contributions to the general funds of the Society from the converts shows no diminution...

Pg 143 – Mr. E.C. Hore, from Lake Tanganyika

Rev. R. Robinson: I have been asked to say a few introductory words for the next speaker. This is the first time that our Central African Mission has been represented on this platform, and the representative of that mission, Mr. Hore, is one of our African missionary heroes. He went out with the first pioneer party for the whole weary journey of 800 miles from the coast to the lake, to Ujiji, where Stanley found out Livingstone. The providence of God called him to part in a very short time with two of his devoted fellow-laborers, the never-to-be-forgotten John Thomson and Arthur Dodgshun, our hallowed missionary. Our friend, Mr. Hore, was then left comparatively alone, having no one with him but our devoted young brother, Mr. Hutley. But they were not alone, for Mr. Hore knew that God was with them, and so, not bating one jot of heart or hope, he proceeded to found a mission station at Ujiji, and to navigate the lake in his little boat; he got at the people on the shores and conciliated them, and won them with no other weapons than his winsome words and Christian conduct. And further, he has added to our geographical knowledge, for he has found out that the true outlet of Tanganyika is the River Lukuga; and now he has come home to give the Directors the benefit of his knowledge and experience, but he is eager to go back again to put a little steamer on the lake and continue the evangelistic work. Now this is the point to which I wish to come – while as a skilled navigator he knows he is quite competent to take observations in Lake Tanganyika, he does not feel he is equally competent to make observations in Exeter Hall, and so he has written a little narrative

which he is going to read, and we want you to listen to it, remember that it is the interesting portion of a missionary sailor's log, and so I ask for him a warm welcome and patient attention.

Mr. E.C. Hore, from Lake Tanganyika

Mr. Chairman, Ladies and Gentlemen, - I am asked to support the resolution that has been moved and seconded. I think Mr. Dale has already, from the very firm basis of the home foundation, given you full and sufficient reasons why you should pass this resolution; but our friend Mr. Bryant has sprung up on the Asiatic side with such vigorous help that I think, if it is only to square matters up a little, the resolution might well get another support from Central Africa – if it is but a feeble support – if it is but a “day of small things” out there yet, you will, I am sure, if you pass this resolution, believe with me that it is a promise of greater things to come, and of the approach of the day when the uttermost parts of the earth shall be taken possession of in God's name. I have no history to tell you of schools and chapels built or Christian communities established, but I can tell you of

A Road Opened into the Heart of Africa,

Of stations founded there, of slavery crushed under foot – and of many tribes in the heart of Africa ready and willing to hear the sound of the Gospel. I have come from the swamps and jungles of Central Africa, from the very heart of heathenism and darkness, from the graves of my brethren who fell there, and from the African homes of the six brave men who are still toiling out there with earnest and true purpose. They have sent me to tell you God is blessing His work in Central Africa, to tell you that the harvest is very great and that they want more help. Further, I have come from the *natives* of Central Africa, who are crying out for missionaries to come and live amongst them, and whose last words to me were, “Master, come back soon, and bring some more of your brethren with you.” Nearly four years ago we started from Zanzibar, with 800 miles of swamp and jungle between us and Lake Tanganyika, enthusiastic and determined, in actual contact with the work and its difficulties and encouragements. That road was the century-old slave-path that lay between Livingstone and the coast during his dreary waiting at Ujiji. Thank God! it is now the road, with five mission stations on it – to the great Lake, with another station on its western shore, and our two mission-boats navigating its waters. We started with 120 bullocks and eight carts and wagons. For five months we fought, axe in hand, through forest and jungle, working sometimes a whole day to cut through half a mile of road; but an enemy appeared in our midst, and our 120 bullocks (one by one) dropped down under the fatal little *tsetse* fly. We had to wait a bit, and, reorganizing our caravan, we turned our faces once more westward, with 240 native African porters carrying our stores. Some of the difficulties of the way were very great – wading up to our necks in swamp, or creeping through low tunnels of thorny jungle. We often arrived at the end of a day's march to drop down utterly exhausted; but the one great object of our work kept us going through all. No small part of our work was the management of these 240 wild children. Many of these faithful men are much attached to us, and it is no small success that we are now

able, with confidence, to entrust the caravan of supply which is about starting for Ujiji *to the sole convoy of African natives*. Two of our devoted brethren only survived that march to die a few days after their arrival at Ujiji. They wore themselves out in the service, and I bear witness before you this day that they were faithful unto the end – desiring that they might be so spent, if only the Gospel standard might be planted in Central Africa. But I must get along the road more rapidly now and land you at once at

The Capital of the Great Chief Mirambo

He received us in a friendly spirit, asked for one of us to live with him, and has afforded every facility for the settlement of those brethren who were in due time sent there. You have heard of the troubles caused by or attributed to Mirambo. Natives, Arabs, and Europeans have alike been too ready to cry “Mirambo!” in case of robberies or failures of expeditions. Mirambo (in personal conversation with me) has protested bitterly against white men entering his dominions without communicating boldly with him. His subjects are loyal, and their motto is, “These who are not for Mirambo are against him” – hence difficulties arise. Mirambo rules over a territory of from 10,000 to 15,000 square miles of savage Africa, and, like other rulers and annexors in that continent, has found himself involved in wars with African natives; but I am no politician, and therefore could never understand why there was so much criticism of Mirambo for failing to maintain peace in such borders, or secure a scientific frontier without a military organization. Mirambo is a total abstainer from intoxicants, standing along amongst African chiefs in that respect. He is earnestly desirous of improving himself and his people, and, above all, is anxious for knowledge of the way of salvation. I recommend you to read Dr. Southon’s account of the encouraging work at his station. Under the influence of his teaching there is no doubt Mirambo is striving to control the warlike spirit of his people. Petty chiefs flock to him to arbitrate their difficulties, and in more than one instance peace with honor attained in congress has taken the place of bloodshed. But we must press on to

Ujiji

where Livingstone sojourned, and from whence he made his appeal to us to go in and take possession. There Thomson and Dodgshun lie buried, but there our missionaries are now printing off the first Central African alphabet sheets. The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. *The day we arrived there the Ujiji slave-market was closed*. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us – it was no use. Thomson said to them in full council – “Kill us, you may; for every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission.” They well remember it to this day, and believe that his words are coming true. On one occasion they armed all their principal slaves, and, with a body of about two hundred armed men, approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal

room. This was a critical moment. There were Mr. Hutley and myself, quite alone, and apparently helpless, in the lands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in this principal room, just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns. With their fingers on the triggers they shouted to their masters to give the word of command, but they could not: some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words: - "The house is full of goods, let us empty it now, and destroy these men by one stroke." The excited mob were now yelling and dancing in our verandah and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business, and talk over it quietly. But One all-powerful to save heard two earnest prayers for help, and the next moment *those Arabs were literally crushing one another in the doorway in their anxiety to get out*. What an ignominious retreat for the stately Arab! It was a total defeat, from which they have never since recovered. What, say you, had the news of friendly help arrived? Had the distant war-drum of an approaching army sounded? None of these; only one of their leaders had risen from his seat, and said, "*Let us get out,*" when that rush was made, and we were left alone. Then they tried to work upon the fears of the natives, to whom they accused us of sorcery, and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said, "Sit down, friend, and let us reason together. These Arabs say we are very bad men, who work magic, and mean to take your country from you. Now it is no use my just telling you that I am very good, but I see you Ujiji men have got eyes and ears, and are very smart men altogether. What I ask you is this – just look at us with your own eyes. If we cheat or harm any man, let it be known openly; but if we do good, then believe your own eyes." He replied, "Your words are good."

A Year After

that, the same chief came again and volunteered this statement: "Master, we have looked at you with our own eyes for a whole year. We see that you pay every man his due, and speak truth always. Since you have lived here, we can go to market without fear of being robbed of our goods, and all the people say you are good; now, therefore, what would you have that we should give you?" I said, "Friend, just give us a place to dwell among you in peace, that we may be your brethren, that we may learn your language, and teach your children." He said, "Show us where you would dwell." Soon after that a council was assembled at that chief's village – twenty or thirty lieutenants of counties, grey-headed old men, most of them, formed that council; they consulted together apart for some time, and then called me in and formally repeated the chief's words. Then they rose up, and, followed by a great crowd, we came to the site I had chosen on the shores of a beautiful bay, where our steamer could lay snugly alongside. One of the chiefs mounted a little hillock, and addressed the crowd in words something like this: - "Listen, all you people; this land as far as that tree on that side, and as far

as this mark on this side, is given to the white man this day for an inheritance, to him and to his brethren, not to sell but to live upon – because we will not sell or give away our country – but the white man shall always dwell here and no one shall take it away from him; and if his men molest you, you shall not have a row, but shall go and talk the matter over with him; and if the Wajiji molest his men, he shall not have a row, but he shall go and talk over the matter with the chief of the district.” Now, these were the very words that I had spoken at the council, which they had taken up and which will now be as lasting as a parchment deed. They whole party then paraded the boundary, except on the side of the hill, for “there,” said the chief, “you may extend your borders at will.” This is how we stand with the natives, but the Arabs won’t let us occupy – that wonderful fright they got when they assembled armed at our house was the last armed demonstration they made; their tactics are more gentlemanly now; they say aloud, “If you please, friend, do not take possession of that land” – and in a whisper they say, “*two hundred guns*, and the Sultan and the Consul are far away.” But half the battle is fought. We are daily increasing our friendship with the natives, and even among these Arabs we have those who know us as brother and friend, and I am hopeful that ere long even this difficulty will also be swept away. One of the most blessed means I have possessed to a friendly acquaintance with the natives has been

Medical and Surgical Aid.

Scarcely a day passed while I lived at Ujiji without a patient; and they are getting to know that a maimed limb does not necessarily mean death, as was most often the case. By our daily intercourse, by fair dealing, and by medical aid we have won the hearts of these natives, and they are ready to hear the Gospel message. Wherever I have been able to deal with the real natives, face to face, without the intervention of Arab or half-caste mischief-makers, I have met with a response to friendly advances, and found at least the germs of every good feeling and natural affection. Now let us go afloat.

Lake Tanganyika

may well be called an inland sea; it is three hundred miles long, and fifteen to forty miles wide, and now feeding the mighty Livingstone River through the Lukuga, which I discovered to be the outlet. Its shores are inhabited, if not by peaceful people, at any rate by those who earnestly desire to be so. Many rich districts have been abandoned in consequence of molestation from slavers and dishonest traders; but the people are ready to flock back to such places when, by the establishment of mission stations, or the settlement of any honest, friendly men, they have some promise of living there unmolested. It was my special work to navigate the waters of this great lake, report upon the prospects of its affording easy communication, and select suitable sites for our mission stations. As soon as I could, I rigged up a large canoe in English fashion, with good rope and canvas, naming her the *Calabash*. With this boat I have done the preliminary exploration of the lake, and even with this makeshift succeeded in doing what was required at this early stage; but it is very rough and dangerous work, and with the stormy winds

of the lake sometimes very slow work. We now want an efficient little steamer, and, having that on the lake, we at once have a large district at command with means of conveying stores to the stations, and of constantly visiting the people. This steamer is the present and immediate want of the Central African Mission, and is one of the things that is wrapt up in this resolution which I am trying to support, and I don't see how you can get out of it if you mean to back up your agents in Africa, because we passed the resolution in Ujiji six months ago that we must have this steamer. [Mr. Hore then produced a large flag with the word "Bethel," and said: "Just as I was entering the hall this morning, two sailors, being a deputation from the British and Foreign Sailors' Society, came to me, and, claiming my acquaintance as a sailor missionary, presented me with this flag to be hoisted on board the steamer on Lake Tanganyika."] During the several voyages I made in the *Calabash* I surveyed the 800 miles of coast line which surround this lake, visiting the villages and effecting friendly negotiations with almost every tribe. One of the first trips I made was across to

Mtowa, in Uguha,

on the other side of the lake. This is the neighborhood known to former travelers as Kasenge. I was received in the most friendly way by the big chief Kassanga, who was attired in a short dress of calico, a huge necklace of shells, and a scarlet plume of feathers on his head. He gazed in wonderment at myself and my outfit, and before I left requested that I would come and live with him there. I said, "I have come to visit you, and I now want to go on round the lake and visit others, but I will send and tell some of my brothers to come and live with you," and a distinct understanding was come to there and then, that if I brought my brethren he would give them a site for a house, and protect them as his friends and guests. Some months afterwards I was enabled to keep my promise with this chief, by introducing him to Messrs. Griffith and Hutley – the site for our house was at once given, and the Plymouth Rock Station has been since daily exercising Christian influence in Uguha. Now, God has blessed our efforts as far as alphabet sheets are concerned. There are brethren here who can testify what is the condition of a mission that has got so far – what are the feelings of a worker out there in Central Africa when he sees those alphabets – he sees in them nothing less than the first leaves of the Bible itself – brilliant with a promise of more and yet more to follow, until each man shall read for himself the good news of salvation through Jesus Christ. It is a stage of the work with him and with all of us who have put our hands to this work when *we must press on*. I have no time to carry you with me all round the lake, so we must move on rapidly to the country of

Ulungu at the South End.

On this voyage I had a crew of Ujiji natives, and I believe that the influence and respect I gained with them by living with them in that boat for two months was as valuable for our mission as if I had lived all the time at Ujiji; all shyness and fear had disappeared for ever, and afterwards these men constantly assisted me in intercourse with their countrymen in Ujiji. Their personal attachment to me was most touching. When we got to the south end of the lake they used to

say, when I asked them about the places and people, “Master, we are as much strangers as you are here; we are in your hands and must follow you everywhere, hoping that in due time you will take us back to Ujiji.” On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi in the beautiful Lufubu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the Directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations at various points on the lake, to some of which we have distinct invitations by chiefs. But I must turn my face homewards. When the last reinforcements arrived, a conference of seven missionaries was held at Ujiji, from which we separated, two to each station, with renewed determination and encouragement to work, and myself to return home to give my report of the land and to bring out the means of extending further afield. At this conference it was also resolved that the time had come when it would be wrong any longer to refuse the requests of Christian women to be allowed to take their share of the work in Central Africa. Two of them are present in this meeting – hoping that by supporting this resolution you will give value to their contributions of themselves. Leaving Ujiji on November 3rd, I reached the coast in the unprecedentedly short time of sixty-two days. The state of the road surpassed my most sanguine expectations. At four mission stations I found earnest men living in European houses, and spreading around them the influence of peace and love. On all hands I was welcomed by the natives, and passed on with a hearty God-speed. I again visited the chief Mirambo, who assured me his great aim was to maintain peace and order as far as he could reach. Now, my object in speaking to you is not merely to give you a pretty picture to gaze at. I want you to feel that

God has Accepted and Blessed the Efforts

we have made in his name in Central Africa. [blank] want you to accept to the full the responsibility we have thus taken upon ourselves. I want to speak for those six men who now represent you out there, and who are still fighting day-by-day with fever and heat, with darkness, superstition, and the designs of evil men. I want you very earnestly to continue your support to them. Just coming from the heat of the field, I tell you that your devotion and prayers are our strength and support out there. I want you to send out more men, and women too, and the good steamer that I have just referred to – that we may set them down thickly around the shore of that great lake as lights to our long unknown brethren and sisters. As for myself I want you to send me back there as soon as possible. I don’t feel right here in England. I miss my daily visitors with their anxious inquiries after information and guidance and I long to fulfil the promises I made that I would soon come back to them. The change that has been wrought in that road to the lake alone by the simple passing through of our caravans, should to itself be a source of encouragement and determination to go on – but when we remember, the chief Mirambo, under Christian influence; our station at Ujiji in the very stronghold of the

enemy; and Plymouth Rock with its printed alphabets, I think we must earnestly support a resolution in which we determine to press on with this work which has been so blessed of God. I support the resolution, which has been moved and seconded, with my whole heart and soul – I will give myself to it, but that is only one man. There is the means, I trust the will, in this meeting to send many men and women too. Just think for a moment before passing this resolution what it means. It means that we are all going to give these missions a fresh impetus by a very liberal supply of the men and means necessary to that end, and once it is passed, I can only say – give me more comrades and this steamer, and let me be gone.

The resolution was unanimously adopted.

Rev. R. Robinson: I have to announce an example which I hope will be contagious. A paper has been placed in my hands intimating that the treasurer of the Young Men's Christian Association, George Williams, Esq., presents £100 [~\$16,000 in 2020] to our collection.

The collection was then taken, after which the hymn, "Lord of the living harvest," was sung.

September

Pg 219 – "VII. – Notes of the Month"

Arrival in England

The Rev. A.J. Wookey, from Central Africa, per steamer *Patna*, August 14th.

October

Pg 231 – "A Central African Princess"

In his journal of a sixty-two days' voyage to the south end of Lake Tanganyika, undertaken in the spring of last year, Mr. E.C. Hore relates the following incidents which occurred at Liemba harbor: - "Moving across to the Kalambo side we made friends with the natives there. I found that the chief of the district was a woman, 'Sultana Mwema;' that is, the good chief, and no other name could I get. This princess lives in the village of Katete – about 2,000 feet above the Lake. As from the description it seemed to be near, I determined to pay the princess a visit. A terribly steep walk up, and up, and up, through an interminable forest of tall straight trees, oftentimes the path like a flight of steps, took me into the heights. Early next morning I was told that Sultana Mwema, having heard of my arrival, was coming in person to pay me a visit. She appeared about ten a.m. with a numerous train of ladies in waiting, and after a little backing and filling came on board the *Calabash*. I showed her everything I had got in the boat, which she in turn pointed out and explained and criticized to her women. This princess had quite an air of experience and self-confidence, quite different from the ordinary simple, wondering look of the women. She is probably about forty years of age, and I should think, by her manner, dress, and the respect paid by her followers, is pretty well-to-do. Her husband was with her; 'not the chief,' I was told, but 'the chief's husband.' They appeared much pleased with what they saw, and I explained that I came there on purpose to visit them, etc. *By asking*, I could report of any place almost 'that they would like white men to come and live with them,' but it

often means nothing but a polite assent to anything you may say; but the remarks and answers of some chiefs of influence are quite different to this, and I think this 'good princess' meant it when she said 'yes' when I asked if she should give a place for house and gardens if white men came to live as friends in her district. There is a certain amount of self-assertion in some chiefs which is much more satisfactory than a listless *verbal* acquiescence to *anything* – and this Sultana Mwema seems to possess. I gave the Sultana a suitable small present of cloth and beads, and a necklace to each of her women. She gave me some fruit in return, as we parted with the understanding that when I brought my brethren they should be given a place to live in."

November

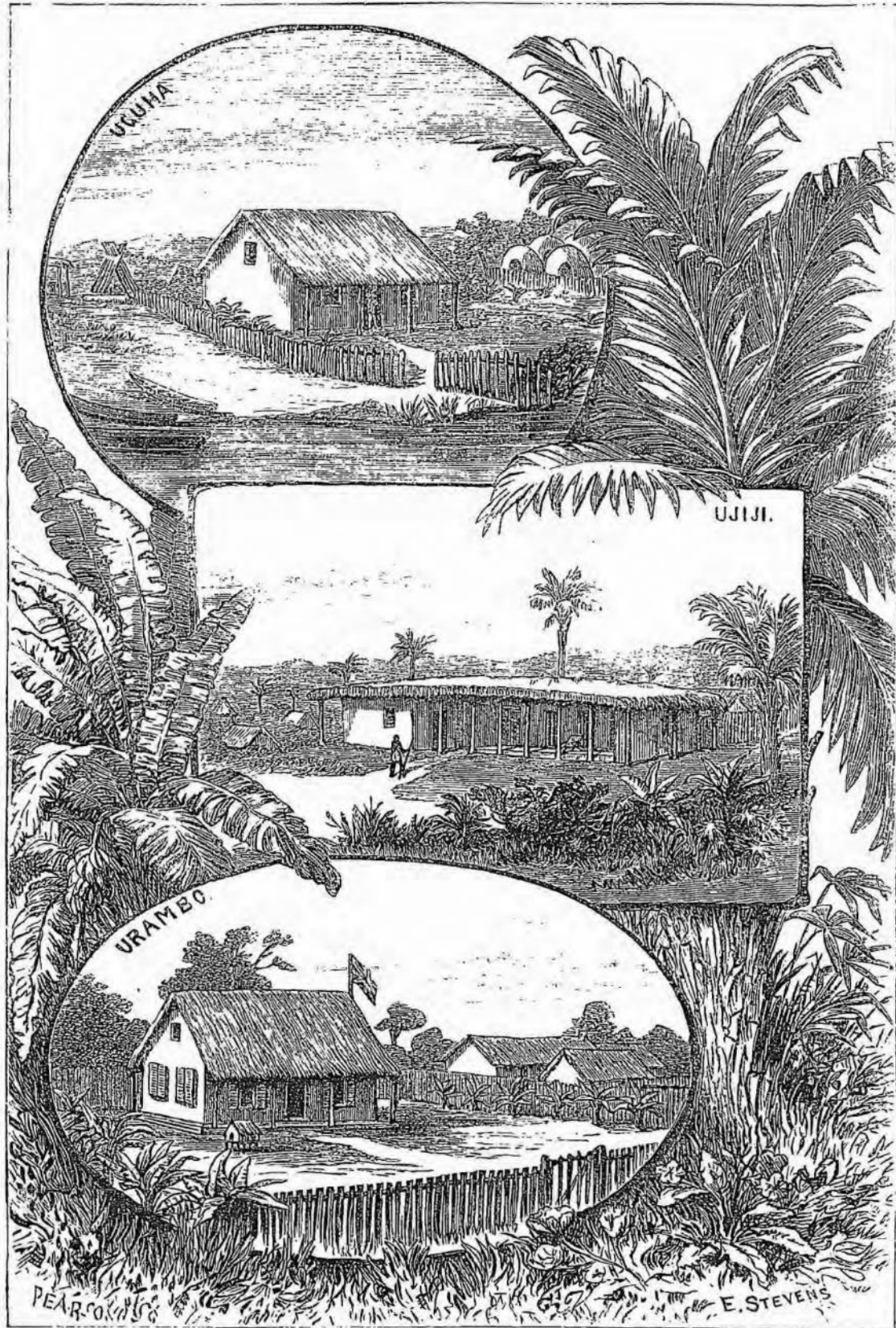
Pg 247 – "I. – Central Africa"

The recent news from our Central African Mission has been such as to awaken very grave anxiety and to require an earnest appeal to the friends of the Society for sympathy and help.

In June last the Directors learned that the Rev. A.J. Wookey and Mr. Hutley, the two missionaries at Ujiji, were prostrated by repeated attacks of fever, from which Mr. Wookey had suffered during the whole five months of his residence in the country. So serious was the condition of both these missionaries that they were compelled to leave their station. Mr. Wookey returned to this country, and Mr. Hutley would probably have accompanied him, but he was too ill to be removed. These depressing tidings were followed in September by the further news that Dr. Palmer, of Mtowa, who had also repeatedly suffered from attacks of fever, had been stricken down while on a journey of exploration in search of a more healthy site, and that having been hastily summoned to render help to Captain Poppelin, of the Belgian Expedition, the effort to move on to his camp had aggravated his complaint, and a temporary attack of paralysis had supervened. Having been carried back to his station, he, too, had come to the conclusion that it would be wrong to remain longer in a region which seemed so thoroughly unsuited to his constitution, and was on his way to the coast.

As Mr. Hore is at present in this country on furlough, the withdrawal of Messrs. Wookey, Hutley, and Palmer leaves the Central African Mission in a very critical state, and especially awakens anxiety about Mr. Griffith. He is alone on the further side of Lake Tanganyika, at the most distant and inaccessible of our three stations. The nearest friends are Messrs. Southon and Williams, who are separated from him by the breadth of the Lake, and, in addition, by a land journey of more than two hundred miles through a very unsettled country.

Thus, already, since the commencement of the mission in 1876, there have been three deaths, and three have been compelled to retire from the work on account of ill-health. Nearly £22,000 (~\$3.7 million in 2020) have been expended; and Lake Tanganyika, which has been from the first regarded as the true center and basis of our operations, seems to refuse to receive us as settlers and workers on its shores.



Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

It became imperative, in view of these facts, that the Directors should again consider the line of action necessary to adopt in such a state of things. Could it be right and wise to persevere in the expenditure of so much money and so many valuable lives on the effort to evangelize a region which seemed so unpropitious? Might it not be the duty of the Society to confine its energies to safer if less romantic fields? Or, if the Central African Mission must still be carried on, might it not be necessary to confine our operations to Urambo and the country of the Nyamwezi? That mission seems prosperous, and the workers enjoy fairly good health. Should we not leave Lake Tanganyika for some future time?

The whole subject received careful and repeated consideration from the Board, not only at its ordinary meetings, but at the half-yearly gathering on October 19th. And the decision of the Board was unanimously and decidedly in favor of going on with the work more earnestly and more thoroughly than ever.

We cannot draw back. There is a great population, round the Lake, of tribes who need the Gospel. The reception of our missionaries by them has been uniformly friendly and encouraging. Lake Tanganyika is the most advanced post in the progress of the missionary army through Africa. It is the gateway of the west, and the best means of access to those multitudinous peoples who occupy the great valley of the mighty, mysterious Livingstone or Congo River. The post of honor has been assigned to us. We cannot in honor retire from it. We must press on more boldly, though with all caution and care, determined not to rest or cease from our labors until we join hands with our brethren of the American Board and with the Baptists who are advancing up the Congo, and with other Christian workers who are pressing inward from the West Coast, and the whole of Central Africa becomes subject to Christ.

It is true that the cost of our mission has been very great, but the experience which has been so dearly bought will be of incalculable service in the future. It seems plain that more healthy sites for residence must be discovered. The two stations which have been the scene of the first experiment on the Lake were chosen as a matter of course, because of their connection with the great trade route to the interior, but they seem to be unsuitable for the purposes of permanent settlement. Ujiji in particular, on account of its sheltered position, is condemned by one and all. Mr. Griffith writes: -

“Our brethren at Ujiji have undoubtedly done wisely in moving from that place, as it is known to Arabs even to be unhealthy. Where Wamerua and Wangwana suffer in health, white men cannot expect to escape. For more than a month in the year 1879, and for a similar period the last year I stayed at Ujiji, and though I suffered from fever on neither occasion, yet I felt a peculiar inactivity and loss of energy, which unfitted me for all kind of exertion. I can well conceive how such a climate would take all the strength out of one, and then leave him a victim to be preyed upon by fevers and diseases. Ujiji town has the disadvantage of being very low, and of being sheltered from the south-east wind, which, when it blows over the clear waters of the Tanganyika, is most refreshing.”

And similar testimony is borne by others.

But there is no reason to doubt that more suitable places of residence may be found on the slopes of the lofty plateau which surrounds the Lake, and yet within easy reach of its shores. And, if this can be done, there seems no reason why missionaries should suffer more from the climate than they do in other tropical regions. Dr. Palmer, in the letter which announces the necessity for his return to England, expresses the fear that “the withdrawal in rapid succession of three men from ill-health will have a tendency to stamp as very unhealthy a country where, as a matter of fact, Europeans residing on well-chosen *elevated* sites could enjoy, I believe, fair health.” Both he and Mr. Griffith think that such healthy sites may be obtained in the country on the west, and not very far from the present station at Mtowa. And Mr. Hutley expresses the same conviction about the region around our station on the eastern shore. He says: -

“Although of necessity Kawele has ceased to exist as a mission station, yet there is no reason for our giving up all hold upon Ujiji. There are many fine sites in the northern part, high above the Lake and yet near it; but the nearest harbor is Kigoma Bay. Kawele, as a mission station, ought to be relinquished for good – (a) because of its unhealthiness exemplified in myself; (b) and because of the constant opposition of the Arab traders. They will resist our attempts to form a station in their neighborhood, even to fighting. If we go to the north of Ujiji, we are two or three days’ journey from them.”

This, then, must be one of the first points to be considered in any future work. Care must be taken to decide upon sites for stations only after such inquiry and experience as shall prove that they are suited for European residence.

For this purpose, and also to provide safe and convenient means of visiting and evangelizing all the tribes who occupy the nine hundred miles of the Lake shore, and among many of whom it will be quite impossible for a European missionary to take up his permanent abode, it is necessary that a steamer should be provided as soon as possible, of such a size as to be safe and commodious for the work required.

And further, it is necessary to secure more frequent and easy communication with the missionaries on the Lake, and to reduce the present very serious cost of transport by land from the sea, a distance of 830 miles. To this end it is important that steps should speedily be taken to open and maintain communication with the sea by way of Lake Nyasa and the River Zambezi. Already the Presbyterian Churches have missions and a steamer on Lake Nyasa, and a trading company of philanthropic gentlemen are carrying on successful trade by means of steamers on the Zambezi. And now a generous offer of money has been made towards the expense of making a road between the two Lakes. It only remains that the London Missionary Society should establish a station at the southern end of Lake Tanganyika to make the chain of communication complete. With such a road, and with the service of an efficient steamer on the

Lake, our missionaries will always be assured of rapid communication and speedy relief in the hour of need, and the work of evangelization will be rendered more systematic and thorough. The Board have accordingly adopted the following resolutions: -

1. That the Directors have received with great sorrow the news of the retirement of the Rev. A.J. Wookey and Dr. Palmer from the Central African Mission on the ground of continued and serious ill-health, due to frequent attacks of malarious fever; and also of the probable return of Mr. Hutley from the same cause. They desire to express to these brethren their sincere sympathy in the trial they have been called to pass through, and to assure them of their unabated confidence in their Christian consecration, and their hope that they may be permitted to serve the Society in some other and more suitable field.

2. That notwithstanding the serious and repeated losses to which the Central African Mission has already been subjected in consequence of the death or the withdrawal of most valuable workers, there are the following good and sufficient reasons for continuing the attempt to carry the Gospel to the natives of Central Africa: -

a. The very large expenditure at the outset has resulted in the satisfactory opening of a road between the coast and Lake Tanganyika, by which communication is now regular and rapid. A large amount of information and experience has also been gained, which will be of very great value in the future.

b. The relation of the missionaries with the native tribes has been uniformly friendly and affords encouragement for the expectation that permanent settlement among them will be easy and satisfactory.

c. An encouraging commencement of work has been made at the stations in Mirambo's country and also in Uguha.

d. Notwithstanding the prevalence of fever during a large portion of the year, there is good reason for believing that if suitable sites are secured the climate is not more trying than other tropical regions to the health of Europeans. And there is no reason to suppose that such suitable sites for stations cannot be found on the highlands within convenient distance from the shores of Lake Tanganyika.

3. That the Board arrange as speedily as possible for the commencement of a new station at the south end of Lake Tanganyika so as to complete the line of communications *via* Lake Nyasa – agreed upon with James Stevenson, Esq.; and to provide at once a steamer or other vessel of sufficient size to enable the missionaries to evangelize the tribes on the shores of the Lake by her means, and to obtain such full acquaintance with the country, as shall result in choosing the best sites for the permanent location of missionaries.

4. That five new men be sent out next spring to reinforce the mission in Central Africa – two of these to be appointed to the proposed new station at the south end of Lake Tanganyika, two to be attached to the Uguha Mission, and the fifth to be for a time associated with the Urambo Mission until a salubrious site for a station has been obtained on the eastern side of the Lake. And that all the new missionaries whom it is proposed to send out receive some elementary instruction in medicine and surgery.

5. That arrangements be made, if possible, in connection with the construction of the steamer, for the commencement of industrial training of natives under the direction of Christian mechanics.

In coming to this decision, the Directors have been greatly helped and strengthened by the expression of feeling and the action of those who remain in the field. Mention has been made of Mr. Hutley's illness as necessitating his return to England. By the mail which brought the news of Dr. Palmer's serious illness and withdrawal from work, Mr. Hutley informed the Directors that, finding himself on his arrival in Urambo very much better than he had been on Lake Tanganyika, he had decided to remain for a time at that station, so as to enable Dr. Southon to go on to Mtowa and visit Mr. Griffith in his solitude. He does not relinquish his intention of returning to England; nor does he deny that he ought to have the change, if possible, at once. But the crisis is serious. Mr. Griffith is far away and entirely alone; he is now so far convalescent as to be able to do something, and he can keep Mr. Williams company, while Dr. Southon leaves; so, in the spirit of a true Christian soldier, he determines to remain at the post. Some of his words are worthy of quotation: -

"This present sad state of affairs in the mission, three of us leaving one after another, may cause others to flinch back, although I see no reason why it should. My own failure of health is not to be wondered at, why anyone knows the fevers I have had at one time and another, which were impossible to escape. Those while we were in the coast region, then those again immediately after our arrival here, and others from time to time which have been caused by exceptional circumstances, such as remaining night after night in unhealthy spots while, perhaps, still suffering from fever. But the people who come here must possess, besides a good constitution, plenty of energy and physical and moral courage. It might, perhaps, be well if the limit of time out here were placed at five years, in the present state of the mission. I myself hope and wish to come out again as soon as I possibly can, as I shall then be able to do better and harder work, God helping me, than I ever have been. We have entered the field, and we must not relinquish it if we can help it. I like less and less having to leave here, and would not do so but that I feel assured I could not do much, if any, good in the present state of my health."

A similar spirit breathes through the letters of Mr. Griffith and Mr. Williams, and it finds expression from Dr. Southon in the following terms: -

“Let no one think that the apparent mishaps the Central African Mission is experiencing cause *us* despondency; for such is not the case. Sorrowfully we grieve to think of bright prospects dashed away; but we rise to higher and nobler anticipations as we reflect that God, in thus weeding us out one by one, will bestow upon the honored remaining laborers abundant token of his approbation, in the shape of great and glorious results attending our work. We may and do weep at times, but anon we shall come bearing precious sheaves with us. Mr. Hutley is quite willing to do anything he can for the advancement of the cause, and, in thus altering his plans, shows a noble, Christlike spirit which tells of entire consecration to His service. For myself, I feel it a new call to greater devotion to the work, more earnestness in prayer for the Divine blessing, and a rigid determination to repair the breach thus made, as far as my ability goes. ‘The burden of the Lord is upon me,’ and ‘woe is me if I preach not the Gospel.’ Truly, I can say I rise confident in Him, and full of hope for the future. It is scarcely necessary for me to ask that you all will bear us up before the Lord, that wisdom, strength, and grace may be given us according to our day.”

It now remains only for the constituents of the Society to express their opinion upon the course which the Board has resolved to adopt. And we appeal with confidence for that practical help and encouragement which is the true evidence of approval. To carry out these resolutions more money and more men will be urgently needed.

The establishment of a new station and the maintenance of the steamer on the Lake will involve an annual charge of at least £1,000 [~\$170,000 in 2020] on the funds of the Society. Moreover, the mission has hitherto been sustained entirely by the expenditure of special funds, which are now entirely exhausted, so that the charge of the whole mission will henceforth come on the ordinary income of the Society. This will, probably, involve an expense of at least £2,500 a year, in addition to the sum mentioned above. And besides all this, the revenue of next year will be burdened with the very heavy expense of fitting out and sending forth the party of missionaries, and conveying the steamer to the Lake. The cost of the vessel itself is already provided for by the gift of R. Arthington, Esq. It is clear that we shall need generous help.

But we need men even more than money. Men of earnest, enthusiastic, fearless spirit, prepared to face the difficulties of such an enterprise. Men of sound constitution, and able to use their hands as well as their heads to useful work of every kind. Men with some knowledge of mechanical arts, and all the better for some acquaintance with medicine. Men with sound common-sense and tact in dealing with others. Above all, men baptized with the Spirit of Christ, deeply impressed with the dark and degraded condition of Africa, feeling the dishonor done to the Redeemer by the continuance of such sin and sorrow, and fully convinced of the power of the Gospel to heal, elevate and renew even the worst. Are there none of this stamp in our churches? “Whom shall we send? and who will go for us?”

December

Pg 276 – “II. – Central Africa”

Scarcely had the last number of the *Chronicle* been printed when the sad intelligence reached the Directors that another of the little band of laborers still remaining in Central Africa, the Rev. D. Williams, of Urambo, had been suddenly stricken down by death.

The monthly mail, which arrived on November 14th, brought a brief note from the Rev. W. Griffith, the sole occupier of the Tanganyika stations since the departure of Dr. Palmer, informing us that he too had been seriously ill with fever, and was in a very weak state. At the same time Mr. Hutley, who had remained at Urambo for a time on his way to the coast in order to superintend the erection of a second mission-house, intimated that he would have to leave as soon as this work was completed.

The result of this combination of troubles is that Dr. Southon is now practically the only efficient member of the mission on the field. It is hoped that Mr. Griffith will remove from his distant and isolated position to Urambo so as to have the benefit of companionship and medical advice. If this is done, our stations on Lake Tanganyika will be entirely deserted, and must remain unoccupied for many months.

The Directors feel that the loss by removal of one after another of the brave men who have gone forth to commence this trying mission does not remove the responsibility resting upon the Society to carry the Gospel to the people of Central Africa, and they feel assured that their resolution to carry on the mission more energetically than before, contained in last month's *Chronicle*, will meet with the sympathy and approval of the friends of the Society.

One kind friend brought a cheque for £10 10s. as soon as he had read the appeal in November, as an expression of his satisfaction that the mission was not to be given up. Another wrote, “Kindly accept the enclosed donation (£5) as a token of sympathy with the resolution of the Directors not to abandon nor to contract the mission to Central Africa, but rather to strengthen it by a reinforcement of men, and by more careful and thorough adaptation to the necessities imposed by climate and other circumstances. The money may be applied to any purpose which may happen to be the most pressing in connection with the Central African mission.”

Such practical sympathy as this is very cheering, and the Directors will be thankful to have more of it, in view of the heavy expense which will be entailed by sending out the proposed reinforcements. Men are, however, quite as necessary as money. The death of Mr. Williams, and the possibility that Mr. Griffith may need to return to this country, make it clear that seven rather than five will be the number required. Sympathizing friends can do the Society no better service than to encourage suitable candidates to volunteer for this enterprise. Experience proves that in such countries men whose constitution has become matured, and who have been already tested by hard work, are more likely to stand the climate than those who have come direct from college. The most suitable age would probably be from thirty to thirty-five.

Scholarship and culture are valuable everywhere, and, other things being equal, the well-educated man is likely to prove more useful than one who has not enjoyed such advantages; but in such a mission there is a fine field for workers who would not be suited for India or China. Men with a good plain English education, having an intelligent acquaintance with Christian truth, and well-versed in the Scriptures, might, if otherwise suited for the work, be welcomed in this pioneer mission. Of course, they must be unmarried men, or be prepared to leave their wives behind them for some years. Surely there are many such; intelligent Christian mechanics, at present usefully employed as lay preachers; and earnest evangelists, doing home mission work in our large towns, and in connection with county unions, who would respond at once to the call of the Lord for help, if only they were encouraged by wise Christian friends to offer their services. The Directors appeal most earnestly to the churches to find them the help they need.

Such a crisis as this makes more urgent the duty and the privilege of prayer. What grace is needed by the surviving workers, to sustain their courage and to enable them to realize continually the presence and power of Christ! What wisdom is needed by the Directors, that their plans may be sound and their preparations thorough! What holy enthusiasm must be in the hearts of the men who shall be led to offer themselves for this work! It is a difficult enterprise, a dangerous post, an anxious time. Many who feel a deep interest in the work can neither go themselves nor contribute money, but all can pray. And our Lord Himself has instructed us as to the course to take at such a time – *“Pray ye therefore the Lord of the harvest, that He would send out laborers into His harvest.”*

Conscientious Giving – A Good Example

“You and I are strangers to each other, but that will not prevent our accomplishing the following small business: - Some time ago I was out of employment, and could not give my usual subscription of 6s. [~\$50 in 2020] at the annual missionary meeting. Since then the Lord has been very gracious in hearing my prayer, and I now have much pleasure in sending you stamps for the amount.”

Pg 286 – “VII. – Notes of the Month”

4. Death of the Rev. David Williams, of Urambo

When referring in our last number to reductions in the staff of the Society’s Central African Mission, we little thought that yet another laborer has already been removed by the hand of death. On the 24th of September the Rev. David Williams, of Urambo, died from the effects of sunstroke. The inward mail, which was delivered in London on November 14th, brought letters from Urambo, bearing date September 12th, nearly a fortnight before the event took place; our information, therefore, is still restricted to the brief announcement by telegram already published. Mr. Williams left England in April, 1880; he had thus been in the foreign service of the Society for less than a year and a-half, ten months of which period he had spent at Urambo. His death, painful as it is, need not impair confidence in the healthiness of the station where he

resided, for it is evident that our brother did not succumb to the fever of the country, nor directly to climate influences. Mr. Williams possessed, in a high degree, qualities which go to form a true missionary, and was looking forward hopefully to a long career of useful labor, for the benefit of the degraded tribes among whom his lot had been cast. His removal at the present juncture is a further call to the young men of our colleges for personal consecration on behalf of down-trodden Africa.

1882

January

Pg 20 – “V. – News from Central Africa”

Just as we are going to press the Zanzibar mail has arrived, bringing letters from Urambo containing particulars of the death of the Rev. D. Williams. Under date September 25th, Dr. Southon writes: -

“Ere you get this, the telegraph will have informed you of the death of Mr. Williams, and I now write to give you some particulars thereof. Yesterday morning he got up as usual, and about seven a.m. went to a neighboring village to buy hoes for garden work. He returned at 8.30, and had breakfast as usual. He remained in his own room after breakfast, and from his servant I gather he was lying down, though not complaining of feeling unwell. At noon, however, he told his boy he had fever, and requested him to bathe his head. At two p.m. he was in a raving delirium, and endeavored to jump out of the window, which he did eventually seeming as if trying to escape something. It took several men to get him to bed, and until four p.m. he had to be held there by main force. At the first onset I bled him, and took some six ounces of blood from his arm. I then gave a dose of hydrate of chloral, and from the first kept a stream of water over his head, the only method available for producing cold. At five p.m. he sank into a heavy lethargic sleep, from which he awoke partially conscious, but directly afterwards went into a state of coma, in which he died at 8:15 p.m.

“Such is, in brief, the history of this sad event, which has been alike trying to Mr. Hutley and myself. The case was a hopeless one from the first. It was a clear case of sunstroke, probably brought on by exposure to the direct rays of the sun the day before, as I learn he was out walking at a time when the thermometer stood 100 deg. In the shade. Here I may mention that, during the past ten days, we have averaged eight degrees of heat higher than I have ever before experienced at Urambo.

“I made a coffin this morning, and at noon we buried him in the upper part of the garden, which will now be enclosed for similar purposes.”

Our readers will learn with satisfaction that the health of Rev. W. Griffith has greatly improved, and that he has removed his residence to a more favorable locality.

Pg 21 – “VI. – The Mission in Central Africa”

Lessons from the Early Days of Other Missions

Discouraging tidings have, with sad frequency, reached this country from the Society’s Mission around Lake Tanganyika, and desponding utterances and proposals have been called forth by a consideration of the lamentable loss of life and the large outlay of funds which the founding and maintenance of the Mission have involved.

From the opinions which have been expressed by some, it might be inferred that the discouragements which have occurred in laying the foundation of the Central African Mission are unprecedented, both in kind and measure. A study of the early history of the most successful missions of the Society will conclusively prove that such an inference is far from correct.

The mission to the South Seas, the first established by the Society, furnishes abundant evidence in support of this statement.

On March 6th, 1797, thirty missionaries arrived at Tahiti, appointed to lay the foundation of a mission in Polynesia; of this number, ten were designed to introduce Christianity into the Friendly, or Tonga, Islands, and two into the Marquesan Group. Thus eighteen missionaries were left at Tahiti by the *Duff* when proceeding to the Friendly and Marquesan Islands.

Before thirteen months had elapsed since their arrival in Tahiti, twelve out of the eighteen had left the Mission, in one or two cases on account of ill-health, but in most through disappointment and a failure of zeal.

During 1799, one died, and one left for Port Jackson, and thus, at the end of January, 1800, the number of missionaries in Tahiti and, as will afterwards appear, in the whole South Sea Mission, was reduced to four.

While these events were transpiring, the Directors in England were rejoicing in the, as they believed, auspicious commencement of their first missionary enterprise. Encouraged by the information which they had then received, arrangements were soon made for strengthening the Mission, and on December 21st, 1798, a band of thirty additional missionaries sailed from England in the *Duff*. This expedition, as is well known, met with a sad reverse through the capture of the *Duff* by a French privateer, on account of which the thirty brethren, unable to proceed to their destination, returned to England within twelve months of their sailing in the *Duff*. Four of them however, subsequently joined the Mission in Tahiti, and three others proceeded to missions of the Society elsewhere; but the connection with the Society of the remaining twenty-three who set out from England in December, 1798, had ceased by the end of the following year, or soon afterwards.

A narrative still more saddening must be given respecting the Mission to the Friendly Islands, to which group the *Duff*, in 1797, conveyed ten missionaries. They arrived on April 10th, but the health of one of the ten soon failed, and he availed himself on a second visit of the *Duff* in the following September to leave the islands and return to England. Three other brethren were massacred by the natives in May, 1799; the conduct of another led to his connection with the Society being severed; and the remaining five, beset with serious danger to their lives, and overborne by many and grave difficulties, left the group in January, 1800, and the work of the Society in the Friendly Islands was for more than twenty years suspended, but *not lost*.

The early course of the Mission to the Marquesas was also one of disappointment. Of the two missionaries who were landed on Santa Christina in that group, one re-embarked on board the *Duff* and returned to Tahiti; the other, amidst scarcity of food and the indifference of the natives to his message of Divine mercy, held on for a few months, and then sailed for England, whence, after conferring with the Directors on the best means of establishing an efficient mission, he proceeded to Port Jackson and returned to the South Seas in 1816.

This brief review of the history of the South Sea Mission during the first three years of its existence shows that, while sixty brethren had been sent out from England for labor in Polynesia, the missionary band in the field had been reduced to four by the end of January, 1800. Here was loss of life, not by disease alone, but, in three cases, by massacre by the natives; here, from discouragement and other causes, was withdrawal to a very painful extent; and here was a very large expenditure of sacred funds with but little, if any, visible return in spiritual results.

But before the gravity of the position had come to the knowledge of the Directors they had appointed eight more brethren to reinforce the Mission, only five of whom, however, reached Tahiti. In 1807 one more was added to their number, while one of the senior missionaries was removed by death. But now, in the midst of many other troubles, civil war broke out and raged so fiercely, and endangered the lives of the missionary circle so seriously, that they found it necessary to leave Tahiti and take refuge in the neighboring islands of Eimeo, Huahine, Raiatea, and Borabora, soon after which the mission premises on Tahiti were destroyed.

Harassed and desolate as the missionaries now were, they all, except two, sailed in October, 1809, for New South Wales, determining there to await the instructions of the Directors respecting the continuance of the Mission. Of the two who remained, Mr. Nott resided at Eimeo and Mr. Hayward at Huahine.

For thirteen years the earnest inquiry had gone forth from Britain to Tahiti, "Watchman, what of the night?" and the only reply which could be returned was the sad echo – "night;" and the night grew darker. The missionaries in the field and their supporters at home had been passing through a long and painful discipline, under which not a few gave way to despair. But a faithful few gave themselves earnestly unto prayer, and "stayed themselves upon the God of Israel." While they were yet speaking, the blessing came. In 1811, the hearts of five of the missionaries who had returned to New South Wales were strongly drawn to the scenes of their former labor and discouragement, and, with their wives, they returned to the islands, where they found their two brave brethren, Nott and Hayward, residing at Eimeo, with Pomare, the exiled King of Tahiti. Soon these anxious watchers for the morning, who, with friends in Britain, were praying for the dawn, were gladdened by perceiving the first signs of breaking day in the aspect of Pomare towards the Gospel. A few months later, on July 18th, 1812, he offered himself for Christian baptism.

Here, after fifteen years of apparently fruitless toil, was a beginning of visible success, which rapidly assumed proportions which greatly exceeded the most sanguine expectations of those who had long prayed and waited for the shining of the sun of righteousness on the benighted inhabitants of these gems of the ocean. So great was the progress that it is recorded that in 1816, only four years from the break of spiritual day on Tahiti and the neighboring islands of the Society Group the entire population had become professedly Christian. With the majority, without doubt, the reception of Christianity was merely in profession; but even this was a great advance, and furnished very favorable vantage-ground for further effort. From these days of ingathering of precious first-fruits, notwithstanding many earth-born clouds which have passed over these scenes of early and long labor, the light of God has continued to rest upon this portion of Polynesia; and to-day it, with a wide field stretching westward, stands, in its strength and breadth, its variety and beauty, a wondrous spectacle before the world, which has eyes to perceive and hearts to appreciate its real greatness and its numerous, enduring, and priceless elements.

Ten years pass after the close of this sad night of toil, and “the Word of the Lord has had free course and been glorified” in the formation of Christian churches in the Society Islands, and in the preparation of native teachers for evangelistic work. Evidence of this is seen in the interesting fact that the churches in Borabora and Tahiti – moved by a feeling new of Polynesian hearts, but the natural outcome of a healthful Christianity – sent native messengers to the Friendly Islands, from which the first missionaries withdrew in 1800. These native brethren – being akin to the people in language and habits, and taking with them but little of earthly possessions to awaken the cupidity of those whom they sought to bless with the true riches – found favor among the people, and, gathering up the fragments of results of former efforts, scattered, but not wholly lost, gradually opened to them the Book of Life and laid the foundation of a mission which was soon afterwards given over to the care of missionaries of the Wesleyan Missionary Society, under whom it became, and still remains, the scene of a large spiritual harvest.

Of the mission to the Matebele, in Southern Africa, long under the iron rule of Moselikatse, and now subject to his son, a like cruel despot, no very cheering account can be given. For more than twenty years missionaries have sought access to the hearts of the people, but almost in vain. Eight years ago the Directors, in view of the long absence of any very definite success, put the question to the missionaries in the field: “Do you advise that the Mission be abandoned?” to which a prompt and very decided reply in the negative was returned. The Directors, therefore, sent out additional missionaries, and the labor went on, and the waiting has continued, to the present time. In Polynesia the long-looked for break of day was preceded by deep humiliation before God. Has the wrestling prayer of the Church for the Matebele tribe been continued? or has the Church forgotten the existence of that Mission and of the little band of missionary brethren and sisters who are working in many ways for the good of the

people, and treasuring up for encouragement the slightest sign of advance which they can discover?

But now, returning to the Central African Mission, the circumstances of which have led to this review, what are the facts which induce some to suggest that it should be abandoned?

From the date of commencement of the Mission the number of missionaries appointed by the Directors for permanent work is ten; for the connection of Mr. Price and of Dr. Mullens was designed to be only temporary. Of the ten, three have died: two – Messrs. Thomson and Dodgshun – at Ujiji, in consequence of fever acting on frames weakened by the severe labor and exposure connected with the first part of their journey from the coast, in which the wagon system of traveling was adopted; and one – Mr. Williams – who recently died from sunstroke. Three others withdrew from the field on account of severe attacks of fever – viz., Mr. Clarke, one of the first party, who, on his way up to the Lake, found it necessary to return to the coast; and Mr. Wookey and Dr. Palmer, after a few months' residence at the Lake. Of the remaining four, one – Captain Hore – is at present in England, but purposing to return; another – Mr. Hutley – invalided through fever, will proceed to England as early as practicable. The other two – Mr. Griffith and Dr. Southon – though they have not escaped malarious influence, are holding on, and are able to discharge their ordinary duties.

A review of the painful facts briefly stated above may well awaken deep sorry, and call for sincere sympathy with the sufferers and with mourning friends who have been bereaved. But it does not appear to present grounds which warrant the withdrawal of the remaining members of the Mission. The two deaths at Ujiji were, without doubt, traceable to exceptional circumstances connected with the first and peculiarly difficult journey. Death from sunstroke occurs in more temperate climates, and residence in tropical regions demands much care, the absence of which, even for a moment, may produce fatal results. The malarious nature of some portions of the field to which these brethren were proceeding was well known to themselves, and also to the Directors, who strongly and frequently urged that great care should be exercised in traveling, and in the selection of sites for their residences. A suitable selection is not easily nor quickly to be made, as, at certain seasons, sites appear to be suitable which, a few months later, are found, by bitter experience, to be of an opposite character. The early history of most missions furnishes painful evidence of this. Healthy sites on high ground and free from malaria are to be found, and when this is done there is every reason for believing that the failure of health from fever will be much less frequent.

But what are the moral and spiritual aspects of the Mission? Do they discourage further effort? *Far from it.* The dealings of the missionaries with the people have, from the first, been characterized by kindness, firmness, and much tact; and, as a result, they have won the respect and confidence of the natives, and are thus in a most favorable position for using, for the highest spiritual purposes, their valuable opportunities of access to the people through their own tongue. Only *three years and four months* have elapsed since the three brethren –

Thomson, Hore, and Hutley – first saw the waters of the Lake, and even now the streaks of dawning spiritual day are visible. The missionaries, through their ready medical aid, their just dealing, and uniformly kind bearing towards all classes, have disarmed prejudice and made many friends; but, more than this, they write of attentive listeners to their message of mercy, and of thoughtful inquirers respecting the strange but good news which it is their privilege to convey. Under these circumstances, with the prospect of improved positions as to site and residence, of more attention to diet, and of more care to avoid dangerous exposure, in their important relations to health, and in view of the hopeful ground which the brethren now occupy as Christian teachers, and that so soon after the opening of the Mission, can the question of abandonment be reasonably maintained? Prudence prescribes caution in many respects, but Christian zeal and broad benevolence, together with the evident movement of the Divine Pillar of Guidance, emphatically say, “Go forward.”

J.O. Whitehouse

Pg 28 – “VIII. – News of other Works”

...

The Church Missionary Society entered upon work in Central Africa at the same time as ourselves; and it has passed through experiences in trouble and sorrow as painful as our own. In the December number of the *Church Missionary Intelligencer* an appeal is made for *five* men who are urgently needed to reinforce this mission, in consequence of the changes which have taken place in the staff during the year.

The Church Missionary Society have sent out *nineteen* new missionaries during 1881, in addition to *eleven* who have returned to the field after furlough. Of the *nineteen*, India gets no fewer than eleven, showing the importance which that Society justly attaches to England’s great Eastern dependency as a field for missionary labor.

Pg 30 – “X. – Notes of the Month”

2. Arrival in England

Mr. W.S. Palmer, L.R.C.S.I., from Uguha, Central Africa, per steamer *Patna*, December 1st.

March

Pg 91 – “VII. – Notes of the Month”

2. Births

Hore – February 4th, at 20, Colebrooke Row, Islington, the wife of Captain E.C. Hore, of Lake Tanganyika, of a son.

April

Pg 101 – “Central Africa – A Slave’s Gratitude”

Mr. William Hutley, of the Lake Tanganyika Mission, relates the following touching incident: - “A Mjiji for whom I knew long ago during my former residence at Ujiji, when he was chained up with other slaves belonging to our landlord, recently was passing by here, and, seeing me, spoke, and I inquired how he was, etc. He seemed then very pleased that I remembered him, and a day or two after he brought me a number of fowls, and, as I did not like him to give them to me for nothing, I gave him a piece of calico as a return present; but he was not to be outdone, for a few days after he brought me more fowls and a quantity of ground-nuts, and has since then always made a point of calling to see me when he comes to market. This is but a trivial incident, but it affords a glance at how the people would be willing and wishful to treat us if they knew more of us.”

Pg 120 – “VIII. – Notes of the Month”

2. Departures

The Rev. A.J. Wookey, on his re-appointment to Kuruman, Mrs. Wookey, and two children; Rev. D. Carnegie, appointed to Hope Fountain; and Miss Anne Good, daughter of the Rev. James Good, of Kanye, South Africa, embarked for Algoa Bay per *Dunrobin Castle*, March 13th.

3. Arrivals in England

Mr. Walter Hutley, from Ujiji, Central Africa, per *Kangra*, March 1st.

8. Words of Encouragement

The following paragraph is extracted from a letter recently received by the Directors from one of the Society’s missionaries in China: - “The article on ‘Central Africa’ in the November number of the *Chronicle* is the most missionary-inspiring article that has appeared in the annals of our Society for many a long year. Thousands of readers must have felt a thrill of profoundest sympathy with the missionaries and the Directors in their noble resolution to ‘go forward.’ And in token of that practical help which is called for I gladly send you herewith an order for £2, to be paid to the Central African Fund.”

May

Pg 139 – “II. – Central Africa – Ugoma”

The district of Ugoma skirts the western shore of Lake Tanganyika for a distance of some fifty miles, and, at its southern extremity, adjoins Uguha, one of the centers of the Society’s mission. The country is mountainous, and according to native tradition is the cradle of the Kiguha tribe. The inhabitants subsist chiefly on the cassava plant and by fishing, and, like those of Uguha, they are subjects of the chief Kasanga. Having heard much respecting the Wagoma and their country during his residence at Mtowa, the Rev. W. Griffith naturally felt desirous, by personal visitation and inquiry, to confirm or correct impressions thus produced; he therefore decided to proceed in the *Calabash* to the principal town of the Ugoma district. The voyage was not looked

upon with favor by either captain or crew; all, however, united heartily in the Kiswahili song for the Divine protection and guidance, and the party set sail on Thursday, the 12th of May. On the Saturday following the vessel was anchored off Bondo, on the north bank of the River Mlungu.

“On our arrival,” writes Mr. Griffith, “I dispatched a messenger to the chief Kabanda, informing him that we had entered his territory, and would come later on to see him. The messenger met the chief Msigwa (of Katenga), brother of Kabanda, coming with a large train to see me. With them I sent again my salutations, and later on Kabanda sent a messenger to say that he wished me to come soon, and make no delay; after breakfast I started off to the village, and my coming was signaled by a very shrill whistle which the Wagoma and Waguha use. This is the signal of peace and welcome; the signal of war is the war-horn, sounding more like a trumpet.

“The town is situated on a fine elevation above the lake, but near the water. The place is surrounded by large banana groves, which in Goma seem to thrive right on the top of the mountains. The town is of considerable size; I reckoned 150 houses, but the number is probably larger. There is much irregularity in the arrangement of the houses, and there are no streets as in Uguha villages. Near the chief’s quarter there were some papaw-trees which he had himself planted, and from which I obtained some fine ripe papaws. Cassava fields surround the town, and sugar-cane is abundant. There is also a great number of palm-trees which supply the people with oil, and at some distance there are large maize fields.

“After a minute’s waiting the chief appeared clothed in red *Joho* and a white turban. He seemed very friendly, for he held my hand until I was tired of it. After entering a hut we sat down to a long talk, surrounded by his elders; and then I returned to the boat. He told me he had intended to come to visit us with the purpose of asking white men to come and live in his district. He also asked me for a charm to gather more people together, and wanted Buganga (medicine charm) to destroy the lions and leopards, which he said were killing the people. He next wanted me to divine whether or not the chief Muhala would come to fight, which, considering there were six days’ journey over high mountains, I thought was not very likely to occur just then when the grass was thick and high. His last request, and that in which I felt I could give him most aid, was that I would come and shoot the elephants which were frequenting his corn-fields. As I had no time for delay, I tried to induce the people to go and chase them themselves, but their arms were useless, they said, for these gigantic creatures.”

Mr. Griffith furnishes the following details respecting the habits, customs, and beliefs of the natives: -

“The Wagoma are not numerous; they all live on the hills a short distance from the lake shore. Their occupations are fishing, making canoes, cultivating cassava, and chasing wild beasts, chiefly monkeys. Half-a-day’s journey inland in some places brings one to some of the Ubudjwe villages, and some days, to the populous Ubudjwe plains. From among the latter people they get their slaves, which are crossed over to Ujiji. Crossing over to Ujiji from Bondo the natives

say is only nine hours' work. The people have little wealth in beads or cloth. They dress their hair differently from the Waguha, something like a fair imitation of a mitre; plaiting is also very common. Few carved images are found among them; if kept at all they are in the houses. The Waguha seem to have obtained theirs from Urua.

“The missionary cannot regard with indifference the belief in witchcraft, and the horrid practices among these people connected with it. So long as the Baganga (medicine-men) content themselves with giving relief to the sick by natural means they are harmless characters, but when they claim to themselves higher powers they are injurious to the people among whom they practice their secret arts. Most persons carry about their persons various charms, received from the medicine-man, which are supposed to save the person possessed of them from illness, wounds, and death in battle, misfortune, etc.

“If in spite of these charms the persons is taken ill, the *Nganga* (medicine-man) gives him a medicament prepared from herbs, plants, and roots. If it succeeds in healing the matter ends, but if it proves unsuccessful and the person dies, his death is said to have been caused by some person in the same village. Then the relations of the deceased consult the all-knowing medicine-man, who then, by various means, *e.g.*, witches' skulls, bones, fingers, ears, and other mutilated parts of the human body, divines the matters and finds out the persons practicing witchcraft.

“In Goma wizards and witches are supposed to possess a special power of causing the lion and the leopard to kill people. The person possessed of this power charms his lion or leopard and sends him to any district or village he wishes. These beasts are said to kill people in the day, as well as at night, but are never seen themselves. Any one disliked and hated is accused of this work, and it leads to much quarrelling and fighting among the people. Just before this voyage a war of this kind had been carried on simply because one believed to be a wizard refused to be given up by his chief.”

From Bondo the voyage was continued to within a day's sail of the extreme north of Goma. On the homeward route the friendly chief brought a present of fowls, sugar-cane, potatoes, and flour in large quantities; and at daybreak on Tuesday, the 17th of May, the party again landed safely at Mtowa after less than a week's absence.

Pg 150 – “V. – Notes of the Month”

2. Ordinations

Services in connection with the ordination of Mr. John Penry, appointed to the Central African Mission, took place at Llandilo, on Tuesday and Wednesday, April 11th and 12th. Rev. T. Johns, Llanelly, read the Scriptures and offered prayer; Captain E.C. Hore described the field of labor; Rev. Edward H. Jones, the Society's Deputation Secretary, asked the usual questions; Rev. T.A. Penry, of Aberystwith, offered the ordination prayer; and Rev. E.A. Jones, Newcastle Emlyn,

gave the charge. Rev. T. Rees, D.D., preached to the people. The Rev. B. Williams, W. Davies and T. Davies, of Llanelly, and others took part in the services.

7. Valedictory Service

On the evening of Friday, May 5th, it is proposed to hold a special service in the Weigh House Chapel, for the purpose of bidding farewell to the following missionaries (including the wives of some of their number), who are to sail for Madagascar and Central Africa respectively in the course of the month: -

For Madagascar – Rev. T.T. Matthews and Mrs. Matthews, Rev. W. Montgomery and Mrs. Montgomery, Rev. Jas. Wills and Mrs. Wills, Rev. J.R. Bennett and Mrs. Bennett, Rev. E. Taylor and Mrs. Taylor.

For Central Africa – Captain E.C. Hore and Mrs. Hore, Revs. J.H. Dineen, David Jones, John Perry, T.F. Shaw, and W.C. Willoughby; Messrs. Arthur Brooks, Jas. Dunn, and A.J. Swann.

The Rev. J. Guinness Rogers, B.A., of Clapham, will preside; Rev. Edward H. Jones, the Society's Deputation Secretary, will conduct the devotional services; Rev. Archibald McMillan, of Bayswater, will address the missionaries; and the valedictory prayer will be offered by Rev. George Wilkinson, of Chelmsford. The meeting, for which no tickets are required, will commence at seven o'clock.

9. Central Africa – American Mission

On the eve of going to press we have heard with deep regret of the death at Bailunda, on the 22nd of February, of the Rev. W.W. Bagster, the leader of the A.B.C.F.M. mission to Bihè.

June

Pg 162 – “Annual Meeting in Exeter Hall”

...

Annual Report

...

No sooner has this cloud passed away than information arrived from Central Africa of a most depressing character, and which seemed to indicate that the mission there was in danger of almost complete extinction by malarious fever. Of the six missionaries who were at work in that field three were completely prostrated, and were compelled to return to England, and the health of a fourth was in a critical state.

And yet, notwithstanding these early troubles, the Directors find abundant reason, on reviewing the whole year, to acknowledge with devout gratitude the goodness of God in the exceptionally small percentage of losses which have taken place. Only one of the staff of European missionaries, the Rev. D. Williams, of Urambo, has been removed by death. Mr. Williams went to Central Africa in April, 1880. He was of a robust and vigorous frame, and

seemed well adapted for bearing the fatigue and physical strain connected with such a mission. Almost from the time of his landing in Africa, fever marked him as its victim, and during his brief residence in the country he was a very frequent and severe sufferer. He was cut off by sunstroke on September 24th, before he had acquired the language of the people to whom he went to minister, or had been able to do any active work in connection with the mission.

Though the ranks of the workers have been touched so lightly by death, the Directors have been called to sympathize during the year with the friends of several who in former days were connected with the Society, but have now been called home. Among these they would mention Mrs. Legge, the wife of their valued friend and former missionary of the Society, the Rev. Professor Legge, of Oxford. The Rev. N.H. Smit, of Grahamstown, Cape Colony, once a missionary of the Society in South Africa, and who had been for eleven years the much-respected pastor of an Independent Church at Grahamstown. And lastly, Mrs. Murray, for forty-seven years the wife and faithful fellow-worker with Rev. A.W. Murray, well known in connection with his work in the South Seas and New Guinea, and now enjoying a well-earned rest in Australia.

In addition to the loss by death of the Rev. David Williams, the Society has lost the services of six other missionaries, five male and one female, who, from various causes, have during the year retired from the work. Eleven additions have been made to the staff of workers, of whom five went to India, three to Madagascar, one to New Guinea, one to China, and one to Africa. The total number of missionaries now laboring for the Society has thus been increased from 152 to 156, of whom fourteen are ladies.

...

It will be seen on comparison of this Balance Sheet with that of last year that the expenditure has slightly increased. This is the necessary result of increased needs. And it must be borne in mind that this amount does not include the expenditure on the outfit of the party which is about to proceed to Central Africa, except £533 on account of the boats which have been constructed for the use of that mission. The bulk of the cost of the Central African expedition will come as a first charge on the revenue of the new year, and will be a very serious item, probably not less than £7,000 [~\$1.1 million in 2021]. Part of this will be met by special contributions. £1,580 has long been set aside towards paying for the vessel from the gift of R. Arthington, Esq., of Leeds, to the Central African Mission. Two generous contributions of £500 have each been sent from the auxiliaries at Highgate and at Leeds for Central Africa, and several smaller sums have been received for the same object. But a large balance will fall as a charge on ordinary funds. And, as the result of the enlargement of the mission staff in that district, there will be an increase of at least £2,000 in the annual cost of the mission.

...

Central Africa

The Central African Mission has awakened much interest and occupied much thought during the past year. Since the commencement of this mission in 1876, it has passed through a succession of severe trials. Of the twelve who have been connected with it, the Rev. Roger Price, having completed so far as was possible the task he went to perform, returned to his station in South Africa; the Rev. Elbert S. Clarke retired from the field before the work was commenced; the Revs. J.B. Thomson, A.W. Dodgshun, Dr. Mullens, and D. Williams died from the effects of climate; the Rev. A.J. Wookey and Dr. W.S. Palmer retired from the field prostrated by fever; and Mr. W. Hutley has returned to England temporarily invalided from the same cause. So that only three are left fit for service.

The cost of the mission, also, owing to the difficulty of transport and the distance to be traversed, has been exceptionally great, upwards of £22,000 [~\$3.5 million in 2021] having been expended in the six years.

The Directors have, however, decided that, serious as these expenses and losses have been, they do not furnish any sufficient justification for withdrawing from a field which presents so commanding a claim on the devotion and energy of the Christian Church.

Nowhere in the world can such a mass of pure, unmixed, untouched barbarism be found as exists in Central Africa. Ignorant, degraded, corrupt, their life darkened by their belief in evil spirits and witchcraft, cursed by the slave trade, the inhabitants of Central Africa make their mute but powerful appeal to the Church of Christ to come over and help them.

The London Missionary Society has never been backward in recognizing the duty of response to the appeal of need. And, having commenced its mission, it ought not to go back from it simply on the ground of physical difficulty or danger.

The Directors, when considering the subject, were confident that the spirit of Christian heroism was so strong among the young men of the colleges and the churches that there would be no difficulty in obtaining a sufficient number of volunteers for this service, notwithstanding its risks. They therefore determined to reinforce the mission without delay, taking such precautions and making such provision as past experience suggested, in order to minimize the danger of further disaster.

Their faith has been justified by the ready offers of service which they have received, and by the hearty approval of friends in various parts of the country. A reinforcement of the mission, strong in numbers and in apparent suitability for their work, has been prepared. On the 17th instant (May) a party consisting of five ordained missionaries, two artisan missionaries, and a Christian sailor will accompany Mr. E.C. Hore on his return to Lake Tanganyika. They take with them a steel life-boat in sections, and will be followed shortly by a vessel of larger size, provided with auxiliary steam power. They will also be furnished with an outfit of the requisite tools for commencing industrial training. It is hoped and believed that a number of native

youths may be brought under the influence of Christian teaching by being gathered for training as artisans, and that thus the material and the spiritual elevation of the people may go hand in hand. Great care will be taken in the selection of sites for new stations. The mission vessels will be used to maintain frequent communication between the stations of the lake, and for the purpose of paying visits of evangelization to the people around its shores. And thus, under the gracious protection and blessing of God, it is expected that a more successful attempt will be made to carry the Gospel to the natives of that dark region.

Meanwhile, the two missionaries who are in the field have been blessed with fair health, and, though alone, far separated from each other and from the outer world, have carried on their solitary work with brave hearts and earnest purpose. The Rev. W. Griffith has discovered that, by removing his residence from Mtowa, which, for sanitary reasons as well as from its low position, is unhealthy, to Butonga, at an elevation of several hundred feet above the lake, he enjoys comparative immunity from fever. He has accordingly erected a house at this spot, and transferred his work to it.

Dr. Southon, energetic, sanguine, and full of buoyant courage, has done a good year's work at Urambo. He is now beginning to speak to the people in their own tongue, Kinyamwezi, his communication with them having hitherto been through the medium of the Kiswahili language, the dialect used by the coast tribes and by the Arab traders and the carriers to the interior. He has now prepared a small elementary school-book in Kinyamwezi, and, having mastered the initial difficulties, may be expected rapidly to increase his vocabulary, and thus obtain the power to tell with freedom and fulness the message of eternal life. His medical work has been constant and successful, though not quite so absorbing as when he first went to the country. The chief Mirambo has been uniformly kind, and has always listened with attention and apparent interest to his statement of the truths of the Bible. He has also had the opportunity on several occasions of becoming acquainted with influential chiefs from a distance who have visited Urambo.

Past experience forbids too sanguine a view of this mission. A country without a permanent and settled government, and a people who seem to be quite ignorant of moral principle, must be expected to afford many severe trials to Christian patience and courage before the victory of the truth is finally gained. It will not be all surprising if the prospects of the mission to Mirambo's people become clouded at any moment; and, after all the care that has been taken, some great sorrow may be in store on Lake Tanganyika. These things are but the incidents of every war; and, in this case, the message comes to us as to Israel of old: "Be not afraid nor dismayed by reason of this great multitude; the battle is not yours, it is the Lord's."

Pg 220 – “II. – A Valedictory Service”

Departure of Twenty Missionaries

Although not unprecedented in the history of the London Missionary Society, leave has not been taken of as many as twenty missionaries at one time, until last week, since the early years of the Society’s existence. This circumstance, and the fact that half of the number were going to the newest and, perhaps, most perilous field of missionary enterprise, Central Africa, attracted on Friday evening, May 5th, a congregation which filled the Weigh-house Chapel in every part, seats having to be placed in the aisles. The deepest sympathy with the devoted men and women who are going to preach the Gospels to the heathen was evinced by all present, the emotion of many finding expression in tears as the affecting service proceeded. The missionaries and the representatives of the Society occupied a high platform, dressed in crimson cloth, in front of the pulpit, whence they could be well seen both from the galleries and from the body of the chapel. Five, with their wives, are leaving for Madagascar; the remaining ten, who have consecrated their lives to carrying on the work of Livingstone, include Captain Hore, who is in command of the missionary vessel on Lake Tanganyika; his wife, who will be the first European lady to penetrate so far into Central Africa; a young man who was been appointed mate of the vessel, and two artisans.

The Scriptures having been read, and prayer offered by the Rev. Edward H. Jones, one of the secretaries of the Society, the Rev. J.G. Rogers, B.A., who presided, delivered an impressive introductory address. It was difficult, he said, to conceive of a scene more hallowing or hallowed than that at which they were present. There was a tenderness and pathos about it such as what seldom realized. The friends to whom they were about to say, “The Lord watch between you and us,” were going to encounter dangers far more real than any known at home. At home they had but to offer their prayers, and give their small contributions, but their departing friends had unknown perils to face. It might be said not more so than those who went out in pursuit of commerce, for the sake of recreation, or in the service of their country. But their brethren and sisters were not going to enjoy themselves, to make wealth, or to live among friends. They were going among all the vice and corruption of heathenism, and with their lives in their hands, for Christ’s sake. They had wrenched themselves not only from the comforts of civilization, but also from their children, because they dared not take them to be exposed to the contaminating influences of heathenism. It was said that the zeal of the churches on behalf of missions was not so great as it used to be; if so, it meant the decline of faith. The disturbing influences that were at work had much to do with the decline of interest in missions. But the unbelief of the world might be encountered with confidence were there less unbelief in the Church. The prayer that should rise from all was, “Lord increase our faith!” Some of their brethren and sisters who labored in Madagascar were returning with renewed strength and energy; others were going to Central Africa, as it were, “baptized for the dead.” As they went ten thousand prayers would follow them that God might crown their labors with

unexampled success. Their unflinching faith was that the Gospel should be preached as a witness for all nations.

The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, then, in a singularly lucid and interesting speech, introduced the missionaries to the meeting, and described their respective spheres of labor. After referring to the exceptional character of the occasion on which they had met, and remarking that it was impossible to introduce so many missionaries *seriatim* to the meeting, Mr. Thompson stated that three of their departing brethren, Messrs. Montgomery, Wills, and Matthews, had been laboring since 1870 in Madagascar, and had done both noble work abroad and good service as deputations at home. Two new missionaries were going out to new fields of labor in the same island. Mr. Bennett was going to the extreme northwest, a district hitherto scarcely touched. Mr. Taylor was going to the southern part of the island, where the people, it was believed, would be more willing to listen to a European missionary than to native teachers. These brethren and sisters would sail on the 23rd inst. The other ten missionaries were going to Central Africa. Captain Hore would carry the Gospel in his vessel round a lake-shore of 900 miles. But before Lake Tanganyika was reached, a long journey had to be accomplished. At 600 miles from the coast they would halt at Urambo, where Messrs. Shaw and Willoughby would labor. The next station was Ujiji, which was at present left vacant, and used merely as a starting-point. Here two of the brethren – Messrs. Jones and Penry – would go across the Lake to strengthen the hands of Mr. Griffith, who had been working there for a long time alone, hundreds of miles from any Europeans. At the south end of Lake Tanganyika, Mr. Dunn and Mr. Brooks would enter upon a new career as missionary artisans. He hoped that an industrial station would be formed there, as he believed that civilization and Christianity should go hand-in-hand. Mr. Swann would have no settled home, but would be the mate of the missionary vessel. He held a first mate's certificate, and had offered himself in the hope that he might spend and be spent for Christ. Every one of whom they were taking leave was going into danger. Madagascar was sorely tried by fever, and Africa was not less a region of suffering. But they would have with them the presence of God; and, if they died, he trusted they would die with their face to the foe.

The Rev. A.D. McMillan was next called upon to deliver a valedictory address to the missionaries. He desired, he said, to give a few words of kindly encouragement. Each of them had studied, he doubted not, the assurance given by the Master of His disciples, that they should receive power after the Holy Ghost had come upon them. They had selected the utmost parts of the earth in which to labor, and they were to be congratulated on so doing. The fields were white to the harvest, and the cry was going up, "Come over and help us." He offered thanks to all who had volunteered for missionary service, but especially to Captain Hore, who laid them under great obligations by the paper which he read before the Royal Geographical Society, for it went to prove that the churches could not pay too heavy a price to possess the splendid field of missionary enterprise in South Africa, where, it was hoped and believed, a fatal blow would be struck at slavery. It was a noble thing to be willing to lay down their lives for

Christ without expecting anything in return. He trusted they would have honorable service to perform, and prayed that they might be kept, if not from suffering, yet from sin, and that they might be vessels of honor sanctified to the Master's use. In Africa a whistle was the signal of peace, and the blowing of a horn the signal of war. Mr. Swann would, with the whistle of his engine, make the shores of Tanganyika re-echo with the signal of peace. The missionaries would be followed by the prayers of those at home, and Mr. Thompson, while faithful in his communications to the Board, would be very kind to them. If they wished to write home he trusted they would make the Mission House the medium of communication, and so confirm the friendship which existed between them and the Board. Were Paul and Barnabas now to offer themselves to missionary work, he would send the former to India and China, and the latter to Madagascar and Africa, for while Paul had a great mind, Barnabas had a great heart. Might the God of Paul and Barnabas be their strength and portion forever!

At the conclusion of this earnest and affectionate address, Mr. Rogers asked the Rev. W. Montgomery to speak on behalf of those who were about to proceed to Madagascar...

Capt. Hore addressed the meeting, as the representative of the Africa missionaries, in a simple, earnest speech. Out of such a meeting, he remarked, those who were going away ought to obtain consolation and strength, whilst those who remained at home should gain confidence in the vitality of the Gospel. They might rest secure of victory. Some of their missionaries had died and others had been laid aside by fever, but there was victory in overcoming these troubles. When he came home a year ago, people used to say, "I thought the Central African Mission had failed," but after he had visited fifty or sixty churches, this ceased to be the prevailing opinion and the general determination was that the African Mission should never fail. He hoped the meeting that night would prove the final end of doubt and fear. There were those present who had given money liberally, others who had thought themselves honored by giving their children to the mission, and others who hoped before long to go out themselves. Although they were going out to, perhaps, as arduous labors as the first missionaries to Central Africa, they would find light along the way. When he was leaving Africa, the natives said to him, "Why don't you bring your missus?" He was now taking her out with him, and he believed she would prove a wonderful power for good. After briefly narrating his experience of the horrors of the slave trade in Central Africa, Captain Hore stated that he attached the greatest importance to the work of medical and artisan missionaries. They were going forth, he added, in conclusion, with the firm belief that a rich harvest of souls would be given to them in Central Africa.

The dedication prayer having been offered by the Rev. G. Wilkinson, the Chairman shook hands with each of the missionaries, and then this deeply interesting meeting was brought to a close with the Benediction – [From the *Nonconformist and Independent*.]

July

Pg 250 – “VII. – Notes of the Month”

1. Ordinations

On the evening of Thursday, April 27th, a service was held in Queen Street Chapel, Leeds, at which Mr. J.H. Dineen was dedicated as a Medical Missionary to Central Africa. The Rev. W. Thomas presided. A hymn having been sung, the Rev. G. Williams read passages of Scripture, after which prayer was offered, and Captain E.C. Hore described the field of labor. The usual questions were asked by Rev. W. Thomas, and the ordination prayer was offered by Rev. R. Davies, Baptist minister at Morley. The Rev. Dr. Conder delivered the charge.

Mr. W.C. Willoughby, having been appointed to the Central African Mission, was ordained in Paul’s Meeting, Taunton, on Monday, May 1st. Rev. W.M. Blake, of Wellington, read the Scriptures and prayed; Captain Hore described the field of labor; Rev. Edward H. Jones, the Society’s Deputation Secretary, asked the usual questions; Rev. J. Marsden, B.A. offered the ordination prayer; and the charge was delivered by Rev. G. Deane, B.A., D.Sc., of Spring Hill College. Revs. S. Wilkinson, E.J. Dukes, and others took part in the service.

The ordination of Mr. Thomas F. Shaw, of Spring Hill College, on his appointment by the Society as one of its Missionaries in Central Africa, took place in Carr’s Lane Chapel, Birmingham, on Thursday evening, May 4th, under the presidency of Rev. R. W. Dale, M.A., D.D. After prayer, offered by Rev. A.J. Griffith, a most interesting account of Mirambo’s country (the district to which Mr. Shaw is appointed) was given by Captain Hore. Rev. Edward H. Jones, Deputation Secretary, asked the usual questions, to which Mr. Shaw replied. Rev. Dr. Simon, of Spring Hill College, offered the ordination prayer, and the charge was delivered by Rev. Dr. Dale.

2. Departures

Captain E.C. Hore returning to Central Africa, with Mrs. Hore and infant; Revs. John Perry, T.F. Shaw, J.H. Dineen, David Jones, and W.C. Willoughby; and Messrs. Arthur Brooks, James Dunn, and A.J. Swann, appointed to reinforce the Central African Mission, embarked for Zanzibar per steamer *Quetta*, May 17th.

August

Pg 257 – “I. – Missions in Central and Southern Africa”

By Rev. James Sibree, Jun.

The map of Central and South Africa which illustrates the present number of the *Chronicle* has been prepared to give our readers at one view a clear idea of the mission work which is now being carried on in the Interior, on the Eastern and Western Coasts, and in the Southern portions of “the Dark Continent.” While the geographical features of Central and Southern Africa are here delineated as minutely as practicable on such a small scale, and are brought up to date, the principal object of the map is to show the relative positions of the fields of labor occupied by the missionary societies which have undertaken the work of evangelizing Africa.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

As Cape Colony is the oldest field of missionary effort in these portions of the continent, we shall commence this slight descriptive sketch with the most southerly positions; then, proceeding northwards up the Eastern Coast, we shall notice the more recently established missions between the 20th degree of S. lat and the Equator; and then, crossing the continent, shall see how the Central regions are being occupied; and we shall complete our survey by glancing at the latest missions on the Western Coast and up the Congo Valley.



...

We now leave the South African field, and turn to the more recently opened Central African missions. It is almost superfluous to remark how great addition has been made to the map of Central Africa during the last twenty or thirty years. The great blanks in the interior of the

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

continent shown in maps of a very recent date have been largely filled up by the labors of Speke and Grant, Burton, Livingstone, Cameron, Stanley, and others; and we now find a region of great inland fresh water seas, and fertile countries and innumerable tribes of people. And already various sections of the Church are occupying several important positions for Christ.

Beginning on the Eastern Coast, near Cape Delgado, the country between the Ruvuma and Rufiji Rivers is occupied by the Universities Mission, under Bishop Steere, which has its headquarters in the island of Zanzibar. North of them are stations of the Church Missionary Society, on the coast at Mombasa, and inland at Mpwapa; and, still farther on, is a district evangelized by the United Methodist Free Churches Mission, with its principal station at Ribé.

Going westward, from 400 to 800 miles inland, towards the region of the great lakes, three societies have occupied the principal positions. To the north, around the equatorial lake Victoria Nyanza, the Church Missionary Society is laboring, and has acceded to the request made by the native king Mtesa to Stanley, that a mission should be formed in his country.

Towards the center, the London Missionary Society has taken the region round the long lake Tanganyika as its sphere of action; and from three centers – one at Urambo, one at Ujiji, east of the lake, and a third at Mtowa, on its western shore – its missionaries are now beginning to diffuse Christian influence over the surrounding peoples.

The early trials of this mission in the deaths of Thomson, Dodgshun, and Dr. Mullens, and more recently in that of David Williams, will be known to all friends of the Society; and readers of the *Chronicle* and the religious papers will remember the impressive farewell service in May last to so many new missionaries about to enter on this work, headed by Captain Hore, who has already done so much good pioneering and exploring work all round the Tanganyika.

Farther south in Central Africa, south and west of the third great lake, the Nyasa, are the missionaries of the Scotch Presbyterian Churches, with their chief stations at Livingstonia and Blantyre. From the connection of this lake with the Rivers Shire and Zambezi, this mission has the advantage of a nearly continuous water communication with the ocean, and thus avoids the long and wearisome, and often perilous, land journeys by which the other two missions gain access to their fields of work.

Crossing over the as yet imperfectly known region west of the great lakes – a land of lacustrine rivers and smaller lakes – we come to the Western Coast of Africa. Here, on the shores of the great river Congo, fed by the Tanganyika and other inland reservoirs, and explored to the sea by Stanley, we find two societies energetically at work – the Baptist Missionary Society and the Livingstone Inland Mission; the latter under the management (at home) of the Rev. Grattan Guinness. Both societies are vigorously pushing forward their stations up the river, and both have been recently reinforced.

Some way south of the Congo estuary, the American Board of Missions have commenced work in the Bihé district, east of Benguela. May the time be not far distant when the missionaries from the Western Coast shall meet those from the Eastern regions, and rejoice together in Central Africa won for Christ.

In concluding this rapid sketch (necessarily, from the demands of space, little more than a catalogue of names and places) it may be remarked that, although not shown fully on this map, the delta of the Niger is also a field of missionary work in connection with the Church Missionary Society, having a native African bishop at its head; and the Guinea Coast, where the Episcopalians, the Presbyterians, the Americans, the Wesleyans, and other societies have also stations, would be naturally included in a complete statement of Mission work carried on in Central Africa.

Pg 281 – “Central Africa – Indications of Progress”

“I was delighted,” writes Mr. Hutley, “upon arriving here [Urambo] with everything I saw. The Gospel of Christ is little by little being instilled into the minds of the people. Every Sunday does the doctor go out and try to explain to some of the people in their own tongue the principles of our faith and religion. I had the pleasure of going out with him one Sunday to a village near here. We were soon in conversation with the head man, who is evidently a friend of Dr. Southon’s. During our conversation we brought up the subject of prayer. We were able to say a little of how and to whom we prayed, and some interest was manifested in what we said. We must not, and do not, expect these natives to take all we say for granted, as they have a clearly defined religion of their own.”

In the following paragraph the Rev. W. Griffith, of Uguha, notes the change of feeling manifested by the Arabs towards foreigners: - “I have not yet found any Arabs who did not believe but that we are in some way connected with the Government. Even Hamed ibn Hamed (Tippu Tip), who escorted both Stanley and Cameron, shared in the same prejudice, and would listen to nothing to the contrary. But when they see our work they no longer call us ‘watu wa serkale,’ Government officials, but ‘waalimu,’ teachers. Argument does not convince; but what they see with their own eyes cannot be denied. When they see the natives gathering round us, and the youth coming for instruction, they regard us with a mingled feeling of surprise and envy. The school does not yet get on to our satisfaction. There is great irregularity in attendance, and much indifference on the part of the parents. But still a little progress has been made, and through perseverance success will come. A nearer residence to the populous Ruanda plain, I believe, would insure the success of the school, where children can be gathered, not by tens, but by hundreds.”

September

Pg 294 – “II. – Central Africa”

Notions of the Waguha About a Future State

By the Rev. W. Griffith

Like most other heathen people, the Waguha know next to nothing about a future life. Some glimpses of truth they have, but these only clothe with greater awe the mystery of life beyond the grave. When we think of how the Africans have been groping through long ages in the darkness, our deepest sympathy is aroused, and the Christian's mind is filled with a holy desire to impart unto them the Bible truth.

The Waguha have very faint ideas about *a soul*. As the seat of affection, they point to the heart, and perhaps it is regarded as the seat of the soul. But the more correct word for the immortal part of our nature is the term *Kajjia* – meaning a shadow, like the Latin *manes* and the Hindi *pitris*. When I asked one of the boys at the station, in the presence of an elder of a village, what is that which remains undying when the body perishes, he very expressively showed me his shadow reflected in the noonday sun, and said that it was that which remained after death. This shadow afterwards pays visits to this earth and appears to the relatives of the deceased in dreams and the visions of the night, and when thus appearing is called an *mkuli*, conveying the same idea as that expressed by the term ghost. When the *mkuli* no longer appears to the friends of the deceased *it* also is said to have perished like the body – at least it has ceased its existence in that particular form.

When these spirits of deceased people are the objects of worship they are called *mikissi*. Offerings of food and drink are made to them, they are supplicated in prayer, and those that are of a benevolent disposition are regarded as special protectors of the living. The *mkuli* are generally of the opposite disposition, and are very much dreaded. I once saw a young girl who, in the evening twilight, was said to have been caught by a ghost. I could only see that she was in a drowsy state, and probably suffered from some illness which was unknown to the people. A native scarcely ventures to go outside his hut in the night for fear of ghosts. To ask a Waguha boy to go a message [sic] after dark would be to make his teeth to chatter and his whole body to tremble with fear. A boy one day had an affection of one eye, and he persisted in believing that it was caused by the ghost of his deceased father – such was filial affection and his parent's love – and afterwards went away to consult the medicine-man. Most illnesses are attributed to the power of such beings. The *mkuli*, when they have cause for grievance, leave their subterranean abode and go about at midnight and midday until they are pacified, when they return to their hidden rest again.

The abode of the dead is called *Kalungu*, and to this place both the body and the spirit goes. It is only after a lapse of time that the spirit enters a remoter abode called the *Kalungu Kahansi*, from which it does not return to pay earthly visits. When pointing to *Kalungu* as a place they

point to the earth beneath our feet, and the entrance to the place is through a cave called *Kibagwa*. When asked where this cave is, they point towards the south, and say it is somewhere in the direction of the country of Marungu; but about this location there is diversity of opinion.

About the *state* of the soul in the spiritual world the Waguha say little. A person of good character, on his entrance to Kibagwa, which means his death, is besmeared all over with chalk to indicate his purity and innocence, and is led to a place where he meets with the spirits of his forefathers and of all those who have preceded him. An *ndogi* – a man who is the type of all evil – finds the entrance to Kibagwa too narrow for him, and is caught and besmeared all over with charcoal and ashes to indicate his guilty nature. On the duration of this future state of the soul the native says nothing; but, as the punishment to an *ndogi* is invariably death, it is natural to conclude that the spirits of the bad are similarly put out of their spiritual existence, while the spirits of the good continue to exist in Kalungu.

Pg 308 – “Central Africa – A Musical Service”

“A large number of Waguha had called to see us, and to give them a treat I took the harmonium out and began to play. I was very shortly surrounded by a crowd, in which were men of many of the lake tribes. As long as I played they listened very quietly, and after I had done many still lingered, and I then took out some of the colored pictures sent out recently, and for some time longer many delighted natives remained looking at them.” – W. Hutley.

Pg 316 – “XI. – Notes of the Month”

8. Central Africa

The party of missionaries for Central Africa reached Zanzibar in safety on June 19th. They had a pleasant voyage in the same steamer that conveyed a party of missionaries of the Church Missionary Society for their Central African Mission. Having detached a large portion of their stores to the mainland in advance, the whole party left Zanzibar on July 10th. Captain Hore hopes to be able to conduct them safely as far as Mamboya, the first station of the Church Missionary Society of the route. Mrs. Hore and child will probably remain in that healthy spot, while he and Mr. Swann return to Zanzibar to receive the portable steel life-boat, which has followed them from England. The rest of the party will go on to Mpwapwa and await Captain Hore’s arrival there before they attempt the further journey to Urambo. The latest advices, which reached England on August 16th, are dated from the Camp at Makuru, on July 17th. Captain Hore says: - “The brethren are all assisting as arranged. No case of illness has occurred. Mrs. Hore and child are quite well. The baby’s wheelbarrow is working admirably with one man. Mrs. Hore’s chair not yet used, she having ridden a donkey all the way as yet.”

October

Pg 332 – “III. – Central Africa”

Annual Report of the Urambo Mission

By the late Dr. E.J. Southon

Again the pleasing duty of compiling an Annual Report is before us, and, as we marshal in order the events which have taken place and the work which has been done, feelings of a mingled nature arise within us.

We are grateful to God that we are spared to see the close of a year which has been so chequered, and we are thankful that, notwithstanding some drawbacks, unmistakable progress has been made. We have undoubtedly had a prosperous year; but there are some things to mourn over, losses sustained and difficulties yet unsurmounted being the principal.

It is ours to relate the success we have achieved and the failures we have experienced, and we shall record in plain, yet truthful, language our opinions upon the past, present, and future of this Mission.

Language

In the vernacular language of Unyamwezi some progress has been made, though it by no means comes up to the standard we aimed at, seeing that we had hoped to be able to express ourselves freely in it; but we must admit that this is not the case. Many things have transpired to prevent continuous study, and it has proved more difficult than was anticipated. A small elementary work in Kinyamwezi is in course of preparation, and this we hope to see printed shortly.

A Year Ago

“wars and rumors of wars” were all around us, and we quite expected the whole country to be plunged into bloodshed. This has passed over, and the part of mediator we were enabled to play produced the happiest results in averting the threatened war and in securing us the lifelong gratitude of the people around us.

The serious and continuous indisposition of Mr. Williams during the earlier portion of the year was cause for grave anxiety on his account; and, though the last few months of his life were only occasionally broken in upon by illness, he had not yet got acclimatized, and his sudden death did not take us wholly by surprise.

Several influential chiefs from a distance visited us during the first quarter of the year, and it has been ours to unfold to these visitors the glorious truths of Christ and His Word. Notably, Mpangalala, the King of the Watuta, visited us in February last, and was entertained in various ways. The Watuta are a branch of the great Zulu tribe, and, from their great dissimilarity to the people around them, are an interesting community. We were enabled to proclaim in unmistakable terms the Gospel of Jesus to them, and thus, for the first time, they heard of a Savior. Invitations were given us to visit them in their own country, and all expressed a desire to know more of the truths of Christianity.

The safe conduct of our annual supplies by means of natives is a cause for thankfulness, and our agents are to be congratulated that they managed so well.

Finance, etc.

The expenditure has, on the whole, increased, and has been greater than last year. This is chiefly due to the erection of a new stone house, and to the fact that two missionaries for nine months and three for four months have resided at the station. Otherwise the expenses have been much less, the mail service costing about one-half, and the carriage of goods about two-thirds, of what was paid the preceding year for these objects.

During the next year we anticipate much greater reductions, since no barter goods will be required, and nothing is needed from England save a few stores of a personal nature.

The Mail Service

has given great satisfaction during the past year. The mails have been very regular, and no loss has been sustained *en route*. The reductions of the expenditure, as mentioned above, is not altogether due to good management, since the roads are safer than last year, and three or four men only are required for the journey to and from Mpwapwa, whereas double that number at one time last year could hardly be persuaded to start.

The employment of Nyamwezi as mail-men is a new feature, which augurs well for the future. They have proved very efficient, and, besides the fact that they are cheaper than Wangwana, there is the advantage of employing the residents of Urambo, who upon the return journey are always coming back to their homes, and hence are less likely to delay *en route*.

*Evangelistic Efforts**

have during the year been made in every direction round about Urambo. Most of the large towns have been visited at least once, and a systematic course of instruction carried out. The magic lantern has proved of great service on these occasions, and by its aid the truths of the Bible and the teachings of our Lord have been illustrated. Many of the smaller villages have been itinerated, and, though in a feeble way, Christ and Him crucified has been preached to the people.

The medium still in use is Kiswahili, for, as before mentioned, we are not yet sufficiently grounded in Kinyamwezi to be able to converse freely in it.

Beyond a respectful hearing of the Word and a few inquiries respecting it, we cannot record any apparent success in these efforts; but He who works in the heart of man will not, we are sure, permit the seed thus sown to fall into barren ground, but will cause it to spring up and bear fruit to His honor and glory.

*A School for Boys**

was begun in October last, and, though only opening with five, there were thirteen on the books before the end of the month, the average attendance being eight. During November and December fifteen more were added, which swelled the total to twenty-eight. Of these, only sixteen are in regular attendance, but, as now is the busy season of planting, when boys' work

is valuable, it is not reasonable to expect more. Most of the boys are sons or dependents of influential chiefs, and, generally speaking, they are sharp, active lads of from ten to fourteen years of age.

They are very docile and eager to learn, hence, though laborious, it is a pleasure to teach them. Three of the boys are nearly through Bishop's Steere's First Kiswabili Reader, and eight of the others know the alphabet thoroughly. Four are in the first stages of addition, and eight are learning to write.

These boys generally come soon after sunrise and stay till about 4 p.m. If there is any work, such as sawing or adzing, which they can do, they are only too pleased to be employed; and, though not systematically teaching them carpentering, they are gradually picking up a knowledge of it. Since we are in their company the greater part of the day, a practical knowledge of the language is being acquired.

*These paragraphs have already appeared in the Society's Annual Report.

Mirambo

has been uniformly kind and polite during the year. Owing to peculiar circumstances he has been absent from Urambo a great deal, and our intercourse with him has necessarily been curtailed. For several months he was employed building a new town north-west of Urambo, and lately he has been busy at a new house situate about seven miles north-west of the station. We have, however, availed ourselves of such opportunities as existed, and had long and serious talks with him on religious matters. He ever listens attentively, and displays much interest in the subject, often asking questions with regard to it.

He is willing that his children should be taught at the station, and made arrangements for the second son, a lad of about fifteen, to attend daily. But the youth, who is headstrong and passionate, came only three times, and then ceased coming. His father says the lad is beyond his control, and he can do nothing with him.

Medical Work

has gone on without intermission during the year, though the cases have not been so numerous, nor the results so striking, as last year. Some sixty patients have been inmates of our little hospital, and the number of out-patients has been a little over four hundred. This diminution in numbers, as compared with last year, is to be explained in two ways. First, almost the entire population of the neighboring towns and villages was employed for several months building a town some twenty miles north-west, hence very few sick people came for treatment during that time. Secondly, a great number of patients of last year were permanently cured of their diseases, and consequently there are not many chronic cases to treat.

Much good has been done to persons afflicted with eye diseases. In one case, a lad who had been nearly blind for five years, almost entirely recovered the sight of one eye. In another case,

a man who had been quite blind for many years received such benefit as to enable him to see his way about and to distinguish persons, which before he had been unable to do.

Several patients with *elephantiasis* have received permanent benefit from operations performed upon them, and their gratitude for treatment received has been marked and substantial.

The work of imparting Scriptural knowledge to these poor people has not been neglected, and it is our custom to offer a short prayer in Kinyamwezi in the hearing of the patient and his friends whenever an operation is about to be performed. Much silent good is being done by such means.

The Future

of the Urambo Mission looks bright and promising; for, unlike some stations in Central Africa, where missionary effort seems like a harlequin's performance – a succession of leaps and tumbles – there has been a slow but gradual development of our plans for further usefulness, and now we are in a position to commence active aggressive work. Hitherto we have been content to lay the foundations; now, by the help of the Master Architect, we shall attempt the super-structure. Medical work and a steady adherence to the cultivation of good feeling among those with whom we have had to do have given us an influence for good which will make our words weighty, our counsels effective, and our exhortations potent. Already the little cloud is upon the horizon which shall soon give us the droppings of the mighty rain which is to come; for, in the willingness of the people to have their children taught, we recognize the fact that the transition stage of confidence has arrived when the submitting of their bodies to the earthly physician shall be followed by the carrying of their spiritual maladies to the Divine Healer.

We hope to do a great deal of itinerating in the towns and villages around us; and, though we do not believe in “thrusting Christianity down people's throats,” we think that the note of alarm should now be sounded in the ears of a people yet ignorant of danger, and we pray that it may be no uncertain sound which the trumpet may give forth.

We shall not stand alone; we shall not be unprotected; we shall not fail, for “the Lord of Hosts is with us, the God of Jacob is our refuge.”

Pg 349 – “VII. – Notes of the Month”

5. In Memoriam

E.J. Southon, M.D. (U.S.A.), of Urambo

Another name has, alas! to be added to the death-roll of the Society's Central African Mission. All the information we at present possess is comprised in a brief telegram stating that Dr. Southon died at Urambo on the 26th of July.

Our friend left England in the spring of 1870 in company with Dr. Mullens and Mr. Griffith, and, from the outset, his career has been watched with unusual interest. He was appointed to commence a mission station at Urambo, in the Unyamwezi country; and the confidence and support of the powerful chief Mirambo, which he was able to secure and maintain, proved a valuable auxiliary in the carrying out of this difficult undertaking. By profession a medical man, his general abilities were of no mean order, and the sphere in which he was placed afforded ample scope for the development of his mechanical ingenuity, no less than that of his educational acquirements. Whatsoever his hand found to do he did it with his might; but all was subservient to the one great purpose of his life – that of making known the Gospel to the heathen. His letters and journals which have from time to time appeared in our columns furnish ample details of his work, its trials and encouragements. As a record of the result of his three years' labors the report given on another page possesses a melancholy interest; while his more recent letters, especially one written but a few weeks before his decease, indicate the unselfishness of his character, and his thorough devotion to the work to which he had dedicated his life. After referring to the desire of a brother missionary to visit England, he says: "For myself I must admit that I should like to do the same but... I shall not leave here unless the work can be effectively carried on by my colleagues; much less would I prolong my stay in England if the work were retrograding. I feel that my life-work is here, and my temporary return to England would be but to effect measures which would enable me to settle down comfortably. With me everything must be subservient to the one aim and object of my existence, and my cry is, 'One thing I do;' hence whatever will further my end must be to me a sacred duty not to be neglected... Of course, all the above may become *nil* by the course of events, and there is ample time to discuss these subjects thoroughly; but, being accustomed to take 'a long look ahead,' I thought it well to mention them thus early. I am not weary of the work or in it, and would gladly remain at my post till called to go higher." Our brother's wish has been realized, and he now "rests from his labors, and his works do follow him."

Bishop Steere,

Also connected with Central Africa. The death of Bishop Steere, of the Universities' Mission, leaves a gap which it will not be easy to supply. We copy the following from the *Nonconformist and Independent* of August 31st: - "A telegraph from Zanzibar announces the sudden death of the missionary Bishop Steere, who was Bishop Tozer's successor in Central Africa. Bishop Steere, who was in Liverpool about the middle of June advocating the claims of his mission, was a remarkable man. Besides being a lawyer, preacher, and metaphysician, he was a printer, master carpenter, and architect. Dr. Steere was consecrated Bishop of Central Africa, at Westminster Abbey, in 1874. Besides being author of "A Sketch of the Persecutions under the Roman Emperors," and some Essays, he prepared an edition of Bishop Butler's works, and published a history of the Bible and Prayer Book, and many hymns and stories in the Shanlilla and Swahili languages. Deceased was fifty-four years of age."

November

Pg 360 – “III. – The Late Dr. Southon”

The *Chronicle* for October contained the distressing announcement of the death of Dr. Southon, at Urambo, on the 26th July. The intelligence was received by telegram. Recently letters have arrived which state the circumstances which led to this very lamentable result. Two of these letters were from Dr. Southon himself, written with much difficulty, while suffering severely. Regarding merely his physical condition of prostration and intense pain, these letters are very remarkable productions; but they possess the far more striking characteristics of true manliness and high-toned Christian heroism, with a childlike trust in God and loyal submission to the will of the Great Master. The letters speak for themselves distinctly and impressively. May their voice stir deeply the spirits of those who read them, awakening or strengthening devotion, calling on young men to enlist in the holy war in the foreign field and be “baptized for the dead,” stimulating to more earnest prayer, and correcting the prejudice and low estimate with which many regard the Christian missionary.

Extracts from Letter from Dr. Southon to his Brother

“Urambo, July 3rd.

“Three weeks ago I determined on a walk to the river, where I had not been for seven months, and, not feeling strong enough to go and return in one day, I took some men, who carried my tent, bed, food, etc., intending to make a picnic of it and stay a night at the river. I had for two or three days been feeling queer, and had taken fever medicine as a tonic, and hoped a day’s holiday would render me strong and healthy.

“Well, we got to the river, and I was not feeling a bit tired, so, after a nice breakfast, I did some fishing, and then had a quiet walk along the river-bank, where I shot some birds – a duck, guinea-fowl, etc. In the afternoon I fished and lazily employed myself. Towards evening I took another little walk nearly a mile from the tent, and had just begun to return when suddenly I felt a sharp pain in my left arm and the gun I was carrying in the left hand was thrown out of it, and a gun report was at the same time heard behind me. I turned round and said, ‘Why, Uledi, did you fire the gun?’ for the shock and numbed my senses, and I was not at first conscious I had been shot. The man was about eight yards behind me, and was hurrying towards me with great distress visible in his face. I did not notice how he was carrying the gun, but just then I felt warm blood running over my hand and a strange numbing pain all up my arm. I then saw a great ragged wound in my forearm and found it broken. I quickly seized the hand and tried to lift it up, but it hurt so that I let it drop again. Uledi came up crying loudly, and in a dreadful way, saying ‘Oh, master, I didn’t mean to do it,’ and a lot more, but I bade him hold up my arm, as I found I was not able to raise it myself. Then he did, and, being in my shirt-sleeves, I saw the bullet had passed through the arm near the elbow. I quickly saw that I must make a tourniquet of my handkerchief, so I told Uledi to take it out of my pocket, and then, with my right hand, I put it over the biceps muscle, as I thought, if drawn tightly, it might compress the brachial

artery just below against the bone, and then stop the flow of blood below the elbow. I then made Uledi draw on one end of the handkerchief whilst I pulled the other; but I had to speak quite sharply to him before I could get it drawn tight enough, as the poor fellow was hardly able to stand firm, being so cut up. I then gave him both ends to tie, and made him pull with all his might, so as to knot it securely. By taking the left wrist in the right hand, I found I could support the arm myself. All this was done quickly, though it takes long to write of it. Without heeding Uledi, who was crying bitterly, I began to walk quickly towards the tent, hoping to get to it before my strength should be spent. But it was terrible work, and the perspiration rolled off my face in large drops. Once or twice I felt faint, but I only pushed on the faster, till at last the tent was reached...

“Well it was now Tuesday morning, and I decided to be carried back home as soon as possible, so the men were ordered to make a litter, and get ready for a start. By 7 a.m. all was ready, and the bed and bedding was placed on the litter, myself on the top of all. The tent was then taken down and one of the poles used with the litter, the slings of the latter passing over the pole, the ends of which, projecting, enabled two men to carry me. By frequent relays, we got along at a very good pace. I experienced but little inconvenience at the jolting. One effect, however, was to make me vomit occasionally, but this was not violent. We reached home at 11 a.m., having been three hours on the road.

“I had an uneasy, restless night, Tuesday, and in the morning I felt very stiff and sore; but I managed to remove to another bed, and kept a stream of carbolic water over the arm, which lay on the mackintosh, with the wound just covered with gauze.

“Mirambo came about 12 noon and expressed great sorry at the accident, and asked if there was anything he could do for me. Whilst I was thanking him, Hames suggested that some of Mirambo’s runners should be sent to meet Mr. Coplestone, who ought to have left Uyui Monday. Mirambo instantly called two men and told them to be ready directly to start for Uyui, and then turning to me he asked if I could write a note to give to Mr. Coplestone. By putting my knees up, and Hames holding my pocket-book against them, I managed to write a few lines telling of the accident, and asking him to come as quickly as possible. This Hames put in an envelope, and Mirambo told the men they were to reach Uyui on the morrow, and be careful not to miss Mr. Coplestone on the way. They then started.

“I must mention I had arranged with Mr. Coplestone to come over here to help me put on a new roof, and he should have started as above said. I showed Mirambo the wound and asked him what he thought of it, but he would express no opinion. Four of his head men had got well of greater injuries than mine, “Why not you?” I called upon him to witness that I was not afraid to die, and told him if it was God’s will I should be glad to go at once. He said, ‘Oh, brother, don’t say that; I would give almost anything rather that you should die.’ I asked him if I died before my new brethren came would he receive them kindly, and treat them as he had treated me. He said, ‘I don’t know whether I shall like them as well as I like you, but I will do all I can for

them.’ A little while after he asked what I thought of the arm, so I told him the bones were so shattered that I thought it would have to be cut off above the elbow. He asked to look at it again, and remarked that my fingers were all drawn up, and that one long bone seemed intact. He said ‘Don’t cut the arm off, but extend it on a board and bandage it up.’ I said I was not afraid of doing as he said, but I did not expect the lacerated parts would keep alive until Mr. Copplestone came, and my only chance was to keep under a constant stream of lotion, but, if the arm did not swell, when Mr. Copplestone came, then we should try and save the arm. ‘Well,’ he says, ‘send for me as soon as he comes, and I will try and come over again. I must go now. Good-bye.’

“Tuesday morning saw me a little better, having slept a little under a sleeping draught. During the day I had great numbers call to see me and inquire how I was; I only saw a few of the chiefs, one of whom had been sent by Mirambo.

“Mr. Copplestone came in about 7 p.m., having met Mirambo’s men in the morning, and had travelled all day so as to be with me that day. We had much to talk of, and I assured him that arm must be amputated in the early morning. He said he was willing to do his best, and leave the rest in God’s hands. I took a considerable quantity of morphia during the night, as the agony was intense. Friday morning early Copplestone and I had a quick consultation as to operating immediately. I felt that every moment was hastening on the gangrene, and the fact that I was even then getting more and more ‘dazed’ and unable to think correctly was proof that something should be done at once. Copplestone, with praiseworthy devotion, was ready to do his best, and so we immediately went into the details of the work to be done. Hames could give chloroform on the screen we always used, so I had every confidence in that department, relying on God that no accident should occur. I then gave Copplestone all the details I could think of, but, in my half unconscious state, I missed many items of value, but we hoped reading of Erichsen’s ‘Surgery’ would help him materially. We then went into the other room, where I got upon the table and Hames commenced giving the chloroform. It took a long time to chloroform me, though I was insensible very soon. Copplestone says it was two hours before he could begin. However, thank God, at last he got through, and, considering he never did anything of the kind before, he made an excellent job of it. Well, every day after Saturday and until now the swelling grew less, but, owing to the very exposed state of the bone and the nerves, there is a great deal of pain, and I am constantly under the influence of morphia. My men are most kind and tender, and Mr. Copplestone is assiduous in attending to my wants.

“I am writing this in fits and starts on a board held against my knees, but it is hard work, as the morphia prevent anything like thought, and my hand, eyes, and head are heavy; therefore, pardon all my irregularities.

“Since I have been lying here, I’ve had ample time for reflection, and I find this comfort. God has ever led me and trained me in this work. I came into it with all my heart and soul and body, and I determined to make it a success. How have I succeeded? Thank God, above all others, and

where others have failed. Have I spared myself in anything? Have I not given up all, and that joyfully? Yes; in Christ I will glory. I have been spent for Him here, and my work has been a glorious success. There is a firm foundation on which others may build; and who shall lay anything to the charge of the Master Builder if He removes one workman who has finished his portion and sends others to carry on the work?...

“I bless God; my trust in Him is as strong, or stronger, than ever; and, if He allows me to live, I will do Him good service yet – if not here, in some other part of His vineyard. But, oh! if He calls me to help Mullens and Thomson and others gone on before, how gladly will I respond, and joyfully ‘knock off work’ here.”

The letter ends thus; it was not signed, nor finished, as letters generally are. But its closing words form an ending such as few letters present; and, though the name E.J. Southon is not there, the letter bears what is better than a name – a stamp of a noble-hearted soldier of Jesus Christ.

Extract from Letter from Dr. Southon to Foreign Secretary, Dated Urambo, July 8, 1881

“Now, my dear Mr. Thompson, I must come to a close, but I wish you to tell the Directors that my faith in Urambo is not shaken, my expectant harvest of my labors is still as bright as ever, and as hopeful, and, above all, my trust and confidence in God’s doing the best for the work and myself is as strong and unwavering as ever. Let us take heart and go forward, knowing that He who is for us is greater than those who are against us. He will not fail us, neither will He allow us to despair in this hour of trial, and whilst I do not see the next step, yet I feel that with His guidance it will be a good one.”

Dr. Southon makes frequent reference to Mr. Coplestone, of the Church Mission at Uyui, who came promptly to his help, and, under great difficulty, rendered valuable and truly brotherly attention, which presents an instance, not unfrequent, of the existence in the foreign field of bonds of genuine sympathy, close friendship, and mutual aid and co-operation between the members of different missionary societies, who, while holding firmly to those points on which they may differ in opinion, love as brethren, and feel one in the great enterprise against error and evil. Mr. Coplestone, in a letter addressed to the Secretary of the Church Missionary Society, of which we have been favored with a copy, writes on the subject from Urambo as follows: -

“I arrived here about 8 p.m., June 22nd. Of course I found Southon very ill, and from my fatigue and weakness, and from the first sigh of his frightfully shattered arm, I almost ‘went off.’ However, I soon recovered and sat down by his bed-side, and remained with him until 12:30 a.m. Friday. He had told me all the circumstances and what he wished me to do the next morning – *i.e.*, cut off the arm above the elbow, as gangrene was spreading rapidly. I could scarcely bear to think of my task which he had given me, but knowing it to be a case of life or death I nerved myself up to do what I possibly could. I went and lay down on some boxes, as

my bed was behind, and, thank God, I had good sleep, and I awoke feeling much better than I expected from the journey I did the day previously.

“As soon as I went in to him, the Friday morn, he commenced giving me my instructions as well as he could, and about 8 a.m. he was removed to the table and had chloroform administered immediately, so eager was he to have the limb taken off.

“I never felt so weak in my life, but I relied upon God, in answer to earnest prayer that Jesus may be present with me, the ‘wisdom and power of God.’ I seemed to have nerve given me for anything, and I doubt not that, however imperfectly the work was done, it was done according to His will and guidance. By 12:30 the work was accomplished and Southon was back on his bed again. He has since seen that the bone was not dissected back far enough, and both of us see that a few important items were not shown me. A few days after the operation he thought he could not pull through, and gave me instructions in case he should go off. But he has rallied, and in all his agony and weakness he has borne up most wonderfully, and has had sweet resignation to the Master’s divine will.”

At the first meeting of the Board of Directors after these letters were received, they were read; after which the following resolution was adopted: -

“That the Directors desire to record the deep sorrow with which they have received the sad tidings of the death of their devoted and highly esteemed friend and missionary, Dr. Southon, in the prime of life and in the midst of active and very useful work in the difficult field of Central Africa.

“While they are thankful that fever, which has been so fatal among these who have shared in the labor and peril of commencing that mission, was not, in this instance, the cause of death, they deeply mourn the loss, so soon, of one who, by energy, tact, and the uniform exhibition of the spirit of the Christian, and also by a broad and wise discharge of his duties as a medical missionary, had succeeded in laying, in the confidence and friendly feeling of the natives and particularly of the chief Mirambo, a solid foundation for Christian work, not of this Society alone, but also of other societies who are seeking to diffuse the true light in the ‘dark continent.’ While bowing in Christian submission to the will of Him who has removed their friend from the ranks of active workers upon earth, they would express their heartfelt thanks to the Head of the Church who led Dr. Southon to devote himself to the work of the Society in Central Africa, and animated and guided him through his short but very valuable course of service at Urambo, and who, while allowing a very serious accident, thus early, to terminate his life, by His grace threw a divine glow over the setting of his earthly sun, and in him showed to the heathen the trust and peace of a Christian’s death.

“The Directors offer to the relatives of their departed friend their sincere sympathy in the deep sorrow which the loss which they have sustained will cause, but also in their holy satisfaction in

view of the devoted and very useful missionary life and eminently Christian death of one very dear to them, who, through his work, well done, still lives for the good of Central Africa.”

While these sheets are passing through the press, the overdue mail from Zanzibar has arrived. Its contents only too fully confirm the telegram received two months ago, by which the first intimation of Dr. Southon’s death reached this country. The information now before us continues the distressing narrative from the early days of July to the last scene of all; details we must reserve for a future number, giving at present but a few connecting links which may serve to make the sad story complete. Our dear friend’s heroic endurance and strong faith in God never forsook him, although his later sufferings were, if possible, more severe than the first. On the 10th July, Dr. Southon wrote out instructions for the disposal of his effects, and two days afterwards, fearing the end was approaching, attached his signature to the last sheet of the copy, there not having been time to complete the whole. On receipt of Mr. Coplestone’s letter, Dr. Bohn, of Uganda, hastened to Urambo, where he arrived on the 16th; on the evening of that day the symptoms of the patient became unfavorable, and so continued until the morning of the 21st, when he expressed the conviction that another operation was necessary, and seemed most sanguine as to the result. “On the 24th,” writes Mr. Coplestone, “I went in early, and he at once reminded me of the ‘terrible task’ I had before me... Before we began to administer chloroform *he* engaged in prayer, so full of hope and trust, not fearing what the issue might be.” With Dr. Bohn’s assistance, the operation was performed, and by noon the arm was bandaged; but the issue was felt to be very discouraging and ominous. On the 26th, those around him felt that the end was near, his breathing became less and less distinct; about 10:30 a happy smile suffused his countenance, and it was discovered that he was not, for God had taken him. “Next morning,” adds Mr. Coplestone, “with the help of the carpenter from the Kwikuru, we made a coffin, and his remains were laid in their last resting-place, by the side of dear brother Williams, ‘in sure and certain hope,’ for we believe that those which *sleep* in Jesus will God bring with Him.”

“He being dead yet speaketh.”

December

Pg 390 – “II. – The Late Dr. Southon”

The following letter from Dr. Southon, kindly lent by his brother, was received too late for insertion in the November *Chronicle*. It was his last letter, and it carries with it the tone of heaven, on the threshold of which he – though only *thirty-one* years of age – was standing. No one who has any spiritual sympathies can read the letter unmoved. The fire and life of the inner man, for the time dwelling in the chills of death, are very distinctly felt to pervade these last words. The Christian warrior seems to be only waiting the word of command to shake off the trammels of the body and enter at once on the conflict with hostile spirits in high places.

Christian energy! here it is facing death. May those who look on this scene magnify the Divine Spirit who inspired and gave direction to this energy; and may Christian young men, students for the ministry, medical students, and others, study the example before them, and yield themselves to its high impulse.

Last Letter from Dr. Southon to his Brother

“July 22nd, 1882.

“I feel as if I can’t last much longer; my sufferings during the past five weeks have been simply awful, and nothing short of Divine grace and a good constitution could have pulled me through up till now.

“I cannot tell you how gladly I should welcome death; but, oh! I must confess I do most earnestly pray for it. It is not the future after the arm is healed I dread, but the fearful sufferings I *must* go through before ease can possibly be had – in fact, *months must* elapse before I can get this... If my work here is over as a human being, I shall be glad to get to the higher scale, and, with Mullens, Thomson, and others, carry on in perfectness the Central African Mission. Remember there are spiritual foes in high places to fight, and only spirits can fight with them. May it not be the work of the redeemed to do this? I firmly believe it is, and, after we have done with earth, we enter on a new kind of work for the same object as we worked on earth. But we shall be untrammelled in it; and I believe every one who dies in Christ immediately takes it up, and continues to help to bring on the perfect day of Christ.

“My morphia is nearly finished; I have about two doses left, which I am reserving for extreme agony. Whilst I could get a dose every three hours, I was moderately easy, but for days I have only had an occasional dose. My chloral has been the means of procuring three or four hours’ sleep every night, but alas! I have the last dose now standing ready for me to take. It is 1 a.m., the 23rd, and Mr. Copplestone has promised to do an operation today, which, if successful, will ease my sufferings and enable me to get well quickly; but I am of opinion that, if not successful, it will cause my death. I therefore thought it best to write you a few lines in case such should happen, and I shall write on the envelope ‘to be sent after death.’ Tell everybody (*i.e.*, if I die) that my most earnest wish was to die at my post, and nothing short of death could make me leave it. But if I die I shall not leave the work, but shall be more efficient to aid it, better adapted to deal with its difficulties, and, please God, I shall have greater success in it.

“You will be very glad to hear that Mirambo is deeply touched by my sufferings, and he almost cried when he entreated me to get well. I asked him to pray to God for me, and he said he had been doing so and would continue to ask for a restoration to health. I told him how glad I should be to be gone, and asked him to meet me ‘over yonder.’ He said he would try, but he feared he did not yet understand it. I told him to ask God constantly to show him the way and to give him more light and knowledge. I am confident he will be brought to Christ, and my prayers lately have been more and more earnest on his behalf. Don’t give him up, nor yet the

Nyamwezi, who will, someday, be the most active Christian people of all Africa. Don't grieve for me. I would you be glad; yes, positively glad, and rejoice most unmistakably about the event. I expressly desire no one to go into mourning on my account, but get your most beautiful garments out and have a feast, inviting all kindred souls. I shall be with father, and mother, and dear Steve ere you get this, and how we shall rejoice you can't think. Oh, I long to be there if it is His will, and, since there is nothing for you to grieve about, I ask you all not to be selfish and mourn because I am taken so quickly.

"It is true I could be of great service to Urambo were my life spared, and I have quite a feeling of regret at the thought of many schemes I cannot now realize; but the comfort is that perhaps they are not of such use as I thought, and therefore God will not permit them to be carried out, or others may do better than I could.

"But I rejoice that I have put in good foundations at Urambo, Christ Himself being the cornerstone and the basis of it. It only needs good men and true to continue to build the fair superstructure I had hoped myself to view. Ploughing, sowing, and reaping are, of course, expected of the new-comers, but they will find all the ground cleared, some of it ploughed and sown, but, except in Mirambo's case, I have reaped nothing.

"Two of my own men profess to know Christ, and say they pray to God through Him. They are my nurses, and I am sure they know the truth, even if they have not received it fully. I have very often prayed with them and for them in their own tongue, when some of the dreary nights have been replete with spiritual joy.

"Only once have I lost faith and hope in this dire struggle for existence; but then I was partially unconscious through excessive pain, and my mind was unable to grasp the subject in its entirety. But the misery of that awful [time] will, I feel sure, not be obliterated in eternity. Oh! Sam, I could not have believed any person could stand the sufferings I have gone through and live; and I myself feel sure that there is some great and grand purpose to be accomplished by it, but at present I can't see it. 'Perfected through suffering,' perhaps; but anyhow, I only ask that it may soon end in the way He desires it. My faith in Him is now strong and reliant, and I feel perfectly at peace with all.

"I leave no regret behind, except as to the unfinished way I leave my work to my successors; but even that is swept off, by knowing that He will have it so.

"Good-bye; and good-bye, all true friends. Let your efforts be to carry on the work by prayer and money, if none can give themselves.

"In the holy unity of God and man, heaven and earth, I remain,

"Your angel brother,

(Signed) "Ebb." [Ebenezer]

Following the movements of the missionaries who left England in May last, we may state that the town of Mamboia was reached in safety on the morning of Wednesday, August 2nd. Here, having placed his wife and infant under the kind care of Mr. and Mrs. Last, of the Church Missionary Society, Captain Hore decided on carrying out the plan already referred to, and, with Mr. Swann, left again for Zanzibar on the 5th. On the same day the rest of the party turned their faces westward, intending to proceed, in the first instance, as far as Mpwapwa. Reaching the coast in seven marches, Captain Hore and Mr. Swann were once more in Zanzibar by the 13th; on the 29th they accompanied a caravan, the fifth of the series, under the charge of Ulia, as far as Makuru, and, having thus seen it fairly on the road, hurried back to the port, where they had the satisfaction, on the 16th September, of receiving the steel life-boat in sections from the mail steamer. With the kind assistance of Captain Luxmore and the engineer of the *London*, the little vessel was temporarily put together, and, after some necessary repairs, was by the end of the month repacked in sections for the road. Writing from Magubika on the 8th of October, Captain Hore says: - "Mr. Swann and myself have arrived thus far in health and safety, with our final caravan or rearguard of 220 men, conveying the last consignment of our stores and outfit, and the life-boat. We are both strong and well, and what, perhaps, is better still, hopeful and determined as to the work in hand."

The seven other brethren, steadily pursuing their way, made a rapid march towards Mpwapwa, which town they reached in due course. Writing before the end of August, the Rev. J.H. Dineen reports progress in the following words: -

"With great cause for thankfulness on every hand, we have been conducted thus far safely by a kind and watchful providence. We have now been here for some three weeks, and fear we shall be detained for nearly another three weeks, owing to the fact of the boat having been delayed. This delay is in many respects trying to us, for we want to press forward, reach our destination, and get to our real life work. Still, looking at this matter with the eye of faith, we cannot but feel sure that there is a bright side to it, though now we see it not; and that meanwhile we need not be idle, for in the work of *preparation* there is more than enough for each and all to do.

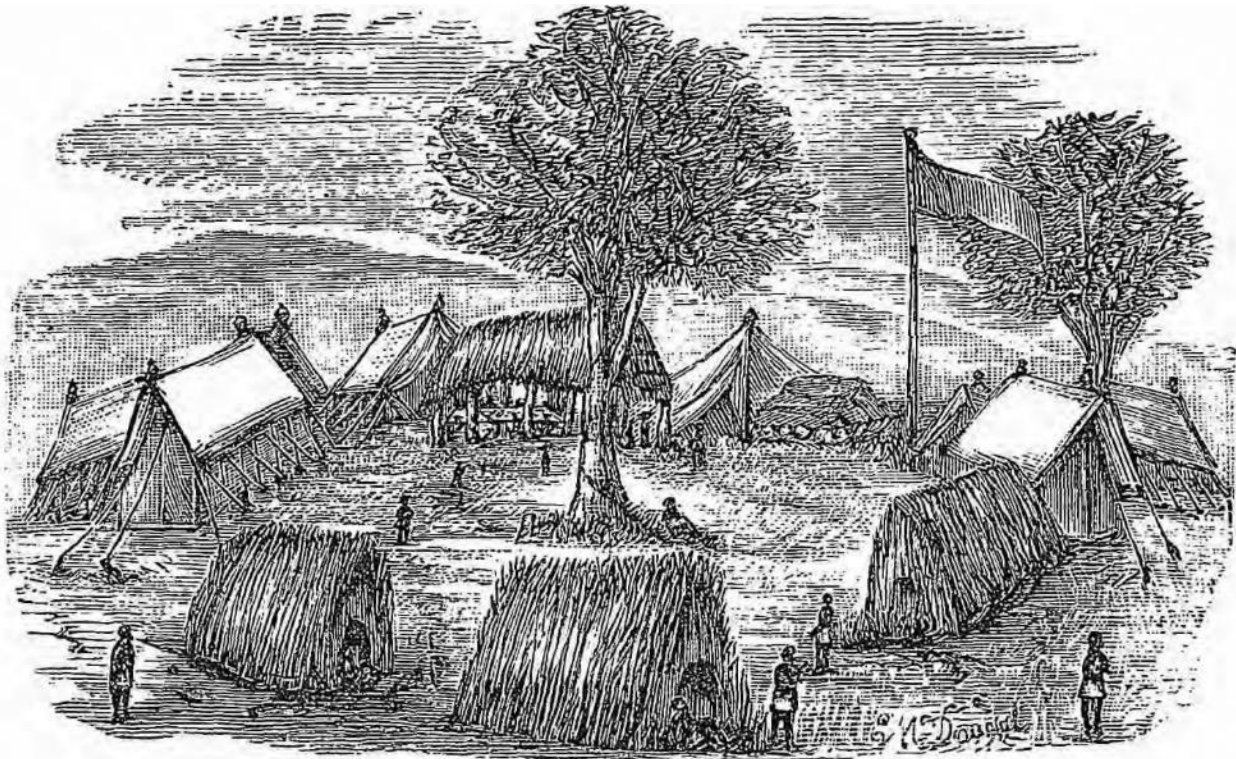
"With one exception (perhaps a second) we have all had malarial fever and some a second and third attack; but, thank God, all are now restored.

"We find Mpwapwa very healthy, and the members of the Church Missionary Society show us every token of Christian hospitality and kindness. They meet us, or we meet them, almost every day, and ever since we came they have given us more than enough of good English (African grown) vegetables, which they send fresh to us every second day."

A letter has also been received from the Rev. W.C. Willoughby. It enclosed a drawing of the London Missionary Society's camp at Matungu, from which the accompanying engraving has been taken. Eight tents are pitched in a circle: in the center is a kind of shed for use at meals

when encamped on Sunday, as was the case on this occasion; and nearer the flagstaff is the pile of loads covered over with a tarpaulin. In the foreground are three grass huts which the chief men generally build for themselves.

The enforced detention of Captain Hore and Mr. Swann at Zanzibar suggested the desirability of an advance party, consisting of Messrs. Shaw, Willoughby, and Dineen, leaving Mpwapwa for Urambo at the earliest practicable period. This idea was communicated to the brethren, and it is probable that such an arrangement, which the sad removal of Dr. Southon would appear to render still more necessary, has been carried into effect.



CAMP AT MATUNGU.

1883

January

Pg 16 – “Central Africa – Mirambo in a New Character”

Referring to the visit to Urambo of Mpangalala, the king of the Watuta in February last, the late Dr. E.J. Southon wrote: - “Mirambo brought his visitors to see us at Calton Hill, and they stayed about four hours, during which time I got much useful information respecting their history and country they now occupy. In the evening I gave a magic-lantern entertainment to the visitors and Mirambo’s immediate followers. Mirambo acted as interpreter to the Watuta, and earned my warmest admiration by the earnest and careful manner he interpreted the truths of the Gospel, which I illustrated by showing slides descriptive of the life of Jesus. Especially they were interested in the miracles, and that of the raising of Lazarus was twice shown to enforce some line of argument Mirambo was advancing. Many intelligent questions were asked by Mirambo and his men; and as the glorious truths of Christ’s life, death, and atonement for sin dawned upon them they received them wonderingly, but without distrust. I especially pointed out the need of prayer and the simplicity of the same, and I was much encouraged to find a deep impression made on the minds of my hearers on this subject. ‘Mpangalala’ thanked me for the entertainment, and pressed me to visit him.”

Pg 21 – “V. – The Religion of Central Africa”

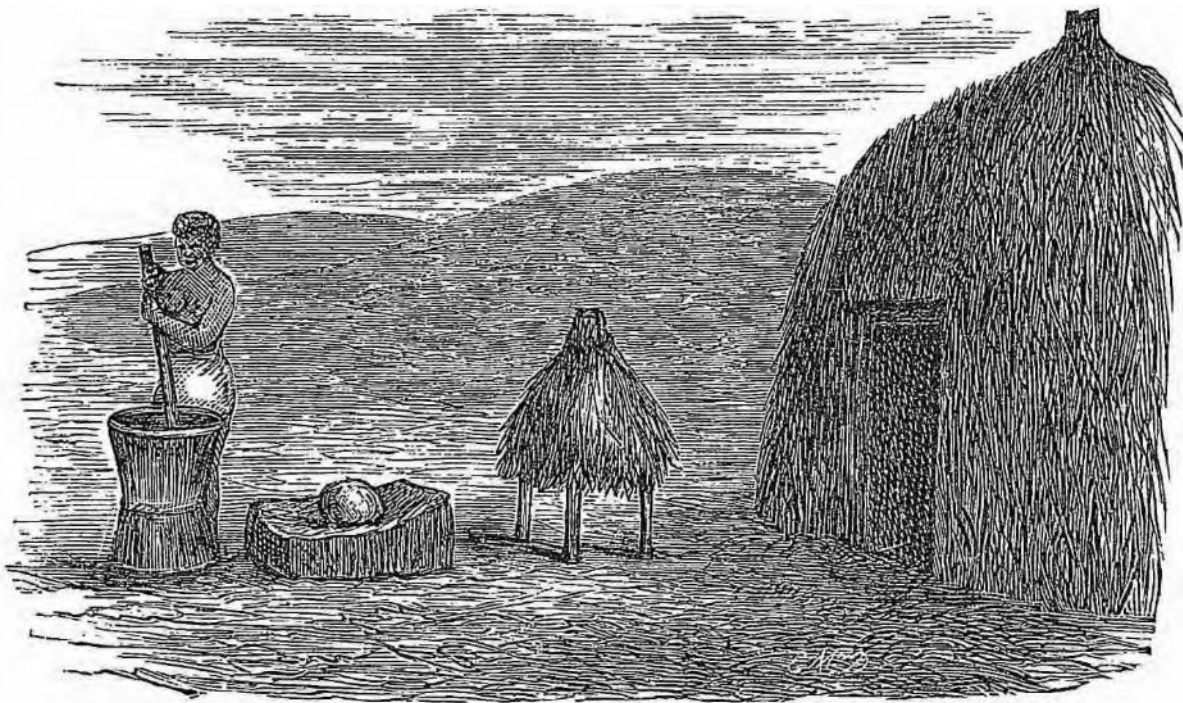
By Mr. Walter Hutley

Arriving direct from European civilization and Christianity, the traveler in Central Africa is much in the condition of a man coming suddenly out of the full blaze of sunlight into a low, dark hut. The very intensity of the light he has left may, for a time, deepen the obscurity in which he finds himself; but gradually his eyes become familiar with the darkness, and he discerns the presence of one thing after another, and so by degrees sees more clearly the form of his surroundings. Thus, at a first glance, inexperienced men will say that the native tribes of Central Africa worship nothing, and that, consequently, they have no religious belief. After a residence of some months, however, it is found that there is a something to which deference is paid, and towards which the natives have a feeling of awe.

May we not recognize in this feeling, overlaid as it is by the superstition of ages, a dim and feeble apprehension of the true God? No day is set apart by the natives for any purpose; the days and the years are neither numbered nor named. The months are marked by the appearance of the new moon; but, although there are names for the twelve months, yet few people know them except the elders and chiefs, who are the keepers of the tribal legends and lore.

The first indications of religious worship seen by the traveler are, here and there along the road, hung upon trees, shells, pieces of cloth, etc.; sometimes across the path, a small archway

of sticks. During the long, weary marches, when entering upon some particular piece of forest, or perhaps when nearing the end of the journey, a large heap of dust, leaves, and handfuls of grass will be seen; a little farther on another heap, similar to the first, but on the other side of the path. It will be observed that the native, as he walks past these, should he have a load on his shoulder, carefully flings up a little dust with his right foot, and the same with the left foot at the next heap. Should he have no load, he will stoop to pick up a little grass, or a few leaves, to cast upon this heap. To any inquiry as to why he does this, in all probability he will answer that he does not know, which may or may not be the fact. Further inquiry will, however, elicit the explanation that these heaps are made as offerings to the *muzimu* of that part of the country; they are not made on account of their worth, but as a simple act of homage.



The term *muzimu* is in use with slight dialectic variations amongst most of the tribes of Eastern Africa. In the form of “Molimo” or “Modimo,” it is the term for God amongst the natives of the south. Amongst those tribes, however, it is used rather vaguely as a term for disembodied spirits; believing, as they do most firmly, in an existence after death. A casual observer would probably see nothing to denote the existence of worship of any kind. There are no temples, no alters, no sacred groves, nor any sacred animals; nothing but the huts in which the natives live with their families. He could not, however, fail to observe that at the door of each of the principal huts in the village there are small, hut-shaped, flimsy constructions of grass, not more than two feet high. (*See engraving.*) These, we are informed, are the residence of the Wazimu. In the words of one of the Nyamwezi tribe: - “When a man dies he is buried, and there is an end to him; but, thence-forward, he lives as a *muzimu*, and occasionally comes back to his native village; and, when he comes back, he requires a hut to rest in, and this is it. If he should have

had no hut made for him, he troubles the medicine man, and causes him to dream; and the medicine man tells the nearest relative of the deceased person that a hut must be built for the deceased. The hut is then built, and, whenever we want anything, we go to this hut and say: 'Oh, *muzimu* of our father (or mother, as the case may be), help us now to plant; give us good crops; give us success in our undertakings; give health, and every good we need.' If we receive that which we ask for, we then give some present to the *muzimu* – for instance, we kill a goat, and allow the blood to run upon the ground at this hut, and we eat its flesh there, casting some small pieces of the meat into the hut. A large part of this is given to the medicine man as his fee. When we go to war, a praying medicine is made, called *utimbo*; and, while we are away, every morning our wives go to this hut, and each one puts a little of this medicine in her mouth, and then ejects it into the hut, asking, at the same time, that we may be preserved during the war. The great Being is the *Sun*, and he is very bad; he does not like to see us upon this earth, for he takes us away whenever he can. There is no better or brighter place than this earth." There are a number of *Wazimu* who are supposed to be of a very high order, but these I found to be simply the *Wazimu* of long departed chiefs.

How these *Wazimu* obtain the power to grant the requests I could never learn; one man put it to me most pathetically: "Master," he said, "we don't know; can't you tell us?" The utter helplessness of that "don't know," and the appeal to me as the white man, is ever ringing in my ears. It demonstrated what few ideas they have, and their longing to know more than they do. The sun, however, is the supreme ruler, and, according to their idea, he is an evil one. Fetishism, as it exists on the West Coast, is not found amongst these tribes. There is a superstitious reverence attached to certain relics, which their deceased parents may have owned and worn, but it is not very great.

As we go westward, we find that, although belief in the *muzimu* is still the same, the idea broadens as to its capabilities. There is, it is asserted, a perceptible difference in the scale of existence after death. As we proceed from tribe to tribe that existence is placed on a higher level.

Passing from the Nyamwezi through another tribe, we come to the Wajiji. Amongst these people there is a legend with regard to the peopling of the earth, which represents the original inhabitants to have come from its interior at several different places. It is to the *muzimu* of these original ancestors that homage is universally paid. Sheep are kept for the purpose of sacrifice to them, and journeys are made to the neighborhood whence they are supposed to have sprung. These spots are few and far between. I know of three, near the boundaries of Ujiji, which are about thirty miles apart from one another. One is in the forest, where there are two large heaps, similar to those above described. Another is a famous cape which runs into Lake Tanganyika, called Kabogo. Natives never pass this cape without offering some little thing to the spirit, or *muzimu*. But not only do these far-off ancestors receive such homage, but also some of more recent date. There is one, especially, who in his lifetime was a great benefactor

to his people, and who is now honored whenever his clansmen make a long voyage upon the lake, on the shores of which they dwell. It is thus made. The voyagers embark at their own village on the lake shore, and proceed thence a day's journey, where they disembark, taking on shore with them a goat specially provided for the purpose. A fire having been made, each man goes along the shore until he finds a suitable reed, which he cuts, pointing one end with his knife. Returning thence to the fire, they scoop out a round hole in the sand, to which the goat is brought. Its throat is then cut, and the blood is allowed to drain into the hole; this done, each man thrusts the reed into the blood-stained sand, repeating in the meantime a prayer to his ancestor, asking for a safe and prosperous journey, etc. The reeds are left in the hole, which is then covered up so as not to be seen. The flesh of the goat is then cut up, some small pieces are placed in the hole, and some of it is eaten; the remainder is taken on board with the skin. The flesh is eaten in due time, but the skin is carefully preserved until the close of the voyage, when it is thrown away.

Thus, it will be seen that this is a distinct step in advance of the first tribe. What their ideas are as to a Supreme Being I could not gather, beyond the belief that He is a power to be felt and acknowledged. It is difficult to fix the attention of a savage on abstract ideas. It is also difficult to get them out of their ordinary groove of thought and action. When it can be accomplished, however, the trouble is more than repaid. There is bound up with their ideas a strong belief in spirits, and the power of a spirit to appear, after death, as he did in life, to his friends. There is also the belief in demoniacal possession. Very often will the white man, after he becomes known, be requested to cure a man possessed with an "evil spirit." One poor woman I knew was at times so violent that six men were required to hold her, until at last she succumbed to the struggle.

(To be continued.)

February

Pg 41 – "The Comet as Seen in Central Africa"

Mr. A.J. Copplestone, Church missionary at Uyui, referring, under date September 28th, to the recall by the chief Mirambo of a caravan of ivory on the alleged ground of threatened collision with a rival caravan, writes: - "This seems plausible, but I am inclined to think that the appearance of the magnificent comet has had something to do with it, as the Nyamwezi are terribly afraid. Certainly I never have seen such a sight as that which the comet has been presenting for some mornings past."

Pg 46 – "III. The Religion of Central Africa"

By Mr. Walter Hutley

(Continued.)

Leaving the Wajiji, and crossing Lake Tanganyika to its western shore, we come to a tribe different in many respects from those already referred to. This is seen in their mode of dress, and, also in their language. These people are called Wa-guha – that is, the people of U-guha; the prefix *wa* indicating plurality of people, and *u* denoting a country. On account of the peculiar sound of their language, and of its being apparently separated into short syllables, the nick-name Wa-holu-holu is applied to them. Among these people we meet with something that at first looks very much like idolatry: carved figures, representing in most cases human forms, to which a certain amount of superstition is attached, are to be found. There are also sacred places, two of which I have often visited. One of these places is upon a small island, to which it seemed to give an air of mystery. Tales are related of the wonderful things to be seen, and the sounds to be heard upon it.

It was not long after taking up my residence in the district that, with my colleague, I felt a strong desire to visit this island, principally on account of the fine timber it contained. Taking with us an old native as guide, we reached its shores; on landing by boat we could not fail to admire the density of its growth and the fineness of some of its timber. One particularly dense spot we wished to examine more minutely, when our guide came up and endeavored to prevent us, saying that it was the sacred place. We then retired, and sometime afterward learned that it had obtained this sanctity on account of its being the burial-place of the chiefs. The other spot which is held sacred, as the local habitation of a superior being, is upon a high ridge of hills, and at a point where one of the finest views in Central Africa meets the eye on all sides. A place fit to build a temple upon, where the lowering mountains on one hand, and the expanse of the lake on the other, alike combine to arrest attention. Here the untutored heathen do homage, with the utmost regularity, to the spirit which rules over this beautiful scene. A huge heap of grass, leaves twigs, etc., testifies to this; for, as each person approaches, he plucks the one or the other to cast upon the heap ere he passes on. Every year the grass around it is burned, and in this way much of the heap is consumed, but more or less always remains. No native will willfully fire the grass in this place; to do so would be to incur the wrath of the spirit. What this spirit is which rules over and resides at this place, is difficult to say; certainly, however, he is not a spirit whose sole end and aim is to do evil, but rather the reverse; thus showing this tribe to be a step in advance of the tribe first mentioned. A writer upon the Fetishism of the West Coast, says that there fear rules instead of trust, anxiety in place of joy, hate for love! Such a creed might be expected from a people long enslaved, but these Waguha pray, or beg, not only that evil may be averted, but that good may come, thus showing that they have much brighter views of life than the tribes of the West. The fact that slavery has not yet had much effect upon them may account in some measure for this. The carved figures, representing human beings, to which reference has been made, are sometimes dressed as the natives themselves dress; but in the head may be seen small goats' horns, which are filled with medicine by a properly qualified – or rather – an acknowledged, medicine man, who is rain-maker and witch-finder combined. These horns, when filled, are placed with due

care in the head of the image, which is placed until wanted in some dark corner of the hut where its owner resides. When the owner intends going to war, this image is brought out, and *the spirit which it represents* is prayed to; the sight of the image apparently suggesting the presence of the spirit whose help is sought. These images are also brought forward on the first day of the new moon, on which day the chiefs will remain in their own villages, and sometimes in their huts, making medicine or praying through the images to their ancestors. The finest figure of this kind I have ever seen is one which was obtained by my colleague; it was brought home by myself, and is now in the museum of the London Missionary Society. This figure has seven heads, forming a circle; from these heads spring innumerable small figures, which in most cases are merely a piece of stick carved rudely with the outline of a face. What this idol is supposed to represent we could not ascertain, beyond the fact that each of the seven faces had a name. The natives did not seem to value it very highly, as they raised no difficulty about selling it. In form it bears a remarkable resemblance to the productions of Hindoo mythology.

There is no remnant amongst this tribe of the worship of the sun, but they associate the name of the evening star with the term for “home.” As stated by one of themselves, they believe that at death they go into the sunset, there to be judged for their past life by a Great Being, with whom they may be allowed to live. Should they have done evil in this life they are cast out. The spirits cast out become a power for evil. The spirits who are permitted to reside with the Great Being become a power for good; and it is to these spirits they pray, and for the use of these spirits they erect little hut-like dwellings. I may add that this tribe is remarkable for its honesty.

I have mentioned the rain-maker, which office is generally combined with that of the medicine-man or doctor. I could never learn much about this personage, beyond its existence, and his ability to produce rain when and where he pleased.

We have yet to refer to the witch-finder, for belief in witchcraft is the most firmly-rooted of any amongst these people. In most uncultured nations this belief is met with; but in Central Africa it is found to an extent almost incredible. From these and other facts, the conviction has long been forced upon my mind that these people must, at some time or other, have had their home in the north; and, in the course of centuries, have migrated southwards. We may instance the faint resemblances found in their religious ideas – the belief, for example, of the Nyamwezi in the evil power of the sun – which connect them with the ancient Assyrians. Again, the many-headed figure may be supposed to have some remote connection with Hindoo myths. Rather, therefore, than conclude that these ideas have been evolved out of their own consciousness, maybe we not regard them as faint rays of the religious light of a past age, which, as one generation succeeds another, will become more dim, and, by degrees, will degenerate into an unmeaning superstition?

Pg 58 – “VI. – Notes of the Month”

2. Arrivals in England

Mrs. Hore, wife of Captain E.C. Hore, and child, from Central Africa, per steamer *Canara*, December 24th.

5. Missionary Steamer for Lake Tanganyika

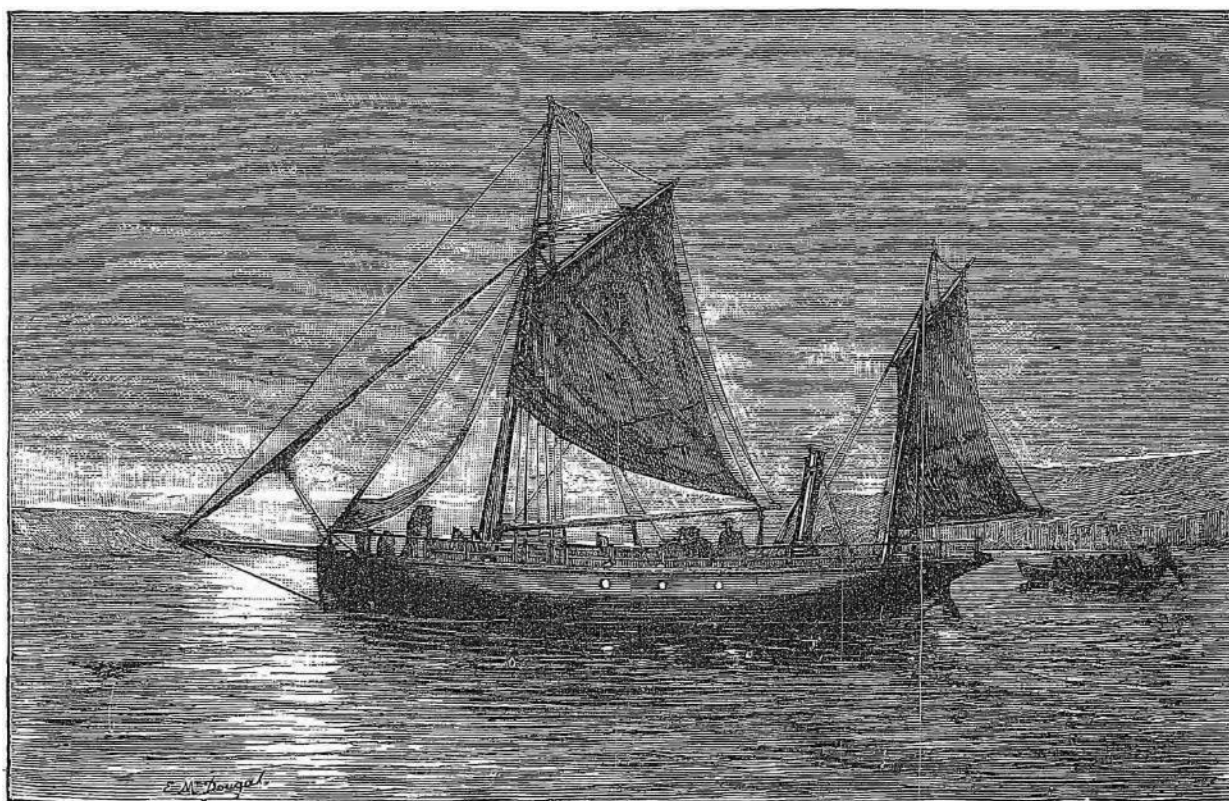
The Directors have much pleasure in announcing the completion of the screw steam-launch for Central Africa, which, for several months past, has been in course of erection by Messrs. Forrestt and Son, Britannia Yard, Millwall. The dimensions of the vessel are as follow: - Length, 55 feet; beam, 12 feet; depth of hold, 7 feet 6 inches. The contract price, including boiler, which was furnished by Messrs. Cochrane & Co. of Birkenhead, was £1,600; fittings and extras will, however, bring the total cost to upwards of £2,000 [~\$330,000 in 2021]. To meet this heavy outlay a portion of the generous donation made some time since by Robert Arthington, Esq., of Leeds, has been kept in reserve and is now available. The Directors are also indebted to several friends for help rendered in other ways. Alexander Scrutton, Esq., has provided a complete suite of sails; Mrs. Leonard and family, Bristol, a clock, etc.; another friend at Bristol, a compass in teak binnacle and barometer; George Mist, Esq., of Southampton, sundry blocks; while from the Old Trafford School, Manchester, has been received a galvanized anchor, weight 1 cwt. Special acknowledgement is due to Gilbert S. Goodwin, Esq., of Liverpool, for his gratuitous and most valuable services in preparing plans for the steamer and boiler, and in superintending generally the construction of the vessel. The *Good News* is the name which the steamer will bear: in Kiswahili, *Habari njema*, the meaning of which is universally understood by the natives. It has been sent out in sections by the *Khandalla ss.*, which left the docks on the morning of the 19th January, and in which Mr. James Roxburgh, a practical engineer, in the Society's service, is a passenger. On arriving at Quelimane “The African Lakes Company” will convey the four hundred or more packages by way of Lake Nyasa to the south end of Lake Tanganyika. Here Captain Hore, with Messrs. Swann, Dunn and Brooks will be waiting, and, with the aid of the engineer, it is hoped and expected they will find but little difficulty in reconstructing the steamer and setting her afloat on the lake.

March

Pg 67 – “I. – Our Central African Steamer”

The engraving on the opposite page is copied from a photograph, by Messrs. Robinson & Thompson, of a painting by Mr. R.V. McCulloch, in the possession of Gilbert S. Goodwin, Esq., of Liverpool. It represents the Society's steam-launch *Good News*, as she will appear when afloat on Lake Tanganyika. In our last number we announced the dispatch of the vessel, and furnished particulars with regard to its dimensions and general construction. The route by which it will be conveyed to its destination is a new and untried one. Hitherto, our missionaries have adopted the land journey commencing at Saadani, near Zanzibar; the first point of contact with the lake being at Ujiji, on its north-easter coast. On its western shore is the station of Uguha; and among

the schemes for extension is that of the formation of a station at the south end of the lake. Such being the case, the Directors thought it advisable to place the steamer on the lake at its southernmost point, and they accepted the offer of the “African Lakes Company” to convey it from Quelimane, *via* the River Shire, Lake Nyasa, and the road in process of formation between the north end of that lake and Tanganyika. Should the experiment prove successful, the opening up of this waterway to the center of the Lake region cannot fail greatly to further the interests both of religion and commerce. With the possession of a steamer of their own, the Society’s mission on Lake Tanganyika enters upon a new and encouraging phase of its history. As communication between their several stations becomes easy and rapid, our brethren will enjoy more frequent opportunities of intercourse with one another, while the great object they have at heart – the evangelization of the native tribes inhabiting the lake shores – may, with the Divine blessing, be anticipated at no distant date.



STEAM LAUNCH “GOOD NEWS,” LAKE TANGANYIKA.

Pg 91 – “X. – News of other Workers”

The missionaries of the Church Missionary Society in Central Africa are not unfrequently brought into contact with our own brethren. To one of their number, Mr. Copplestone, the Directors are under deep obligation for services rendered in connection with the illness and death of Dr. Southon. From the *Intelligencer* we learn that further news has been received of Mr. Hannington and his party; and that they have been helped on their way by the chief Mirambo.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

“On October 16th, Mr. Hannington, Mr. Stokes, Mr. Ashe, Mr. Gordon, and Mr. Wise left Uyui for Urambo, it having been determined to try and obtain a new route to the Lake [Victoria Nyanza] through Mirambo’s country. Mr. Copplestone accompanied them, because he is well known to that potent chief. They reached Urambo on the 22nd, and Messrs. Stokes and Copplestone, who conducted the negotiation, found Mirambo very favorably disposed. He gave them a head-man to take them on safely to a village belonging to him at the sound end of the Lake; and on the 26th they started, and proceeded fifteen miles northward to a village called Kwandi, from whence, on that day, the latest letters are dated.

“Mr. Hannington had to be carried most of the way; but his sense of a solemn trust committed to him, and of the need of his setting before his brethren an example of unflinching courage, led him, after much prayer, to decide on going forward, putting himself wholly in the Lord’s hands. The resumed journey, after six weeks in bed at Uyui, seems to have done him some little good.”

In the Baptist *Missionary Herald* the Rev. S.G. McLaren, M.A., of Tokio, urges the claims of Japan upon the attention of the Christian Church. He describes the energy, ability, and patriotism of the people; the progress they have made in civilization, commerce, and the fine arts; and refers to the probable early establishment among them of a constitutional government on a permanent basis. Indications, also, of their preparedness to accept the missionary’s message are not wanting.

May

Pg 150 – “VIII. – Notes of the Month”

4. Central Africa – Arrival of Lifeboat at Ujiji

By a telegram from Zanzibar, dated April 13th, the Directors learn with much satisfaction that Captain Hore and his companions have successfully accomplished the arduous undertaking of conveying to Ujiji, in sections, the steel lifeboat which was dispatched from England in July last. The caravan reached its destination on the 23rd of February.

June

Pg 162 – “Annual Report”

...

Of missionaries in actual work two have been lost to the Society and to the Church. In July the Rev. J.N. Hooker, B.A., died at Coimbatore, after only eighteen months’ service. He was a very devoted missionary of great promise. In the same month the Central African mission sustained a very serious loss in the death, through an accident, of Dr. Ebenezer Southon. Intense in energy and abundant in resources, he had produced a broad and deep impression in the new and difficult field among the Nyamwezi in and around Urambo. In his last hours of extreme suffering he had the satisfaction of believing that he had laid a solid foundation on which others might build to the honor of his Divine Master.

...

The Directors have much pleasure in reporting that during the year vacancies have been filled up, and additions made to the staff of laborers in various fields by twenty-four new missionaries, five of whom are ladies. The total number of missionaries connected with the Society has thus been increased since the last anniversary from 156 to 166, of which number fifteen are ladies.

...

Central Africa

During the past year important steps have been taken to strengthen and extend the Central African mission. In May last Captain Hore left England to resume his duties, accompanied by Mrs. Hore, who was about to try the experiment of a journey to and residence at Lake Tanganyika. At the same time a large addition was made to the staff of missionaries, consisting of five ordained missionaries, two artisans, and a mate to assist in the marine department. A few weeks later a steel life-boat was sent out, and in January last a steam-launch, the *Good News*, was shipped in sections for Quelimane, to be thence conveyed by the African Lakes Company, by way of the River Shire and Lake Nyasa, to the south end of Lake Tanganyika. With a view to the construction of this vessel, a reserve of £1,650 had been set aside from the munificent gift of Mr. Arthington, in 1876, for the commencement of the new enterprise.

But, just as Captain Hore and the reinforcement reached Zanzibar, a dark cloud gathered over the mission through the death of Dr. Southon, caused by a gunshot, accidentally fired by his servant, which shattered his left arm, and, after several weeks of intense suffering, terminated his life at the early age of thirty-one years. By this event the mission has sustained a loss of no ordinary kind. But, though he has been called away from earthly scenes, his character and teaching, and his incessant and multifarious labors, have left a very deep impression on a wide native circle, and especially on the chief, Mirambo, whose spirit and life have been very favorably affected by his frequent and unreserved intercourse with Dr. Southon.

Thus, on July 26th, when Dr. Southon died, the Rev. W. Griffith – though for some time, through distance from Urambo, he was not aware of it – was left alone in the mission, occupying with earnestness and encouraging success his new station at Butonga in Uguha.

When Captain Hore and the band of recruits landed at Zanzibar, preparations for the journey to the lake were at once made; but delay in the arrival of the life-boat detained him there, and seriously interfered with the plan laid down for the long land journey. After a few days most of the party set out to go as far as Mpwapwa, where they arrived in safety. After some delay there they moved onward, in separate companies and at different times, towards Urambo and Ujiji. The Revs. W.C. Willoughby and T.F. Shaw, appointed to Urambo, were the first to arrive at their station, which they reached on October 31st. Here they were met by Mr. Copplestone, of the Church Missionary Society, who had rendered such fraternal and valuable service to the late Dr.

Southon after his fatal accident, and who, after they arrived, introduced them to the chief, Mirambo, who gave them a very cordial reception, and has continued to manifest towards them a very friendly spirit.

Captain Hore having accompanied Mrs. Hore as far as the Church Missionary station at Mamboia, left her there, in the kind care of Mr. and Mrs. Last, and returned to Zanzibar. Being detained here much longer than he expected, and the rainy season drawing near, and having in prospect a rough life for several months, and a lengthened occupation at the south end of the lake, in arranging for a new station and in putting together the steam-launch, and as Mrs. Hore has suffered from sunstroke on the journey, he decided on her returning to England, where she arrived at the close of the year.

The life-boat having been at last received, Captain Hore, accompanied by Mr. Swann, the mate in the marine department of the mission, set out with a large caravan to convey it to the lake – an undertaking of much difficulty, which tested the resources of the leader to the utmost. This work has been successfully accomplished; Urambo was reached on January 16th. Here they found a much-needed rest before making a fresh start, and here all the staff of the mission met, except Mr. Griffith and Mr. Dunn, who had gone forward to Uguha. The letters last received give no later information; but a telegram from Zanzibar has conveyed the welcome intelligence that Captain Hore and the caravan, and, probably, all the party bound for the Lake, arrived at Ujiji on February 23rd. Here the first duty of Captain Hore, with the aid of the mate and the artisans of the mission, will be to put together the life-boat. This arduous task accomplished, they all, with the Rev. J.H. Dineen, will proceed to the south end of the lake, where a site for a new station has to be selected, and preparations made in anticipation of the arrival of the sections and fittings of the steam-launch *Good News*. The putting together of the steam launch will make heavy demands on the skills of those who undertake it; but the Directors have made provision for this special work by sending out a practical engineer, who, taking charge of the numerous packages on the way, will be able on arrival to render very efficient service in the reconstruction of the vessel and engine.

Thus the past year has been spent in hard preparatory work, and the year now beginning will for the most part be given to laying good foundations for the future; but the plan of the mission is now larger, the laborers are more in number, and the appliances are more effective; and when these initial stages have been passed, when the brethren have settled down to regular work in their respective spheres, and power in the language has been gained, and when the *Good News* and the life-boat are in full working order, then, with the blessing of God upon the efforts of His servants, the friends of the Society may look for an important advance in this enterprise for the present and eternal benefit of the tribes of Central Africa, and for the glory of Christ in them.

...

July

Pg 251 – “V. – Central African Legends”

People of the Earth

By Mr. Walter Hutley

Among each nation and tribe of Central Africa are found legends of the origin of themselves as a people and of the deeds of some of their ancestors. Here and there, too, legends exist of the creation; but these latter are exceedingly difficult of access, as but few beyond the medicine men have them in their keeping, and to understand them thoroughly a knowledge of the language is required, greater than that to be obtained during a comparatively short residence in the country. The two legends given below are those of the Wajiji, the most important tribe on the east of Tanganyika. They refer to the peopling of the earth; the first is the popular one, the other is that taught and handed down amongst the elders of the people. This latter was told me by a white-haired elder, with whose son I was on terms of great friendship.

The popular legend says, this earth has always existed, but it was without an inhabitant, until, one day, during a great storm, two persons fell out of a storm-cloud to the earth. These persons were in every respect as ourselves, with this exception that they possessed tails. It is from these two persons that the present generation of people have descended. The tails remained as an appendage of their descendants till the fourth generation, and then it existed no more amongst the people. The descendants multiplied very much, and in this generation it was determined to adopt a distinctive mark for themselves. It was about this mark that a great quarrel arose, one section of the people wanting to chip the two front incisors in the upper jaw, the other section wishing to make two small lines of tattoo marks on the temple. The result of this quarrel was that they divided and formed themselves into two tribes, the Wajiji and the Nyamwezi. From these two thenceforward sprang many of the clans, who adopt the mark of one or the other.

Such, in substance, is the more popular legend, of which nearly every adult of the tribe knows something. While talking upon this subject to one of my native friends, he advised me, if I wished to know the tales and fables in use amongst them, to insinuate myself into the favor of some loquacious old lady, “For,” he said, “women have a much better head for these things than we men. Their brains have become quiet, having no worry, as we men have. The following legend is cherished with the greatest care by the heads of families and tribes. As it was narrated to me it was with much circumlocution, and when I sought to stay the elder in his narration, in order to get some point more accurately fixed in my mind, the old man would go back some little way in the story, and again carry on his narrative over the point I wished to understand. Now and then his son would interrupt him, to explain to me some obscure passage: -

“In the times before this earth was inhabited as it is now, there lived a people in the heart of the earth. These people dwelt in communities like ourselves, with elders at their head, as we now have. They felt the heat and saw the light of the sun through the crust of the earth. They

also felt cold, as we do. One day a great storm was raging which seemed to shake the very foundations of the earth. The inhabitants of the interior became rather alarmed. To them, storms were unknown, and a 'trembling of the earth' like this had never before been experienced. One of the principal men then commissioned some of his subjects to go 'outside' and see what was to be seen. These men climbed up and found the storm still raging, and after staying and exploring some time, they returned to their chief and reported for the first time what the surface of this earth was like. These tidings induced them to send others to see and report, and then eventually they decided to send up some of their subjects to this new country in order that they might people it. For this purpose one from each village or community was taken and sent to the upper regions – a male from one and a female from another. These, in due times, filled the earth with their descendants, none of whom, or even they themselves, returned to the interior from whence they sprang, and so, in time, the way to and fro became obliterated. To this day, however, homage is paid to these ancestors at the places from which they were reputed to have issued into the upper regions. At a celebrated cape called Kabogo, which is formed by two bluff headlands running into the Lake, homage is paid to two of these original inhabitants, in the shape of a few beads or the like. One of these headlands is termed the male, and the other the female, as being the places from which a representative of each sex issued forth. There are also other places of a like character in the country, but they are few and far between.

"As time passed on, and before the people had divided themselves into tribes, they were one day startled during a heavy rain to see something falling to the earth. Upon going to see what it was, they found a man, like themselves, with the addition of a tail. This man was so bruised that it was long ere he became well, and then he gave an account of himself. How that, in the country he came from up above, the people were all like himself, and that he had gone upon a certain day into the forest to make a pit-fall for game, and, as he was digging, the earth beneath his feet gave way and he fell to ground. Such, in brief, was his story; and it so amused the elders of the people by its impossibility, that they, in ridicule, began to make a ladder with which to reach the clouds from whence he dropped. The tailed man still adhered to his story, and went in and out amongst them as one of themselves, until, eventually, he went the way of all men. From that day to this, no one has ever come down to this earth; but one day a huge stone fell down and buried itself in the earth, the spot where this happened being shown unto this day. Soon after this event, mankind was divided into the tribes, and since then we have lived here always."

So runs the legend, respecting which I would remark that in Ujiji the word *urundi*, or *ulundi* – the *r* and the *l* being interchangeable – is used to denote the heavens above and the country adjoining Ujiji upon its *northern* boundary. As is well known, most of the African tribes have a common origin, which is often evinced in the language – *e.g.*, this same word *ulundi* being used by some of the tribes in Cape Colony with this same meaning. Again, it is used as a name of a

place, Ulundi being Cetawayo's chief kraal. Whether these legends have any connection with those of South Africa, I leave to those acquainted with them to determine.

Pg 258 – "VIII. – Notes of the Month"

5. In Memoriam

Rev. John Penry

In the Society's Annual Report, the safe arrival at Urambo of the party of missionaries who left England in May last was announced, and the hope was expressed that all its members bound for the Lake had reached Ujiji. That hope was, alas! premature. Before the end of May, the Directors received a letter from the Rev. John Penry, who had been appointed to Uguha, stating that failure of health had led him, most reluctantly, to remain at Urambo, and subsequently, after full consultation with his brethren and friends, to turn his face homewards. With this purpose in view, he left Urambo on the 5th of March, accompanied by the Rev. J. Hannington, of the Church Mission, and was joined at Uyui by another Church missionary, the Rev. J. Blackburn. On the 19th of April, the party arrived at Kisokwi, about two hours westward of Mpwapwa. The sad sequel shall be told in Mr. Blackburn's words: -

"When I left them there, Mr. Penry did not seem worse than usual, but I was afterwards told that during the day he became decidedly worse, and it was found necessary to sit up with him during the night, when Mr. Hannington, and Mr. and Mrs. Cole entertained very small hopes of his living to see the light of another day. Early next morning I received a note at Mpwapwa, asking me and the Rev. J.C. Price, who is stationed there, to lose no time in going to Kisokwi, as they thought Mr. Penry was dying. Astonished by this news we hurried on, and, as soon as I saw him, I noticed a vast change in his appearance from the previous day. Mr. Price and myself now became his nurses; we did all in our power to try and revive him, but it was soon evident to us that he could not live long. During the following night I asked him if he had any message to send to his friends. His answer was 'No;' but presently he said, 'Tell them that I die trusting in Jesus, and in Him alone.' He gave me directions about the disposal of his goods, and then, seeming to have relieved his mind of all earthly matters, he began to repeat to himself portions of Scripture, especially seeming to delight in the twenty-third and forty-second Psalms. About 3 o'clock on Saturday morning, he began to sink rapidly, and at 7:15 a.m., the same morning (April 21st) he quietly passed away. During the whole of his latter illness he was remarkably free from pain, and only complained of intense weakness. Immediately after his death, we prepared a coffin, and had him conveyed the same evening to Mpwapwa where we buried him by the side of the late Dr. Mullens."

Thus, for the sixth time in the brief history of the Society's Central African mission, has the sacrifice of a devoted life been laid upon the missionary altar. Shall it be said that such sacrifice is too costly as compared with the object to be attained? Rather may these events be accepted

as a call to renewed consecration and more devoted effort on behalf of the down-trodden sons of Africa.

September

Pg 327 – “VI. – Barbarism in Central Africa”

By the Rev. W. Griffith, of Uguha

Cameron, in his work “Across Africa” (vol. ii., p. 110), has referred to some of the barbarous customs practiced by the Warua tribe.

Many of the Baluva people (for that is their correct name) having from time to time, and from various parts, visited the Mission, I have had many opportunities of making myself acquainted with their beliefs and customs. I have verified and enlarged the information obtained by Commander Cameron, and have endeavored to convince some of those people of the wickedness of such practices.

Through the country of Urua there are a large number of lakes, big and small, and other bodies of running and stagnant water; and all these lakes and bodies of water are supposed to be the abode of powerful spirits. To these invisible beings is attributed all evils, sicknesses, and misfortunes, and also everything good and fortunate.

Attributing such might to these spirits, the people endeavor to pacify them through sacrifices, and the victims for these sacrifices are human beings. In this way some thousands of people are sacrificed every year through the vast kingdom of Urua. If the spirit is supposed to be dissatisfied with his living relatives, the diviner is called, and upon his advice a child or a slave is first put to death with an ivory club, and then cast into the water to the angry god.

When human beings are not sacrificed, offerings of beads, fiber-cloth, etc., are made.

This sacredness assigned to these lakes probably accounts for the difficulty travelers have found in getting access to them, and seems to have arisen from the custom of burying chiefs and people of rank on lake shores and the banks of rivers. A grave is dug near the water where the mummy (for such it really is – corpses being generally preserved before burial) is placed, and the water that was banked up is let into it. When a royal person is buried, so many wives are buried alive with him, and so many slaves put to death on the spot as attendants to accompany him to the spiritual world. This ceremony would be repeated the following year, and for as many years as the people may think necessary, and also on particular occasions when by special circumstances they would be reminded of their duty.

October

Pg 348 – “III. – Central African Steamer ‘Good News’”

As our readers are aware, the steam launch *Good News* built by order of the Directors for the service of the Society’s mission on Lake Tanganyika was, in the month of January last,

dispatched from this country in sections, under the care of a practical engineer, Mr. James Roxburgh. The difficult and arduous duty of transshipment, at Aden, having been accomplished, the numerous packages were, with trifling exceptions, landed intact at Quelimane, whence the African Lakes Company had agreed to transport them to the South End of Tanganyika. By the beginning of April, all the cases had left Quelimane and were being conveyed towards their destination. On the 21st of that month Mr. Roxburgh reached Mandala, where he overtook the first consignment by land and river. Here he was remaining at the date of our last advices, July 3rd. Two cargoes of material had, in the meantime, been dispatched in the *Ilala*, the first of which was landed at the North End of Lake Nyasa on the 24th of May, and the second cargo reported as fairly forward. On the return of the *Ilala*, probably about the middle of July, Mr. Roxburgh would himself accompany the third cargo up the lake. At this point the most difficult part of the journey will commence, the road between lakes Nyasa and Tanganyika being still under construction, and rapid progress appearing impracticable. All being well, however, it is hoped that everything will be delivered, at a place to be agreed upon at the South End of Lake Tanganyika, before the end of the present year, when Captain Hore and his colleagues, with the engineer, will proceed with the work of reconstruction as quickly as possible. The accompanying map will enable our readers to follow the course of the vessel to its proposed station. The following description of his novel experiences, communicated by Mr. Roxburgh, may not prove uninteresting: -

“I sailed from Quelimane,” he writes, “on Thursday, 5th April, with a crew of eight natives – six to propel the boat with oars, one to steer, and one to cook my food by the way. The boat is an ordinary wooden cutter, about twenty-two feet long; it is fitted with a little wooden house at the stern, just large enough for one to sleep in, but four may have sitting room in it. There is a very strong current in the Qua Qua River, and for the first day or two we made but slow progress. We only sail during the day and lie at anchor at night. When we stop for the night, my men all go ashore and kindle a large fire to boil their rice, which I have to measure out to them at the rate of a cupful to each man. They keep their fire burning all night to frighten away wild beasts, which are very numerous on the banks of this river. The men get inside large grass mats sewn up like potato bags as at home, only sufficiently open at one end; once in, they are not long till they are fast asleep. I slept on board the boat, fitted up my bed in the little house, and was fairly comfortable had it not been for the mosquitoes.

“I arrived at Marindiny, my destination on this river, on the 11th of April, being six days from Quelimane. On arriving there, I had to engage about twenty men to carry my boxes and some fittings of steamer I brought with me in the boat. I had also to engage four men to carry me over the water, as two miles of the road to Mazaro or Mururo, is at present covered with water, some of it over four feet deep; this road is quite dry, I am informed, nearly all the year, except in the wet season. I arrived at Mururo, on the afternoon of the above date. The African Lakes Company have a fine station here for storing goods; about one-half of the *Good News* was there when I arrived. I slept there for the night, and sailed early the following morning, 12th of

April, on board the *Lady Nyasa* for Katungos, on the River Shire. I was very much struck with the great width of the Zambesi River here. On our route, on the 13th, we came up to Shapanga House on the river side, where Mrs. Livingstone died and was buried. On the following day we entered the River Shire, and passed close to the grave of the late Bishop McKenzie of the Universities Mission; we saw nothing more of interest on the voyage, except crocodiles and hippopotami which seem to be very plentiful on this river. We arrived at Katungos, the nearest point to Mandala, on Tuesday, 17th of April, being twelve days from Quelimane, and five-and-a-half from Mururo; the African Lakes Company have a very small house here, in charge of an old man, who receives all the goods landed from the steamer, and obtains carriers to Mandala. I left Katungos on Friday about 11 a.m., and slept at a small village about half-way for the night. I got a native Kraal to sleep in for one-and-a-half yards of calico; I was hungry, and I bought a fowl for one foot of calico, got it cooked, and then enjoyed a good sound sleep; rose about 5 a.m., and with a little difficulty got my men together, and set out for Mandala, which I reached at 11:30 a.m., all well but very tired. I was kindly received by Mr. Muir, of the African Lakes Company.”

Mr. Roxburgh did not escape the African fever. Soon after his arrival at Mandala he had a very severe attack; but, under the kind and unwearied attention of the Blantyre missionary doctor, he rapidly recovered, and at the date of his last letter was in good health. In other ways he has received much sympathy and practical assistance from members of the Free Church Mission generally, to whom we would tender our warmest acknowledgements.

November

Pg 393 – “II. – Notes of the Month”

2. Arrivals in England

The Rev. W.C. Willoughby, from Urambo, Central Africa, per steamer *India*, August 21st.

December

Pg 403 – “II. – Lake Tanganyika”

Launch of the Lifeboat “*Morning Star*.”

As an adjunct to the marine department of the Central African Mission, under the superintendence of Captain Hore, the little vessel *Calabash* was for several years found very useful in exploratory mission voyages on the lake. She was not, however, the property of the Society, but was simply hired from her Arab owners at a yearly rent. The directors being desirous of securing for the mission a vessel of its own, advantage was taken of Captain Hore’s presence in England to obtain from him plans and specifications for a suitable steel lifeboat. These were carried into effect by Messrs. Forrestt & Son; and in July, 1882, the boat (like the steamer to which we referred in the October *Chronicle*) was sent out in sections, which were conveyed up country from the East Coast to Ujiji, a distance of eight hundred miles, on men’s shoulders. This undertaking was beset with many difficulties, and brought into practical

exercise the fertility of resource, watchfulness, and perseverance which have in a marked degree characterized Captain Hore's other services in connection with the mission. Some idea of these difficulties may be formed from the following letter, announcing the arrival of the cavalcade at a point of the road about sixty miles from Ujiji, intersected by the Malagarasi river, the east bank of which was reached on the afternoon of Thursday, the 8th of February: -

"The chief of a small fishing village at the back of the hill," writes Captain Hore, "promised to bring boats for the crossing early next morning. But his promise was the first of many unfaithful ones. Early Friday morning the weather was very propitious and the scene pleasant to look upon. Our camp was on the gentle slope of a hill-side which rose close behind us – east. South – more hills between which the smooth strong river glides in a more confined space than hitherto, on its way to Tanganyika. Right in front and a little below (east of us), stretches a great level plain, apparently uniformly covered with long bright green grass, and diversified only by a few regular mounds, covered with the same grass; these are ant hills. Right on the other side, one and a quarter mile from our camp, rises another small hill-side like our own, and north the vast plain seems to continue as far as eye can reach – very beautiful it looks but it is treacherous. It is a vast swamp, the mounds are but islands, and in the midst is the great river; scarce a ripple can be heard, but the swift moving surface, with numerous eddies, betrays its treachery. Being told that the boats were waiting to convey us over, we had an early breakfast and got under weigh; the head of the foremost disappeared in the long grass as we descended into the plain, until, to an observer at our camp, we should have been all lost to view; gradually descending on still dry ground for nearly half a mile, we at length came to the water's edge, but nothing could be seen but grass all round and water below. Our friend the chief appeared and told us he would now go over and hold council with the chief on the other side, that to-morrow we could settle the hongo, and next day go across!

"I at last persuaded him however, at least, to the *promise* of something better, and agreed that I should go over with him, which we at once proceeded to do. I took with me my faithful Mahububu, who used to wheel little Jack's wheelbarrow, and started for the other side. We gradually descended into the water till it reached my waist, and marched on thus for a few hundred yards when we came to the river proper, which was flowing very swiftly, crossed in a tiny canoe, and soon landed on *terra firma*. After a short council with some of the men in authority and representing that all the caravan was seated on the ground waiting, I persuaded them to let the Europeans, with their tents and baggage, cross at once, myself and goods remaining on the other side as a pledge till the hongo was settled. With this understanding I returned to the other side with two or three chiefs to see fair play. On arriving I at once separated all the loads as arranged, but they could not bring themselves to trust us so far, in fact they really cannot understand *what truth and honesty is*. I tried hard throughout the whole proceeding to get some little credit, by redeeming which I might give them a gleam of an idea of honesty; but it was no use, not a step could be made without payment down or an adequate pledge in hand. At last they absolutely refused to put anything over till the hongo was settled,

and proposed to settle it at once; they, however, commenced in such a tone that I was obliged to return to camp – for you must remember that to keep a party of people sitting in a swamp for five or six hours, under a hot sun and without food, would not do – so back we went, and I used the interval of time in sending Mahububu to the chief Kabalambula, ten miles off, and to bring back with him a man with authority to settle the matter. Early on Saturday morning this man came over to our camp, and after a hot battle of words for four hours, a most humiliating proceeding, the hongo was settled for forty-four clothes, and the drum at once beat to proceed. We arrived at the water's edge about 10:30 a.m., and had to wait about two hours for a caravan to cross, going east.

“The usual haggling over boat fares took place, each canoe load having to be bargained for (using up all the odds and ends of cloth). In our own party as much order was maintained as possible, Europeans and camp equipage going first, and at once proceeding to a new camp site. Mr. Swann and myself remained to superintend the ferriage, the carts and boat's sections were reserved for last. All being across we snatched a hasty repast, which the trusty Ali (the cook's mate) had prepared on a table standing in the water. Now for the carts. Mr. Swann stopped by the river bank, *retaining* the boatmen by sending across now and then a few men with their bundles, and promising more loads directly, while I waded back through the water, unshipped the sections, and took the wheels off the four smaller carts, with the end compartments, floated themselves and their carts entire through the swamp to the river's edge, but I dare not trust them in the river, because they might fill before they could be hauled into safety. The boatmen wondered indeed as these wondrous things emerged from the swamp, and cries of 'doti, doti, hi,' were shouted all round, *i.e.*, 'four yards, four yards for these;' and 'dotis' we had to pay for each piece as it crossed, instead of the customary one-yard piece. Mr. Swann and I picked out two of the best canoes for the purpose (they were about 22 feet long, 18 inches deep, 18 inches wide, and each built of one piece of bark pinched together at the ends). The boatmen were so astonished and interested at our proceedings that they let us work uninterruptedly. I had provided two poles, these we placed across the two canoes and lashed well together with other ropes, as stays and lashings, to the boats themselves; one section at a time was then placed on top and the whole crossed without accident.”

On the 23rd of February, one hundred and five days after leaving Saadani, the caravan entered Ujiji. A boat shed was at once erected; the work of reconstruction commenced; and we have now the pleasure of stating that the vessel is afloat on the lake. The accompanying engraving will enable our readers to form a correct idea of its build and rig. In length it measures thirty-two feet, and in width eight feet. It has been named the *Nyota ya Assubui (Morning Star)*. In a letter dated Ujiji, May 25th, Captain Hore thus writes: -

“The launch was successfully accomplished on Monday last, the 21st. As the boat neared completion she was daily visited by people of many tribes. She was the sight of the place: people landing from boats after a voyage made first for the white man's building shed, and

Wajiji from the hills, who seldom or ever visited the town, came down to see the wonderful iron canoe. As the steel sides grew up the natives tapped the felt in silent wonder; the Arabs and Wangwana confessed 'this indeed is work.' As the shell of the boat became filled up with the various fittings, the excitement and wonder increased, and when the bulwark and rail rose up, the gold stars on her bows shone forth, and inside the out gleamed with paint and varnish, she was pronounced to be *the most wonderful* thing, at least, in all the world they knew. 'Those Wangwana,' said the natives, 'whose work we used to wonder at and admire, where are they beside such work as this – tut, they are nowhere.' The last few days we often could scarce get elbow room to work, the she was so crowded. At last, on Saturday night, all was ready, the last touches of varnish were left to dry till Monday morning, and a public announcement was made of the forthcoming launch. Said bin Habib sent a bullock to be slaughtered on the occasion, as an 'apology,' said he, for his absence, for he was already living in camp preparatory to a journey. Msalim, the son of Muniyi Heri, the governor, sent another bullock, and a third was purchased.

"Early on Monday morning we started from the house, with our men carrying the masts, ropes, and all gear necessary for the launch. Blocks had already been laid from the shed to the lake, a distance of 100 feet, on a very excellent plan, as it proved, invented by Mr. Swann. A stout and long rope was passed round the boat and secured, the blocks were greased, and we only waited the arrival of long-promised help. The men from the town, chiefly Arabs' slaves and followers, arrived first. Then in the far distance we saw a long line of natives approaching along the beach – it was my old friend, the Mteho of Bangwe, with fifty or sixty of his villagers; later on another group arrived from Gungu, and so, at last, we mustered about 250 or 300 men. The two ends of the rope were trailed along towards the lake, and manned by over 100 Wajiji; the boat itself was almost hidden by the willing hands surrounding it. Silence could *not* be obtained, but something like an approach to it being secured, the word was at last given, the props were removed; the rope stretched out like elastic under the weight of the Wajiji in front, and, at its furthest tether, off glided the boat without a jar or shake. When just cleared of the shed, we put in the mizen mast, and hoisted the British colors. A smooth, steady drag brought the boat to the waters' edge, sliding over the blocks as smoothly as could be; here the mainmast was put in, and our Mission flag, the dove with olive branch, hoisted. One more good pull, and our boat was afloat upon the waters of Tanganyika; while, from a hundred African throats, she was pronounced to be the *Nyota ya Assubui*, or *Morning Star*. Numbers of the people rushed into the water, firing off their guns, and dancing and shouting, until it was announced that the promised beef was to be distributed.

"One bullock was taken into the town to be slaughtered for the Arabs' followers, while the Wajiji were taken up to the mission-house to receive another and the third fell to the share of our own men; a separation of the various parties was thus at the same time effected, which prevented any probably unpleasant collision which might happen in the excited state of the people.

“The *Morning Star* is now riding at anchor off the town; as I look upon her, I recall to my mind some events of that wonderful journey she achieved while still her parts were separate. All those parts have in due course arrived, the work of erection has been completed; and there she rides, the last, but not the least to be remembered, of our mission fleet – destined, we hope, to a considerable share in the conveyance of the good news to all the twelve tribes of Tanganyika.”

We congratulate Captain Hore that in a country almost destitute of scientific appliances and possessing but few skilled workmen, the vessel has been put together, launched, and made two trial trips proving her seaworthiness and her suitability for the special and important service she is intended to render, and, respecting which, he anticipates valuable results.

Pg 425 – “X. – Notes of the Month”

4. Death of the Rev. J.H. Dineen

With profound sorrow and disappointment the Directors have received information by telegram that a third member of the party of eight missionaries sent out in May, 1882, to reinforce the Central African Mission, has succumbed to the effects of the climate. Mr. Penry died in April; Mr. Willoughby returned invalided to England in August; and now, alas, we learn that Mr. Dineen died at Uguha, on the 25th of July. In our next number we hope to be able to furnish details of the sad event.

January

Pg 17 – “IV. – Central African Mission”

Mirambo, King of the Wanyamwesi

By the Rev. W.C. Willoughby



PORTRAIT OF MIRAMBO.

(From a Photograph.)

Many years ago – how many I know not – there was a great country in the heart of Africa, called Usegala. A handful of people had once settled in this country, and their descendants, now a powerful tribe, were in possession of it. They were governed by a king who had chiefs of villages under him, and who lived himself at a village called, like the country, Usegala. When this king was advanced in years, his chiefs conspired against him; and, without fighting, each one appropriated that portion of the country over which he had been set. And so the king was left with nothing but the capital, which had been always under his own immediate sway. At the time of this free-and-easy appropriation of territory, a chief, Kazowa by name, who administered a corner of Usegala known as Uyowa, became independent king of that part of the country. He was succeeded by Mvula, on whose death the sovereignty passed over to Mtelya. This Mtelya had no son, but one daughter, whose name was Makasi (scissors). And it happened that before the death of Mvula a young man called Kasanda, who had come into this country, married Makasi, adopted the nationality of his wife, and lived with his father-in-law. Now, Mtelya was already an old man when Mvula died, and, though the succession

passed to him by right, it was arranged by the consent of all parties that Kasanda should wear the royal kilungu instead of his father-in-law. Just about this time Makasi presented Kasanda with a son and heir, who was called Mtelya after his grandfather. This boy became king at a very early age. And it was, no doubt, on account of his youth and inexperience that Itula, a powerful neighbor-chief, claimed the right of succession for himself. The young king met the pretender in battle, and after prolonged hostility conquered him and added his country to the country. This gave the youthful monarch a thirst for conquest, and drew him into many an unjust battle. Not contented with fighting with his neighbors, he led his army into the forest to attack passing caravans. After a while, when victory had crowned his many fights, he

relinquished the name Mteyla, and commanded his people henceforth to call him Mirambo (which one of his people told me means “killing so many men”). By this name the subject of our sketch has been since known to the world, though not by this name exclusively. In the country south of the Victoria Nyanza he is called “Nzige,” or “Locust,” “because,” they say, “he eats up all before him.” At the end of last year he took the name of “Malomo-Mamu,” or “The Five Lamps,” five being the number of important places around him in all of which he is able to distinguish between enemies and friends.

Naturally brave and warlike, possessing great force of will and an unusual amount of energy, this man has succeeded in a little more than twenty years in making his name known and feared all through Eastern Equatorial Africa. He began life as the king over three towns, and he is now king over a large tract of country dotted with nearly one hundred towns.

From the first Mirambo entertained the idea of establishing a nationality; and as he was prepared to sacrifice the convenience and lives of other men, so was he ready to sacrifice his own in the pursuit of that object. Before assuming the kingly power, he used to get drunk on “pombe,” like all the other young men around him. But, when he became king, he abjured the pombe-pot forever, “for,” he told me, “I could not govern my people well and do all my business if I drank ‘pombe.’” Since that time he has been an abstainer from all intoxicants – no doubt the first abstainer in Central Africa. In warfare, too, he forgets himself in pursuing his one object. He belongs to that class of leaders who never say, “Go to the post of danger,” but rather “Follow me there.” He is now little more than forty-five, but since his first youthful battle he has always gone to the front, and has never been defeated. One day, in the palace, he pulled off his coat and showed me some of his battle-scars with evident pride and satisfaction.

Ruling, as he does, the country in which the road to the Nyanza joins the road to Tanganyika, this man’s friendship is of more importance to the Church Missionary Society and to our own Society than that of any other chief. This friendship he has given us from the very first – not sparingly, but bountifully and constantly. When Rev. J.B. Thomson and party visited there in August, 1878, he received them most kindly, and begged for missionaries to come and live with him. This he was promised, and the year after Dr. E.J. Southon reached Urambo, and was joined there in 1880 by Rev. David Williams. The large brotherly love shown by Mirambo to these men could not but rejoice the hearts of all lovers of African Missions. How he received them, gave them land to build on, gardens to plant, and food to eat, the Society’s constituents well know. They have both gone home, each to receive a martyr’s crown from the hands of the Lord of Foreign Missions, but their names, like their graves, are with Mirambo still. I need not tell over again what he thought of Dr. Southon and how he valued his friendship; but circumstances prevented us from hearing much of the Rev. D. Williams, and I ought to quote Mirambo’s words to me concerning him. He said: - “Unfortunately, Bwana Williams did not live long; but we loved him. He was our friend, and if he had lived till now all my people would have loved him as a brother.”

Sometimes our friends have lost confidence in him, but it has soon been restored. When he attacked our caravan and carried off all the goods of the Rev. A. Dodgshun, we doubted him. But we no sooner knew the true state of affairs than we admired him for the readiness with which he acknowledged his mistake. "I did not know these things were yours," he said. "I thought they belonged to B-, who robbed me of some ivory. But they are yours; come, and I will restore them." And when Captain Hore went to Urambo some time after, there were the things carefully preserved and immediately handed over. When Carter and Cadenhead were killed, he was thought treacherous. But as soon as he came forward with his voluntary explanation that he was not with his men, and that they commenced the attack in direct opposition to his most explicit orders, we could doubt him no longer; and those who knew him best were convinced that he really grieved for the death of these men.

And he is our friend today. I do not mean to say that he is a Christian; he is not, nor does he show any desire for Christianity. Our work has of necessity been very initiatory hitherto; but he knows that we have a superior knowledge which gives us a superior power, and he wants us to impart that knowledge to his children and his people. The same motive that has sustained him in his many battles, that won him the name of "Robber Chief" and "Nzige," has led him to desire missionaries. He believes that we, by imparting knowledge to his people, shall aid him in establishing a nationality, shall introduce an element of greatness into the life of his people. Thank God, we believe that, too; and believe it in a wider, fuller, nobler sense than he has ever yet dreamt of. Here, then, is our opportunity. They want *knowledge*; let us give them *Christian knowledge*. The Rev. T.F. Shaw is still living with him, and Mirambo is urgently pressing for more missionaries, and especially a medical missionary. Let some of our talented and energetic young men step over the bodies of Southon and Williams and fill this gap in our ranks; and let us one and all bear up this work and its brave workers in sympathetic, earnest prayer to the Founder and King of missionary enterprise.

The Late Rev. J.H. Dineen

The mail from Zanzibar which was delivered in London on the 13th December brought letters from the brethren at Uguha containing particulars of the illness and death of the Rev. J.H. Dineen, the telegraphic announcement of which appeared in our last number. The following narrative has been furnished to the Directors by the Rev. W. Griffith, under date, Uguha, August 17th, 1883: -

"A cloud has passed over our Mission, and we mourn the death of an earnest worker who, had he been spared, would undoubtedly have been very successful in winning over disciples to Christ in Central Africa. Our devoted fellow-missionary, Mr. Dineen, died on the 25th ult., after an illness of over four months' duration. You may be aware that after a good deal of illness at Ujiji (apparently suffering from continued bilious fevers), he came over to Uguha in the hope that he would soon recover his strength at a place having a fair reputation for healthiness. Being in a helpless condition before starting on the voyage, he was in the same condition when

landing in Uguha, and continued so for nearly a month. During this time it was evident to me, from the symptoms, that he was suffering from inflammation of the liver, and the treatment recommended in 'Horton's Diseases of Tropical Climates' was resorted to with some success. For the next three weeks he continued to improve, and got well enough to be able to sit up and move about just a little. After that a relapse took place, attended with feverishness and excessive vomiting and purging. These symptoms continued for about a week, and reduced him to a state of greater weakness than on the previous attack. For the next three weeks he continued in a somewhat weak state, but was able to spend a little of the time in reading. Then came the second relapse, attended with much vomiting and diarrhea, and this was again followed by a partial recovery, and he felt strong enough on the 5th July to be taken in a hammock to see the *Morning Star*, lying then at Mtowa Bay, on its voyage to the South End. He had been wishing for some time to see the *Morning Star*, and he felt in a very happy state the evening he returned; but the following day brought on the irresistible vomiting and purging he was so much subject to. From this date he continued to get weaker and weaker, and his complaint assumed a more dangerous character. Change for the worse could be noticed every week, until the 25th ult. he succumbed to his complaint. He bore his illness with wonderful patience and resignation to the last, and his soul aspired daily more and more for the Heavenly life. His spirit communed more and more with the Father of Spirits until it ascended unto His presence. He had bright hopes before his mind of forming the South End Station, and frequently talked about it with great enthusiasm; but God's ways are not our ways. We buried our brother on the evening of the following day (26th ult.) in the corner of our garden. At the burial, myself, Mr. Jones, and Mr. Dunn (who was unwell at the time) attended, together with the men on the station. Mr. Jones prayed and read a portion of Scripture in English, after which I read some of the Church prayers in Kiswahili, and spoke a few words to the men in their own language. To the friends of the Mission at home Uguha will now have the same sad interest as Urambo and Ujiji have, through the remains of a devoted missionary being laid to rest there."

Resolutions of the Board

Fully sharing, on the one hand, the views of our brethren in the field that the losses and removals from which the Central African Mission has so painfully suffered should not be allowed to discourage further effort, and, on the other hand, assured that the results already achieved are calculated to prove an incentive to increased zeal and more devoted consecration, the Directors, at their meeting on Monday, November 26th, unanimously adopted the following resolutions: -

"That the Directors, while deeply deploring the serious losses which the Central African Mission has sustained, during the present as well as in previous years, through the failure of health and death of missionaries engaged in it, find ground for great encouragement to continue to prosecute the enterprise in the confidence, esteem, and friendly feeling cherished by a wide circle of the natives towards the Society's missionaries, and also and especially in the strongly expressed opinions of the brethren themselves in view of the progress already made, and in

their pressing appeals that the Directors will not withdraw from the field. The Board, therefore, resolve to persevere in this good but difficult undertaking.

“That, if practicable, the mission be reinforced by four new missionaries, going out as soon as the season will allow.”



ON THE ROAD TO UJIJI.

The group of figures in the above engraving from a photograph will be recognized by many of the Society's friends. From left to right the names are as follow: - Rev. D.P. Jones, behind him Captain Hore, Mr. A. Brooks, the late Rev. J.H. Dineen, the late Rev. J. Penry, and Mr. A.J. Swann. The trucks in the background contain the larger sections of the life-boat.

February

Pg 40 – “The Late Mr. James Stewart, C.E.”

The friends of missions, and especially of those connected with Central Africa, will have heard with regret of the death, on the 30th of August, of Mr. James Stewart, C.E., of Livingstonia. The

Lovedale Christian Express thus refers to the event: - “Only a few days before the receipt of the telegram announcing the sad news, a letter had been received from Mandala, dated the 24th of August, stating that Mr. Stewart had recently left, taking the *Ilala* up to the north end of Lake Nyasa with sections of the London Society’s mission steamer on board. He was then apparently in good health, and had undertaken the charge of the ship, in consequence of the death of Capt. Gowans, the master of the *Ilala*, some short time before. Mr. Stewart was the second son of the late Rev. Charles Stewart, Free Church minister of Kirkmichael, in Perthshire, where he was born in 1845. Mr. Stewart went to India after he had gone through his school and University education in St. Andrews and Edinburgh, and after a regular training under a well-known firm of Civil Engineers in that city. When the Livingstonia Mission was started, he wrote from near Umballa, in the end of 1875, that he thought of giving his life to missionary work, if he could be of any service to the newly established mission in Central Africa. From the month of February, 1877, till his death, on 30th August last, he threw himself with great enthusiasm and unsparing devotion into his self-imposed task, and was one of the ablest had heaviest and most laborious of his undertakings was the construction of the great road between the Lakes Nyasa and Tanganyika – 200 miles long – to complete and connect the water-way formed by these two lakes.”

March

Pg 89 – “VI. – Notes of the Month”

6. Central Africa – Steamer “Good News”

On the eve of going to press a letter has been received from Mr. James Roxburgh, the engineer who is accompanying the sections of the Society’s steamer *Good News*, conveying the gratifying intelligence of his arrival on the shores of Lake Tanganyika on the 26th September, and at Liendwe, the place designed for the construction of the vessel, on the 2nd October. Here he met Captain Hore and Mr. Swann, and every effort was being made to bring up such portions as were still on the road.

April

Pg 121 – “VIII. – Notes of the Month”

1. Arrivals in England

The Rev. W. Griffith from Uguha, Central Africa, per steamer *Conway Castle*, February 23rd.

May

Pg 136 – “II. – Central Africa”

Kasanga, the Chief of Uguha

By the Rev. W. Griffith

Since my coming home I have been asked so many and varied questions about the Chief of Uguha that I feel it will not be uninteresting to the friends of our Mission to know something more about him and of his friendly bearing towards the missionaries. I have not sounded a

trumpet in his praise so as to lead people at home to form too high expectations of him; nor have I been hasty to blame him when I happened to differ from him on any matter. On the whole I found much in his character that I could admire, and he has acted in a most friendly manner towards the Mission since its commencement.

I call him “chief” as being the more appropriate title to him than king, although there are many African chiefs bearing the high-sounding titles of kings who do not really possess any greater extent of territory or exert a wider influence.

When I arrived in his country in November, 1879, I was introduced to him by Captain Hore, who had previously visited him on two occasions. He gave a good welcome and received us in the most cordial fashion – gave us perfect liberty to settle in his country anywhere, expressing only a wish that we should settle somewhere near his own town, and promised us all the assistance in his power. It was his men that did most of the work in getting the materials for putting up the first humble temporary dwelling which sheltered us from the rainy season which was impending. He is the same man that had such a superstitious fear of Cameron, and refused to visit or be visited by him, assigning as a reason that men who clothed themselves so strangely, hands, feet, and all, must be, every one of them, wizards of the worst description. Now he may be seen himself parading the streets of his town wearing some European clothing; and when I last saw him he had on an extra article of head gear in the shape of a helmet. It used to afford me sometimes the greatest pleasure to supply his need in this way, when I could, as the half-comical appearance fully repaid me the trouble and expense. He himself always enjoyed the joke as much as I did, and no doubt felt beside the comfort of warm and heavy clothing. It would have been presumption for any of his subjects to attempt to imitate him, and generally when I gave away any clothing as charity it found its way to the chief. If he needed it, he always took the best himself, and then distributed the rest among his children and attendants.

The name Kasanga is hereditary like the Pharaohs of Egypt. His predecessor was Kasanga, and his successor, who is also an old friend of our mission, and a nephew of the present ruler, is called Kasanga. His second successor, a young man of twenty, is also Kasanga.

The chieftainship among that tribe is inherited by the nephew (who is always a child descended on the sister’s side – the child descended on the brother’s side not being reckoned a nephew) to preserve purity of blood in the heirs, and also to prevent feuds and factions, which would inevitably occur if the chieftainship were available for the chief’s children. Among the tribes where the latter custom prevails, as among the Wahha, and Watongwe, and Wavinza, on the eastern side of the lake, there has been no end of factions and disputes and divisions in the tribes, and their unity has been very much broken up.

The chief Kasanga rules the territory between the Lukuga and the extreme end of Goma, which includes some 120 miles of the west coast line of Tanganyika; and his country extends inland from 50 to 60 miles, beyond which there is a chain of mountains, which is a natural division

between him and the other chiefs. Besides this extent of country from which he exacts tribute, he is on friendly relations with all the other chiefs, and has great influence over them. In war he is their hero, and has power to gather them together from great distances. The chief Kiyombo, near the Upper Congo (that one visited by Thomson was only a subordinate chief, and not the supreme one), is one of his most constant and reliable of friends, and they often interchange presents with each other. This unity and friendship is more firmly cemented together by the royal marriages that take place between the ruling families. His influence extends southward over a great part of the country of Marungu, and the chief has gained much in importance in the eyes of other chiefs since the missionaries have made their residence in his country. He commands the great trade route to the west, and from his supposed superior knowledge, having come in contact with Arabs and Europeans, he is appealed to in all matters of political importance. He does a great deal by his quiet way to maintain union and peace among the rest. Chiefs and their people from long distances used to visit him, and, as a matter of course, before they returned they came to see the wonderful house of the white man, and its more wonderful furniture. One of these remarked once what a fine thing my biggest table would be for a bedstead; and another thought what a convenient thing a locked door would be to keep his wives in order when they became refractory; and a third to whom I endeavored to explain the rotary motion of the earth, and its revolution round the sun, exclaimed in utter bewilderment, "What, then, will become of the Tanganyika?"

The chief of Uguha, like most African potentates, has been a noted warrior in his time, and is often called by his nickname Kambirombiro – "the quick-footed." Sometimes his warlike character breaks out when the people of Goma neglect to honor him with their tribute in leopard skins, ivory, and canoes. He had been carrying on his wars with the Wagoma for years before the missionaries knew him, but did it only once during my stay in his country.

He is a man of advanced age, perhaps sixty, and is subject to some infirmities which perhaps excess of *pombe* (beer) drinking brings on, and for which I was often asked to give him medical treatment. He does not possess the same degree of intelligence as Mirambo, and is more conservative in his character, and perhaps all that we can expect of him in his old age is that he will be no obstacle to missionary work. Our chief hope is with the younger generation of chiefs, who are more impressible material to work upon. However, we cannot set bounds to Divine power. As the chief's rank depends in that country upon the number of his wives (most of whom are mere servants) he has a good number of them – not less than 200, as I was once informed by his nephew. The supreme chief is imitated in this by his sub-chiefs, and they by the people, so polygamy in that country has come to mean aristocracy.

With all his conservatism he is alive to many of the advantages of civilization. He knows the advantage of firearms over native weapons, and many a time tried to induce me to supply him with a gun, which I resolutely refused all along, explaining to him it was contrary to our principles to do it. He was not long in finding out the advantage of a locked box, and that was a

thing I could without scruple give him, and he always had it carried about with his valuables whenever he went on a journey. He was a frequent visitor at the mission-house, always bringing a large train with him, sometimes of a hundred or more, affording us an opportunity of treating his followers with kindness, and speaking to them on some matter of importance. On these occasions I and the chief enjoyed a cup of tea together, and he always liked it *well sugared*. His wives and counsellors would generally get a share of the *honeyed water*, as they called it, and the teapot had often to be refilled. I have seen people enjoying the tea-meetings of our Sunday-schools at home, but never with a greater zest than an African over his. So universally useful is the tea-plant which, with the coffee-plant, we hope will be introduced before long to the shores of Lake Tanganyika, to satisfy the strange craving the natives have everywhere for a stimulant, and which they satisfy now by the injurious love of tobacco and pombe.

A son of the chief, named Buluva, born when the country was invaded by the Valuva (or Warua), a tribe to the west, and so named for that reason, a favorite boy of his, was a servant and an interpreter with me for over a twelvemonth. He was a tall, slim boy of eighteen, and possessed of much intelligence, and I expected that he would become of use to the mission; but to my sorrow, and to the sorrow of the chief, he died of smallpox just before I left Uguha. His mother, a woman of rank and intelligence, was the chief's most honored wife, and she possessed the truest maternal feelings. With motherly affection did she watch her son during the whole time of his illness, and scarcely left him to attend to her scant meals. Day and night she was with him, and when she saw that his disease had proved fatal she could no longer restrain her feelings, but let them out in strange wails of lamentation and sorrow. She did, perhaps, accelerate his death by not following my advice in the treatment of the disease; but she did this in ignorance, and hoped, with the most fervent hope, that her method would prove successful. Ah! the love of a mother, whether found in the civilized or the savage, is the same; and after what I saw in that case I could no longer despise affection in the poorest African. There was an earnestness and intensity and depth in it which is not excelled anywhere else. Refinement and civilization cannot deepen natural affection, it can only make it appear more pleasing. What God has planted man cannot change or eradicate.

When I left Uguha the chief most sincerely promised the continuance of his friendship to my colleagues who are now in charge, and I have faith and reliance in his promise. Mr. Jones understood his peculiarities well, and will, no doubt, find his good feelings helpful to his work.

Pg 148 – “IV. – News of Other Workers”

Maliwanda, the site of the new Livingstonia station of the Free Church Central African Mission, has two painful memories associated with it. Here Captain Gowans, of the *Ilala*, died at the close of last year, and, but a short distance off, he and Mr. James Stewart lie buried. The station is, however, considered healthy, being situated on the uplands north of Nyasa, and the Rev. J.

Alexander Bain, M.A., the newly appointed missionary, has already entered into pleasant relations with the chiefs. His first letter, dated in December, is as follows: -

“The country is in many parts wonderfully attractive, especially that watered by the Rukuru. From the station itself the view is very fine. In front there stretches for many miles an unbroken plain, and behind, a hill, thickly wooded to its top, rises a height of 1,800 feet; near by, a beautiful stream, whose banks are shaded with acacias and suhari palms, flows cool and clear from the hillside. The chief nearest me is ‘Ntitima, a fugitive from the country south of the Chambeshi. Only three years ago he came with a large number of his countrymen, and, receiving permission from Maliwanda, settled about a mile and a half from him. He is now a very powerful man, and can boast of more guns than any chief near him. He seems very friendly and glad to have one who will teach his children. Maliwanda’s village is two miles at least away, with quite a large number of houses closely built together, and surrounded by a very powerful stockade. Almost daily I had a visit from him. In every way he seems favorable to the mission, and freely says it is well the white man has come among them to teach them and tell them of God. He has given me a little boy, Yakanguo, one of his sons, to be with me, to teach me and to be taught by me. Other chiefs have come, some of them from a considerable distance, to see me and to learn the purpose with which I am among them. Each brought his token of friendship in the form of a present, and gave me a promise that when a school is begun he will send his children to be taught. All this is most gratifying, and makes me anxious, as soon as it is practicable, to begin school work.”

...

Pg 149 – “V. – Notes of the Month”

7. Ordination of a Missionary

On Monday, April 21st, Mr. John Harris, senior student of Rotherham College, was ordained as a missionary of the Society to Central Africa, in Garden Street Chapel, Sheffield. The Rev. Isaac Hall (pastor) presided; Rev. Professor Barker, M.A., LL.B., read the Scriptures and offered prayer; Rev. William Griffith, missionary from Lake Tanganyika, described the field of labor; Rev. Edward H. Jones, the Society’s Deputation Secretary, asked the usual questions; the candidate having replied, the Rev. Thomas Warren, of Brightside, Sheffield, offered the ordination prayer; and the Rev. Principal Falding, M.A., D.D., delivered the charge. In the evening, a public missionary meeting was held.

June

Pg 162 – “Annual Report”

...

It will be seen from this statement that the expenditure of the year [£113,492 or ~\$19 million in 2020] has considerably exceeded the income [£102,563 or ~\$17.3 million in 2020], and that it has therefore been found necessary to draw from the Society’s investments, held in reserve for

specific objects. The need for adopting this course has arisen in part from the fact that the amount received during the year from legacies has fallen considerably short of the average of the last ten years from this source. Besides, as the months have gone by, extra, but necessary, outlay has been incurred on account of the deputation visits, the traveling of missionaries in Madagascar, and the detention of others on their way there, the extension of the Amoy Mission, the erection of mission-houses and other buildings in India, the balance of the cost of the steam-vessel for Lake Tanganyika, and the payment in part for the conveyance of the sections of the same to their destination.

Respecting this extra outlay, it may be added that that for deputation visits will be found to have been well and profitably spent; that that in connection with Madagascar missionaries was rendered necessary by political events much to be lamented; while that on account of the steam vessel *Good News* will be met from the New Year's Offering Fund, which has this year reached the very gratifying sum of £5,758 [~\$1 million], which is the highest amount ever before received from this source.

...

But the list of deaths during the year does not end here. Three young brethren have passed away at a very early stage of the missionary course. The Rev. J. Penry, who left England in May, 1882, to proceed to Uguha, in Central Africa, so seriously failed in health before he had reached his station, that he was compelled to turn his face homeward. But on his way to the coast he died, in April, near Mpwapwa. A similar case of death in the same mission took place three months later. The Rev. J.H. Dineen, who left England with Mr. Penry, and who had been appointed to establish and occupy a new station at the south end of Lake Tanganyika, through illness had great difficulty in reaching Uguha, where his earthly journey ended on July 25th, when he had just completed his thirtieth year...

The vacancies which have occurred in the list of the Society's missionaries through death and retirement during the year have been, for the most part, filled up by reinforcements. Thus the total number of the missionaries in the Society's service is 164, of which number sixteen are ladies.

...

Central Africa

Though events have occurred during the year which have thrown a gloom over the missionary circle, and have seriously delayed the carrying out of the measures which were planned for the extension of the mission, an important step in advance has been taken in the satisfactory construction and launch of the steel life-boat, to which the name *Nyota ya Assubui – The Morning Star* – has been given. The safe arrival of the sections of the boat at the Lake was announced in the last Report. The conveyance of these sections on hand-trucks and otherwise from the coast to the Lake, a distance of 800 miles, was a work of great difficulty, and the

successful accomplishment of the work is due to the perseverance and ingenuity of Captain Hore. Then followed fresh demands on the fertility of resource and persistent labor of Captain Hore and those associated with him in building the little vessel. This was, however, brought to a satisfactory completion, and the launch took place on May 21st, in the midst of a crowd of excited and admiring natives, and the trial trips to which the vessel has been subjected have given the highest satisfaction.

While this work was being successfully carried on on the shore of the Lake, clouds were gathering over the mission. The health of Mr. Penry had so seriously failed on his way to his station in Uguha, that at Urambo he was, after much mental conflict, led to turn his face homewards, but he died on the journey near to Mpwapwa, on April 21st, and was buried there by the side of the late Dr. Mullens. About the same time, Mr. Willoughby, who had reached his station at Urambo, was compelled by ill-health to leave the field and return to his native land. While these disappointing events were taking place, Mr. Dineen, who had been appointed to commence a new station at the south end of the Lake, and was looking forward to his work with much enthusiasm, was seized with an illness which, after four months' suffering, terminated fatally on July 25th.

This serious diminution of the staff of the mission, while causing much disappointment and sorrow to those who remained on the field, did not dishearten them. They recognized the firm and promising position which the mission was holding in the estimation of the people, and in their letters to the Directors gave strong expression to their hopeful views, urging the Board, notwithstanding recent losses, to persevere in the enterprise. The Directors, in response, while fully sharing, on the one hand, the views of their brethren in the field that the losses and removals from which the Central African Mission has so painfully suffered should not be allowed to discourage further effort, and, on the other hand, assured that the results already achieved are calculated to prove an incentive to increased zeal and more devoted consecration, at their meeting on Monday, November 26th, unanimously adopted the following resolutions: - "That the Directors, while deeply deploring the serious losses which the Central African Mission has sustained during the present as well as in previous years, through the failure of health and death of missionaries engaged in it, find ground for great encouragement to continue to prosecute the enterprise in the confidence, esteem, and friendly feeling cherished by a wide circle of the natives towards the Society's missionaries, and also and especially in the strongly expressed opinions of the brethren themselves in view of the progress already made, and in their pressing appeals that the Directors will not withdraw from the field. The Board, therefore, resolve to persevere in this good but difficult undertaking." "That, if practicable, the mission be reinforced by four new missionaries going out as soon as the season will allow."

At the same time, the staff of the mission having been so greatly reduced, it was decided for a time to defer action in establishing a new station at the south end of the Lake.

But during these dark days, at and near Lake Tanganyika work closely connected with the Society's Central African Mission was being done on and in the neighborhood of Lake Nyasa. Under the care of Mr. Roxburgh, the practical engineer in the employment of Society, the sections of the steam vessel the *Good News* were being conveyed by the "African Lakes Company" towards the south end of Lake Tanganyika. By water and land carriage they arrived in safety on the shore of Lake Nyasa, and were there placed on board the *Ilala*, and landed at Karongas, on the north-west side of that lake, and thence, when the last report was sent off, they were being taken on by native porters along the road which was surveyed and partly constructed by Mr. James Stewart, C.E., whose lamented death on August 30th has much delayed its completion.

In the meantime, Captain Hore, in anticipation of the arrival of the sections of the *Good News* at Lake Tanganyika, had gone down to the south end to make arrangements to receive them, and, fixing on a suitable place on the bank of the Lufubu River, erected temporary residences, building-shed, etc. After waiting for several weeks, he had the pleasure of welcoming Mr. Roxburgh on October 1st, and, as soon as some of the sections arrived, a beginning was made, to the joy of all, in setting up the frame of the vessel. The last letters stated that all the materials received up to that time had been put in place, and that those engaged in the work were awaiting the arrival of more, the conveyance of which had been delayed through a difficulty in obtaining porters.

The route from Lake Tanganyika by Lake Nyasa and Quelimane to England has recently been tried by the Rev. W. Griffith, who joined the Central African Mission in 1879. He has reported favorably of it, and the Directors have therefore decided to adopt it in sending out a small party in June to reinforce the mission.

Direct missionary work has been carried on both at Urambo and in Uguha as far as practicable. The young are being gathered in school, but with difficulty, arising from the ignorance and indifference of parents; also opportunities are embraced of presenting to the people, either collectively or individually, the simple facts and truths of Scripture. At the same time, the daily life of the missionaries and their general intercourse with all classes of the natives afford a continual exposition of the principles of the Gospel in practice, which is found to exert a silent power upon the rough and untutored minds around them, and to be a valuable help towards the due appreciation and reception of the Divine message to men. In educational and religious matters, the present, as may be expected, is a "day of small things," but a day of preparation for a more organized system of missionary procedure.

...

July

Pg 243 – “V. – Notes of the Month”

1. Departures

Mrs. Hore, returning to Central Africa; Rev. John Harris, Rev. Bowen Rees, and Dr. Frank Laird, on their appointment to that mission; embarked for Quelimane, per steamer *Drummond Castle*, June 11th.

4. Death of Mr. James Dunn, of Central Africa

On the day following the departure of the party of missionary brethren for Central Africa, a telegram reached the Mission House announcing the death at Uguha, on the 6th of March, of Mr. James Dunn, one of the artisan missionaries who left our shores in the month of May, 1882. The intelligence is the more distressing as three of the brethren who accompanied him have already been removed, two of them by the hand of death. Mr. Dunn was a devoted and useful member of the church at Windsor, where he was greatly respected; and he gave promise of becoming an efficient missionary. We await with anxiety the receipt, by the mail, of full details of this sad event.

6. Ordination of a Missionary

On Thursday, May 22nd, at Pantteg, Swansea Valley, Mr. Bowen Rees, of Bala College, was set apart for missionary work in Central Africa. Rev. D. Morgan introduced by prayer; Rev. W. Griffith, missionary from Central Africa, described the field of labor; the usual questions were asked by Rev. B. Williams, Swansea; the ordination prayer was offered by Dr. Rees, Swansea; and the charge of the young missionary was delivered by Professor Lewis, B.A., of Bala. During the day and the preceding evening, sermons were delivered by various ministers. The congregations were very large, and the enthusiasm very great.

8. Valedictory Service

On Tuesday evening, June 10th, a considerable assembly met in Allen Street Chapel, Kensington, to bid farewell to Mrs. Hore, wife of Captain Hore; Rev. John Harris, Rev. Bowen Rees, and Dr. Frank Laird, who were to sail on the next day for Central Africa.

The chair was taken by the Rev. Colmer B. Symes, B.A., who opened the meeting by announcing the hymn –

“O Spirit of the Living God”

The Rev. J. Knaggs, of Stratford, then read Ps. Lxvii., Rom. X., and that portion of the concluding chapter of St. Mark giving our Lord’s commission and promise to His disciples. After the singing of another hymn –

“Go labor on, spend and be spent,”

The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, introducing the missionaries, referred to the special interest attaching to the Central African Mission; partly because of the sorrows which had gathered about it from the deaths and troubles of the past. Commenced in 1876, already, out of twenty-one who had been connected with it, seven had been called from their earthly service, six had retired from the field, two from special causes – one, indeed, because his work was completed, and the other because their health had broken down, and they had had to seek other spheres of service. The Society had now six missionaries laboring the field. But this mission was regarded with interest on other grounds. They looked forward and regarded it as a great pioneer mission; they considered that they were entering upon a vast region which the Church of Christ had to win for Him, and they looked upon their brethren who were going out to this work as men called to a position of special prominence and honor. They would have the great responsibility of shaping out a new service; of presenting the Gospel in forms suitable to the people amongst whom they were going, and of proving once again that the Gospel of Christ was the power of God unto salvation.

The Rev. Colmer B. Symes then shook hands with each one of the party, and, in words felicitously appropriate to each case, commended them to God, and assured them of the sympathy and prayers of those whom they left behind.

The Rev. Dr. Bevan delivered the parting address. At its close, referring to the custom adopted by many Christians all over the world of uniting in prayer at 8 o'clock every Saturday night, he recommended that at this hour they should resolve to think and pray for each other. And so, he continued, they said to them farewell. Whether in old English fashion "Good-bye" – "God be with you," or, as the French had it, "Adieu" – "To God," or, as in the old Latin, "Vale," all meant pretty well the same. That old word "Vale" had deep etymological relations to the word for health, and meant – Be well! Be in health! It meant also, Be whole! Don't put a part of yourself into this work; give yourself wholly to it. It was also etymologically connected with the word of greeting, "Salve." The word for greeting was also the word for parting. It rolled around and met it there, and they who said farewell to these friends to-night would perhaps say "Hail!" God grant they might in this world, but if not that, then in that day in which the great gathering should meet from every clime, no longer any of them dusky-skinned, but all radiant in the light of God; no longer sunken in their slavery, but lifted into the freedom of Christ – from every clime and kindred, and field, and tongue – they might say "Hail" to them, or they to those from whom they were now parting, whoever had finished their life first, and got home. Best of all he prayed that the Master might say it, Hail! never Vale! never Farewell, for He never bade any of His people depart! but always Hail! Welcome! "May He," concluded Dr. Bevan, "may He greet you, full indeed with the sheaves you have gathered, Hail! in His blessed Kingdom. Farewell! and Hail! God be with you."

The Rev. John Harris, one of the departing band of missionaries, at the Chairman's request, then spoke a few words, acknowledging with much feeling the kindness that had been shown

them, both in what had been said that night and by friends from the various localities from which they had severally come.

The Rev. Dr. Clemance next offered the valedictory prayer.

The meeting closed with the Benediction.

August

Pg 278 – “VII. – Notes of the Month”

4. The Late Mr. James Dunn of Central Africa

The telegraphic announcement of Mr. Dunn’s death, to which we referred in our last number, has, we regret to say, been confirmed by the mail from the interior *via* Zanzibar, which was delivered in London on the 21st ult. On Wednesday, the 5th of March, Capt. Hore, arriving at Uguha on a visit, found the Rev. D.P. Jones in good health, but Mr. Dunn suffering from fever apparently of a normal kind. During the night and the next morning the invalid remained perfectly quiet and was not disturbed, seemingly enjoying the long sleep in which these attacks of fever generally terminate. Next morning, while his brethren were expecting him to get up, his servant suddenly came to Mr. Jones and reported that his master was dead. “And so we found him,” writes Capt. Hore, “perfectly tranquil as in a sleep. I have seen death very sudden sometimes, but this seemed the greatest shock of all; as far as we were concerned there was nothing to be done, as there had been no remote hope in using medicine or other means, or preparation for the coming bereavement. It is very, very sad.”

Mr. Jones, our late brother’s colleague, writes as follows: - “You will regret to hear that our friend Mr. Dunn has been removed from amongst us by the hand of death. He died very unexpectedly on the 6th of March. Four days before he was apparently in good health. The next day, the 3rd, he complained of feverishness and retired to his bedroom. In the evening he took a dose of sulphate of beberia and perspired freely. The following morning he felt better, and came out to the middle room and lay on a couch for some hours, but towards afternoon he got worse, and returned to his bedroom. In the evening he suffered from a severe headache, and at his request I mixed him twelve drops of turpentine with a little water, in which he wetted his handkerchief and tied it round his head. Next morning, the 5th, Capt. Hore arrived here, having returned from Kavala for the mails. I told Mr. Dunn that the Captain was here, and he made some kind of an answer, but did not seem in any way inclined to converse. During that day he seemed to be suffering great pain, but towards evening he was somewhat relieved, and got to sleep. The following morning, when I looked in, he was still sleeping, and I thought it best not to disturb him; but in that sleep he passed away without even a word. In the afternoon he was found dead. We cannot, with any degree of certainty, attribute his death to any other cause than ordinary fever, though, from the fact that he suffered during the months of June and July last from palpitation of the heart, we may suppose that the fever was associated with disease of the lungs, which would more or less account for his sudden death. He does not seem to have

suffered more from fever than any of the others (except Capt. Hore, perhaps, who is by this time more or less acclimated, but he was often attacked with biliousness, and sometimes suffered from a severe headache). The remains were buried by the side of Mr. Dineen's grave. The removal by death of one after the other of our missionaries is very discouraging both to us and the Directors, but, conscious that we are on the path of duty, we are determined to cling to the work with which it is our privilege to be connected, in spite of all our trials."

October

Pg 335 – "V. – The Central African Mission"

Our readers will be interested to hear that the missionary party consisting of Mrs. Hore and her little son, the Revs. John Harris and Bowen Rees, with Dr. Frank Laird, who left England for the Lake region in June last, arrived safely at Quelimane on the afternoon of Sunday, July 20th. On the following Wednesday they embarked in three boats with baggage and provisions, and proceeded up the Kwakwa River in buoyant spirits, "making," as one of them writes, "the woods re-echo with songs of praise and thanksgiving." After five days' sail they reached Marandeny, where a letter awaited them from the agent of the African Lakes Company to the effect that, war having broken out within a day's march of that place, their further progress would be attended with difficulty and danger, and recommending them to retrace their steps. Mr. Harris decided to go forward to Mazaro to seek an interview with the agent. The rest of the party once more took to the boats, and by evening were under weigh coastwards. Arrived at Quelimane, our friends, after careful deliberation, resolved on proceeding to Natal, there to await further instructions from the Directors. In the meantime, Captain Hore, owing to the war, was prevented from reaching Quelimane as he intended, and apparently struck across country in the direction of Mozambique, whence, on the 21st of August, he announced by telegram that he had arranged for the new missionaries to proceed to the interior by the Zanzibar route, and requested the Directors' sanction. This was at once wired to Captain Hore, a telegraphic message being also sent to Natal for the information of the missionaries. The next mail will, we trust, convey intelligence of the meeting of our friends at Zanzibar, and describe their plans for the long journey westward.

Much of the interest of the mission centers at present at Liendwe, the place selected as a temporary marine depot, and which is situated near the southern extremity of the Lake. Here the reconstruction of the Society's steamer *Good News* is being proceeded with as rapidly as circumstances will allow.

"I think the temporary marine depot," writes Capt. Hore, "would stand a good chance of being termed, by a disinterested observer, 'the best indication of civilization upon the Lake' – including both official and domestic arrangements. As it stands now it certainly looks something more than a camp. The large building shed, with its noble, though slowly growing iron skeleton, is a grand sight in itself; well above and on either hand the two dwelling-houses overlook it and the river, with their pleasant thatched verandahs, the outbuildings on either hand, the little

village of our men, and further above us that of the friendly natives, who believe in our close neighborhood, spread out the depot into respectable dimensions. The clearing below is now occupied on the one side by the garden of bananas and some European seedlings, on the other by a good plot of Indian corn; while the shore itself – with the newly oiled calabash and the all-imposing *Morning Star* at the jetty – presents an imposing front to passersby. The neighboring chiefs pay us periodical visits, and even the lions now and then promenade at night in our main street, which, but a few months ago, was covered with an unprofitable jungle.”

In January last Mr. A.J. Swann wrote as follows: -

“I am pleased to say the *Good News* commences to look like a vessel, and our little place (50 by 20 feet), with blocks and shores, resembles a ship-building yard in miniature. The natives are very much astonished at the dimensions of the steamer, and cannot imagine how it will be placed in the water.

“Famine has prevailed here for four or five months on account of the raids made upon them by Wangwana and Arabs. People have existed on lily roots and buds gathered in the river. Great numbers have been sold to slave-traders for food, which has left very few people about us. But as time goes on they will be sure to return, as this district is so fertile. A few people have built close to us and declare they feel safe whilst the white man resides with them. Chiefs have sent their cattle here for protection, so it clearly shows we have gained their confidence.

“This place, I am aware, has been reported unhealthy; but, during our stay, up to the present, we have enjoyed exceeding good health, in comparison with Ujiji. We have the drying-up season to pass through, but our position being between two hills (through which passes a continual current of air) I have reason to believe we shall not be more than usually affected by malaria. I am pleased to say that my health is the source of much happiness and thankfulness, when I think of the yet green graves of those with whom I so lately lived and traveled.

“Notwithstanding our losses by repeated heavy blows, I believe the Central African Mission is about to emerge from its fiery trial invigorated, and that bright days are coming for Tanganyika Africans.

“I hope the same enthusiasm is about to exhibited for the mission as was felt when we met in Weigh House Chapel, at our departure, a time which will live long in our memories.”

Mr. James Roxburgh, the Society’s engineer, who left England early in 1883, having under his charge the steamer in sections, and upon whom many of the practical details of its reconstruction are devolving, writes under date April 24th of the present year: -

“I am glad to state that the frames are now all up in their proper places, with the stringer bars and keelson all fitted in, and the *Good News* is like a boat as she stands now. I have also got fitted on about thirty shell, or hull plates, with about two-thirds of the deck and water-way plates, being all the plates I have here at present. Since I have got all the frames up, and the

above plates on, the natives around seem to be greatly surprised at our great work, as some of them call it, that the white man only can do. I have plenty of company here at present, as there is an arrival of some natives with their chief here to see the great boat nearly every day; and at first sight of her some of the natives seem quite terror-stricken, and don't care about coming too close; their greatest wonder is how we are to make such a big mass of iron to sail or float on the water. Some of them think we must have very good medicine with us to be able to make it sail. Some of the natives around here stand nearly all day long watching us at the work of construction and riveting. The steamship *Good News* seems already to have become a great wonder, not only to the natives around us, but at great distances from here; and I do sincerely hope and trust that the day is not far distant when she will carry those on board who may be instruments, in God's hand, of bringing them to the knowledge of the truth as it is in Jesus."

Mr. Arthur Brooks, although, from the effects of an accident, precluded from taking so active a share as he had desired in the building of the steamer, has usefully employed the time of his enforced rest, and writes hopefully respecting the mission: -

"During this time I have not been altogether idle. The languages have made one of my special aims to acquire. In Kiswahili I am, perhaps, not quite so far advanced as I should be; for I must confess that, owing to the many disappointments and delays I have had, I have found it rather difficult to fix my mind upon it, still I can say that I have made some progress. To Kilungu I have been paying some attention, and have done my best to collect a vocabulary of words to start with. Kiswahili, I find, will be a great help to the grammar, but the words are almost entirely different. My desire to get to my station grows stronger and stronger the more I see of the people. The news that we get from the south and Nyasa gives us great encouragement. The Master has heard our prayers, and will answer them. It is His work, and not ours, so it must be attended by success. Kiswahili is the medium between us and the people at present, and through that some of them have heard the old, old story; of course, at present it is a strange tale. A young man named 'Shingalawa,' from whom I am collecting the language, is one of the most intelligent of this whole district; he appears very inquisitive, and the questions he has put to us have been very encouraging, especially when, but a few days ago, I heard him explaining what he had heard to some of his companions."

November

Pg 360 – "III. – Central Africa"

A Voyage on Lake Tanganyika

By Captain E.C. Hore

On the 10th of March I left Plymouth Rock Station, Uguha, in the *Morning Star*, and proceeded to Kavala Island. Here I procured and packed the provisions, stores, etc., required for work at South End, left orders with Kavala men for the erection of temporary dwellings, the preparation and care of timber for permanent premises, etc, etc., to proceed in my absence, and on the 15th

finally sailed for Karema and the South End, having the large spar of *Boolala* (for the mainmast of *Good News*) in tow. On the third day I encountered a very severe squall from E.N.E., during which I was compelled to abandon the spar, in consequence of risk of fatal collision with the boat, owing to violent and cross seas. On the weather moderating, however, the spar was discovered not far away, and was recovered through the exertions of one of my crew, who as a volunteer swam through a fearful sea, carrying a line and securing it to the spar.

The neighborhood of Karema was reached on the 18th, just in time to drop anchor within reach of that place, and hold the boat against a southerly gale which blew throughout the day. The bare end of the cable was made fast to the mast, the spar in tow was let go again and dropped astern on to the beach (whence it was afterwards brought along to the ordinary landing-place), and with lead over the side I anxiously watched the grip of our anchor. Anchor, cable, and boat stood the test admirably, for nothing budged or started throughout the day. Karema is a bad place for boats, the one side having a steep beach, quite open to the strongest winds, and the other side unapproachable by reason of a maze of reefs. The mails were delivered by wrapping them in an old oilskin and slinging them into a small canoe, which was brought carefully up astern, and then dropped ashore again through the surf. At night we shifted nearer the ordinary landing-place, and I was able to go ashore and again secure the spar.

After a visit to Chahnola Bay for food and rest, I arrived off Ahalunga (King Muriro's) on Saturday, 22nd, having thus far made a good voyage from Uguha; but thereafter succeeded a series of difficulties natural to the present season – the termination of the rains. All Saturday night we pulled against persistent S.E. winds. From morning till night of the succeeding three days the lake was as calm as glass; the heat and glare of the sun was fearful, and all round the lake on the clearly-defined land immovable masses of cloud enclosed us like the walls of an immense furnace. Even my crew were quite overpowered by the heat; and this, together with the resulting weariness of striving against head-winds all night, caused us to make but little progress during the day. Each of these fearful days was succeeded by a night perhaps as bad in other respects. At once on the disappearance of the sun the fierce blast rushed down over the lake; the great cloud-walls dissolved and swept downwards over the waters from S.E., S., and S.W. The two first nights, after pulling against the gale till the men were worn out, and the sea too high, I hove-to with the spar ahead for the rest of the night, and thus it became very useful; but on the third night, the wind being S.W., and far stronger than that of the preceding days, we were in imminent danger of being drifted upon the rocky coast of Fipa, instead of simply along the lake, as when it blew from S. and S.E.. The men were played out with pulling; the spar for the mainmast of *Good News* was fast ahead, and considerably retarding our drift; but it blew a hurricane, and spar and boat were both fast drifting before the terrible sweeping seas right into the yawning cavern formed by the black line of the coast astern, far overhung by dense masses of clouds, the sweepings of the sky collected there. The little mizen, closely reefed, was set, and I was obliged to keep it so to steady the boat-head to sea; but it was also helping the drift. I had a stout, long rope on board, and by means of a bundle of tent-poles,

with a big tarpaulin attached bag-fashion to it, I made a very good sea-anchor, and afterwards I also added a large, stout canvas bag, with mouth stretched open. This answered admirably. The men, having now had a couple of hours' spell, I roused them up, called them all together, showed them the black line astern, and simply bade them pull for their lives; and they did, as I think they never pulled before. I then fastened cork jackets on two little boys I had in the boat, arranged for each man to stick to his own oar, and waited for the day. The sea-anchor and the vigorous efforts of the men proved very effectual, for the next excitement was the report from the man on the lookout that the spar was approaching – *i.e.*, no longer aiding us; it was drifting faster than us, a collision in such a sea might have proved fatal, and I was obliged once more to abandon the future mainmast of the *Good News*. A few seas separated us, and I saw it no more. Night advanced, and so did the black coastline astern; but no lull or ray of light gave us hope of better weather, or guide to places of safety I knew, if I could but discern them, until at last, after a long and terrible night, a simultaneous lightning of the east and occasional lessening of the gale gave hope of day and safety. By the time that daylight enabled me to make out the coast, the gale had lulled sufficiently to enable me to turn round and run for the fine harbor of Micangorlo, which was then close under our lee.

After rest and food, and full directions to natives to pick up the abandoned spar on the adjacent coast, and keep it till called for (it was eventually recovered, and is now anchored abreast of the jetty at Liendwe), I again proceeded, and, meeting with better weather, arrived at our depot in Lufubu River at noon on Friday, 28th. The first indication I had of a welcome was on meeting a little bit of an urchin in a tiny canoe, who with a pleasant voice saluted me with "Jambo Bwana Hore," pronounced as clearly as possible. On reaching the depot I was heartily welcomed by Messrs. Roxburgh and Brooks, and Mr. Fred. Moir, who had just arrived with second consignment of the Society's steamer *Good News*. I found all well, and the work progressing as far as possible; but, although I had made good use of the time, I am afraid I caused some alarm to my friends by my long absence.

1885

February

Pg 41 – “Monthly Notes”

...

The brave and true men we have sent to Central Africa have a strong and constant claim upon our sympathies and prayers; for the difficulties against which they have to contend are many and great. Nothing seems to daunt their courage, and any signs of benefit to the natives, resulting from their self-sacrificing life, is hailed with delight. “The joy of the Lord is their strength.” Mr. Swann, writing from Liendwe, says: -

“I should like you to see our *Liendwe Camp*. Am sure it would gladden your heart. Where once existed nothing but reeds, huge rocks, and trees, now stands our camp, with its seven rooms, building-shed, and small garden of sweet potatoes and banana trees; while a little removed up the hill have gathered poor fugitive and starving ‘Walungu,’ now daily working for us, in peace and plenty, and beginning again to enjoy that prosperity which was so long enjoyed by them. If ever an opening was made by the Great Master for His truth to penetrate freely into African hearts, I sincerely believe it has been here it Liendwe.”

-

Mr. Brooks, when he last wrote, had taken a voyage in the *Calabash* to Uguha and Ujiji. The graves of noble comrades at the former place, and the diminished importance of the latter, impressed him much. Slave raids, he reports, are on the increase, and once more devastating “the shores of the Lake.”

-

Just as we are going to press, letters from Captain Hore and Rev. Bowen Rees are to hand. On September 26th they got back to Zanzibar from Natal; and by November 9th had safely reached Kisokwe, a little beyond Mpwapwa, on the road to Ujiji. The health of Mrs. Hore and Mr. Rees was wonderfully good; but we regret to say that Captain Hore’s little boy (Jack) was very ill. His father thought, however, that the worst symptoms were passing away, and that with careful treatment he would soon recover. We fervently hope that this expectation was fulfilled.

-

Tidings have also come from Rev. J. Harris, of whom nothing had been heard for nearly three months. On reaching Marandeny, which is five days’ river journey from Quelimane, he went on to Mazaro to ascertain the real state of matters as to the possibility of getting through by that route. For himself he elected to remain at Mazaro in the hope of succeeding, whilst the others returned at once to the coast and, as indicated in the preceding paragraph, went back to

Zanzibar, and thence to Mpwapwa. Mr. Harris stayed at Mazaro a month, when, finding that the country had quieted down, he left on August 28th and reached *Blantyre*, the Established Church of Scotland's Mission on Lake Nyasa. On October 10th he was expecting to get away in a few days.

Pg 64 – “Announcements”

Death

Wookey – October 26th, at Kuruman, South Africa, infant son of the Rev. A.J. Wookey, aged five months.

March

Pg 71 – “Monthly Notes”

The various plates and fittings belonging to our steam-launch, the *Good News*, are gradually finding their way to Liendwe, at the south end of Tanganyika; and Mr. Swann, writing on October 28th, says that they have enough plates to float her, a task which would soon have to be attempted owing to the rapid falling of the water of the lake. He was also busy felling timber to be used as “ways” in launching her. Speaking of this steamer, Mr. Roxburgh, our missionary engineer, says: -

“My most earnest prayer is that she may soon be an instrument in the hands of God's servants of enabling them to carry the good news of salvation through Jesus Christ to the thousands around this dark continent who are now sitting in darkness and in ignorance of a heavenly Father's love. Oh, may God bless our feeble efforts and help us on in all we do for the advancement of His glorious kingdom!”

April

Pg 104 – “Monthly Notes”

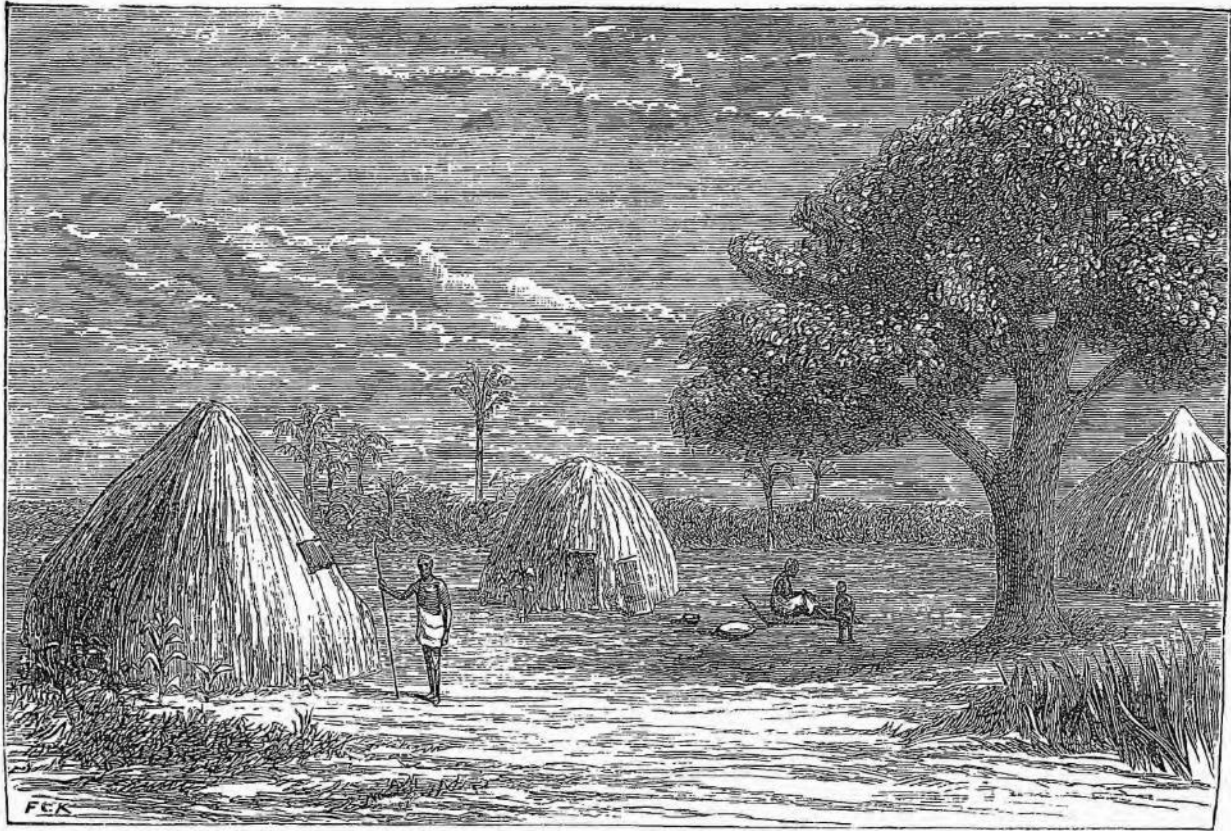
On December 13 last Capt. Hore had reached Kasango, one march from Unyanyembe, that is nearly three-fourths of the way to the Lake. Both he and Mrs. Hore were worn with anxiety on account of their little boy, who was still ill and reduced almost to a skeleton; otherwise they were well. Their companion – Rev. Bowen Rees – had had uniform good health. They were pushing on as fast as possible so as to escape the heavy rains that were almost due. We hope soon to hear of their arrival at Ujiji.

Pg 116 – “A Central African Village”

By Rev. W.C. Willoughby, Late of Urambo

The word village is used by most Central African travelers to describe any collection of native huts, whether few or many. It is a translation of the Kiswahili word, “mji”; and “mji” is delightfully vague. Town, city, hamlet (and occasionally house), are equally fair translations of the word, and each in turn will be suitable according to the size or character of the particular place described. Now the result of all this is a considerable confusion in the mind of the English

reader. I have found among my friends hardly any conception of a Central African village. Village to them, when applied to Central Africa, is in very deed “without form and void.” It is much easier, however, to criticize than to rectify.



A CENTRAL AFRICAN VILLAGE.

Ujiji

Mr. Hutley has given us a sketch of a Central African village; and I like this sketch because it is different from most others that I have met with. It is none the less true. Two or three huts, a few plantains, a palm or two, a “boma” or village fence, the usual tree in the center, and the picture is complete. Anything more simple it is difficult to imagine; and you will find it easy, of course, to understand what *this* village is like. But here comes in the difficulty. This is an Ujiji village, and Ujiji villages have characteristics peculiar to themselves. A glance at the map will serve to remind you that there are a few great countries, or districts rather, between the Zanzibar coast and Tanganyika – Uzeguha, Ugogo, Unyamwezi, and Ujiji – and each of these has a more or less distinct type of village.

Uzeguha

The first village I ever visited in Uzeguha is still fresh in my memory. We were camped at Mkangre, and in the course of an evening walk I found myself following a path which led up to a small village. As we approached it, the path narrowed considerably, and went winding among some tall, thick-set bushes. So narrow did the way become, in fact, that I found it difficult to

pass a native whom I happened to meet. After following this for 200 or 300 yards, I found the path stopped by a barrier of heavy poles, fixed perpendicularly in the ground. Through this barrier there was a small aperture, which was closed at night by short heavy poles laid horizontally one upon another. Inside this rude gate there was a miniature hut set apart for the use of the spirits, and then one came to the village proper. It was not large, but it was remarkably clean and well kept. The huts in this village were all of the same pattern, and consisted of a low circular wall of wattles and mud, surmounted by a conical grass roof, which overhung the wall to a distance of about three feet, and then rested on short-forked poles. Like the huts in the sketch, there was a door, but no apology for window or chimney. The great distinction between these villages and those of Ujiji is the shape of the hut. The Ujiji hut has neither wall nor verandah, while these have both.

Ugogo

Now the Ugogo village is different altogether. Imagine, if you can, four walls of an indefinite length, say from sixty to one hundred feet, forming a square. These walls are about ten feet high, from ten to fifteen feet thick, and built of the usual wattle and mud. Instead, however, of being solid walls, they are in reality four rows of dwellings with neither windows nor chimneys, and with all the doors opening into the quadrangle. The outside, consequently, presents the appearance of four walls with an entrance on two sides. If you enter a small village at night, you will find the cattle, sheep, goats, etc., occupying the quadrangle; and if by day, you will be very offensively reminded of its usual occupants. But if the village is a large one, you will find part of the quadrangle occupied by short rows of houses running at right angles to the outer rows, and exactly like them. To give you a good idea of these houses, I should have to describe the various forms of insect life with which their inhabitants are familiar. I once spent a night or two in one of them, and time for the description is wanting, rather than ability, that is if ability naturally follows experience.

Unyamwezi

The Unyamwezi villages are different from both the foregoing. There are two kinds: one has an outer wall like those in Ugogo, but the houses in it are used only by the warriors. The great square inside is covered with very fine circular huts, differing from those in the picture, and differing also from those in Uzeguha. They sometimes have a diameter of thirty or forty feet, and are generally built in two concentric circles. The outer wall (wattle and mud, of course) is about five or six feet high; and the inner one about five feet nearer the center, and of corresponding height. The pointed grass roof is generally high and very nicely finished, and does not extend beyond the outer wall. I have never seen any huts so beautifully built and so comfortable as those in Unyamwezi. Many of them are beautifully finished inside with a smooth plaster made of fine earth and cow-dung, and though this may seem a very objectionable coating, it certainly improves the huts. The other kind of village frequently met with in this country has the same collection of huts as that last referred to, but is surrounded by a tall stockade of young tree trunks stuck perpendicularly into the ground quite close to one

another, and tied in position with the bark of trees. This is by far the most secure fence that I have ever seen around a Central African village. Mirambo's old capital was of the former kind, but his new capital is of the latter. Let me also say that there is no attempt at plan in the arrangement of the huts; and that the villages vary in population from a score of inhabitants to several hundreds. Many of them have an outer fence of euphorbia, and as this is green all the year round, it gives them a very cool and nice appearance.

Of the Ujiji villages I have said little, partly because you will form a fair idea from this picture, and partly because I know less of them.

May

Pg 137 – "Monthly Notes"

At noon on Wednesday, January 7th, after a ninety days' journey from the coast, Captain Hore, with his wife and little boy, marched into Ujiji. Mrs. Hore, we are happy to relate, was in excellent health and "Jack," although still weak and thin after his long illness, was convalescent and getting better every day. Many who read this announcement will breathe, perhaps, a sigh of relief, let us trust also a word of devout thanksgiving to God for His gracious care and goodness. After being cramped up in palanquins for three months, Mrs. Hore and her boy were quite enjoying their liberty, and were walking about Ujiji with unusual delight. Mr. Rees was some stages behind, but probably reached his companions a few days after, they having gone on before him.

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Mr. Harris got to Liendwe, at the south end of Tanganyika, via "Nyasa," safe and sound, just in time to spend Christmas with Messrs. Swann, Roxburgh, and Brooks, and received a most hearty welcome. These brethren sorely needed some one to cheer them up a little; for though well in health (and that notwithstanding the scarcity of provisions) their faith and patience had been sorely tried, as the following story from the pen of Mr. Swann will show: -

"This district was once the most flourishing around Tanganyika. It was destroyed shortly before we arrived, but people returned believing themselves safe near us. Alas! it was not so. After struggling through the last fine season they have lately hoed up the ground and planted crops. Just as it was fit to be gathered, down swooped the followers of Arabs connected with Tippu-Tib (well-known to Sir J. Kirk, H.B.M.C., Zanzibar); and, as I write this, they are passing along the opposite bank of the Lufubu, loaded with the crops of these poor Walungu. Men are captured and enslaved with wives and families, homes broken up year by year, and that at our very doors. Cannot something be done to prevent this happening, at least close to us? It needs but to be made known to Sir J. Kirk (who is well-known by Tippu-Tib), and he could by one word inform the 'Arab' of his wishes, and that of United Britain. This Arab is the *man*, and *no other*, who can bring these heart-breaking scenes to a close near our vicinity.

“Unless this is done I see no possibility of making headway with actual Mission work. Here they are by scores clinging to our village like frightened children, and we are helpless to do anything for them. Willingly would we take our rifles and die in the attempt to break the slaves’ chains; but we dare not, as we are certain such a course would be condemned by you. The country is in a fearful state. There seems to be a wholesale destruction of life and property. Whether the Evil One is making his last effort to hold on to this lake, I know not, but it seems so. ‘Breast to breast,’ we are meeting him in deadly conflict, and although cast down sometimes, yet never despairing, but strong in the strength of Almighty God, we will fight on; if we die in the struggle it will make no difference as to the final result, and we shout, day by day: ‘His Kingdom *shall* stretch from shore to shore.’ I want to live to see it established on this great lake, and firmly believe it will shortly come to pass.”

June

Pg 161 – “The Society’s Anniversary”

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Then there is Central Africa. We have been sorely disappointed during the year in our hopes of shortening the distance to our great stations in the interior. We hoped that the southern route would prove a satisfactory route, and that by going by the lakes our friends would get easily to Tanganyika. Alas! war came in the way. The party that went up by that route had to turn back to the coast, and they have actually gone in by the old route, and Captain Hore and Mrs. Hore and Jacky have got safely to Tanganyika. The new route is not yet opened, and the steamer, which has been longed for, and for which earnest men are working so faithfully, is not yet finished. It has been two years on the way and it has not all got there yet. That is a trial of faith. That is an anxiety to the Directors. Anxiety to the Directors! My dear friends, think of the poor fellows out there. My heart bleeds as I think of them; but the civilized world has been looking to Africa during the last three months. All Europe has watched a brave man in a beleaguered city, and his heroism, his self-sacrifice, his Christian spirit, have been lauded, and rightly lauded, and he has been regarded as a noble example. But he is not the only hero in Africa. There are many there. Europe knows nothing of them. The armies of Europe will take no trouble to help them out if they get into difficulty. The nations of Europe will spend no money to help them. Angels are watching as those poor fellows stand alone, writing pitifully sometimes, as one of them did to me. “It is five months since we heard any news from home, in consequence of the destruction of the mails, and our hearts do get sad sometimes, but yet we believe that God has sent us here, and that we are to do God’s work.” There are heroes whom angels watch over, and whom the great Master Himself is watching over, and whose patient heroism, waiting, working, praying, and suffering for poor Africa, will by-and-by bring a glorious harvest to the Redeemer’s cause and the salvation of the world.

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Pg 188 – “Monthly Notes”

On Monday evening, April 20th, a special service was held in the Congregational Church, Windsor, when a mural tablet, in memory of James Dunn, artisan, missionary to Central Africa, was unveiled. Mr. Dunn left England in 1882 for Lake Tanganyika, in company with eight others, but after a short period of labor, and an illness of only four days, he was carried off. He was a young man of very fine spirit and Christian character, and the estimate formed of him by those who knew him best is seen in their erection of a tablet to his memory.

July

Pg 201 – “Monthly Notes”

A Central African mail is to hand. The Rev. T.F. Shaw, writing from Urambo on March 9th, tells us of the death of Mirambo on December 2nd. He died of acute laryngitis while absent on a military expedition. Hearing of the chief's illness, Mr. Shaw marched all night, hoping to be able to render him some assistance, but did not arrive in time. “In Mirambo,” he says, “we have lost a very good friend, and his last words to his people were to take care of us, and listen to our advice in all matters (political).” Speaking of his successor, Mr. Shaw adds that he evidently means to treat the missionaries with the same kindness as did his brother.

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Capt. Hore, writing from Ujiji on February 10th, announces the arrival there of the remaining portions of his caravan. Speaking generally, the mission party were well, hopeful for the future, and resolutely attempting to organize and consolidate their work. One burden rested heavily upon Capt. Hore's heart, however. Their little boy Jack was still very frail. He has never recovered from the hardships of the journey, and in spite of care and an abundant supply of good food, remains so wasted and worn, that his parents cannot but feel anxious about him.

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The Rev. Bowen Rees, who waited at Urambo until men could be sent back to him from Ujiji, had safely arrived there. When a party of fifty of Capt. Hore's men returned, he started for the Lake (the rains having then set in), traveled through the rain and waded through the water as fast as he could, and in eighteen days reached Ujiji in health and strength. “I feel very thankful to Almighty God,” he writes, “for giving me success in this great undertaking,” a feeling in which many who read his words will unite.

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From the south end of the Lake the Rev. J. Harris sends details of the latter part of his journey, which, it will be remembered, was *via* Nyasa, and which he thus summarizes: -

“To travel 252 miles across Africa without a European companion proved a graver matter than I anticipated. The ‘waiting days’ were particularly vexatious, while those days on which I walked

from six to ten hours in the rain were rather less palatable than some days I remember to have spent in England. Nevertheless, here I am, in my ordinary state of health, for which I am unfeignedly thankful to Him whose guiding hand has been upon me during my journey.”

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A telegram has been received from the Society’s agents at Zanzibar stating that the *Good News* (the small iron steamer) was safely launched on March 3rd. Some time will elapse before she is able to *steam* down the lake, parts of the boiler, etc., being still missing, but she will soon be available as a *sailing* vessel.

August

Pg 243 – “Launching of the S.S. ‘Good News’ on Lake Tanganyika”

After much anxious and weary waiting, the Society’s iron steamer, the *Good News*, as was announced in last month’s *Chronicle* by telegram from Zanzibar, has been successfully launched. The mail has brought details, extracts from which we publish.

In reference to the long and trying delay, and previous discouragement, Mr. A. Brooks, writing from Kisiki on March 8th, says: -

“You will remember our discouragements at the commencement of the work, through the non-arrival of fittings, but since September of last year we have been fully employed. The state of the river made us eager to push on, and not a moment has been lost. The work of riveting was long and tedious, and as we looked at the holes we wondered when they would all be full; but Mr. Roxburgh and Mr. Swann have had the work so much at heart, that we could not do otherwise than make rapid progress. So the rivets went in up to about 20,000, two new shell-plates were fitted to replace those lost, and at last we saw her hull complete. We had had a great deal of extra work, owing to material not coming up at the proper time, and oversight of the builders. A great quantity of rivets, various long pieces and collars have been made, and about 1,300 holes bored; but there she stood on Tuesday about 10:30 a.m., ready to leave the ways for ‘*Tanganyika*,’ and repaying us for all the past.

For a description of the memorable day itself, the day on which the first steam-ship floated on the Lake, we turn to what Mr. Roxburgh, the Society’s engineer, wrote. He felt that they were “making history,” and narrates the proceedings with the greatest enthusiasm. He says:

“I think, Sir, I may be permitted to say that Tuesday, the 3rd March, was perhaps one of the greatest days that Central Africa has yet seen, and I am certain it will be a memorable day to the natives around here, as the *Good News* has for a long time past been the greatest wonder they have ever seen.

“By 9 a.m., we had all our arrangements for launching complete, so we then retired to have breakfast, after which we joined together in prayer, asking God to bless and prosper the work

we were about to do in His name. Then we returned to the boat, and got our natives placed in their proper places. We had a rope round the bow, with about 100 men on it, ready to haul if required at the word of command. I forgot to tell you we had a bottle of Tanganyika water hanging over the bow, with a few fine ribbons tied to it, also a beautiful new puggaree just from home. It was rather a cheery sight, and put me in mind of the Queen's birthday at home. I now asked Messrs. Swann and Brooks if they were all ready (both of them being on board), and I got the reply that they were ready. So I then gave my natives the order to knock out the trickers, which they did quickly and well. I then moved a jack-screw I had fixed against the bow, and at the same time the natives put a strain on the bow rope, and away she went; whereupon I took hold of the bottle and broke it over her bow, and christened her; and in a few moments more she was out in the middle of the river safely afloat. My joy and thankfulness knew no way of expression, but I praised God's holy name with all my heart and soul for all His goodness and mercy to us in the past and present; for it is not many months since it seemed almost hopeless to think of launching for another year at the earliest, on account of the many long and weary delays we have had to contend with from time to time, waiting here for the arrival of the fittings.

"I only wished," Mr. Roxburgh added, "that you" (the Foreign Secretary) "and some of the Directors could have been here to see her. I am sure your hearts would have rejoiced to have seen such a beautiful little steamer in Central Africa to be used, in the hands of the Master's devoted servants, in carrying the good news of salvation to the many dark corners around this great Lake, which have not yet heard the glorious sound of the Gospel of Jesus Christ, and know not of a Heavenly Father's love for us, the sinful children of men."

The Central African's knowledge of mechanics is but limited, and the native mind had been greatly exercised as to the possibility of *carrying* the steamer into the river; they were convinced that she was too heavy to be carried, and how otherwise she could get there was altogether beyond them. Mr. Roxburgh thus describes their perplexity: -

"As we came near to a finish with the hull of the boat, and began to prepare for launching, this seemed a greater wonder to the natives than the boat itself. They were all along very doubtful whether the boat would float or not when they had seen us day after day putting on so many plates of iron, but these wonders seemed to disappear when the question of how were we to get her put into the water arose. This they seemed to think would be impossible; for as they said all the men in the villages around here could not carry her to the water. I tried to explain to them that we should be able to put her into the water with a few men, as the boat would go herself on the wood, or ways, we were then very busy laying down. My saying this only increased their amazement, and they laughed at me, and went away discussing the subject amongst themselves in their own way. However, these doubts are now all cleared up, and I do not think words could properly describe the excitement there was for a time amongst them as they stood and saw the *Good News* glide beautifully down the ways 145 feet without a single

hitch, then run out into the river about 100 feet, when Mr. Swann, who was on board standing by the anchor, let it drop, and this brought her to a stand. For some time after this the noise of the excited natives shouting and dancing, and the firing of guns, would baffle description, and during the whole day they kept up singing and going through their war-dances.”

It will, we are sure, be a great joy to all the friends of the Society, and especially to those who have followed with earnest prayer the brave workers in Central Africa, to receive these tidings concerning the *Good News*. Our joy, however, is somewhat marred by the intelligence brought by the same mail. Mr. Roxburgh had been suffering from a severe attack of jaundice for more than a month, and, although better, was still very weak, and liable at times to what he calls “a nasty burning pain in the left side.” Mr. Swann had nursed him with much care and attention. We trust that the next mail will bring us brighter news about our brother, whose self-denial and devotedness have been so marked.

September

Pg 274 – “Monthly Notes”

With profound sorrow we record the deaths of Mr. James Roxburgh, Engineer, and the Rev. John Harris, two more of the Society’s faithful band of pioneers in Central Africa. This mournful news has come by telegram. No details are to hand, but the simple announcement – *Roxburgh died May 18th. Harris died May 29th*. The death of Mr. Harris comes as a great shock. Notwithstanding the great hardships he had endured, he seemed to be as well in Africa as in England, and always wrote in a bright and cheery tone. Mr. Roxburgh, on the other hand, had been seriously ill, and, as the readers of the August *Chronicle* will remember, was suffering from dangerous symptoms. Still, we were not without hope that these symptoms might pass away. God has determined otherwise. He has called the noble Christian workman, who felt that every bolt he drove into the *Good News* was driven there *in the name of Christ*, to lay down his tools and enter onto rest.

Mr. Roxburgh went out to Lake Tanganyika in 1883, not as a missionary in the ordinary sense of the word, but as an engineer in charge of the steam-launch *Good News*, which, being sent out in sections, required reconstruction on arrival at the Lake. He was, however, a true missionary in spirit. In offering himself for this special service he wrote: “If your small steamer is for mission work I would gladly take any part I could in that blessed work; for it is the desire of my heart to be the means, in God’s hands, of turning souls from darkness unto the glorious light and liberty of Jesus Christ.” He came to the Society with a warm recommendation from his pastor, the Rev. James S. Graham, minister of Dean Park Parish Church, Glasgow, in whose Sunday-school he had for ten years been an earnest worker, first as a teacher and afterwards as a superintendent; and his subsequent career showed how loyal and devoted a servant of Christ he was. For Christ he left wife and child – now, alas! a widow and an orphan; for Him he patiently toiled with his companions in piecing the *Good News* together, and had so far

succeeded that, though still without boiler and fittings, she was afloat on Tanganyika; for Him he laid down his life.

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Mr. Harris was a young missionary of much promise. He was the child of pious parents, and early in life became a decided Christian. At sixteen he joined the Garden Street Congregational Church, Sheffield, and from that time onwards had a strong desire to become a missionary. Before entering college he had served a long apprenticeship which had made him used to hard work, and it was *to hard work as a missionary* that he looked forward. This led him to choose Central Africa as the field in which he would like to labor. He was ordained at Sheffield in April of last year, and in the following June started for the Lake. Our readers will remember that he reached Tanganyika, *via* Nyasa, just before Christmas. The last we heard of him was that he had gone up the Lake to visit some of the stations. We must now await the arrival of fuller information; but we fear it will be found that his long walk of 252 miles, some of it through tropical downpourings of rain, was the cause of his unexpected death.

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We tender our heartfelt sympathy to the bereaved friends of those who have gone, especially to Mrs. Roxburgh, and to her who was bravely looking forward to joining Mr. Harris in Central Africa as his wife. And what have we to say in the face of this further loss? The faith, the zeal, the consecration, the patience of the Churches are being severely tested by Central African disasters. The death-roll grows longer and longer. Since 1876 *Thomson, Dodgshun, Mullens, Williams, Southon, Penry, Dineen, Dunn, Roxburgh, Harris*, have all fallen. What varied emotions their names awaken! Ten lives cheerfully sacrificed that the heart of the Dark Continent may receive "the light of life"; ten graves making Tanganyika a name full of hallowed associations to the friends of the London Missionary Society, and binding the Society more closely to the work than ever. Who will come forth to be "baptized for the dead"?

Pg 296 – "Announcements"

Deaths

Roxburgh – May 18th, in Central Africa, Mr. James Roxburgh, engineer.

Harris – May 29th, in Central Africa, the Rev. John Harris.

October

Pg 304 – "Monthly Notes"

Details are to hand concerning the sad deaths announced in our last number. They will, we are sure, be read with mournful interest. Captain Hore, writing from Kavala Island on May 23^d, says of Mr. James Roxburgh: -

“He had been very ill for about a fortnight at Liendwe, but thought himself much better the day I arrived there, and was elated at the prospect of accompanying me to Kavala. The second day of the voyage, however, he became worse, and a day or two after arrival was quite the invalid again, the hemorrhage continuing badly. This, however, I succeeded in stopping, but there had been so much loss of blood that, though relieved from pain and distress, he was utterly exhausted beyond recovery. We kept him alive two or three more days on beef tea, milk, barley water, etc., but he was too far gone, and died on the morning of the 18th, of exhaustion from internal hemorrhage. During his illness he was carefully attended both by my wife and myself, and we have the satisfaction of knowing that nothing was wanting to him that an ample store of medicines and provisions could afford, the only difficulty being the absence of skilled medical assistance; but this, I think, could have availed nothing after Roxburgh came into our care. Swann arrived from Ujiji the same day that Roxburgh died, and the Rev. B. Rees kindly came over and conducted the burial service.”

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Mr. Harris’s death occurred under most distressing circumstances, and vividly reveals to us the hard conditions of missionary work in Central Africa. He had been ill, but, recovering for some extent, had left Liendwe for Niamkolo, which was to be his station. There he once more became ill, and, mournful to relate, died all alone during the temporary absence of his companion, Mr. A. Brooks. Mr. Brooks, writing from Niamkolo on June 8th, says: -

“A short time after he returned from Uguha to Liendwe, he was attacked with diarrhea, which a few days after turned to dysentery, of which he appears always to have had a great dread. Mr. Swann took him in hand, and on May 2nd he began to get better, and continued to do so; but he still had that great dread that it would return. On May 14th we left Liendwe with the first of our goods for the site of the South End Station. On the following morning we arrived here, and he told me that dysentery had again returned. But he was able to get about, and we selected the sites for the houses. Four days after we returned to Liendwe. I arriving several days after found him very ill in bed, but he insisted on leaving for Niamkolo at mid-day. The reason for this, he told me afterwards, was that he could not bear the thought of dying at any place but Niamkolo. When I arrived here the second time he was still very ill. He had intended to return to Liendwe and bring on the natives by road, but now at his request I undertook to do this, leaving for that purpose on May 28th. On the following day, the 29th, at about 11 p.m., he passed away. I returned on June 3rd, and found that the men had performed the last ceremonies, and done all that was necessary, but had kept him till I came; and that day, as the sun was setting, I laid him in his last resting-place. I am very sorry that I was away at the time, and had I thought the end was so near I should not have been.”

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These deaths again leave very serious gaps in our Central African staff of missionaries. Nor is this the only cause for painful anxiety. Other news has come, in too fragmentary a form at present for its full import to be understood, but yet of so grave a nature that the Directors cannot but feel deep concern. The health of other members of the mission seems to be breaking down, and the very existence of the mission is once more jeopardized. In this crisis the Directors ask for the sympathy and special prayers of the churches for Central Africa – for the small and sorely tried remnant of effective workers, for the tribes of natives that so much need the light, for themselves in their onerous responsibility in dealing with a complicated and difficult question.

November

Pg 331 – “The Central African Mission”

By the Rev. R. Wardlaw Thompson

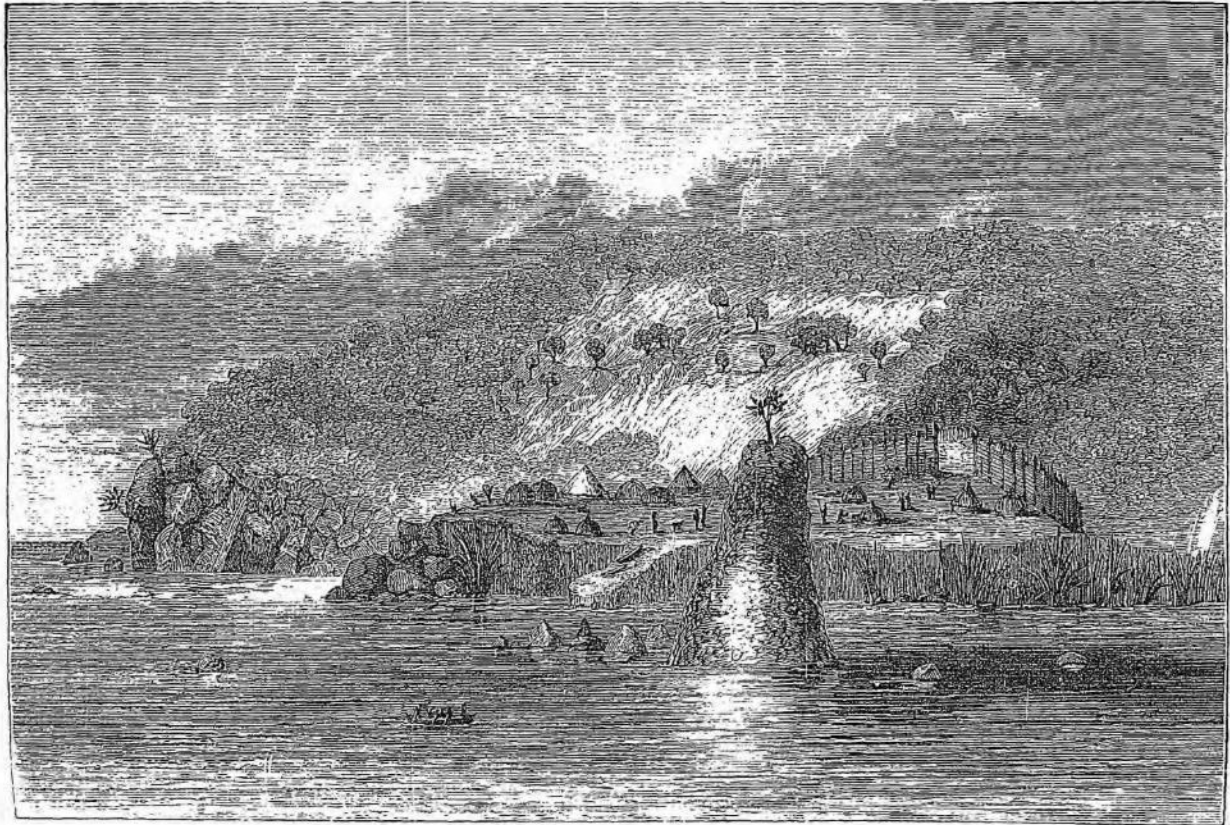
The Society’s Mission in Central Africa is, at present, in a very critical position.

The deaths of Mr. Roxburgh and the Rev. John Harris, which were announced in the *Chronicle* of September, were a very serious blow to the Mission. The former, though only sent out from England for the temporary purpose of putting together the Mission steamer, the *Good News*, was a man of noble spirit, and a true missionary, and was cut off before the work for which he was sent out was completed. The latter had been but a few months in the country, and had given evidence of an energy of character which seemed to promise that he might prove a most valuable worker.

Since the news of these deaths reached the Directors, the further intelligence has been received that the Rev. D.P. Jones, of Uguha, and the Rev. Bowen Rees, who had but recently arrived in the country as Mr. Jones’s colleague, have resigned their connection with the Mission, and are now on their way home. The reason for their retirement is thus conveyed in their own words: - Mr. Jones says: “Considering the deaths lately of my fellow-missionaries, and the past history in this respect of the Central African Mission, which convinces me of the entire unsuitability of Europeans to stand the climate of these parts, and also considering the unsettled state of my health up to this time, I desire (the Committee being willing, and thinking it reasonable) to leave the field as soon as it may be convenient.” Mr. Rees writes: - “Having been unwell since I have settled in this country, and there being at present no signs of my getting well, also that I see my fellow-missionaries falling one after the other, I am convinced that Europeans are not qualified physically for the climate of this part of Africa. Consequently I feel that I am compelled to return home as soon as possible.”

The entire Mission staff is thus reduced to four. The Rev. T.F. Shaw is laboring alone at Urambo, and is the only missionary specially set apart for the work of preaching and teaching. The rest – Captain Hore, Mr. A.J. Swann, and Mr. A. Brooks – went out as laymen, the two former in charge of the boats on Lake Tanganyika, and Mr. Brooks as an artisan missionary.

Under these circumstances the anxious question which has been asked more than once before by friends of the Society, has arisen again: "Is the Society justified in carrying on any longer a work under such conditions as those which seem to be inevitable in Central Africa?" Since the commencement of the Mission in 1876, twenty-three persons have gone out to take part in the work, and of these no fewer than ten have been removed by death, and nine have retired from the service. And friends, not usually chargeable with timidity, have asked if, in view of such heavy losses, it is right to risk life any further in Central Africa.



VILLAGE ON TANGANYIKA.
(From ACROSS AFRICA, by COMMANDER CAMERON, R.N., C.B., by permission.)

The responsibility involved in having to decide such a question is very great, but the Directors accept it cheerfully. They have considered the matter very seriously and prayerfully in the light of all the information they have on the subject, and they have resolved to go on with the Mission with greater earnestness than ever. To draw back would be to throw away all the valuable results of past labors and sorrows, for a large amount of valuable property has now been accumulated at Lake Tanganyika which would simply be thrown away if the Mission retired; and much information and much experience have been gained at great cost which would become useless. To draw back would be to set at nought the chain of providential circumstances which first directed the attention of the Society to Central Africa, and which seemed to make Lake Tanganyika its natural field of labor. The Lord Jesus asks His people to

bear the heavy cross with Him. It would be the basest cowardice and ingratitude to falter and draw back as we begin to feel the pressure of its weight. We believe Christ has bidden us join the ranks of the pioneers of His kingdom in Central Africa, and has honored us with a post of exceptional danger and difficulty. In His name the Society will stand fast to its purpose and will press forward in its work.

It is true that the loss of life in connection with the establishment of this Mission has been very serious, but not more so than has occurred more than once in the establishment of other Missions of the Society. Already in New Guinea more than double the number of workers who have died in Central Africa have laid down their lives as the result of disease, or by the hand of man; and the early history of the South Sea Mission presented a sad record of death and disaster.

By the same mail which brought the resignation of Messrs. Jones and Rees, the Directors received an important communication from Sir John Kirk, H.M.'s Consul at Zanzibar, imploring them not to withdraw from the work in Central Africa. Sir John Kirk's long experience of life on the African coast, and intimate acquaintance with explorers and Missionaries of those regions, entitles him to speak with authority, and his words came with great weight at the very time that the Board was engaged in considering the question.

By the same mail also came letters from Captain Hore and Mr. Swann, the contents of which moved the Directors very deeply. These devoted men – one of whom has had a longer and more varied experience in the Central African Mission than any other man who has been connected with it since its formation – expresses in the strongest terms their desire for a reinforcement rather than a withdrawal. Captain Hore writes: -

“As to the future of the Mission, I can add nothing to my last few letters. My work is going on well. Swann also is cheerful and determined, whilst as for Europeans living and working in the country, if you could come to Kavala for a week you would soon be convinced; and if we look further off it is nothing but a tide of Europeans crowding into the continent from all sides, and plenty of the ‘fit’ surviving and evangelizing, colonizing, or amassing wealth, according to their several missions. One thing grieves me: it is that you should happen to have before you, perhaps at the same time as these sad tidings, the letter in which I request you to find a man in my place. What I expressed in that letter I feel now; but I beg it may add no weight to your troubles concerning the Mission, but that you will depend upon me to the last, as though I were always going to stay – or if further emergency occur, that I still have strength, I will by no means leave that unfinished which is evidently mine.

“As to my present position and condition, I must say I never was so comfortable, or so well off generally, since I have been here, nor had such an extensive or organized work in hand. All is going *well* up to the extent of our numbers.

“I anxiously await the news of reinforcements, hoping you may have been able to find the suitable men, of whose existence I can have no doubt; and praying that such may be found to take up the work which is awaiting them here, and with Christian regards, etc., etc.”

Mr. Swann also writes: -

“I cannot tell what you may think of this letter; but whatever its failings, it contains at least a sincere expression of my feelings in regard to the prosperity of a mission for which I am now (as at the Weigh House in 1882) ready to labor on, and, if need be, add my name to the long list of those ‘who counted not their lives dear unto themselves,’ if so be I may but advance this glorious cause.

“There is a grand future for Africa, sir, and I feel that although it may be many years ere one native will be able to realize the truths we enjoy, yet I believe we are building the lowest foundation on which shall be built such an edifice which neither yourself, nor our supporters, have ever dared picture even in the most imaginative flights.”

The late Dr. Southon, of Urambo, more than once expressed opinions similar to those contained in the above-quoted letters. And the fact that there are many Europeans residing at various points on the malarious coast of Eastern Africa, as well as inland, confirms the view that while tropical Africa has a climate which is unsuitable for some European constitutions, there are others to whom it is quite possible, with due care for simple rules of hygiene, to live and labor in it successfully.

It is also true that the conditions of work on Lake Tanganyika are peculiarly difficult and discouraging. The people are not more ignorant and degraded than many other barbarous races which have responded to the Gospel, and they have been invariably friendly with the members of the mission staff. But Ujiji is one of the chief settlements of the Mohammedan Arab slave traders in Central Africa. The country of Uguha is the line of route by which these traders travel from their great Congo settlement at Nyangwe to the East Coast. And even the country at the south end of the lake, occupied until recently by a large population of industrious people, has been desolated by these inhuman traffickers in slaves. Moreover, the half-caste Mohammedan Wangwana porters, who form the bulk of the carriers of goods from the coast, exert an influence of a most corrupting and mischievous kind wherever they go, and during the time of their stay at mission stations seem effectually to neutralize all the Christian influence of the missionary. And yet such difficulties are in no sense greater than those which have beset the initial stages of mission work in other parts of the world, and which have been rightly regarded only as goads to more determined effort, and as grounds for more importunate prayer.

The Directors have therefore resolved to send out, as early as possible, a strong reinforcement to the stations on Lake Tanganyika. The first reinforcement ought to consist of a thoroughly competent working engineer, to complete the construction of the machinery of the *Good News*,

and with him two medical and two clerical missionaries. If such a party can be sent from England not later than the end of the present year, it should be followed, after an interval of a few months, by another band of four or five, to reinforce Mr. Shaw at Urambo, and still further to meet the needs of the Lake stations. They, therefore, earnestly appeal to Christian young men of matured and strong constitution and competent ability, to consider the claims and the opportunities of this field of heroic service, and to hear the voice of Christ calling them to follow Him to Central Africa. And they ask the friends of the Society throughout the country to assist them in finding suitable men. It cannot be doubted that if, in a spirit of earnest and believing prayer, the friends of Central Africa carry out the Lord's command to pray for workers, men suited for the requirements of the mission will be speedily found.

While thus appealing for more men, the Directors recognize the necessity for great discrimination and care in the selection of those who are to be sent out. It is no discredit to many men to own that they are not fitted to bear the strain of service in Central Africa. It is not every one who has the qualities requisite for a successful pioneer. Long ago it was discovered, but only after many bitter experiences of suffering and failure, that the City clerk or salesman, with a wife accustomed to a similar life to his own, was, as a rule, quite unequal to the strain and the emergencies of frontier settlement in America and the Colonies. The best settlers in frontier districts are those who have already had some experience of hard manual work and who have been trained to shift for themselves and to endure privation. And the missionaries of Central Africa are in every sense pioneers. The physical conditions of their life are quite as peculiar and trying as the conditions of their work. Consequently it is not to be wondered at if young men fresh from college prove in many cases altogether unequal to the strain which is placed upon their powers, and either succumb to the climate and the hardship they have to endure, or retire from the field broken down in health and spirit. But it would be a great mistake on this account to come to the conclusion that Central Africa is a region in which Europeans cannot hope to live and labor. On the contrary, it will probably be found that as the initial difficulties of approach to the region and settlement in the region are removed, and acquaintance with the conditions requisite for health increase, if the right men be sent out they will not only survive, but will be able to carry on their labors under no more serious disadvantages than are presented by any tropical climate. The Directors will feel it to be their duty, in considering offers of service, to keep such considerations constantly before them, and they are confident that the supporters of the Society will sustain them in this resolve.

There are, however, many Christian men of devout and consecrated spirit, longing for some field suited for the full employment of their powers, whose physical condition and intellectual training eminently qualify them for this service. There are earnest evangelists and town missionaries whose experience of men and work, and whose power of enduring hardness for Christ's sake, would make them splendid workers in Central Africa, and who would there find a magnificent field for the exercise of their energies. And there are Christian physicians, longing to serve the Master whom they love, and finding very restricted opportunities of Christian work

in the exercise of their calling as medical assistants, who would render invaluable service on Lake Tanganyika. We ask such as these to hear the cry which comes from this region, and to respond to it. The need is great and urgent. The work is at a standstill, and the workers are appealing touchingly for more help. The difficulty and danger are honorable. The reward is unspeakably precious. Christ appeals to His Churches. Whom shall we send, and who will go for us?

Pg 337 – “Monthly Notes”

There is no need for much detailed information concerning the critical position of affairs in the Society’s Central African Mission, the Foreign Secretary having supplied all that was required on that theme in the foregoing article. Messrs. Jones, of Uguha, and Bowen Rees, both of them broken down in health and well-nigh hopeless about the enterprise to which they had given themselves, are on their way home.

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In reporting the safe arrival of the steam-launch *Good News* at Kavala Island, which she had reached from the south end of the lake in 2 ½ days (the fastest voyage on Tanganyika on record), Captain Hore thus expresses his opinion of the vessel: -

“I am perfectly satisfied with the *Good News*. The drag of the propeller, though it was not allowed to revolve, was quite imperceptible, and for safety, comfort and dispatch, together with economy of working, she bids fair to be quite what was calculated upon. That the *auxiliary steam* is just the right thing for Tanganyika, I am still quite convinced. The passage I have just made was only made, of course, at a season on which I was assured of favorable winds, and under the necessity of conveying the vessel here for completion. I should not think of moving her again until completed.”

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The Captain has also made, and placed on the grave of the late James Roxburgh, an appropriate permanent memorial, consisting of one of the spare steel plates of the *Good News*, with a suitable inscription. The inscription is etched in as well as painted, so that it may be easily renewed.

December

Pg 370 – “Monthly Notes”

News from Abroad

In these busy days, there is often a burning anxiety for quick returns in spiritual experience, as well as in commercial transactions. But this is not healthy, nor is it wise or sound in principle. A very little reflection on the method of the Divine government, and the gradual uplifting of humanity, should teach us to be patient, and not to *expect* great results in a brief space of time.

This thought forces itself home upon the heart of the missionary. See what Mr. A.J. Swann, writing from Kavala Island, Tanganyika, has to say on this point: -

“In England, some of the churches are of the opinion that their missionaries have only to go to the heathen, and success must at once follow. If Christians would remember the centuries it has taken to transform ourselves from heathenism to Christianity, and would seriously examine the *moral* position of our fellow countrymen today, I think they would be less expectant of large successes in their different mission fields. The longer I live, the more apparent it becomes the stern fact that a true missionary’s life must not only be fired with zeal, but must possess all the elements necessary to that ‘enduring to the end’ we read of in the Gospel.

“I am just returned from the fresh graves of the Rev. J. Harris and Mr. James Roxburgh, sad at heart, but not desponding. This makes the fifth of my companions taken from me, yet I will not murmur.”

Work at Home

More *men* are wanted for the Society’s work as well as more money, and Christian parents, pastors of churches, and heads of colleges, will greatly help us by keeping this in mind, and using their influence to secure them. At the Half-yearly Meeting of the Board, held on Wednesday, October 21st, the Foreign Secretary laid great stress on this urgent need. To meet present wants, six are required for India; six for Madagascar, where staff is now exceptionally low; and four for China, besides those to be sent to Central Africa: *sixteen* excluding Central Africa, *twenty-four* including the last-named field.

1886

January

Pg 36 – “Monthly Notes”

News from Abroad

Central Africa. Brighter News – Captain Hore, writing on August 15th, says: -

“We are all well, and hard at work. The building shed is nearly completed; but as the settlement nears completion I find more work. Mrs. Hore’s girls’ school has acquired such stability and dimensions (twenty girls), that I find it necessary to build a small school-house for its accommodation. It has hitherto been carried on in verandah, and then in house now soon to be occupied by Brooks. I am deeply thankful that my wife and child still continue in good health, and that Mrs. Hore is now bringing our joint work up into the more direct line of missionary labor. The change effected in these girls is wonderful: when the first animal shyness has worn off, and decency has been secured by a garment, which each one acquires after a probationary term of sewing work, they appear altogether different creatures – more intelligent and hope-inspiring.

“What is wanted now to make Kavala a real good station is a doctor; a missionary coming out with the sole object of *teaching and preaching*, understanding that all other business will be transacted for him; and the erection of the permanent buildings. My plans and desires for this latter are only becoming the more vivid and mature and earnest, that the Directors are willing to go forward in the matter; but at present my hands are so full, and circumstances such that it would be unwise actually to commence yet.

“So important is our position and influence here, that it is said the head chief of Uguha, Kassanga, intends to come and settle here and make this the capital!”

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Trials of Messrs. Jones and Rees. – These two brethren who are on their way home are suffering much on the journey. Both of them seem completely broken down in health. In a letter dated September 11th, written from Unyanyembe, the Rev. D.P. Jones says: -

“We started on the 4th of August. At first we made but slow progress, more especially owing to Mr. Rees being obliged to be carried. He was almost constantly suffering from fever. About the middle of the month he got better, and we were able to proceed at the usual caravan rate. But at Hirundi (about six days from Urambo), I, in my turn, became quite helpless, and was obliged to be carried all the way to our station. My illness was increased in severity by our having the next day to pass through a marsh of about fifteen miles in length, where the water was in some places about five feet deep. Being in a hammock, which was slung to a pole, and carried on

men's shoulders, I was simply dragged through the water. As there was no dry ground whereon I might change, I was compelled to ride from 10 a.m. to 4 p.m. in wet clothes."

Work at Home

The Central African Mission – A widowed lady who gives H.H. as her initials, states that "she is so pleased the Directors have decided to continue the Mission in Central Africa, that she sends her widow's mite of £3 towards it with great pleasure."

February

Pg 83 – "Monthly Notes"

Work at Home

Reception of Revs. D.P. Jones and Bowen Rees – Our readers are already aware that these brethren from Central Africa were on their way home, and will be pleased to hear of their safe arrival. Mr. Jones is, for one who has lived on the shores of Tanganyika, well and strong; and Mr. Rees, though much enfeebled by the illness from which he has suffered, is better than he was. On Monday, January 11th, they were received by the Board, when both of them expressed their appreciation of the kind consideration they had met with, and thanked the Directors for the sympathy they manifested.

Pg 95 – "Announcements"

Arrivals in England

The Revs. D.P. Jones, and Bowen Rees, from Uguha, Central Africa, per Steamer *Lalpoora*, December 30th.

March

Pg 114 – "Monthly Notes"

News from Abroad

Central Africa. Latest from Kavala Island – Writing on October 13th, Captain Hore says: -

"I have just finished the girls' school-house for Mrs. Hore. It forms a neat hall, ceiled with mats, of twenty-six feet by thirteen feet, in which the class, as I now write, is being held, and a prize of a garment being given for the best complete repetition of the alphabet.

"Not only am I justified in bringing my wife here, but, regarding her as one with myself, it has been the means of my first success in anything like direct Mission work, which, although quite content that my ordinary work is an essential part, I have longed to do, now that there is no one else here.

"Swann also is well, and continues in that state of activity which is one of the great secrets of success and happiness."

Work at Home

An Engineer for Central Africa – Hitherto the Directors have failed to secure the services of a medical missionary, or of volunteers from any of our Colleges, as reinforcements for the mission in Central Africa. This is a great disappointment to them. They still hope that, in answer to their prayers, the much needed men will be forthcoming; but the months pass on, and the small band of faithful ones who are holding on in anticipation of the promised reinforcements must be wondering what is amiss. They will be rejoiced to hear that *one* at any rate has been found courageous and devoted enough to join their ranks. Whilst waiting for offers of service from laborers in other departments, the Board has gladly accepted that of Mr. Alexander Carson, B.Sc., engineer, and has sent him out forthwith. Mr. Carson comes to the Society supported by hearty and valuable testimony, both as regards his practical acquaintance with engineering and as regards spiritual fitness for the self-denying work that awaits him. He goes to Africa to complete the construction of the Mission Steamer, the *Good News*, and subsequently, by the establishment of an industrial institution and in other similar ways, to do all in his power for the spiritual and material improvement of the natives.

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Departure of Missionaries – As will be seen by reference to the announcements of the month, a party of missionaries has left for North China. Mr. Carson also leaves for Africa as we go to press. A special meeting, for taking leave of these friends, was held at the conclusion of the ordinary Board Meeting on Monday, January 25th. Dr. Kennedy presided, and in his opening remarks assured the departing missionaries that the Directors are not mere machines, nor are the valedictory services which happily often recur, mere form; but that, in a very true sense, the brethren and sisters thus taken leave of go forth with the hearty sympathy and good wishes of the Directors, and are followed by their prayers. The Foreign Secretary added a few suitable words, introducing each in turn, and calling attention to the special circumstances under which they leave. The Rev. S. Evans Meech, and Mrs. Meech, are returning to their old station, to resume the old work, at Peking, but under altered conditions: due partly to loss occasioned by the death of Mrs. Gilmour, who was Mrs. Meech's sister, and partly to the development of operations during their absence. Dr. Pritchard, accompanied by Mrs. Pritchard, also goes to Peking, where, as the successor to Dr. Dudgeon, he will enter upon the all-important work of a medical missionary. The Rev. J. Wallace Wilson has already done good service in China, as an agent of the National Bible Society of Scotland. He labored in this capacity for seven years, and now goes forth as a trusted missionary of our own Society. Mr. Carson, as already explained, is appointed to Lake Tanganyika. After short speeches in reply from the missionaries, a brief, but exceedingly bright, cheery, and inspiring valedictory address was delivered by the Rev. Colmer B. Symes, B.A., and the Rev. John Nunn offered special prayer.

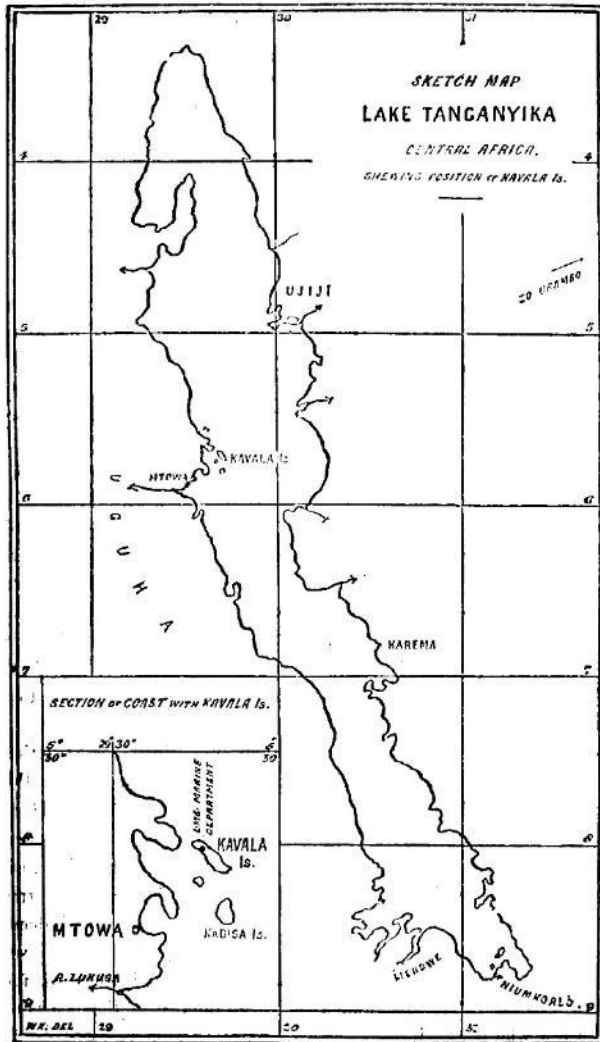
April

Pg 142 – “Kavala Island, Tanganyika”

The name of this island is already familiar to the readers of the *Chronicle*, in which frequent references to it have of late occurred. Its growing importance is, of course, due to the fact that Kavala has become the head-quarters of “the marine department” of the Tanganyika Mission. In 1883, Captain Hore selected it for this purpose. Ujiji was no longer suitable. It had ceased to be the place of importance it had formerly been. Trade had to a large extent deserted it, and the population was greatly diminished. Its northern position, and great distance from South End, together with its want of a harbor, also combined to render it unfit for the location of the mission vessels and stores. Captain Hore, in a communication of that date, stated that he had “chosen a very nice spot, with an extensive and beautiful harbor, on the inner side of Kavala Island, Uguha.” “There are,” he went on to say, “three or four villages on the island of friendly and pleasant people, who bid me welcome. I have just now received a letter from Mr. Griffiths, in which he writes: ‘Kassanga says I give the captain permission to go and live anywhere in my territory, and if he chooses Kavala I welcome him to it.’ The spot I have chosen is close to, almost in, a nice village, and I have built up quite a plan of work for Mrs. Hore amongst the children here.”

That was the first ever heard in this country of Kavala. Two years elapsed before Mrs. Hore was able to join her husband; but in January of last year, Captain Hore, through the good providence of God, succeeding in piloting her and their boy Jack through all the discomfort, fatigue, and danger of the journey from the coast to Ujiji. There was still one great drawback to their rejoicing – viz., the illness of the little lad who had had to endure so much in reaching the lake. After a stay of a few weeks’ duration at Ujiji, a move was made to the island home, which has since become a center of humanizing mission work, and around which interest has slowly but surely gathered. People from the mainland have gone over and settled there, including Kavala, the chief himself; and, as the remainder of this article will show, a good beginning is made, and the benighted people are learning to appreciate the kindly influence exerted upon them by Christian family life. So encouraging is the beginning, that the Board has decided to send two additional missionaries to the island, one medical and the other ministerial, as soon as suitable men can be obtained.

The sketch-map, specially drawn for the purpose of showing the position and size of the island, will make the foregoing clearer. A map, prepared by Captain Hore for another purpose, and a small sectional one, kindly furnished by the Rev. D.P. Jones, of Uguha, now at home, are our authorities. Mr. Jones says that the distance from Kavala to the mainland directly opposite is about half a mile, or a little more. The distance to Mtowa harbor, where a landing in Uguha is usually made, is five or six miles. The length of the island is between two and three miles, and its breadth from half a mile to a mile.



Great ingenuity has been shown by the Captain in the construction of house, furniture, school material, and so forth. In a letter to the young, which will be found in this month's Juvenile, Mrs. Hore tells us that the blackboard for her school was made out of two leaves of a dining table, and the crayons for writing on it are composed of magnesia, rice, and sugar; while the legs of the forms were made from some of the boat-cart frames. Necessity is, indeed, the mother of invention. With this explanatory introduction we leave the latest communication from Kavala Island to speak for itself, assured that it will awaken very deep interest in the hearts of not a few who peruse it.

"With regard to the station itself," writes Captain Hore, "I have enclosed with a low stone wall about four acres of ground, including sites for premises, shore for all marine purposes, with approaches to the house, and certain garden ground.

"Having all the advantages of elevation close to the lake side, we have consequently to put up graciously with some steep ascents. These

I have made as easy as possible by broad beaten roads, ending in a terrace along the hill-side of the house. The roads have afforded much satisfaction to the people, who now have a clear way to their gardens, between which and the chief village your establishment lies. In addition to the fruits I have already told you were planted, I have now 150 banana-trees symmetrically placed, and the like number of sugar-canets to absorb a swampy spot on the beach, and some English garden and flower seeds are already coming up. The whole place excites the admiration of all beholders, who compare it with Zanzibar or Muscat, according as they have traveled.

"I am now able to report to you, without the least exaggeration, that you have here a most flourishing and respectable station (although the actual buildings are yet only of the kind we term temporary), with all your agents in good health and civilized manners (for the mud table era is now passed), and living on friendly terms with the natives; at which is held a daily school

for girls, a daily school for boys, weekly worship of God, and class for religious instruction – all instituted, not by any strained effort, but at the direct request of the chief and people.

“I may say I have worked from 6 a.m. to 6 p.m., for months past, and it is certainly as master of works that I have gained Kavala’s admiration; but the center and strength of our powerful influence doubtless lay in the arrival and presence of my wife and child, and its resulting details in Mrs. Hore’s girls’ school.

“Plans Adopted.

“I had long thought that I should be best serving the interests of the Mission by applying myself almost exclusively to that line of things specially pertaining to my department, and in which I could feel I was doing efficient work, and remained the more contented in this view while stations were being held and work done by men specially fitted.

“But coming now for the first time to the establishing of a station, I have from the first felt a different sort of responsibility, and have specially tried, by conversations and otherwise, to enlighten the Chief on the end and purpose of our Mission; so that when at last he asked me why I did not teach the boys as well as the girls, although I was then obliged to say that we must get settled first, etc., I was in a state of mind favorable to being persuaded by myself to undertake it. I needed a little though and persuasion, because I could not bear to commence it and then give it up; so one day I announced the boys’ school, which has been continued daily. Then the chief said: ‘Why don’t you instruct the adults?’ I said ‘Wait,’ and he asked again. After prayer and consideration I undertook this also, although experiment shows that the class will become one of youths rather than adults, the former thoroughly believing in us, while the latter hold fast (now at least) to their old traditions. The Chief himself, however, has been much influenced, and I think, to commence with, is disposed to place great credence in anything we promulgate. As I have never been specially ordained to this work, I shall give you some particulars of my method of procedure. The boys’ school is designed to teach the boys Kiswahili, especially with a view to enabling them to read the Scriptures, and to understand religious teaching in that language. They are very interested, but they could not stand the monotony of incessant alphabet and syllables; and so I teach them other odd words, forming keys to early Scripture teaching, and have commenced a sort of catechism on the lines of the ‘Peep of Day’ in endeavor to keep them parallel with the religious instruction class. The girls’ school is conducted much on the same lines, but have got so far as to open daily with prayer. Feeling that the forms of religion are essential (before attainment of knowledge) to the religious teaching of these people as to our children, and that if I exhorted the people to worship God there must be worship for them to come to, I undertook to conduct the same on Sunday mornings in the Kiswahili language. The service is short, and follows very much the order of that of the Church of England, the preaching of the Gospel being done in the afternoon class at present until such time as a few intelligent hearers exist. By degrees we hope to improve and enlarge; but I think it well, although few yet understanding, to maintain the

regular, and, I may say, formal service, always accompanied by the necessary ‘instruction class.’ The fact is that, while in the former my hearers require considerable education before they can understand the classical Kiswahili I read, they are deeply interested when, in the latter, I explain matters in a conversational lingo on their own level. Meantime I am myself rapidly attaining a higher standard of Kiswahili than I have been accustomed to use, assisted also by my wife, who, although often requiring my interpretation in ordinary transactions, is well able to correct me in every sentence.

“I cannot boast to have attained to the extent of work you report as having existed at Liendwe and Butonga, which require a more intimate knowledge of the language than mine; but if all goes well with us, I do think we shall be able somewhat to lay the foundations for some more competent man, whom I beg you to send to make use of these excellent opportunities for preaching the Gospel to the Waguha.

“Suggestions for the future.

“My plans for successful work here, after such experience as I have had, is the same as when I first came to the Island, viz., that I should be made the most fully valuable to you by continuing in charge of the station with one more assistant (a mechanic – preferably a ship’s carpenter), and two gentlemen who should represent you fully according to your usual methods and regulations, as ordained missionary and medical man, to whom I could then fully minister in providing and maintaining residences, mails, and all lake transport and general business, and also be able to continue the large and delightful work still before the marine department of continual missionary visits all round the lake. My wife, and perhaps myself, would become school assistants to the missionary. And with my additional assistant, and the *Good News* finished, I should be able to superintend and maintain, as well as the station itself, those various industrial accessories so necessary both to the maintenance of our own premises and vessels, and to our complete influence and improving power over the natives.

“I, too, often find myself with my head down doing little more than laborer’s work, and men around me simply looking on, when with further assistance I could be doing work of treble the value by superintending several jobs.

“A Sunday Morning.

“I have just come out of church, and it came to my mind how, if you and others could only see us here now, how you would indeed rejoice even at the small beginning which is being made. The church bell, the Sunday clothes, little Jack and Mrs. Hore with their books, and other Sunday signs, stir me with joy, and indeed astonishment. We had an attendance of about thirty-five real natives, all attentive and orderly. Will you not send them a preacher? I have already made some improvement in the service, reading the Scriptures and introducing prayers for the Chief and people, and for our own chiefs and people. The next step will be a short address. I am afraid it must be in lingo. This is a great question with me. Shall I build a hasty structure in lingo,

or slowly lay more solid foundations in good Swahili? Will you please bring this question before our Directors (in the larger aspect of course)?

“The Question of Language.

“The various languages, say, for convenience, dialects, round the lake are numerous, and some spoken only by a few people. These dialects are not copious enough for religious teaching, and by the time they are acquired, enriched, and put on paper there may be few to use some of them, and many languages in the one Mission. On the other hand, there already exists a literature, including nearly the whole Bible, in Kiswahili. It is fashionable with the Tanganyika natives, as English is with the Japanese, and once common here would soon become the language of all East Africa. I would suggest that the time has arrived when this question should be dealt with: ‘What is to be the language of the Mission?’ and that there are now sufficient grounds upon which the Directors can consider it – viz., the well-known facts about the Kiswahili, and the ample particulars Mr. Jones will be able to give them regarding the Kiguha, which may be taken as a model of the Tanganyika dialect.”

Pg 184 – “Notices of Books”

Across Africa. By Commander Cameron, R.N., C.B. New Edition. London: George Philip & Son, 32, Fleet Street, 1885.

Commander Cameron’s work stands in no need of commendation from us. The appearance of the first edition nine years ago was awaited with eagerness, and its pages were read with the greatest zest. This new edition can scarcely have a similar reception; still, in its cheaper form, and having undergone thorough revision so as to bring it up to date, it will be welcomed by all readers interested in the progress of Africa. We have a special reason for noticing the book in our pages, in that it gives us such valuable information concerning Tanganyika and its shores. As Commander Cameron himself remarks in his preface, much as occurred since he completed his journey: Tanganyika now has a steam-launch navigating her waters, and Captain Hore has been joined by his wife, “the first white lady privileged to gaze upon its scenery.” True, much has occurred; but we are still greatly indebted to the descriptions of scenery, native customs, etc., which this book contains, and all who wish to understand the conditions of life in the Society’s Central African Mission, but have not yet read “*Across Africa*,” should lose no time in doing so. By permission of the publishers, we have been in a position to use some of the engravings as illustrations of recent numbers of our periodicals.

Pg 192 – “Announcements”

Departure

Mr. Alexander Carson, B.Sc., on his appointment as Engineer to the Central African Mission, embarked at Dartmouth, for Quelimane, per steamer *Grantully Castle*, February 19th.

May

Pg 213 – “Monthly Notes”

Central Africa. Kavala Island – Three or four bright and cheerful letters from Kavala are to hand since our last issue. They were written in December and January, and, although bearing chiefly upon matters connected with the steam-launch *Good News*, contain brief references to the general position of affairs which are encouraging. Captain Hore reports all well and the work going on at fair speed. He says: “Our Sunday services and schools proceed with success. Both schools are opened every day with the Lord’s Prayer, which can be said by all the scholars. I do think we have quite overcome the difficulty about scholars wanting to be paid for their work. I certainly will hold on to this work, but shall be very glad when the proper man comes to carry it on.” “We badly need a more competent person to take in hand the mission work and schools. I consider I only keep them going until the right man comes. Ample work for which I am more suited waits for me.” Mr. A.J. Swann writes: “I did rejoice indeed to get the assurance that our mission was to be reinforced, having feared that some other course might have been adopted. With all its failures (and they are many) I have no hesitancy in saying that the Central African Mission is much more forward than when I first saw Tanganyika. This is a hard field to conquer, but who dare say *too* hard? I trust that the best soldiers will be drafted into this conflict.”

June

Pg 225 – “The Society’s Anniversary”

...

Central Africa has been the subject of much anxious thought. In January of last year there were nine adults connected with the mission, and it seemed as if, at last, brighter days were about to dawn. You know how soon and how sadly the sky clouded over. First, Mr. Roxburgh – the devoted and devout Christian mechanic – laid down his tools by the side of his unfinished task, and went home to rest. Then Mr. Harris, the enthusiastic and energetic young missionary, just arrived, and full of promise, was called home immediately after him. Then another of the band who went out with Mr. Harris entirely broke down in health, and it became absolutely necessary for him to leave the country, and with him one of our senior workers felt it his duty also to return home from a field which had been a field of constant anxiety, of strain and trial to him. He is at home, recruiting his health, and we are glad to think that he is prepared to go back again before this year is over. But by this means the little company was reduced to one-half – four men and one brave woman. What was to be done, was the anxious question which came before us. All those who knew the country best, and its needs best, said “Go on.” The missionaries out in the field, who are most likely to be depressed and discouraged, and to long to be called back, wrote to urge us to go on; and the Directors, feeling the responsibility of their position, prayerfully, carefully considering the subject from every point of view, resolved that God called them to go on. We decided, therefore, to reinforce the mission as soon as possible. From that time the skies have brightened; the year ends better than any previous year has

ended. Mr. Shaw and Mr. Brooks are at Urambo, in fairly good health; while at Kavala Island there is now not only the cheerful sight of an organized settlement and a Christian home, but also the beginning of regular work. Modern science and enlightenment are doing the most beneficial work by providing for the mariner beacon lights for every dangerous headland, and buoys to every rock and shoal. Now, along our dangerous coast, light answers light from south to north. This, in a higher sense, is our work in Central Africa. The dark waters, the unexplored shores of Lake Tanganyika, must be examined, marked, and explored, and made safe for all who dwell there. Thank God, one lighthouse is now erected, and is sending forth its steady light over the dark waters of Kavala Island. Very soon we expect that a second will be erected on the promontory of Niamkolo, at the south end of the Lake, so that they will flash across to each other their living light. And, God helping us, we mean not to rest till we have completed the task...

Pg 259 – “Announcements”

Departures

The Rev. G.H. Lea, appointed to Central Africa, embarked for Aden, *en route* for Zanzibar, per steamer *Manora*, May 12th.

Ordinations

The ordination of Mr. George Henry Lea, as a missionary to Central Africa, was held in Redland Park Church, Bristol, of which he had been assistant minister, on Friday, April 30th. The Rev. W. Clarkson read the Scriptures, and Rev. L.H. Byrnes, B.A., offered prayer. The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labor; after which the Rev. Richard Glover asked the usual questions and offered the ordination prayer. The charge was delivered by Rev. Urijah R. Thomas, and the concluding prayer offered by Rev. W.M. Blake.

July

Pg 302 – “Monthly Notes”

Central Africa. Progress of Mr. Carson – Two letters are to hand from Mr. Carson, who, it will be remembered, is *en route* to Tanganyika, *via* Quelimane and Lake Nyasa. The first is from Quelimane, and is dated March 31st. Mr. Carson says: - “I arrived here last Sunday and came on shore on Monday. I have had a most pleasant trip so far. I have been very busy these three days since I arrived. Much time is consumed at the custom house waiting on officials. But I could not have started before to-day, even if we had been ready, for it has been raining in torrents, and has only cleared up this morning. The men are loading my boat now, and two canoes will accompany me with the rest of my goods. Everything will go up with me. I expect to start about 11 a.m. I expect to take from five to six days to reach Maruru, and will send back a letter by the boys who return.”

The second letter is from Maruru, and was written on April 8th, with a postscript dated the 9th. Mr. Carson writes: “I had fine weather up the river Quakwa, and enjoyed it very much. For the

first two days we went with the tide, and moored the boat when the tide was against us. After that we went from sunrise to sunset. I had a crew of nine men, and a boy who knows a few words of English. The men paddled the boat along in deep water, but for the greater part of the way they pushed it with long poles close to the bank to avoid as much as possible the strong current against us. We generally moored the boat for the night at a village, I sleeping in the boat and the men on the bank. The river is very full of water at the present, and the country around it, which is quite flat, is submerged for great tracts to the depth of four or five feet, and grass standing several feet above the water. We went for about six hours one day over this flooded country to save going round some great bends in the river. I arrived at Mirindini, the terminus of the voyage on the Quakwa, on the morning of Tuesday, April 6th." A note was sent on to Maruru to the agent of the African Lakes Company, who dispatched six men with a *machila* to fetch the new arrival. He adds: "I was carried the six miles on this board, swung on a long pole when the water was not too deep, then I was elevated on the shoulders of the men. In some parts the water was about five and a half feet deep." Maruru is a village on the banks of the Zambezi, and the station of the Lakes Company. There Mr. Carson met a Free Church Medical Missionary proceeding to Nyasa. They waited there for the S.S. *Lady Nyasa*, and on April 9th all goods were on board, and they were expecting to sail next day.

Pg 308 – "Work of Others"

Livingstonia Mission of the Free Church of Scotland. Fruitful as was the life of Dr. Livingstone in directing the eyes of his fellow-countrymen to the needs of Africa, his death at distant Ilala, on that May morning in 1871, but set the seal to his work, and marks an epoch in the future history of that great Continent. How best to honor the memory of such an one was a question in the minds of many. While statues were proposed and have since been erected in more than one of our cities, the monument, coming nearest in character to the motive-power of his life, was that of Rev. Dr. James Stewart of Lovedale, who, in the Assembly of the Free Church of Scotland in 1874, proposed that a Mission should be sent to the shores of Lake Nyasa, to be called "Livingstonia," alike thus bearing his name and continuing his work.

In May, 1875, the first missionary party, under the leadership of Mr. E.D. Young, R.N., started for Lake Nyasa. The Free and Reformed Presbyterian Churches, since then united, combined to send forth this Mission, and the United Presbyterian Church supplied, and has since supported, its first ordained medical missionary, while the Established Church sent along with them Mr. Henderson, charged with the duty of looking out a suitable site for a Mission, to be sent out by that Church in the following year.

A small steam launch, *The Ilala*, capable of being taken to pieces for transport, and boats, and two years' provisions were provided. On reaching Cape Town, a sailing vessel was chartered to take the party and goods to the Kongone mouth of the River Zambesi. There *The Ilala* was built, and soon afterwards started on the voyage up the Zambesi and Shire – a very difficult and trying one, owing to the shallowness of the rivers during the dry season. On reaching the lower

end of the Murchison Cataracts *The Ilala* was taken to pieces, and the various fittings and sections were made ready for transport over the seventy miles of country representing the cataracts on the river. The only road was a footpath of some eight or ten inches wide, leading across rocky cliffs overhanging the river, through matted, thorny jungle, and over blackened plains. Upwards of 1,000 carriers were employed and, by God's blessing, all the goods were safely deposited at the upper end of the cataracts. Again *The Ilala* was built, this time in a permanent manner; and on the 12th of October, 1875, it sailed into Lake Nyasa – the first steamer placed on any of the Central African lakes.

On reaching Nyasa, the first task lying to hand was to find a place affording a suitable harbor for the steamer, and from which as a center voyages might be undertaken to different parts of the Lake, and journeys to the hill-country around its shores, so that information might be acquired regarding the people surrounding the Lake, to what tribes they belonged, and what places might prove most suitable as centers for missionary effort.

While from the first seeking to bring the truths of the Gospel to the people within reach, and striving by earnest, upright Christian lives to show the natives some of its effect, the necessary work of exploration was carried on during successive years.

These explorations have shown the existence of iron mines in several places, of coal at three places, of the reported existence of copper at another; and that round the Lake, and in the territory lying immediately to the west, we have at least fifteen different tribes speaking as many different languages, besides dialects of these languages; that instead of being a desert country inhabited only by wild beasts, as all Central Africa was not long ago supposed to be, on the shores of Nyasa we have many villages or towns with inhabitants varying from 200 to 10,000 in number, while in the pastoral districts in the highlands to the west, the population is much denser than it is in many of the corresponding districts of South Africa.

In connection with and consequent on the knowledge obtained in the exploratory stage of the Mission, there has been an extension of its efforts and in the number of its stations. From Cape Maclear, the station first occupied, the headquarters of the Mission on the Lake were removed to Bandawè, while the work at Cape Maclear has since been carried on by native agents, under the superintendence of Europeans visiting them at intervals.

When the Mission was begun in 1875 a fivefold aspect was imparted to it as seeking to bring Christianity to bear on the natives, by means of Industrial, Medical, Educational, Literary and Evangelistic agencies.

In 1882, by the transfer of *The Ilala* to the African Lakes Company the Mission was relieved of the sailor and engineer's departments of industrial work, while afforded by the Company the needful facilities for moving about the Lake. Since that time the industrial operations have been confined chiefly to the building and carpenter work required by the Mission.

The increasing confidence of the natives in the medical missionary is shown by the fact that in 1882 there were 3,000 attendances registered at Bandawè. In 1883 the numbers rose to about 7,000; while in 1884 they exceeded 10,000. The marauding Angoni, who often haughtily disdain to listen to the Gospel message or obey its command, can respect and trust as a friend the medical missionary; and hence a doctor has been appointed to each of the Angoni districts.

During 1884 two hundred and thirty-six scholars were on the roll, and though this number was less than that reached the previous year the improved attendance and consequently better results obtained more than compensated for any mere numerical decrease.

Closely allied to the more purely educational effort is the literary work required by its progress. A number of hymn-books, grammars, primers, readers, and translations of Scripture portions have been issued by this Mission.

Spiritual results, flowing from change of heart, only God can bring about. With gratitude and praise to God the missionaries acknowledge His goodness in this respect also; for in answer to the prayers of his people at home, and the prayers and toil of His servants abroad, already seven young men and two young women have come forward making a profession of their faith in Jesus by receiving the ordinance of baptism, and sitting down at the Table of the Lord. Several catechumens look forward to the same profession and privilege. The first-fruits thus gathered are but an earnest of the harvest the Lord is willing to give to the Church which will send forth His reapers, and besiege His Throne with supplications for the conversion of the heathen.

August

Pg 356 – “Announcements”

Marriage

Jones – Harries – May 17th, at the Independent Chapel, Pembroke, by Revs. T.P. Evans, Pontardulais, and S. Evans, Tenby, the Rev. David P. Jones, of the Central African Mission, to Jessie Ann, daughter of Joshua Harries, of Tenby.

September

Pg 377 – “Monthly Notes”

Central Africa. Progress of Messrs. Carson and Lea – In a letter dated Mandala, 30th April, Mr. A. Carson, B.Sc., reports his arrival at that place. He was in excellent health, and was expecting to leave Mandala on Monday, May 3rd, for Matope, a port at the south end of Lake Nyasa. From there he was to proceed by S.S. *Ilala* to the northern end of the lake, a voyage of about fourteen days, and thence start on a cross country journey of another fourteen days, to the south end of Lake Tanganyika. A Mr. Monteith, of the African Lakes Company, was to accompany him on this land journey. He is familiar with the road.

From Zanzibar we have received tidings of the Rev. G.H. Lea, who was on the point of starting for Tanganyika by the old route. The bulk of his men had already gone over to the mainland, and he was to follow them the next morning, June 22nd.

October

Pg 422 – “Monthly Notes”

Central Africa. Kavala Island – Captain Hore’s last communication is dated April 10th. He says: -
“I am glad to be able to report that we are all well, and have been so this long time, except that Swann has had a little fever, probably from some exposure to the recent wet weather.

“All is going on well with us, our relations with both Arabs and natives continuing quiet and friendly. The work of construction of the *Good News* is the regular daily work. The main deck is now completed. It has been rather a tedious job, as we have had to make a lot of ironwork, such as eighteen eye-bolts, etc., which are amongst the missing things; indeed, we are making everything that is wanted as its turn comes along.

“The daily schools and weekly worship and Sunday-school continue with regularity. We cannot but regard it, now commenced, as a sacred duty to continue these small efforts until help arrives. There is every promise that in efficient hands a substantial work will be effected.”

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Urambo – There is not much to communicate as to this branch of the Central African Mission. From a letter from the Rev. T.F. Shaw, dated May 27th, we learn that he was well, and that the house he has been engaged for some time in building was near completion. Mr. Brooks, who has been Mr. Shaw’s companion for the past twelve months, writing on May 21st, also reports himself as quite well. He says that he has been “pegging away” with their “boys,” both in school and in workshop, but that he has experienced great difficulty in keeping them. They drop off one by one, and seem to take little or no interest in what they are taught. Some of them, however, are giving him a little satisfaction. For some time past he has held a Sunday afternoon Bible-class with them.

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Progress of the Rev. G.H. Lea – In our last number we referred to Mr. Lea’s departure from Zanzibar. On Sunday, July 18th, he was at Milali. We grieve to say that he had been suffering from a severe attack of fever; but, thanks to the kind care of Dr. Baxter and Mr. Roscoe, of the C.M.S. Mission, at Mamboia, and to the blessing of God upon their treatment, he had recovered from it, and was pressing forward, hoping to reach the Lake in about two months from that time. The next mail will be awaited with some anxiety.

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Mr. Carson's Arrival at North End of Nyasa – Those of our readers who have followed with interest the progress of Mr. Carson in his journey towards Tanganyika will be gratified to learn that, writing on May 15th, he reports himself as having reached Karongas at the northern extremity of Lake Nyasa, after a very favorable voyage. He was quite well, and was about to start on his land journey from one lake to the other. Leaving on Wednesday, May 19th, he hoped to accomplish the journey in three weeks. "My journey so far as been a pleasant one," he writes, "and without any but trivial discomforts. Now I feel that I am about to enter on the more trying part of the way, and am approaching the work I came out to do. I pray that God will give me wisdom and strength to do it well."

November

Pg 473 – "Monthly Notes"

News from Abroad

Central Africa – Mr. Carson's Arrival at the Lake – Letters are to hand from Niamkolo, at the south end of Lake Tanganyika, announcing the safe arrival there of Mr. A. Carson, B.Sc. The last of these letters are dated June 27th. Mr. Swann had gone down from Kavala Island, in the *Morning Star*, to meet him, and they were to start the next day on the return voyage to that interesting island. Mr. Carson had had one attack of fever lasting two or three days, but with that exception he had been quite well. Mr. Swann reported all well at Kavala.

Work at Home

A Medical Missionary for Central Africa – On the same afternoon the Directors met and took leave of Mr. J. Kay Tomory, M.B.C.M., of Edinburgh University, who has volunteered for Central Africa. Mr. Tomory is now well on his way to Zanzibar. If spared to reach Kavala Island and to enjoy good health there, he will be a most valuable addition to the Central African staff.

Pg 483 – "Announcements"

Departures

Mr. J. Kay Tomory, M.B.C.M., appointed to Kavala Island, Central Africa, embarked for Malta, *en route* for Quelimane, per steamer *Nuddea*, September 25th.

December

Pg 504 – "Monthly Notes"

Central Africa – At Work on the Boiler of the "Good News" – Mr. A. Carson, B.Sc., announces in a mail recently received both his safe arrival at Kavala Island and the commencement of work upon the boiler of the little steamer, the *Good News*. His words are: - "I have now to report my arrival at Kavala on the 4th of July, in good health. Mr. Swann brought me up in the *Morning Star*. I received a hearty welcome here from Captain and Mrs. Hore. I have commenced to get the boiler set up, and will confine my attention to it until it is in a forward condition. Since you were good enough to kindly warn me to take care of my health before leaving London, I am sure you will be glad to hear that I have enjoyed excellent health so far in Africa. I had one little

attack, as I informed you before, on the journey; and a similar one, but quite trifling, since I came here. Otherwise I have had perfect health, and am now as well as ever I was in my life.” In a second letter, Mr. Carson adds: “I wrote the letter enclosed with this, anticipating that the mail would have gone some time ago. I have now only to add to what I therein stated, that I have got the plates of the boiler put together ready for riveting. I had to heat the plates to a low heat to get them brought together, but the joints look all very well now, and I think we are in a fair way to getting the boiler into shape.”

1887

January

Pg 37 – “Monthly Notes”

Central Africa – Interview with Tippu Tip – This notorious Arab trader and slave-dealer, whose name is a terror in Central Africa, recently paid a visit to Kavala Island, where he was entertained by Captain Hore, who thus speaks of the interview: - “His extensive caravan had been passing in driblets for a long time; and when it was heard that the great man himself was coming, our chief Kavala retired to the mainland, leaving only two small lots of people – one consisting of a very few in the village, in a state of mind something like that of the lepers in the Assyrian camp, and another set who, living near us, determined to cling to us as their protectors. Our repeated assurances of safety only drew forth the remark that anyhow they were all needed on the mainland for the intama harvest. Tippu Tip, however, as I expected, molested neither chief nor people in Uguha, and arrived here himself on July 4th, sailing again next day. In the evening my visitors set round our table in sociable fashion, eagerly listening to my description with European equivalents of Arabic words. I could not suit them there, but produced one of the tracts for Arabs of the University Mission, to the reading of which by Mohammed, Tippu Tip patiently listened. I then produced the Swahili New Testament. Mohammed, however, could not read that, so Tippu Tip handed it over to me, saying: ‘Read us some of it.’ This was what I had been leading to all the evening, and commenced at once reading the Sermon on the Mount (Matt. v.). They were very pleased and astonished at the good Swahili, and listened quietly. Who knows but what a stray word may take root?”

Pg 56 – “Notices of Books”

To Lake Tanganyika in a Bath Chair. By Annie B. Hore. Sampson Low & Co. Price 7s. 6d.

Mrs. Hore left England in 1882 with her infant son, resolved to share in the life of her husband on Lake Tanganyika. The first stage of the journey from Zanzibar was successfully accomplished, but owing largely to the difficulties and delays attendant on the conveyance of a steel lifeboat to the lake at the same time, it was found to be advisable for her to return to England. In 1884 she again started with her little boy, intending this time to travel by the route *via* the Zambesi River and Lake Nyasa. The outbreak of war between the Portuguese and the natives on the river brought this attempt to an abrupt end, after some trying experiences, and she had to retire to Natal. After a short interval she was able to join her husband on the coast, and a third attempt was made to reach the interior by the route originally intended, *via* Zanzibar. This time the travelers were remarkably successful, Captain Hore’s fertility of resources, tact, and determination, aided by the good sense and quiet courage of his wife, successfully overcoming all the difficulties of the long and toilsome journey, not the least among which was the serious illness of their little boy during the greater part of the time.

Mrs. Hore has done well in giving the public this simple and graphic account of her remarkable experiences. The book does not pretend to be a description of the country or of the peoples. It is simply the narrative of the journey of the first European lady who has penetrated to Lake Tanganyika. Yet the general reader will get a better idea of the conditions of Central African life and travel from this little book than from many volumes of a more pretentious character. The Introduction, contributed by E.W., does not add much to the value of the book, and is disfigured by some glaring inaccuracies. The portraits of Mrs. Hore and "Jack" are not pleasing likenesses. The maps are excellent and valuable, and the narrative cannot fail to deepen the interest and sympathy of all who read it with the brave and devoted little company who are working for Christ in the far-off regions where Mrs. Hore and her husband are settled.

February

Pg 87 – "Monthly Notes"

Central Africa. Another Safe Arrival at Tanganyika – Four months have elapsed since our last notice of the progress of the Rev. G.H. Lea in his journey towards the Lake. He left Zanzibar on June 22nd last, and only now have definite tidings of him been received since July 18th, when, after a short illness, he had gone forward from Milali. We rejoice to be able to give in his own words the announcement of his safe arrival. Writing on September 28th, Mr. Lea says: -

"I arrived at Ujiji last Thursday, after a journey of ninety-three days, in fairly good health, and without any disaster to my caravan. The journey has not been all pleasure, and yet it has far exceeded my expectations, and I am exceedingly thankful to have got so far with so little suffering, and without losing a single load. I must confess that I am a little run down now, but that is owing to the long marches I have had towards the close of the journey. For two weeks I have been traveling an average of eight hours per day, and this brought on a little fever, but I have revived since reaching Ujiji. I have had no serious illness since leaving Momboia, and I trust that God may bless me with the same measure of health and strength in the future that I have thus far enjoyed. Captain Hore came here yesterday, and we leave for Kavala tomorrow."

March

Pg 118 – "Monthly Notes"

Work at Home

Welcome to Mr. Swann, of the Tanganyika Mission – On Monday, January 31st, Mr. A.J. Swann, who had just reached England from Central Africa, was very heartily welcomed home by the Board. Mr. Swann left this country in 1882, and during his four and a half years' residence and work on the Lake has kept wonderfully well. Of the comrades who went forth with him, three – Penry, Dineen, and Dunn – and two others who succeeded them, succumbed to tropical disease, but he has been graciously preserved and looks but little worse for the hardships he has undergone. Of strong constitution, and living as he has done, an active life as mate to Captain Hore, he finds it possible to keep well and to work hard even in Central Africa. In introducing him, the Foreign Secretary referred in warm terms to the great affection and

esteem in which Mr. Swann is held by his companions, and announced with satisfaction that at the end of his furlough he fully intends to return to his station. Mr. Swann briefly replied to the words of welcome addressed to him, and spoke of the joy he had in his work. His Master, he said, had not disdained to toil at the bench, and he felt that if in a humble way he could help on the emancipation of Africa, that would be to him an ample reward.

Pg 128 – “Announcements”

Arrivals in England

Mr. A.J. Swann, from Lake Tanganyika, Central Africa, per steamer *Roslin Castle*, January 28th.

April

Pg 163 – “Monthly Notes”

Central Africa. Rough Weather on Tanganyika – Captain Hore, when sending off the last mail from Ujiji, which he had taken over from Kavala Island in the *Morning Star*, furnishes the following narrative of his adventures on the way: - “I have had an unusually bad passage across,” he reports, “being forty-eight hours from Kavala to Kigoma Bay, where I always now come on account of the dangerous shallows off Ujiji town. A most exceptional fall of rain occurred during my passage across – the worst, I think, that I have ever encountered – and accompanied by dangerous squalls. Several large waterspouts were in our immediate neighborhood, and one, I feared, would have swamped us; but it was suddenly cut in two by a low passing cloud, just as the waterspout and boat seemed to be drawing together. For four hours the rain was so dense, it was like night; every man, including myself, literally shivered with cold; and it took the continued exertions (baling) of myself and three men to keep the rain from completely filling the open compartments of the boat. Here, at Ujiji, great damage was done both by rain and lightning. One large tembe was completely dissolved away, and nearly every house suffered. All say they have never seen such a rain before. Nearly all the principal Arabs were assembled in one house when it was struck by lightning, and unroofed over where they were sitting. They were half buried and terribly frightened, but suffered no real damage. A number of guns and swords in the house were shivered to atoms.”

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A Taste of Civilization – The Rev. G.H. Lea is now safely settled at Kavala Island. Captain Hore took him across from the eastern side. Referring to his arrival, Mr. Lea says: - “I was received very kindly by Mrs. Hore and Mr. Carson, and very much enjoyed the good breakfast provided by Mrs. Hore. It seemed as though I had come into a civilized country again to sit down and drink tea out of china cups. Then I had been very sick in crossing the Lake, and this increased my appreciation of home comforts.

“I am occupying the house lately vacated by Mr. Swann, and have drawn all the comfort out of it possible. I find a difference, of course. The mud walls, and, in fact, mud everything, are a little

different from my comfortable apartments at Clifton. But then I am a missionary, whose province it is to make the best of everything, and I shall try to do this.”

As regards work, Mr. Lea adds: - “I am now teaching the alphabet to a class of from twenty to thirty boys. The girls Mrs. Hore is kindly caring for.”

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Progress of Dr. Tomory – Mr. J.K. Tomory, M.B., C.M., has been pushing on towards the Lake by the southern route. When last he wrote he was at Vicentis, on the Zambesi, and was to leave there in the steamship *Lady Nyasa* on January 4th. He hoped to reach the northern end of Lake Nyasa by the end of January, and the south end of Tanganyika by the third week in February. All being well, he ought by this time to be comfortably stationed at Kavala Island.

May

Pg 193 – “The London Missionary Society During the Victorian Era*”

By Rev. Edward Storrow, Brighton

*A sequel to “Missions during the Victorian Age,” which appeared in the January *Chronicle*. For the contents of this article the writer only is responsible.

...

Then it is only ten years since the Central African Mission was formed. The money and the lives it has cost – great as both have been – should not overshadow its immense importance, and every Christian, and especially everyone familiar with the history of missions, should “learn to labor and wait...”

June

Pg 233 – “Our Ninety-Third Anniversary”

...

Several missionaries who had lately returned home were then presented to the Board by the Foreign Secretary – viz., the Rev. J.P. Ashton, M.A., and Mrs. Ashton, of Calcutta; the Rev. J.A. Lambert, of Ranee Khet; the Rev. Arnold Foster, B.A., and Mrs. Foster, of Hanknow, and the Rev. T.F. Shaw, of Urambo, Central Africa; and in addition to those who had come, there were others on the eve of departure for their stations abroad – viz., the Rev. W.E. Clarke, proceeding to Somoa; the Rev. D.P. Jones and Mrs. Jones, and the Rev. R. Stewart Wright, to Central Africa.

...

Turning to the commissariat, you will want to know what provision we have to make for our Society’s work. I must, therefore, read the balance-sheet for the year. It stands thus: Receipts – contributions from various sources, £72,430; colonial and foreign auxiliaries, £4,686; mission stations, £1,839; subscriptions locally appointed, £17,503; making the total contributions from

the living, £96,460; legacies, £4,790; dividends, £4,132; making a total income of £105,382 17s. 1d.; expenditure, £121,100. It will be seen that that means a deficiency of £15,700; but £778 was in our hands on reserve legacy account, and that was put into the current funds of the Society, leaving a balance against the Society of £14,948. [£1,000 in 1887 is ~\$181,487.57 in 2020, making total Society expenditure ~\$21.9 million]

...

Now I turn to the field of work. It has often been said that missions to the heathen afford the best evidence of the truth of Christianity. I do not pretend all is bright. Far from it. There have been reverses and disappointments; there are dark shadows on some parts of the field just now. But while there are dark places in the mission-field, the general evidence of the report tends to confirm our faith and to encourage our hearts. China and New Guinea will have advocates in this meeting in the persons of my honored and loved friends, Mr. Jonathan Lees and Mr. Chalmers, who can tell you more about these fields than I can venture to do, and who will, I hope, touch your hearts with the greatness of the need of those fields. You will learn from the report how much cause we have to thank God in the Madagascar Mission and in Central Africa. Less than a year ago some of our timid friends were actually asking us to withdraw from that Mission, but, thank God! the Society made up its mind not to draw back. Our faith was feeble, but God has graciously rewarded us already. This has been the brightest year we have had of the ten years of the Central African Mission. There has not been a death in our ranks there, and we thank God for that. Further, those who have journeyed there have done so in safety. Thus God teaches His people not to fear, but to go forward, and leads them to expect that if they will only be faithful to the trust that is given to them, He will be faithful to His promises to His Son. From various parts of the field come reports of actual results of such a nature as to prove the might power of God's Spirit. From China, from India, from Madagascar, from South Africa, we have testimony of the way in which God's Spirit is working, blessing the read Word, blessing the living voice, going as heaven with the Word into the heart and life of the people, and changing them and making them new creatures in Christ Jesus. There is no standing still in this work of grace, and there will be no standing still until "the earth is full of the knowledge of the Lord..."

Pg 272 – "Announcements"

Departures

The Rev. D.P. Jones, returning to Central Africa, with Mrs. Jones, and the Rev. R. Stewart Wright, appointed to Central Africa, embarked for Quelimane, *en route* for South End station, Lake Tanganyika per steamer *Pembroke Castle*, May 11th

Arrivals in England

The Rev. T.F. Shaw, from Urambo, Central Africa, per steamer *Navarino*, April 23rd.

July

Pg 309 – “Monthly Notes”

Central Africa. African Apprentices – In giving details of his work at Kavala Island, Mr. A. Carson, B.Sc., tells the Foreign Secretary that he has had the assistance of a Swahili blacksmith, trained by Mr. Roxburgh, who far surpasses as a workman what he expected to find in Africa, and whose work does great credit to the man himself and to Mr. Roxburgh’s training. Mr. Carson has also a native lad of Kavala Island as an apprentice, who is getting on very well as a workman. Just before writing he had taken a second apprentice, and altogether he feels justified in saying that there is every reason to expect that many Africans can be taught to work and become industrious. He has had no difficulty in getting on with the natives, and on the whole likes them, as well as pities them.

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School at Urambo – There is a small school for boys at Urambo, which is, for the present, under the charge of Mr. Brooks. He says that it is looking up as regards numbers, but cautions us against thinking too much of the improvement. The Urambo people are fickle. By the end of the week Mr. Brooks might lose half of his scholars, but on the day upon which he wrote he had nineteen names on the register. He is looking and longing for greater things than this. May his wishes speedily become realized!

Pg 335 – “Announcements”

Ordinations

On Thursday evening, May 5th, Mr. R. Stewart Wright was ordained in Augustine Church, Edinburgh, the Rev. J. Gregory presiding. Dr. Adamson (E.U.) read appropriate passages of Scripture, and the Rev. Dr. Simon offered prayer. Mr. A.J. Swann, mate of the Mission fleet on Lake Tanganyika, then described the field of labor in Central Africa, for which Mr. Wright has volunteered. Dr. Lowe (Edinburgh Medical Mission) asked the ordination questions, to which Mr. Wright responded clearly and satisfactorily, and the Rev. Edward H. Jones, Home Secretary, offered the ordination prayer. The Rev. Dr. Falding, Principal of Rotherham College, gave the charge. The Revs. E.A. Wareham and R. Stewart also took part in the service.

August

Pg 356 – “Monthly Notes”

Central Africa. Illness at Kavala Island – Discouraging tidings once more reach us from Lake Tanganyika. From the mail to hand on Monday, the 4th ult., bringing letters dated April 4th, we find that the entire Mission at Kavala Island had been suffering. Captain Hore went to Niamkolo, at the south end of the Lake, in the hope of there meeting Dr. Tomory; but after waiting ten days in vain he had to return without him, and thoroughly prostrate. In his voyage down he had encountered very bad weather, and, in consequence of exposure, took cold, and was attacked with inflammation of the lungs. On reaching home, he found during his absence

they had had a very trying time. Small-pox was prevalent on the island. The school was broken up, and little “Jack” took the disease. While nursing him, and in consequence of anxiety and the great strain upon her, Mrs. Hore became seriously ill while her husband was far away. Mr. Lea, though suffering at the time from fever, did all that he possibly could for her, and took little “Jack” off her hands. Mr. Carson had also a bad attack of fever. There was improvement all round, we are thankful to say, when the mail left; and as the rainy season was almost at an end, it is hoped that the improvement would be permanent. The caravan containing the last requisites for the *Good News* was still blocked on the road, much to the grief and disappointment of our friends, who have so long looked for its coming.

Mr. Brooks, of Urambo, was quite well on April 25th.

Pg 367 – “Announcements”

Marriage

Swann – Housden – June 16th, at Finsbury Chapel, Finsbury Circus, by the Rev. Edward H. Jones, assisted by the Rev. T. Kench, Mr. A.J. Swann, of Central Africa, to Jane Emmelar, daughter of the late Mr. George Housden, of London.

September

Pg 1071 – “Missionary Contributions to Civilization”

By Rev. James Johnston, Prescott, Lanc.

...

The communications of missionaries to the Royal Geographical Society are abundant proof of their services on behalf of research and science. In the exploration of Equatorial Africa the illustrious name of Livingstone will be permanently associated with the London Missionary Society... Through regions of Madagascar previously little known the missionaries have penetrated to the south-west, south-east, and north-east coasts, and through the inland belts of forest people by the Tanala; and already from the comparatively young Mission at Tanganyika we are becoming acquainted with the adjoining countries and the characteristics of far-away tribes. The contributions of missionaries to the sciences of language, geography, ethnology, and mineralogy are the more readily received because their information is more useful and complete than from other sources, which Professor Agaseiz endorsed in the following manner: “Few are aware how much we owe the missionaries for their intelligent observation of facts and their collecting of specimens.” There is not a museum in Europe which has not been enriched by the thousands of specimens of birds, animals, insects, minerals, and implements which missionaries have gathered and brought from all parts of the world...

Pg 388 – “Monthly Notes”

Central Africa. Arrival of Missionaries at Quelimane – Satisfactory tidings are to hand of the missionary party that left England on May 11th. This party consisted of the Rev. D.P. Jones, who

has already had three or four years' experience of Central African life, Mrs. Jones, and the Rev. R. Stewart Wright. From a letter dated June 20th, we learn that the voyage to Quelimane had been successfully accomplished, that all the members of the party were in excellent health, and that the prospect of getting away and proceeding inland was better than had been anticipated. They hoped to leave Quelimane by June 24th or 25th.

Some missionaries connected with the Church Missionary Society and others going to Livingstonia (the Presbyterian Mission on Nyasa) were fellow-travelers with our own contingent, and the companionship proved most happy and refreshing. Differences of creed and forms of worship were lost sight of, and all met as Christian brothers and sisters without prejudice or ill-feeling. Before parting from one another they held a prayer-meeting and united communion service.

October

Pg 450 – “Monthly Notes”

News from Abroad

Central Africa. Arrival at Kavala Island – A cablegram is to hand from Zanzibar, announcing the safe arrival of Dr. Tomory at Kavala Island, on June 6th, and adding the satisfactory word, *Well*. This may be taken to refer to the Mission generally, and we may hope that the illness of different members of it, alluded to in our August number, soon came to an end. Indeed, letters of a later date than those speaking of that illness have been received, from which we gather that the invalids were better.

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Boys' School at Kavala Island – Our readers will remember that this school, which was started by Capt. Hore at the request of the chief, is now in the hands of the Rev. G.H. Lea. Early in January Mr. Lea received eight boarders for the school. Five of these were from Luanda, and among them Kassanga's son. Three others were from Kavala. He had garments made for the boys out of Amerikani (calico), consisting of cap, kanzu, and trousers, trimmed with strips of blue kaniki, and very nice, he says, they look in them. He began holding school twice a day, and his method of conducting it is as follows: he opens school with the Lord's Prayer, which all repeat, and then they sing a hymn. Next he hears them repeat passages of Scripture, and teaches them other passages. After this begins the work of teaching to read, which is done by means of the black-board, pipeclay being used as a substitute for chalk. The pipeclay was taken out to clean a sun-helmet with. At the close of school they have a little drill exercise. In the afternoon the method is varied somewhat, Mr. Lea teaches them to sing and to count. He has already taught them the following hymns: “Safe in the arms of Jesus,” “Rock of Ages,” “Forth in Thy name, O Lord, I go,” “Adeste Fideles,” “Jesus, meek and lowly,” and “I need Thee, precious Jesus.” Singing is an enjoyment to them, and they quickly learn both tune and words. Their

teacher adds that he only wishes they made equally rapid progress in reading, but this is not yet the case.

Work at Home

At the same meeting the Directors took leave of... the Rev. C.D. Helm and Mrs. Helm returning to Matebeleland for a second term of service in that difficult field of labor, and with them the Rev. Bowen Rees, who, though so severely tried in his brief career in Central Africa, is still bent on missionary service... Mr. Rees said he had lost health in Central Africa, had lost near relatives since coming home, but had not lost the missionary spirit, and was glad to go forth once more...

November

Pg 495 – “Announcements”

Arrivals in England

Mr. J.H.E. Hemans, and Mrs. Hemans, from Jamaica, per steamer *Don*, at Southampton, October 15th.

December

Pg 514 – “Monthly Notes”

Central Africa. Kavala Island, Lake Tanganyika – In our October number we announced the safe arrival at Kavala Island of Dr. Tomory. Now it is our pleasure to report his commencement of work. He writes: - “I have to inform you that I have begun my medical work, and have treated above fifty patients already. I have also managed to get *one* bed set aside for use of patients, and have thus the nucleus of a hospital. I have at present a boy under treatment for scrofulous ulcer of the leg, who is improving rapidly.

“The health of the staff here has been on the whole very good since I last wrote. Mrs. Hore had a slight attack of erysipelas on the face, but is now better. Mr. Carson is quite well again, and is not on my ‘books’ at all just now. I have had one attack of fever since last writing. Otherwise I have been and am now in splendid health.

“As you already know, I have, in lack of anyone else who has the time, taken up the school work carried on by Mr. Lea. I am afraid I never was ‘cut out’ for a schoolmaster; but I think the boys, on the whole, are advancing. You have no idea how easily they will do a thing by rote; their memories are wonderful. I am almost sure they would learn off a piece of English or Latin, if repeated often enough to them, without understanding a word. They are very much like parrots in this respect, and the first thing they have to learn is to use their eyes, and not their memories, when reading a passage from a book. Of course the attendance is irregular, but I usually get fourteen present. Of these, two can read pretty well, two others can read slightly, and the rest are learning the alphabet. It requires considerable ingenuity on my part to keep them from committing the sounds to memory without being able to distinguish a single letter. But I have good hopes of them, and they have much to put up with in having me for a teacher. I

hope a man will soon be sent out to undertake this work, as well as the more direct preaching work to both children and adults. I hope to be able to report progress from time to time.”

Captain Hore also reports as follows: - “On the 8th of this month the boiler of the *Good News* was safely lowered into the engine-room. After consideration of many schemes, I decided upon the ordinary mode of procedure – of hoisting the boiler up by shear-legs. It answered admirably, and all went safely and well. All the water space of the boiler being screwed up air-tight, I fitted blocks of pithwood closely together so as entirely to fill the fire or open space, and by this means the boiler became quite buoyant, and was half rolled and half floated out into the lake under the shear-legs, which were at some distance off the beach. The rope and tackles sent were just the right thing, and I am very thankful that all the goods sent for the *Good News* turned out well. Just now I am fixing various deck fittings lately arrived and the rigging is all now properly set up, to the new chain plates, which look ship-shape and satisfactory.”

1888

January

Pg 47 – “Work at Home”

Welcome by the Board – The Revs. George Owen, of Peking, and G.H. Lea, from Lake Tanganyika, were on Monday, December 12th, received by the Directors. They were introduced by the Foreign Secretary, and heartily and appropriately welcomed by A. Marshall, Esq., Chairman of the Board.

Mr. Owen is a China missionary...

Mr. Lea has been compelled to return home after a very brief stay in Central Africa, only eighteen months having elapsed since he went out. But during that short time he suffered greatly from fever, and when at Blantyre, on his way home, was very ill indeed. The Foreign Secretary read from a letter written by the medical missionary at that station in which a detailed description of Mr. Lea’s symptoms was given, and the need for his return urged. The attack of malarial fever he was at that time suffering from was the twenty-sixth he had had since reaching Kavala Island. He expressed his sorrow for having put the Society to much seemingly useless expense; but though he came back disappointed, he was full of enthusiasm for the work, and thought that the future was full of promise for Africa.

Pg 63 – “Announcements”

Arrivals in England

The Rev. G.H. Lea, from Kavala Island, Central Africa, per steamer *Hawarden Castle*, at Plymouth, November 27th.

February

Pg 86 – “News from Abroad”

Central Africa. A Great Disappointment – It is with intense sorrow that we report another failure of health in the staff. Dr. Tomory, whose progress towards the Lake we watched with so much interest, and from whose arrival and presence there so much was hoped, is, we grieve to say, invalidated home, having completely broken down. Captain Hore writes: - Dr. Tomory has several times been very unwell since his arrival, and lately the symptoms indicate a severe affection of the liver. A fever or two, which to a robust person would have caused but little alarm, aggravated the more chronic complaint, and produced much weakness. A committee meeting was held, and it was decided that Dr. Tomory should go by the *Good News* to the South End, proceed to Muniyi Wanda’s in the hope of obtaining the assistance of Dr. Cross, of the Free Church Mission; and, if that gentleman confirmed their opinion, that Dr. Tomory should then proceed home by the Nyasa route. Dr. Tomory’s own letter we refrain from quoting. It is the utterance of a man heart-broken with grief and disappointment. By later news

we learn that he was somewhat better by the time he reached Dr. Cross's station, but was advised to proceed home.

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The "Good News" running at Last – In the midst of this sorrow a welcome telegram from Zanzibar arrived announcing that the Society's steam launch, the *Good News*, is running on Tanganyika. Five years have elapsed since the vessel was sent out, but after many delays she is at last steaming on the Lake. She was put together at the south end of Tanganyika; after a successful launch, was taken under canvas to Kavala Island in 1885 and now is running under steam. Let us hope that she will justify her name, and prove a great boon to the Mission, and to the natives for whom the Mission exists. By letter we learn that she successfully ran first to Ujiji, and then to the South End.

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"As Iron sharpeneth Iron," etc. – Writing from Uyui, Mr. A. Brooks, of Urambo, says: - "I have come over here to get a lift up in the spiritual life, and I have got it; have been here now a week; leave to-morrow morning. Here with Bishop Parker, Messrs. Blackburn and Hooper, I have had a grand time. The dear Lord, I am sure, has had complete possession of us. The Bishop is such a real godly man, I wish we were all like him. Wherever he goes I feel he will set people on fire, as he has set me. I am leaving to-morrow. Oh! may I be kept burning. Please put me down on your prayer list; for I shall need it so very much. The solitary life in Africa is so very hard, and until one comes in contact with real warm Christians, one hardly knows how cold one has got."

April

Pg 175 – "News from Abroad"

Central Africa. Trouble with the Arabs at the North End of Lake Nyasa – The daily papers have informed us of this, notably the *Manchester Guardian* of Saturday, February 25th, which had several columns of detailed narrative and a leader on it. Finding themselves menaced with the competition of European commerce, and seeing the danger of collapse of their nefarious traffic in human flesh, the Arabs in East Central Africa are growing insolent and aggressive. For the past two or three years symptoms of coming difficulties have been noted. Now the storm cloud has burst. A station at the north-west side of Lake Nyasa has been besieged for five days, and with difficulty held by a small band of Scotchmen, Englishmen, and natives, with Arabs erecting platforms upon neighboring trees, and attacking with great persistence and determination. The arrival of a strong body of friendly natives, who came to the rescue of the beleaguered party, caused the Arabs to beat a hasty retreat, but probably only to gather reinforcements, and return to the charge. Our alternative route to Tanganyika, *via* Quelimane, the Shire River, and Lake Nyasa is thus threatened. Dr. Tomory, who was on his way home in broken health, was

detained by this attack of the Arabs, and was one of the party besieged. He has since left, and will soon, it is hoped, be in England.

May

Pg 204 – “Settling at Fwambo’s”

Our two brethren, the Revs. D.P. Jones and R. Stewart Wright, write in excellent spirits concerning themselves and their prospects. They approached Lake Tanganyika from the south by the Lake Nyasa route, and, instead of descending to the shores of Tanganyika, decided, as they were authorized by the Directors to do, to settle upon the highlands to the south of it. As will be seen from the following letter from Mr. Jones to the Foreign Secretary, they have fixed upon Fwambo’s, which is about fifty miles to the south end of the Lake, as their chief station. When the letters left, the whole of the party, including Mrs. Jones, were in good health.

“Since I wrote you last so many changes have taken place, and, I am glad to say, so much progress made, that it seems as if a whole twelvemonth had elapsed instead of barely two months. We arrived at Fwambo’s on the 21st of September, and camped on the plain near the village under a huge tree, which afforded us ample protection from the mid-day sun. Seeing that we had to fix upon a place whereon to build, we thought it best to remain here for a few days and have a good look round. Therefore on the following day we proceeded to make excursions in the neighborhood.

“First of all, seeing there was a beautiful stream passing through Fwambo’s village, we followed it, hoping we might come to a higher country, and yet have water near the house – water is everywhere a necessity, but here it is necessary that it should be close at hand, for we require such a quantity of it, and we might at any moment be besieged by a hostile tribe. This river led us to a district which altogether exceeded our anticipations – a high, well-drained, and beautiful country; in fact, it seemed to have no drawback whatever; and if we had not heard so much about Zombe, which certainly had the advantage of being nearer the Lake, we should have decided on this spot without any scruple. But not wishing to be hasty, and Zombe having been recommended to us by several persons who had seen it as a most suitable country for a mission station, we made up our minds to see it before we should come to any decision. Therefore, on the Saturday following, Mr. Wright and I went, leaving Mrs. Jones in camp (Mr. Nicol, African Lakes Company’s agent, being with her), and we arrived at the little lake, which is two miles this side of it, about twelve o’clock, the distance being eighteen miles. We found it a fine country, but if it had any fault it was rather too rich, and the grass grew to a great height; besides, this little lake (which is about two miles in length, and nearly the same breadth) is partly dried in the dry season, and forms a great marsh [I think this is the Uningi Pans], and, being exactly to windward of Zombe (the prevalent wind blowing from south-east), might affect the healthiness of it. On the whole, we concluded this was the better place of the two; besides, being a populous district, and Zombe absolutely a desert, we should be compelled to remain here for a while in either case, as in the latter place we could not get men to build our houses. However, it

is far more satisfactory to have fixed at once upon a good locality, and one which has the appearance of not only becoming a permanent, but also a most convenient station of the Tanganyika Mission. Being over 5,000 feet above the sea, and entirely free from swamps, it must be fairly healthy; and I have little doubt that eventually it will be utilized as a sanatorium for invalided missionaries.

“As to the people, it is perhaps somewhat early to give an opinion. However, they seem to be rather superior to the ordinary run of Africans. Instead of being cowardly, lazy, and indifferent, they seem to be men of high and independent spirit – men who are willing, even eager, to work; and the specimens that we have seen, both in wood and iron, prove them to be very ingenious and capable of turning out work that more civilized people would have no need to be ashamed of; but, more than all, they seem to be men who can be easily trained, and are anxious to improve themselves in every respect. I have little hesitation in saying that it promises to be an excellent field, though doubtless it will take us years to make an impression on them in a spiritual sense, for they have been neglected for many centuries.

“On the Monday following our arrival we removed our tents, and at once commenced operations. A great number of men came up immediately after to seek work, most of whom we hired, and before night we had had a good quantity of building material carried in. We hired forty men at the rate of six yards of calico a month, and twenty more at the rate of one yard for six days, as we did not want the whole number for a month. When the six days were ended and we gave the twenty their yard, they were so dissatisfied with the length that they threw it back in disgust. Of course, native-like, they had never heeded the agreement, but had seized the opportunity of getting work from the Mzungu (the white man), thinking he would not fail to give them a ‘big piece’ of cloth. Seeing how their brethren had been treated, the other forty joined them, and declared that unless we would give them four yards for what they had done, they would all return to the village. Well, we simply let them go, knowing that in a day or two they would come to their senses again. It happened that the day before Mr. Carson and Dr. Tomory had arrived here, having come down by the steamer. Captain Hore had remained at Niamkolo. As the latter had given us an invitation to go with him to Kavala and spend a month there, I persuaded my wife to go, as she had had already a few weeks in a tent, and there was no possibility of getting into a house under a fortnight; besides, her health was not good, having had a slight attack of fever the day after we arrived; but the men having deserted us, it looked somewhat doubtful whether we would get porters. However, we succeeded at the last minute in getting men from another village, together with a few of Dr. Tomory’s men, who were returning to the Lake. So on the following day my wife left, Messrs. Carson and Nicol going with her. I fully intended going to the Lake myself, the distance being only two days’ journey; but, under the circumstances, it was impossible.

“Two days after the men came up to settle the dispute. After much discussion and no small amount of explanation, we gave each man his pay for the six days he had worked one and a half

yards; but, needless to say, they were still far from satisfied. Before they left, however, we offered them for the future two yards a week – two yards of calico being equal to 1s. 8d. They accepted these terms readily, and ever since we have not had the least difficulty with them. Every week far more men come up than we need, so that we have our choice of the best of them. On the whole, they work very well, but we have to be continually superintending them; this, in fact, takes up nearly all our time, so that we have little or no leisure for the language. One cannot but be surprised at the way they have improved in every respect during the few weeks we have had them with us. If their civilization proceeds at the same rate in future, we shall soon have well-behaved and well-trained men about us.

“I had the first room of the house ready over a fortnight ago, and I lost no time in moving into it, for it is much cooler than the tent; in fact, it is as cool in the house as anyone could desire, even at midday. The house is a large one, being thirty-nine feet long and thirteen feet wide. There are in it three rooms, each measuring thirteen feet each way. The height of the wall is twelve feet. It is a ‘wattle and daub’ house, but very solidly built, and will probably last six or seven years. The roof is rather a poor one; the natives did not know how to fasten the grass on, and I am afraid I shall have to put it on a second time, unless the rains should interfere. On the whole, it is a fairly good house, and undoubtedly the cheapest of its size in Central Africa. It will only cost the Society about £10 [~\$1,800], probably less. In a mission whose expenditure every year is so great, we need to economize, and I am glad we shall have at least one station which will cost the Society only a trifle.

“We have had a very busy time since we arrived here, what with looking after the men, and making doors, shutters, etc.; but I have no doubt that to this as much as anything can be attributed the fact of our having enjoyed good health throughout; in fact, hitherto I have not had a day’s illness since leaving England. It would be a strange sight to some of our ministers at home to see two of their ordained brethren, with sleeves tucked up, busy roofing and plastering, making doors and window-shutters out of provision cases, etc.; but here we have to put our hands to all kinds of work. It was not an easy task to build houses of this size in six weeks, but we have managed it, and with blunt instruments – men who have never before set eyes on a European house. Many of them look in as they pass, and lift their hands in amazement, but they merely exclaim: ‘The white man! the white man!!’

“The news from Lake Nyasa is very discouraging. At Karonga’s the Arabs and natives are at war, and the African Lakes Company’s station is in imminent danger.* From Bandawe and the Angoni country the news is equally sad. But though we are comparatively near, the state of things on Lake Nyasa does not affect us here in the least; for, fortunately, there are no Arabs in this district – the nearest are at Ziendwe and Fripa – else we might be in fear and trembling. It does seem sad that after ten years’ successful work at Bandawe, the Free Church people are simply waiting for the natives to attack them, and are ready to burn their stores and escape with their lives. I fear there is trouble in store for us all before the Gospel has gained a firm hold

of the Africans, for there are so many adverse elements in the field; but it is a comfort to think that the Almighty is watching over us at all times, and that He can overrule all things for the good of His people and His cause. Our trust in Him is much stronger here than in peaceful England. We have had two or three good showers of rain, but the rainy season does not seem to have commenced. It always set in in Uguha in the last week of September. Its being so late has been very fortunate for us, for building in the rain would have been, to say the least, unpleasant.

“I brought with me a few plants from Blantyre, such as orange, loquat, cherry, fig, etc., which I immediately planted when we settled here, hoping they would be commencement of a fruit-garden; but the white ants threaten to destroy them all. It was not a good time to plant them, two or three months before the rains, I suppose, when they are watered, they attract the ants. The fig grows wild here, and seems a very good kind.

“The chief (Fwambo) sends us milk nearly every day, for in his village there is a herd of cattle. We are looking forward to the time when we shall have cattle of our own. The country is free from tsetse, and the grass is short.

“Everything being so favorable, I think we shall be very comfortable here, and I shall be very much disappointed if we do not enjoy fairly good health.”

*Happily this is for the present averted. – See *Chronicle* for April.

Pg 224 – “News from Abroad”

Central Africa. Kavala Island – On another page we give an account of the new settlement at Fwambo’s. Writing from Kavala Island, Captain Hore says: - “The *Good News* is growing in efficiency and good appearance. I have just finished the bath-room arrangements, also the hatches and rain covers, and have made a square sail, etc. I have also just finished deepening the dock by 18 inches, the depth the lake has lost this year. The earthquake still continues, sometimes every day, but the shocks are less severe. We are all pretty well, except, as I say, that I am gradually diminishing in strength. Mr. Carson continues well, and all things round us are peaceful and favorable. Oh, for men to keep the work going! It would indeed be sad if it were to fail for these; but fail it must, unless plenty of efficient men come out.”

Pg 244 – “Announcements”

Arrivals in England

Mr. J.K. Tomory, M.B., C.M., from Central Africa, per steamer *Roslin Castle*, April 17th.

June

Pg 245 – “The Society’s Anniversary”

The ninety-fourth anniversary of the London Missionary Society is now a thing of the past, and the work of its ninety-fifth year in full operation. Favored by exceptionally genial weather, the meetings of the week were well sustained, while as regards “Missionary Sunday” a brighter,

more balmy day than May 13th one could not desire nor have. In accordance with long-established custom the present number of the *Chronicle* consists of a record of the various proceedings by which the anniversary was celebrated.

Meeting for Prayer

Monday, May 7th, was bright and warm, and promised well for the week. A meeting for prayer was held in the Board Room at the Mission House from 10 to 11 o'clock, the Rev. R. Balgarnie presiding. The attendance was not so large as we could wish to see, but an earnest spirit prevailed, and the hour spent in praise and prayer was refreshing and helpful. The meeting was an "open" one, no one being called upon by name to take part. A hymn, a few words of Scripture, followed by two or three prayers, then a repetition of this with modification in the order, was the method adopted, the result being that life, point, brevity, and freedom from all restraint characterized the gathering from the beginning to the close. Mr. Balgarnie, after reading Acts i. 8, 9, gave a short address on the need of *power* in all our work for God, especially that done for Him among the heathen, assuring his hearers that God will find both men and money if we look to Him for them. From his own personal experience he illustrated God's willingness to do both the one and the other. The Revs. J. Sleigh, from the Loyalty Islands, S. Gladstone, of Sleaford, E.S. Prout, M.A., of Sunderland, and John Jones, from Maré, Mr. J.H.E. Hemans, from Jamaica, an unknown visitor, the Rev. Harry Scott, from New Guinea, and the Rev. Dr. Tyler took part.

...

Mr. A.J. Swann

Mr. A.J. Swann, of the *Good News*, Lake Tanganyika, said: My Lord, Ladies, and Gentlemen, - With only twenty minutes to reach port, I must set all sail. I rise to second this resolution with a heart full of love to the Lord Jesus Christ, and in sympathy with every word of it, but more especially with the latter clause that says that you will "endeavor during the coming year more adequately to provide the means in men and money required for carrying on the work which has been entrusted to the Society by God." Now, I like to be practical, and I am going to support this part of the resolution with my life. You must say: "You did that in 1882." Well, in a sense that is true; but I have been told lately that a man's wife is his better half, and so it strikes me that in 1882 I only gave the Lord the worst half, and I am going this year to give Him "the better half."

God's Work in Central Africa

This resolution applies more particularly, I think, to our Mission in Central Africa. It says, "Go on!" and where else have we need to go on so much as we have there? Central Africa! – the very name sends a thrill through many a heart here as you remember its past history; we seem to hear the names of those who have done battle there for the Master, and fallen with their face towards the foe; men who were not ashamed of the Gospel of Jesus Christ, who by their devotion, self-denial, and death had given abundant proof of the existence in these our days of

personal witness for the Master. Moffat is dead, Livingstone is dead; but God liveth and reigneth, and shall reign in spite of all His enemies. He has been at work on all our mission-fields. What has He done in Central Africa? Well, to sum it up in a few words, He has started by taking to the Great Lake a small boat called the *Morning Star*. Men said we were fanatics. Well, they very often say that when we get enthusiastic over the work of God. But to-day she floats, a witness to what can be done by men who have got the work of God at their very hearts.

The Power of a Godly Life

I well remember standing at Ujiji, that historic town, and looking at the very spot where Stanley met Livingstone. Why, I felt it was sacred ground, and very properly the London Missionary Society's field of labor; and I thought, my lord: "Well, if that good man was as good as we read he was, he has left some trace behind him." I said to one grey Arab, a man who is the cause of the death of hundreds of Central African people every year: "Did you know Dr. David Livingstone? do you remember him?" He said, "No." My heart went down. I said, "Don't you know the man who used to wear a peaked cap, and who had the box of medicine, and who used to go about looking for the rivers and the mountains?" "Oh!" he said, "you mean *Father David*." That is the impression that a godly life left on one of the blackest men that ever walked Central African ground. And I am proud to think that God has given me the privilege of waking in some of that great man's footsteps; that such an impression as he has left there. Coming to the Zambesi River, a distance of about 1,400 miles, what was the testimony there? I saw an old chief, grey-headed, and he said to me: "You cannot go down the river." Well, I felt very much disgusted with the old man at the time. I was hurrying up to spend my Christmas at home with my old father and mother. He said: "Well, if you go down that river you will lose your head." Well, I thought I had better lose Christmas. He stopped me for over three weeks, and this was the reason. He said to me: "It shall never be said that Ramukukan let a white man go to his death." Ramukukan – who is he? None other than one of the little Makoloko boys who followed Livingstone in his travels through the great continent. So that I can be thankful to God that ever Livingstone went to Central Africa, or perhaps I should have lost my head if he had not gone.

The "Good News"

What else have we been doing? You have put upon that great lake one of the finest mission vessels that floats in all African waters; 900 miles beyond the line of civilization she floats, flying at her peak the ensign of Great Britain, and at her main the flag of peace, and I think that is no small thing to be proud of. But that was not put there without the loss of life. Five brave fellows fell there during the last five years, one unknown almost to the world; a more devoted servant of this Society never left these shores, and after spending about eighteen months of faithful toil for the Master he went home to his reward. He just lived to see the vessel launched on the great lake, went on shore, and gave up his spirit to the God whom he served. I speak of James Roxburgh. Were they discouraged or cast down? Not a bit of it. A missionary whose zeal rises and falls like the mercury in a barometer is not worth the name of a missionary. We want to be steadfast, and to *go on* as this resolution says that you are going to do this year.

Fruits of our Labor

What else have we done? Won the confidence of the people. That is not done in a year, or in five years. You may say: "Prove it." Well, I could prove it in a great many ways, but I will only take one. When I left to come home, I visited an old chief that I had not seen for nine months, and I said to the old man: "Just give me some men to take me home to my father and mother, 200 miles away." "Why," he said, "no one of my tribe will travel that road, I do not think, but I will ask them." My lord, next morning, twenty-five of the finest men of that tribe stood forth. They took my loads, left their fathers and mothers and families and their homes, and they traveled 180 miles without every asking me for a single yard of cloth in payment. If that is not winning the confidence of the Central African natives I do not know what is. What else have you done? Sown seeds of freedom there. Why, if we had done nothing else but instill into their hearts thoughts of freedom we should not have gone there in vain – we have sown seeds that will take root, and spring up, and with a mighty throw shake off the accursed fetters of slavery. What else have you done? The sweet influences of one Christian lady, who is not only a credit to this London Missionary Society, but a credit to Great Britain – I speak of Mrs. Hore – has struck the first blow to break the cruel chain that binds women to the earth. The outcome of that who dare measure? I cannot. But we could go on speaking of these results that the man of the world knows nothing about and never sees. And it has been done without any fighting whatever. You may say well: "You ought to have done it without fighting." Very well. I know we ought; and we have done it. But you have not scrupled to allow your scientific men to penetrate the Dark Continent and enrich your scientific knowledge on these lines. They have obtained those facts for you at the price of blood; and if the argument holds good towards us, enforce it on every white traveler you send to that continent. By the placing of substantial vessels on Tanganyika you have forged another link in the chain of communication that runs from Quillemene and the mouths of the Zambesi right up to the mouth of the territory occupied by Emin Pasha. It will be the high road into the interior, and we shall cast off the old journey up from Zanzibar.

The Horrors of the Slave Trade

During this work I have been running over I saw something of the horrid slave-trade. It is, perhaps, the last opportunity I shall have of speaking to such an audience as this, and I think I must again (at the risk of repetition) touch on that horrid system. I shall endeavor to repeat once more what is, in my opinion, one of the most cruel theories ever sprung upon an audience such as this. Canon Taylor – I do not hesitate to mention his name – if he is convinced of what he said he is right to stand up for it – I say Canon Taylor startled some people by stating that slavery in the hands of the Moslem is a mild institution. You may say he only spoke of domestic slavery. Very well, take that position. But, mind you, you cannot speak of slavery, you cannot be the champion of slavery, without being *the champion of the slave trade*. "Did this teacher speak from experience? Did he utter such weighty words after personal observation? Did he penetrate and come back from the great continent?" I hear millions of broken-hearted mothers

say: “No. It is false!” It is not a mild institution such as you have been led to believe. Champions of freedom, believe it not! It is not true. And it is against this scourge that I am going to give a part of my life; because I believe that nothing but the Gospel will cure it.

What is this mild institution of domestic slavery? Let us go to the very heart of it. Picture those thousands there that I saw taken from their homes at the south end of Tanganyika, and dragged away, mothers separated from fathers, brothers from sisters, parents from children – dragged away 900 miles under Africa’s burning sun. Picture the mothers in that caravan, unable to carry both the tusks of ivory and their little babes. They rest, quite unable to go on any longer, the double burden too much for them. The slaver, a child of Mohammed, comes along and says: “You are too heavily laden, but it is the ivory first and the child afterwards with me.” Take her place, you champions of this “mild institution”; and with that tusk of ivory at your foot, with that fiend in human shape before you, realize that that child is going to be taken from your back and hurled into the bramble of bushes to die; and then let me come by your side and say: “Mother, what do you think of this road to domestic slavery that is called by educated men ‘a mild institution’?” That is the only position from which to answer the question – not from a public platform in Great Britain. You cannot answer it unless you have seen it with your own eyes. We believe that the Gospel would put an end to this. Pray that we may fight long and fight successfully

The Society’s Debt

I feel ashamed, when I reflect on this noble work, to think that this Society is nearly £8,000 [~\$1.4 million in 2021] in debt. We revel in luxury in this country, and yet we know that there are Christless millions rushing on to ruin, and heedless of the Father’s love – fathers, mothers, sisters, brothers, by cruel hands torn from kith and kin, dragged under the burning sun, whopped, murdered, and the great majority of them falling down to die in God’s highway. And yet we revel in luxury in this country! Oh, lovers of Jesus! are we on the 31st of this month to take the hand of our secretaries and hear in their farewell: “£8,000 in debt”? Are we to step on the great continent and hear the rattle of their chains, and turn away with this ringing in our ears: “£8,000 in debt”? Are we to go back to the graves of our comrades and inscribe on their tombstones, “£8,000 in debt”? Oh, I pray not! I would like to hear before we leave this country that someone had taken the trouble to write a check for this amount. You may cling to your gold if you like, you may decide to give up these people if you choose, but as long as God gives me health and strength I will never forsake them. “No,” you may say, “we must give them up,” but, friends, say it quietly. Hush! Tell not *why*, lest black men hear, lest some fond mother, snatching at her stolen babe, turn towards failing Britain and maddened with grief, shout “Cowards”! Think of that! Already we seem to hear the victor’s shout. The mist of black night is rolling away gradually. The chains that rattle in our ears daily are, to us who have faith in God’s promises, ringing out their own death knell. And in the face of adverse criticism, almost engulfed as this little band is by innumerable difficulties, in the height of battle against tremendous odds, we hear not only the echo of “£8,000 in debt”! but we hear the Master

saying, “Hold the fort, for I am coming,” and with faith steadfast, with arms bright, and with faces to the foe, we shout back the answer: “By Thy grace we will.”

Pg 292 – “Announcements”

Births

Swann – May 2nd, at King Street, Finsbury Square, London, the wife of Mr. A.J. Swann, of Central Africa, of a son.

July

Pg 325 – “News from Abroad”

Central Africa. Work at Kavala Island – “During the last six months,” reports Captain Hore, “little has been done on the station beyond keeping existing works in repair, the departure of Mr. Lea and the arrival and departure of Dr. Tomory pretty well employing myself and men with the boats and various work connected with the changes consequent on those events. The same period, however, has witnessed the successful development (under Mr. Carson’s care) of a garden producing a variety of European fruits and vegetables, a most valuable aid to the healthy continuance of missionaries, and the culminating proof and evidence of the fitness of Kavala Island for our purposes. Sufficiently free from moisture for the comfort and health of Europeans, it still has space of sufficient richness for the growth of those plants so necessary for their complete well-being.

“The Sunday services, excepting only at those times when all the missionaries were absent, have been continued throughout the year with an average attendance of twenty. The attendance has been almost entirely limited to those attending the schools and the young men employed upon the station, all natives of Lake countries.

“The Sunday-school has been continued, as at first, chiefly with a view to a more familiar explanation of the prayers and Scripture of the service. The care of this has recently been handed over to Mr. Carson. Average attendance at Sunday-school, 16.

“The boys’ school having been recommenced by Mr. Carson a month ago is now continuing with some hope; but during the first part of the year, owing to the many changes and intervals consequent upon changes of systems and masters, it had, together with the system of employment of native youths for work, well-nigh fallen away from us, the disorganization culminating a month ago in a theft from the school-house by some of the late scholars, an occurrence unique in the history of the Mission here, and, I lament to say, to be attributed rather to the weakness of our system than to a native depravity. We are now somewhat recovering from this, and the school, so far as Mr. Carson can attend to it between voyages, is again progressing.

“The girls’ school continues to be by no means the least part of our work. It, however, has also received a serious check this year owing to the epidemic of small-pox, which caused an entire

suspension of work for nearly three months. For the last six months, however, the work has been again resumed, and continues, Mrs. Hore assures me, to give the same promise as before. School has been conducted on 224 days in the year, with an average attendance of over eight scholars, although for a long time, since the re-establishment of work, there have been from twelve to fifteen in attendance. Mrs. Hore's time has been devoted more to Scripture teaching, general information and sewing, etc., rather than to actual progress of reading and writing. Learning by heart is readily achieved, and sewing continues very popular, so much so that if the Saturday sewing lessons be omitted some of the girls seek to 'pay out' their teacher by not coming to church on Sunday. There is a continuance in the progress of general civilization, and some show of humanity and affection of disposition. Any obstruction to the imparting of religious truth takes the form of listlessness, or too ready assent, rather than anything like opposition."

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Hope for the Future. – Mr. A. Carson, B.Sc., who, until the arrival of the party that has just left, will be at Kavala Island alone, Captain and Mrs. Hore being on their way home, is, we are glad to find, full of hope as he looks forward to the future. He says that he gathers from his experience and observation, during the eighteen months he has been on Kavala, encouragement, and good reason to hope for the future of mission work in Central Africa. Not that there is anything very striking to point to, but that he has seen that the native lads can be trained to habits of industry, and can acquire skill in rude arts, that they are quite capable of acquiring the art of reading and benefiting by other elementary education. Also he is convinced that if they had sufficient command of their language to explain the Gospel properly, they could have interested and larger audiences, and good hope that its truths would bring fruit in its season. There is great advantage, he remarks, in giving the natives work. When they do so they bring them into closer relations with themselves, they have an opportunity of judging of their principles of justice and mercy, and seeing these made the rules of action. They become amenable to discipline, and learn to concentrate their energies, and lastly, but not least, the more they learn of the arts and customs of civilized life the more easy it is for them to understand the truths of the Bible.

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The New Station. – In the May number of the *Chronicle* we gave an account of the settling at Fwambo's, a high-ground station fifty miles to the south of Lake Tanganyika. In his last letter the Rev. D.P. Jones writes cheerfully of this new station. He says: -

"I am now quite convinced that the spot we have chosen is a most favorable one and though any one *can* get fever here if he is so disposed, he *can* also avoid it to a great extent. I often think that this could be easily made a second Blantyre – a central station, a sanatorium, a place adapted to revive one's health and spirits. However, to get a doctor and a gardener and an

artisan or two must, I suppose, be an event of the far future. I was thinking only to-day that our great difficulty now is to get men to settle down with us. There is no life here. We are only two Europeans. The natives long for the noise and bustle of the village. Two boys came here yesterday morning and said they were going to remain. Last night they returned to their village and never came back again. The quietness and solitude of this place damps their ardor. We can get plenty of men to come and work, but they must return to their village in the evening. I hope, however, that eventually we may get some lads to settle, otherwise we have little hope of starting a school or of making much progress in the language. The boys that we have at present are most of them boys who accompanied us from Muniyi Wanda's, Fwambo being their home.

“The seed that Messrs. Sutton & Co. kindly supplied us with has come up, and we have a promising garden. Also the orange trees which I brought from Blantyre are all growing. These are the first orange trees planted in the district of Tanganyika.”

Pg 341 – “Home News”

Welcomes and Valedictions

At the conclusion of the above-mentioned meeting of the Board, a special meeting was held to welcome home to England the Rev. J. Macgowan and Mrs. Macgowan, of Amoy, and the Rev. J.H. Walton and Mrs. Walton, of Bangalore, and to take leave of the Rev. W. Wyatt Gill, B.A., and Mrs. Gill, returning to Sydney; Mr. and Mrs. A.J. Swann, Mr. C.B. Mater, L.R.C.P., L.R.C.S. (Edin.), Mr. Walter Draper, and Mr. and Mrs. J.H.E. Hemans, proceeding to Central Africa; and Mr. and Mrs. A.J. Gould, returning to Kuruman, South Africa.

A. Marshall, Esq., the retiring chairman, presided. After a hymn and prayer by the Rev. R.F. Horton, M.A., of Hampstead, the Foreign Secretary (Rev. R. Wardlaw Thompson) introduced the missionaries. In doing so he spoke of them as an exceptionally interesting party, some of whom had come home after long years of toil, and others who were leaving for a most important field of labor... The Central Africa party was a strong one. Mr. Swann, who returns to Lake Tanganyika as a married man, is appointed to relieve Captain Hore of the charge of the Marine Department of the Central Africa Mission, and would become the “commodore” of the Society's small fleet. Dr. Mather, who as the son of an honored missionary of the Society, as the brother of Mrs. Sherring and the uncle of Miss Sherring, seemed already to belong to us, was to join the new station at Fwambo, on the south of the Lake, as a medical missionary. Mr. Draper goes to Urambo as an assistant missionary, a Christian mechanic, with free scope to do any and all the moral and spiritual good he can. And special interest was attached to the departure of Mr. and Mrs. Hemans, negroes from Jamaica, who have volunteered for the work. They go out, having, it is hoped, as African by descent and constitution, special qualifications for the field. They will fill a responsible position, and upon the success or otherwise of the experiment thus tried much will depend. The Directors will follow them with great interest, not a little anxiety,

and with much prayerfulness, and trust that the new departure will prove a wise and successful step...

The Chairman having very heartily welcomed the one party and bidden farewell to the other, the missionaries briefly responded... Those who were leaving them said a few farewell words, Mr. Swann stating that if the Society ever lost heart and thought of calling them back, they would try to get the natives to support them. The Rev. W. Justin Evans offered special prayer, and the Home Secretary pronounced the Benediction.

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The next evening (Tuesday, May 29th) a public valedictory meeting was held at Park Chapel, Crouch End. There was a very large attendance, and the proceedings were intensely interesting from beginning to end. The Rev. A. Rowland, B.A., LL.B., pastor of the church, presided. After the reading of Scripture and prayer by the Rev. J.F.B. Tinling, B.A., and a few cordial words from the Chairman, the Rev. R. Wardlaw Thompson introduced the missionaries who were leaving for Central and South Africa. They having briefly spoken in turn, the Rev. A. Hannay, D.D., delivered a special farewell address to them, and the Rev. Henry Simon offered a valedictory prayer.

Pg 347 – “Work of Others”

Death of Bishop Parker and of the Rev. J. Blackburn. – Not the Church Missionary Society only, but the entire Christian Church, is deeply moved by the mournful tidings that have again come to us from Central Africa. Bishop Parker, the worthy successor of Bishop Hannington, is dead. After a very brief experience in his new sphere, he has fallen a victim, not to native treachery, as was the case with his predecessor, but to disease. Ten days before the Bishop's death, the Rev. J. Blackburn, another of the Uganda staff of missionaries, also died. By these sad events the Mission is once more terribly weakened, and the faith and courage of God's people sorely tried. Central Africa is making great demands upon this generation, as other missions did upon former ones, but we trust that the churches will not shrink from their task. The Church Missionary Society shows no sign of faltering. From their *Record* for June we extract the following: - “The suggestion is already being whispered about, ‘Give up the Nyanza Mission: are not these repeated losses of valuable lives, and the tyranny of the young King of Uganda, providential indications of God's will in the matter?’ To this we reply: (1) Your suggestion is not new; it has been made every time there have been sad tidings, since the news of Smith and O'Neill's death came ten years ago. (2) Yet we persevered, and God has given spiritual fruits to this Mission above all the other Missions in Central Africa, Tanganyika, Nyasa, Congo, etc. – certainly not because we have deserved it more, but as though to rebuke our hesitations. (3) God has used the Nyanza Mission at home, and all over the world, to awaken sympathy and interest; and the whole missionary cause has been helped by Uganda martyrdoms. (4) People speak of the Mission as if it was to Uganda only; but what of Mpwapwa and Mamboia? What of Taita and Chagga? What of Mombasa and the coast stations? Are these to be given up too? If

not, then even if we are driven out of Uganda, we still want a new Bishop and more missionaries.”

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Roman Catholic Missions in Eastern and Central Africa. – The French missionaries in Basutoland complain of the evil effect on the heathen arising from the presence among them of two rival Christian confessions. The missionaries in Central Africa are likely to be troubled in the same way. Alongside of all the Protestant mission centers the Romish Church is forming stations. Two distinct Romish missions are represented in East and Central Africa. One is “the Congregation of the Holy Spirit and of the Holy Heart of Mary,” commonly called the *Black Fathers*. They have seven stations, with about fifty missionaries. The chief stations are Zanzibar, Bagamorp, and Manderu – all at no great distance from the coast. The others are the African Algiers missionaries, or the *White Fathers*. They have established themselves on Lakes Tanganyika (two stations, Karema and Mpala) and Victoria Nyanza (one station, Rubaga), and three stations south of the latter lake – Kilapalapala, Kamonga, and Kibanga. These white brothers confine themselves to mission-work, while the others attend to various other branches, and especially to the nursing of the sick. And now a German Romish Mission has begun to take up Africa, and has already sent out an advance guard of thirteen priests, artisans, agricultural laborers, etc. Their sphere of labor is to be the southern portion of the German East African territory.

A Lyons Romish paper proposed that, after the example of the Jesuits in Paraguay in the last century, the Romish missionaries should arm their converts in Uganda and help them to fight for their rights against the oppressive chiefs, slave-dealers, and others. Military discipline would do them good, and many heathen would be induced to place themselves under the protection of the missionaries...

Pg 356 – “For Missionary Prayer Meetings”
(Special Topics suggested by the Contents of this *Chronicle*)

2. *Prayer for Central Africa*: that the new station may answer the earnest expectation of its founders, and that the reinforcements now on their way to join the Mission may be preserved to reach their destinations in safety, and to do good service for Christ (*pp.* 336-338, 341-348).

Pg 356 – “Announcements”

Departures

Mr. A.J. Swann, returning to Central Africa, with Mrs. Swann and infant; Mr. Charles B. Mather, L.R.C.P., L.R.C.S.; Mr. Walter Draper; and Mr. and Mrs. James H.E. Hemans, appointed to Central Africa, embarked for Zanzibar, per steamer *Goorkha*, June 2nd.

Marriage

Shaw-Stewart. – June 12th, at Castle Street Congregational Church, Thomas F. Shaw, of Urambo, Central Africa, to Ada, eldest daughter of Rev. George Stewart, of Reading.

August

Pg 371 – “Notes on Current Events”

The General Conference on Missions, which was in session when we went to press with our last issue, is now a thing of the past, and, in the rush of our modern life, already disappearing from view...

The difficulties of missionary societies in these days are not so much in the foreign field as in the lethargy or the absorption in home work of the churches of Christendom. It is high time that this state of things should cease, and that with a grander conception of our indebtedness to Christ, and to those for whom Christ died, we should gird ourselves for a bold extension of operations.

We shall rejoice to see it among the supporters of the London Missionary Society. The Society has been greatly honored by God in the past, and its present opportunities are very striking. Its missions in China and India are capable of, nay, urgently demand, a steady annual increase in the missionary staff; New Guinea requires a sufficient number of men to render the superintendence of a cordon of stations all along the coast thoroughly effective, and to make an advance into the interior possible; Samoa, as the report of the special deputation conclusively shows, requires for the next few years additional missionaries; in the South of Madagascar new work is opening up; while in Central Africa we are laying the foundations of a mission which we hope to see grow into a second Blantyre or Livingstonia. If the churches would but lay all this to heart, would but bring the Society's needs to God in earnest, importunate prayer, the difficulties by which the Directors are beset would soon vanish, and “the Lord of the harvest” would send us both the “laborers” and the “hire” of which the laborers are “worthy.” This, we would suggest, is the lesson that the Conference should teach the friends of the London Missionary Society.

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Professor Henry Drummond's new book, “Tropical Africa,”* the brevity of which seems, by a general consensus of opinion, to be its only fault, has appeared most opportunely, and, quite apart from its own intrinsic excellencies, is on that ground calculated to render good service. It has been published at a time when Arab slave raiders are growing dangerously insolent, and when the very existence of mission-stations and trading depots in the region of Lake Nyasa is seriously threatened. Indeed, reading between the lines of the preface, one is disposed to think that the publication of the work just now is mainly due to the critical state of Central African affairs.

Whether this be so or not, we thank the distinguished author for this book. His reputation as a writer of lucid and charming English and his habits of painstaking and accurate observation are a sufficient guarantee that it is both captivating and instructive. Young people as well as their seniors will find it thoroughly interesting. It is light and bright, yet grave and earnest

throughout. There is something for all classes of readers; for the politician as well as for the scientist, for the committee of a missionary society as well as for searchers after general information. We welcome the book especially as a timely protest against the abandonment of Central Africa by Great Britain. Formidable difficulties lie in the pathway of Africa's progress in enlightenment, but the greatest obstacle of all is the accursed slave trade; and we commend to our readers' most serious attention what Professor Drummond has to say about this "Heart-disease of Africa: its Pathology and Cure." The inhuman traffic is in full vigor; the Arab slave-dealer pursues his horrible trade with impunity, encouraged, it would seem, by the apathy of this country. We delude ourselves with the idea that the influence of Great Britain is persistently used to check the slave traffic, but we are altogether wrong; and practically the slave-dealer is free to do as he likes. It is high time that we awoke from our indifference and torpor.

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The author utters a strong, though friendly, protest against the policy of missionary societies in sending their agents into malarial regions, the gist of which is thus expressed: "It is a small matter that men should throw away their lives, in hundreds if need be, for a holy cause; but it is not a small matter that man after man, in long and in fatal succession, should seek to overleap what is plainly a barrier of nature... This is not spoken, nevertheless, to discourage missionary enterprise. It is only said to regulate it." The protest was perhaps required, but it looks somewhat one-sided and harsh. Although painful experience has shown that in Central Africa, more perhaps than in any other region, the cost in human life in establishing Christian missions has been and still is great, the societies that are engaged in that enterprise are by no means bent on over-leaping any barrier of nature. They are simply trying to "regulate" their operations by the experience they gain, and are keenly alive to the wisdom and the need of selecting none but healthy sites for permanent occupation. Not only so; but they are beginning to solve the problem, and to discover places in which Europeans may safely live. Urambo, belonging to our own Mission, is one such, and as a marine station so also is Kavala Island. By supplementing Christian devotedness and consecration with prudence and patience we are sanguine of eventual success, and of getting the demon malaria well under control.

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As to the value of mission work in Central Africa, what could be more striking or touching than Professor Drummond's description of Moolu "who had," he says, "learned much from Dr. Laws," of the Livingstonia Mission? "'Mission blacks,' in Natal and the Cape, are a byword among the unsympathetic; but I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

I looked out of my tent; a flood of moonlight lit up the forest, and there, kneeling upon the ground, was a little group of natives, and Moolu in the center conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was, nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions, for one thing, because I believe in Moolu."

*"Tropical Africa," by Henry Drummond, F.R.S.E., F.G.S. With maps and illustrations, London: Hodder & Stoughton. 1888. Price 6s.

Pg 381 – "Home News"

Another Farewell – On Monday, June 25th, the Board took leave of the Rev. Thomas F. Shaw and Mrs. Shaw previous to their departure for Urambo, Central Africa. In introducing them, the Foreign Secretary reminded the Directors that Mr. Shaw had already been out, and knew what life and work in Central Africa mean, but that he was returning to Urambo with a lady who has consented to join him and brighten his lot. Urambo is the healthiest of our Central African stations; but he regretted to say that, although he had hoped to obtain the services of a medical missionary for that station, thus far he had not succeeded, and their friends are consequently going out without such a desirable colleague as a medical missionary would be. One will, however, be sent as soon as possible, as the Directors are anxious to establish in Urambo a strong and well-equipped mission. Mrs. Shaw, Mr. Thompson added, is a daughter of a Director of the Society, the Rev. George Stewart, of Reading. Edward Smith, Esq., Chairman of the Board, having bidden them farewell, reminding Mr. Shaw as he did so of the welcome which awaited him at his distant station, Mr. Shaw briefly responded. He thanked the Board for their good wishes, and, with especial emphasis, thanked the Foreign Secretary for his unfailing courtesy and sympathy. He said that he felt that they had had a splendid success in Urambo. They had proved that it was possible to live there in fair health and strength; they had gained the confidence of the natives, and they had made an actual beginning in Christian work. He rejoiced to have the assurance that the Society would send reinforcements. The Rev. John Pate, F.R.G.S. of Leeds, offered a special valedictory prayer. A few days later Mr. and Mrs. Shaw sailed for Zanzibar.

Pg 388 – "Announcements"

Departures

The Rev. T.F. Shaw, returning to Urambo, Central Africa, embarked for Zanzibar, with Mrs. Shaw, per steamer *Manora*, June 29th.

Marriage

Tomory – Werder – July 3rd, at 6, Killmaurs Terrace, Edinburgh, by the Rev. W.M. Brown, M.A., St. Margaret's, Edinburgh, assisted by the Rev. James Christie, D.D., Gilmerton, and the Rev. J.L.

Murray, Dennistoun U.P. Church, Glasgow (cousin of the bridegroom), J. Kay Tomory, M.B., C.M. (Ed.), to Marie, eldest daughter of Johann Friedrich Werder, Ph.D., Leipzig.

September

Pg 406 – “News from Abroad”

Central Africa. The Latest Tidings from Fwambo’s. – Disquieting rumors appeared in the papers a few weeks since respecting the Society’s missionaries at Fwambo, the new station on the road from Lake Nyasa to Lake Tanganyika. The Directors do not attach any serious importance to these reports, which were avowedly given as “wild rumors.” Fwambo’s village is at a considerable distance from the district in which fighting took place at the end of last year, and unless attacked by Arabs passing south to reinforce their companions, would not appear to be in any special danger. Still, it must be borne in mind that the country is greatly disturbed, and that Africa is a land of uncertainty. The latest tidings from the station are dated March 6th. The Rev. D.P. Jones and Mrs. Jones were then well and had determined to remain at their post, but the Rev. R. Stewart Wright had gone to Kavala Island, where it was thought it would be well for Mr. and Mrs. Jones also to remove for a time. But our friends feared that to desert the new station would seriously injure its prospects of usefulness, and, accordingly, decided to stay on. Mr. Carson and Mr. Wright will be in charge of the Kavala Island Mission until the arrival of the party that sailed early in June, and that left Zanzibar for the interior on July 17th. Captain Hore, whose strength is greatly enfeebled, was about to leave with his wife and little “Jack” on their homeward journey.

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Visitation of Villages near Urambo. – Mr. Brooks, who is for the present all alone in Urambo, sends the following hopeful report of a short tour he had taken. In a letter to Mr. Thompson, he says: - “Since I wrote you last I have been away for a nine days’ trip, and a grand time I had of it. It was the beginning of March. The rains had held off for some time, and I thought I might go and be back before they came again; and so I was. I went straight away for Ririra, where the chief received me and gave me a house in his own courtyard. Here I spent five days; visited surrounding villages; in the evening had a house full of people (not a very large house), where we had our usual prayers with the boys, and on all occasions they were very attentive, and especially liked the singing. From Ririra I went to Msene, to visit our chief’s sister. A messenger had already gone from our chief to say I was coming; so that I was received as it were with open arms; goat, sheep, fowls, and an abundance of food for the boys; a large tent pitched in front of Gundu’s house (Gundu is the name of my hostess), where I spent two very pleasant days. My hostess and her husband would hardly leave me, especially when tea and biscuits were about. I, at the same time, partook of their boiled maize and ngali. Here I saw what I have never seen or heard of before in Africa, a lady eating with men. I cannot account for it, except her being the sister of Mirambo. Neither have I heard of a woman talking politics (Myamwezi politics of course), or of affairs generally as she does. From that single visit I think I have a better opinion

of African women. May we soon have Christian ladies who will learn Kinyamwezi and other languages, and so bring the native women to know Christ. Here, too, I had a full tent to hear our singing, reading, and prayer. Of course, I think it was specially the singing and concertina that brought them.

“From Msene I went to Ukerewe. This is what we should call our chief’s country seat. Here I stayed one night only. But I think the service (for I like to call it such) was the best I have had in Central Africa. I met several chiefs here, and a good many knew Kiswahili well. One of them had visited me at the station and heard me play and sing; he begged very hard for me to play. I told him they must wait until I had had a bath and a rest; so, by and by, I took out my concertina and soon got a full baraza. But they were not satisfied with the playing, they must hear the boys sing; so I stipulated that if we sang they should remain seated and very quiet, while we read a portion of God’s Word and prayed. So the bargain was struck, and, as I said, it was one of the best times I have enjoyed. We exhausted all our hymns; I read a portion of the Gospels and explained; and then that simple prayer that Christ taught us. All were as quiet as mice. After this the conversation kept up well till about ten o’clock, when they dispersed to bed. They were greatly surprised to hear me say that ‘God had made of one blood all nations of men,’ and that they and I were equal in His sight.

“The next day I reached home, feeling greatly refreshed for the trip, and glad that I had gone. And that old promise, ‘My Word shall not return,’ etc., dares me to doubt the result of it.”

Pg 420 – “For Missionary Prayer Meetings”

(Special Topics suggested by the Contents of this *Chronicle*)

1. For *the new station in Central Africa*: that the valuable lives of Mr. and Mrs. Jones may be preserved; that the troublous times upon which they have fallen may soon give way to peace and quietness; and that the new station may prove a great blessing to the neighboring villages (pp. 411, 412)...

October

Pg 454 – “News from Abroad”

Central Africa. A Baby’s Grave. – From the “Announcements” of the month it will be seen that on their journey from the coast to the Lake Mr. and Mrs. Swann had the inexpressible sorrow of losing their infant child. The baby dies about fifty miles from the coast, and was lovingly laid in its tiny grave by the grief-stricken parents, who had the double trial of losing their firstborn and of leaving it buried in that lonely roadside spot.

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The Fighting near Lake Nyasa. – Dr. Kerr Cross’s letter from Livingstonia of July 2nd, published in the *Daily News* of September 7th, and copied by other papers, increases rather than allays anxiety about East Central Africa. The British pluck is shown in itself admirable enough. All

honor to the African Lakes Company for the stand they have made on behalf of British commerce, an open road to the interior, and liberty for the natives from the diabolical slave raider. But we have serious misgivings as to the wisdom of their methods, and greatly regret that missionaries are taking part in attacks on Arab stockades, even though as non-combatants.

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Captain and Mrs. Hore are now on their voyage home. The state of Captain Hore's health occasioned some little anxiety as to the probable effects of the journey down country, but a telegram received on September 3rd announced the safe arrival at Zanzibar of himself, Mrs. Hore, and Master Jack. On the eve of his departure from Kavala Island the Captain wrote: - "Just now, with the rains well over, and everything around in peaceful condition, it is difficult to realize that it can be objectionable as a European place of residence. The air is deliciously fresh and wholesome, and the weather simply delightful. A day or two ago we had a good dish of stewed rhubarb from our own garden, and each year more of our various fruit trees come into bearing. There is a slight increase in the attendance at services and schools, and the chief Kassanga, over here just now, has *not* asked for cloth, but for soap, matches, a clothes box and a tumbler, and got them all and welcome.

"Mr. Wright continues to have good health, and there is no doubt the work here is improving. We are very sorry there must, at least, be an interval in the progress of the girls' schools, but hope that Mrs. Swann will bring it into working order again before long."

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Kavala Island Boys' School. – We supplement the above with a few lines written by the Rev. R.S. Wright, who says: "Seven weeks ago I commenced school-work. I have a writing-class for Mr. Carson's best scholars, and an alphabet class for boys who have not attended school previously. Like others who have conducted classes here before me, I find the boys commit to memory very quickly. Besides drilling them up in the hymns taught by Mr. Lea, I have taught them two new hymns, words and music. As a help in teaching the singing, I took my concertina to school. The news that I had a wonderful box out of which I got music quickly spread to the village, and the following day, on returning to my house from school, I found the chief and several of his head men seated at my door awaiting my arrival. I soon discovered that they had come to see and hear this wonderful box. I accordingly played them a number of tunes, which they seemed highly to enjoy."

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The Position of Affairs at Fwambo's. – In spite of the serious disturbances further south, this new station had not been molested in any way up to the date of the last letters received (May 1). The Rev. D.P. Jones was at that time able to report that it was then nearly two months since Mr. Wright left this station, and, although they had been in the meantime altogether

unprotected, he was glad to say that the natives had behaved well towards them. In fact, he had gained a higher opinion of them than he had before, and believed them to be, in spite of their boisterousness, very well disposed towards them. The Penza people, whom they often feared, as being likely to cause them trouble, had proved their best friends. These people had done all the work they had had done for the past six weeks, and had brought abundance of food for barter. They were at the time of writing so well stocked with provisions, that they could manage well for the next six months without buying any more. If they could induce a few people to settle with them, they would lack nothing.

Fwambo has made up his mind to remove his village. His present one is in the entrance to a huge pass, and from the mission station was very difficult of access, owing to their having to climb up a high hill and then descend to it. It might have been got at much more easily if he had a doorway at this end of it, but he would not hear of opening one. Now he is going to build his village to the north of the station (about twenty miles distant) on the same hill, towards the Lake. It will be very convenient for Mr. and Mrs. Jones, and the road thither will be a very pleasant one. Mr. Jones adds that both his wife and himself continue in excellent health. He feels now quite convinced that the place is comparatively free from malaria. It was then the worst time of year, and yet they had seen or felt nothing approaching to symptoms of feverishness. The more he thought of it the more he considered it would be a mistake to abandon the station if he could possibly hold on to it. If, however, it became a matter of necessity, he could leave with a heart less sore.

Pg 470 – “Home News”

Young Men’s Missionary Band. – The meetings of this Young Men’s Society, which are suspended during the summer months, are about to be resumed. On Friday, October 19th, the annual meeting will be held in the Mission House. At 6 p.m. a conversazione will take place in the Museum, when the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, will deliver an address on some of the contents of the Museum. At 7 p.m. the meeting proper will be held in the Board Room, under the presidency of A.J. Shephard, Esq., President of the Band. Captain Hore, from Lake Tanganyika, it is hoped, will have reached England before the date of the meeting and be present to give an address. Eugene Stock, Esq., Editorial Secretary of the Church Missionary Society, has kindly promised to speak, and other friends from the Board of Directors are the missionaries home on furlough will also take part. Any young men, or others interested, wishing to attend this meeting, can obtain tickets on application to the Rev. George Cousins, Secretary of the Young Men’s Missionary Band, 14, Bloomfield Street, E.C.

Pg 484 – “Announcements”

Deaths

Swann – July 26th, at Kikwazo, Eastern Africa, Harold Livingstone, infant son of Mr. A.J. Swann, of the Central African Mission.

November

Pg 500 – “News from Abroad”

Central Africa. Kavala Island. – The latest tidings from the island were dated June 15th. Mr. Carson writes: - “Mr. Wright and myself are very well. We have had little fevers, but they put neither of us out much, so we are thankful for the past and hopeful for the future. We have a good deal of work of one kind and another going on steadily. I am building a new house against the arrival of our new colleagues, so that there may be accommodation for all. I am starting brickmaking now, and hope to accumulate during the dry season a quantity ready for future use. Mr. Wright continues to have many patients. The school work goes on steadily. I have now three boys reading the New Testament with considerable ease. I am going through Luke with them, and explaining it to the best of my ability as we go along. Besides I have other six reading Aesop’s Fables, whom I hope to have reading the Testament before the year is out. Mr. Wright is bringing on the others, and teaching them all to write and to sing with encouraging success. We keep up the Sunday service; I assist Mr. Wright by giving some explanation of some part of the Gospel. I generally tell them something about Christ. I find I can make myself understood fairly well, and the lads are always interested when one can make himself clear to them. One drawback of course here, both in school-work and at Sunday service, is we have to teach the people as well as ourselves Kiswahili, for they really know very little of it. The language of the people should certainly be learned, even although Kiswahili be taught too. There seems every reason to hope that this station will prosper, yet I shall never cease to regret that the scope for work is so limited.”

December

Pg 543 – “Home News”

Welcomes and Valedictions. – On Monday, October 29th, the Board welcomed home the Rev. W. Robinson and Mrs. Robinson, who had recently returned from Salem, South India, and Capt. and Mrs. Hore from Central Africa. At the same time, they took leave of the large party of missionaries, a valedictory service for whom was held at Nottingham on October 10th, and reported at length in the November *Chronicle*. E. Smith, Esq., was in the chair. After singing and prayer, Mr. Thompson introduced the returned missionaries. In doing so, he expressed in strong terms the sympathy of the entire Board and their thankfulness to God in having Capt. Hore safely back in their midst. He bears in his present physical condition the marks of the great strain he has had to endure. His responsibility has been great, in addition to which he has had a fight against a trying climate and the inroads of disease. Through the mercy of God, he has been able to fulfil a second full term of service, and now that he is home he will receive a hearty welcome from the churches. Mr. Robinson has returned before the appointed time, and much against his own choice. Though looking well, he is, as a matter of fact, suffering severely from the effects of work as an itinerating evangelistic missionary in sultry Southern India. He has given himself most heartily and earnestly to his work, and, by his knowledge of the vernacular

and his zeal and power as a preacher, has done most excellent service. A few words from the Chairman, and brief replies, brought the work of welcoming to a close.

The departing missionaries were then introduced. Their spheres of labor were indicated in our last number, and need not be repeated. The Rev. John Stoughton, D.D., delivered a valedictory address, and the Rev. Edward White offered special prayer.

Pg 547 – “Announcements”

Arrivals in England

Captain E.C. Hore, Mrs. Hore, and child, from Central Africa, per steamer *Merton Hall*, at Liverpool, October 26th.

1889

January

Pg 17 – “News from Abroad”

Man’s Inhumanity

“We see sights here,” writes Mr. Wright, of Kavala Island, “that might well make angels weep at man’s inhumanity to man. Last week I witnessed an Arab beating a slave in chains; it was just as much as I could do to prevent myself interfering. A fortnight ago, while busy in the dispensary attending to my patients, Mr. Carson came in to tell me he had found a starving slave on the beach, and had ordered him to be brought up to me, to see if I could do anything for him. When the poor fellow was brought to me I got quite a shock. I never saw anything so cruel and horrible. He was in the last stage of starvation – simply a living skeleton; and, to make it worse, he had several dreadful sores. I did my best for him; I put him in our little hospital, and gave him every attention, but it was of no use, he was too far gone, and only lived a couple of days. His blood, with that of thousands, cries out for vengeance.”

Pg 24 – “Personal Items”

News from Mr. A.J. Swann up to September 16th is to hand, and is satisfactory. He was well on his way to the Lake with the party he is conducting. They were within a day of Tabora, two months’ journey from the coast. All were well excepting Dr. Mather, who was feeling the change of climate somewhat severely.

February

Pg 40 – “News from Abroad”

The Central African Mission

In view of the disturbed condition of affairs at Zanzibar, and especially after the startling news of the destruction by Arabs of the C.M.S. Mission at Buganda, and the expulsion of the missionaries stationed there, many friends of the Society very naturally became anxious as to the safety of our missionaries at Urambo and Lake Tanganyika. A telegram from Zanzibar, received on January 14th, put that uneasiness at rest. The mails were still running, and all was well both at Kavala Island and at Urambo. Since then tidings of the murder of German missionaries have reached this country; but, as regards Urambo and Kavala, we think that there is no need for any anxiety beyond what must always be incident to a land of such uncertainty and lawlessness as Central Africa.

Pg 64 – “For Missionary Prayer Meetings”

(Special Topics suggested by the Contents of this *Chronicle*)

3. For our Missions in Central Africa, Matabeleland, Samoa, and the Society Isles: that in a time of political disquiet and conflict they may be graciously protected by Almighty God; and that through His overruling Providence future good may come out of present evil (*pp.* 45, 47).

March

Pg 71 – “The Murder of Mr. Brooks”

Our readers are already aware of this mournful event. A telegram reached the Mission House on January 24th informing the Directors that on the previous Monday (January 21st) Mr. Arthur Brooks had been shot dead by natives at Mkange, a few miles from the East African coast. This sad news came too late for insertion in the February *Chronicle*, which was already printed, but the Foreign Secretary of the Society at once communicated the intelligence to the daily papers. The next day the *Times* correspondent at Zanzibar supplemented the news by stating that sixteen of Mr. Brooks’s porters had also been murdered, and thus gave conclusive proof of the utter insecurity of life in the region affected by the German naval operations.

Mr. Brooks was on his way home, where he was due on furlough after nearly seven years’ absence. Probably had he known what we in this country knew, he would have remained at his station until the end of the present troubles. Not anticipating danger, he came down to the coast on his homeward journey, and had only one march more to make when he was set upon and killed. He went out to Africa in 1882 as an artisan missionary, his friend, James Dunn, going with him. Dunn was the carpenter of the Mission, Brooks the blacksmith. By trade he was a coach-builder, but the Society needed a blacksmith. In a spirit of true heroism he at once set to work to learn the blacksmith’s trade, and, by dint of hard work at the forge, fitted himself for the post he longed to fill. Both Dunn and Brooks were members of the Congregational church, Windsor, of which the Rev. Thomas Orr was, and still is, pastor, and both are held in affectionate memory. A friend in Windsor says of him: “Although somewhat reserved and ungainly in manner, he had a noble heart and was exceedingly devoted to the work to which he had given himself. I shall never forget his intense earnestness and manly bearing when obstacles seemed to be put in the way of his going out. He told me that he had placed his life in the Master’s hand, and now he has laid it down for the same Master’s sake.” His friend Dunn died in less than two years from the date of their sailing. Brooks survived. Companion after companion either fell at his side or in broken health retired from the work, but he continued sufficiently strong and well to remain. He assisted in the construction of the steamer *Good News*, at Liendwe, at the south end of the lake, and in the launching of the hull of that vessel in March, 1885. In October of the same year he removed to Urambo, taking charge of the station during the absence of the Rev. T.F. Shaw in England. When at length he turned his face homeward, it was with the settled purpose of returning. He felt that he needed a change, but he hoped that while at home he might more fully equip himself for Christian work in Africa. But God has permitted this hope to be frustrated, and an *eleventh* name is placed on the roll of missionaries who have laid down their lives in establishing the Society’s Central African Mission.

The last, however, has succumbed, not to the ill effects of climate, but to the turbulent and warlike spirit which now predominates. His last letter to the Foreign Secretary, received after the tidings of his death, was as follows: -

“Mamboia, Central Africa,

“December 24th, 1888.

“To Rev. R.W. Thompson, Foreign Secretary, L.M.S.

“Dear Mr. Thompson, - You will see by this I have got so far on my way home, and, so far, all is well. I left Urambo November 12th, ten days after the arrival of Rev. T.F. Shaw. Mr. Draper came with me as far as Unyanyembe, to take on the loads Mr. Stokes had brought on. My health has been the best all the way down.

“But, having got so far, I am afraid of a block. The mail is seventeen or eighteen days overdue; and the rumors here of the state of affairs towards the coast are not of the best.

“Owing to the Germans having blockaded Saadani, no Europeans or their men are allowed to pass through, so that my men, or most of them, are in a state of rebellion.

“I have just seen one of the Sultan of Zanzibar’s captains, and with him I have arranged to go down. It is said quietly that he will desert us on the road; but I don’t put the slightest value on these rumors. The only difficulty, I cannot get my men to think as I do.

“If as I hope to leave here to-morrow, and all being well, I ought to be at Zanzibar about January 6th or 7th, and should leave on 15th by steamer for home.

“Mr. Roscoe here is sending the mails down under cover with these soldiers, hence this from me.

“It is not certainly a very bright look-out, but I trust Him who has hitherto led me. And, trusting to meet you soon, believe me, dear Sir, yours respectfully,

“A. Brooks.”

Thus troublous times have come upon Central Africa, and the faith of the Christian worker is put to a severe test. Last year there was fighting upon Lake Nyasa. This year matters have become still more critical. The missionaries of the Church Missionary Society were the first to suffer. A revolution took place in Uganda; the missionaries were expelled; and Uganda (not *Nyanza* as a whole however) is for the time closed against them. Next we heard of the murder of eight German missionaries at their station near the coast. German gunboats shelled the towns and villages along the coast, and the natives retaliated by killing German missionaries. Lastly, came the tidings of the murder of Mr. Brooks.

The fact is the East African situation has, during the last five years,* undergone a complete change in consequence of German aggression, and slowly, but surely, Great Britain is discovering that friendship with Germany is a costly article, and that German colonization schemes are inimical to British commerce and British missions alike. Both are for the present imperiled.

*See an able article, "England and Germany in East Africa," in the February number of the *Fortnightly Review*.

Pg 83 – "News from Abroad"

Tidings from Central Africa

On Monday, February 11th, a heavy mail reached the Mission House from the Society's agents at Zanzibar and its missionaries in the interior, the general tenor of which was at once communicated to the newspapers. The agents themselves report that the mail had been interrupted in the coast district only. They had not heard of one Arab of any position openly taking part with the insurgents. A large caravan of ivory belonging to the chief of Urambo had been plundered near Bagamoyo, and since then the Nyamwezi had been fighting on the side of the Germans, and a number of them had been killed. When instructed to send an escort to bring Mr. Brooks and others to the coast, the Governor of Saadani said it was impossible for him to do so, for he could not venture inland himself.

A letter from the Rev. T.F. Shaw tells of his safe arrival at Urambo on November 2nd. Mr. Draper and himself were in excellent health. Mrs. Shaw, during the latter part of the journey, had suffered much, but on reaching their destination at once began to improve. Mr. A.J. Swann also reports that on October 18th, he, and the party he had conducted from the coast, had reached Ujiji in health and peace. Dr. Mather, though still far from strong, was very much better. The journey was accomplished in three months and two days, and without the loss of a single package. The chairs for Mrs. Swann and Mrs. Hemans answered admirably, and proved an economical mode of transport. Both the ladies were as well as when they left the coast. The Arabs were glad to see him back again. No news of Stanley had reached them. The party were to cross to Kavala Island in the *Alfigiri*. Mr. Carson and Mr. Wright both send cheering news from Kavala Island. They were well, and, by medical work, teaching, and public services, were trying to commend the Gospel to the natives.

Most encouraging of all, perhaps, are the letters from Mr. D.P. Jones, who, our readers may remember, has settled with his wife at a new station at Fwambo, fifty miles distant from the south end of Tanganyika. "The prospect of a strong central station at Fwambo," he writes, "is especially cheering, as the healthiness of the locality has by this time been thoroughly tested, and the result is all that we can desire. The fact of my wife and myself not having suffered from a day's illness during a period of nine months denotes a state of things hitherto unknown in this Mission." In anticipation of reinforcements, Mr. Jones adds: "With a strong force of men,

possessed of health and energy, we cannot but make an impression – a strong impression – on those round about us. We have here the best material for work that I have seen in Central Africa, and I have come in contact with a good many different tribes. There is very little *laziness* here: witness the fact that about thirty men left a few days ago for Nyasa to seek work. They only need the Gospel and training to make them useful members of society.” We may add that the fighting at Karonga’s does not seem to have given Mr. and Mrs. Jones any trouble. Rumor has been busy sometimes, but proved to be nothing but rumor.

Pg 95 – “Announcements”

Deaths

Brooks – January 21st, at Mkange, East Africa, Mr. Arthur Brooks, of the Central African Mission, aged 28 years.

April

Pg 113 – “News from Abroad”

Central Africa

Many will turn with anxious hearts to see if we have any fresh tidings to give concerning our brethren and sisters who are in jeopardy in Central Africa. Nothing, however, has been received since the telegram of March 3rd, which was at once communicated to the daily papers. Possibly, while our pages are passing through the press, something additional may arrive, in which case it will reach our readers through the newspapers. We can only pray and patiently await news. God can restrain the wrath of man and frustrate the evil purposes of violent men. Let us ask Him, yea, trust Him, to do this for His servants on Lake Tanganyika.

Pg 126 – “Announcements”

Departures

The Rev. H. Lea (late of Central Africa) and Mrs. Lea, embarked at Liverpool for New York, *en route* to Jamaica, per steamer *Britannic*, March 6th.

May

Pg 143 – “The Cambridge University Auxiliary to the L.M.S.”

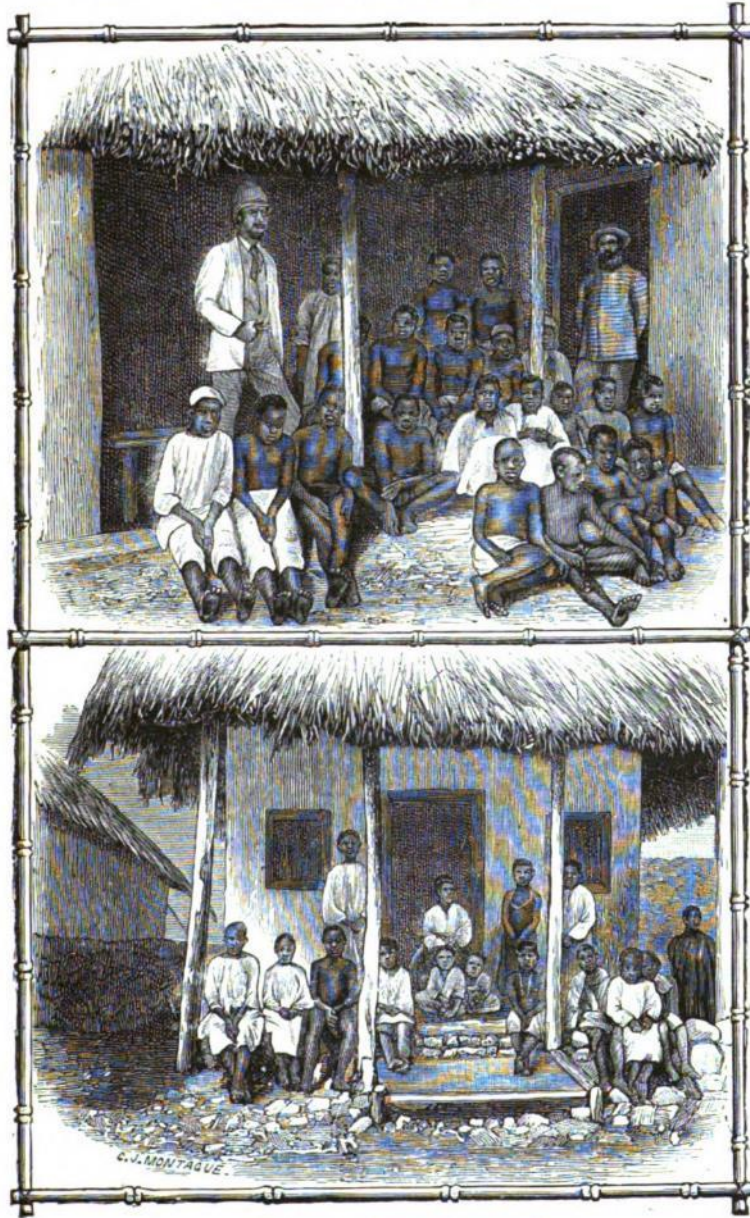
By Mr. R.S. Conway, Fellow of Caius College, Cambridge

The foundation of an Auxiliary to the Society in the University of Cambridge is an event of some importance alike to the cause of missions and religious freedom... A few details as to the beginnings of the Cambridge Auxiliary may be added here. They will be of interest, perhaps, as a record in years to come... The first general meeting of the Auxiliary was held in a lecture-room of King’s College, on March 4th, 1889, to hear an address from Captain Hore, the first occasion on which a college-room has ever been lent to a religious society not connected with the Established Church...

MAY, 1889.]

KAVALA ISLAND BOYS' SCHOOL.

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KAVALA ISLAND GIRLS' SCHOOL.

Pg 158 – “Kavala Island Schools”

The engraving on the opposite page is from two photographs brought home by Captain Hore. Our readers will look upon them with interest, and be in a better position for understanding the frequent references made to the schools in our Central African News.

The Girls' School is now in its fourth year. Mrs. Hore commenced it in 1885. The Boys' School was begun some months afterwards by Captain Hore in deference to a wish of the chief, who could not see the fairness of teaching girls and neglecting the education of boys.

Pg 167 – “Personal Items”

The death of Captain Hore's little son “Jack,” announced on page 174, will awaken much sympathy. His name is inseparably connected with the story of the Kavala Island Mission; for, child as he was, his presence and influence among the natives were most helpful to the work. His serious illness on the journey up country, and during the

first few months of his stay, endeared him to a large number of friends, to whom the news of his death will come as a shock. The Rev. Stanley Rogers, of Liverpool, has suggested that Sunday school children should provide a headstone for the grave, and subscriptions for this purpose are being received.

Pg 171 – “Book Notices”

Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa. By Frederick Stanley Arnot. With Twenty Illustrations and a Map. London: James E. Hawkins, 17, Paternoster Row, E.C. Price 3s. 6d.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

A remarkable story of adventure, patient endurance, quiet heroism, and earnest purpose rarely equaled. The name of Arnot must now be added to the list of great African travelers and of devoted African missionaries. Single-handed, but with indomitable pluck and determinism, the intrepid young pioneer tramped along from Natal to Shoshong, thence through the Kalahari desert – a land of dreadful thirst and suffering – to the Zambesi and northwards to the Barotse land. For a year and nine months he stayed among the Barotse, became familiar with their customs, was ever ready to befriend them, and lost no opportunity of telling them of God. From the Barotse Valley he went down to Benguella on the west coast, traveling by way of Bihé. Four of the seven years were spent in these journeys. The next eight months were occupied in traveling from the west coast to Garenganze, an extensive and populous district lying to the west of Lakes Mweru and Bangweulu. For two years he remained in Garenganze, and then came home to tell of what he had seen, and to obtain a band of co-workers with whom to return. The story, from beginning to end, is told in plain, unvarnished language, and in the greatest simplicity of spirit, but is of absorbing interest. Christian young men especially should read it.

Pg 173 – “Announcements”

Births

Tomory – March 26th, at Haltwhistle, the wife of J. Kay Tomory, M.B.C.M., formerly of the Central African Mission, of a daughter.

Deaths

Hore – April 5th, at 26, Stavordale Road, Highbury Hill, N., John Edward – “Jack” – age seven years, only child of Captain E.C. Hore, of the Central African Mission.

Ninety-Fifth Report of the London Missionary Society 1889

Pg 11 – “Central Africa”

Early in the year disquieting news came from Central Africa that trouble had arisen between the African Lakes Company and Arab traders at the north end of Lake Nyasa. The strife which then broke out has been continued at intervals ever since, and one result has been the complete closure of communication with Lake Tanganyika by the Zambezi route. At first it was feared that the strife might be part of a general uprising of Arabs against Europeans, or that, even if this was not the case, the disturbance might spread along the path from Nyasa to Tanganyika, and endanger the lives of the missionaries at the new station at Fwambo. Captain Hore and Mr. Carson at Kavala Island advised their friends to give up the new station, and to retire to Kavala. The danger which appeared thus serious at a distance had scarcely been visible on the spot, and Mr. and Mrs. Jones decided that it would be better for them to remain at the post they had so recently occupied, Mr. Wright moving to Kavala to join Mr. Carson, and thus to render it possible to keep communication open by way of the Lake. God has graciously spread the shield of His protection over the members of the Mission. The threatened troubles have not come near them. They have had no molestation, either from the Arabs or the natives. The locality,

which is more than 5,000 feet above sea level, has been proved to be exceptionally healthy. The natives belonging to the two tribes, between those towns the mission station is situated, are said to be a fine, manly, independent race, and everything promises well for the success of the new station.

Captain and Mrs. Hore left the Lake in June on their return journey to England, and Messrs. Carson and Wright carried on the work which had been begun on Kavala Island. In May, Mr. and Mrs. Swann left England for Tanganyika, accompanied by Dr. Mather, Mr. and Mrs. Hemans, and Mr. Draper. The last-named waited at Zanzibar for Mr. and Mrs. Shaw, who started a few weeks later, and whose companion in labor he was to be at Urambo. The first party reached the Lake on October 18th, after a successful journey from the coast. Dr. Mather and Mr. and Mrs. Hemans proceeded at once to the south end of the Lake, to join Mr. and Mrs. Jones at Fwambo, and news has recently reached this country of their safe arrival and of their happy prospects. Mr. and Mrs. Shaw and Mr. Draper reached Urambo on November 2nd.

Meanwhile, shortly after these travelers left the coast, the inhabitants of the seaboard district rose in insurrection against the German East African Company, communication with the coast was entirely closed, and naturally, great anxiety prevailed for the safety of the party far away on Lake Tanganyika and the neighboring stations. This anxiety has not lessened by the tidings of the murder of Mr. Arthur Brooks, near Saadani. For a while the prospects of the Mission looked dark indeed; but, before long, further news arrived showing that the disturbance had not extended into the interior. At Urambo there was no sign or rumor of danger; at Kavala Island the missionaries were under the protection of the most powerful Arab on the Lake; at Fwambo all was peace.

During this year of unrest Mission work has not been neglected. Mr. Brooks, while alone at Urambo, kept up a small school of boys, and went about among the neighboring villages with his concertina, singing hymns and speaking of Christ.

On Kavala Island, a boys' school of eighteen or twenty scholars has been continued, and the boys have made satisfactory progress. Several can now read the Testament; the writing of two or three is good; and they have learned a number of hymns and passages of Scripture. Half the boys, under the direction of Mr. Carson, have been trained in industrial work; Sunday services have been regularly maintained; and Mr. Wright has found his medical knowledge and his medicines in constant requisition.

On the new station (Fwambo) Mr. Jones has carried on worship with his men, and has sought to make known the Gospel to the people of the neighboring towns. After the arrival of Mr. Hemans the erection of a school-house was at once begun.

Thus, apart from the political complications to which reference has been made, the prospects of the Central African Mission appear to be brighter at the commencement of the new year than they ever have been. The health of the missionary party is on the whole satisfactory; the

steamer is at work on the Lake; the natives are friendly and trustful; mission operations on a small scale are actually proceeding.

June

Pg 177 – “Our Ninety-Fifth Anniversary”

...

Captain E.C. Hore (of Central Africa), who was commended by the Chairman to the profound sympathy of the meeting, spoke of missionary work in Central Africa, which had, he said, been so successful that three stations had been formed, at each of which missionaries were now at work, while 300 more might be formed on the same foundations, if workers would go out. The difficulties of distance, climate, slavery, and heathenism had been successfully dealt with. He had passed over the road from the coast to Lake Tanganyika five times, and made the acquaintance of the people *en route*; also of those around the thousand miles of coast-line enclosing the Lake by means of the *Good News* and the *Calabash*, a boat rescued from slave trading in order to be used for London Missionary Society’s work. The missionaries had to attend to the wants of the people. Having done that in the past, their names were woven in the tribal songs of the Lungus at the south end of the Lake. They had an open door to them; had won their respect and love, and now had a prosperous mission station among them at Fwambo. The possibility of living in Africa and preaching Christ in the heart of the Dark Continent was no longer a question for *consideration*. Would it not rather be the subject of their *determination*, that the work which God had so placed in their hands should not be slackened or cease until “at the name of Jesus every knee shall bow”?

...

Pg 208 – “Announcements”

Births

Jones – November 16th, at Fwambo, Central Africa, the wife of the Rev. D.P. Jones, of a son.

Deaths

Jones – December 26th, at Fwambo, Central Africa, the infant son of the Rev. D.P. Jones, aged 6 weeks.

July

Pg 234 – “Personal Items”

The Rev. G.H. Lea, who had to leave Kavala Island and Central Africa in consequence of the failure of his health, is now happily settled as minister of Four Paths, Brixton Hill, Jamaica. He has three or four out-stations under his care as well as Four Paths, and has to spend much time on horseback going to and from these out-stations.

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Communication with Central Africa is now very irregular, the Zanzibar route being closed, and that by Nyasa altogether uncertain. The last letters received bear date February 11th. The party of missionaries at Fwambo, the new station in the highlands, were all in excellent health. Mr. and Mrs. Hemans were delighted with the invigorating, yet balmy, air which, they say, resembles their native air of Jamaica. Dr. Mather was quite well. At Kavala Island, on the other hand, they had been suffering. Mr. Wright had been laid aside with small-pox, which is a frequent scourge in Equatorial Africa.

September

Pg 291 – “News from Abroad”

Tidings from Kavala Island

On July 23rd, the Foreign Secretary received two short letters from Kavala Island, the general contents of which were at once communicated to the daily newspapers. As far as it goes, the intelligence they convey is satisfactory. All was quiet at Kavala Island. Mohammed bin Alfán had been true to his promise, and continued to befriend the missionaries. In consequence of his firmness the other Arabs had not dared to manifest hostility, so that up to the date of the letters (March 7th and 9th) all was quiet. The missionaries had been over to Ujiji, and Mohammed bin Alfán had supplied them with salt, rice, and other necessaries. Mr. Wright was better, and had removed from the house in which he had been isolated. Dr. Mather pronouncing him convalescent. As far as the doctor could see, the fever had not permanently disabled him. The other members of the Kavala Island mission were well, and thankful for the peace and comfort in which they were living. The one great trial was the non-arrival of their letters. No mail had reached them since that which had left England in October. As regards future movements Mr. Carson writes: “We expect to go south about the end of this month” [March] “with Mr. Wright, who will proceed to Fwambo. We expect to bring back the doctor to Kavala, after which I shall proceed to the south end to build the new station. Mr. Swann expects to join me in July. We shall have another look about before we finally fix upon the spot. The committee decided on the neighborhood of Niamkolo.”

These letters were brought down to the coast by messengers of Tippu-Tib, and so go through to Zanzibar. Other mails have failed to do so. We are still without letters from Urambo, where Mr. and Mrs. Shaw and Mr. Draper are stationed, and from Fwambo. But we may confidently hope that He who is watching over His servants on Kavala is in like manner caring for the others, and that in due time we shall hear good tidings of them likewise.

November

Pg 360 – “News from Abroad”

Central Africa

Up to the date of our going to press no news had been received from our brethren and sisters in Central Africa. The last letters from Kavala Island were dated March 9th, those from Fwambo

February 7th, those from Urambo January 23rd. But as the blockade is now happily at an end the country ought to settle down once more, and the mails that have been accumulating on the road soon get through to the coast. We must still await their arrival with patience. In the meantime let us remember our isolated friends in our prayers. They must feel the absence of communications far more keenly than we do.

December

Pg 389 – “News from Abroad”

A Letter from Central Africa

After a long and anxious interval a letter has at last come to hand from one of the isolated band of missionaries on Lake Tanganyika, or rather from Fwambo, the hill station fifty miles to the south of the Lake. It is from the Rev. D.P. Jones and bears date June 25th. The last mail that had reached Fwambo left England in November, since which they had been entirely dependent upon native reports as to what was stirring in the outside world. All, however, were well and in fairly good spirits. Indirectly we learn that the missionaries at Kavala Island were also well, as Mr. Jones refers to them and mentions that Mr. Swann and Dr. Mather were expected in Fwambo in July. The Arabs near Lake Nyasa were desirous of peace with the British settlers, and willing to pay for it, but were not disposed to leave the district. The supply of cloth – which in those regions take the place of coin – was getting low, but Mr. Jones thought that they might, with great economy, still hold out for some months to come.

Pg 399 – “Home News”

A Memorial Tablet

The friends connected with the William Street Congregational Church, Windsor, of which the Rev. T. Orr is the pastor, have erected a tablet to the memory of the late Mr. Arthur Brooks, who was formerly first a scholar and then a teacher in their Sunday-school. On Wednesday evening, October 30th, this tablet was unveiled at a special service by the Rev. E.H. Jones, Home Secretary of the Society. The inscription reads as follows: -

“In Affectionate Remembrance of

“Arthur Brooks,

“A member of this church, who, having volunteered for mission work in Central Africa, was sent out by the London Missionary Society in May, 1882, to Lake Tanganyika. After seven years of diligent and faithful labor, first at Liendwe, in the construction of the missionary steamer, *Good News*, and afterwards at the mission station at Urambo, he was returning to England, but was treacherously attacked and murdered by Zanzibaris on January 21st, 1889, at Mkange, sixteen miles from the coast in the 29th year of his age.

“‘Be thou faithful unto death, and I will give thee a crown of life.’ – Rev. ii. 10.”

1890

January

Pg 20 – “News from Abroad”

More Letters from Central Africa

The detained mails are beginning to come through Zanzibar now, and letters written and dispatched many months ago are at last arriving. Some of them are, that is; others will probably never again be seen.

The latest direct news from Kavala Island bears the ancient date of February 7th. Indirectly our friends there have been heard of up to the end of June. From Urambo we have tidings as recent as the second week of September. Mrs. Shaw had been very ill for six months, but had fully recovered when she last wrote. Indeed, in a latter to her father, the Rev. J. Stewart, of Reading, she reported herself as quite well. In one of her home letters she says: - “There is no chance of our getting a caravan up from the coast, so we shall be hard up for such food as we get from England, tea, sugar, etc.; but we can live on native food. We have fowls, mutton, goats, native flour, and, just now, plenty of milk, butter, and eggs. The water is good.”

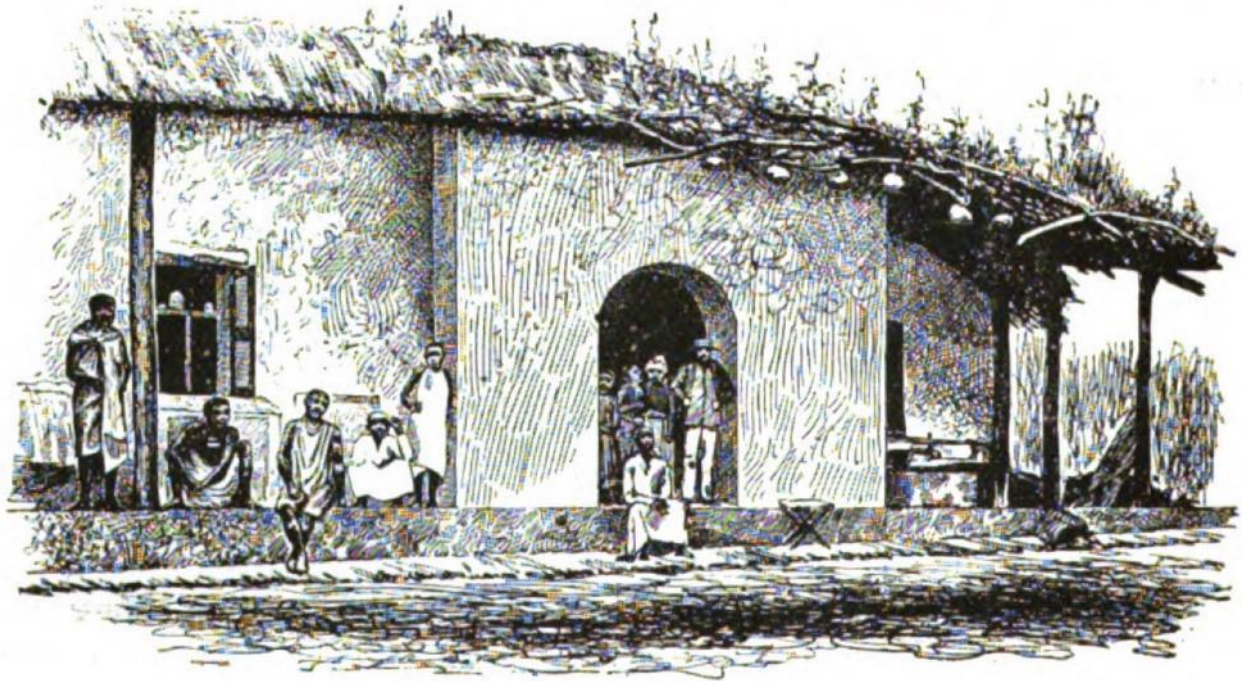
By advices from the Society’s agents at Zanzibar, we learn that at the beginning of November, the road being comparatively safe, they were dispatching a caravan of provisions, drugs, cloth, and other necessaries, so that this trouble will soon be ended.

As regards the work, Mrs. Shaw sends the following description of a visit they had paid to a neighboring chief, and an account of her endeavors to establish a school. She writes: -

“We went to Konongo, the chief’s village, and intended to visit six or eight other villages, but we found the headmen of these were holding a council at Konongo, and they asked us to visit their places when they would be at home. The chief’s wives were very anxious to see me, and examined me pretty thoroughly, though not rudely. Some of them – their name is legion – are very nice-looking. One, an Abyssinian, is really beautiful. There are two head-wives, one belongs to the Urambo women, and the other to the Wilyankuro. Each lives in a separate part of the village with a stockade round the houses. They have lots of slaves. Each wife of any importance has a house to herself inside one or other of these stockades. We put up our tent in the Wilyankuro place under some trees. It was quiet and cool. I went into the head-wife’s house three times, and she came to the tent and enjoyed the singing and music very much. In the evening we had a short service, but as the chief and a number of men came, the women had to keep at a distance. They came afterwards, and we sang some more hymns to them. We breakfasted next day with an Arab, who is sort of Prime Minister there. He was very polite. Then we went back to the tent, and had people coming all the afternoon to hear the singing. In the evening we played the harmonium and concertina; so with Elizabeth (A servant taken from Zanzibar) and the children we had quite a choir. On the Saturday we went to Kirera, twelve

miles further on. Had a shady camp inside the chief's stockade. He is a nice old man. The wives and other women were in and out of the tent all day. They were amazed at the triple looking-glass, and never tired of admiring themselves in it. Large numbers of men and women came to the Sunday services; but we could not have much singing, for they got up a dance in our honor. The drums were going for hours. The men danced about with their guns, and every few minutes fired one off, so you may imagine the noise. The women kept up a kind of scream all the time. At night, I went out and found the women sitting round fires and eating potatoes. So I sat down too and had one, and they were so pleased. Although we left very early next morning, they were all up to see us off, and many came with us a long way.

“Our chief advises us not to go about any more just now; for he says he cannot trust the Arabs a bit. I have ten girls coming every day to school, and they know the alphabet already. Some are very quick, especially the little ones. Some have been learning to sew on some pieces of an old dress of mine, and are very painstaking. I have no thimbles for them. We have only a few yards of cloth left, so I got them to make their little dresses out of a piece of old curtain stuff. They make quite a gay picture when they are all together. They know a good many hymns now, can sing nicely, and always come to the service. They are very fond of teaching each other, so I let them take it in turns to point out the letters on the black-board.”



MISSION HOUSE, URAMBO.

February

Pg 37 – “Mr. Stanley on Missions”

In a letter to Mr. Alexander L. Bruce, Dr. Livingstone’s son-in-law, which appeared in the daily papers on Tuesday, January 7th, and dated Ugogo, October 15th, 1889, Mr. H.M. Stanley pays an emphatic and striking tribute to the noble work accomplished by the C.M.S. missionaries in Buganda. He testifies in strong terms to the advance of Christianity in Central Africa, and speaks in highest praise of the activity and devotedness of the workers. Mr. Stanley visited Buganda prior to the introduction of Christianity, and he it was who called attention to it as a promising field of labor, so that he has a special right to speak.

After describing the arrival in his camp of a deputation of Waganda Christians, and giving a detailed story of the revolution and subsequent struggles with which the friends of missions are already acquainted, the great African explorer proceeds to say: -

“I take this powerful body of native Christians in the heart of Africa – who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith, as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions – the stake and the fire, the cord and the club, the sharp knife, and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the results of their labors to the good kindly people at home who trusted in them.

“I suppose you do not know Mackay personally. Well, he is a Scotchman – the toughest little fellow you could conceive. Young, too – probably thirty-two years or so, and bears the climate splendidly – even his complexion is uninjured – not Africanized yet by any means, despite twelve years’ continued residence. These Mission Societies certainly contrive to produce extraordinary men. *Apropos* of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay, real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other, physically, mentally, or morally – of that we may rest assured – but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is Duty.

“These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught among other things what duty is, what it means; not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his

house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell to each other the good news of 'Peace and goodwill to men.'"

We are thankful for this testimony. It is disinterested and above suspicion. Its candor, thoroughness, and cordiality are admirable. Moreover, to many who never deign to look at the *Gleaner*, or the *Intelligencer*, or any other missionary periodical, such words will come home with unusual force, and people generally will begin to acknowledge that missions are a power after all. Our readers hardly need such testimony. They have long since been convinced that mission work in Central Africa, beset with difficulties as it avowedly is, will do more for Africa than any other agency. But let us pray more fervently, and strive more earnestly to make this conviction an accomplished fact. Each society has its allotted task in the center of the great Dark Continent. Tanganyika is *our* watchword. We are surmounting the difficulties of transit and of climate; we have completely won the confidence and goodwill of the natives met with on the route to the lake and that inhabit its shores; and once the present disturbed political condition be brought to an end, we may confidently look for cheering, moral, and spiritual progress and enlightenment. We, too, shall then rejoice in a strong body of native Christians. May the Lord of the harvest soon grant us this great joy.

Pg 56 – "From all Fields"

Losses in Central Africa

News has come to hand of the death, by fever, of Mr. Thomas Morris (late of Walthamstow), and of Mr. Gall, members of the party of reinforcements who went out to join Mr. Frederick S. Arnot in his missionary work in Central Africa. This is the third of the party, says *The Christian* (through which the information comes), that have thus been called to their rest. These sad losses seem to be inevitable in the early stages of missionary pioneering. They are the heavy price that has to be paid for experience. But patience, prudence, and perseverance gradually enable missionaries to conquer all the difficulties of climate and the new conditions of their life, and we doubt not that it will be so in this Garenganze Mission.

March

Pg 67 – "The British South Africa Company and the Native Races"

Important Statement by the Duke of Fife

On Wednesday, January 29th, a meeting was held at the Mansion House, in the City of London, to consider questions affecting the welfare of African races. The Lord Mayor (Sir Henry Isaacs) presided, and the meeting was thoroughly representative in character and composition. In seconding a resolution of hearty thanks to His Majesty the King of the Belgians for having convened the International Conference now sitting at Brussels, the resolution having been proposed by Earl Granville, the Duke of Fife of the British South Africa Company. Of this Company, which under its Royal Charter has been entrusted with very extensive rights, His

Grace is vice-president. From the *Times* newspaper of January 30th we quote the following report of his speech: -

The Duke of Fife: It gives me great pleasure to accede to the request that I should second this resolution. Not only am I very glad to have the privilege of expressing my hearty sympathy with the objects of this Society and with the terms of this resolution, but it occurs to me that it may perhaps be of interest to this meeting to hear that the British South Africa Company, of which I have the honor to be vice-president, is determined – I may say obliged – to act in the spirit of this resolution. (Hear, hear.) One of my colleagues, Mr. Cawston, will start in a few days for Brussels to represent our Company at the Conference which will shortly assemble in that city, and he will there have the honor of an interview with the King of the Belgians, who, I may add, has been in correspondence with myself. His Majesty is very anxious to exchange views with regard to all these important matters which interest this Society, and which affect the Congo Free State as deeply as they do the South Africa Company. Our Company is particularly anxious that it should be clearly understood by the public that it does not consider it is merely a trade association. Of course it seeks to develop in every way and to the fullest possible extent the trade of South Africa, but it will never, I can assure you, lose sight of the high functions it has undertaken – I mean the civilization and the elevation of the aborigines of that long-neglected country, where I feel these unfortunate people have been too long the prey of unscrupulous European traders and brutal Arab man-stealers. (Hear, hear.) In doing so we shall only be carrying out the terms of our charter, from which I should like to read two short clauses. They are these: -

“The Company shall, to the best of its ability, discourage and, so far as may be practicable, abolish by degrees any system of slave trade or domestic servitude in the territories aforesaid.

“The company shall regulate the traffic in spirits and other intoxicating liquors within the territories aforesaid, so as, as far as practicable, to prevent the sale of any spirits or other intoxicating liquor to any native.”

To these obligations we are determined to adhere, both in the letter and the spirit. It is only three months to-day, curiously enough, since our charter was signed, and therefore I feel it would be premature to say anything about what we have done; but it may be of interest to the meeting to hear that we are working in active co-operation with the African Lakes Company. We have undertaken to give them every possible assistance in carrying out the admirable work which I dare say you all know they are engaged in. I think it will be satisfactory for the country to hear that we intend, in cooperation with the African Lakes Company, to establish steam locomotion on the Zambesi and the Shire, and that we also intend to establish a monthly postal service, as well as a service for passengers between the sea and the missionary stations, because we are convinced that it is one of the most effectual modes of checking the raids of the slave-dealers, and also the introduction into the country of undesirable and objectionable commodities. We must all feel, however, that the efforts of individuals and companies, and I

may say even of the International Conference, must fall short of the full attainment of these objects unless they receive the sympathy of the public at large. I presume that is why this meeting has been convened to-day. We know that the sympathy of the City of London never fails a good cause, and by supporting – as I hope it will unanimously – this resolution, the City of London will add one more to the many services it has rendered to the oppressed and the unfortunate. (Cheers.)

This is all that one could wish. Every philanthropist, and especially every friend of foreign missions, will note this statement with great satisfaction; and if the Company steadily adheres to this policy, it will confer incalculable benefit upon the native tribes of South Africa.

Pg 94 – “From all Fields”

The Universities’ Mission and the Germans

The February number of *Central Africa*, a monthly record of the work of the Universities’ Mission, contains an interesting letter from the Rev. H.W. Woodward, the missionary in charge of the Magila District. This district is passing under German rule, and Mr. Woodward’s letter throws considerable side-light upon the character and general effect of the change. The chiefs have been down to a place called Tanga, to meet Major Wissman, and are quietly accepting the new *régime*. That which above all reconciles the people to this is the fact that they do now obtain justice and redress, whenever possible, at the hands of the Germans. The only complaint heard is that those who engage themselves for work must work, and that those who are in the chain-gang for offences – such as stealing, etc. – have a very hard time of it; but then, they say, it is what they deserve. On the whole this letter is decidedly reassuring, and seems to indicate that the work of the Mission meets with German approval.

April

Pg 104 – “Tidings from Central Africa”

Since our last issue letters from Niamkolo, at the south end of Lake Tanganyika, and from Fwambo, the hill station fifty miles inland on the route to Lake Nyasa, have come to hand. A summary of these letters was published in several daily papers. Our friends have been in great peril, as an extract from a letter from Mr. A. Carson, B.Sc., will show, and were still in straits for provisions and cloth for barter purposes and wages; but we have grounds for thinking that the worst is now past, and that supplies may soon reach them.*

Mr. Carson, in a letter from Niamkolo, dated September 9th, says: -

“I have pleasure in informing you that H.B.M.’s Consul-General at Zanzibar, in reply to my letter of January, has sent us valuable advice, and expresses a kindly interest in our welfare. By the same mail he induced the Sultan to send orders to the Arabs to protect us.

“We understood that all the Arabs at Ujiji maintain their deep hostility to us, despite their plausible behavior in our presence, except Mohamed bin Alfán, who has rendered us invaluable

assistance in getting cloth and other supplies, not to mention the fact that he undoubtedly has preserved the lives of nearly all the members of the Mission and protected our property; for before his arrival at Ujiji the Arabs had not only decided to attack us, but had arranged the distribution of our boats and other property among themselves, when Mohamed bin Alfán refused to have anything to do with it. He tells us that Tippu-Tib has sent him word that he must defend us, even if he has to fight. I am sorry to say that we see no difference morally between our friend and our enemies; but all the same, we owe our lives to him, and therefore have passed a resolution of thanks to him.”

*As we are going to press, a later mail from Fwambo, with letters dated December 13th, has arrived. They bring little news, but say that all are well.

The Rev. D.P. Jones’s letter we give *in extenso*: -

“Fwambo, September 24th, 1889.

“Dear Mr. Thompson, - There being another opportunity of sending a mail across to Karonga by Captain Trivier, we avail ourselves of it, seeing that the Zanzibar route is now hopelessly closed. As you will learn from the Secretary’s letter, our Annual Committee has just been held at Niamkolo. We spent a happy time together, all the members on the Lake being present. Those of us who have been connected with this Mission for any number of years could not help reflecting with deep gratitude upon the fact that during the last three years we have had no deaths, but, on the contrary, that, with one or two exceptions, we have all enjoyed exceedingly good health. We could not fail to be thankful also that we have lately entered upon a new era in the history of the Mission (if we exclude Urambo), in that all the Wangwana (Mohammedan *employés* hired from Zanzibar) have been dispensed with. It is needless to repeat here what has been written before concerning the evil influence which these people exerted upon the natives with a view to convince you that their presence proved not only an injury to our work, but an absolute preventive of progress, if not an actual evil which more than counterbalanced our efforts, seeing you have already expressed a similarly earnest desire that they should be removed as soon as possible. It is also needless to say that while we have been training Swahili men in useful work, we have not benefited them merely, but also the Arabs, whose faithful helpers they have always been. Some, for instance, have been taught the management of the engine in the steamer, and could, in the event of the Arabs taking the boat from us, work it without difficulty. That they have no affection for us, but would instantly leave us if we had any misunderstanding with the Arabs, is a question that will admit of no doubt. Consequently our training Wangwana in any knowledge that is purely European might be turned into account against ourselves any day, whereas our training natives would, in all probability, have the opposite result. Not only would they be likely to cling to us in trouble, but could not, on the other hand, be of much use to the Arabs on account of the latter having no knowledge of their language.

“The S.S. ‘Good News’ Worked by Natives

“It was particularly fortunate that the Wangwana left of their own accord, seeing that if they had been dismissed in a body the Arabs might have misconstrued our action. Their departure was not a trifle to the marine department, and Mr. Swann has already had to accomplish some gigantic work in running the steamer with only natives on board. Still, it must be extremely pleasing to him, looking upon this first huge effort, to be able to call it an unmixed success. The question of doing away with the Kiswahili language is a minor one, and will also be dealt with before long, I have no doubt. In Mambwe and Ulungu they have the same language, therefore we are able to give our brethren at the Lake a little help in their language work.

“The Sunday we were down at Niamkolo I had the pleasure of conducting my first formal service in Kimambwe. I found afterwards it was also the opening service of the schoolroom there. There was a fairly good attendance, and the people listened attentively.

“With regard to our work here you will see from one of the resolutions of Committee that Mr. Wright and myself have arranged that the one should take charge of the teaching and the other devote himself to the language, believing that by such an arrangement we can do more work and also avoid possible friction.

“Fighting.

“It is very unfortunate that at this time the two neighboring chiefs Pensa and Mukangwa (Fwambo), are doing what the natives call ‘fighting.’ Pensa says the Fwambo men carried off three women from one of his villages, and Fwambo complains of Pensa’s men having killed three of his men without any provocation. All we know for certain is that three of Fwambo’s people have been killed, and by a party of Pensa’s men. When we arrived at the village where Zombe used to live (and which is now under Pensa) on our way here – there being Mr. and Mrs. Swann, my wife, and myself – we found the village occupied by three men only. The women, it was said, had been carried off by the Bemba and the men had run away. We camped here at 5 p.m. after a long and heavy march, most of our men being behind.

“When the bulk of the caravan arrived, shortly after dark, a man came up to us and told us the porters were sitting on their loads outside and were wishing to go on. When I went out to hear their reason for such an unusual proceeding I was told that a messenger had arrived from Pensa to say his village had been attacked by Bemba, three men killed, and that all his men in our caravan were sent for to go home as quickly as possible. I returned to the village, telling them that when we had consulted together I should let them know our decision. While we were considering what was best to do one of the men told me they had all left. The Fwambo men remained, and one or two Pensa men who had already settled down for the night. We took the precaution of sending a trustworthy man after the Pensa porters who had left, instructing him to follow them and remain with them till we arrived.

“Runaway Porters.

“Next morning, when I was bringing up three stragglers – the caravan being about a mile ahead – we saw six armed men emerging from the forest a little distance before us, and follow the caravan at a good pace. Suddenly they turned round, and, seeing us, walked rapidly in our direction. I thought they must be Bemba. The men also had some such thoughts, for suddenly they left their loads and took to their heels. I walked forward to meet them, wondering whether I was going to be captured or shot. To my surprise, when we got nearer each other I recognized the foremost as a Fwambo man, then I recognized another and another. I asked them what they were looking for, and was told that there was war between their chief and Pensa and that the latter had taken three heads; that knowing there were Pensa men in our caravan they had come to seize them, if possible, and take their heads in return. My loads having been deserted, I asked two of the men to remain with them until I could get on to the caravan and send men back for them. Eventually these same men brought on two of the loads, and we all went on by a new path, arriving here about two o’clock. As we trudged along wearily, with a heavy heart, we could not help thinking of the loads that the Pensa men had taken the night before, and knowing these people to be expert thieves we failed to see any chance of recovering them under these circumstances. It was a gloomy reflection, especially when we knew they had all our cloth as well as a few other valuable loads. However, there was no help of it; it was simply a case of yielding to the inevitable. To our surprise and unutterable joy, no sooner had we paid the Fwambo porters and they were well out of sight, than in filed the Pensa men with every load intact. It was more than we had even dreamt of.

“Native Tactics.

“Next morning, Fwambo and his men (all armed) came down to beg powder of us. After we had persistently refused it, saying we had no wish either to help or to interfere in any way, they left in a most unceremonious fashion. As they were going home they were met by Pensa and his people, and apparently a free fight ensued. We counted over forty shots, and, concluded that many people had been killed. It turned out, however that not a man was wounded even – they probably fired at random. Going home, Pensa and his people in their turn called upon us, explained the whole affair, begged us to remain neutral, asked for nothing; but behaved altogether gentlemanly. Since then (over a fortnight ago) the fighting has been carried on on the ambush system, parties of Pensa men scattered over the country watching for a solitary Fwambo man if by chance any emerge from the village. They have not killed any more that we know of; but this carried on for months will prevent any cultivation being done, and consequently it will probably be succeeded eventually by a time of hunger and famine.

“Great Inconvenience.

“All the men we had trained for work have left us, and we have had to fall back on the Kera people – raw, lazy, impudent men. We were, however, glad to get them as they are, if only to

carry water and firewood for us. The Pensa people threatened them last week and they all left, but Kera sent them back on Sunday, telling Pensa that he (Kera) had no *mulandu* (dispute) with him. The war between Kera and Muti is about finished, consequently we have hopes that the former will be able to sell us food henceforth. This unsettled state of affairs, I am sorry to say, affects my work in the language considerably. The having a teacher who only knows the language I am endeavoring to acquire is, in itself, far from satisfactory, and necessitates a tedious course; but when I have to get a new teacher every month, more or less, progress becomes painfully slow. I have attempted no translation as yet except the Lord's Prayer, and that I am afraid is not very correct. We had our first service in Kimambwe, on this station, Sunday before last, but last Sunday there were no natives here.

"Disappearance of a Foreigner.

"I told you, I think, in my last letter that Captain Trivier and his companion Mr. Weisseberger had arrived here and were waiting for men to take them on to Karonga. I am afraid Mr. Weisseberger has come to an unnatural end. Whether he has been murdered by the natives or has died in the forest is not yet known. He went away four days ago. Diligent search has been made in all the villages, but without success. A gun, followed by four or five shots in quick succession (such as might be fired from a revolver), were heard three nights ago near Pensa's village; but on inquiry from the villagers we were told that three men had arrived from Karonga and were fired at in mistake by the sentinel, and that when the villagers heard the shot they rushed out and fired a volley. These men, and the porters for Captain Trivier, who are expected from Karonga, were at Keresya, and would be here the day following. The porters not having arrived, there is reason to suspect that the shots were revolver shots, and were those of Mr. Weisseberger. I ought to have said that this gentleman was apparently slightly affected by the climate, bad food, etc., and was not altogether responsible for all that he did.

"Mr. and Mrs. Swann, who have spent a fortnight here for the change of climate and rest (Mr. Swann especially *needing* such a change), returned yesterday.

"We are all in good health, and I may venture to add in good spirits.

"With kindest regards,

"I remain, your sincerely,

"D. Picton Jones.

"P.S. – Captain Trivier's men from Karonga have arrived.

"We were all somewhat disappointed in not having any letters from home. I have no doubt you have received our letters *via* Nyasa, and in consequence are not anxious respecting our welfare.

“Mr. Weisseberger’s disappearance is still a mystery. Unless he has determined to live with the natives, and is in hiding in one of the villages, it is impossible that he can be alive. Captain Trivier will proceed on his journey October 1st.

Pg 125 – “Home News”

Portrait of Capt. Hore

The April number of the *Evangelical Magazine* contains a portrait and a biographical sketch of our esteemed missionary, Capt. E.C. Hore, of Central African fame. The portrait is excellent, and will be much appreciated by his many friends all over the country. The price of the *Evangelical Magazine* is sixpence. It is published by Mr. Elliot Stock, and can be obtained through any bookseller. On Friday, April 25th, Capt. Hore leaves England for a deputation tour through the Australasian Colonies.

May

Pg 154 – “News from Abroad”

Later News from Central Africa

Another mail, bringing letters up to December 13th, is to hand from Fwambo (see last month’s *Chronicle*), and letters have also been received from Urambo. The wretched strife between the two petty chiefs, Pensa and Fwambo, has been brought to an end, mainly through the friendly pressure of Mr. Johnston, H.B.M.’s Consul at Mozambique, who arrived at Fwambo at the end of November. There is no longer any doubt as to the fate of Mr. Weisseberger, whose disappearance was a mystery. He was killed by the Pensa people; but whether intentionally or by mistake is not clear. His body, greatly disfigured and torn by hyenas, was found thrown into the stream from which the missionaries draw their water and just a little above the very spot from which they draw. After the discovery of the body matters were in a very critical state for a time. Had the missionaries shown any intention to take vengeance upon the natives for their crime, an outburst of violence would have followed; but, by the exercise of prudence, forbearance, and tact, this threatened danger was happily averted. At one moment, when the natives were yelling and dancing around the missionaries in a menacing manner, a single word unwisely spoken would have been like a spark in a barrel of gunpowder. But fortunately no such word was spoken, and the interview ended satisfactorily.

Consul Johnston’s visit greatly cheered the mission party, who had had a gloomy time of it, being deserted by their servants, compelled to do the most menial work themselves, without European provisions, and debarred from intercourse with the outside world. For a fortnight they had no help at all; they were left entirely alone. Says one of them: “Oh, these are dreary times! We are simply *living*, keeping body and soul together.” Mr. Johnston was most genial and sympathetic, ready to help in every possible way. The missionaries feel that they are under deep obligations to him, both for the improved state of things due to his pressure upon the chiefs, and for his personal kindness. The runaway domestics and others were returning, the

people once more freely moving about, bringing food to sell, and cultivating their grounds. A supply of necessaries had also arrived. Depression was banished, hope again triumphant.

Dr. Mather writes: "We are all well, and are beginning to see the dawn of better things for this down-trodden land. Peace is reigning around, we are getting nearer the people, and are feeling more settled... I am now attending one of the chiefs of the neighborhood, and I am thankful to see he is improving under treatment. The people are beginning to come to me more freely, both for slight as well as serious ailments. I usually see ordinary patients from 6 a.m. to 12 a.m. Urgent cases are attended to at any time. The health of the Mission is remarkably good."

At Urambo, which is more than 200 miles to the east of the northern part of Tanganyika, there has also been much anxiety and uncertainty. Letters from Mr. Draper to private friends, of so recent a date as December 27th, have reached England *via* Zanzibar. He has frequently visited the villages in the neighborhood, and is gradually gaining a knowledge of the language. Mr. and Mrs. Shaw were well when he wrote.

Pg 166 – "Home News"

Farewell to Captain Hore

On Monday, April 14th, the Board took leave of Captain E.C. Hore, prior to his leaving for a special deputation tour among the Australasian churches. He was introduced by the Rev. E.H. Jones, who explained the object of this tour. The friends of the Society in the colonies are, in these days, taking more interest in the Society's work. Not only representatives of the Polynesian and New Guinea Missions, but the Rev. N.L. Doss and Miss Linley, of Calcutta, and Miss Philip (now Mrs. Smith), of North China, have visited them within the last year or two. And now, in connection with the recent appointment of the Rev. Joseph King as deputation agent for the Australasian colonies, the Directors have deemed it wise to bring before those colonies the African work of the Society. In Captain Hore they felt that they had the right man for this duty, and they were, therefore, sending him forth with much hopefulness as to the results of his visit. S.R. Scott, Esq., Chairman of the Board, assured Captain Hore of the Directors' confidence in him. His movements would be watched with great interest, and it was hoped that his mission would be appreciated and prove thoroughly successful. Captain Hore having briefly replied, the Rev. Arthur Hall commended him and his undertaking to God in prayer.

June

Pg 171 – "Our Ninety-Sixth Anniversary"

...

The Rev. W.C. Willoughby did not go out to Central Africa for nothing, even if he only gained the power, by a short contact with heathenism, of moving the hearts of those to whom he speaks about the thrilling work, as he did on the present occasion.

At no time, said he, had interest in Africa been so deep and intelligent as it was to-day. Politically, commercially, philanthropically, and religiously, Africa was coming in for a very large share of the interest of Europe. Speaking of his experience of the Nyamwezi, he observed that it was not always easy to manage men who were at the same time independent and plucky. The late chief Mirambo ruled his kingdom with an iron hand, but justly, and he could hardly imagine a better governor. Men who did no wrong were safe in the country; but for those who did wrong there was but one punishment, and that was death. When he (the speaker) tried to explain to Mirambo how our Queen exercised mercy, the chief explained: "Ah, yes; that is wise and good. But the Queen governs gentlemen and I govern savages." Mr. Willoughby gave a facetious description of a Nyamwezi seeking a wife, and after a passing reference to the difficulty a medicine man showed in controverting an argument of him as to the future life, he concluded with a most pathetic appeal for workers, quoting the message of a lady worker, who was not spared to deliver her own touching assertion that nothing in her native land could present greater attractions than her work in Central Africa. "Every station has its graves," said Mr. Willoughby; "but what does the grave mean? It is the title-deed to the country."

...

Pg 200 – "Announcements"

Departure

Captain E.C. Hore embarked for Melbourne, per steamer *Orizaba*, April 25th.

July

Pg 226 – "Home News"

A Medical Missionary for Urambo

At the same meeting Mr. G.A. Wolfendale, L.R.C.S. and L.R.C.P. (Edin.), took leave of the Directors prior to his departure for Urambo, Central Africa. In introducing him to the Board, the Foreign Secretary stated that Dr. Wolfendale would leave England for Zanzibar the following Monday. He had been accepted for service in the district of Urambo. After a successful career as a student in Edinburgh, in which city also he had done much earnest evangelistic work, he had come forward with much enthusiasm and offered himself for a missionary career. He was going to a station now thoroughly settled and prospering and would join Mr. and Mrs. Shaw and Mr. Draper in an endeavor to make the Urambo Mission a great power for good. Daily service was already held; Mrs. Shaw's school was becoming quite a success; the only want was a medical missionary to complete the band of workers. The road to the interior being now open, there would be no difficulty in getting through. True, there was a paucity of porters in consequence of the numerous caravans that were starting, but large numbers of Nyamwezi were moving down to the coast, so that by the time Dr. Wolfendale reached Zanzibar it was hoped that this difficulty would be at an end.

The Chairman (W.S. Gard, Esq.) in a few appropriate words bade the departing missionary God-speed, saying as he did so that one of the pleasures of the office of chairman (which he has previously filled and therefore knows by experience) is that of speaking the parting word to young brethren who are leaving for the foreign field.

Dr. Wolfendale briefly replied. He said that he could not tell how thankful to God he felt. Ever since he was a boy he had the desire to be a missionary. God had at length opened the way, and although he felt altogether unworthy of the honor, he was gladly going forth to do God's will.

The Rev. D. MacEwan, D.D., who has rejoined the Board, then commended him to God in special prayer.

Pg 232 – “Announcements”

Departures

Mr. G.A. Wolfendale, L.R.C.S, L.R.C.P., on his appointment to Urambo, Central Africa, embarked for Zanzibar, per steamer *Madura*, June 9th.

September

Pg 286 – “News from Abroad”

The Murderers of Mr. Arthur Brooks

Eighteen months ago, this young artisan missionary was murdered at Mkange, a few miles from the East African coast, when on his way home to take his furlough. Little, however, transpired as to the actual circumstances of his death. There is at length a prospect of getting at the facts. A communication from the Marquis of Salisbury, dated August 2nd, 1890, informs the Foreign Secretary of the Society that it would appear, from information recently furnished to Her Majesty's agent and consul-general at Zanzibar, that Mr. Brooks was murdered by five men, who were deputed by Chief Bwana Heri and his son Abdullah to bring him into Saadani. These men, noticing that Mr. Brooks had a very considerable number of boxes with him, determined to kill him in the hope of securing a valuable booty. Mr. Brooks was murdered accordingly, but his boxes were found to contain nothing of value. Bwana Heri and Abdullah told Colonel Euan Smith's informant that, owing to the disturbed state of the coast-line, they were unable to seize and punish the murderers. Colonel Euan Smith expresses no opinion as to the truth or falsehood of this intelligence; but he has been promised the names and descriptions of the five men in question, and, on obtaining them, he will address the German authorities with a view to the arrest and trial of the alleged murderers, who are known to be concealed somewhere on the mainland.

Good News from Central Africa

The last mail to hand left Fwambo on the highlands south of Tanganyika on March 4th. All at that station were well. Writing from Niamkolo, which is on the Lake, at the south end, on January 20th, Mr. Swann says: -

“At present every member of the Mission is well, and there is a growing appreciation of our presence around the Lake. The French have been forced to give up their station at Kirando, just south of Karema, in consequence of the chief’s exorbitant demands for presents. They are going to build in ‘Pemba’ (a small district not marked on Captain Hore’s map), between Fipa and Ulungu, over which ‘Mkaroki’ (a woman) presides. I feel very much cheered at the present outlook, and cannot fail to see God’s answers to thousands of prayers, years of toils, and precious lives, in this apparent covetous rush for the Dark Continent.”

A little more than a month later Mr. Swann adds: -

“Since penning the former, time has moved on, and I add later information. In consequence of continuous slave raids in this district, our settlement is increasing rapidly. We are having at attendance of from 120 to 150 people every Sunday to service, and if the number increases as we expect, a larger place will have to be erected for their accommodation. These are times which we have long hoped for, and we are telling them, in our feeble way, about the love of God, to which they listen, and question what they cannot understand. They say: ‘We *will* follow Isa (Jesus); *what shall we do? what is required of us?*’ Mr. Thompson, is not this a sign of rain? I think so! And although I do not for a moment wish you to imagine these people are a penitent lot, yet I do wish you to know that these things have, and are being, said on Tanganyika. These people flocked to us for *safety*, and we have resolved to die rather than permit them to be carried into slavery; there is no other course open to us. Safety they must have, or we stay here in vain; and, whilst standing between them and horrible slavery by man, we are able to offer the terms of safety from the slavery of sin, and with considerable hopes of their acceptance as far as they understand.”

Urambo Station

Letters from the Rev. T.F. Shaw and from Mr. Draper, dated May 31st, came to hand on August 13th, and are reassuring and satisfactory. Mr. Shaw writes: -

“We continue quite safe here, and all well, with the exception that Mr. Draper gets a little fever now and then, and is rather anemic, while, unfortunately, he has no iron or other tonics, and ours is almost finished.

“The work is going on steadily here, and the services during the past year and up to now have had an average attendance of more than double previous years, being nearly always over twenty and sometimes as many as sixty, in consequence of which we have considerably increased the sitting accommodation by Mr. Draper making some more forms. I am now making a third revision of the Gospel of Mark, and am getting on with a first revision of Luke.

“Altogether we have seen nothing serious to discourage us in our work, and much to encourage in the continued friendship of the chief and people all through last year, as well as in the increased attendance at services and in the girls’ school.”

October

Pg 328 – “Announcements”

Births

Hore – August 22nd, at Bedford, the wife of Captain E.C. Hore, of a daughter.

December

Pg 379 – “News from Abroad”

Dr. Mather’s Estimate of Fwambo

Repeated reference to Fwambo, the new inland station on the hills to the south of Lake Tanganyika, has been made in our pages, and tidings concerning it have been read with interest. Dr. Mather, one of the staff of workers there, sends home the subjoined estimate of the station. He writes: -

“The medical work here is being carried on continuously. On an average 150 patients visit me each month, mostly for ordinary ailments.

“The more I reside at Fwambo the more I feel that as regards health in a country like Africa, it is well chosen. We have abundance of water near us; the weather varies, but it is never too cold nor too hot. The cold season, which lasts with us for about three months, is the one most enjoyed by Europeans. The rainy season, which lasts for six or seven months, is hot and steamy. The dry last three months, and is hot without much moisture. The ground round the station is rapidly being brought under cultivation. Vegetables cultivated are two kinds of native potato, beans, peas, grain – wheat and rice have been tried, Indian corn does well. The English potato flourishes. Fruit trees, as the papaw, the orange, the lemon, the date, the fig, are shooting up. We have now a small flock of goats and sheep, which we hope shortly to increase. We hope by next wet season to have a fair supply of good milk from them, as well as have our wants in the way of meat provided for. About 6,000 people live within a day’s journey (say, twenty miles) of us, but, unfortunately, people will not stay on the station any time, owing, in part, to our not being able to afford them protection, and again because of there not being much land suitable for cultivation round it; and cultivation to be successful would need an extensive system of irrigation to be carried out from the river, which is below us, and about 400 yards distant. This is a point of weakness, as it places us in a very defenseless position, and leaves us much at the mercy of the natives, who, in the case of a war with the white men, would likely attack the missionary station and overwhelm it.”

Emin Pasha and our Urambo Missionaries

The Chronicle of the London Missionary Society – 1890

Private letters from Urambo, dated August 3rd and September 1st, report Mr. and Mrs. Shaw and Mrs. Draper as all well. The work is quietly progressing. Mr. and Mrs. Shaw had been to Tabora, and there met with his Excellency Emin Pasha, who treated them with marked kindness. The Arabs agreed to accept the German flag. Their chief difficulty in doing so was that it involved the absolute prohibition of slavery. Emin went in person to ask Mr. and Mrs. Shaw to be present at the ceremony of hoisting the flag. A German officer, who was ill, returned with them to Urambo, and another officer has joined him. Urambo is likely to be made a military station.

Pg 392 – “Announcements”

Births

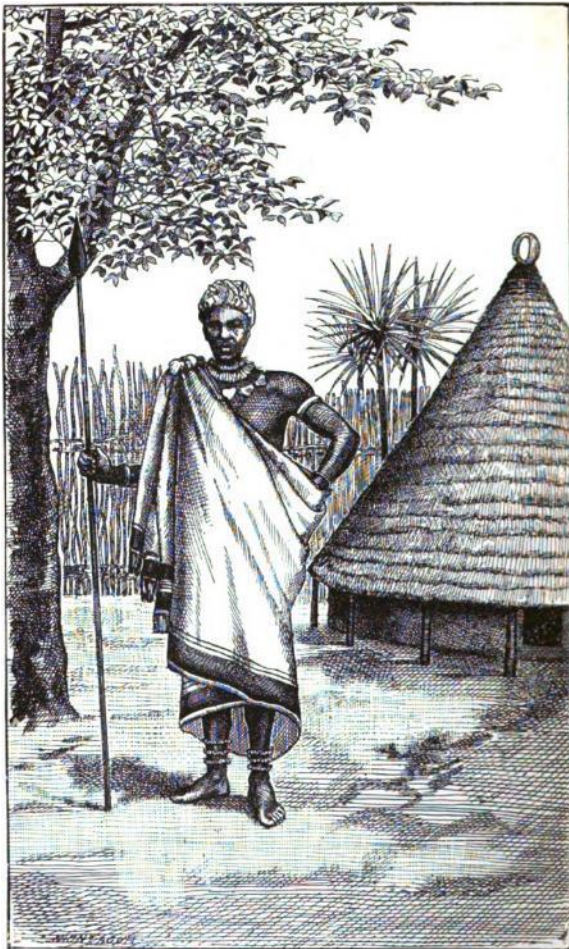
Jones – April 23rd, at Fwambo, Central Africa, the wife of the Rev. D.P. Jones, of a daughter.

1891

January

Pg 3 – “News from Central Africa”

A day or two after we went to press with the December *Chronicle* a heavy and important mail from Central Africa was received by the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, who lost no time in communicating its contents to the *Independent*, the *British Weekly*, and other newspapers. For the information of those who may not have seen these papers we give the following summary: -



LATE CHIEF OF THE WANYAMWEZI.—(From a Drawing by Mrs. Shaw.)

“We have heard from both branches of our Mission. Letters from Urambo are dated September 20th. Politically, the country seemed to be quiet; the general feeling among the people was in favor of white men, and they appeared to be prepared to submit, without objection, to the German rule. A German officer, with a guard of soldiers, had already been stationed at Urambo. The chief of the Nyamwezi (*see Frontispiece*) had been killed in June, while successfully resisting an attack on one of his villages by a party of Wangoni. His place was filled by the election of a son of his predecessor, Mirambo, a boy ten or eleven years of age. The death of the chief was felt as a great loss by our friends, as, although he showed no interest in Christianity, he had proved himself a very firm and kind friend of the missionaries.

“A disaster, which might have had very serious consequences, overtook the station on September 10th. On the evening of that day the Mission-house, occupied by the Rev. T.F. Shaw, was set fire to by an incendiary – a man who had

been employed on the Mission premises, but had been more than once dismissed for bad behavior, and finally had been punished for theft. The fire was not discovered for some time, and, as a high wind was blowing, all efforts to save the house were unavailing. Fortunately the walls were constructed of stone in a fashion altogether unlike the houses of the country, otherwise the progress of the flames would have been much more rapid, and the lives of Mr. and Mrs. Shaw would have been in serious danger; as it was, everything in the house was

destroyed. The Society has not lost much, as the stores of cloth and other goods were reduced to the lowest ebb, a caravan being long overdue with fresh supplies. Mr. and Mrs. Shaw, however, lost all their personal property, clothing, books, harmonium, all Mrs. Shaw's wedding gifts from friends, and, most serious of all, the manuscripts containing Mr. Shaw's vocabularies of the Kinyamwezi language, and his translations of the Gospels of Mark and Luke. The loss of property will put our friends to great inconvenience for a considerable time, and it will be exceedingly difficult for them to replace what has been destroyed – the value of which was fully £400 [~\$70,000 in 2022] – on their limited income. The loss of the manuscripts represents the destruction of the fruits of Mr. Shaw's careful labors for several years, and will be even more difficult to replace.

“From the mission at the south end of Lake Tanganyika letters have come, dated August 28th, from Niamkolo, and August 30th from Fwambo. The general health of the members of the Mission was satisfactory, with the exception of the Rev. R. Stewart Wright, who had been invalided home, and has now arrived in England. The permanent settlement of white men was already producing beneficial results, for the tribes, so long scattered and peeled by the Arabs and by native marauders from the south and west, crave protection, and feel they have it in the neighborhood of Englishmen. At the Society's marine station at Niamkolo a village of 400 people had already been formed, who were constantly under the influence of the Mission. The work at that station was progressing satisfactorily.” Mr. Carson reports: -

“Kalulu, a lad trained at Urambo by Mr. Brooks, is now schoolmaster, and he gets on very well indeed. He does also most of the carpenter and blacksmith work, and is altogether a superior lad, and, I think, a Christian. He has been with me for sixteen months, but the credit of his training is due to Mr. Brooks, who has done in this a fine thing, if he had done nothing else.

“The station at Fwambo, though healthy, and suitable in many ways for European residents, is, unfortunately, so situated between villages of rival chiefs that it seems impossible to induce the people to settle where the missionaries are. Tribal disputes, in fact, cause one of the chief difficulties of work among the people.

“The steamer *Good News*, which was wrecked during a gale last year, had been got off the rocks during the rainy season, and successfully hauled up on to the beach for repair. The damage to the hull, unfortunately, was more extensive than had been anticipated, but the repairs were rapidly progressing, and it was hoped that before many weeks the vessel would be again afloat and actively engaged in mission work on the Lake.

“In addition to reports of the work at the south-east of the Lake, a deeply interesting narrative has been received from Mr. Swann of a recent visit to the tribes at the extreme north end of Tanganyika. He found the region densely populated by a fine, manly, intelligent, kindly, though somewhat treacherous race of people, who had not hitherto had any communication whatever with white men, but received him very cordially. Evidently there is a splendid opening for

extended work at the north end of the Lake; and were men and means at the disposal of the Directors, this work would appear naturally to fall to the lot of our own Society as the pioneers of the region.”

From private friends of Dr. Wolfendale (who, it will be remembered, is on his way to join Mr. Shaw at Urambo) we learn that he has incurred considerable danger on his journey inland. Writing from the German camp at Unamgulha, two and a half weeks' from Urambo, on September 11th, 1890, he says that but for German protection he might have been murdered, with all his caravan. The Ugogo country, it seems, is all up in arms on account of the Germans, who have been distributing flags among chiefs and erecting forts. Many chiefs have submitted, others proved refractory. At a place called Bubui the chief attempted to detain Dr. Wolfendale, and evidently meant mischief. This is the Doctor's own story: -

“At Bubui, the chief and his head men came to see me, and showed me a letter written by Emin, and he was flying the flag, and seemed peaceable enough. But in the evening he sent a demand for cloth. So three of my head men and myself saw him, and held a council in his house. He was very exacting, but I would not give in. So at last we beat him down to a little cloth, and he accepted my terms. At night he sent to say: ‘Tell the white man I want more, and if I do not get it, I refuse to let him go on.’ I held a council with my men, and it was either to pay more or go on to the next place, where the chief was awfully exacting and had attacked a caravan only a few days before because they refused; or to write a letter to Mr. Stokes and seek advice and help. He, we heard, was quite near. So, early on Tuesday morning, long before daylight, I sent seven men with my letter. Had they been seen they would have been killed, but God fought for us. About midday I saw the Germans coming along with my men. Two German officers were in command. They came into my tent and had refreshment, and explained that as soon as Mr. Stokes had received my letter he sent off an escort to bring me safely to him. He has been appointed captain by the Germans; and had with the dear bishop* been greatly concerned as regards my safety, expecting to hear every day that something had happened to me. The officers then went to see the chief and get off as quickly as possible; but he and his people had all fled. We wanted to make friends and get back my cloth and buy food. All being ready we started... At first all went well, only several threats from the Wagogo. Then, by and by, we heard that in the forest, a little way on, the Wagogo were going to attack. On we marched, not fearing. I knew all would be well in God's hands... The forest was reached, but not a man did we see: it was only a threat. The Wagogo are great cowards and liars. I believe they are influenced by the country; it is awful, just like a desert. About 4:30 p.m. we caught sight of the camp. It reminded me of the children of Israel. The soldiers struck up a song, and I was brought into camp amid the delight of all. The first to welcome me was the dear, good bishop, and then all the party, and then Stokes and the other German officers. They really did not expect to see me alive after what had happened to them. My tent was then put up near the party, and we had tea, then prayer, and Bible reading.

“And now for the troubles. The Wagogo are up in arms and attacking all caravans. A few days ago, just near where I camped, an Arab caravan was attacked, loads stolen, and many porters murdered. Three days ago two of Stokes’ soldiers were at a village to buy food; the natives murdered them. One of Stokes’ men, in broad daylight the other day, as the caravan was marching along, was speared and his load carried off. The country is very unsettled, but in a short time all will be well. Yesterday I took my head men to Stokes, and settled that we should carry the German flag, and came under his protection, and travel on with him as far as Ecundu (?), near Uyui. It is roundabout, but we are safe with him, and, if it is necessary, he will give me an escort to take me safe to Urambo. I shall now be in the company of the caravan for sixteen days or so; then about ten days to Urambo.”

*Bishop Tucker, of the Church Mission

Pg 28 – “Home News”

The Livingstone Medal

The Livingstone Gold Medal for 1890, for the best essay on “The Great African Lakes, Nyanza, Tanganyika, and Nyasa; the People around them, and Christian Work among them,” has been awarded to a Mansfield man, Mr. George P. Ferguson, B.A. The medal is presented by Mr. Allen Wyon, F.S.A., F.R.G.S., Chief Engraver of Her Majesty’s Seals.

February

Pg 54 – “News from Abroad”

Arrival at Urambo

Dr. Wolfendale, writing from Urambo on December 24th, says: -

“Thank God, I am in splendid health, not having had a day’s illness or a touch of fever. I cannot tell you how glad I am to have reached my destination, where I have been appointed to live and work for the blessed Master.

“The work and station are all upset at present owing to the burning of Mr. Shaw’s house. It is a great loss indeed. That and the arrival of the caravan, and getting our lists ready for next year, has made us very busy. He and Mrs. Shaw are at present living in the church. I am living in my tent, which has over it a thatched roof, and is enclosed by walls of thatch. I think I shall be very comfortable for a few months, until my house is built.

“The people are glad to have an English doctor; but I do not know about the native doctors, who seem to have a fair amount of success, and always charge highly for their medicines. By-and-by I shall endeavor to make the Medical Mission self-supporting, by getting the people to bring what they can in return for medicine, etc. I have already many patients who come morning and evening.”



VILLAGE IN URAMBO.—(From a Drawing by Mrs. Shaw.)

Pg 59 – “Home News”

The Latest Arrival from Central Africa

During the meeting of the Board on Monday, December 15th, the Rev. R. Stewart Wright, who two days previously had arrived from Central Africa, was introduced by the Foreign Secretary. Mr. Wright went out in 1887, and in a few brief sentences Mr. Thompson detailed the causes that had led to his early return. That return was a painful necessity, and a great disappointment to Mr. Wright himself, a disappointment with which the Directors fully sympathized. He had endured great privation during the trying times through which the Mission has had to pass; he had had the joy of witnessing the dawn of a better day, and of seeing the Society’s Central African work show signs of decided promise, when through complications following an attack of small-pox his health became so seriously impaired that Dr. Mather felt compelled to order him home forthwith in the hope that a valuable life might be spared for service elsewhere. It was with great grief that Mr. Wright had torn himself away from his comrades and from the natives who had grown attached to him; but the doctor at Blantyre, with whom he stayed *en route* to Quelimane, fully confirmed Dr. Mather’s opinion of the case and endorsed his action in sending him out of Africa. After six months’ traveling he had safely reached the mouth of the Thames. There he had been detained through a terrible fog, but at last had reached London and was there in their midst.

The Chairman, W.S. Gard, Esq., with most cordial greetings welcomed him home. At the request of the Board Mr. Wright responded, thanking the Directors for their kind reception, speaking of

his own sorrow in having to leave when the first difficulties had been overcome, the language of the people to some extent mastered, and the future bright with promise, and bearing his distinct testimony to the marked change for the better which was taking place. Solid work is being done and is beginning to tell. He instanced a chief who, thanks to Dr. Mather's medical treatment, had been restored to health, and who, formerly a foe of the Mission, was now its friend.

Pg 64 – “Announcements”

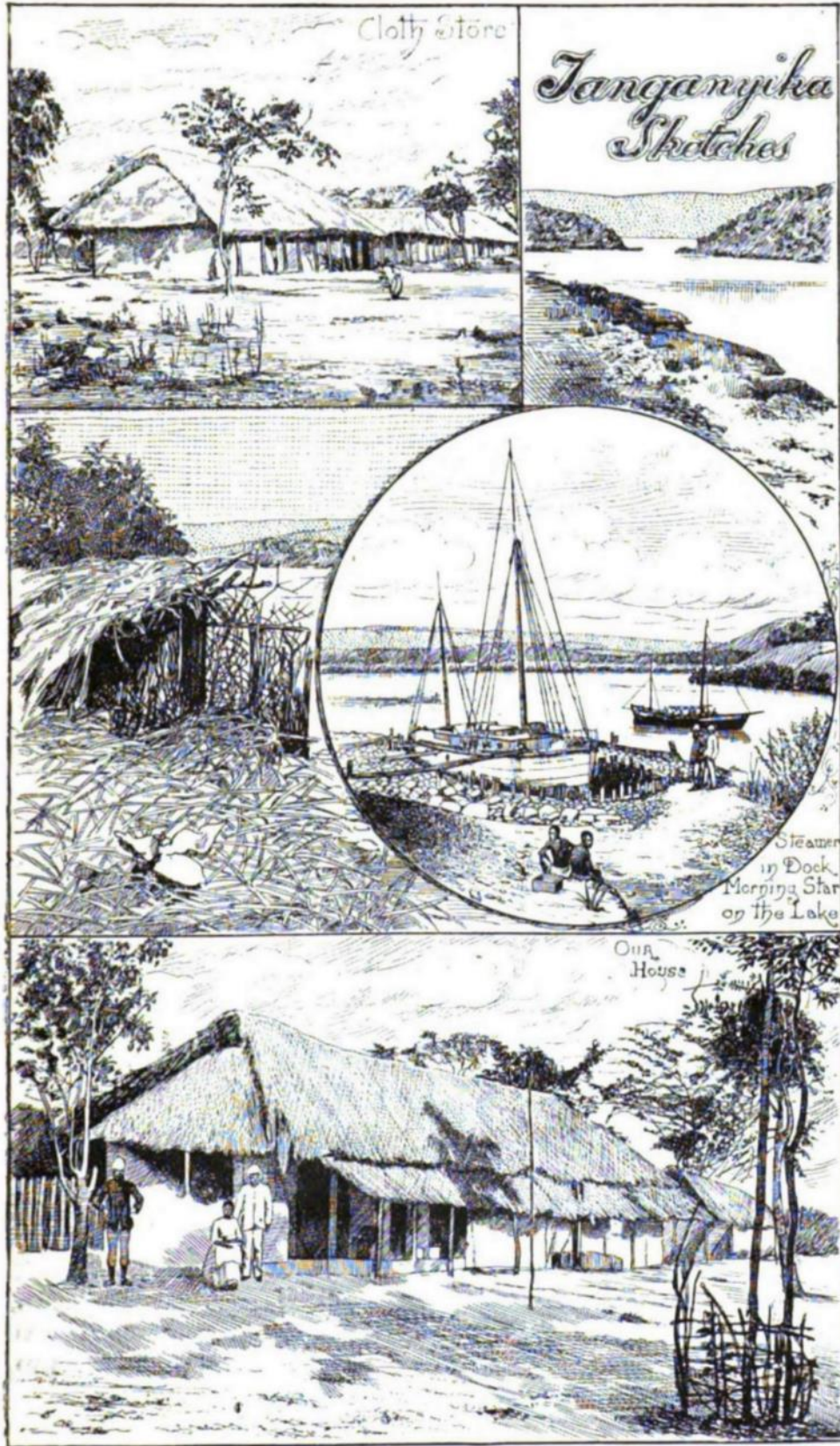
Arrival in England

The Rev. R. Stewart Wright, from Fwambo, Central Africa, per steamer *Ethiopia*, December 13th.

April

Pg 108 – “Tanganyika Sketches”

These are sketches of the Niamkolo station, which is situated at the south end of Lake Tanganyika, and were drawn from photographs sent home by Mrs. Swann. In “Our House” we see her with her husband at her side, and Mr. Carson standing a little way off. The little steamer *Good News*, having met with an accident, had to be docked and thoroughly repaired, which accounts for one of the sketches. Cloth (calico) takes the place of money in Central Africa. Porters and workmen of all kinds have to be paid in cloth. Hence the need for a “Cloth Store” at each station.



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May

Pg 160 – “Announcements”

Births

Swann – November 23rd, at Niamkolo, Central Africa, the wife of Mr. A.J. Swann, of a daughter.

Ordination

On Tuesday evening, March 24th, a service was held in Charles Street Congregational Church, Cardiff, when Mr. James Phillips Southwell, A.T.S., of the Memorial College, Brecon, was ordained as a missionary of the Society in Central Africa. The Chair was occupied by the Rev. J. Williamson, M.A. After an address by the Chairman, a paper by the Rev. R. Stewart Wright, of Central Africa, was read in his unavoidable absence by the Rev. O.I. Roberts. The ordination prayer was offered by the Rev. Professor J. Lloyd Williams, B.A. An addition was given by the Rev. E.H. Jones, the Society’s Home Secretary, who put the usual questions to which the candidate returned suitable replies. The Rev. Principal Morris, D.D., Memorial College, Brecon, then delivered the charge. During the procedure several missionary hymns were sung. The Benediction was pronounced by the Rev. Wm. Seward. A large number of students from the Brecon Memorial College were present throughout the service.

June

Pg 164 – “Directors’ Business Meeting”

The Annual Meeting of Directors was held on Monday afternoon... Upon their introduction by the Foreign Secretary, the Board accorded a hearty welcome to the Revs. W.G. Lawes (New Guinea), J.E. and Mrs. Newell (Samoa), and T. Insell (Mirzapur), Dr. Smith (Mongolia), and Mr. A. Carson, B.Sc. (Central Africa). A prayer of thanksgiving was offered by Rev. A. Reed, B.A., and the missionaries spoke briefly, Mr. Carson doing justice to the memory of a former worker by stating that the credit of the education of their first convert (Kalulu) most certainly belonged to the late Mr. Arthur Brooks.

Pg 190 – “‘Kalulu’ – Tanganyika’s First Convert”

Some few years ago, the Rev. D.P. Jones ransomed a poor little slave boy in Uguha, making him his personal servant. Almost from the first the lad showed signs of affection towards his new master, although bursts of rebellion occasionally demonstrated the fat of lurking remnants of his wild nature. Strict but kind measures gradually curbed these attempts to break through the path of obedience, and Kalulu slowly advanced. Rev. D.P. Jones having planted the first seeds of morality and thoughts of God in his young mind, he eagerly watched for their growth, but circumstances compelled Kalulu to pass into the hands of the late Mr. A. Brooks at Urambo. Here, although Kalulu rapidly made progress from a servant-lad to responsible positions, being surrounded by Mohammedan influences, he showed a decided leaning towards them. In the meantime he was taught to read the Testament and to write; still, there was no sign of his wishing to become any more than a Mgwana or Mohammedan.

Kalulu began to develop into an independent and trustworthy lad, knowing how to say “Yes” or “No,” and it was soon evident he possessed a superior mind to many. He was again moved from Urambo to his old rescuer, Rev. D.P. Jones, who, on the whole, found him less than ever attracted to our religion, and who, whilst he perseveringly strove to impress the lad with better things, had to grieve at his apparent failure; but there can be no doubt the lessons of his two teachers were beginning to tell on his mind. Again Kalulu was moved to Niamkolo, where he was given full scope for his mind in the way of working at various trades. Mr. Carson, in order to test him thoroughly, gave him absolute freedom, and he was at liberty to indulge in his little ideas, whilst a steady course of reading and conversations was maintained. It soon became apparent he loved to read his Testament, which was his constant companion; and, whilst he preserved a certain independence of character, never lacked respect, without being guilty of cringing. We had considered him approaching that state when baptism is considered necessary, when Mr. Carson left for home, Kalulu being a pupil teacher in the day schools. One day I called him and said: “Kalulu, am I right in thinking you are trying to follow Isa?” (Jesus). He replied: “Yes.” “Are you not afraid to tell all your Mohammedan acquaintances so?” “No!” “Do you know Isa was baptized by St. John and that all who follow Him ought to be?” “Yes.” I then said: “Although baptism did not turn us from men to angels, God was pleased at our action because it showed Him we were not ashamed;” and I said: “Do you wish to thus openly confess your faith?” He said: “Yes. I have wished to for some time.” Rev. D.P. Jones was then asked: “What doth hinder?” and he replied, “Nothing.”

On Sunday, January 11th, the chapel at Niamkolo was crammed with people, many sitting outside (200). The table, covered with a white cloth, on which was biscuit and wine, stood ready for the celebration of the Lord’s Supper. Kalulu, dressed in pure white, sat facing his daily companions and village acquaintances on Mr. Jones’ right hand, and, after the latter was baptized, and received the Sacrament and right hand of fellowship. There were one or two pure natives who were inclined to laugh, but they were sharply rebuked by the more sensible. The whole service was most impressive, and to every worker in this Mission an intense joy.

To Kalulu it must have been a severe test, and nothing but an intelligent appreciation of our religion, aided by the power of God’s Holy Spirit, could have forced him to stand firm.

It has taken a long time to arrive at this result, but, the ice now being broken, we may expect large things. Already we have heard from another station: “And let us also follow.” These things give us great joy, but we are, nevertheless, conscious of the danger there will be of ignorant people being desirous of “doing as others do” without any reason.

In the meantime we ask all to rejoice at the first gathering of fruit on Lake Tanganyika, and pray that Kalulu may be strengthened and your missionaries be guided in the paths of discretion and wisdom, so that the work of God may prosper, and the dark places around this great lake become full of the light which shines from God’s Word.

A.J. Swann.

Pg 192 – “Announcements”

Deaths

Swann – January 9th, at Niamkolo, Central Africa, Eva, infant daughter of Mr. A.J. Swann.

July

Pg 218 – “Home News”

Our Reconstructed Directorate

...

After tea the Foreign Secretary introduced the Rev. J.P. Southwell (who was about to leave for Central Africa), and informed the Board that he had passed through a very satisfactory course at Brecon College, with the commendation of his tutors and the approval of the Examination Committee. He was going to a mission which had drawn out the anxiety and sympathy of the Board continually from its commencement, but he would find regular work now in progress at both stations. He would journey with missionaries of other societies, and escort Miss Mawson, the intended wife of Dr. Mather. The Chairman expressed to Mr. Southwell the wish that he might fare well, and at all times realize the Master’s presence. The Rev. W. Pedr Williams offered an earnest prayer, Mr. Southwell thanked the Board for having cancelled his original appointment to Canton, and reappointed him to the mission on which he had always set his heart. His fellow-students had presented him with a silk Union Jack, at the same time reminding him of the words: “England expects.” “I come,” said Mr. Southwell, “of an old soldier stock. The blood of soldiers runs in my veins from generations back, and with us duty is of far more importance than life. With God’s help and strength I will do my duty as a soldier of Jesus Christ in Central Africa. ‘Great duties are before me, and, whether crowned or crownless, when I fall it matters not, so as God’s work is done.’”

The Board then separated.

Pg 224 – “Announcements”

Departures

The Rev. J.P. Southwell and Miss Mawson, proceeding to Lake Tanganyika, Central Africa, embarked at Southampton for Natal *en route* for Quelimane, per steamer *Mexican*, May 29th.

August

Pg 235 – “An Arab Friend in Central Africa”

When our missionaries first went to Ujiji in 1878, they met with great opposition and even danger from the community of Orientals and half-castes there called “Arabs”; but, after years of consistent Christian action, many of them became convinced that the missionaries were neither spies nor trade rivals, and showed them the better side of their character.

Amongst these were Tippu Tip and Mohammed bin Alfan; the latter, because living at Ujiji, becoming more acquainted with our missionaries. Mohammed is a man of good education and considerable enterprise. He alone, on one occasion, helped a half-caste citizen (or Mswahili) to escape from Ujiji when his life was threatened by the other Arabs as being a wizard; and again, during the recent disturbances, he was almost alone in perceiving that our missionaries had nothing to do with those affairs that were generally regarded as encroachments of the white men, and, like Obadiah, aided and supplied them when threatened with serious trouble by the more ignorant of the Ujiji community.



WOMEN OF MOHAMMED'S HOUSEHOLD.

One of our pictures represents the white man in a new phase in connection with these Arabs, many of whom are extremely jealous of any such entering their trade preserves; but we may suppose by the incident represented that Mohammed has the foresight to see that his trade may be increased by aid of the European ivory buyer.

The other picture represents the women of Mohammed's household – some of them, no doubt, his wives, all, doubtless, his property – either “born in his house or bought with his money.”

To appreciate what there is of happiness and naturalness in a state of things which, judged by our standards, seems altogether unhappy and wrong, we must remember that this picture represents just such a state of society as existed in the days of Abraham, Isaac, and Jacob.

E.C.H.



BARGAINING FOR LARGE TUSKS.

September

Pg 277 – “On the Working of an African Mission”

The progress of the Gospel in Africa is retarded by several causes, some peculiar to the country, some common to the whole field of the Church’s work.

1. The first of these, and the most difficult to overcome, is the *stolid indifference of the African race*. Life moves on with the native from year to year with little change or excitement, and when these do come to him, his own fortune and that of his fellows is usually the same. A dull, dead monotony runs through his whole career, from the day that his mother gives birth to him in the outskirts of the forest, to the day that his friends wrap up his dead body in his sleeping-mat, and carry him out to his last long sleep in the same forest ground. He has no end to live for, nothing to aim at. His round hut is soon built with a few poles, a load or two of bamboos,

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and a few sheaves of grass. His garden does not exact much labor, and produces a crop with but little exertion on the part of its owner. His wardrobe is not extensive: the bark of a tree satisfies his immediate wants in this direction. The African has therefore little incentive to do aught else than live out aimlessly the life God has given him. His religious feelings are limited to a reverence for his dead ancestors, whose shades he occasionally tries to propitiate by an offering at their graves of a little flour or a small potful of native beer. Of religion as we understand it he has none.

To rouse the African out of this sleep, to make him feel that there is a higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence – this is the aim of the African missionary.

2. A second obstacle to the progress of God's Kingdom is the native *fear of supernatural powers of evil working him ill*. These in fact seem to be the only powers which at present suffice to rouse him from his natural lethargy. They arise from ignorance in the first place. The African is surrounded with the dread facts of life – misfortune, disease, death. None of these he can explain on any natural grounds. Of the simplest physical laws he is utterly ignorant. So he seeks for a cause in the unseen powers of charms, witchcrafts, and medicines. By the aid of these agents he explains the phenomena of life which are beyond the limited range of his knowledge. His life is full of the terrors of such hidden forces. To give up any of his ceremonial dances, to allow a relative's death to pass without finding out the cause – and the cause is usually a person – to start on a long journey without his bundle of charms, to go hunting without the medicine that will guide the bullet to its prey – to do any of those would be to open the gates for a hundred misfortunes to overtake him.

It is the Church's task to explain life to the African, to show him how his ills may be avoided and his diseases cured by natural means and human skill and to bring him to feel a higher power than witchcraft or the "evil eye" ruling over all.

3. The *climate* of Africa has kept the African in the rear of the races of the world. Civilization and Christianity for centuries failed to cross that unhealthy belt of coast line; and the graves of explorers, traders, and missionaries, that line like milestones the great highways into the heart of the continent, tell of the great revenge that Africa is exacting for all its wrongs in the past. It is only within the past decade that this barrier has been broken through. The solitary explorer of ten years ago, toiling on foot at the head of his native following, the missionary living alone hundreds of miles from the remotest outskirts of civilization, with his books and the graves of his dead comrades as his companions, have given place to the well-organized caravan, to the steamboat and the railway, or to the well-manned, well-built mission-station, replete with every necessity for work in Africa. Yet even with all these advances Africa still calls for the sacrifice of a Parker, a Mackay, or a Bain.

Till this problem of the climate has been solved as far as it is solvable, till the European can be taught to *live* and not to die in Africa, we shall see but slow progress in the coming of God's Kingdom there.

To overcome these obstacles is the work of every mission and of every missionary. The problem of Africa must be faced in all its phases. The needs of the African must be considered – his needs as a man, and a man with a body as well as a soul. The missionary must use every lawful means which God has given him for this purpose. Anything to awaken the African out of his indifference and slumber! Mission work should therefore be carried on on such lines as to render it possible to overcome the most if not all of these obstacles which Africa places in the missionary's way.

October

Pg 301 – “Book Notices”

“The African.” New Series, beginning June, 1891. One dollar per year. Published monthly by Dr. C.E. Welch, Vineland, New Jersey, U.S.A. London: Geo. Philip & Son, 32, Fleet Street, E.C.

This is the only magazine in the English language that is exclusively devoted to Africa. Its aim is “to present the claims of Africa before the Christian public, to stir that public up to the fulfilment of its duties, to encourage every work that may result in good to Africa, to discourage everything that is calculated to hurt Africa, and to inform the residents of Africa of what is being done for their weal or woe. The religious policy of the magazine is undenominational; its political policy, international; its point of view, that of the native African; and its criterion for the appreciation of any principle or action, the golden rule.”

We have great pleasure in bringing *The African* to our readers' notice. Its contents are varied, and derived from many different sources, prominent among them being the periodicals of different missionary societies. Amongst other attractive features it has a Children's Corner. It deserves a hearty welcome from the friends of the African Missionaries in this country.

We have received from the Society for Promoting Christian Knowledge the following publications – viz., “Blackfoot Readings from Holy Scripture,” 1s. “Ainu Baptismal Services,” 6d.; “Swahili African Aphorisms,” 3s; “Tenni Part of Book of Common Prayer,” 2s. 6d. They are in Roman characters, clear in type, and neatly bound. The “African Aphorisms” have been collected by a Church Missionary Society missionary, the Rev. W.E. Taylor, M.A., F.R.G.S., who has added a translation and brief explanatory notes. The book will be useful to missionaries and other students of East African languages, and will be welcomed by lovers of Folk Lore generally.

Pg 302 – “News from Abroad”

A Native Chief in Regular Attendance

Writing from Fwambo, Central Africa, on May 19th, the Rev. D.P. Jones reports: - “I am glad to say the schoolroom is now approaching completion. It will be a great comfort to all of us,

especially to the natives. At present, when they attend our Sunday services, they have to sit on the ground, except such of them as we are able to provide stools for. The chief of the little village near us is a constant attendant at our Sunday services, as well as some of his people. Sunday before last I conducted the service for the first time entirely in the native language, the verses read being the first portion of the first chapter in the Gospel of Mark.”

Dr. Mather gives the following statistics regarding medical mission work at the new station of Niamkolo: “January to April 26th, 1891 – New cases, 302; cases coming more than once, 1,334; total of people attended 1,636.”

Pg 313 – “Home News”

A Floating Missionary Meeting

The *Record* report of the Keswick Convention states that a rumor got about the Bishop Tucker, of Central Africa, was likely to be on the lake on the Thursday afternoon, and Derwentwater was alive with boats. Some friend had hoisted a flag in his boat, and the consequence was that about a hundred boats, each with from six to ten people, gathered toward it, and presently all were just chained one to another. A floating missionary meeting was improvised, Mr. Stock standing under the flag and taking formal charge. The Bishop delighted everybody with a short but impressive speech, in which he recounted his latest previous experience on a lake, to wit, the Victoria Nyanza. We can quite believe that “the scene was most picturesque.”

Pg 320 – “Announcements”

Births

Jones – May 6th, at Fwambo, Central Africa, the wife of the Rev. D.P. Jones, of a son.

December

Pg 384 – “Announcements”

Arrivals in England

The Rev. J.P. Southwell, from Central Africa, per steamer *Mexican*, October 18th.

1892

January

Pg 2 – “Secretarial Notes”

I have just received from Central Africa a little package full of interest, though it is not much to look at. It consists of a copy of the first book prepared in the Kimambwe language, used at the South end of Lake Tanganyika. It is only a small lesson book of 38 12-mo. pages, in a stiff brown paper cover; but it speaks volumes to me concerning the prospects of our Central African Mission. It means that our friends there have not only settled down and found favor in the eyes of the people, but that they have already gathered round them a sufficient number of those anxious to learn to read to make it necessary that they should begin to provide books. Those who require the spelling book will also speedily want Testaments and hymn books, and then will begin the demand for a more general literature. The Rev. D.P. Jones tells us that outlines of Kimambwe Grammar, with vocabulary, will be ready in a very short time; the Gospel of Mark will soon follow, and a small hymn book will follow that. Now the appeal comes to us to send out a printing press, and a missionary who knows how to use it.

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The spelling book I have received thus indicates to me a distinct and amazing advance. The Mission has stepped from its initial and tentative stage into a condition of permanence and successful development. It is good to hear that the natives are rapidly returning to the fruitful but depopulated district in which our brethren have settled; the white man’s name and character and prestige giving them warrant to expect that they will henceforth be allowed to live in peace. This also is a good sign, though it opens some far-reaching and delicate questions of political relationship and protectorate which I may have to refer to at some future day.

Pg 12 – “From Month to Month”

Central Africa – Strengthening the Position at Fwambo

Writing from Fwambo on July 11th, the Rev. D.P. Jones reports progress: - “This new station being furnished with a good solid stockade, affording the natives abundant protection, we are no longer subject to those sudden and complete desertions which, in our old place, every passing scare or flying rumor invariably inflicted upon us.

“Regarding affairs on the station, and the work carried on here, I am glad to say the number of people who have built houses here during the last month has far exceeded our expectation. When I wrote you last the third was being built; now there are eleven. Most of these people have families, and are, therefore, an acquisition to us in more senses than one. Besides, we can now almost regard the people in the adjoining village as our own, for we live on very good terms with them, and in their behavior they are evidently influenced by their contact with us;

for not only are they faithful attendants in our Sunday services, but I never see any of them now doing any work on the Sabbath, unless it be in the village – certainly not in the fields.

“A fortnight ago (June 28th), we opened our new schoolroom by holding in it our customary religious service, and the following day (Monday) we resumed school work, the attendance having since averaged twenty-five.

“Our buildings, when they are completed, will form a square, and will include four dwelling-houses, a storeroom, a schoolroom, a workshop, a house for women, probably a hospital and dispensary, and perhaps a grain store. One side of the square is complete.

“Yesterday we were visited by a chief called Muti. Muti lives within five hours of us on the road to Fipa – Zula Massi’s country – and is one of the pleasantest, best-natured, best-behaved native chiefs in all these districts. His people are numerous, but until the end of last year they seldom traded or sought work at our place, owing to the insolence of the Pensa and Fwambo people. They are nearer us here, and they pass no villages on their way to us. They have now, therefore, made bold enough to come over, and we see them often.

“His visit here has probably been the only break in the monotony of his dull, simple life for years, and will probably be the principal subject of conversation for weeks to come.”

Some of Hundredfold

“In February, 1890,” says Mr. Hemans, of Fwambo, “I planted four quarts of wheat, which yielded about a bushel. The whole was again sown last February. The field was reaped two weeks ago, and we have got about 7 cwts. of clean wheat ready for use. Should a mill be sent out for the use of this station, the missionaries would, I believe, have no need of ordering flour. In fact the two stations could, without any difficulty, be supplied with the required quantity of flour. Wheat and potatoes thrive remarkably. Here, they seem to be in their element.”

Pg 24 – “Personal Items”

Africa

Writing on August 21st, the Rev. T.F. Shaw, of Urambo, hoped to get back into his partially-restored house before long, after trying experiences in one room, “as the large red ants have turned us out no less than three times in the last week.” Besides this disturbing element, the quietness of the home has been invaded by a new arrival, and by the many women who come “to see the baby.” – Dr. Frank Laird, who made an unsuccessful attempt to join our Mission in Central Africa some years ago, and has since been doing earnest medical mission work in a very needy part of London, has recently been accepted for foreign service by the Church Missionary Society.

Pg 24 – “Announcements”

Births

Shaw – August 11th, at Urambo, Central Africa, the wife of the Rev. T.F. Shaw, of a daughter.

February

Pg 32 – “Proceedings of the Board”

Board Meeting, December 29, 1891 – J. McLaren, Esq., in the Chair. Items of special interest...

Mr. A.D. Purvis, and Mr. W.H. Nutt, were appointed to the Tanganyika Mission as Artisan Missionaries

Pg 40 – “From Month to Month”

Central Africa

Risks at a Minimum

Referring to the return to England of the Rev. J.P. Southwell, Dr. Mather writes: - “There are risks certainly, but I can assure you they are at a minimum now to what they have been. Ladies safely travel along the path, and in some cases escape sickness altogether. For myself – and I think I can speak for my brethren – we feel disheartened at the unexpected breakdown of Mr. Southwell. The burden of the work is laid on us, and we appeal to you to send us men, and to send them at once.”

Pg 46 – “Personal Items”

Africa

Dr. Mather writes that Miss Mawson (now his wife) performed the journey into the interior with remarkably little illness. The Doctor himself was less fortunate. He left Niamkolo on July 11th for the purpose of meeting his bride, and arrived at Karonga’s on the 26th of that month. He was unavoidably detained there for five weeks, owing to an accident to the S.S. *Domira*. They, however, met at last at Blantyre on September 15th, and were married on the 25th, first at the Residency, Zomba, by H.H. Johnston, Esq., H.M. Commissioner, and, later in that day, at Domasi, a sub-station of the Church of Scotland Mission, eight miles distant, by the Rev. Dr. Scott. – The Rev. J.P. Southwell, who was ordered home from Central Africa on medical certificate before he had reached his destination, the doctors pronouncing him unfit to return, is thinking of taking a pastorate at home.

Pg 47 – “Medical Mission Work in the Urambo District”

What Has Been Done in Twelve Months

In the last annual report of the Society, we read: - “At length, after many sorrows and bitter disappointments, the Central African Mission appears to be thoroughly established, and with sound expectations of permanent and successful work. Alike at Urambo and at the Tanganyika stations, the prospects are brighter than they have ever been before.”*

We have now the pleasure of following this up with a communication from Dr. G.A. Wolfendale, in which he gives an account of his first year’s connection with the Urambo Mission. “When,” he writes, “I look back, I feel full of thankfulness to God for all His goodness, and for all the blessings vouchsafed to me.”

Dr. Wolfendale has selected Kilonguli, situated on a hill three miles from Urambo, as the site for his own residence. Prior to going there he occupied temporary premises at Urambo, and treated a great variety of cases from far and near, averaging ten to fifteen per day (Sundays excepted). Even native doctors come to him, some for treatment, and others bringing their own patients. Many of the people in their ignorance scarcely know what thankfulness is, but our friend has been cheered and stimulated by the thought: "Done to one of these, done to Me." "In my own mind," he adds, "I feel convinced that our work is not in vain." He has not, indeed, been entirely without manifestations of gratitude on the part of his patients, and those who have shown gratitude have been in thorough earnest.

"I will give you one instance. Some few days ago a poor old man came to me with a tumor which was giving him a great deal of pain, and gradually weakening him, wearing away his strength. I operated, and thus relieved him, and the poor fellow fell upon his knees and elbows and with clasped hands and tears in his eyes, and a face full of gratitude and love, expressed in his native tongue his gratitude. I said to myself: 'Well, if only I see the spirit of thankfulness thus shown once a year, I shall feel rewarded.'"

Although he has had under his care the ruling chieftainess, as well as her sister, and several head men of different villages, who have made presents of goats, fowls, and sheep, the doctor has not yet been able to realize his ambition of making the Medical Mission self-supporting, nor is this to be wondered at. In the meantime he is seeking to raise £30 [~\$5,300 in 2022] annually among his own friends for this purpose, and is generously adding a substantial amount from his own purse. Of the work generally he says: -

"And now I must tell you a little of my work here at Kilonguli. I came over here in May. During May, June, and July I was busily engaged superintending the building of my temporary house, which I have so constructed that it will form a good hospital, having a central ward capable of containing six beds, a private ward at one end, and the dispensary at the other. There is a verandah where the patients can assemble. Already the average number amounts to ten per day. I have also several out-patients in the villages round about. My house and premises completed, I started a small cottage hospital, consisting of twelve small native huts, which I am erecting at my own expense. Two are completed and occupied by patients. They bring their own food, and I allow them 'one wife only' to live with them, who cooks their food and looks after them. I am glad to say that several of my men are living on the compound, having built their own houses. I think I told you I am working entirely new ground, living in the midst of a splendid and loving people, although poor, ignorant, and superstitious heathen. I love them dearly, and I feel convinced they love me. Here in this district alone there are hundreds of people just waiting to be taught and enlightened."

By the same mail we learnt from Mr. Shaw, under date October 21st, that he had just moved into his partly restored house. He anticipated that the building would be finished before Christmas, though the store-rooms might be delayed a little longer.

*In the same report will be found a lengthy decennial review of the Mission as a whole, by the Rev. D.P. Jones, which will be found to be very helpful by those who desire to have the history of the Mission before their minds.

Pg 48 – “Announcements”

Marriages

Mather – Mawson – September 25th, at the Residency, Zomba, East Africa, by H.H. Johnston, Esq., Her Majesty’s Commissioner; also at the Church of Scotland Mission, Domasi, near Blantyre, by the Rev. Henry E. Scott, M.A., L.R.C.P. and S.Edin., Charles Benjamin Mather, L.R.C.P. and S.Edin., of Kawimbe, Lake Tanganyika, to Henrietta Sarah Mawson, daughter of Mr. Henry Mawson, of Forest Gate, E.

March

Pg 50 – “Proceedings of the Board”

Board Meeting, January 26th, 1892 – J. McLaren, Esq., in the Chair. Items of Special Interest...

The Board agreed to the Rev. R. Stewart Wright, of the Central African Mission, accepting a temporary pastorate at Haydon Bridge, Northumberland, under certain conditions, which will enable him to still render occasional help in deputation work.

Pg 60 – “From Month to Month”

Africa

A Central African Sunday-School

From the Rev. D.P. Jones, Fwambo, we learn: - “The village here is gradually extending. We have now seventeen families living around us. Our Sunday services are becoming continually more interesting, for every face is now known to us, our audience being always the same one. In order to teach them Scripture I have lately opened a Sunday-school, for few of our scholars know the alphabet. Those that attend are mostly grown-up men and women, and the method of teaching is that of catechizing. The questions are invariably interspersed with explanations, most of which have reference to their own surroundings. The life of one of the patriarchs, related in a homely Kimambwe style, is very interesting to them, and appeals strongly to their ordinarily dull intellects. There is much resemblance, in fact, between the customs and habits of the Jews of the old dispensation and their own, and what things are not very clearly understood by us in England are here daily expressions or constant occurrences. This last week I have added six more hymns to our scant collection. They are rough translations of ‘Safe in the arms of the Jesus,’ ‘Behold Me standing at the door,’ ‘Work for the night is coming,’ ‘The half was never told,’ ‘Art thou weary?’ and ‘Ye nations all.’ The words are simple and inartistic, but the tunes are such as the people like, and are sung heartily.”

Pg 69 – “Personal Items”

Africa

Mr. Draper reports the arrival of the caravan, without, he believes, a single loss or damage. The goods were needed to complete the restoration of Mr. Shaw’s house. Mr. Draper will have his hands full now in building Dr. Wolfendale’s abode, in keeping the church from tumbling down, and in looking after the more comfortable housing of himself than has been possible hitherto.

April

Pg 87 – “From Month to Month”

Central Africa

Two More Baptisms at Niamkolo

“It was my joy,” writes Mr. A.J. Swann, “to inform you of our first convert, some months ago, a joy only surpassed by what has followed. Since Kalulu was admitted into the church a steady course of teaching has been pursued, with slowly increasing signs of progress, amongst our boys and girls. We were privileged to witness yesterday (October 30th) the baptism of Kalulia and Kabatu. The readers of your occasional letters to the young will remember the name of Kabatu and his being rescued from the hippopotamus at Liendwe; also that I expressed the hope that he would soon learn of Christ, the Great Deliverer. From a boy of eight years he has been my servant, and, in spite of many lessons, he seemed bent on following the Mohammedans. Since we discharge all coast men it became obvious he was turning his attention to our teaching; but, being slow to learn, made but little progress. Doubtless his mind was at work. With a shy disposition, he remained secluded from most young persons, and who knows what passed through his mind, or what an effort it cost him to approach my wife with the words: ‘I have forsaken the ways of my heathen acquaintances, and wish to follow Jesus’? He could not face the trial of telling me, although I was his old master. I knew he had done this long since, yet waited for the confession with eagerness, knowing that, if he was sincere, time would reveal his position. Here was an answer to my years of prayer and teaching. I had tried to preach through daily life to him, and being a personal servant he had full opportunity of studying the lesson. In point of intellect far below Kalulu, whilst he surpasses him for evenness of disposition and affection, Kalulia resembles Kalulu in disposition, and is sharp, independent, courageous, ambitious, a good reader and arithmetician. This lad has made rapid progress, and bids fair to be, if consistent, a bright addition to our church. Although not nearly so well-informed as Kalulu about our religion, yet, I believe, sincere in his disgust of heathenism and his desire to follow Christ. The Rev. D.P. Jones, of Fwambo, came down to examine these lads (aged about sixteen and fifteen), and on Sunday last, before a crowded church (250), these two took their stand on the side of Christianity.”

Pg 96 – “Books on Missionary Topics”

Tanganyika: Eleven Years in Central Africa. By Edward Coode Hore, Master Mariner. With Twelve Full-page Illustrations and Maps. Large post 8vo, cloth, 7s. 6d.*

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

“Tanganyika” meets a long-felt want. Though not published by this Society, it is nothing more nor less than the story of our Central African Mission from its commencement, in 1877. The reader will here find a concise, lucid, and, in places, thrilling narrative of an enterprise which has taxed the endurance of the brave men at the front and the faith of the churches in the rear almost to the yielding point, but which is now beginning to show signs of real success. The record is, of necessity, a sad one. We see heroic men going forth full of hope and determination. They go to win Tanganyika for Christ. Alas! most of them either retire baffled, in broken health and utterly disappointed, or find an early grave under the burning African sun. Since 1877 eleven of these brave fellows have laid down their lives whilst twelve others have found the climate and conditions of life in Central Africa more than they could bear. That is the painful, distressing side of the picture. But the gloom is greatly relieved by the evidences – clear, abundant, absolutely convincing – of fortitude, grit, energy, resource, indomitable pluck, and, best of all, Christian consecration and purpose which mark every chapter; and crowning all is the successful establishment of the Mission on a really permanent basis. The pioneer journey with bullock wagons and the first march to Ujiji, the survey of the Lake, the trials and losses of the Mission, the arduous undertaking of conveying to the Lake the steel lifeboat (*Morning Star*) and the steamer (*Good News*), the task of putting these vessels and events of the Mission’s history, are chronicled with accuracy and care; while in a chapter, entitled “The Heart of Africa,” Capt. Hore has made a valuable contribution to our scientific knowledge of the region treated. The friends of Missions generally, and the friends of African Missions in particular, will welcome “Tanganyika,” and give it an honorable place on their bookshelves.

*Captain Hore is publishing this book at his own risk, and will be glad to receive orders. Subscribers will be supplied with the work at 6s. 3d., post free, by ordering from Edward C. Hore, 22, Montague Road, Tottenham Lane, Hornsey, London, N.

May

Pg 99 – “Proceedings of the Board”

Board Meeting, March 29th, 1892 – J. McLaren, Esq., in the chair. Number of Directors present, 51. Items of special interest: -

An offer by Messrs. J. Curwen & Sons, to present a printing press for the Central Africa Mission, was gratefully accepted.

Pg 99 – “Secretarial Notes”

From the Editorial Secretary

The notice of Captain Hore’s *Tanganyika*, which appeared in our April number, was written when proof sheets only were obtainable. The volume in its complete form, now to hand, enhances one’s estimate of its worth. I congratulate both publisher and author on the exceptionally good illustrations which adorn the pages, and on the excellent get-up and style of the book as a whole.

Pg 117 – “Echoes from the Home Churches”

The Toller Christian Band at Kettering have recently received from Mr. A.J. Swann, of Central Africa, a letter that has interested and aroused them. He says: “I thank you and your Band for praying for us. There can be no doubt God has answered those petitions during the past year... Six beloved comrades and my two dear children I have laid to rest under Africa’s sod, and yet the finger points onward.”

June

Pg 122 – “Proceedings of the Board”

Board Meeting, April 26th, 1892 – J. McLaren, Esq., in the Chair. Number of Directors present, 28. Items of special interest: -

At the conclusion of the usual business, the Foreign Secretary introduced to the Board the following missionaries who had recently returned to England: - Rev. F.E. and Mrs. Lawes, from Nine; Rev. E. Greaves, from Mirzapur; Rev. A. Bonsey, from Hankow; Miss Linley and Miss Fletcher, from Calcutta; and Miss Hewlett, from Mirzapur. Also the following, who were about to proceed to Central Africa: - Mr. A. Carson, B.Sc., and, as artisan assistant missionaries, Messrs. A.D. Purves and W.H. Nutt. The Chairman addressed kindly words to the above, and the Rev. G. Martin offered special prayer.

Pg 142 – “Young Men’s Missionary Band”

Sheffield’s Representative in Central Africa

A little more than two years ago, as many of our readers are aware, a Young Men’s Missionary Band was formed in Sheffield, in connection with the local auxiliary of the London Missionary Society, its object being to excite among the young men in the Congregational churches of the town a greater interest in the work, and possibly to induce some of them to go out as missionaries. A large number of members have enrolled themselves, and, in the person of Mr. W.H. Nutt, the first Band representative offered himself for the foreign mission-field, and was accepted by the London Missionary Society. Mr. Nutt, who has been all his life connected with Howard Street Chapel, is a builder and engineer, and has since gone out to Central Africa as an artisan missionary (see pp. 123, 152). A public meeting to take farewell of him was held in Howard Street Chapel on April 18th, to bid him “God speed” in his noble undertaking. There was a very large gathering of ministers and friends. The chair was taken by Mr. J.W. Pye-Smith, and Captain E.C. Hore, late of Tanganyika, described the scene of Mr. Nutt’s future labors in, what he considered, not as “Darkest,” but “Brightest Africa.” He asked them to keep up their communications with Mr. Nutt; to keep up their prayers for him and their contributions to enable the good work to go on, with the hope that two or three more members of the Sheffield Missionary Band might follow him to Lake Tanganyika. Dr. S. Lavington Hart, M.A., said he had met Mr. Nutt at the Mission House, and had formed a very high opinion of his abilities and of his zeal in the missionary cause. Mr. W.H. Nutt met with a very hearty reception when asked to

address the meeting. He said it was his purpose to go to Central Africa, and he believed that his life would be spared, and that he should be permitted to return to tell them of what he had seen and what he had done. That large meeting convinced him that he had their sympathy, and he trusted it was also an indication that the churches in the town were awaking to the importance of missionary work, and to the responsibility resting upon them in connection with it. He exhorted every young man to join the Missionary Band, and, as parting words, asked them to “pray for him.”

Pg 145 – “From Month to Month”

Central Africa

An Inrush of People

Great changes had taken place at Fwambo when the Rev. D.P. Jones last wrote, “and such as have done our hearts good.” The missionaries have purchased the land around the station to the extent of nine square miles. “The inrush of people to build here has been far greater than anything we could have anticipated, even in our most sanguine moments. Between forty and fifty houses have already been built here, and, even though the rains have begun, people are still coming. That in the next dry season our stockade will be filled is a foregone conclusion. It is quite probable, even, that we shall have to extend our boundaries. I have decided that our school shall be composed of our own people, rather than continue the former system of engaging lads from the surrounding country and making attendance at school a necessary part of their work. Our scholars are now, therefore, grown-up men. Our Sunday services are, in proportion to the increase in the number of our villagers, also better attended. Neither man nor woman will think of being absent from the morning service. We cannot but thank God from the depth of our hearts for the opportunities which we have now of getting at the people.”

Pg 152 – “Announcements”

Departures

Mr. Alexander Carson, B.Sc., returning to Lake Tanganyika, Central Africa; Mr. Adam Darling Purves and Mr. William Harwood Nutt, appointed to that Mission, embarked at Southampton for Chinde, per steamer *Spartan*, April 30th

August

Pg 198 – “Personal Items”

Africa

It was announced at the close of the last annual meeting of the Lake Tanganyika District Committee that a “Ladies’ Committee” had been formed to assume control of women’s work. The Secretary (Rev. D.P. Jones) adds: - “The lines on which they proposed to work were entirely in accord with our ideas, and we cordially wished them every success in this important undertaking.”

September

Pg 202 – “Proceedings of the Board”

The Rev. W. Thomas, of Waterheads, Oldham, was appointed to labor in connection with the Tanganyika Mission, Central Africa.

...

The Rev. G.H. Lea, of Brixton Hill, Jamaica, was introduced by the Foreign Secretary, and gave an account of his work and its special needs. The following missionaries were then introduced to the Board on returning to England from their fields of labor, and were welcomed by the Chairman in the name of the Board, viz.: - Revs. T. Brockway, C. Jukes, and H.T. Johnson, of Madagascar; W.A. Elliott, D. Carnegie, of Matebeleland; A.E. Claxton, from Samoa; and Dr. Wolfendale, from Urambo, Central Africa.

Pg 215 – “Personal Items”

Africa

The return of Dr. Wolfendale from Urambo, invalided, has been a great disappointment. The news of his breakdown did not reach the Mission House until he had actually arrived in London.

Pg 217 – “From Month to Month”

Central Africa

Urambo

The Rev. T.F. Shaw has started a Sunday-school in addition to the daily service, and, on the first Sunday, welcomed ninety men, women, girls, and boys. Mrs. Shaw plays the harmonium, and, while it is practically a service, it is a great deal freer and more enjoyable. At least 300 persons listened to Mr. Shaw’s magic-lantern lectures in April on the Life of Christ. Mr. Shaw has not only recovered the ground lost by the destruction of his manuscripts, but finds that the new translations are much more accurate. When Mr. Shaw wrote, he was expecting the boy-chief to come and stay with him, and asked the prayers of friends that the visit might be greatly blessed to the chief and his people.

Pg 220 – “The Field is the World”

Africa – Anti-Slaver Work – Lieutenant Long, of the Belgian Anti-Slavery Society, writing from Zanzibar, on May 8th last, says: “I have been told by the Governor, Baron von Soden, a piece of news which will delight your readers – viz., the formation of a post at Ujiji. The German expedition is to start in the early part of July. Again, the establishment of a post at Makenga, in the Ugogo district, ten days’ march from Mpwapwa, will also do much to afford security to the caravans. We shall thus be able to get more easily to Ilinvi. But all danger is not thereby obviated. We shall have to contend with many difficulties. I have learned, in fact, that where, as Commandant Storms said, there was abundance of provisions and a dense population less than two months since, now desolation abounds. The people have mostly fled, or been carried off,

and food is not to be had. The few natives who remain in the devastated villages flee at the approach of a caravan, for fear of being attacked.”

Pg 224 – “Announcements”

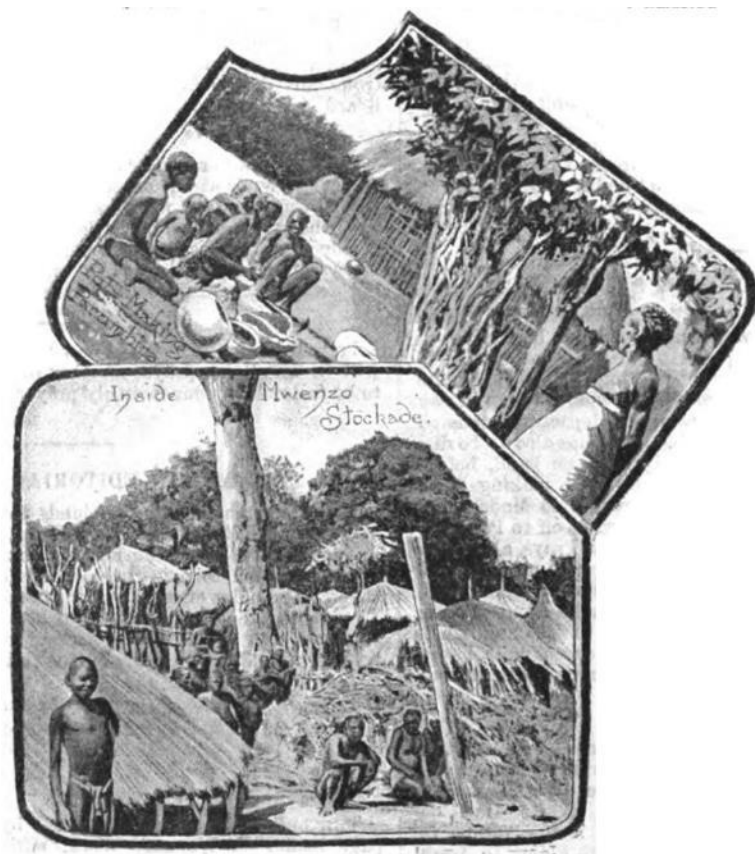
Arrivals in England

The Rev. Charles Jukes, from Antananarivo, Madagascar, and Mr. G.A. Wolfendale, L.R.C.S., L.R.C.P., from Urambo, Central Africa, per Messageries steamer *Ava*, to Marseilles, thence overland, July 23rd.

October

Pg 228 “The Missionary Outlook in Central Africa”

Slowly but surely the Christian Church is effecting an entrance into the great Dark Continent, approaching it on all sides. Every section and branch of the Church is represented in this enterprise, and a very considerable expenditure of money and men is being made with what promises to be certain ultimate success.



The obstacles that lie in the African missionary’s pathway are very great. Should he confine his work to the coast or its neighborhood, he has formidable difficulties, arising from climate and the character of the natives, to combat with; and if, not content with this, he pushes forward and begins to penetrate the vast interior, these difficulties are multiplied tenfold. The distances to be traveled, the difficulty of transport, the nature of large tracts of the country which it is necessary for him to pass through, the absence of anything deserving the name of roads, increase the arduousness of his undertaking. Even when he has surmounted all these, and has reached that part

of the interior in which he intends to settle, he is still confronted by the permanent problem of adjusting his mode of living to the requirements of the climate, so as to preserve a fair measure of health and strength. This problem is one that, at present, is only partially solved. It is, however, being solved, and the last six or seven years have witnessed a marked improvement.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

Dr. Mather, of our own Lake Tanganyika Mission, is strongly of opinion that no European should remain in Central Africa, for a longer term than five years, without change, either to England or to some other equally good climate. The Presbyterian missionaries on Lake Nyasa are, he affirms, decidedly in favor of this same rule; and Dr. Laws, Dr. Elmsley, and Dr. Bowie not only support it in theory, but practically adopt it. Even the Roman Catholic missionaries have learnt that it is imprudent for men to stay too long, and are now beginning to send home their invalids instead of letting them remain in Central Africa to drop slowly into the grave, as was the practice of their immediate predecessors.



A MID-DAY HALT.

Then, in addition to the above, there is the great obstacle to steady progress which arises from the shifting nature of the population, partly in consequence of deficient food supply, but mainly because of the uncertainty of life and the terrible evils of slavery and slave-raiding expeditions. What is a thriving village to-day may be a deserted one or a heap of ruins to-morrow.

Nor can we, in estimating the difficulties of progressive Christian work in Africa, overlook the sad fact that even the rivalry and jealousy of different branches of the Christian Church are already operating powerfully as hindrances and deterrents. The recent troubles in Uganda testify to this; and although the full reports now to hand altogether disprove the early

assertions of the Roman Catholic missionaries and, although those missionaries and those natives whom they influence have received a severe check which should teach them a useful lesson, still one hears that the very system which the Roman Catholic missionaries are adopting will lead to a repetition of such troubles in the future.

In spite, however, of all these drawbacks, substantial progress is being made. Christianity is a power in Uganda, notwithstanding the painful incidents of the last few months, and the onlooker has every reason to hope that it will exert a yet more potent influence in the near future.

The Presbyterian Missions on or near Lake Nyasa show decided signs of prosperity and growth. Our Baptist brethren on the Congo, although still tried in faith and courage by the loss of good and tried workers, are gradually raising up a Christian community, and extending their work in new directions. The same may be said of the Congo-Balolo Mission. Cardinal Lavigerie's White Fathers now possess a number of strong stations, scattered, one may say, all over Equatorial Africa. Their mode of operations, which admits of the purchase of children for training in their schools, and the employment of armed force under European officers who represent the secular arm of their work, is not one of which we can approve; moreover, as suggested above, it is likely to lead to complications in the future. Still, without doubt, they are establishing chains of strong mission stations throughout the interior.



Glancing far away South, one sees that the Church of England Missions in Mashonaland, under the energetic guidance of Bishop Knight-Bruce, promise well, and now comes to hand a report of the establishment of the East African Scottish Mission, in the territories of the Imperial British East Africa Company. A handsome quarto pamphlet, with excellent maps, road charts, and some twenty photographs, illustrating the work already commenced, has been issued for private circulation, and this report is decidedly encouraging. An expedition has safely reached Kibwezi, the proposed site of the Mission, and has already settled down to work. Houses of the bungalow type, workshops, stores, a dispensary, a small church 50 feet by 25 feet, also smaller houses for the use of natives attached to the Mission, are in course of erection. Nearly two miles

of roads and paths, varying from 7 feet to 12 feet, have been made within and around the station, and the transformations which these roads have made on that small bit of the African wilderness is, we are told, most marked. Dr. Stewart formerly of Lovedale, the superintendent of the Mission, has returned to this country after seeing the work started, and speaks most hopefully as to the prospects of the Mission. Their purpose is to develop and strengthen the present station, and to make it a strong center of missionary operations. Dr. Stewart advocates the formation of strong educational evangelistic centers, in contradiction to solitary and scattered stations, or rather in addition to them. This was the plan of Mackay of Uganda, or rather, was the new plan which, after fourteen years of toil, sorrow, and disappointment, he had resolved to act upon.

Coming to our own Mission, which has as its center Lake Tanganyika, we can now point to substantial work that is being steadily prosecuted and developed at three separate centers. The first and oldest of these is Urambo, about 150 miles to the east of Ujiji. Formerly independent, Urambo is now in German territory, but this has in no way interfered with the work. The relations between our missionaries and the German officials have been pleasant and satisfactory. The staff consists of the Rev. T.F. and Mrs. Shaw, Dr. Wolfendale (who is now in this country seeking to recruit his health), and Mr. Draper. Owing to the destruction of the Mission House and property by fire, much of the work of the last year or so has been that of rebuilding the destroyed premises. Great improvements are being made in the Mission House so as to provide accommodation for a greater variety of effort. For example, by the introduction of dormer windows and a gable, a room has been secured in the roof, 15 feet by 45 feet, which is to be used for magic lantern exhibitions and other meetings too large for the church and boys' schoolroom. Accommodation has also been provided for Mrs. Shaw's girls' school, and this, it is hoped, will be carried on with more regularity and efficiency than has hitherto been possible. Notwithstanding the disturbed conditions of life due to the destruction of property, Mr. Shaw reports that they have managed to keep on the services in Kinyamwezi, and that he has re-translated the gospels of Mark and Luke, together with some of Sankey's hymns. He wishes he could report direct spiritual results, but this joy is for the present denied him. As he says, "the work for the time is strictly of a pioneer and preparatory character." He can, however, point to decided evidences of success. The chief has been most friendly, and Mr. Shaw hopes that, when a prevailing epidemic of small-pox has abated, he will be able to arrange with the chief to come and read regularly with him. He will also re-open the boys' school with some prospect of success. The chief presented to the Mission 150 valuable logs for building purposes, and thus gave a very practical evidence of the confidence he has in the Society's agents, and the friendship he entertains for them. In mentioning the staff of our Urambo Mission one ought, from Mr. and Mrs. Shaw's point of view, to mention the baby. Of this young lady her father writes: "The baby, who gave us cause for anxiety for some weeks, has since thriven wonderfully, and is now, at five months, as strong and healthy as she could possibly be in England. She is proving an unconscious missionary in her power of attracting

people to come and look at the English baby.” He adds that he and his wife are both in good health; that the one need is the working of God’s Spirit in their own hearts to enable them to get hold of the children and adults, and so accomplish that special purpose for which they have gone to Central Africa.



Names that were once prominent in our reports from the Lake Tanganyika Mission – such as Ujiji, Mtowa, and Kavala Island – no longer appear. Owing to changes, shifting population, and the conveniences found down at the south end of the lake, these more northern and central stations have been given up. Niamkolo now fills the place formerly taken by Ujiji, and subsequently by Kavala Island. It is the headquarters of what has been called the Marine Department of the Society’s work. The steamer *Good News*, however, has far less work to do now than in past

years. The mails are conveyed by another route, and it has been found from experience that more satisfactory results can be secured by regular work at a home station than by occasional flying visits to villages bordering on the lake. The staff at Niamkolo consists of Mr. and Mrs. Swann, Dr. and Mrs. Mather, Mr. Carson, B.Sc., and Mr. and Mrs. Hemans. From Mr. Swann’s report of the station we give the following extracts: -

“Our village has nearly doubled in number and size, and the experiment of making villages of our own has more than fulfilled my expectations. I believe that the great fault on most mission stations has been the neglect of work amongst women. (Even Bandawi can produce nothing in this department.) Mrs. Swann has conducted a girls’ school regularly, and I can truly say the progress they make is very cheering in reading, writing, and sewing; also there is a growing desire to be better clothed. The average attendance has been thirty-five, and these come without any inducement whatever, as our material (cheap prints) has long since been finished. The only reward offered is an occasional prize of a two-yards handkerchief for the best writer, etc. etc. This is given from private funds, and so is no expense to the Society.



“The boys can now understand what they read in the New Testament – *i.e.*, they know how to connect the words, and can answer questions fairly satisfactory. Kalulu, our first convert, has, up to the present, shown a decided attachment to his religion, and has, by repeated acts, shown to his friends that more than mere desire to please man actuates him. He is a bright example, and a source of joy to us all. We were rejoiced to add two others to the young Church during this year. Rev. D.P. Jones found them far behind Kalulu in knowledge, but hesitated to quench the smoking flax, and so baptized them. One is a sincere lad, and is doing well; the other fell amongst bad natives, was tempted, and fell grievously.

“Besides the schools and Sunday service, we get many visitors from long distances who listen to all we can tell them. In this manner, seed is being sown. During this dry season we are going to ask the natives to build a new chapel for themselves. This will test their sincerity.”

Dr. Mather’s special work is summarized in the following statistics: -

Niamkolo Station

Numbers seen for the first time (1 st January to 31 st December)...	676
Numbers seen more than once (1 st January to 31 st December)...	2,2128
Total...	2,804

Kawimbe (Fwambo) Station

Numbers seen for first time...	112
Numbers seen more than once...	38
Total...	150
Total for both – Niamkolo...	2,804
Total for both – Kawimbe (Fwambo)...	150
	2,954

Niamkolo is of course on the borders of the lake. Some sixty miles south of the lake, on the highlands of the interior, is our newest Central African station. This is called Fwambo, or, since the permanent site of the Mission has been selected, Kawimbe. There again, in consequence of the shifting of the station a few miles to a more commodious site, the work has been to some extent checked, and building necessities have overridden everything else, but the missionaries have secured what bids fair to become a strong center. The Rev. D.P. Jones,* who is in charge of the station, reports as follows: -

“Towards the beginning of July I resumed school-work, school having been suspended from the time we settled here until then, owing to the want of a schoolroom. Sunday services had been

hitherto in the verandah of our dwelling-house, but from that time our spacious schoolroom served us for both purposes.

“About this period also natives began to build here, having decided to settle around us. These became the nucleus of a mission village, and have now increased (including women and children) to the number of 120. Having many buildings to erect, we continued to engage people from neighboring villages until the end of the dry season; but from that time we have only employed such as are living beside us, and as they continue to increase we shall not henceforth require any other. These have now, therefore, become the objects of our attention – our temporal charge as well as our spiritual flock. They all attend our Sunday services without exception, and thus hear the Gospel continually, but none of them have as yet been visibly impressed, although I have reason to believe that a gradual change is stealing over them, and that their old spiritual and moral ideas are slowly giving way to the new and better ones held up to them in our preaching and in our lives.

“Our day-school is now attended by our workmen, an hour each day being given them out of work hours to acquiring knowledge. Hitherto (as I have mentioned in former reports) our school was attended by lads from neighboring villages, but owing to their stay being short – dependent, in fact, on the amount of cloth they desired to earn – any progress beyond simplest spelling was despaired of. Now that our pupils are permanent ones, we cannot but hope that the results of our secular teaching will be far more satisfactory.

“The outcome of my language work can be stated briefly to be the production of a small Kimambwe grammar, and English-Kimambwe and Kimambwe-English vocabularies, together with the translation of a few chapters from the Gospel of Mark.

“The grammar and vocabularies, having been approved of by the Committee, will shortly be printed, and it may be allowed me to express the hope that it may prove helpful and encouraging to such as are anxious to acquire a knowledge of the native language, and that this hitherto disagreeable task will, by this means, become more wieldy and less irksome.

“The outdoor work of the station has been carried on chiefly by Mr. Hemans. We have done extensive building during the year, and I think I may venture to say that, both in strength and appearance, they are rather superior to any buildings put up by us hitherto, excepting, of course, as such as have been made of brick or stone.

“Including cattle sheds, outhouses, etc., as many as seven blocks have been erected since January, each block of dimensions not less than 40 feet by 12 feet.

“Wheat-growing was also undertaken by us on a small scale, and with perfect success.”

To sum up, we cannot, as yet, point to large congregations or established Christian communities; still, our Central African missionaries seem now to be working on permanent lines. The health of the stations is much improved, and we must patiently continue the work of

preparing the ground and casting in the seed, and wait for the promised harvest, which will surely come. After all, the Society has only been laboring in Central Africa for fifteen years, and most of its work – as Captain Hore’s admirable volume, “Lake Tanganyika,” clearly shows – was strictly pioneer work in getting to the center of operations and mastering the initial difficulties of life under such exceptional conditions. Our brethren and sisters on Lake Tanganyika have a right to our sympathy and constant prayers; and, if we strengthen their hands by intercession and by keeping them well reinforced, both they and we may confidently expect a successful future.

*The sphere of work of Messrs. Nutt and Purves, the latest reinforcements, have yet to be decided by the District Committee.

Pg 246 – “The Field is the World”

Captain Jacques, of the Belgian Anti-Slavery Expedition, has formed a settlement on the western shore of Lake Tanganyika, to which he has given the name of Albertville, in honor of the heir-presumptive to the throne of Belgium. He reports that the whole region along that side of the lake, except around M’Pala, is in the hands of the slave-traders. These wretches have established themselves in fifteen different places, whence they sally forth in pursuit of booty. Out of a hundred Arabs living in the central region, not one would dare to visit Zanzibar, for fear of being thrust into prison by the Sultan’s police. Captain Jacques adds: - “Wherever I go war awaits me, and hunger also. The year 1891 was a terrible one; the poor people could not sow their fields, and *thousands died of hunger*. And the same thing will happen this year, unless I can establish something like order.” At the close of his long and interesting report in the July Number of *Le Mouvement Antislavagiste*, he says: “At the present moment (February 16th, 1892) there are on the banks of Tanganyika thousands of poor creatures who are indebted to the Belgian Anti-Slavery Society for the safety and freedom they have enjoyed for two months past.” Writing, however, on the 21st April, the Captain has another story to tell. The poor people living under his protection had been attacked by a horde from Manyema, and many had been slain. Happily Captain Jacques was able to liberate more than a thousand prisoners, and to inflict great loss on the assailants, who consequently withdrew. Called by a false alarm to Kibanga (Lavigerieville), he learned that in some four months more than 10,000 Webembes had been carried off to Ujiji, on the other side of the lake, to be sold. The whole region has been converted into a desert, and thousands of corpses are poisoning the air. Indeed, he adds, the tribe of Webembes may be struck out of the map. The brave captain, with his fifty guns, calls for fresh help and better weapons. It is expected that Major Wissmann (German) will soon reach the lake, and by his superior force compel the Arabs to abandon Ujiji. Indeed, this is clearly what they anticipate, and accordingly, as we have seen, they are establishing themselves more and more on the western side of the lake – *i.e.*, in the Belgian-Congo district. Captain Jacques will therefore more and more require reinforcements.

November

Pg 255 – “From Month to Month”

Africa

The Tanganyika School. Mr. Hemans reports: - “The school is doing remarkably well. The boys take great interest in coming. Formerly the school was kept an hour in the afternoon; but, seeing how anxious they are to learn, I am taking them in the morning as well, and they are greatly delighted. It gives me great pleasure to work amongst such boys. I have had as many as fifty-six in attendance, but the average daily attendance is between forty and fifty.”

Pg 271 – “Personal Items”

Africa

Messrs. Carson, Nutt, and Purves were at Mandala on July 13th, and were in excellent spirits. They hoped in another five or six weeks to join the Mission circle at Fwambo.

December

Pg 296 – “Announcements”

Births

Swann – June 24th, at Niamkolo, Central Africa, the wife of Mr. A.J. Swann, of a son.

1893

January

Pg 2 – “Secretarial Notes”

From the Foreign Secretary

Africa has been much before the public of late, and is destined to take in the future a much more prominent and important place in the interest of the inhabitants of Great Britain than it has done in the past. The discovery of the mineral wealth of South Africa has already begun to do for that portion of the continent what the discovery of gold did for Australia more than two generations ago. The white population has within the last ten years very greatly increased, and portions of the interior which, a few years since, were only visited by occasional travelers and enterprising hunters and traders, have now become familiar ground, and are being occupied by large numbers of Europeans.

The opening up of South Africa to British enterprise and colonization will unquestionably be of great advantage to multitudes of our countrymen, but its influence on Christian work among the native populations of Africa is not so manifestly for good. The African Colonies of Great Britain differ from those of Australia in one very important feature. In Australia the European has from the first been obliged to do his own work, there being no native population able to supply his need of help in this respect. In South Africa there is a large native population of a race which does not seem destined to die out in contact with the European. The British settler, therefore, finds himself in a different position from those who have gone to Australia. The natives are employed for all unskilled labor, and the European more and more asserts himself as master rather than as workman. The effect of this on Christian work among the natives is seen in many directions, and it largely explains the anti-native and reactionary legislation which has often found a place in the Colonial Statute-book. The same selfish prejudice which has led so many in this country to object to the extension of education to the working classes finds expression in an intensified form where those whom it is sought to educate belong to a different race. The European desires to retain the position of mastery, and imagines he can only do this by keeping the native in a condition of ignorance, which will unfit him for anything by unskilled labor.

The only solvent of the difficulties which thus arise is the Gospel of Christ. Friends of missions need to see to it that those who go from this country to Africa understand clearly, and are truly under the power of, Christian principle; and they need also to labor with increased earnestness to give the native population the opportunity which education and religion will afford of rising to a position of self-respect and independence in the composite community which is being formed in South Africa.

R. Wardlaw Thompson

Pg 3 – “Proceedings of the Board”

Much satisfaction we felt at the renewed offer of service from the Rev. W.C. Willoughby, of Brighton, and formerly of our Central African Mission. The Society’s medical adviser having certified to the favorable condition of Mr. and Mrs. Willoughby’s health, the offer of service was gladly accepted. The following were also accepted for service: - Mr. T.W. Bach (Chestnut College), and – subject to medical testimony – Mr. A.J. Hutchinson (Chestnut College), and Miss Ida F. Darnton, daughter of the Rev. P.W. Darnton, B.A., of Clifton, Bristol.

Pg 12 – “From Month to Month”

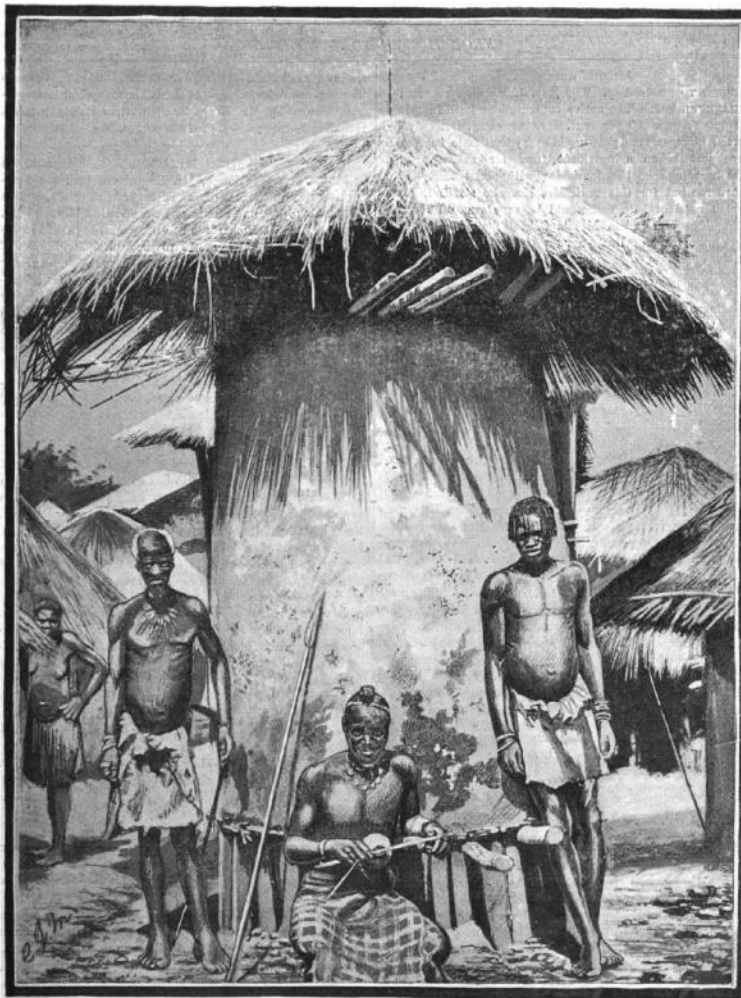
Central Africa – A Printing Press Wanted

The Rev. T.F. Shaw, of Urambo, has been making good progress in translation work, and greatly needs a small printing press. The people are looking up to the missionaries more than ever, and the boy chief, being Mr. Shaw’s guest, is under continuous Christian influence. A little girl, who had attended Mrs. Shaw’s school and the daily services, died rather suddenly. “She died singing (in Kinyamwezi) ‘Come to the Savior,’ and, though she had never given any outward sign of

having accepted Christ, who knows but that He Himself spoke to her at the last, and that, perhaps, simple and ignorant as she was, she was yet beginning to find joy in His love?”

A Baptism

Fwambo village continues to grow rapidly. Mr. Jones reports: - “We have here now about eighty houses, and our old stockade is full. We have begun to extend it. In order to do this effectually, and have our supply of water inside the village, we have bridged the stream and carried the stockade over it. This arrangement pleases the native exceedingly, and is an entire novelty to him. Strangers gaze at it with admiration. – We have been greatly cheered in our work during the last two or three months. On the 17th of July I had the pleasure of receiving into the



CORN STOREHOUSE, CENTRAL AFRICA.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

church two more native converts, one of them a man who has lived with us for over two years. The other was the wife of Fwataki, whom I baptized last March, and who, I venture to say, is a sterling Christian and a very worthy man. Mwanza, his wife, is the first convert among the women in this Central African Mission, but by this time she is not the only one. On the first Sunday in August I received into the church at Niamkolo six native converts – three men and three women. One of the latter was Kalulu’s wife, and seemed to me a very earnest woman. Both at Fwambo and at the Lake we have had many more applications for membership than we have thought fit to accept, but I doubt not that in most cases we shall have the pleasure of seeing them again soon.”

Confused

At Fwambo, the Rev. D.P. Jones has been examining his school, and found that only one scholar was able to give intelligent answers to Scripture questions, all the rest having a confused idea that the first man was made of a bone and found by the daughter of Pharaoh in the reeds, and that when he was a youth he killed a giant with a stone. -School work at Niamkolo, under the care of Mr. Hemans, is very encouraging. All the boys in the village are attending the school, and are now having three hours’ teaching every day instead of one hour only as formerly. On August 10th, Mr. Jones examined the school, and was exceedingly pleased with the result. The scholars gave ample proof that learning had become a pleasure to them. -In July a Sunday-school was started for “all comers,” and more than 150 put in an appearance. One night three lads called on Mr. Hemans and told him “that they found out that they were sitting down as fools, notwithstanding that they had been hearing of the love of Jesus; but they have decided to be so no longer, and wish to make known publicly that they are followers of Jesus.”

Pg 22 – “Personal Items”

Africa

Messrs. Carson, Purves, and Nutt had a pleasant journey up country, though their boat sank on the Upper Shire. They reached Fwambo at the end of August; and the Rev. D.P. Jones was arranging to leave for England directly. Mr. Purves went on to Niamkolo, Mr. Nutt remaining at Fwambo. Mr. Carson is much pleased with the advance that has been made at the latter station in his absence. “Yesterday the schoolroom was packed with natives at the service, and at the Communion five natives sat with us. I do not doubt that this is the beginning of a native church, and you will rejoice with us in this success.” – The missionaries at Fwambo have raised a plentiful wheat crop, and “we shall eat more bread this coming year than we have ever done in the Mission before.”

February

Pg 28 – “Proceedings of the Board”

Board Meeting, January 10th, 1893 – Rev. W. Roberts, B.A., in the Chair. Number of Directors present, 62.

The Foreign Secretary introduced the Rev. D.P. Jones, on his return from Central Africa.

Pg 46 – “Personal Items”

Africa

Mr. and Mrs. Jones left Fwambo on September 6th. Having with them two young children, they found the long journey to the coast very trying. When they arrived at Chinde they believed their troubles to be at an end; but alas! on October 26th their little boy, However, began to sicken. He died on November 2nd from malarial blood poisoning. He had endured all the rigors of the journey to be taken away almost in sight of home. All who hear of this sad dispensation will sympathize deeply with our friends. Mr. Jones has brought home with him a native of Mambwe to help him in translation work.

Pg 48 – “Announcements”

Arrivals in England

The Rev. D. Picton Jones, Mrs. Jones, and child, from Fwambo, Central Africa, per steamer *Reichstag*, via Rotterdam, December 24th.

Death

Jones – November 2nd, at Chinde, East Africa, Howard, youngest child of the Rev. D. Picton Jones, of Fwambo, Central Africa, aged one year and five months.

March

Pg 80 – “Personal Items”

Two recent appeals in these columns have met with a prompt and generous response. The Rev. T.F. Shaw’s request for a printing press came under the notice of Messrs. John Haddon & Co., of Salisbury Square, Fleet Street, and they have under-taken to give a small press and fount of type for Urambo. Messrs. Blackie & Son, publishers, have sent a valuable selection of books for the Nagercoil College Library.

April

Pg 119 – “Personal Items”

Africa

We learnt by cable from Mozambique on March 6th, with deep regret, of the death of Mrs. Mather (*née* Henrietta Sarah Mawson, daughter of Mr. Henry Mawson, of Forest Gate), wife of Dr. C.B. Mather, of the Lake Tanganyika Mission, on December 18th. This sad bereavement will be a terrible blow to the husband and a great loss to the Mission. Mrs. Mather seemed to possess so much of the spirit of the true missionary, and much individuality of character, and had looked forward with great hope to helping her husband in his work of healing. The news reached the Mission House on the morning of the monthly prayer-meeting, and, at that gathering, earnest prayers were offered for the relatives of the deceased lady.

Pg 120 – “Announcements”

Deaths

Swann – October 25th, of Niamkolo, Central Africa, Hector Lancelot, son of Mr. A.J. Swann, aged four months.

Mather – December 18th, at Niamkolo, Central Africa, Henrietta Sarah, wife of C.B. Mather, L.R.C.P. and S. Edin.

May

Pg 122 – “Proceedings of the Board”

Board Meeting, March 28th, 1893 – Rev. W. Roberts, B.A. in the Chair. Number of Directors present, 62.

The resignation of Dr. G.A. Wolfendale, of the Central African Mission, was accepted with much regret.

A resolution of sympathy with Dr. Mather, of Central Africa on the death of his wife, was passed.

June

Pg 146 – “Captain Hore’s Central African Exhibition in London”

At 48, Pall Mall, S.W., Captain Hore, whose name is so intimately and honorably connected with our Central African Mission, is exhibiting his valuable collection of curiosities and picture models illustrating the home life and industries of the natives, as well as the terrible slave traffic, and descriptive of a caravan on the march, and points of interest in connection with the navigation of Lake Tanganyika. Many who have read Captain Hore’s excellent history of our Central African Mission will be glad of the opportunity of supplementing their knowledge, and gaining a more realistic idea of the conditions of life and work in the heart of “Brightest Africa.” Captain Hore is a staunch friend of the Central African, and holds a high and hopeful opinion of his capabilities and future prospects.

Captain Hore’s connection with this exhibition is quite honorary; and, as he intends devoting whatever profits may result to the Society’s Central African Mission, we trust the undertaking will receive a liberal patronage. The exhibition is open from ten till six; the charge for admission being – adults, 1s.; children, 6d.

Pg 148 – “Proceedings of the Board”

Board Meeting, April 25th – Rev. W. Roberts, B.A., in the chair. Number of Directors present, 64.

The Board sanctioned the return of Mr. A.J. Swann from Lake Tanganyika, and of the Rev. A.E. Claxton, from Samoa, on furlough, and agreed to invite Captain Turpie, of the *John Williams*, to visit England during the present year, in order that he may be available for consultation and for

public advocacy in connection with the construction of the proposed new mission steamer for the South Sea Mission.

Board Meeting, May 2nd, 1893 – Rev. W. Roberts, B.A., in the chair. Number of Directors present, 41.

Miss Marris was welcomed home from Benares; and the Board bade farewell to the following missionaries, who will shortly be leaving England for Madagascar: - The Rev. E.H. and Mrs. Stribling (Ambohibeloma), the Rev. E. Pryce Jones and Mrs. Jones (Farafangans), Dr. G.A. Peake (Fianarantsoa), and Miss A.E. Coombs (Vonizongo); also the Rev. W. Thomas, proceeding to Lake Tanganyika, Central Africa, and the Rev. J.J.K. Hutchin, returning to Rarotonga, South Seas.



REV. D. P. JONES,

Pg 154 – “Our Anniversary”

Welsh Meeting

The Welsh Missionary Meeting, held in King’s Cross Tabernacle on Thursday evening, May 11th, was well attended, and it is almost superfluous to say that the proceedings were enthusiastic throughout. An opening prayer was offered by the Rev. J. Davies, of Taihiraon, Cardiff. The Chairman (J. Herbert Lewis, Esq., M.P.) stated that of all the blue-books he had ever read the Society’s report for the year was the most interesting. As a Methodist, he expressed his thorough sympathy with the Society’s work, and, having traveled through some of the mission-fields, he was able to bear testimony to the solid work being done by missionaries. The Rev. G. Cousins reiterated the tribute of esteem to the noble band of Welsh missionaries of the Society which has recently been appearing in the *Chronicle*. A thrilling and stirring address was delivered by the Rev. E. Herber Evans,

D.D., and the Revs. W. Hopkyn Rees, of Chi Chou, and D.P. Jones, of Central Africa, described their respective fields of labor. C.R. Jones, Esq., J.P., of Llanfyllin, took the place of the Chairman half-way through the meeting.

Pg 173 – “Personal Items”

Africa

Mr. A.J. Swann purposed starting from Lake Tanganyika for England on furlough during the present month.

Pg 175 – “Lake Tanganyika Mission”

Fwambo village continues slowly to increase in size. The Sunday services, held regularly, is attended by the bulk of the people, and a new church is being built, as the present one is uncomfortably crowded. Mr. Carson has received three more applicants on probation for

admission to the church. Those already members of the church are well-behaved, quiet people, and, so far as can be seen, behave consistently with their profession. The average attendance at school is about sixty boys; and a goodly number of patients are seen at the dispensary every day, many coming from distant villages. Mr. Carson adds: "We go in largely for industrial work. The sawpit is constantly in use, and the men are learning to do fairly good work. We have men making bricks, and have in view smelting iron from the ore that abounds at our very doors."

To the memorable Congregational Union meetings at Southport two years ago, and to the influence of the Self-Denial Movement, we largely owe the accession to our ranks of the Rev. William Thomas, who left for Central Africa early in May. As it was especially at the claims and needs of that Mission which led him to offer his services as a missionary, it was a satisfaction to the Directors to be able to send him to Lake Tanganyika, the field of his choice. Mr. Thomas was born at St. Clears, Carmarthenshire. During his eight years' pastorate of Waterhead Congregational Church, Oldham, he has labored with remarkable devotion, unselfishness, and deep enthusiasm for the highest aims of the Christian ministry. We fervently hope that his health may be spared for long and useful service in Central Africa. He is taking out with him a consignment of the Kimambwe vocabulary, prepared and carried through the press by the Rev. D.P. Jones since his return to this country. This will be a great help to Mr. Thomas and his fellow-workers in acquiring and perfecting their knowledge of the native language.



REV. W. THOMAS.

[From a photograph by Messrs. EMBERTON & SON, 57, St. Paul's Churchyard, E.C.]

At the meeting held to bid public farewell to the Rev. W. Thomas, the remark was made by the Chairman (the Rev. R.M. Davies), who has known Oldham gatherings longest and best, that he had never seen during his long residence in the town a meeting to compare with it. Captain Hore described Mr. Thomas' field of labor, the southern extremity of the Lake, which was of interest in a political sense, as the furthest extreme in Africa that was called by the name of Britain. Physically and mentally the Africans were sturdy, happy races of men, and, as an example of the mental capabilities of the negro races, the speaker pointed to the universities of America, where they successfully passed the standards of education, and received diplomas of qualification in theology, medicine, the law, and so on. There was a time when not only did the Africans occupy equal positions amongst the nations of the world, but when several African nations took a leading position in political and commercial matters, and in arts and sciences. In

the heart of Africa they could study the African in his true normal condition – people who had the germs of everything that was good and useful amongst them, and whose simple, child-like nature specially fitted them to have the honor of starting the great movement of Christianity in Africa. Professor Armitage, with every thought for Mr. Thomas's need that friend could think, besought the blessing of God upon the setting out and upon the years of labor, and the assembly heartily responded. Rev. R. Wardlaw Thomson expressed satisfaction with the gathering, and rejoiced that Mr. Thomas had the strength, resolution, and sense of soldier-like obedience that had enabled him to put aside one work – happy and honored as it had been – and turn to another, giving himself up to the service of the Master. From his own knowledge of the people of Southern Africa, he could say that the African was worth working for, and when the Gospel got into his heart, and affected his life, the manhood already in him developed, and he was ennobled, and became in very truth a son of God, worthy to take his place side by side with the best in the kingdom. On behalf of the friends in the churches, Mrs. Higgs made the presentation of a camera to Mr. Thomas, and Mr. C. Moore presented a magic lantern in the name of the scholars. With great dignity and tenderness, the Rev. R.M. Davies conveyed to Mr. Thomas the united farewell and benediction which the meeting had assembled to express; and, in very fitting and happy terms, Mr. Thomas responded. He said he had derived much inspiration from the meeting, and he was sure the memory of it would be to his heart a source of strength in times of weariness, and a light in times of darkness, and to those at home he trusted it would be an equal source of inspiration. He would not have left Oldham for the easiest portion of the mission-field, and that was to a very large extent why he chose Africa, with all its cruel wrongs, as the sphere of his new work. Africa was in a degree sacred to him, because of the memories of Robert and Mary Moffat, and, above all, the peerless missionary, David Livingstone, whose writings had ever been a great inspiration to him. He had been asked why he was leaving Oldham, where there was plenty of opportunity for missionary enterprise. He knew it, and he knew, too, that there were hundreds there who were not converted, who had had the Gospel preached to them so much that they had hardened their hearts, and, seeing this, he thought surely they could spare one man to spread the glorious news amongst those who had never heard it before. The native tribes were entitled to all the privileges they enjoyed, and he felt it an honor to have a hand in the making of Africa.

Pg 180 – “Announcements”

Departures

The Rev. William Thomas, appointed to Lake Tanganyika, Central Africa, embarked for Chinde, per steamer *Inanda*, May 9th.

Births

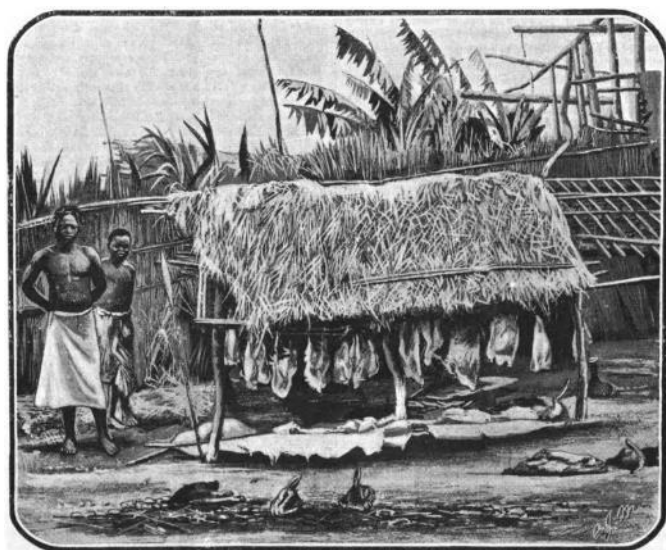
Mather – December 18th, at Niamkolo, Central Africa, the wife of C.B. Mather, L.R.C.P. and S. Edin., of a son.

Jones – January 18th, at New Quay, Cardiganshire, the wife of the Rev. D. Picton Jones, of Fwambo, Central Africa, of a daughter.

July

Pg 187 – “The Field is the World”

The station of Lavigerieville, founded by the White Fathers on the shores of Lake Tanganyika, has already become an important settlement. When the missionaries first settled there in 1883 (it was then called Kibanga) there was nothing but “the desert and brushwood.” Since then a large extent of territory has been purchased from the chief Poré at a cheap rate, and, when fully cultivated, it will be able to support 100,000 people. It is an undulating plain, bounded by the rivers Lope and Kanwema and traversed by two others. Abundant springs rise here and there. At first the Fathers established themselves close to the Lake, but owing to the fall in the water during recent years, they found themselves amid swamps, and had to move to high ground about one mile inland. There they have built an orphanage for boys and another for girls, in number about 300, all redeemed from slavery, and also several villages for Christian households. Altogether there are some 2,000 inhabitants – neophytes, catechumens, and inquirers. Unfortunately, the climate is still unhealthy, in spite of the large number of trees that have been planted. Further, the Arabs are directing their attacks on this station with great persistency. Owing to these two causes it is said that the Fathers and their people will all have to emigrate to Albertville (further north, but still on the shores of the Lake), and place themselves under the protection of Captain Joubert, of the Belgian Expedition, who is carrying on, with great energy and valor, a perpetual conflict with the Arab slave-traders.



BUTCHER'S SHOP, UJJI.

August

Pg 223 – “A Butcher’s Shop at Ujiji”

A most interesting feature of the countries of Ujiji and Urundi, on the shores of Lake Tanganyika is the market (soko) to be found at chief centers, to which all manner of food and wares are brought for barter. At the old *town* of Ujiji (more correctly to be called Ugoy) the once solely native market has become extended and improved under the influence of the Arab and Swahili traders. The butcher’s shop in our illustration, which is one of the semi-temporary

booths forming the market, is an instance of this. The goats and sheep and sometimes oxen, instead of being sold as living animals, are slaughtered nominally, at least, in accordance with Mohamedan rites, and the meat sold in joints and portions, a process which is at once an

advance in civilization, and a benefit to the poorer classes, as a very small quantity can thus be purchased.

A valuable part of the evidence that all men are kin is seen in their similar mode of action in the various circumstances and needs of life. Except that this African purveyor has brought to market the live animals and slaughtered them there (having no other means of transport), and that on his arrival he has stuck his spear in the ground instead of placing his umbrella in the stand, the whole process and array is wonderfully similar to that to be seen in a London market. The booth or stall up against the fence of the market outskirts or adjoining premises, the prepared sides and quarters hung in a row from the beam above, and the smaller joints and tit-bits spread in tempting array upon the counter below, fresh, cool banana leaves in this case instead of a marble slab; and, all being ready, the butcher, with his assistant close at hand, faces the public pathway, and addresses the passer-by with the old appeal of “Buy, buy.”

E.C.H. [Edward C. Hore]

September

Pg 232 – “Letter from Urambo, Central Africa”

Urambo, March 3rd, 1893.



URAMBO MISSION HOUSE.

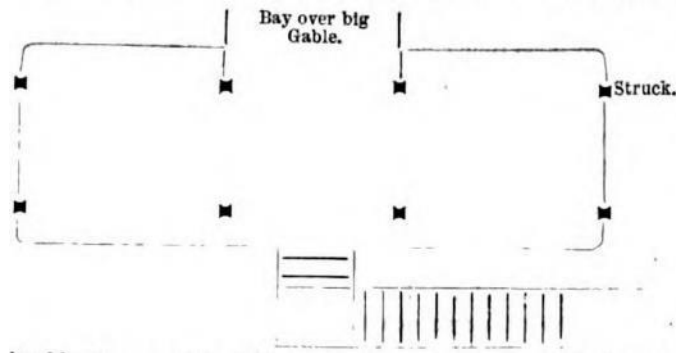
Dear Mr. Cousins, – In sending you an enlarged photograph of the combined mission-house, church, lecture-room, and girls’ school, I cannot help thinking how very near we were to losing it again a short time ago. On the afternoon of January 4th rain came on, as usual, with thunder and lightning, just as we were putting down a little tar in the sitting-room to keep down the white ants. There was a good deal of lightning; but we had left the finished room empty, and were watching the storm which appeared to

have about passed over, when a sudden flash, with simultaneous crash, caused me to rush and see if the building were all right, when, just as I was starting to examine, one of the men called out, “Fire, fellows,” and there was a general rush for the roof, and men who generally would have been nervous on the top of a ladder, dug in their hands and scrambled up the grass roof like cats.

Some tried to cut down the grass with knives – a hopeless task; but others wisely endeavored to beat out the flames, and brought water to quench the smoking grass.

After an hour's very hard work and indescribable anxiety, the men raised a great shout that the fire was out, and we breathed again and proceeded to examine the damage. We found the lightning struck through the grass, and shot straight down the middle of one of the main corner posts of the roof, splintering it into four pieces, and causing the roof to drop six inches just there; it then entered the end wall and divided, one part going to the ground at one end of the sitting-room and one at the other end, the evidence of its course being the splintered corners of the opened window-screens and slight tearing-up of the floor.

With the aid of a screw-jack we managed to raise the corner of the roof and insert a new post, and Mr. Draper repaired the screens in half a day.



The building is the same in ground plan as the one finished in 1886, the new roof on the old wall being different, and not nearly so heavy. The old "flat" roof was several feet thick of earth, covering the eaves as well as the building itself; the new one only covers the building, is much thinner, being a sort of concrete smoothed over, and not more than a foot

thick. Over this, as before, we have a thatch roof, giving us a capital lecture-hall, with clear space of fifteen feet by forty-five feet, with bays as per rough plan, the clear space being between the posts, and giving an accommodation easily for 200 people, audiences such as I have had at address on the Life of Christ, illustrated by magic lantern; and though, doubtless, to most of them it was a lantern entertainment and nothing more, still Christ was preached and the seed sown, and who shall say it will never bear fruit? The Nyamwezi are a very difficult people to deal with. You will see them apparently listening; but the moment you pause, they will take the opportunity to beg something, thinking they have caught you in a soft mood.

Nothing but the power of the Holy Spirit will ever move them. While you thus see the urgent need there is for prayer, you will also see to how great an extent friends at home can help to bring the Gospel to the hearts of this people, and thus prove in a very



Mr. Draper.

Mrs. Shaw and Baby. Rev. T. F. Shaw.
THE URAMBO MISSION STAFF.

true, though spiritual, sense Central African missionaries. God grant us all grace each to work and watch in his own sphere, that the harvest be not long delayed. – With very kind regards, sincerely yours,

Thos. F. Shaw.

Rev. Geo Cousins.

Pg 243 – “From Month to Month”

Central Africa

Church at Fwambo

Mr. W.H. Nutt has settled down to work at Fwambo in real earnest. In addition to other industrial occupations, as an incentive to the natives, building has been carried on extensively. A new church, printing office, and dispensary were nearing completion when he wrote at the beginning of February. The church is 60 ft. long, and 30 ft. wide, with a verandah all round. Mr. Nutt has helped to relieve much sickness, having seen 1,503 cases since September 6th, last year, to the end of 1892. Some people come great distances for treatment, and the missionaries find them houses to stay in whilst under their care. “At Christmas,” he says, “I was at Niamkolo, and a very happy week we had. On Monday morning following Christmas Day, as early as eight o’clock, the sports began. The natives raced, jumped, and tried their skill with the bow and arrow, for prizes, it is a remarkable fact that these people are almost ignorant of the skillful use of these weapons, although no man ever leaves his village without them, and his trusty spear – trusty only by its magic presence, and not that ever it is to be much dreaded, as he runs on the least sign of danger, and often when there is but a rumor of foes abroad. The shooting found out all the rotten bow-strings, which were not a few. As these things are but seldom used, two or three generations might inherit the same implements of war. School examinations were also another prominent feature of this week, which will long be remembered by all as a time of mutual greetings and good cheer. Sports and examinations at home could not have been contested with more spirit and zeal than by these people.”

Pg 249 – “Personal Items”

Africa

Mr. A.J. Swann hoped to reach England in July, but was detained at Chinde. His health has been improving on the journey down to the coast, and “Mrs. Swann is in excellent health, and really is a good advertisement for Tanganyika.” Mr. Swann wishes us to thank friends who have been sending him *The Christian*, *The Review of Reviews*, and other papers. “To have seen the first drops of a shower of blessing at Tanganyika,” he says, “is ten thousand times a reward for all the past.”

October

Pg 276 – “Announcements”

Arrivals in England

Mr. A.J. Swann and Mrs. Swann, from Lake Tanganyika, Central Africa, per steamer *Peninsular*, September 2nd.

November

Pg 279 – “Proceedings of the Board”

Board Meeting, September 26th, 1893 – Mr. R.F. Horton, M.A., in the Chair. Number of Directors present, 78.

The Foreign Secretary introduced the Rev. J. Pearse, returned from Madagascar; the Rev. G.A. and Mrs. Harris, returned from the South Seas; and Mr. and Mrs. A.J. Swann, returned from Central Africa. Special prayer was offered by the Rev. R. Craig, M.A.

December

Pg 318 – “From Month to Month”

Central Africa – Stirring Events at Fwambo

“Things outwardly, at least, are thriving with us,” wrote Mr. Carson from Fwambo, towards the end of June. There are between twenty and thirty boys of whose ability to read he and his colleagues are proud, “and we often hear them reading their lesson-books in the village.” On the Sunday previous to writing, there were as many as 300 natives in the church; and a variety of useful manual work is being done. A month later Mr. Carson wrote: - “Since I wrote to you, a good deal of a stirring and unusual nature has occurred here. Nearly three weeks ago I went to a place between Kera and Fwambo’s villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary of their countries. The boundary not being fixed, the question was whether Kera was entitled to one tusk, as, according to the custom of the country, he was entitled to it if the ground on which it was shot belonged to him. They both came with a large following of armed men, and I sat down between them to hear their stories. But before a word was spoken a gun was fired, and a general skirmish took place, in which three men were killed and six wounded. The fight only lasted two or three minutes, when I succeeded in getting Kera to withdraw his men. I and my four men were between two fires, but luckily escaped without injury. My idea is that it was the fault of Fwambo. I afterwards advised them to divide the disputed tusk. Kera has behaved well all through, and keeps the peace, although Fwambo declined to give up the ivory. He evidently agreed to arbitration, determined to resist if the case went against him. I believe peace will be preserved until some of the Administration people are passing here, who may compel Fwambo to give up the ivory. – A few days later we had a woman killed by a lion just a stone’s throw from our stockade. We went out and killed the lion. Mr. Nutt had the honor of giving it the shot that killed it. – After that I made a journey across the country directly west from here to

Chungo's, a road which has not before been traversed by a white man, I believe. It is a fine country, elevated plateau land, traversed by numerous fine streams, but all uninhabited, and without even a native track, except those used by the dreaded Bemba. It used to be well populated, and there is ample evidence of that in the sites of villages and remains of gardens we passed. But this great stretch of country has been cleared out by these terrible scourges of this plateau. On the fifth day from here we reached a little village, but the people shut their gates in our faces, and would have nothing to do with us, although I went up close to the boma, and talked with them. Chungo's we reached the sixth day, and I found him a jovial, good-looking old fellow, with only a small village, and very much given to pombe. I hardly think he was sober at all the two days I was with him, although he treated us very hospitably. All night their revels were on, which gave me a very vivid impression of what a poor life a native of Africa is doomed to in a native village. I had an idea I might be able to open up communication with the Bemba through him, but found this is not practicable."

Itinerating

Dr. C.B. Mather rejoices over the fact that the church roll at Niamkolo now numbers ten, and that there are five candidates waiting to be admitted. The school, too, is prospering under Mr. Hemans, and mustered one day 119 scholars. Dr. Mather thus describes his efforts in the way of itinerating: - "On June 11th, Sunday, the opening service was held in the Mbete Church. This is in a village some two hours' good walk from here. Mr. Purvis and I went. An audience of at least 200 were present. We tried to set before them the Word of Life. In course of time, say six weeks or two months, it is our present intention to place Kalulu, our first convert, there, as teacher in charge of a small school, and as a witness for the truth. June 18th, Mr. and Mrs. Hemans visited there and found the church quite full, rather more people being at the service than on June 11th. Towards the beginning of this month I asked Mr. Purvis to build a bridge over the Lunzua, a large and very rapid stream. He hopes to finish it this week. Why this? In order to carry the Gospel with greater ease to the people of Kapata, a village 1 hour 30 minutes from here. On Sunday, June 18th, being in charge here, I went, taking with me a picture roll and medicines, and visited Kapata. There there was an audience of at least sixty people, to whom we were able to speak of Jesus, and to help them in their bodily pain and weakness. Will you remember us in these small efforts for the Master's glory?"

1894

January

Pg 4 – “Proceedings of the Board”

Board Meeting, November 28th, 1893 – Rev. W. Roberts, B.A., in the Chair. Number of Directors present, 61.

Captain Turpie was appointed master of the steamship *John Williams* for two complete voyages; Mr. E.C. Hore was appointed chief officer, with a view to succeeding to the captaincy on the retirement of Captain Turpie; and Mr. Arthur Williamson was appointed chief engineer.

Pg 16 – “Personal Notes”

Africa

Mr. A.D. Purves wrote from Lake Tanganyika on August 15th: “We are all well out here, and the work is becoming very encouraging. We have at present eleven applicants for church fellowship, one old, grey-headed man expressing his desire to-night. The work at Inbete and Kapata has succeeded above expectation. Last Sunday at Kapata, after I had spoken to the people, the chief of the village destroyed two idols in my presence, and he said he would destroy every one about the place. I believe we shall soon have fruit for the Master from Kapata.”

February

Pg 28 – “Proceedings of the Board”

Board meeting, December 19th, 1893 – Mr. R.F. Horton, M.A., in the Chair. Number of Directors present, 51.

The resignation of the Rev. R. Stewart Wright, formerly of the Central African Mission, was received with regret.

Pg 43 – “From Month to Month”

Africa

Lake Tanganyika Mission

In the midst of adventures and successes I write you. This is Sunday night, and the mail leaves to-morrow morning. I am just home from itinerating work on the shores of the Lake. I left yesterday at noon and came back to-night, doing a journey of about twenty miles in a canoe. This work has been started some few months now, and I believe it will be a means of blessing to a great number of people. To-day I visited two villages, speaking to about four hundred and fifty people. I visited a village situated on the south-west shore of the Lake for the first time. It was a delightful spot, and the people received me in a friendly manner. Their conversation, after I had done speaking to them, more than repaid me for the fatigue of the journey. The church at Niamkolo is gradually increasing; a few days ago another of my house-servants

professed his desire to follow Christ. God says, “My word shall not return unto Me void,” and surely those words have been verified here.

A.D. Purves

March

Pg 51 – “Proceedings of the Board”

Board Meeting, January 23rd, 1894 – A. Marshall, Esq., in the Chair. Number of Directors present, 67.

The return of Dr. Mather from Central Africa, and of the Rev. Dr. Davies from Samoa, during the present year, was sanctioned.

Pg 80 – “Personal Notes”

Africa

...The Rev. W. Thomas wrote from Fwambo early in October that he had reached his destination at last. On the journey up country he had had the advantage of seeing the work of other missionary societies. He spent the first Sunday in October at Niamkolo, and was present at the native service, conducted by Mr. Purves, and attended by about three hundred persons. He says the people sang heartily some of Mr. Sankey’s hymns, and joined in the Lord’s Prayer, and seemed interested in what was said to them. After the service some of the girls followed Mr. Thomas to Dr. Mather’s house, and, through Mrs. Hemans, said they desired to give him a welcome and shake hands. In the evening, after Mr. Hemans had concluded the native service, Mr. Thomas presided at the Lord’s Supper. At a Communion service at Fwambo on the following Sunday, Mr. Thomas was much touched by the following incident: - A mother had a little child in her arms, and when the bread was handed to her she broke a little piece for the child, and gave the baby some of the water, and when Mr. Thomas offered to shake hands she first gave him the baby’s wee hand. It had been baptized, and she, being a member, naturally concluded that the little one was Christ’s.

April

Pg 96 – “From Month to Month”

Central Africa

Boys’ School, Urambo

Mr. W. Draper reports that the Urambo Boys’ School has, “on the whole, done well. The average attendance has been thirty-three out of thirty-five on the book roll. Some of them can spell any four-lettered word, and can read any number under one thousand; whilst all know the alphabet and can read numbers under one hundred. Fifteen boys write on slates, but are now ready for copy-books; beside which, they can repeat nearly all the hymns. Still, with all the teaching and care bestowed, we do not see in one of them at present any desire to live a better life, and it is the same with the people who attend our services. However, it is for us, by our

lives and words to live and work on, doing God's will and leaving the result with Him, who has promised to own efforts made in His name. But, oh, may the time soon come when here as elsewhere there shall be seen some living to the glory of God and Jesus Christ our Savior! Our monthly Communion I greatly enjoy, although there are only three of us. These we have had regularly, except on one or two occasions when ill-health has prevented them."

May

Pg 108 – "Proceedings of the Board"

Board Meeting, March 20th, 1894 – Mr. R.F. Horton, M.A., in the Chair. Number of Directors present, 56.

The Board received with much regret the resignation by Mr. A.J. Swann of his connection with the Society as a missionary, in consequence of his having accepted an official position under the British Administrator in Central Africa. The Directors recorded their satisfaction with the zeal and consecration manifested by Mr. Swann during his connection with the Society since 1882, and their unabated confidence in him as a Christian man, and one who desires to use his life to the best of his opportunities for the service of Christ and Africa.

June

Pg 131 – "Proceedings of the Board"

Board meeting, May 1st, 1894 – Mr. R.F. Horton, M.A., in the Chair. Number of Directors present, 52.

The Board welcomed the Rev. W.H. and Mrs. Campbell, from Cuddapah; Rev. E. and Mrs. Lewis, from Bellary; Miss Budden, from Almora; Rev. R.M. Ross, from Amoy; the Rev. A.A. and Mrs. Dignum, from Salem; and they bade farewell to the Rev. D.P. Jones, returning to Central Africa, Mr. Jones being commended in prayer by the Rev. Edward White.

Pg 152 – "Announcements"

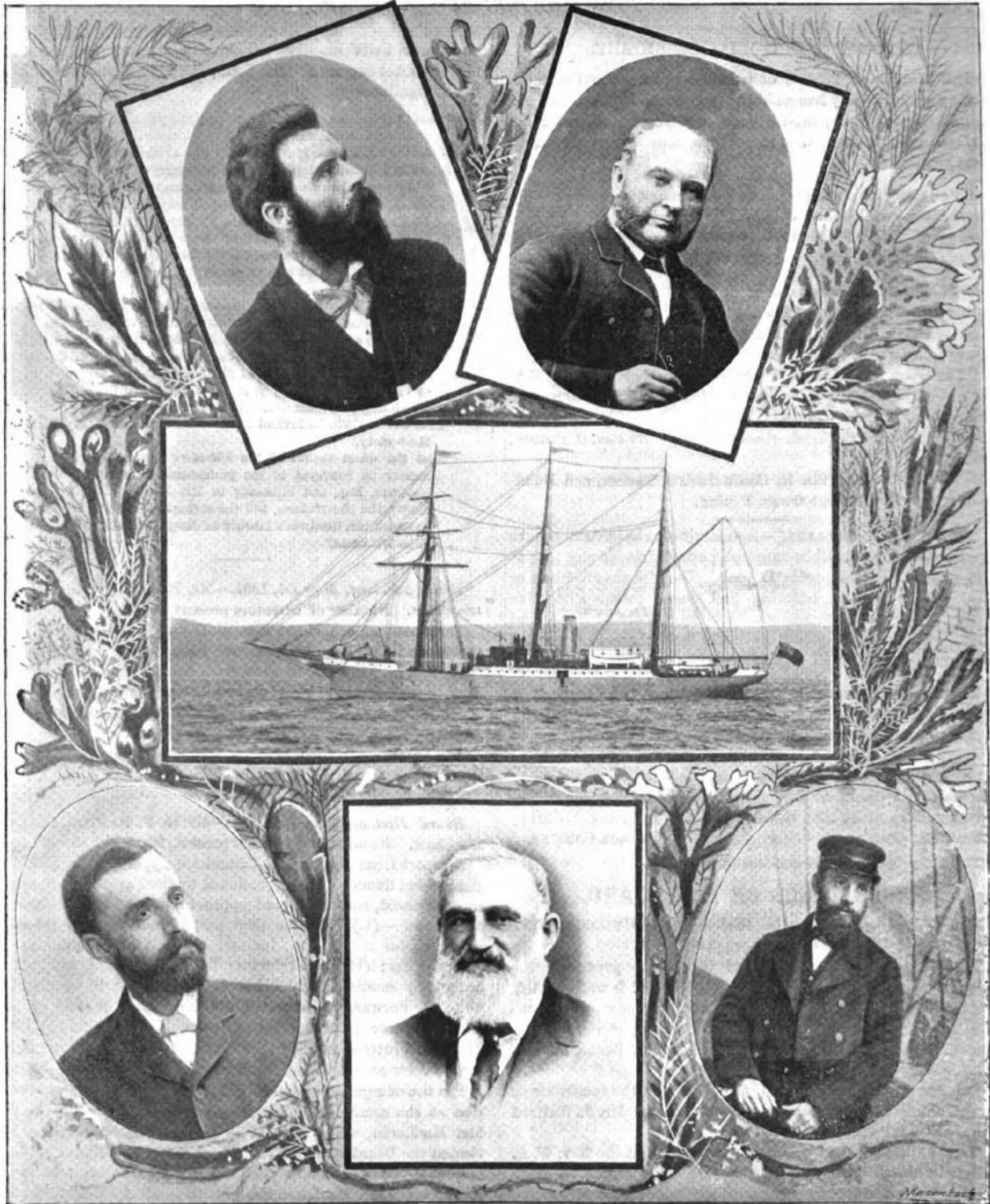
Departures

The Rev. D. Picton Jones, returning to Central Africa, and Mrs. Purves, proceeding to Central Africa, embarked for Chinde, per steamer *Illovo*, May 8th.

The Chronicle of the London Missionary Society – 1894

Mr. A. HAMILTON, Mr. Goodwin's Assistant.

Mr. GILBERT S. GOODWIN, Designer of the *John Williams*.



Mr. E. C. HORE, First Officer.

Captain TURPIE, Commander.

Mr. A. WILLIAMSON, Chief Engineer.

THE NEW "JOHN WILLIAMS."

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

August

Pg 197 – “From Month to Month”

Central Africa

Tour in Ulungu Country

Dr. C.B. Mather has completed a very interesting tour among villages in the hill country of Ulungu. Dr. Mather says: - “It is with joy and pleasure that I write to inform you that it has been my privilege, during the last few weeks, to begin, carry out, and complete a visitation of the villages in the hill country of Ulungu, as well as at Liendwe in the plain there, and along the lake shore between Liendwe and Niamkolo. In this way some 4,000 people have had the Gospel presented to them, and have been made acquainted with the facilities there are at Niamkolo for the treatment of the sick. Throughout the whole journey I was well received by the people and the chiefs, and they gave an attentive hearing to the Word, and were much pleased and amused and instructed by the magic-lantern exhibitions given. The journey occupied nineteen days. Twelve of these were spent on foot. For the other seven the *Morning Star* was used, as being much more convenient for the purpose, and rendering it much easier to get at the villages than it would otherwise have been. In the boat I had the co-operation of Mr. Purves, who managed the sailing of the boat, and took part with me in some of the visits to the villages near the lake shore. I have much reason to be thankful to God that I was preserved from serious illness, and permitted to accomplish this during the rains. A journey, similar in scope to this, one or other of us would like to undertake at intervals, say, of two months, but this will depend very much on how we find ourselves situated.

New Ground

From a letter written by the Rev. W. Thomas to his friends we extract the following description of a tour which he and Mr. Nutt had taken: - “We started away in the morning, and took a number of boys from the Mission to help in the singing, which has been my special department since I came here. Mr. Carson has been translating the hymns, and I have been teaching them to the people. We got to the first village – five miles away – and, finding our way through a labyrinth of huts, we got to the chief’s, in front of which we sat on small trivets, which his highness ordered to be brought. In time his people gathered round when they heard us sing, and squatted under the shade of the verandahs of their huts. Mr. Nutt read and explained the parable of the sower; and the native grain that was laid out to dry on the ground close by, gave point to his remarks. They seemed very interested, and the more intelligent kept explaining in their own words to those near them. The Gospel had never been preached in that village before, so Mr. Nutt told me, although a number of the people had often attended services at Fwambo. At the close we asked if there were any sick people in the village, and were soon overwhelmed with people with ulcers on their legs, and I believe our announcement that we had medicine made many of them ill. They crowded round, and the medicine was handed out in hollowed gourds which they use for drinking, reminding one of a soup-kitchen at home. We

had to make the medicine very weak, for mothers would insist on their infants swallowing some. But those who had sores could not feign, and it was sad to see the wretched state their limbs had got into through neglect. Our small stock of cotton wool, medicine, etc., was soon exhausted at this village. We passed on to another, six miles away, and, after speaking and singing, we started for home, and arrived here weary; but a little salt given to our followers soon revived their spirits. The boys here like salt better than sugar, and, if you offer them sweets, they look at them incredulously. In another village, four miles away, the chief has got wood ready for building a school, which will be commenced next week. He has between 400 and 500 people, so that we hope to have the children in school and services held on Sundays. I believe we are on the eve of greater things in this Mission, with a large measure of Divine blessing on the efforts put forth. Please ask that it may be so. The lantern is a great treat to these people. There was great excitement in the village when they heard that we were going to give them an audition. They crowded into the church long before the time, and made it somewhat awkward for fixing up the lantern, etc. We showed them scenes from the life of our Lord, which interested them greatly.”

September

Pg 219 – “From Month to Month”

Central Africa

First Church Meeting

A budget of letters from the Lake Mission arrived on July 28th reporting all well. The Rev. D.P. Jones and Mrs. Purves had reached Chinde safely on July 28th. The school at Niamkolo, conducted by Mr. and Mrs. Hemans, appears to be daily increasing. Since the beginning of the year the daily attendance has ranged from 130 to 150 children. The Rev. W. Thomas helps daily in the school. He has sent particulars of the first church meeting held at the close of another meeting which Dr. Mather had been holding from week to week for those who are anxious to know more of the truth. There are about sixty names on the register of this latter meeting, and, says Mr. Thomas, “it is our greatest hope.” At the church meeting it was decided to make baptism the first step to full membership, and on May 6th four members of the Doctor’s class were baptized, as well as Kalulu’s firstborn child Duia. As Dr. Mather was about to remove to Fwambo for a time, to take Mr. Carson’s place, while the latter proceeds to Lake Meoro, Kalulu (of whom Mr. Thomas speaks very highly) read a beautiful speech on behalf of the people, referring to the Doctor’s kindness in his acts of healing and his generosity towards them. Mr. Purves and most of the workshop men and boys were away building schools at two villages on the hills in connection with the location of the native youths referred to in “Personal Notes.”

Pg 224 – “Personal Notes”

Africa

The Lake Tanganyika District Committee met at the end of March, and asked Mr. Carson to undertake a journey to the district around Lake Mweru, for the purpose of searching for a

suitable position for a new station among a considerable population. It is probable that, in consequence, Dr. Mather may delay his return to this country for some months. When the Doctor wrote on April 16th, they were making the necessary preparations for placing Kalulu at Pambete (this has since been accomplished), and for settling Ngubu and Kalulia, in the course of a few months, at other native villages. Dr. Mather asks for the earnest prayers of friends at home on behalf of this endeavor to stir up the missionary spirit in the little Central African church, and that these lads may be strengthened and blessed in their effort to take the Gospel nearer to the doors of the Alungu people living on the hills.

October

Pg 233 – “A Journey Rich in Promise”

Niamkolo, Lake Tanganyika,

March 21st, 1894

It has been my privilege to begin, carry out, and finish a visitation of the villages of the Alungu, on the mountains at the south end of the lake, and in the Liendwe Plain, on the banks of the Lufubu, and also most of those lying on the shores of the lake between here and Liendwe. The one, or at most two, exceptions were due to the fact that the people usually live in their gardens during a certain part of the rains, and leave their village homes.

During the journey I was able to speak to over 4,000 people in their own tongue, and tell them of God, who He is, His message to us, and our aims and objects as missionaries residing amongst them. May the Word indeed take root and bear fruit in the days that are to come!

I was impressed with the fact that the majority of the people have lost faith in many of their old customs, and have abandoned them, and are now in a very favorable state for the reception of the Gospel, and are attentive to hear about God and His relations to us men, and what is our duty to Him.

On February 12th, 1894, the porters having been selected, the three principal men from the village to go with me, and the loads given out, we started to the sound of the drum, and amid the good wishes of our comrades and the people for a safe and prosperous journey. The road led us through three plains, intersected by hills, to the base of the mountains, the ascent of which began about ten o'clock, and was accomplished in about two hours. From the top a wide and extensive view of the lake is obtained, and it was more than probably that we stood on or near the spot from which Livingstone many years ago saw the lake first. How different our circumstances, and what reason have we to thank God for His marvelous lovingkindness to this land!

After finishing the ascent we still had an hour's walk before us before we reached the village called Ombwe, with a population of some 200 or 300 people. On our way we were drenched to the skin, and arrived in a poor plight. However, we soon made ourselves comfortable and dry;

in the evening we gave the people a magic lantern exhibition illustrating the life of our Lord Jesus Christ, with slides of animals also. To enable the people to see and know us, we stayed the next day, during which we had an opportunity of attending to the sick. In the afternoon, through the headman of the village, the people were called together, some 150 to 200 coming, and to them, in simple native fashion, the truths that God is the Source of all, our Father and Preserver, that He is Omnipresent, what is His law for us, and what our duty to Him, were made known. This the natives called talking the “mulandu,” and at this I made the greatest effort in all the villages to set before them the truth. In the evening they assembled again to see the magic lantern; by this method truths heard in the afternoon could be deepened and enforced in another way, appealing more to the senses.

The next morning, after a pleasant journey of five hours through a beautifully-wooded country, watered by several streams, and past at least three sites of deserted villages, we reached the village of Niente. Our approach was heralded by the beating of the drum, according to native custom. We were welcomed by the headman and his people, the chief being away on a journey. In the afternoon we met the people in conclave, and told them God’s message, and then in the evening showed the magic lantern. The next day we stayed here, as we heard there was another village near, to which we went, taking a Tract Society’s Natural History picture-roll. We arrived in about one and a half hours, stayed and had a chat with the people, and then returned to our camp, where, in the afternoon and evening, we had opportunities of further instructing the people.

Next day saw us on a five hours’ march to the village of Kipopo. The road lay through forest land. We found this village a small one, the chief being a relative of Chungu’s. Here we saw evidences of the worship of ancestors in the shape of five small mud houses, with two openings, one on either side, in which at certain times they placed food and drink; when all the village assemble, and there is a feast.

We stayed the afternoon and night, and had an opportunity of combining the afternoon and evening instruction in one by the aid of the lantern and a short address.

In the morning a drizzly rain was falling; but after a little it cleared up, and we made our way through beautiful forest land, the abode of the elephant, to Chungu’s village. When approaching near, we sent on two of the men to apprise the chief of our coming, and he received us on our arrival near the village in good native style. We found he had a village which contained at least 400 people when we were there; and we were told that many were away, living in the fields, often at considerable distance from the village, *e.g.*, some had gone six hours away. This is a very common custom towards the close of the rainy season. I stayed here Saturday, Sunday, and Monday, having a meeting with the people each afternoon and the magic lantern each evening. In this way the people were able to hear much of the way of life. At the last magic lantern exhibition fully 400 were present. As for the chief himself, he is a man of sense and decision, and one who will be obeyed, though giving way occasionally to

drunkenness. That he alone has withstood the Bemba and Alangwana combined in fair fight, when all the other chiefs fled, is one testimony both to the number and power of his people, and of his hold on them and power of management. He visited us at Niamkolo last year 1893, and is coming again shortly.

Leaving on Tuesday morning, with the chief's eldest son as our guide to the next village, we passed through pleasant rolling forest land to the village of Mtutu, a distance of some two-and-a-half hours. This village is situated on the spur of a hill, from which the lake and a wide tract of surrounding country is visible. I was cordially received by the chief and a number of his head men, after the tent had been put up. I was the observed of all observers, especially of the women of the village, who had not seen a white man before, and watched all my actions, not for one hour, but for five. It was delightful to come amongst such unsophisticated people. They listened well to the truth we taught, enjoyed looking at the pictures, and especially the magic lantern when I took it to pieces to clean it. The chief came and besought me to stay the next day, so that they might all hear the words well. This I did. In the morning I had a two-hours' walk to visit a small village called Mulongo, with some eight or ten people in it. This searching out the people impressed them, and the expressions used were: "He loves us." It is so different from their own actions to one another. Afternoon and evening we had opportunities, by word of mouth and by the lantern, of impressing Christian truth on the people of Mtutu as on the previous day.

Thursday we were on our way to Liendwe; leaving the village we descended, and, after a short time, crossed a beautiful rapid stream, and, ascending its opposite bank, soon entered upon a charming glen in the hills, just such a spot that one seeks wherein to enjoy Nature, and to find that balm and soothing, so marked by its absence in city life. Two and a half hours brought us to a small village with some fifty inhabitants. Here we entered, and stayed some two hours, speaking to them of the way of life, and resting, for it was raining. The chief presented us with two baskets of food and two fowls, for which we were very grateful, and gave him in return a piece of soap. Our path then led us along the crest of a hill, and after an hour and a half we began to descend, and arrived in another hour at the first village in the Liendwe plain, having come down some 3,000 feet. We soon found the difference in temperature. The people in the village where we camped numbered some forty, and listened attentively as I spoke to them.

Next morning we again set out, but this time our march was short, some two and a half hours, the most part of which lay on a big hill in the plain, which gradually slopes down near to the Liendwe chief Kitimbwa's village, in which there were, at least, some 500 people. The Liendwe plain is one long stretch of level country, bounded by hills on all sides, with higher land in parts. It is some eighteen miles long, and eight miles broad, watered by the Lufubu, a large, deep, and rapid stream, capable of carrying the *Morning Star*, and even the *Good News*, in places. It is studded with villages of Alungu, and Alungu and Alangwana together, and contains a population of, at least, 2,000 people. Following the river to its mouth, another 1,000 are easily

accessible, and at about two days' journey fully 1,500 more, and these, many of them, perishing for lack of knowledge of the way of salvation.

Friday saw us encamped in Kitimbwa's village as our center, from which on Saturday I went to visit five villages. Again, on Sunday, I had the pleasure of Mr. Purves' company. He had brought the *Morning Star* from Niamkolo, to enable me to finish the visitation of the villages near the lake shore. Each day, as far as possible in the central village, we spoke to the people in the afternoon, and used the magic lantern in the evening.

On Monday morning I went on board the *Morning Star*, and we dropped down the river, which winds extremely, and runs close to the beautiful wooded hills. On our way down I got out, opposite a small village, and visited and spoke to them; and then returning, walked down the banks of the stream, to another village, called Kisiki, on an island, near which the *Good News* was built. At this village the *Morning Star* was anchored. We had an audience of about 100 people, while we spoke to them of the way of life. Leaving here, in about half an hour we came to another village on the other bank, formerly a large one, now reduced by Alangwana raids. Some seventy-five people listened attentively to the Word of Truth.

Another hour brought us to the mouth of the stream, where we anchored near a small village containing some thirty or forty people; as it was late we rested. Next day Mr. Purves and I crossed the estuary in a canoe, to visit a large village on the opposite side, named Palombwe, containing fully 600 people. They gathered in good numbers, and we both testified for God to them. They listened closely and understood what was said. In the evening we returned in the *Morning Star*, bringing the magic lantern, and gave them an entertainment which delighted them greatly. In the afternoon we had had an opportunity of speaking to the people at the village where we camped, and showing them pictures to illustrate to them God's works, and that He is all in all, and able and willing to hear and help us at any time and in any place.

Wednesday morning we set sail on our homeward journey, and called in at a village about mid-day, where we stayed. After refreshment I walked over to a village. This place, called Kapembwe, was all the more interesting from being at the base of those pillar rocks so justly considered one of the sights of Tanganyika, and which appear as illustrations in one of Mr. Stanley's books. On the top of these rocks there used to be a village and an image – where Kapembwa, the chief god of the Alungu, was worshipped. Some years ago people came from far and near to worship, bringing their offerings; they usually stayed at the village at the base of the mountain and then ascended, worshipped, and returned. The chief of the village was the officiating person at the ceremonies.

This village of the god is now in ruins, one effect of the work carried on by your missionaries. God be praised.

Thursday again saw us under sail, this time for the village of Saki, which we reached about 1:30 p.m.; the village is on the hill a little way from the shore. I went up in the afternoon and waiting

some two hours. Our congregation was not large, owing to the exigencies of cultivation, and driving away the depredators of their crops, keeping the people in their gardens. I saw some thirty. They listened attentively while the Word was spoken to them, as plainly and simply as I found it possible to do, so that its meaning should not be misapprehended. Friday saw us on our way home to Niamkolo, which we reached safely about 12 o'clock, having been on the whole 19 days away.

The expenses of the journey were about £13 [~\$2,300 in 2021]. I did the journey on foot, with the exception of the time in the boat. The sight of these people, and such a journey, raise many thoughts and feelings in one's mind and heart. Some are the following: -

How can we carry God's message to them?

How can we most effectually influence them?

There they are; they are willing and ready to listen; they treated us with great generosity and kindness. At every village (except two) food was given us for our sustenance, not for myself only, but for the men as well. They are, on the whole, an impressionable people.

Some of our plans are the following: -

To station Kalulu at Mbeté for a few months on trial. If found capable and faithful in that position, to move him on (say) next wet season to Chungu's village. Meanwhile other converts are under training for such work. When he is moved on, place another convert (say) at Ombwe on the hills, a much healthier site than Mbeté in the rainy season, and work Mbeté from here as at present.

Open up a work at Liendwe by selecting a healthy site and stationing one of our number there, with some of our reliable men; so that, in case of need, he could return here for a time.

Lastly, the visitation of the out-stations and villages on the hills, (say) at intervals of two months or three months, by one of the staff at Niamkolo. By these or similar methods we should bring 5,000 people directly under our influence.

God took me out, led me, and gave me good health, with the exception of some trifling ailments, and brought me home in safety.

I do thank Him for His goodness.

Will you join with us in praying that the words spoken, and the life lived, may abide in their hearts many days as a precious memory, and spring up to glorify Him, whose we are, and whom we delight to serve?

With kind remembrances to all asking after me,

I remain, yours respectfully,

Chas. B. Mather, L.R.C.P. & S. (Edin.),

Missionary-in-charge at Niamkolo.

Pg 239 – “Personal Notes”

Africa

Although the Rev. T.F. Shaw is not able yet to point to any manifest spiritual results, yet he thinks the people listen more interestedly as well as attentively, and the attendance at the services steadily increases. “We now generally have over 100, and not infrequently as many as 150 at a daily service, and generally 150 at the Sunday morning school service, and have had as many as 185; while at the last lantern exhibition we had 260 on two successive evenings. It is convenient to have the lantern two nights a month, just after the full moon.”

November

Pg 253 – “Proceedings of the Board”

Board Meeting, September 25th, 1894 – Mr. A.J. Shephard in the Chair. Number of Directors present, 67.

The return to England in 1895 of Mr. J.G. Mackay, of Madagascar, and of Rev. T.F. Shaw, of Central Africa, was sanctioned.

The Foreign Secretary reported that he had heard by telegram that Captain Turpie had resigned the command of the S.S. *John Williams*. Captain Hore had been appointed commander in his place, with Mr. Cardwell and Mr. Cullen as first and second officers.

Pg 264 – “From Month to Month”

Central Africa – An Open Door

Under the dispensation of famine in the Bemba country, the missionaries at Niamkolo have been seeking entrance through a hitherto closed door. The Rev. W. Thomas and Mr. Hemans agreed to send relief and a promise of abundance of food if the people would send for it. The principal natives at Niamkolo entered eagerly into the proposal, and early in June a number of men started for Luemba with food. In going to Kitimkuru’s they would first have to propitiate his nephew, Ponde. The messengers returned just before the end of the month, accompanied by twelve of Ponde’s men, including his son and his headman or minister of war. The messengers reported that they had been very warmly received and kindly treated by Ponde and his people. He would not, however, allow them to go on to his uncle, on the ground that he had not been well pleased with the white men, though he went himself to show his uncle the presents he had received, to tell him about the missionaries, and of their desire to visit him. He was highly pleased to hear that two of the mission band (Mr. and Mrs. Hemans) were colored people like himself, and sent a direct invitation to them. The Rev. W. Thomas was absent on a visit to Ponde when Mr. Hemans wrote, and we trust he has had a successful journey. – Some months ago Mr. Carson commenced a service at the village of Chief Mukangwa, who has a

following of some 700 people. He was persuaded by Mr. Carson to begin building a house for God and as a school. He is building it entirely at his own and his people's expense.

Church Building

Mr. Purves has had a busy time in building churches and houses for native teachers on the Alungu Hills. His tour was very encouraging, and, considering the population, he had large and attentive audiences. He found the hill people more superstitious than the lake people, as they worship the spirits of the dead, and some of them build small huts for the spirits to dwell in. In one village only did he meet with any opposition – viz., in the village of Chungu. The chief himself and some of his people were very kind, and wanted Mr. Purves to build, but the majority of the headmen refused to have a school or church in their village. Notwithstanding this, he held a service in the village at which over three hundred people were present. At Mtutu's village the people gladly helped in the building of the church, each man giving two days' work as a present to God (as they themselves expressed it). After fixing on a site at Ombwe, a native hut was found standing in the way. As it was the house in which the spirit of the village was supposed to dwell, the people were afraid the spirit would leave the village if the hut were pulled down. Mr. Purves had a long talk with the chief and headman, and, after half an hour's interval, the former returned to tell him to pull down the hut. They then told him they had decided to have only one God in their village; that they thought the white man's God was the best; and they were now going to follow the words of the white man, and worship only his God. At Niamkolo the work continues to prosper.

1895

January

Pg 12 – “A Journey into the Bemba Country, Central Africa”

The Bemba – (or the A.W., as it is abbreviated by the white, as much from vague fear as from a sense of ease, a law of life out here as well as of language) – is a name to strike horror into the hearts of the surrounding tribes. I was baptized into it during my first visit to our station at the south end of the lake in September last, when a committee meeting that had occupied two days had to be closed in one long sitting, so that Mr. Carson and myself might return to our station on the hills, because it was reported the A.W. were coming to clear out all the white men from this district. Some stories might be told of all-night sittings while the flickering taper was fed with fat, as all the candles in the store had done their duty. There was reason for some anxiety, for a few months before they had swept round the south end of the lake, marching in a straight course over mountain and valley, seven deep, so far as one could judge from the grass laid down by the tramp of their feet, attacking villages at daybreak, killing the men, and taking the women captives. At a small village six miles from here, called Pambete, on the shore of the lake, the heads of ten men were cut off, and twenty women were taken captives. They passed by this station round to south-west of the lake, where, on the German frontier, they fortunately met Major Wissmann, the dread of whose “Maxims” sent them home quicker than they came.

But where is their home? They occupy the extensive region between south-west of Tanganyika and lakes Mweru and Bangweulu – roughly speaking, between 30° and 32°E. longitude. Little is known of the country, for it has only been entered by two travelers, Livingstone, in 1867, and M. Giraud, in 1882, who approached it from the south, crossing the Chambeshi at about the same spot, and in two days reaching the village of the paramount chief, Kitimkuru, who in Livingstone’s day bore the name of Chitapangwa. “After three weeks’ stay, and a difficulty about a blanket which could not be spared, Livingstone moved on towards Lake Tanganyika,” viewing it for the first time from the hills above Pambete, where we now have a native teacher. M. Giraud found that the chief remembered Livingstone (there is a joy in repeating his name), and from here he passed on to Lake Bangweulu. A few days after seeing M. Giraud the chief died, and his death was attributed to the evil influence of the Muzungu (the white man), and ever since (1883) the country has been closed to the European.

We heard there was great hunger there, owing to the ravages of the locusts, which have wrought great havoc on the crops all over this part of the country this year, and we thought this plague may be the means used for the softening of the heart of this Pharaoh and his people, and that this may prove the opportunity for us to enter. We called together some of the chief men of our village and laid the matter before them, and, somewhat to our surprise, they volunteered to go into the enemy’s country, and take presents of rice and cloth to Ponde, the nearest chief, and also to Kitimkuru if they were allowed to proceed.

The day they started one of our messengers returned with a man they met in the way, who had come from Ponde's village. Here was Hobab come "to be unto us instead of eyes," for our men did not know the way. He started off the next morning with our messenger, overtaking the others soon, and in five days they camped some distance from Ponde's, while Hobab went on to announce their arrival to the chief. They were given a hearty welcome and plenty of food, while the presents we sent gave the chief great pleasure, and he sent twelve of his own men back with ours (among them his prime minister, whom I shall designate P.M.) to see if they had really come from the white man, for these were the first received from that source. His uncle Kitimkuru had done so. They remained here three days, and were greatly surprised at our houses and the steamer.

July 2nd – I returned with them and a number of men from our village carrying loads, with Pondella (the head man) and Kalulu as lieutenants. I will call them P. and K., and I may here say that it is to the former we owe the success of this enterprise. How little credit the native gets, as a rule, in books of travel! Yet without him no expedition could have been carried through.

We climbed the range of mountains that rise to a height of 2,500 feet above the lake, and run in a south-west direction, whence we had a magnificent view of the south end of the surrounding country. The tent was pitched early on the bank of a clear brook in a sheltered spot, for the mercury has fallen rapidly since we left this morning, and the night we found very cold. I enjoyed it immensely between blankets; but the men, curled round their blazing logs, did not feel so enthusiastic.

The next morning we struck camp early, and, on reaching the plateau, came to one of the finest plains I have ever seen, as level as the "Oval," with a fine belt of trees running from north-west to south-east, underneath which a small stream murmurs, with no human ear to listen to its music, but enjoying the satisfaction of quenching the thirst of the antelope, hyena, and elephant. The latter has kept "white" – to give the native idiom – the path in which we travel since the feet of man have ceased to tread it. I breakfasted near this stream off biscuits and honey, to which the honey-bird guided one of the men. He chirruped shrilly, and seems most impatient for the wayfarer to follow. "The bee entered of old into the bird's nest and stung its young, and in revenge the bird (Sunyi) said it would ever call every wanderer through the forest to steal its honey" – so said the P.M.

In an hour after crossing this plain we came to a larger stream, called Mululwe, which the natives said issued from a small lake in the hills to the south, and empties into the Lufubu River, which finds its home in Tanganyika. This stream now forms the boundary of the Bemba country in this direction, the Ulungu who formerly occupied this region having been driven away. I saw the ruins of two iron-smelting furnaces, the remains of former industry. The course hitherto has been south; now we take a south-west direction, and another day and a half's stiff marching brings us within six miles of Ponde's village, where we are asked to camp. The message was brought that the chief had not yet returned from Kitimkuru's, whither he had gone on an

errand to see if he was willing to receive us; but his head-wife sent me a fowl and some native beer in a hollow gourd, which the P.M. first drank out of to show that there was no poison in it. I was dozing in my tent the next day and heard the A.W. sounding the *reveillé* and surrounding us. Fortunately my boy touched my foot and said lunch was ready. Soon after the P.M. returned from the village to say we might come nearer, and the tent was pitched about half a mile away, where we are to remain for some days. I found there was considerable fear in the hearts of the people at my approach, but curiosity helped the women especially to overcome it, as they had never seen a white man before. For the next few days, like a giant or a fat woman in a twopenny show, I was on exhibition. The tent door was besieged most of the day and every moment watched, so that it was a great relief when night came and the tent flaps were put together, and so exhibited for positively the last time to-night.

The days were spent in receiving presents of food – of which there was no lack here – in attending to a number of ulcers, for they soon learnt to have faith in the medicine, and in showing the natives pictures. The second day some of the chief men of the village came and said that a report had been spread that I had brought *mulembo* (medicine) to kill all the men in the village, but now they had seen they did not believe it. I noticed in my audience a number with the thumb only left on the hand, and nose and ears cut off. This is the cruel custom practiced upon captives taken in war, or anyone who incurs the chief's displeasure. If one kills an antelope, and does not bring the whole of it to the chief, his ears are ordered to be cut off. One day his chief singer was brought to me, for he was blind. On inquiry I found that the chief ordered his eyes to be taken out, so that he might not see his way to leave the village, as he had a good voice.

I had the great joy on the Sunday of telling them of the Father, whom they did not know. The name *Lesá* for the Supreme Spirit was familiar, but to them He is "the unknown God."

Six days after I reached here the chief returned, and the next morning the P.M. came to say he wished me to go and see him. My headman was anxious that I should dress up for the occasion, and the P.M. suggested I should put on a huge ulster he saw me wear at night. After crossing a stream we reached the village, situated on the breast of a hill. Outside the gate a miniature hut is built, with a red flag flying over it in honor of a dead chief. The palisade around the village is adorned with skulls, and a little distance from the village a ghastly row of them, the trophies of murderous exploits. We passed through the gate and stood inside for a time to listen to orders. The P.M. announced that the chief did not wish me to shake hands with him; suspecting some "mulembo" concealed in the palm, I suppose. The sound of drums and music came from the rising ground, where the chief's houses are built. We passed through the first enclosure – where the natives live in huts squalid enough – into another, and through another entrance into the court where the chief resides. In the space in front of one of his huts there was a considerable number of his people, who sat in a circle on the ground while the musicians wailed, beat their long drums, and shook their rattles. I stood on the margin of the circle for a

minute, and could not make out which was the chief, when the P.M. mentioned to Pondella I had better greet him. When he was pointed out, P., K., and self approached a little nearer, and greeted in native fashion by clapping hands together and saying: "Are you well, your honor?" He responded in a similar fashion, seated on a skin on the margin of the circle. I retired opposite into a canvas chair that had been brought with us. Then silence prevailed, which in native converse one gets used to, and I had an opportunity of scanning the chief. He seemed a short man, in fine physical condition, with a round face and the hair shaved off the front part of the head, so that from a distance he seemed partly bald. Around his neck a wealth of large white oblong beads, and blue round ones on his chubby arms. He was arrayed in black cloth spotted with *wengwa* (native beer) he kept drinking from a gourd he kept near. He seemed as shy as the coyest maiden and not easily won, so we must not make hasty advances, but retire for the present. Near the outside gate there was a man, who sat beating out bark to make cloth which most of the people wear here.

Not long after the P.M. brought a present of goat and kid from the chief and in the afternoon he wished to see me again. He was now sat on a dais of mud, with his cabinet round him, and as each member joined he lay on his back, put up his legs – reminding one of a donkey earning his shoes – and clapped hands, and the hollow noise brought a nod of approval from the chief. We had a long chat. He was pleased to see the first white man, and tried too hard to pronounce my name, to which he gave an Italian turn. He wished to be friends, and war with the Ilungu and Mambwe tribes, among whom we are laboring, had ceased, except in the case of Chungu and Mtulu. Ponde some time ago raided the latter, and the former, who is a relative, went to Kitimkuru to complain, with the result that K., although his uncle, came down upon Ponde, clearing three or four of his villages, and killing the greater number of his people. Our message was the means of reconciliation between them, and Ponde returned with a present of fine heifer, which did not seem to know its owner. As the result of his visit he said Kitimkuru did not wish to see us, but had sent two messengers back with him to hear our works and bear any message or present. He repeated the story of the father of the present chief dying soon after seeing the white man, and also that K. had sent a large tusk of ivory to an agent of the A.L. Company, for which, in his judgement, no adequate return present was received, and this seemed to rankle in his mind. He would like us to come and build him a fine house, pointing out the spot, but did not want the white man to settle near until he had seen more of him, and the paramount chief would have to be consulted in that matter. He insisted upon my staying six days longer, putting up three fingers of each hand. This was not prompted by any great desire for my company – although he did ask me to remove my tent nearer the village – but by a sense of fear lest some calamity should follow my speedy departure. I consented to stay three days, and with this he seemed satisfied. The sun was nearing the horizon, and while the blind singer wailed forth his recitative, in which he mourned over his darkness, and the chorus joined in with drums and rattles, we retired to our camp. During the night shots were fired, and, as I lay with the thickness of canvas between me and a chief who was an "unknown quantity," with a

handful of men lying round their bright logs, I *felt* – one who has experienced it knows how. The more daring spirit broke the silence with fifteen, stating the number that had been fired. The next day we went to see the chief, and he said that four messengers from Kitimkuru had arrived during the night and they had fired. There was no cause for alarm. There were two doves pecking round his pot of wengwa, and when I noticed them he sent a lad to the cote to fetch me two young ones, which I declined with thanks, and excited a burst of laughter by suggesting that there would be trouble in the mother's heart when she found the featherless children had been taken. He wore a few pounds of large speckled beads, that I had sent him the previous day, round his leg, which he exhibited with pride, but he said a plate which he had asked for had not been sent. K., without consulting me, said I had not got one that could be spared just now. This sent him into a fit of seeming rage. He danced among his men and threatened. The mad king was never acted better, and no chorus ever more enthusiastic with "Yes," "We'll do it," "We are here to do your pleasure." We waited in silence, and, when the storm subsided, in a low voice he called K. and P. to him, and said there was no trouble with me, that this was done for a show to his men. We retired, and a number of our followers vowed that Ponde had seen the last of them. The P.M. followed us to the gate and explained to P. that a message had come from Kitimkuru to kill the white man. I had brought war and "mulembo" to kill all his people. Ponde said: "No." I had brought no people to fight. The fowl to which *muavi* (ordeal poison) had been given as a test had not died, and no trouble had come to the village since my arrival, and, further, that if this Muzungu was killed numbers of others would follow in revenge. The same evening he sent to ask that he might see P. alone. He did not wish to go alone, and so K. went with him. They returned soon with a small tusk of ivory as a present, and the chief wished to know if I wanted anything. They also brought back a report of his consideration for me. His people were very anxious that my legs should be uncovered. But the chief said: "No. We must not expose the white man." The day before I left one of the wives came with an ulcer to be attended to. I dressed it and sent him a little medicine to put on (for the slightest gifts have to pass through the chief's hands) after I had gone. He sent for more. Yes, my rug, coat, soap, and I don't know what he did not want. The same day he sent for me and seemed very gracious. He inquired if I was leaving on the morrow, and by which route. I said I desired to see the country, and would take a different direction. He replied that along the banks of the Lufubu I should see a fine plain, and that he would send six men to accompany me home and twelve more to go part of the way, who would bring back a portion of any game that was killed. Fortunately the twelve did not turn up; perhaps he had discovered that I had not got the medicine to kill *nyama*. He asked if we would mend some old umbrellas for him, and six smoked and ramshackled things were brought out of a hut, which were procured from the Alangwana, who come here for slaves and ivory in return for powder, etc. We chose three, whose anatomy was pretty perfect, to take with us, whom he was anxious to be covered with differently colored cloth.

Early next morning the message came that the chief was not well, and he wished me to remain. I sent messengers with my greetings, and the caravan passed by his village. One of his villagers, a patient of mine, ran after us, and knelt by my side, expressing his good wishes. He had had three fingers taken off by a gun accident, which were now on the way to recovery. I record this because a friend of mine told me, when you find an instance of a native's gratitude, note it down. K. and P. soon caught us up, and said the chief was better. He said I was his friend. He loved me very much, and "Go in peace." He asked K. if I would accept a man to be my slave. K. said he thought not. Most of the men in his village are slaves. Well, I must confess that I was glad to get my back turned upon my friend, and I came to the conclusion that the time had not yet come for the white man to settle near him. He is a small chief to put on such airs, and from all accounts his uncle, Kitimkuru, is a bloodthirsty tyrant. They know right well that with the advent of the white man their tyranny must cease. The day of reckoning is coming. We must wait. Meanwhile this brief visit may have helped to establish kindly relations between us, and brush away some of the superstitious fears in relation to ourselves. When the people know the greater freedom in our service, we shall find them leaving their old masters.

Our course now is N.N.W., and in two and a half hours we come to a small stream called Maengi, a tributary of the Lufubu. In two more hours we reach the banks of the Lufubu, which is a considerable river now – in the dry season – as the numerous passages of the hippopotami show. To the west a range of hills stretch, ending in a spur, where the natives go to worship Kisya, a spirit who is supposed to dwell in a room in the rock with natural door and windows. Kitimbwa's and Ponde's people used to come here and bring food and fowls as offerings. The *Kasema* (prophet) would announce that the spirit is not pleased with fowls, he wants a cow. A heifer is brought and killed, which the devotees eat, and the prophet announces that rain will follow behind. The Bemba now send on man to do the honors for them. Our course runs along the banks of the Lufubu, where game abounds, and the novice who can only close his right eye and is obliged to hold the rifle on the left shoulder – a Benjamite in this noble exercise alone – cannot be over-elated with his first antelope here. However, somewhat to his surprise, and to the delight of the men, a *kapaya*, swinging between the bending forms of two men, is being brought across the river bank, and borne somewhat gingerly across the temporary bridge made with branches thrown across overhanging trees. The next day we cross a most extensive plain, where the ground would yield anything, and our headman said if a white man settled here the people would soon gather round. The Mululwe, the stream we passed on our outward journey, has now become a large river, and, after crossing this plain, empties itself into the Lufubu. After crossing it we found the plain covered with water, which in some places took our men up to the neck. We crossed some more tributaries of the Mululwe and camped on the bank of one of them, near Ombwe's new village, where a school is built, and we hope soon to station a native teacher. The next day we descended the steep, 2,500 feet, to the lake, Pambete looking like a draught on a board and the two islands like specks on a mirror. After resting on the margin of

the lake for a time, we started again for home, where our friends crowded the gate to meet us and give us a warm welcome.

W. Thomas.

Pg 22 – “Personal Notes”

Africa

The Rev. D.P. and Mrs. Jones and Mrs. Purves reached Fwambo on August 29th, having been travelling exactly sixteen weeks. They met with a boisterous reception from the natives, and found their colleagues in good health. Mr. Jones found that during his absence many changes for the better had taken place, and he is specially pleased with the good industrial work being turned out by the natives. A good brick dwelling-house has been erected, the bricks made and laid, and the doors, window-panes, nails, etc., made by natives. – The Rev. W. Thomas reports a meeting of sixty-eight natives at what may be called a Christian Endeavor class at Niamkolo, which meets every week. “This,” he says, “is our greatest hope.” – Dr. C.B. Mather expected to reach England early in the New Year.

February

Pg 48 – “Announcements”

Arrivals in England

Mr. C.B. Mather, L.R.C.S., L.R.C.P. (Ed.), from Central Africa, per steamer *Guelph*, January 15th.

Births

Jones – December 11th, at Sheffield, the wife of the Rev. D. Picton Jones, Central Africa, of a son.

March

Pg 61 – “Proceedings of the Board”

Board Meeting, January 29th, 1895 – A.J. Shephard, Esq., in the chair. Number of Directors present, 57.

The Foreign Secretary introduced Dr. C.B. Mather on his return from Central Africa.

The Directors expressed their joy and satisfaction in the evidence of the progress and firm establishment of the Tanganyika Mission, Central Africa, afforded by the fact that three native converts are already deemed capable of being entrusted with the work of teaching among their fellow-countrymen in out-stations belonging to the Mission; and they also approved the proposal to establish a new station on the Ulungu Plateau as near as possible to the Liendwe Valley, under the charge of the Rev. D.P. Jones, with Mr. Nutt as his assistant.

Pg 78 – “From Month to Month”

Central Africa

A New Center

The missionaries forming the Tanganyika District Committee have resolved upon the formation of a new station on the Ulungu Plateau, as near the Liendwe Valley as possible. The Rev. D.P. Jones and Mr. Nutt have removed from Fwambo to the new center at Kambole. From the place selected the population of the valley can be reached in four hours. There are also several villages on the plateau within reach of the new station, and the villages already occupied by native teachers can be more efficiently taken under the supervision of a European at the new station than from Niamkolo. Further, there is every prospect that a considerable population will soon gather round the missionaries, as was the case at Niamkolo and Fwambo. The new station will possess all the advantages of Fwambo, being at the same elevation, and having an excellent water supply. It can be reached from Niamkolo in about two days overland, or in a single day by boat. The removal of Mr. Nutt to the new station has necessitated the transference of Mr. and Mrs. Hemans from Niamkolo to Fwambo. Mr. Hemans opened a school at Fwambo's village with ninety-three children in attendance, and the number has daily increased, as has also been the case with the school at the head station. Upon the day on which he wrote (November 2nd) there had been 287 children at the former school and 153 (boys only) at the latter.

Pg 80 – “Personal Notes”

Africa

Mr. W.H. Nutt, of the Tanganyika Mission, has paid a visit to Lake Rukwa, accompanied by a small company of men and boys. The lake, he says, is gradually shrinking from all sides, especially from the north. It is simply a huge mud hole, having no outlet, and yearly becoming smaller. Yet he is convinced that at one time it must have rivalled Lake Tanganyika in width. The circular tour to and from the lake was accomplished in seventeen days. Mr. Nutt did a little to break the heathen darkness with the rays of Gospel light, and the monotony of settled station life, by a most enjoyable run through Fipa and Uwanda. Mr. Nutt took careful notes of the distanced traveled, population, industries, religion (the worship of spirits), and conditions of the people. The population of the district passed through – a walk of 244 miles – he estimates at not exceeding 5,000.

April

Pg 94 – “Personal Notes”

Africa

Mr. F.S. Arnot has been the guest of our missionaries at the south end of Lake Tanganyika on his way to the north-west of Lake Mweru, where a station has lately been established, and where Mr. Cobbe, by whom Mr. Arnot was accompanied, is to be settled. Incidentally, Mr. Arnot spoke of our Forward Movement, and remarked that it was a mistake to say it had stopped; the one wheel had gone on, and we were only waiting for the other to follow. “May God grant it,” adds the Rev. W. Thomas, in repeating the incident. – Kalulu, one of the native teachers, preached at Niamkolo in December, and at the close five converts were baptized, three of them promising youths in the workshop, and other two being the wives of teachers.

Pg 111 – “From Month to Month”

Central Africa

Urambo Mission

Mr. W. Draper, writing from Urambo on December 13th, says: “For a long time we have at our daily service spoken to the people upon short sentences, as ‘God sees all,’ ‘God loves all,’ ‘God hates sin,’ ‘Jesus died for us,’ ‘Come to the Savior,’ etc. We find it takes us several days to teach them one hymn of three verses, and as for the Ten Commandments – well, I do not know how long it has taken. Still, there are some boys and girls who can repeat the twenty-three hymns. Our singing is very good. At many chapels and schools in England I heard far worse for the same number present.” Mr. Draper reports an average attendance at the boys’ school of forty-three during November, and says that the services are better attended than ever. On magic-lantern nights 200 or more attend, and the missionaries would welcome fresh slides – *e.g.*, “Pilgrim’s Progress.” The German Resident, who takes an interest in mission work, intended visiting the station, and the German doctors had expressed their willingness to come at the shortest notice in case of sickness.

May

Pg 125 – “Proceedings of the Board”

Board Meeting, March 26th, 1895 – Rev. J.P. Gledstone in the chair. Number of Directors present, 49.

The sale of the Mission steamer, *Good News*, on Lake Tanganyika, Central Africa, to the African Lakes Company (Limited), was approved.

August

Pg 203 – “Secretarial Notes”

From the Foreign Secretary

The British South Africa Company is one of the most remarkable illustrations in modern times of what can be done by British energy and determination, backed by ample funds. Having established its position in Matabeleland, Mashonaland, and the vast region north of the Zambesi, reaching to the southern shore of Lake Tanganyika, it has now entered upon a still further extension of territory, and one about which the constituents of this Society may well feel deeply concerned. It appears that by the terms of the Charter given to the Company, it was agreed that the Bechuanaland Protectorate might some day be incorporated within the dominions of the Company. During the recent visit of Mr. Rhodes to England, it seems to have been arranged between him and the Colonial Office that the time had now arrived when such a transfer should be carried out. The Colony of British Bechuanaland is to be absorbed into the Cape Colony, and the whole of the vast region north of the boundaries of the British Bechuanaland, and which has for some time been known as the Protectorate, including the dominions of Batwene at Kanye, the Bakwena tribe at Molepolole, and Khama’s people, is to be

included within the territories and jurisdiction of the British South Africa Company. The Directors of this Society have consistently pursued the policy of non-intervention in political matters, unless there has been some very urgent reason for expressing an opinion; and consequently, as the people of Bechuanaland have not yet expressed any protest against this annexation, and have not asked for any help to prevent its being carried out, the matter has not been regarded as being within the sphere of the Society's interference. It is, however, a matter about which the constituents of the Society ought to be informed, and about which it is time that some clearly-defined public opinion become formulated and expressed. By what right can the British Government, or any other Government, after having induced the tribes occupying a vast tract of country to place themselves under British protection, decide without consulting them to hand them over to any other jurisdiction other than that of the Imperial rule of Britain – least of all to the jurisdiction of a great commercial operation?

R. Wardlaw Thompson.

Pg 216 – “From Month to Month”

Central Africa

Wreck of the “Morning Star”

Mr. A.D. Purves thus describes the disaster which has overtaken the Tanganyika Mission, in the wreck of the *Morning Star* lifeboat: - “On Saturday, February 23, we had a dreadful storm at Niamkolo; it came on between twelve and one o'clock noon. The old men in the village say they never saw anything like it. I was alone in the village, Mr. Thomas being away on the Ulungu hills at the time. I was in bed when the storm commenced, having been confined with fever for a week. I at once thought of the *Morning Star*, which was anchored behind a bluff, to the east of the station, and rose from my bed. I called the crew, and we went down to the Lake, but the waves were so large, that they just threw the men ashore, like pieces of wood, so that it was impossible for us to get aboard. The boat was in very good anchorage, and was well sheltered from the wind, but, being an open boat, the spray and the rain soon filled her, and she sank water logged at her anchorage. In less than half an hour the waves had washed out all her internal fittings, including her cable fixing. She then commenced to drift ashore, the air-tight compartments keeping her buoyant. When she came near the shore, I noticed that she had parted amidships, the section bolts having given way. I had all our village men out by this time, and as soon as we were able, we pulled her up on to the beach. We recovered nearly all the wreckage, and both the anchors. I have examined the boat since, and I believe she shall be able to make her seaworthy again. It is a great loss to us at this time, and we feel it very much.”

Famine

“There is great hunger at present,” continues Mr. Purves, “in our village, owing to the locusts having destroyed all the maize crop. I have made several voyages lately to neighboring villages, buying food to enable us to keep the workshop boys from going away from our influence. Many

of our people are away at present, in search of food. When away buying food I visited the village of Kasanga, on the east coast of the lake. It is a very large village, and has never been visited by any of our Mission since it was burnt down during the war with Kakunga some four years ago. The chief and people treated me very kindly. I had service in the village, at which over 400 people were present. The chief is very anxious that we should go and teach his people. The Catholic missionaries wanted to build in his village, but he refused to let them. He said he wanted the Kizamkolo missionaries to build and teach his village because he knew them. His daughter was a member of our church at Niamkolo, and his son, who is chief of a village about two miles further up the lake, attended our school for some time, where he learned to read a little. He is very anxious to learn, and asked me to go back and teach him. These villages are little more than a day's journey from our village by land, and is only six hours by boat. I hope we shall be able in the near future to do something for these people."

Urambo Mission

Writing on March 30th, the Rev. T.F. Shaw reports: - "During the last nine months our work has progressed very well indeed, and whereas last June 100 was a good Sunday morning congregation, we now have usually about 350, not less, and our entire upstairs hall is full." Nearly a month later Mr. Draper stated that in his Boys' School he had 86 names on the roll, and occasionally he had nearly 100 in attendance. "The boys are quiet, and some have done well in learning, especially in spelling. Every boy knows all the hymns used, viz., 24. If the attendance at the Sunday morning service goes on increasing, a larger room will be needed. The people do really seem to enjoy the services, but I am sorry to say there is no sign of even one trying or wanting to live a new life in Christ Jesus. We speak very plainly to them, asking them questions, privately and otherwise, and many have said 'Yes, what you say is good and true, but our customs and ways are good enough for us.' Oh, that the Holy Spirit may move their hearts, and that soon some may cry out 'What must I do to be saved?' In my own heart," adds Mr. Draper, "I cannot help thinking that good has and is being done all around us."

September

Pg 227 – "Proceedings of the Board"

Board Meeting, July 23rd, 1895. – Rev. J.P. Gledstone in the chair. Number of Directors present, 77.

The return of Mr. and Mrs. Hemans, of the Central African Mission, to England during the present year, was sanctioned.

Pg 246 – "The Field is the World"

A German lieutenant – Count von Gotzen – has recently made a journey which is said to rival those of Stanley and Cameron. He has traversed the region between Albert Nyanza and Tanganyika, and has discovered a lake larger than the former of these, with a great river flowing out of it and falling into Tanganyika. The lake is at an altitude of 5,000 feet above the sea, and is

surrounded by mountains, some of which are 10,000 feet high – *Ibid.* [Free Church of Scotland Monthly]

Pg 248 – “The Grandeur of the British Nation”

“Why is it God has caused the white sails of our vessels to dot every ocean in the globe? Why is every sea furrowed with the keels of our merchantmen, which have been called ‘the fittest avenue to our palace-front?’ Why has He given us that gigantic force of expanded vapor which we have made our slave? Why has He enabled us to seize the lightening by its wing of fire to flash our humblest message through the hearts of mountains and under oceans? It was not for no purpose that God has given us such powers as these. We are not intended to be the accumulators of the world’s riches, nor the carriers of its burdens, nor the manufacturers of its good; we are not to be the beasts of burden of the world, but we are to be the evangelists of Christ. Our greatness depends upon it; does not depend upon our coal, or our iron, or our gold, or our vast factories, or our flaming furnaces, or our mighty ships, or our victorious armies. But our force – the grandeur of the British nation – lies in the faithfulness and righteousness of its sons; and if they be faithful and righteous they will not neglect the last command received from their Savior, Christ – they will carry it out, and they will know that God’s voice has called them, and that His finger has beckoned them.” – *Dean Farrar in the C.M.S. Intelligencer.*

October

Pg 251 – “Secretarial Notes”

From the Foreign Secretary

Before this reaches the eye of the readers of the *Chronicle*, Khama and his brother Chiefs will have been seen by large numbers of friends who are interested in the progress of Christianity in South Africa, and who know something of the work of the Society in Bechwanaland. Khama’s name and history have been well known to the Christian public for years, and he will deservedly receive a most cordial and sympathetic welcome. The object which has brought the Chiefs to this country ought to be clearly understood, and when understood cannot fail to commend itself as natural and reasonable to all right-thinking men.

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The story of our political connection with Bechwanaland is to many of us a very humbling chapter of Imperial politics. But for the past ten years the tribes have been under an Imperial protectorate which has been administered on lines, on the whole, most fair to the natives. They have been left in possession of their territory; they have their own tribal government, European commissioners being appointed to administer justice in all cases in which white men are involved; the sale or gift of intoxicating drink to natives is prohibited under heavy penalties, and is only permitted at all under special restrictions. The Protectorate was established not a day too soon. During the past ten years the tide of European immigration to the interior of South Africa has flowed with swift and resistless force. The gleam of gold is as attractive to the British

pioneer as a bunch of carrots is to a donkey. Bechwanaland has been overrun by eager prospectors, and mineral concessions on a gigantic scale have been secured by speculative syndicates. That remarkable combination of dukes and stock-jobbers, the British South Africa Company, which was so largely the product of the genius and enterprise of Mr. Rhodes, has acquired enormous territory in the interior, partly by negotiation and partly by force of arms. By virtue of its Charter from the Imperial Government, the Company now exercises sovereign control over Mashonaland, Matebeleland, and a vast tract of country north of the Zambesi. Now it transpires that Lord Knutsford, when Colonial Secretary, promised the Company that in due time the Bechwanaland Protectorate should be added to their dominions. Lord Ripon in turn confirmed this promise, and now Mr. Rhodes is agitating for the realization of the compact. The chiefs and people of Bechwanaland object to the change. They have no complaint to make against the Company, but they see that it is a company with the interests of its own shareholders to care for. They think that Imperial rule is likely to be more impartial and unbiased than even the best-intentioned financial corporation. The matter seems to them to be one of such vital importance that they have undertaken the long journey to England to plead the cause of their people before the Colonial Office, the British public, and Her Majesty the Queen. With all our hearts we wish them success.

R. Wardlaw Thompson.

Pg 251 – “A Missionary Attacked by a Tiger”

We regret to say that Mr. J.E. Reid was attacked by a tiger while on his way back from Phalapye to Lake Ngami. At one point on the road he went on in front of his wagon, and when his dogs started barking he followed them into the bush for a considerable time. In a patch of bush he heard a growl, and a tiger sprang at him and knocked him down. The animal bit his right arm and clawed his eyes and head before leaving him. Mr. Reid lay under a bush for eight hours until found by the natives. Mr. Weatherel, a trader, came to him some days after and dressed his wounds. When Mr. Willoughby heard of the occurrence he went at once to meet Mr. Reid. [Surely they mean lion?]

Pg 264 – “From Month to Month”

Central Africa

Visit to Kasanga

The Rev. W. Thomas and Messrs. A. Carson and W.H. Nutt have all been attacked by a trying fever, but all have, we are glad to say, recovered. Mr. Thomas has been visiting the village of Kasanga on the west side of the Lake. The *Morning Star* still being useless, he performed the voyage in a large canoe belonging to some Fipa fishermen, and, after calling at a small village called Kipwa, where he met an old patient, he reached Kasanga early, and was received gladly by Chief and people. He found that the village contained between 600 and 700 people. “We held a service in the moonlight – a novel experience for them as well as myself. The Chief, an

old man, who spent a year on our station before he succeeded to the office, was anxious to have a school built, but felt somewhat jealous of a teacher settling there. Finally, he said he would like Ungulu, the teacher now on the hills, to come. He took me round the village and showed the sites both for a school and church. He told me that the French priests from Mpala, two days higher up the lake, had visited him and were anxious to begin work in his village. He declined, saying he knew us, and that he wished us to come. They were not at all pleased." Mr. Purves has consequently been engaged in building a school at Kasanga, and Ungulu is to be transferred to that village.

Kambole Mission

The position of the missionaries at the new station of Kambole has greatly improved since the beginning of the year. Having secured a few more workmen, they made good progress with the buildings, and were comfortably settled in a dwelling-house before the end of March. "My time," says the Rev. D.P. Jones, writing on March 26th, "has been spent mostly during these last two months in translation work. When I was down at the Lake it was suggested that we print a small hymn-book. The number of hymns we possessed at that time would be about thirty. Seeing that this collection was small, and that a greater variety was desirable, we have all been at work composing new ones, so that when the book is printed we shall probably have sixty hymns on a variety of subjects. This will be a valuable addition to our literature. I have also just completed a translation of Aesop's Fables. Mr. Jones has visited the Chief Chungu, and on the way he stayed a Sunday with Kalulu, the teacher who is stationed at Mututu's village. Kalulu's residence in the village has not been without good effect. In two or three instances his advice and persuasion have prevented the Chief from perpetrating acts of injustice towards his subjects. "I am confident, also," adds Mr. Jones, "that after the idea of 'do nothing without pay' is banished, they will attend school and Sunday service in larger numbers. There can be no doubt that the message as delivered by a native is far better understood than it possibly can be from a white man, however well he may know the native language. And I have, therefore, much faith in the establishment of native teachers in the different villages, especially when they have been well equipped." Mr. Jones and Mr. Nutt had been having rather an exciting time with lions and leopards at Kambole.

November

Pg 281 – "Centenary Convention, Founders Week"

Our African Missions

The meeting on Tuesday afternoon was devoted to papers descriptive of our South and Central African Missions, Arthur Marshall, Esq., Chairman of the Committee which has those missions specially under its care, presiding. An opening prayer was offered by the Rev. A.D. Philps, of Coggeshall.



The Chairman remarked that South Africa was the scene of one of the earliest missions of the Society, and some noble men had worked there and in Central Africa. But Africa needed not only men who were faithful, but men who were pre-eminently patient and full of faith. Dotted over South Africa were workers for nearly every missionary society, and he thought the work, as a whole,

might be described as not very progressive or encouraging, owing to the peculiar conditions of climate and race. But the country was now being opened up in a perfectly marvelous way by commercial enterprise, and it behoved the Society to show an equal amount of enterprise in regard to its work in South Africa. He thought they would not be any the worse for being stirred up by those who were seeking after material riches. It seemed to him necessary that the Society should pay special attention to educational work and the training of native evangelists. Though they had never lost sight of those departments, they had not been successful in them in the past, and he hoped they would now make a fresh start. There were, however, encouraging lights. For thirty years missionaries had labored in Matebeleland under great discouragements, but there were now a few converts. Now, as if by magic, the whole territory had been thrown open to mission work. The Society would like to retain the field in its own hands, but it would mean a very heavy reinforcement of missionaries. They had been very much encouraged by the pioneer mission to Lake Ngami under Mr. Wookey; and in Central Africa, where so many had laid down their lives, God was blessing the work of the missionaries.

The Rev. E. Lloyd, of Kanye, read a paper on "The Work in Bechuanaland and at Lake Ngami."

Mr. Lloyd detailed the various methods employed by the missionaries, and the difficulties arising from the conditions of life and character of the people. Among his suggestions towards improvement were better literature, better houses for the people, improved educational institutions, more European missionaries, and lastly a new version of the Sechwana Bible. Encouragement was derived from the growing weakness of heathenism, from the fact that the Scriptures were to be found in all the Sechwana dialects, and from the excellence of the noble band of native preachers. In four years the natives had contributed £12,000 [~\$2 million in 2021] for building new churches and £1,600 towards the evangelization of their own country, besides generous gifts to the Centenary Fund. Some of the converts had shown a wonderful spirit of faithfulness to the Gospel, even unto death. The work at Lake Ngami was recent and difficult; but there was there and elsewhere in South Africa a splendid and growing opportunity.

The Foreign Secretary read the Rev. C.D. Helm's paper on "The Position, Peculiarities, and Needs of the Matebele Mission."

Commenced over thirty years ago among the warlike Matebele, it was carried on under discouraging conditions from the first; the reasons given being the inordinate conceit of the natives, as they were looked upon as unconquerable by the surrounding tribes; their innate cruelty and blood-thirstiness; the belief in witchcraft; their immorality; and the absence of religious ideas. Since the late war, circumstances had changed materially. The Matebele now exhibited none of their former haughtiness and impudence, and although they still believed in witchcraft, the belief was ineffective, and though their nature was not changed they had no longer any scope for their cruel practices. Altogether, the outlook was very hopeful. In the past there had always been the few who were faithful adherents and attendants at the services, and the ordinary attendance had now marvelously increased. The natives more than ever recognized that the missionaries had been their true friends. They were everywhere gladly received, and their message was listened to with attention. Some natives had given towards the new church at Inyati, because they felt interested in the Gospel, while in the case of others "their bump of acquisitiveness being largely developed, they will think it a decided loss if they do make use of the church." The Chartered Company had promised to give several farms for the work of the Society, and, urged Mr. Helm, to do efficient work there should be four or five European missionaries as superintendents of as many districts, and an equal number of artisans, besides native evangelists and teachers, and a training and industrial school.

As a paper had not been received from the Rev. D.P. Jones, Dr. C.B. Mather, of Niamkolo, Lake Tanganyika, read a paper, prepared by himself, on "Our Work in Central Africa: As it is, and as it may be."

Dr. Mather, of Lake Tanganyika, stated that from 1877 to 1886 many difficulties and disappointments, also great trials of faith and patience, were experienced, but since then a new era had dawned with more promising results and greater encouragement. Round each of the three centers of Fwambo, Niamkolo, and Kambole there lived from 600 to 1,500 natives who obtained the benefits of regular instruction, and outside that circle 3,000 more came into occasional contact with the missionary. The chief methods of work were – industrial training, medical and educational work. Some 800 children were under training; those who came to be treated went away with friendly intentions; God's message was proclaimed Sunday by Sunday to about 1,000 persons, and some were beginning to exercise a living faith in God. There was abundant scope for future development.

The Rev. F. Lion Cachet, of the Reformed Church in Holland (who has spent twenty years as a missionary in Africa), offered congratulations to the London Missionary Society. The Netherlands churches had laborers in the mission-field 250 years ago, and they had had their martyrs like other churches. They were at present working among a population of six or seven millions in Central Java. Although they were not rich, their prayer at present was for men rather

than funds. Their churches looked to England to help them to do away with the opium curse. In conclusion he said: “God-speed the old London Missionary Society.”

Rev. J. Chalmers asked with great earnestness whether the liquor traffic amongst native races could not be stopped. He solemnly protested against Great Britain taking over countries and then ruining them. Without reference to the Home Government, the excellent Governor of New Guinea (Sir William Macgregor) had strictly enforced his own proclamation, visiting with a £30 [~\$5,300 in 2021] fine, or six months’ hard labor, the offence of either selling or giving strong drink, with expulsion from the country for a second offence.

The Foreign Secretary thought it only just to the Government to say that they were honestly endeavoring to enforce the laws relating to the liquor traffic in Bechuanaland, but the fiscal and geographical conditions were such that it was not so easy to regulate the traffic as it was in New Guinea, with its more clearly defined boundary. He would like to remind the meeting that Khama, strongly as he felt on the question of drink, had come principally to protest against the handing over of his country to a commercial company, and he (Mr. Thompson) earnestly hoped that the delegates present would take the matter home with them, and, wherever they had the chance, express their opinion to those who have influence in the nation so that a body of public opinion might be raised up, so strong and united, irrespective of political party, that the good chiefs and their people might remain under the rule of the Queen and not be handed over to a company, however respectable that company might be.

The Rev. J.P. Gledstone closed the meeting with prayer.

December

Pg 321 – “African Missions”

Golden South Africa has for some time past claimed a large share of the attention of the British public – at least, of that section of the public which is eager for gain. The “Kafir” Market has been in a highly excitable and sensitive state. Visions of a new El Dorado have floated before many eyes. Fabulous dividends have been paid; speculation on a gigantic scale has occupied the minds of multitudes; vast sums of money have been made and lost. And there are many who believe that the development of the mineral wealth of South Africa is as yet only begun.

It is well that just at this time the visit to England of the three Bechwana chiefs should have come to remind the Christian portion of the money-making public that there is another aspect of the development of South Africa which is at least of equal importance with the exploitation of its mineral wealth, and that we have responsibilities towards the land of gold and diamonds which cannot be settled by the Stock Market, though they are vastly increased by the wealth we are gathering there.

No more striking and effective object-lesson of the results which have followed Christian work among the heathen could have been given, and no more powerful appeal for missions could

have been made, than the presence among us of these three representatives of the native races whom our gold-hunters find in possession of their land of promise. A hundred years ago the very names of the tribes over which Bathoen, Sebele, and Khama now rule were unknown to the world. The Bechwanas were living in barbarism and ignorance remote from the outposts of civilization, and were the slaves of gross superstition and of corrupt and impure habits. To-day there is in each of these tribes a Christian community growing steadily in numbers, character, and intelligence, and the life of the heathen portion of the tribes is being powerfully affected by the influence of Christianity. Two of the three chiefs are themselves men of consistent Christian character, who are striving to lead their people in the path of progress, and to rule them by the law of Christ. And the mission which has led them to take the long and most unaccustomed journey from their own land to England is an evidence at once of their courage, their enlightenment, their confidence in the justice of a Christian nation, and, above all, of their deep concern for all that affects the best interests of their own people. These men, who have received the Gospel from us, come to ask our assistance in keeping out of their country the vice and temptation which more effectually than anything else would prevent the progress of the Gospel. Surely this is a spectacle calculated to fill every Christian heart with praise. What wonders God hath wrought!

The presence and appeal of the chiefs have awakened a deep and widespread sympathy. There has been something so simple, so childlike, so dignified, so candid and reasonable, and so pathetic in their appeal and in their whole bearing, that they have won the hearts of men very widely apart in many other matters. A feeling of unmixed satisfaction and rejoicing has followed the decision of Her Majesty's Government, by which they have been enabled to gain practically all they asked for, while the needs of the rapidly growing white population of the Chartered Company's territories have also been met. They return to South Africa having won for their people a security of tenure and a freedom of position greater than they ever possessed before, and they go from us accompanied by the sympathies and good wishes of hosts of friends.

Now, however, we have to consider a more serious aspect of the matter. We bless God for the visible evidences these African visitors have afforded us of the power of His grace. We rejoice that they and their people are to be preserved from being overwhelmed and swept away by the strong tide of European immigration. But the triumph of sympathy is the beginning of responsibility. The future of these tribes is now to be shaped. It must not be forgotten that the large majority of the people are still in heathenism, that they are ignorant, and socially and intellectually, as well as spiritually, unequal at present to taking any worthy place in the community of South African life. They have now a breathing space and an opportunity of proving their fitness for permanence and for respect. But, if the present opportunity be not speedily and profitably used, the danger which has now been averted will certainly arise again in a more acute form, and they will lose that freedom and that possession of which they have not made a worthy use.

During the coming years the tribes must adapt themselves to the new conditions of life around them, by the reconstruction of their social and tribal habits, by the development of industrial training, by education, and by the power of religion in creating new character and establishing principle. How is all this to be done? Certainly it cannot be expected that it will be done by their own initiative, or as the result of their own unaided effort. The agency which has wrought in them the change which already appears is the only agency capable of leading them on into a true and worthy future.

To the Society which has been honored by God to carry the Gospel to the Bechwanas the present opportunity brings as serious a responsibility as it does to them. If they must learn in order that they may be fitted for the future, we must teach that we may fulfil our trust towards those whom God has committed to our care. The Society's Mission in Bechwanaland will need to be pushed forward with fresh earnestness if its work among the Bechwanas, which has been so well begun, is to be worthily completed.

Two books recently published are likely to prove of great interest and assistance to those whose hearts have been stirred by the visit of the chiefs. "Three Great African Chiefs," by the Rev. Edwin Lloyd, of Kanye, makes no pretensions of being other than a brief sketch written to meet the need of the present hour. It is the work of one who has not written a book before, and, probably, the literary critic may find without difficulty blemishes of style and faults of arrangement. It is, however, brightly and pleasantly written, and contains much interesting information about the Bechwana tribes and their rulers, without any attempt to hide their faults or to exaggerate their virtues. "Twenty Years in Khama's Country," by the late Rev. J.D. Hepburn, is a charming volume, which no one can read without personal profit. The editor of the series of letters of which the book is chiefly constructed has been singularly successful in his labors. As the reader proceeds there are gradually delineated in his mind two charming companion pictures – the saintly, unselfish, fervent, and consecrated missionary and the truly noble Christian chief; while incidentally the lights and shadows, the hopes and disappointments, the difficulties and triumphs of Christian work among the Bechwana people come vividly into view. It is a book to be read and kept and read again.

R.W.T.

Pg 322 – "Secretarial Notes"

From the Editorial Secretary

The December issue of *News from Afar* contains a leader from the Rev. Urijah R. Thomas on the "Bead-roll of the Century"; an interesting "Chat" with the Rev. J.L. Green, of Demerara; a paper on "King Khama," by Miss Florence Baggallay; a description of work on "Lake Tanganyika," by Mr. Leonard T. Horne; a pathetic testimony to the lovable character of the late Dr. J.L. Phillips by "One who knew him"; and a "Letter" from the Rev. Arthur E. Claxton, of Chung King. The

“Children’s Garden” has a regular Christmas air and tone about it. The number is freely illustrated. Parents should see to it that *News from Afar* finds its way to their house.

Pg 324 – “Proceedings of the Board”

Board Meeting, November 12th, 1895. Rev. J.P. Gledstone in the chair. Number of Directors present, 86.

The Directors welcomed the Rev. E.S. Oakley, from Almora; Mr. and Mrs. J.H.E. Hemans, from Lake Tanganyika (accepting at the same time some of the first copy-books used in the Mission, and specimens of needlework); and Dr. T. Gillison, from Hankow; and took farewell of the Rev. W.B. Phillips, returning to Calcutta. The Rev. T.M. Reekie, of Toronto, was also introduced to the Board.

Pg 330 – “A Letter from Tanganyika School Boys”

When Mr. and Mrs. Hemans (whose reception by the Board is referred to on page 324) were about to leave their station the scholars at Kawimbe were greatly troubled. These colored missionaries had completely won their affection and confidence, and very earnestly did the lads plead that a substitute might soon be sent. In reply to their request Mr. Hemans suggested that they should write down what they wanted to say and address it to the Foreign Secretary of the London Missionary Society. At once they accepted the suggestion, and, retiring to the end of the school-house drew up the following petition, which we give in facsimile with a translation appended. Evidently Young Central Africa is getting on!

Translation

“Kawimbe, 5th January, 1895

“Master, – We want a person who knows to teach well like Hemans. We love Hemans because he generally tells good things to people and teaches well. We want a cheerful, loving, and faithful person. In days past we were in darkness alone, but now we are greatly thanking God, who has brought him, and in our hearts we are rejoicing.

“We are not angry with anyone – we love *all*; but we want a person who should come from Jamaica, like Hemans.

“We write these words on behalf of all the school children.”

(Signed)

Kipapa.	Ngolwe.	Mwamba.
Mauluki.	Ndalambo.	Mutale.
Makiende.	Kisimba.	Kimvyamuti.
Kisama.	Kilalu.	Musatwe.
Kombe.	Manyika.	Kito.
Simbwa.	Mulinda.	Kamimbi.

Maliwanda. Tungo. Kizyemu.
Swepa.

Pg 344 – “Announcements”

Arrivals in England

Mr. J.H.E. Hemans and Mrs. Hemans, from Lake Tanganyika Central Africa, per steamer *Tartar*, at Southampton, October 16th.

DECEMBER, 1895.

A LETTER FROM TANGANYIKA SCHOOL BOYS.

331

Kawembe
5 January 1895

Mwene

Tukonda muntu wanga wamanya kusambilizya mungo vicholine Hemans. Twatemwa Hemans pane, akakosola anti usuma, nakusambilizya mungo. Tukulonda muntu wa nseho nu lukundo, ni kuoni. Apiti twali na kanda katifu, ndaka i Leza wamulesili, lelo tukutazya Leza kuzi, na mienzo ita tukuangwa.

Tutasosili nanti umwi, tukunda onsi pui. Lelo tukulonda muntu wanga afume ku jamia vicholine Hemans.

Twalemba marwi ya, pa ankye onsi ya.

Lukula.

Mutale
Kimnyamuti
Musatuwe
Kito
Kamimbi
Kizyemu

Kipapa
Mauluki
Makiende
Kidama
Kombe
Simbwa
Maliwanda
Swepa
Ngolwe
ndalambo
Kisimba
Kilalu
Manyika
Mulinda
Tungo
Mwamba

1896

January

Pg 24 – “Announcements”

Arrivals in England

The Rev. T.F. Shaw, Mrs. Shaw, and child, from Urambo, Central Africa, *via* Marseilles, November 21st.

February

Pg 39 – “Personal Notes”

Africa

Many friends of Mr. A.J. Swann will be glad to hear of the useful work he is still performing in Central Africa as resident magistrate and chief collector of revenues and “recognized Sultan of Marimba in succession to the late Jumbe,” in the British Central Africa Protectorate. He estimates the population under his jurisdiction at about 200,000. He has established a freed slave village, and in three months has captured seventy-five children, whom he has handed over to the Universities’ Mission. His work is both delicate and interesting. – Mr. W.H. Nutt, of the Tanganyika Mission, has unfortunately again been attacked by blackwater fever, and it is feared he may have to return to England.

Pg 43 – “From Month to Month”

Central Africa

Hymnology

In December we received a product of the Forward Movement in our Tanganyika Mission, in the form of the first Kimambwe hymn-book, to be kept, the Rev. D.P. Jones says, as a souvenir of the Centenary year. It means a good deal to the Mission, and marks an epoch in its history. The first idea was to prepare a hymnal, but when the first three tunes had been set up the makeshift tonic sol-fa requirements ran out. The first sixteen pages were set up by Mr. Nutt and the Rev. W. Thomas, and the remainder by Mr. Jones, who goes on to say: “It is only by dint of patience and perseverance that we have done even this; for what with a nutmeg-grater roller, and a native to roll, to say nothing of the clouds of dust that were continually swept into the printing-room, we had no small difficulty to contend with.” Mr. Thomas says the book will be of great service. “From the initials to the hymns you will see there are quite a number of hymnologists out here – the climate may have something to do with it.”

A New Church

On returning to his station from the Committee meeting at Fwambo, Mr. Jones spent a Sunday at Niamkolo and preached to the largest congregation he had seen in Central Africa. There must have been 700 people present, and it was a cheering sight. On the following Thursday (August

22nd) a memorial stone in the new church was laid by Mrs. Purves. Copies of the new hymn-book, the Society's *Chronicle* and *News from Afar*, and the *British Central Africa Gazette*, together with cloth and beads to represent the currency, were laid in the cavity, the ceremony being witnessed by a large crowd of natives. Mr. Purves had been fortunate enough to discover an excellent quarry near the lake shore, whence huge slabs of grey freestone were dug, which looked as if they had come from the mason's hand, so regularly did the seams lie. "It is amusing to see the children now busy on the lake shore," says Mr. Thomas, "building stone houses and churches. The African in that respect is not very different from the child at home."

March

Pg 52 – "Proceedings of the Board"

Board Meeting, January 28th, 1896 – J.E. Liddiard, Esq., in the chair. Number of Directors present, 69.

The immediate return to England on sick leave of Mr. W.H. Nutt, of the Central African Mission, was sanctioned.

Pg 71 – "The Field is the World"

Amid the wars and rumors of wars of the past month, used by God to open up the world to the light and liberty which the Gospel brings, did our readers note these two telegrams from Sir. H.H. Johnston, following up the work of the Universities Mission in the south-east, and the Livingstonia Mission in the north-west of Lake Nyasa? –

"November 11th, 1895 (by cable from Mozambique, January 8th, 1896). – The British expedition, composed of Sikh soldiers and native-trained troops, led against the slave-trading chief, Zarafi, by Major C.A. Edwards, gained a complete victory for the British force, with the loss of only one Sikh killed and several wounded. Zarafi, after the fall of Maknjira, became the principal slave-raiding chief on the south-east borders of the Central Africa Protectorate, and has continually made war against the British for the past four years. He defeated the British in 1892, and captured a cannon. The cannon has now been recovered. A large number of slaves were found and released."

"Karonga, December 6th, 1895. – Operations against North Nyasa Arabs, beginning December 1st, completely successful after two and a half days' fighting. All stockades taken and destroyed, four Arabs killed, two taken prisoners, and Mlozi captured, tried, and executed, December 4th. Arab loss in and around Mlozi's stockade, 210 men. Casualties: Lieutenant Guy de Herries Smith, 45th Sikhs, severely wounded; Sepoy Jaimed Singh, killed; three Atonga soldiers killed; six Sikhs and four Atongas severely wounded. Five hundred and sixty-nine slaves released; many prisoners taken. General specially commends services of Major C.A. Edwards. Lieutenant G. de H. Smith, who is badly wounded, but recovering, was first man to enter Mlozi's stockade."

Karonga is our mission station, the port for the Stevenson Road to Tanganyika, where Dr. Kerr-Cross still does medical and surgical missionary work, which he reports by last mail. Here Mr. Fred M. Moir was wounded and his brother did good service, and here the late lamented Mr. Monteith Fotheringham held the position for Christianity till Captain Lugard arrived. On the return this year of Dr. Kerr-Cross, who has resigned, this important town will be held by his medical successor. – *Free Church Monthly*.

April

Pg 80 – “Proceedings of the Board”

Board Meeting, March 10th, 1896 – Rev. J.P. Gledstone in the Chair. Number of Directors present, 59.

The following appointments were made: - Mr. C.J. Cribb and Mr. A.J. Hutchinson, to Amoy; Mr. O.H. Stursberg, to Berhampur, to succeed the late Rev. W.B. Phillips; Mr. D.L. Thomas and Mr. Harry Johnson, to the Tanganyika Mission, Central Africa; Mr. A.B. Wookey, B.A. and Mr. J.H. Morley, to Samoa.

Pg 92 – “From Month to Month”

Central Africa

Urambo Mission

Since the departure of the Rev. T.F. Shaw, Mr. Draper has found his hands full of work. He has conducted the daily service regularly, also the boys’ school, and has attended to the sick, and has visited the people, in addition to manual labor. “Some of the people,” he says, “are very considerate, and come to see me very often during the day, saying: ‘Now that you are alone, we must come to see you oftener.’ The local chiefs also have come, and have sent, besides, many kindly messages. Last Sunday (December 8th) there were more people at the service than I have seen for a long time, and amongst the number were four chiefs and a number of headmen. It was a very inspiring service to me, and I believe all present were interested. As for the singing, it was most hearty. I spoke to them of heaven as being a happy meeting place for all those who truly love the Lord Jesus Christ as their Savior whilst here below, and, as I spoke, how I did pray that some might make the start to live for Jesus. I very often feel sad when I think that not one, so far as we know, shows any desire to live a better life; but I do believe some good work has been done. I believe some are the better for having been here. Of one thing I am certain: the people take more interest in coming and in what we say than ever before. Oh, that here God’s blessing may dwell! As for myself, I have felt great joy and peace in knowing that Jesus was near me at all times to help and bless me. And He has blessed me abundantly. Then, too, when I think that I have been here over seven years, and no harm has come nigh me, my heart is full to overflowing to God for all His love and goodness.”

Pg 96 – “Announcements”

Arrival in England

Mr. W.H. Nutt, from Lake Tanganyika, Central Africa, overland *via* Naples, March 15th.

May

Pg 98 – “Secretarial Notes”

The news from the Central African Mission is also of a disquieting kind, though from another cause. Mr. Carson has resigned his position in the Mission, on various personal grounds, and Mr. Thomas is coming home invalided. Only two missionaries are now left in the Tanganyika Mission to look after three stations, and if any further breakdown should occur before Dr. Mather and his two companions, who are to leave England on the 12th inst., reach their destination, the Mission will be practically deserted. This is a position which may well cause the most serious anxiety. No mission should be left in such a condition; and, above all, a mission so far removed from succor should not be thus left. This is one of the fatal fruits of the enforced halt in the Forward Movement. R. Wardlaw Thompson.

Pg 99 – “Proceedings of the Board”

Board Meeting, March 24th, 1896 – Rev. J.P. Gledstone in the chair. Number of Directors present, 63.

The Directors welcomed Mr. W.H. Nutt, of Lake Tanganyika Mission, who had returned home through ill-health, and Miss Ethel Turner, who has been helping in the Almora Mission for the past six years.

Board Meeting, April 14th, 1896 – Rev. J.P. Gledstone in the chair. Number of Directors present, 47.

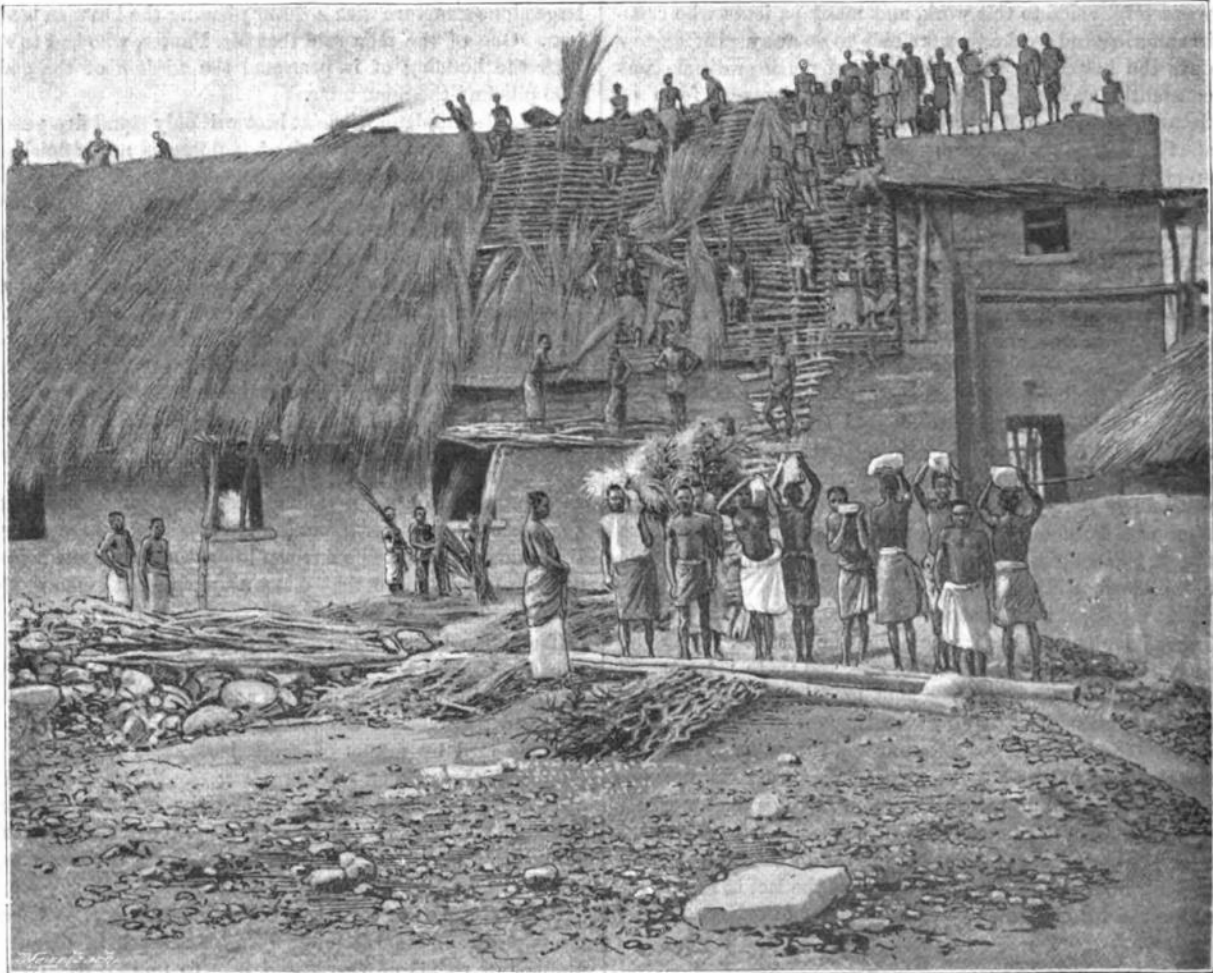
Mr. P.W. Jones was appointed to the Tanganyika Mission, it being found necessary to cancel the appointment of Mr. D.L. Thomas on the ground of his health. Mr. E. Herbert Lewis, son of the Rev. E. Lewis, of Bellary, was appointed to work at Belgaum, South India; Miss Frances Hare, to Fianarantsoa, Madagascar, to succeed Miss Frédoux, on her marriage to Dr. Peake; and Miss B.M. Harband, of Melbourne, to Shanghai, to succeed Miss Rea. The Directors decided to transfer the Rev. J.G. Hawker from Belgaum to Bellary, to take charge of the proposed Kanarese Vernacular Training Institution.

Pg 111 – “New Church at Niamkolo”

Dear Mr. Cousins, – At Niamkolo “a notable great frame” has been erected in the form of a stone church, and I should like to tell you something about it. It is as yet but a “frame,” as you will see from the photographs which I enclose, if you can make any use of them.

The sense of wonder is not so easily roused in the African as some people at home imagine. If he has been any time in contact with the white man, he looks upon most of his actions as a matter of course; so that when he can really do something which makes the native open his

eyes and mouth, exclaiming “Yanga we!” (“Oh, mother!”) it is a triumph. It is no uncommon thing to see strangers standing in front of this building, bowing their heads, and accompanying the motion with a “He! He! He!” of astonishment, and perhaps enter into a hot discussion as to whether there are any poles hidden away in the walls to hold the stones together. He is only accustomed to wattle-and-daub shanties, and a large stone structure with a tower piercing the heavens beats him. One of the men said that Mr. Purves, who had to do with the building of it, possessed the wisdom of the gods who piles up the mountains.

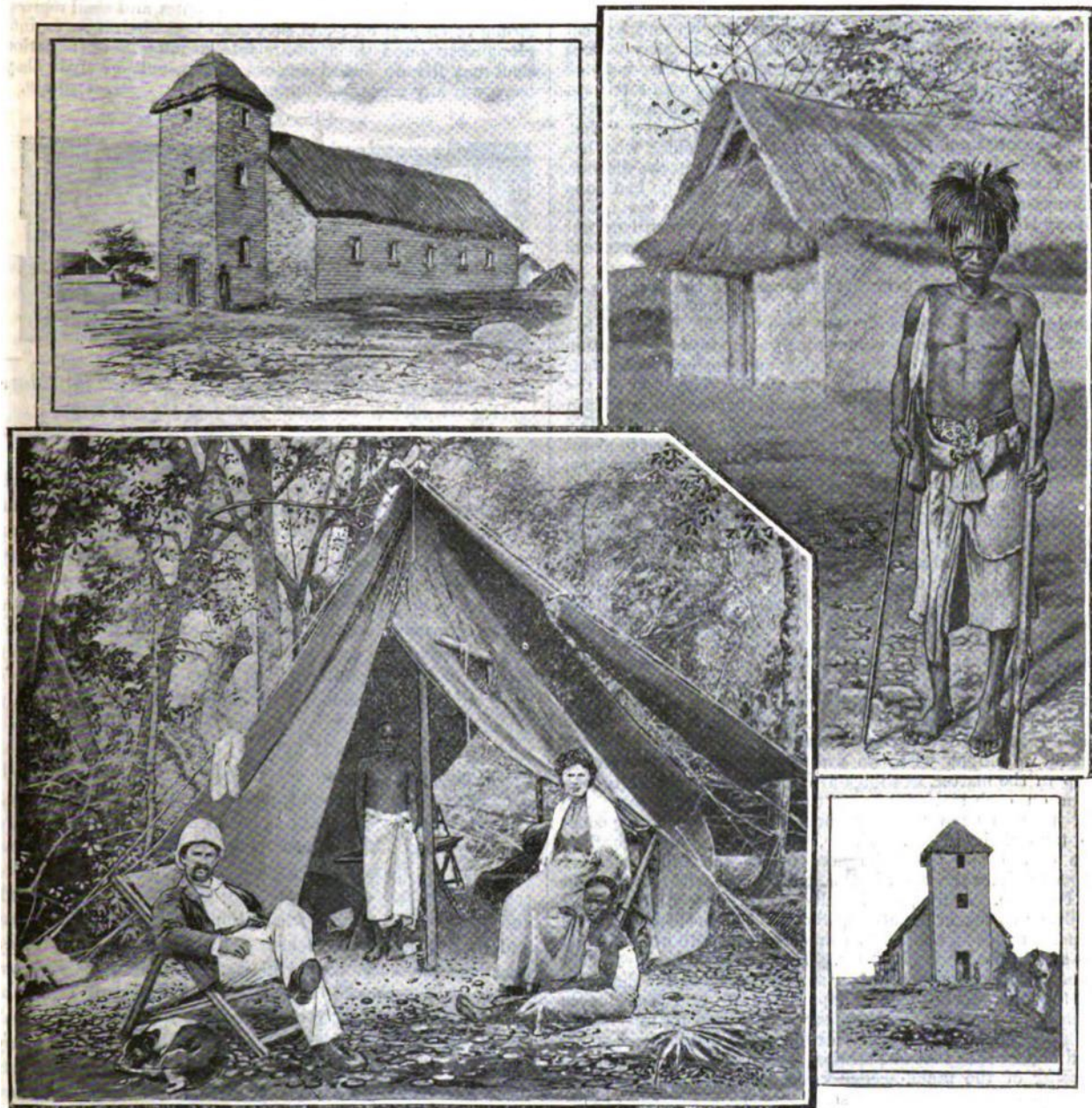


NATIVES AT WORK ON CHURCH.

A wattle-and-daub house at best will only stand five years, so that on a station the work of building is never finished, unless one deals with more permanent material. So that it was a great find to come across a quarry on the lake shore near the station, whence huge slabs of freestone have been dug with edges so straight as to make one think they had just left the mason’s chisel. These were brought round to the station in canoes, and the main outdoor work during the last dry season was the rearing of this structure. It roused a great deal of interest among the people, and even the children were busy building stone churches on the lake shore.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

One day, as I was watching them at it, I saw the little naked brats setting to and eating the mortar which they had made by dipping a dirty loin cloth in the lake and wringing it out over some stones they had ground to powder. I suppose it served for nsima (native porridge). It made me think that, whatever the African has not got, he is the happy owner of a digestion that many a dyspeptic at home would covet.



NIAMKOLO SCENES.

Tier upon tier the building went up, while scaffold rose above scaffold, until the heavy beams were laid across the walls, and the couples spanned the abyss. These the natives swarmed and

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laid on the pliant twigs, to which the grass was fastened by means of fresh bark from young trees. This was the offering of the villagers. They brought in all the trees and twigs, and roofed the building without any pay. Finally the more daring spirits working at the tower completed their dizzy task and capped it with a glass [sic] roof.

A round cap on a square tower does not look artistic, hence the necessity of some friend to open his heart and send out a number of sheets of corrugated iron to replace it. H.C. Marshall, Esq., the representative of the British South Africa Company nearest us, has kindly promised a bell for the tower, so that when it arrives no villager can say that he did not hear the call to service. One cannot boast that this temple was reared without noise, for a good deal of shouting had to be done to keep them up to the level, and at first a good deal of pulling down, but it is something to be thankful for that it was completed without a single accident. It has proved a fine object-lesson for the training of hand and eye, and will act as a beacon to voyagers on the lake, and, above all, a guide to the hearts of children yet unborn to Him in whose name the house has been built.

The spiritual temple is slower in the building than this stone one. During the year seven have been admitted into full membership at Niamkolo. May be, one is over-particular in rejecting the stones until they are trimmed in the accustomed way; while, on the other hand, one shuns the accusation of first making them church members, and then making them Christians.

At our new station called Kambole, on the Ulungu plateau, a large church, built of wattle and daub, was finished by Mr. Nutt, before he had to leave for home after the second attack of haematuric fever. He will be greatly missed, for he was a most enthusiastic African, and full of energy. Mr. Jones is now left there alone, a day and a half's journey from a white man. However, just lately he has been kept far from being dull. Ponde, the Bemba chief I visited last year, made an attack upon the village of Kitimbwa – the paramount Chief of Ulungu – which is only some four miles distant from the new station. There has been a good deal of raiding carried on between these two parties of late, but the final provocation that led to the attack was the fact that one of Kitimbwa's sub-chiefs had, a few days before, taken two women belonging to Ponde's village, and the very day he was presenting these to his head chief, Ponde, together with another small Bemba chief, called Zisampa, appeared near Kitimbwa's, and found the village – although a large one – an easy prey. Instead of making the attack at deep dawn as is their custom, they besieged it about 10 a.m., when most of the people were away at their gardens, and the chief was left with a few people in the village. Kitimbwa was killed, and a number of those with him, although it is said the chief lost his life dearly, having shot the son of Kitimkuru, the great Bemba chief, who was among the besiegers. The people in their gardens, instead of running to aid their chief when the weird alarm was sounded on the drum, fled and left him to his fate. Mr. and Mrs. Purves, who were up spending a short holiday with Mr. Jones, heard the war beat, and wounded women with their children soon after fled to them for refuge, and the next two nights they had a very anxious time, for on the first night the Bemba

camped at the village of Kitimbwa, close by, and during the night a man, supposed to be a spy, attempted to climb the stockade; having refused to say who he was, or to speak at all, he got a cold reception from one of the men on guard, and disappeared. I sent forty men up from the lake as soon as possible, and they remained there until they knew the Bemba were well on their way home with their spoil of cloth and powder, a large number of women, several heads, and the body of Kitimbwa. This was cut up and burned on the ruins of an old Lungu village which they sacked years ago, on the boundary of their country. The body of a chief taken in war is burned outside their own territory, lest his spirit should return in some other form and wreak vengeance. Mr. Jones, in a letter to me, said: "Yes, Kitimbwa has gone to his account, the only chief who has actually and openly opposed missionary work in the district. Is not that a significant fact? Better for him if he had done otherwise. Most of his villagers are now in this boma, and all say they want to settle here. Whether they will or not depends upon the measure of safety that will be guaranteed to them."

Here, to my mind, is strong evidence that the Bemba do not wish to molest the white man. No doubt they have a wholesome fear of the gun; but here was Mr. Jones, with a mere handful of people round him, and a strong temptation offered in the way of cattle, although flushed with their unexpected success, they left him alone. The sight of the village after the attack, with mutilated bodies lying within and without the stockade, haunted one day and night for a long time. Surely the cup of this dominant tribe must be about full, and this extensive upland, and well-watered country, which remains a hunting-ground of the Arab slaver, must come under a better rule. It seems that at last the British Administration has given his quietus to Mlozi, a powerful Arab slaver at the north end of Lake Nyasa, the head and front of the offending in the Karonga war eight years ago, described by Captain Lugard in the first volume of his "Rise of our East African Empire." There is a rumor that the British South Africa Company, under whose aegis this region has recently come, intend to settle the Bemba problem next year. Then there will be a fine opportunity for a mission to enter, for the country is healthy, and the people are a physically fine race, brave and industrious. Who is to enter in and possess the land? Already the French Fathers have established a station on the edge of it. However much we might wish, we are in no position to move a step in the matter, as things are at present reduced to one man on each station except this one. Since I came out six persons have left for home, and no new man come to take their places. Fever, after two years' conflict, has driven me from the lake up to the hills, where I hope to share the work in the coming year with Mr. Carson at Fwambo. A fine, comfortable brick house which he had built, or at least the natives, who, he said, needed but little superintendence, was ready to receive me, with a flourishing fig-tree in the square in front. To my right a road recently constructed stretches away for some distance in the direction of the lake, but one cannot hope to see Mr. and Mrs. Purves coming along, as they cannot leave the station for any length of time. Another long stretch runs in the direction of home, and it is in vain that one strains his sight along this for coming of the much-needed reinforcement. If it was not for the native teachers we should be at a loss what to do. The charge of the outlying

schools both here and at the lake depends almost solely upon them. One can but do his best, sitting at times under his fig-tree, though the vine may be absent, and labor and wait for the fulfillment of that fine prophecy: "But in the latter days it shall come to pass that the mountain of the Lord's house shall be established top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it. And many nations shall go and say: Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths... And He shall judge between many peoples, and shall reprove strong rulers afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." -Yours truly, W. Thomas.

Pg 117 – "The Field is the World"

Our quondam L.M.S. missionary, Mr. Swann, who is spoken of in the *Record* of the Universities' Mission as the "well-known Central African pioneer," has been actively engaged in suppressing the slave trade in his district near Lake Nyasa. As a result of his labors a large number of slaves have been released from captivity and established in villages of their own. The leaders were severely dealt with. The judge of the British Court in Zanzibar has just passed a heavy sentence upon an influential Arab for inflicting terrible cruelties upon his slaves. This slave-owner has been sentenced to seven years' imprisonment, a large fine, and subsequent banishment.

June

Pg 122 – "Proceedings of the Board"

Board Meeting, May 5th, 1896 – Rev. J.P. Gledstone in the chair. Number of Directors present, 53.

The Directors welcome the Rev. J. and Mrs. Macgowans, from Amoy; Rev. C.D. and Mrs. Helm, from Matabeleland; Rev. W. Thomas, from Lake Tanganyika; Mrs. Baylis Thomson, from Neyoor; Miss Helen Davies, from Hong Kong; and took farewell of Revs. W.E. Cousins, M.A., and J.A. Houlder, returning to Madagascar; Dr. C.B. Mather, returning to Central Africa; and Revs. H. Johnson and P.W. Jones, proceeding to Central Africa.

Pg 126 – "Our Anniversary"

Children's Demonstration

Favored by the sunniest Sunday for many weeks past, the Children's Demonstration at Exeter Hall, on the afternoon of May 9th, was a record gathering in point of attendance. The large hall began to fill soon after three, and the young people waited patiently for the arrival of "notabilities," just before four o'clock. A warm welcome was accorded the gaily-dressed missionaries, representative of nearly all parts of the Society's field of operations; and the missionaries' children, similarly arrayed, were voted prettier than ever. Very conspicuous and popular also were our friends, Mr. and Mrs. Hemans, from Lake Tanganyika. The huge map used at the September Convention was suspended from the roof, near the organ.

...

A hymn was sung in four languages, the most boisterous acknowledgment being reserved for Mr. and Mrs. Hemans, natives of Jamaica, who have been working in Central Africa for several years. In fact, an encore was demanded in their case.

After a well-executed cornet solo by Mr. Harlow, Mr. W.H. Nutt, from Kambole, described a school demonstration in Central Africa on Christmas Day, 1895, and also a sense of a very different character, to illustrate the generous hospitality of a tribe under distressing circumstances.

Before the gathering dispersed hearty cheers were called for by the Home Secretary, as expressive of thanks to the chairman, to Mr. H.G. Holmes for presiding at the organ, to Mr. Harlow for his cornet solos, to Mr. Gebhart for leading the singing, and as expressive of sympathy with Mr. Luther Hinton, who had been prevented by sickness from undertaking the last-mentioned office.

...

Ladies' Meeting

Mrs. T.F. Shaw's reference, in briefly describing her first impressions of Central African life, to the fact that for seven and a half years she did not see the face of a white woman, produced a suppressed exclamation of sympathy with such an isolated life as has been involved in residence at Urambo. Later on she also spoke of the destruction of their mission house by fire, and the loss of nearly all their property. As a set-off against this, she was able to speak hopefully of the progress of school work, and of many of the girls being influenced for good. Ever since the German military officers have been in the country, too, they have been most kind and helpful. The weekday and Sunday services were well attended, and travelers had been greatly delighted with the singing. The hymns, of which the natives now knew twenty-one by heart, had had to be taught line upon line and note upon note. Large crowds of people came from all parts of the country to see the white baby, whom they named "Iris," but whom the people called the "Luck of Urambo," and some forty-five chiefs of different districts came to say good-bye and to beg them to go back. Mrs. Shaw bore unqualified testimony to the good qualities of their colleague, Mr. Draper, and to their affection for him.

...

Welsh Meeting

At the meeting at King's Cross Tabernacle on Thursday evening, the chair was taken by the Rev. J. Davies, of Taihirion, in the unavoidable absence of Sir John Williams, Bart., M.D.

The Rev. J. Machreth Rees read a portion of Scripture and offered prayer. The Editorial Secretary spoke with gratification of the thorough loyalty of the Welsh Congregational Churches to the Society, and their evident determination to do more than they had ever done

before in its support. This was clearly evidenced by the growth of the year's contributions by £846, from £7,503 in 1894-5 to £8,349 in 1895-6. Leaving out of account the special gifts to the Centenary Fund, there had still been the substantial increase of the general contributions by £696. Mr. Cousins also dealt with the question of providing a special New Year's Offering book for Wales, and made various suggestions towards meeting Welsh sentiment on the point.

Addresses were also delivered by the Rev. W. Thomas, recently returned from Lake Tanganyika, who gave detailed and graphic descriptions of the progress already attained, and earnestly urged the need for a large reinforcement of the Mission; by the Rev. Evan Bryant, who gave an account of missionary operations in China; and by others.

Pg 141 – “From Month to Month”

Central Africa

Stirring Events

Writing from Kambole on the last day of 1895, the Rev. D.P. Jones says: - “We have witnessed some stirring events here – events that will probably have an important bearing on the development of this station. During the last four or five months we have been considerably harassed by a section of the Bemba, whose villages are within three marching days of both this station and of Niamkolo; the principal chief being called Ponde – the man, in fact, whom Mr. Thomas visited some time last year. The immediate cause of these cowardly attacks upon defenseless and unsuspecting people was a quarrel between Kitimbwa (the chief of Ulungu and our near neighbor) and Ponde.” Early in December Mr. and Mrs. Purves, of Niamkolo, paid a visit to Mr. Jones, and, on the 5th, returning from Kambola Falls, “we found” (Mr. Jones proceeds to say) “all the natives, workmen and others, standing in a group outside the village gate, listening to a woman, who was evidently relating to them something of extreme importance, for they were all apparently in a state of great excitement. The woman said: ‘The village of Kitimbwa is fallen, and the chief has been killed by the Bemba.’ During the afternoon and evening men, women, and children kept dropping in here one after another in continuous succession, some wounded, others having had narrow escapes, all wet and shivering with cold, and almost paralyzed with fear. Seeing that the Bemba had had such an easy victory, we were not without strong suspicion that their next move would be towards this station.” (Mr. Jones further describes the horrible mutilation of their victims by the Bemba who, happily, did not attack our station.) “Whether all the refugees will settle here is a question one could not at present answer with any degree of certainty. The bulk of them probably will. It is a significant fact that Kitimbwa was the only chief who openly opposed the preaching of the Gospel to his people in this part of Central Africa. We little thought the opposition would be removed in the manner I have related.”

Pg 144 – “Announcements”

Arrivals in England

The Rev. W. Thomas, from Lake Tanganyika, Central Africa, per steamer *Athenian*, on April 27th.

Departures

Dr. C.B. Mather, returning to Central Africa, and the Rev. Harry Johnson and Rev. Percy W. Jones, appointed to the Lake Tanganyika Mission, embarked per steamer *Inanda*, for Chinde, May 15th.

Mr. J.H.E. Hemans and Mrs. Hemans, proceeding to Jamaica, embarked at Southampton, per steamer *Atrato*, on May 20th.

Ordinations

On Thursday evening, the 23rd April, at Market Harborough, Mr. Harry Johnson, on the completion of his studies at Cheshunt College, was ordained as a missionary to Lake Tanganyika, Central Africa. The service was opened by the Rev. W.E. Morris. The Rev. R. Wardlaw Thompson, the Society’s Foreign Secretary, described the field of labor. The usual questions were asked by the Rev. W.E. Morris, which were satisfactorily replied to by the candidate. The Rev. G. Nicholson offered the ordination prayer, and the charge was delivered by the Rev. Principal Whitehouse, of Cheshunt College.

On Wednesday, the 29th April, at Park Hill Church, Nottingham, Mr. Percy W. Jones, on the completion of his studies at Nottingham Institute, was ordained as a missionary to Lake Tanganyika, Central Africa. The Rev. R. Wardlaw Thompson, the Society’s Foreign Secretary, described the field of labor. The Rev. W. Crosby, LL.B., offered the ordination prayer, and the Rev. J.D. Jones, M.A., B.D., of Lincoln, delivered the charge.

July

Pg 155 – “Woman’s Work”

Far from Civilization

Perhaps most of you know that Urambo, where we have been working for the past seven and a half years, is in German East Africa, 600 miles inland from Zanzibar.

We left England in June, 1888, and joined Mr. Draper, who had gone out the month before with Mr. Swann, in Zanzibar. Having crossed over to the mainland in an Arab dhow we were soon on our way inland. I was carried in a basket chair slung on a pole by two men at a time. Our marches at first were very short ones to let the porters get used to their loads, so that we were about a month in reaching Mpwapwa, the C.M.S. station 200 miles inland.

We had a very pleasant day with Mr. and Mrs. Cole, but you may imagine how I felt when I said good-bye to her, knowing it must be many a weary day before I saw a white woman’s face again – in fact, until last September, when I met her at the door of her house, I had not seen a white woman.

The journey from Mpwapwa was very trying to me, and I arrived at Urambo in November quite out of health. We found poor Mr. Brooks, who had been alone for about eighteen months, eagerly waiting for us; and in a few days he left for the Coast. How little we thought of the sad fate in store for him.

As soon as I was able to do so I began a school for girls. I had brought a girl from the Universities' Mission in Zanzibar with me, and she helped me a good deal. The services were held at that time in the Coast language.

We had about seven girls to begin with, but at first they were very shy of coming – it was such a new idea that *girls* should learn anything.

The women do all the digging, planting, harvesting, grinding, cooking, etc., so that they consider their time very valuable, and think they confer a favor on us by coming to school. Then many of them accompany their fathers or husbands to the Coast, which means an absence of six months, and they come back with very little recollection of what they have learned.

I cannot describe to you the utterly degraded and ignorant state of these poor Nyamwezi girls. From the age of infancy, almost, there is no control exercised over them in any way, and they literally run wild until they get married, when they become one of three or four wives, and the husband is very strict with them.

When they become mothers they are, as a rule, devoted to their children, but many do not care to have any, being too lazy to look after them.

We began a sewing-class, and each girl made herself a white dress; but they do not care for sewing, and prefer the native dress, which consists of a large square of cloth brought round under the arms, crossed over in front, and tucked in. This reaches to the feet, and leaves the arms quite free.

The destruction of our house by fire, in 1890, was a great hindrance to the work. We lost all our books, harmonium, etc., and had to live in the schoolroom. I taught the girls in our tent, but it was very hot and much too small for our increasing number. The year after the fire was a trying one for us. We had nothing to read, and were for a long time without any mails. In 1891 our little girl was born, and she was the greatest joy and comfort to me. I never knew what it was to feel dull or lonely after she came. The women came from all parts of the country to see her, and I soon had any amount of girls wanting to be nurses.

About this time we began the services in the native language. My husband had been reducing it to writing and translating the Gospels, and the people were greatly delighted to hear their own tongue. The first hymn we taught them was "Pass me not, O Gentle Savior," and we were surprised how quickly they picked it up. When we left in September, last year, they knew twenty-one hymns, besides the Commandments and verses of Scripture, and prayers.

I used to have about half an hour's singing after school every day; and Mr. Draper, who had charge of the boys, taught them the hymns; and on Friday afternoons we had a united practice, which was always well attended.

We had nine girls who had been given us at different times by the chief. These lived in the house, or, if married, in a native hut inside the stockade, and we had them quite under our control. We also had about twenty boys who lived with us or Mr. Draper.

The wives of the chief often came to see me, the principal wife especially, and her little girl used to come and stay with us. I hope when we go back to have her with me entirely. Our little Iris was a great favorite with the people. She spoke the language like a native, and used to grind and cook in the most approved native style, making porridge, etc., for her visitors.

We used very often to go out when it got cool in the afternoons, with all the girls and baby, and call at different villages, inviting the people to the services and talking to them. They called Iris the Luck of Urambo; and when she was ill they would come and say: "Don't look sad, mistress; she will not die. We know it." Before we left we had crowds of women and children each bringing some small present for her and me – perhaps a bead necklace, or two wire bracelets, or a basket-work cup, and they said: "Won't you bring Kibibi (little mistress) back?"

"No; she must stay in England and learn many things."

"But how will you leave her, poor mistress? But *you will* come? One harvest, one planting, and another harvest and you will be here."

Our Sunday services were well attended, as many as 400 often being present. The daily service was also very good. Then we had magic-lantern entertainments, which were crowded, the favorite slides being those on the life of Christ.

We have had a most delightful companion in Mr. Draper; he is one of the best men I ever met. He is quite alone in Urambo now, but writes most cheerfully. The services are crowded; both chiefs come, and the girls attend regularly.

Before we left, about forty-five chiefs of neighboring districts came to say good-bye and beg us to return.

So far the results have been disappointing, for we have no converts. Still we do not despair. We feel sure the time is not far distant when these poor, darkened souls shall come to the knowledge of Jesus as their Savior.

Ada M. Shaw

August

Pg 172 – "Proceedings of the Board"

Board Meeting, June 23rd – Rev. T. Gear in the chair. Number of Directors present, 68.

The Foreign Secretary informed the Board of the death of Mr. W. Pool, of Croydon, an Honorary Director of the Society, formerly architect and builder in connection with the Madagascar Mission, and subsequently – until the breakdown of his health – a most faithful member of the Southern Committee and the Board. Mr. Thompson also communicated the sad news of the death, at Fwambo, of Mr. A. Carson, B.Sc., of the Central African Mission.

Pg 181 – “A Succession of Losses”

The end of June was a time of heavy trial for our Society. Two missionaries – one in the forty-sixth year of his life and the tenth of his service at the front, the other a newly-appointed recruit, a little over thirty, and only in December last sent out to the field – and two honored members of the Board of Directors were one after another unexpectedly called from our midst. A painful impression, accompanied with a keen sense of personal loss, was not unnaturally the result of such an exceptional succession of bereavements.

On Monday, June 22nd, a letter from the Rev. D.P. Jones, the senior of the Mission, dated Fwambo, March 6th, announced the death, from hematuria, of Mr. Alexander Carson, B.Sc., on February 28th. Mr Carson was born at Stirling in 1850. In 1886 he was accepted as a missionary engineer, and sent to reinforce the Tanganyika staff. After five years' service upon the Lake, Mr. Carson came home on furlough, and on returning to his station, in 1892, undertook more general mission work. A few months before his death he had decided to retire from the Mission, but before his resignation could be accepted he had passed away. The following details are given in the letter from Mr. Jones referred to above: -

“Another and a sadly unexpected calamity has befallen our Mission in the death of one of our oldest missionaries, Mr. Alexander Carson. He had been ailing for some time, and indications of gradually diminishing strength were apparent, but owing to his long experience of the climate, and his naturally strong constitution, we fully expected he would be able to battle through the unhealthy season, and get a fresh start when the cold season set in about the middle of May; but unfortunately he was attacked on the 24th February (or thereabout) by the dangerous and frequently fatal form of fever known as blackwater, or hematuria. Not having any European with him on the station at the time, he struggled with it alone for two days, and then sent a short note to Mbula (a station of the B.S.A. Company, about eight miles away), informing the Europeans there of his condition. Then Mr. Dunne immediately left for Fwambo, and what occurred after his arrival I give in his own words: ‘I went to Fwambo on the morning of the 27th and found Mr. Carson very ill. I stopped with him all the time to his death, sleeping near him, or rather keeping a watch on him with two of his faithful servants. He became very weak towards morning (28th), but not delirious. I fed him with a spoon up to 3 p.m. He then fell off to sleep for an hour, or perhaps a little more. His temperature was then 102°. In an hour's time it went up to 103°, then a little food and champagne brought it down to 99°. There it stopped. Mr. Cobb (of the Garenganze Mission) arrived in the afternoon, and helped me in every way he could. About 4 p.m. he took a turn for the worse, and as I gave him some Liebig he died in my arms.

Mr. Purves and Mr. Marshall arrived the following day, when the former conducted the burial service in the Kimambwe language. I cannot too highly praise the Mission boys for all their help, in making the coffin as well as helping to dig the grave. I selected the spot for the grave myself. Mr. Carson, about three months ago, said to me, in a casual way, as we were sitting under a big tree inside the boma: "I, if I died, would select this place for a grave." That is the reason I picked out the tree to bury him under.'

"Hearing of the sad occurrence on the 29th (for men had traveled with the letter day and night), I left Kambole on the following morning, and got as far as Niamkolo that night. Accompanied by Mrs. Purves from Niamkolo, we reached Mbala the first day, and got here on the second. A peculiar feeling of sadness came over me on arrival here, such as I have not experienced before in similar circumstances. The absence of the genial face, and the quiet but hearty welcome which always had been extended to us one and all at Fwambo, was extremely painful. Mr. Carson was not of a demonstrative nature, but his heart was brimful of kindness, and I have known no one in Central Africa whose death has been more deeply and more universally lamented than our beloved colleague. He was a hard and honest worker, and has rendered good service to the C.A. Mission, not only in the particular branch for which he was specially qualified, but also in building and school work. He took special interest in the latter, and some of the boys trained by him here would have been creditable products of an ordinary Board school at home. While we are grieving for him, and lamenting his unexpected death, I cannot but think of his aged mother and invalid brother in Scotland, and my heart goes out to them in sorrowful sympathy. May the God who has been their constant companion in years past, and whose love they have experienced, strengthen and console them in this hour of trial, and enable them to say with believing confidence in His wisdom: 'They will be done.'"

The estimate of Mr. Carson's character formed by Mr. Jones was general, as the following testimony from the Rev. W. Thomas, recently returned from the Lake, serves to show. Mr. Thomas says: "Mr. Carson was a good, honest soul... He absolutely spent himself for the Mission, and there are but few, if any, who have left a deeper impression upon the region at the south end of Tanganyika. How many a stranger and sick person he has taken in to share his hospitality!"

...

As we think of these faithful workers, all of them, doubtless, welcomed home with the Master's "Well done," let us thank God for their faith and courage, for their zeal and consecration. Whilst conscious of our own loss, let us rejoice in their unspeakable gain; and let our sympathies go out to the sorrowing families, and our prayers rise to God on their behalf.

Pg 184 – "From Month to Month"

Central Africa

The Urambo Mission

Mr. Draper, writing from Urambo, early in March, was able to tell us that he was keeping well, and that he had been greatly helped and blessed in his spiritual life. He had also been cheered by reading the Report of the Centenary Convention. All the services had been well attended. "Every Sunday one of the chiefs, many of his head men, wives, women, and others attend, and they sing most heartily, listen very attentively, and seem to be very interested in what is said. Katunga Mote, the chief of Urambo, has been here three Sundays in succession, coming from his village, which is about five miles away, although it is the wet season, and there is a lot of water on the way. Last Sunday the room was full, and a few could not find room inside. I quite enjoy my Sundays. After the morning service the chief had dinner with me, and another chief had tea with me. In the afternoons I visit one or two villages, and am always well received by the people, who come or send to me to inquire after my welfare, so I can truly say we are the best of friends, and I feel quite at home among them. I have a number of Scripture pictures, and these they are never tired of seeing." A young German officer in search of health was visiting Mr. Draper at the time he wrote, and expressed great interest in the work and satisfaction with the progress made by the boys. "As for the evening service," he said, "it was like a European service; the people were so good, clear, and eager looking."

Pg 192 – "Announcements"

Deaths

Carson – On February 28th, at Fwambo, Central Africa, Alexander Carson, B.Sc., aged 46 years.

September

Pg 195 – "Proceedings of the Board"

Board Meeting, July 28th, 1896 – Mr. W.E. Whittingham in the chair. Number of Directors present, 53.

The Directors accepted with regret the resignation of Revs. Dr. S.H. Davies, of Samoa; G.A. Shaw, of Madagascar; and W. Thomas, of Central Africa, on account of ill-health.

October

Pg 237 – "Personal Notes"

Africa

Dr. Mather and the Revs. Harry Johnson and Percy Jones reached Chinde on June 30th, and hoped to get to Lake Tanganyika by the end of July. Since Dr. Mather left Central Africa great changes have been made in facilitating quick transport to the Lake.

December

Pg 270 – "The Central African Missions"

Readers of the *Chronicle* will have followed with anxious interest the various paragraphs respecting these missions which, during the past two years, have appeared at intervals in our pages. The Lake Mission has suffered greatly through the enforced retirement, in consequence

of serious illness, first of Mr. W.H. Nutt, and then of the Rev. W. Thomas, and subsequently from the death of the honored and loved Mr. Carson. All three of these brethren were victims of African fever in one or another of its insidious forms. By their removal the staff was sadly reduced. The Rev. D.P. Jones and Mr. and Mrs. Purves alone remain to carry on the work at *three* different centers – Fwambo, Niamkolo, and Kambole. Temporary arrangements, curtailment of operations, and the employment of natives for posts really requiring the European missionary become necessary. Indeed, until reinforcements could arrive, all that was possible for the reduced band to do was just to hold on and keep things together.

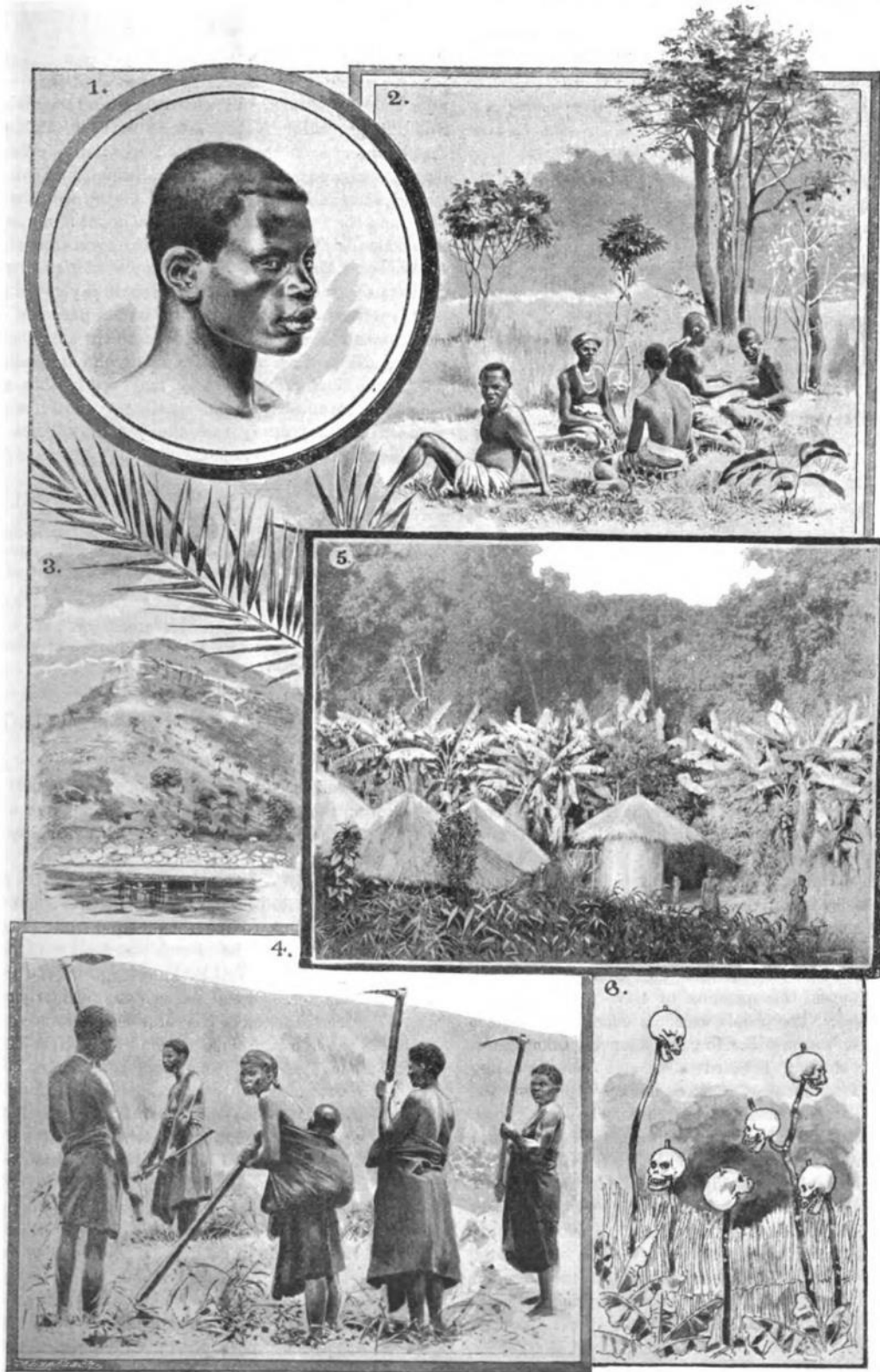
In May last, Dr. Mather, who had been at home on furlough, accompanied by the Revs. Harry Johnson and Percy W. Jones, left for Central Africa, and are now, we may fully trust, at the Lake. Writing of them and of the general position of affairs. The Rev. D.P. Jones says: -

“We were very pleased to see in the *Chronicle* that two new men have been appointed for Tanganyika. If they left England – together with Dr. Mather – in May, as I expect they will have done, they will probably arrive at Fwambo middle of August, or at latest beginning of September. Mr. Purves and myself will be heartily glad to see them, not only that we may be relieved of some of the responsibility at present borne by us, but also (and that is certainly a far more weighty consideration) that full advantage may be taken of the present favorable conditions under which we carry on our work in these parts. More and more people gather round us, more and more interest is evinced by the young in all that pertains to education and moral training, and the number of those who can read and write is now considerable.

“My printing work is carried on under unfavorable circumstances, for I have often to go away and leave it, sometimes running down to Niamkolo to see that things are going in the right direction under native teachers there; and at other times to Sumbu or elsewhere to attend on a sick person; for unfortunately sickness has been exceedingly prevalent amongst Europeans this year. But a little is being done still, and although I have yet finished a quarter of the book, I hope to reach *finis* before the end of the year.

“School work goes on as usual, a lad from Fwambo being the schoolmaster.”

Urambo is so remote from the south end of Lake Tanganyika that it has long been regarded as a perfectly distinct mission. Since the return to England on furlough of the Rev. T.F. Shaw and Mrs. Shaw, our artisan missionary, Mr. Draper, has been alone. But it is satisfactory and encouraging to learn from him that he is well, that the services are well maintained, and that the boys’ school keeps up. He writes: -



LIFE IN CENTRAL AFRICA.

1. A TYPE. 2. BEARERS RESTING. 3. A BIT OF TANGANYIKA. 4. WOMEN HOING. 5. VILLAGE SCENE. 6. A GRUESOME SIGHT.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

“Since writing last, I am thankful to say, God has been good to me in giving me health and strength and great joy and peace to my heart; and, although there is so much to disappoint and worry in this work and to cast one down, yet by His grace I have been upheld and strengthened by the fact of knowing that it is God’s work, and all is ordered according to His will. My daily prayer is that Jesus may be exalted among these people, both by my speaking and teaching, as well as by my life. On Sunday afternoon, the 7th inst., I went to see a chief who lives some four miles away, as he had sent to say he was very ill and would be glad if I would go to him. Just outside his village gate was a stench so awful that I felt almost sure fever would follow it, so I did not stay long, but hurried home, and, just before arriving, I felt the fever was on me. I at once went to bed, but did not properly get over it before Tuesday morning. Since then I have been quite well, and able to do all my duties. I had a similar attack from a like cause when I visited another chief last March, and last May I only had one attack, so altogether I have been very fortunate.

“Last May, the German commander in Unyamwezi sent me a letter inviting me to Tabora to see him, as in a few days he was leaving for the coast; secondly, that he might restore to me the value of some cloth of mine that was stolen near Tabora last October; thirdly, the change might do me good. As it was nearly two years ago since I had a change, I left on the 16th of last month, and arrived in Tabora on the 19th, and stayed seven days. Whilst there, both he and all the officers were very kind to me. They provided me a house, and each day I had my meals with them. The journey of sixty-five miles there, and the change of surroundings, did me a lot of good, and I arrived home feeling all the better for the trip. The European officers and caravan arrived in Ujiji about the middle of May, and are preparing a site for the station. There is no serious trouble whatever up-country – all is very quiet. This year, thousands of men have gone to the coast as porters, and in many villages not a single man could be found. And this exodus has made a great difference in the attendance at our services, as no less than fifty-four men, who came very regularly, and thirteen boys belonging to the school, have gone, and more are preparing to leave shortly. This is a most serious matter, as, to do real good, and make a lasting impression on the hearts of these people, it does seem that it must be done line upon line, little by little, and that constantly. However, the average daily attendance lately at the boys’ school has been 51; the daily service about 120, and on Sundays about 250.”

1897

January

Pg 4 – “Proceedings of the Board”

Board Meeting, November 24th, 1896 – Mr. S. Massey in the chair. Number of Directors present, 69.

The Directors decided to continue the Urambo Mission until the close of 1899, in the hope that it may be possible for the Moravian Missionary Society to undertake the work from that date.

In accepting the resignation of Mr. W.H. Nutt, who has served the Society as an artisan missionary in Central Africa, the Directors expressed their continued confidence in him, and their good wishes for him in his endeavor to obtain full medical qualifications to fit him more thoroughly for missionary service in the future.

Pg 21 – “From Month to Month”

Central Africa

Interested Chiefs

Mr. W. Draper, of Urambo, has been blessed with exceedingly good health during his solitary charge of that station. He reports that the boys in the school are making good progress in their studies, and show more skill in manual labor than ever before. As a large number of natives have returned from the coast and elsewhere, the services have been better attended. Many take a great interest in the services, some being very regular and punctual, which gives cause for thankfulness. Mr. Draper believes that God’s Spirit is working in the hearts of some, and that before long they will own Jesus Christ as their Savior. Five chiefs from a distance had recently visited him, and had been greatly interested in all they saw and heard. One chief expressed surprise that so many women and girls attended the service, saying he never thought females could learn anything; “but truly every one of them knew and sung the hymns beautifully.” This chief had never been to Urambo before, as he lives sixty or seventy miles away, and Mr. Draper says he has not met one who asked so many questions or showed so much pleasure. The chief said he should like to have a missionary living in his country, and promised to be a brother to him. “There are many chiefs who have told us the same thing.”

Pg 23 – “The Field is the World”

The Universities’ Mission to Central Africa had, at the end of the year, Christian adherents numbering 6,297 adults and 1,688 children.

February

Pg 48 – “Personal Notes”

Africa

Our personal notes this month are mainly composed of announcements of the return of invalided missionaries. The name of the Rev. D.P. Jones, of Central Africa, has to be added to the list. Mr. Jones reached England on January 10th.

Pg 48 – “Announcements”

Arrivals

The Rev. D. Picton Jones, from Lake Tanganyika, Central Africa, per ss. *Reichstag*, via Rotterdam, on January 10th.

March

Pg 52 – “Proceedings of the Board”

Board Meeting, February 9th, 1897 – Mr. S. Massey presided. Number of Directors present, 65.

The Board welcomed the Rev. D.P. Jones, of Central Africa, and Dr. Eliot Curwen, of Peking, who have returned home on account of failure of health. Rev. G. Cousins, Acting Foreign Secretary, in introducing the missionaries, was able to state that in both cases the voyage home and short stay in this country had already had beneficial results. – Rev. D.P. Jones stated that the past year had been a very unhealthy one in Central Africa; but as regards the work of their Mission, they had every reason for encouragement and deep gratitude. The congregations numbered between 700 and 800 men every Sunday, and there were from 150 to 200 children in the schools. Reinforcements were greatly needed. – Dr. Curwen (who was accompanied by Mrs. Curwen) said his enthusiasm in the work of the Society was even keener than it was before he went to China. The Chinese were agnostics, utterly without hope of reformation coming from within themselves, and he longed to do something towards bringing to them what he believed to be the only means of regeneration for them. They had found a knowledge of the Gospel among all grades of society, and they believed that the dawning would not be very long delayed.

...

Mr. W.N. Bitton, of Hackney College, was appointed to succeed Mr. Shadforth at Shanghai; and Mr. John May, B.A., was appointed to the Tanganyika Mission, Central Africa.

Pg 65 – “Mr. and Mrs. Hemans, of Fwambo”

It may be remembered that Mr. and Mrs. Hemans, who have done good service as school master and mistress at Fwambo, left England for Jamaica last May, to spend part of their furlough in their native land. While there they have been hard at work amongst the churches, not having indeed one free Sunday during their visit, which terminated at Christmas. Mr. and Mrs. Hemans have given numerous lectures on their work in Central Africa, illustrated by

lantern slides, the proceeds of which have resulted in the sum of £22 7s. 2d. for the funds of the Society. Much interest and enthusiasm have been evoked by the visit of our friends, and they have been the recipients of several addresses, both of welcome and farewell. One of these from the Old Scholars of Whitefield School, Porus, with some forty signatures, stated, amidst many other sympathetic and congratulatory words, that “while England is proud of her Moffat and her Livingstone, Jamaica is proud of her Hemans.”

Pg 65 – “Notes on the Prayer Meeting”

February 4th – President, Rev. H. Coley – At this meeting there was quite a little company of missionaries present, China, Madagascar, and Central Africa being represented by Mr. Macgowan, Dr. and Mrs. Mackay, and Mr. and Mrs. Hemans. Mr. Cousins read a letter from the Rev. C. Jukes, which vividly showed the dreadful state of affairs in Madagascar.

This news again brought Madagascar missions very near the hearts of all present, and many and earnest were the prayers sent up for them in their sore plight. Prayer, too, was specially asked for the home side of our Society’s work, particularly for the deputation work, which was again beginning, and for the gatherings of Sunday-school teachers that were being held in the Mission House.

Pg 72 – “Announcements”

Arrivals

Mr. J.H.E. Hemans and Mrs. Hemans, from Jamaica, per steamer *Atrato*, on February 3rd.

April

Pg 73 – “Fifteen Years in Central Africa”

By the Rev. D. Picton Jones, of Kambole

Fifteen years ago we spoke of the Mission in Central Africa as a *new* Mission. And so it was, for barely five years had passed since the Rev. Roger Price and his five companions had landed on the East coast, and attempted the journey to Ujiji in wagons.

Yet in 1882 that band of six men had been almost completely scattered – two having died on the Lake Shore, while others had returned to South Africa, and one had been invalided home. Captain Hore still remained connected with the Mission, but had been sent to England in 1880, to superintend the building of a steel lifeboat, as well as to urge upon the Directors the advisability of putting a small steamer on the lake.

In May 1882, he returned, accompanied by his wife and child (little Jack, then only a few months old) and eight new workers.

At this time there were only two men in the field – viz., Dr. Southon and Rev. W. Griffiths. The former died before we had yet left Zanzibar, and on arriving at Uyui, we were not a little astonished to learn that Mr. Griffiths was on his way home. He did not return then, however,

but went back from Urambo, and stayed a few months longer. He had then been alone for a year or more, and had been a constant sufferer from malarial fever.

That was the position of the Central African Mission fifteen years ago.

It was not intended that it should be adequately reinforced, and a new station opened at the south end of the lake.

But even before we had all arrived at our destination, we began to experience those sad losses and disappointments which were so characteristic of the early years of the Tanganyika Mission.

Trouble followed upon trouble. Death and sickness thinned our number considerably, and again and again the question of the advisability of continuing the Mission was seriously and prayerfully considered. Fortunately the resolve to persevere against all difficulties prevailed, and the time came eventually when we could honestly thank God that the Tanganyika Mission had not been forsaken.

During the intervals of health which we enjoyed we worked hard – sometimes doing manual work, and at other times studying the language, or else delivering to the people in simple, and often broken language, the message of Divine love. We were on the whole sanguine of success, although we were occasionally bitterly tried by the selfishness of the chiefs, whose one cry was “Cloth, cloth,” as well as by the cold apathy of the people. Looking back upon this period now, we cannot help feeling that it was pre-eminently a time of experimenting and of preparation, rather than that of actual work.

The commencement of what we should call “permanent” work in Central Africa dates from the year 1887, when we opened a station at Fwambo, a highland district at the south end of the lake; for this place proved to be comparatively healthy, and the missionaries who were resident there had an immunity from fever and other sicknesses which they had never before experienced.

In the early days I have referred to, we devoted ourselves more especially to itinerating; and though our reception at first might be characterized by a good deal of curiosity, the people could not be said to feel any real interest in our message. At Fwambo, however, we began work on different lines, and instead of going about from village to village, pleading with the different chiefs to gather their people to hear the Word of God, we started a village of our own, giving the natives every encouragement to settle down beside us. We thus had the same people to listen to us Sunday after Sunday, and in time we began to make an impression on them, especially on that section of the people which there, as here, is the most impressionable – the young. Speaking of their mental qualities and their power of grasping new truths, the Africans are children, and they require the treatment of children. It would be of no use to preach a sermon to them once in a while. They need daily teaching – constant instruction.

Soon after we settled at Fwambo, Niamkolo was established. The mission can be said to have assumed from this date a permanent form. Both at Fwambo and Niamkolo we have now a flourishing station, with a village of 1,000 or more people attached to each. The schools have an attendance of over 200 boys and girls; our services on Sunday are crowded, the congregation averaging six or seven hundred people. Brick and stone buildings have been erected, and we count amongst the youths of our villages carpenters, smiths, bricklayers, and even one or two printers. Altogether we have reason to be very grateful for the solid progress which has been made during the seven years especially.

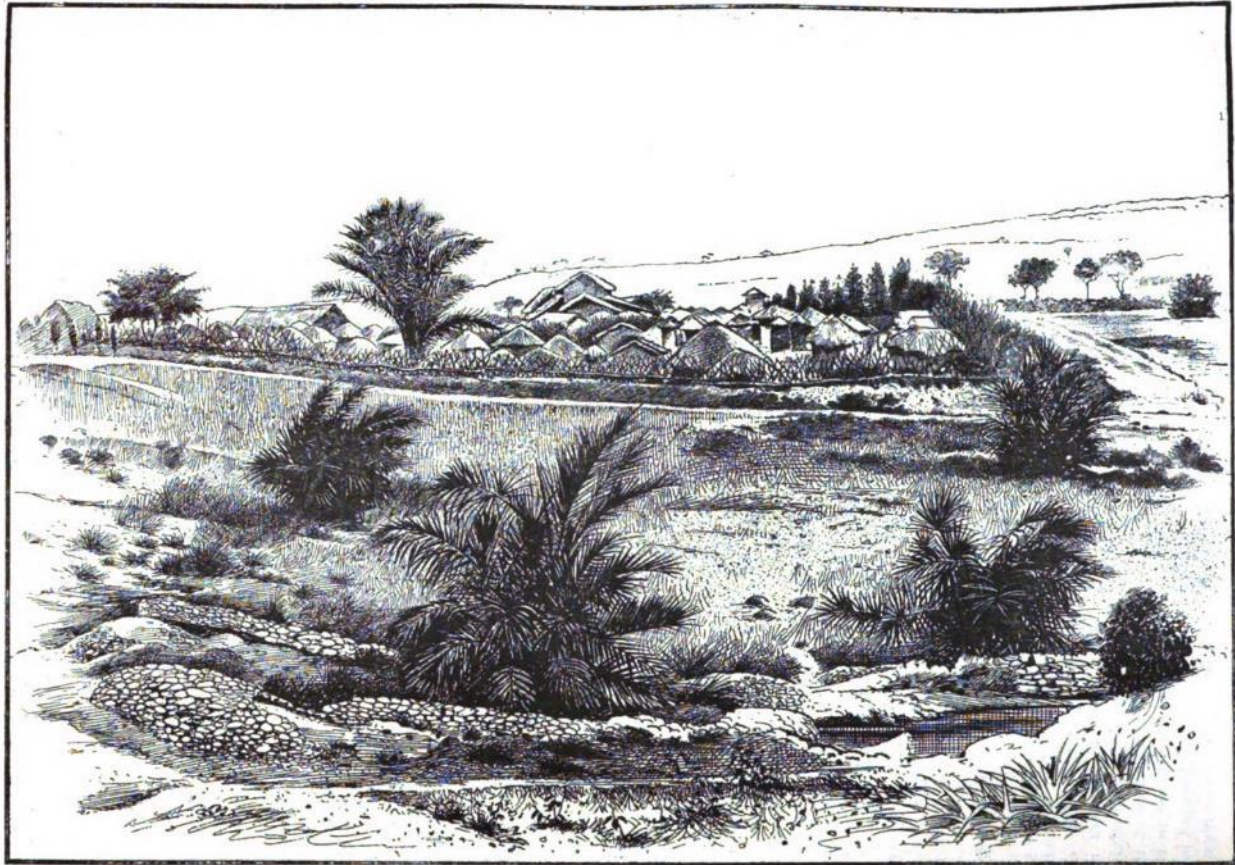
When I returned in 1894 I was requested by the Directors to open a new station west of Niamkolo. We commenced to build at Kambole in October, 1894, intending that our first dwelling-house should be finished before the rains set in. But alas for the uncertainty of all things African! Our workmen, imagining from the sudden appearance of heavy clouds and the distant roar of thunder that the wet season was already beginning, left us abruptly, and while the house in which we expected to spend the rainy season was not yet half finished. As a result we got many a drenching, and suffered a good deal from ill-health.

In November, 1895, my colleague Mr. Nutt was advised to return to England, having had two attacks of a malignant type of fever. At this time we had only a few natives residing with us – perhaps ten or a dozen families – and a day school had therefore not been opened. Even the services on Sunday were only attended by the few who were resident within the stockade. But in December, an event happened which brought about a sudden change, that is, it converted our small village into a comparatively large one, and instead of the services being attended by a few people, we had now a fairly good congregation. That event was the downfall of Kitimbwa's village. This place having been attacked by the Bemba and the chief killed, the people all flocked to our station for protection. After a short time they built their houses in our stockade, and settled with us. When I left in September last, we had a population of 500 or more. A day school was opened in February of last year, and the attendance averages about sixty. Two dwelling-houses have been built, as well as a commodious chapel, a workshop, and a printing place. Land has been drained, and extensive roads have been cleared – in fact, Kambole wears now all the appearance of a well-ordered station.

We can no longer regard our work in Central Africa as being in the experimental stage. Signs of solid progress are visible on all sides. Boys and girls are beginning to have a genuine desire for learning. No sooner is a book printed than our scholars are eager to purchase it. I have often been grieved to think that we have not more books to offer them, for such as they have, have been read by some of them over and over again. But the printing press has been at work fitfully these last three years, but only fitfully, owing to the pressure of other work.

As to the spiritual work of the Mission, I venture to say it has been more successful than we could possibly have anticipated. Some of our boys would be worthy members of any church in England – bright, intelligent, and true-hearted. But as yet our membership is not large at either

station; at Kambole we have none at all. It is still sowing-time, but God helping us, we have every prospect of being able to reap in the near future.



FWAMBO, CENTRAL AFRICA.—(See page 74.)

Pg 75 – “Secretarial Notes”

From the Home Secretary

For some time past we have been very carefully considering the position that the Society should take with regard to students who are intending to go out as missionaries. Some ten years ago, or more, the Board changed its method of payment to the colleges on their behalf, and only considered itself responsible for fees for board and lodging during the last half of the course. We have now carried the matter to its logical conclusion, and decided to throw upon the students themselves, or the churches and their friends, the whole burden and cost of college training. Before we arrived at this conclusion, frequent consultation was held with the college committees, on which there was a preponderance of feeling in favor of the change. I mention this matter here in order to emphasize the desire of the Directors that students who are thinking of foreign work should communication [sic] with the Society as soon as possible. The new plan is not intended to suggest that offers of service should be held back till the college training is completed.

Arthur N. Johnson

Pg 76 – “Proceedings of the Board”

Board Meeting, February 23rd, 1897 – Mr. S. Massey in the chair. Number of Directors present, 70.

It was decided to transfer Dr. and Mrs. J.G. Mackay from the Madagascar Mission to the Lake Tanganyika Mission, Central Africa.

The Board heard with the greatest satisfaction that the Directing Board of the Moravian Missions had decided to accept forthwith the Urambo Mission from the hands of the Society.

Board Meeting, March 9th, 1897 – Mr. S. Massey presided. Number of Directors present, 80.

The Board accepted (subject to his passing the usual examination) an offer of service by Mr. W.G. Robertson (formerly of the Livingstonia Mission), and appointed him to the Lake Tanganyika Mission, Central Africa; also an offer of service by Miss S.E. Jolliffe (subject to a satisfactory medical report and to her passing the usual examination).

Pg 92 – “Personal Notes”

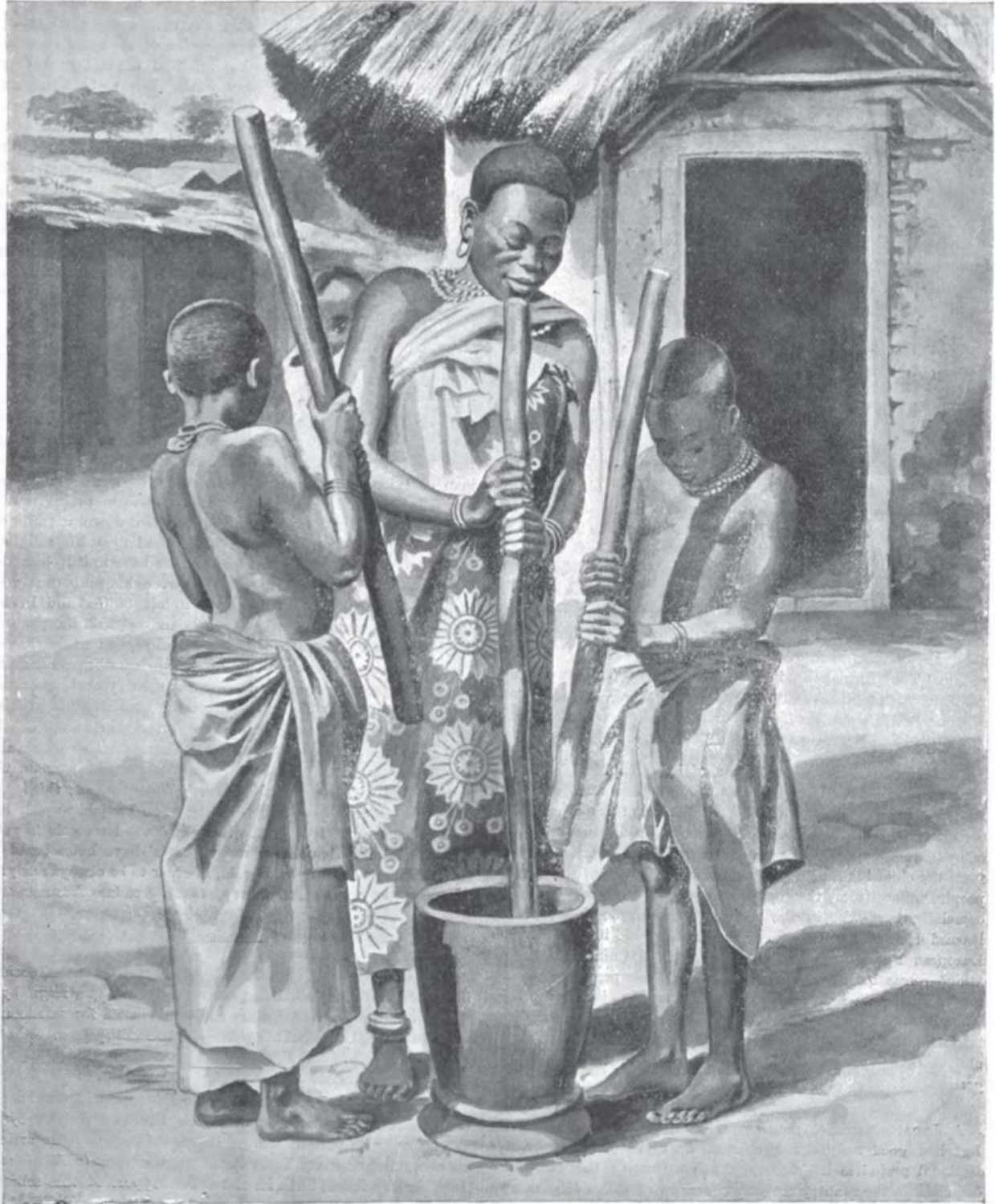
Africa

The Rev. P.W. Jones, of Kambole, Central Africa, has unfortunately been tossed by a cow. When she charged him for the third time, Mr. Jones managed to grasp her fore-leg and throw her down, thus escaping. Happily no bones were broken, but Mr. Jones was much bruised and has felt the effects of the fall upon his head.

Pg 96 – “Central African Women”

On Page 93 we give a photograph of Kalulu’s wife, with her baby on her back, pounding corn with two other women. It may be remembered that Kalulu was our first Tanganyika convert, and is now a successful worker in our mission field. He was a poor little slave boy in Uguha, and was ransomed by the Rev. D.P. Jones, who made him his servant. Kalulu was very fond of his master, who tried to teach the lad about God’s love, but apparently without much success. After a time Kalulu was sent to Urambo, to Mr. Brooks, and while there learnt the use of tools, and also to read.

Some time later he went to live with Mr. Carson, at Niamkolo, and little by little the seeds sown by his English friends began to come up, and he became a true follower of Jesus Christ. Kalulu may be said to be a link between three Central African stations; for each in turn was able to help and influence him. For some years he has been a teacher in the day-school at Niamkolo, and when Mr. Hemans left Fwambo on furlough, Kalulu was removed there. He has charge of the four day-schools, with an average attendance of 231 boys and 190 girls, and is devoting himself with much assiduity and success to this work.



BIBI KALULU POUNDING CORN.—(See page 96).

June

Pg 126 – “Our Anniversary”

...

The Year’s Finances

The Acting Foreign Secretary read extracts from the epitome of the Report distributed through the meeting. More than forty years of the great modern missionary enterprise, it said, had passed before Her Majesty came to the throne; but the most significant and striking developments belonged to the Victorian era, and the directors questioned whether in any sphere of national activity and progress more satisfactory results could be shown than in the endeavor to share with all the nations of the earth the blessings of the religion of Jesus... In Central Africa a further reduction of the staff had taken place. Urambo, completely cut off by distance and by absence of inter-communication from the plateau at the south end of the Lake, the Directors had decided to relinquish; and it was with great satisfaction that they had secured the consent of the Directing Board of the Moravian Missions to take over that station as its charge. On the highlands at the southern extremity, however, extension was possible. A strong body of reinforcements were under marching orders, and in a few weeks would be on their way to the Lake, among them no less than five ladies, the Board being convinced that the time had arrived when the work might assume normal conditions, and missionaries, aided by the womanly influence and help of their wives amongst native girls and women, might prosecute their work as in other settled spheres of labor.

...

Young Men’s Meeting

...

Dr. Parker referred to Mr. and Mrs. Hemans, who were seated on the platform, as living illustrations of what the Gospel can do for the world, and added a humorous reference to their audience with the Queen two days before. Passing on to a reference to the missionary sermon, the Chairman said: “I wish you had all been here on Wednesday morning to hear the missionary sermon by Mr. Thomas, son of the greatest missionary preacher some of us ever heard; but I do not know that his old father ever excelled for sanctity and unction the beautiful, childlike, simple, thrilling address to which we all listened, some of us with tears. Not that was preaching, talking from the heart to the heart. There was hardly a word in the whole discourse that a boy of ten years of age could not understand, and yet though we were here – old, middle-aged people – everyone of us felt that we would not have had a single word in that discourse changed for another word. It was not a sermon to criticize. A man that could criticize that sermon was not the kind of man whom I would trust. The feeling was so tender, the unction so rich, the appeal and the reasons so strong, that I would God all our missionary societies could have heard it, that they might have been cheered and inspired in their holy service.” Dr. Parker

said he stood almost in reverence before missionaries – men who had hazarded their lives for the Lord Jesus, and who testified of the things they had seen, and heard, and known, of the mighty power of the Gospel. He had never met a missionary who did not want to get back to his field of labor, *e.g.*, Mr. Elliot, Mr. G.A. Shaw, Mr. Lawes, and “that firebrand of God, that living flame from heaven,” James Chalmers. “These are proofs of the call to the work which our beloved friends, the missionaries, have received from the Cross and the Throne of Christ.”

...

Pg 144 – “Announcements”

Marriage

May – Burton – On May 4th, at Ipswich Presbyterian Church, the Rev. John May, B.A., of Caterham, appointed to Central Africa, to Elizabeth Ross Burton, B.A., youngest daughter of the late H.M. Burton, Esq., of Ipswich.

Ordination

On Thursday, May 6th, the ordination service of Mr. John May, B.A., appointed to the Central African Mission, was held in Lyndhurst Road Church, Hampstead. The meeting was presided over by Mr. B.F. Horton, M.A., D.D., who also gave the charge. The field of labor was described by the Rev. George Cousins, Acting Foreign Secretary of the London Missionary Society; the questions were asked by Principal Vaughan Pryce, M.A., LL.B., and the ordination prayer was offered by Principal Whitehouse, M.A., of Cheshunt College. The lessons were read by the Rev. A. Pringle, of Caterham.

July

Pg 148 – “Proceedings of the Board”

Board Meeting, May 25th, 1897 – Mr. S. Massey in the chair. Number of Directors present, 82.

The Acting Foreign Secretary introduced a number of missionaries, some recently returned and other about to proceed abroad viz., Mr. S. Ashwell, Superintendent of the Mission Press at Antananarivo, to whose able management of that department, as well as activity in other directions, testimony is borne by the District Committee in our “Personal Notes”; the Rev. A.E. and Mrs. Hunt, who were appointed first to Murray Island, were then transferred to Samoa, and are now once again attached to the New Guinea Mission as the successors of Dr. and Mrs. Lawes at Port Moresby; Dr. J.G. and Mrs. Mackay, who, being unable through French regulations to return to their work in Madagascar, have been transferred to the Lake Tanganyika Mission, Central Africa; Mr. J.H.E. and Mrs. Hemans, who are returning to Central Africa to resume school work, which they have already done so thoroughly well; the Rev. J. and Mrs. May, both graduates of London University, proceeding to the Tanganyika Mission; Mr. W. Govan Robertson, formerly connected with the Livingstonia Free Church Mission, who, after his marriage to Miss Sim, will join the Central African reinforcements; Miss M.A. Allen, going out to marry the Rev. Harry Johnson, of Lake Tanganyika; Miss A.E. French to take up Miss Moore’s

work at Papauta Girls' High School, Samoa; Miss Ellen Hargreave returning to Phalapye, South Africa; and Mrs. Chalmers returning to New Guinea to rejoin "Tamate." Mr. Ashwell, Mr. Hunt, Dr. Mackay, Mr. Hemans, and Mr. May briefly acknowledged the words of welcome and farewell. Mr. Hunt testified to the value of the educational forward movement in Samoa, and stated that since his return to New Guinea he had established a school in which the native teaching was carried on in the English language. Mr. Hemans spoke feelingly of his reunion with his father in Jamaica, and of his father's death three months afterwards. He also told the Directors of a pledge which he had made when he gave himself to Mission work, of "One hundred thousand souls for Christ," which he hoped yet to see fulfilled. Special prayer was offered by the Rev. A.D. Jeffery.



MR. AND MRS. HEMANS.

Pg 152 – "Outward Bound: Valedictory Meeting"

A largely attended meeting, presided over by Rev. W. Hardy Harwood, was held on May 25th, at Union Chapel, Islington, to bid farewell to a party of twelve Missionaries who are proceeding to Africa and Polynesia. The Rev. George Cousins introduced the party, and described the different fields to which they were going. Six were experienced and tried Missionaries returning to work after furlough; six were going out for the first time. Mrs. Chalmers, who is so well known to L.M.S. friends, was returning to New Guinea to join her heroic husband, and to help him to further extend the work amongst the most degraded savages of Polynesia. Miss French was going to Samoa, to work amongst what might be

called the "aristocracy of Eastern Polynesia." She was appointed as a teacher to the Papauta Girls' High School. Miss Ellen Hargreave was returning to her work at Phalapye (Khama's town), which she had commenced in 1893, but last year, owing to a fall from a horse, she was invalided home. Since her recovery, Miss Hargreave had employed her time to good advantage in learning nursing and other things, so as to be of still greater use to her African sisters



MISS FFRENCH.



MR. ROBERTSON.



MRS. ROBERTSON.



MISS ALLEN.



REV. J. MAY, B.A.



MRS. MAY, B.A.



MISS HARGREAVE



MRS. MACKAY.



DR. MACKAY.

Nine Missionaries were proceeding to the Central African Missions around Lake Tanganyika. Never before had so large a party set out for that distant mission field, a mission which had

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

passed through such various changes and vicissitudes, and for which so many lives had been laid down. But now after fifteen years' experience, the work had assumed a hopeful and aggressive character, and reinforcements for further extensions were greatly needed. Mr. and Mrs. Hemans were returning to their post at Fwambo, where they had labored for seven years. Dr. and Mrs. Mackay had been working in Madagascar since 1886. During their furlough they had been mastering the French language, with a view to still greater usefulness under the new régime; but as now no doctor who did not hold a French diploma might practice in the island, that door seemed closed to Dr. Mackay. But they were willing to do God's work wherever He might send them, and so they were going forth to a new country, a new people, and to learn a new language. After Mr. Cousins had briefly introduced Miss Allen (who was going out to marry the Rev. Harry Johnson), the Rev. John and Mrs. May, B.A., and Mr. Robertson, the Chairman called upon Mrs. Chalmers, Miss Hargreave, Mrs. May, Miss Ffrench, Dr. Mackay, Mr. Hemans, and Mr. Robertson to say a few words. One and all expressed joy in the prospect before them, and asked the friends present to be very earnest and definite in their prayers for them in their many difficulties and probable trials. The Rev. W. Hardy Harwood then delivered the valedictory address:

"I count it a great honor to be permitted, not in the name of this church only, but in the name of all the churches connected with the London Missionary Society, to be allowed to bid you farewell. There are many thousands whom you have never met, and to whom you are but names, who will follow your work with deep and prayerful interest, and who, if not with us in actual presence at this moment, are with us in sympathy, and will support you with their prayers.

"We will not to-night be unmindful of the innermost circle of those from whom you are about to be separated. Each missionary represents a circle of dear and intimate friends, whose affectionate remembrances we would try to blend with our farewells. We would have you recognize the homeliest and most sacred tones in this demonstration to-night.

"Then it has been given to some of you to make new friends – you who have been traveling amongst the churches, speaking and working for the Society – have made many friends whose interest and prayers will henceforth have a strong personal character. On your return you were congratulated upon your escape from the manifold risks of the mission field. You may now be congratulated upon your escape from the perils and dangers of deputation work. I have heard it whispered that this work requires greater courage and grace than the other. To speak in public twice a day, to answer a hundred questions at breakfast, dinner, tea, and supper; to have six different homes in a week; and to keep polite, and good-tempered, and interesting for weeks and months together under these conditions! Well, some of us would rather face a lion or a cannibal at once, and have done with it! This is not the least of your services rendered at a time when you might well claim to be resting; but we are sure you have left behind a large number

of those who reckon you henceforth as personal friends, and will often think of you and pray for you.

“We speak also, I said, in the name of all the churches represented. We have some good people at home who think they don’t believe in foreign missions; but we know them better than they know themselves. They prayed last Sunday, ‘Thy Kingdom come,’ and if they care at all for the Kingdom of God they are missionary people in spite of themselves. But the great proportion of the rank and file of our churches are heartily with you and your work – increasingly with you, I think. I do not think it is too much to say that you go forth in the name of a larger number of Christians than have many of the heroic men and women whose names are an inspiration to all of us. The Watcher’s Band, which must be a great help to you in the field, has done much to the enlargement of the number in whose name you go forth. Look beyond this congregation to the many churches here represented, and believe that you go forth in the name of Christ’s people.

“I want to say *one word for the unity of our work at home and abroad*. I am glad you have spared us the expressions of pity which are sometimes given to us who remain at home. We are not going to serve the Kingdom of Christ by magnifying one part of its work to the disparagement of another part. For myself, I am not ashamed to confess that I never felt the call to go abroad. I honor those who do go, but I think we may do as great a work by trying to keep the fires of Christian enthusiasm ablaze at home. If *we* are spiritual, *you* are strong; if *we* are faithful here, *you* will not want all kinds of equipment in your work elsewhere. You may have a Christian hero in a London warehouse or in a city street as truly as by a South African lake or in a savage island in the South Seas. There are great sacrifices to be made for Christ at home as well as abroad. Let us not speak of contrasts. Let us give no room to the idea of rivalry, save in zeal and loyalty to Christ. We do not say farewell to you as those who go to separate work and upon a different level. We are co-workers in the one great field, which is the world, for the one great Master, who will have all men to be saved.

“I should like further to say – so far as I have the power to say it – we recognize that you who go abroad in our name leave your character and honor in our charge, and we will do our best to be faithful to the charge. We feel, some of us, that we have been too careless in this matter. We have listened too willingly and have been too patient towards a certain class of critics, who have been very eloquent against missionaries. If you presume to sit upon a European chair instead of upon a log of wood, if you sleep upon anything more comfortable than a hard floor, if you go one step beyond the barest necessities of life, you are denounced as luxurious and self-seeking. They who represent Christianity in a heathen land need to be careful, indeed, in their habits and doings; but I for one will not submit to the doctrine that you are not entitled to such reasonable comfort as will enable you to do your work in the most efficient way possible. Neither will I admit that, because in some departments of mission work the day of the first romance is passed – that it has become more like the routine work of a church at home, with church and schools and hospital and mission house – that therefore it is not so real and heroic

as in the days of perils from wild beasts and treacherous savages and brutal cannibals. Whatever the character of your work, do it faithfully and well, and we at home, as we have opportunity, will make it our business to defend you and guard your good name.

“As to your spiritual resources and confidence, what can I say to you that you could not each one say far better? There are certain encouragements common to us all. We go to this warfare not at our own charges. To prepare ourselves for our work, to secure the confidence of the churches, these are great; but there is one thing greater than all. We must go to our work in the strong confidence that God Himself is with us. To cross the seas I will spread the sails, but the wind of God must fill them. To warm my home, to drive my engine, to give me light in dark hours, I will dig for coal, but God put it there long ago, and hid in it the power for all that I need. Believe just as truly that in your work God is not only with you, but has been there first, making ready for you. Will He send you to preach, and do nothing to prepare a willingness to hear you? Will He let you do your part, and not, in His strong will to save men, bring your weakness unto His strength? Believe in God the Father, loving the world still; in the Son, who is still straitened, till all be accomplished; in the Spirit, who is still the Supreme Teacher, making the words of men as the words of God.

“We say Good-bye in all its shades of meaning. As all nations have caught the different tones of its greeting, so we hail you in each.

“*Vale* – Be in health, be strong. May all your words and deeds, your own personal relation to God and to man, be the expressions of a life which is whole, healthy.

“*χαῖρε* – Rejoice. Be glad in the wealth of the love of God, whose apostles you are; the companionship of Christ; the greatness of your task.

“*Au revoir* – Till we meet again – here or there, it matters not – when our work is done; when our work is only just begun in the larger life that is to be.

“*Farewell* – Journey well; go well. You are on God’s highway; you are carrying His words to men. Your traveling shall be well, though it be rough and difficult.

“*Good-bye* – Sum of it all. God be with you. Nothing more than that can be said. It is all. Strength, courage, patience, character, success, rest, heaven!”

On pp. 152 and 153 we give the portraits of the out-going Missionaries. Many of them are well known to most of our readers, but a few words about the new recruits will probably be welcome. Mr. W. Govan Robertson is the son of a Free Church Minister, and was born in Galloway, in 1869. Six years ago he left his engineering pursuits to go out to Lake Nyasa as a lay worker, under the auspices of the Livingstonia Missionary Society. For five years Mr. Robertson worked there. His knowledge of surveying, building, brick making, carpentry, and other handicrafts was very useful, and his devoted and untiring energies to extend Christ’s kingdom met with considerable success. The Livingstonia Society having given up his station, the

question arose as to what should be his next sphere of work. The only suitable stations needed a man who would devote all his time to teaching. This Mr. Robertson did not feel he could do, as teaching, he considers is not his forte, and so, with regrets on both sides, he severed his connection with his Society and joined the L.M.S. Mr. Robertson has just married Miss Sim, so now returns to Africa doubly equipped for his work.

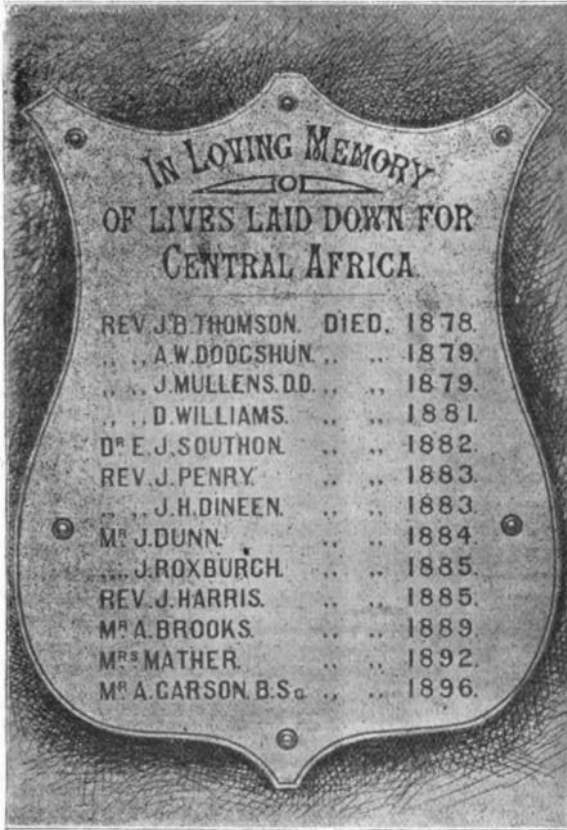
Miss Annie E. Ffrench was born in Hackney in 1872, and from early childhood she has wished to become a Missionary. After six years' training at the Marylebone Pupil-teachers' Center and two years at Stockwell Training College, Miss Ffrench became an elementary school-teacher. For many years she has been engaged in Sunday-school work, singing in Mission Halls, Workhouse and Infirmary, speaking at meetings, visiting lodging-houses, and the poor and sick in their homes. She has been a member of Mr. Pierce's Church at Tollington Park, and afterwards at West Hampstead, and her pastor bears cordial testimony to her devotion and whole-heartedness.

The Rev. John May, B.A., was born in Ayrshire in 1866. After schooldays were over, he studied marine engineering, serving an apprenticeship of five years with a firm in Lambeth, and also worked for some time for them on men-of-war and torpedo cruisers. From the age of nineteen, and very much owing to the Missionary enthusiasm of his pastor, Dr. Horton, Mr. May has longed to be a Missionary. He was engaged in preaching, teaching, and temperance work, etc.; and in 1890, he entered Cheshunt College with a view to going abroad. Mrs. May is also a graduate of the London University, and for many years has longed to become a Missionary. We rejoice with her and her husband that now the way has opened and they are both about to realize their hearts' desire.

Pg 163 – “Central African in Memoriam Tablet”

This engraving represents – of course, on a greatly reduced scale – a brass tablet, which is to be placed in the new church at Niamkolo, near Lake Tanganyika, Central Africa. It has been provided by the missionaries laboring in the Tanganyika regions, and their friends, as a tribute to the memory of the heroic men who, in the earlier stages of missions in Central Africa, laid down their lives for Christ and the people of the “Dark Continent.”

The tablet – a fine piece of workmanship – was produced in this country, and is now on its way to its far-off destination. The placing of such a memorial in the Mission Church at Niamkolo was certainly a happy thought. It will not only remind the worshippers of the brave men of God, who were the pioneers of Christian missions in Central Africa, but, we may hope, will also inspire them with a like devotion to the Savior, and impel them to consecrate themselves to the glorious service for which those men of God so willingly laid down their lives.



It is an interesting coincidence, that the same number of the *Chronicle* which contains this memorial of former brave African missionaries, should also record the departure from England, for the Tanganyika district, of a party of nine missionaries, appointed by the Directors to reinforce the sadly weakened staff of workers there. May their journey be a happy one, under the Father's loving care, and may they be long spared and graciously used to do noble work in that field of labor, consecrated as it is by the splendid self-sacrifice of their predecessors, whose names are written not alone on the "memorial brass" in the Niamkolo church, but on the "roll of heroes" who have "shared the travail that makes Christ's Kingdom come."

Pg 168 – "Announcements"

Departures

Mr. J.G. Mackay and Mrs. Mackay, the Rev. John May, B.A., and Mrs. May, B.A., appointed to Central Africa; Miss Allen, proceeding to Lake Tanganyika; and Mr. J.H.E. Hemans and Mrs. Hemans, returning to Lake Tanganyika, embarked for Chinde per steamer *Illovo*, June 8th.

August

Pg 190 – "The Field is the World"

The Moravian friends are preparing to send new recruits for the old L.M.S. Mission station at Urambo. Three missionaries and their wives will shortly proceed thither. In the monthly organ of the Moravian Society a long letter is published from Mr. Draper, the solitary missionary stationed there. He is "holding the fort" bravely till the reinforcements arrive. He speaks of the Sunday services being attended by 300 or 400 natives huddled together like sheep, the school well attended, and everything appearing hopeful and promising. – *Periodical Accounts*

Pg 192 – "Announcements"

Departures

Mr. W. Govan Robertson and Mrs. Robertson, appointed to the Central African Mission, embarked for Chinde, per steamer *Inyoni*, July 7th.

Marriages

Roberston – Sim – At Cockburn Hotel, Glasgow, on Wednesday, June 23rd, by the Rev. D.D. Robertson, M.A., of Oban, William Govan Robertson, appointed to the Central African Mission, to Christian Tregorson Sim, second daughter of the late J. Frazer Sim, Esq., of Oban.

Dedication

On the occasion of the departure of Mr. and Mrs. Govan Robertson for the Central African Mission, a very enthusiastic meeting was held in Free St. George's Church, Glasgow (Dr. Duff), and presided over by Rev. D.D. Roberston, Free Church minister of Oban, father of the missionary, who opened the meeting with praise; after which Rev. R.S. Duff, D.D., led in prayer. Rev. A.N. Johnson, the Home Secretary, having described the sphere of labor and the work on Lake Tanganyika, suitably addressed, as the representative of the London Missionary Society, the outgoing missionaries. Rev. George Gladstone commended our friends in prayer to the care and guidance of the Master in whose service they go. A short address was given by Rev. E.A. Wareham. Dr. Davies, of Samoa, offered prayer. Rev. John Riddell, of The Wynd, Glasgow, introduced Mr. Robertson, his nephew, to the meeting. Mr. Robertson spoke of the different feelings from those he experienced on the last farewell with which he now re-enters the mission field, the experiences of five years' work in Livingstonia having taught him something of the nature of African mission work – its difficulties, its sorrows, its encouragements and joys. The knowledge he had gained of native customs and thought should, he hoped, render him less liable to the errors of a newcomer. On the platform were also J.C. Robertson, Esq., of the Livingstonia Directorate, and Mr. R. Henry. Letters of apology for absence were read from Lord Overtoun, convener of the Livingstonia Committee, Professor Lindsay, Rev. Fairley Daly, and Dr. Wells, all of the Free Church Foreign Missions' Committee. There was a large attendance, and, at the close of the meeting, a number of those present availed themselves of the opportunity of shaking hands and bidding the young missionaries God-speed.

October

Pg 224 – “Sketches of Missions”

Kawimbe, Central Africa

By Dr. Mather

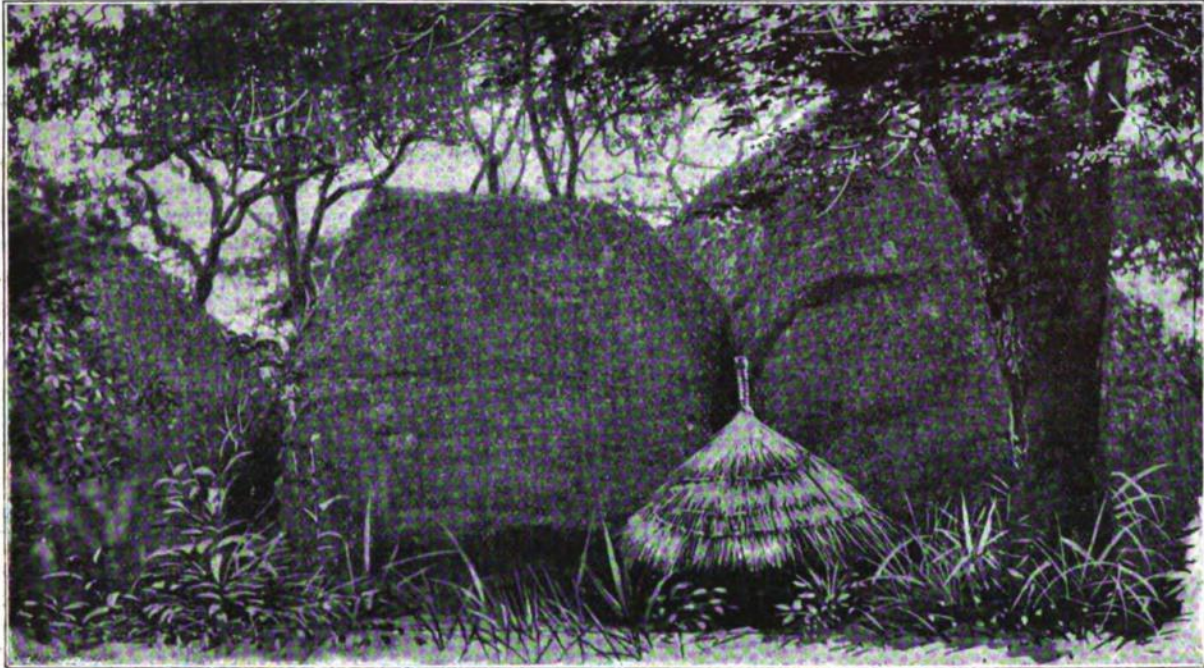
Kawimbe is situated on the Nyasa Tanganyika plateau, some thirty miles from Lake Tanganyika. The general elevation is over 6,000 ft. above sea level, and thus produces, though in the tropics and near the Equator, a bracing, even cold temperature throughout a considerable part of the year. The station is one belonging to the London Missionary Society, and on its present site building was begun in 1890. It is situated at one extremity of a large plain, girded by hills – on the whole, well-watered and fertile. It is approached by broad roads from the lake, as well as from Mwenzo direction. Near the station eucalyptus and other trees have been planted out, and help the view, for the country side around is by no means well wooded, wood suitable for building operations being brought from a distance. One striking point, which those who visit

this plateau cannot help being struck with, is the villages, very often large, that have grown up around the white men's houses. This feature is explained when we remember how in past days this country-side has been raided by Zulus, and later by the Bemba, a marauding tribe to the south. The natives have gathered round the white men primarily for protection, and, secondly, because of getting regular work. Kawimbe is no exception to the above, those living around the missionaries' houses now number hundreds where before they numbered tens.

From the first we have endeavored not only to instruct the natives in school in reading and writing, but also we have believed in the beneficial effect of a combined industrial training for the sharper lads and young men.

A visitor on entering the village comes first in sight of a substantial brick house, next he sees a large and commodious brick church capable of holding some 800 people; should he come near school time in the morning or afternoon, he will hear the sweet tones of a handsome large bell, the gift of H.C. Marshall, Esq., of Fort Abercorn, our Resident Magistrate. Another comfortable brick house, with offices, and serviceable brick store complete the brick buildings in the village. Near the church he will see carpenters at their work, and, going further on, the bricklayers busy erecting some building. Taking a walk outside the village he will come upon the brickfield, with men, women, and boys at work, and the saw-pit with the sawyers busy preparing timber; a broad road leading to one of the out-villages, of which there are some six that have grown up in the course of years; also a roomy brick cattle-shed. Returning to the village again, he most probably will hear the clang of the hammer on iron, and, going to see, he will find the smiths at their work making nails out of old scrap iron. Trees have been extensively planted both around and in the village, ornament as well as usefulness being taken into consideration. Should our friend visit us in May, he will see a sight that may remind him of home, namely, large fields of almost ripe wheat. This undertaking began in a very small way in the planting of a small quantity of wheat from Ujiji, and it has so grown that this year we shall probably have reaped some 4 to 5 tons. The wheat ground into flour has enabled those of us in the mission, as well as many other white men, to rejoice in plenty of the staff of life, and has also helped to reduce a little the cost of living. The vegetable garden will also be found with plenty of cabbages, lettuces, peas, potatoes, and other sorts growing luxuriantly. This work has grown up under the hands of Rev. D. Picton Jones, Messers Carson, Purves, and others who have worked with them.

The school is becoming now quite a popular institution. Lads and lasses are willing to give a week's work in order to buy a hymn-book or reading-book or a Gospel. Young men and young women will be found among those attending. On June 16th the attendance of boys was 138, girls 115, total 253 in the central village; and in three of the out-villages, where we have schools, it was 72, 52, 50, total 174, thus making 427 altogether. Quite a number of promising lads are qualifying themselves for teaching others what they themselves have learnt.



1. SPIRIT HUT IN A SACRED GROVE.

2. CENTRAL AFRICAN VILLAGE AFTER A RAID.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

Each out-patient day numbers come seeking medicine, sometimes fifty or more. Confidence in the white man's medicine, as well as in other things, has gradually grown up, and, as a result, many are seeking help.

A small native church has been formed, and no doubt will increase when the people become more fully acquainted with the Gospel and what it requires of them. The early years of this station, as well as of all Christian work, means a great deal of educating and uplifting work, as well as the effect of the education in disintegrating their old beliefs and leading the people to form new and truer views of truth.

The people amongst whom we are settled are a pastoral people, their country has a fair quantity of iron, and they work in it. They, in common with many African tribes, reverence their departed ancestors; they have prophets, one of whose duties seems to be to select holy places or spirit haunts – men and women exercise this gift. Polygamy is general amongst the people, wife purchase is also common. The government of the chiefs is somewhat of a patriarchal one, and the people render to them certain services which are obligatory, and in return for which the chief usually distributes a considerable part of the wealth that he may receive.

To such a people we endeavor to present the Gospel in various ways, and we are encouraged by having the opportunity of speaking for Christ either ourselves, or by means of our native helpers, Sunday by Sunday, to fully 1,000 people. The present fruit is small, but promising, the possibilities are great and are beyond us. Our duty is to do the thing that lies to our hand with all our heart, the issues are with Him Whose servants we are, and Whom we rejoice to obey.

The country in which we are settled is now under the control of the British South African Company, and we are looking to the future with anticipation of great things in the way of peace and prosperity; so that the work done in the past may go on, grow and increase, and make its influence widely felt as a power for good.

Pg 240 – “Announcements”

Arrivals

Mr. Purves and Mrs. Purves, from Lake Tanganyika, Central Africa, *via* Naples, August 19th

November

Pg 244 – “Proceedings of the Board”

Board Meeting, September 28th, 1897 – Rev. Thomas Gear in the Chair. Number of Directors present 74.

A cordial welcome was accorded to Mr. W. Grosfield, J.P., on his return from his Deputation visit with the Foreign Secretary to the Missions of the Society in New Guinea and Polynesia. The Rev. G. Cousins said the visit of their friends had been a great stimulus and encouragement to the missionaries with whom they had been brought in contact. The Acting Foreign Secretary then proceeded to introduce the Revs. J. Richardson and P.G. Peake, returned from

Madagascar, and Mr. and Mrs. A.D. Purves, from Central Africa... Mr. and Mrs. Purves had both rendered excellent service... Mr. Purves testified to the confidence which the natives of Central Africa have in the missionaries, stating that round the Mission station at Fwambo was the largest native village he had seen in Central Africa.

December

Pg 284 – “Personal Notes”

Africa

The Governor of the district in which Urambo is situated has deposed the Chief of Urambo and restored the country to Katuga, a son of Mirambo. Mr. Draper says: - “The Governor told me he had now visited every mission station in German East Africa, but he had never seen so large an attendance before, neither had he heard such good singing, as at Urambo.”

1898

February

Pg 46 – “Personal Notes”

Central Africa

The reinforcements for the Tanganyika Mission have arrived at their destinations. Mr. and Mrs. May and Mr. and Mrs. Robertson are to reside at Fwambo, Dr. and Mrs. Mackay at Kambole, and Mr. and Mrs. Hemans at Niamkolo. Unfortunately, the roof of Mr. May’s house was completely destroyed by fire early in October. Mr. May was at Niamkolo at the time.

April

Pg 91 – “News from our Stations”

Central Africa

Crowded Congregations

Mr. Draper has been putting the mission premises at Urambo into good order in anticipation of the arrival of the Moravian missionaries who are to take up the work. “One thing is certain,” says Mr. Draper, “they will have to build a larger place of worship. Last Sunday, although there is splendid ventilation, the place was very stifling. One woman fainted during our service, which is an unusual thing for these people. The place was crammed. I have to get to my place before all the people arrive, or else I should have to straddle over shoulders, forms, etc. Of course it is very cheering to see so many, and not only that, but I believe the people are more serious also; certainly they enjoy coming to the services. Oh, that Christ may reign in many of their hearts!”

May

Pg 105 – “Some of Africa’s Slave Children”

By Mrs. Purves, of Niamkolo

Our first home in Central Africa was at Niamkolo, close by Lake Tanganyika, not the healthiest place for white people to live at. At first my time was taken up by learning the language, attending sewing classes, and looking after home duties, except when laid up with fever. After I had learned sufficient of the language to converse with the women, I found I was more able to study their manner of life; but as time passed I became more interested in the young, whom I could understand better and who learned more easily. Some time afterward we got several slave children to love and care for; we had six girls in all, and also several boys. The girls were all trained up to ordinary house work, attending day-school and sewing classes. The boys were trained in day-school and workshop. Of course, we did not look upon these children as slaves, but gave them cloth or something else equal to it as payment for their work. They were very affectionate and faithful. It might interest you to know how these slave children came to us. The first girl we named Martha; she had fled from an Arab slave village into the woods, in which

she wandered three days before being found by one of our Mission men. She was given the choice of being sent home to her own village, or of staying with the white people. She preferred to stay, as she was afraid the Arab slaver would capture her again. Martha was then placed under our care, and remained with us until she was married to one of our native teachers. Our second slave girl we named Maggie. Her father died and, according to a native custom, her uncle claimed her as his child. He did not place much value on his new possession, but made up his mind to sell her to one of the slave caravans. The magistrate, on hearing of this intention, sent men after him and took Maggie from his cruel hands. She was then handed over to our charge. About nine months afterwards her mother came and took her to her own home. Our third slave girl we named Nellie. She was rescued by two of our Mission boys from a canoe which was crossing the lake in rather a suspicious-looking manner. Amongst the occupants were two women who were on their way to an Arab village to sell their children. The children were taken from them, and Nellie, like the first two girls, was placed in our home.

Our fourth girl was named Maggie, and, like our first Maggie, was found out by her mother and taken back to her home. But afterwards they came and built a house for themselves in our Mission village at Fwambo. This girl and two others were all captured from a slave caravan, which had been hunted down by one of the magistrates and his assistants. On our leaving Fwambo for England we left these girls in charge of the resident missionary.

Pg 112 – “Books on Missionary Topics”

Banani. The Transition from Slavery to Freedom in Zanzibar and Pemba. Illustrated. By Henry Stanley Newman. (Published by Headley Bros., 14, Bishopsgate Street Without, London, E.C.) Price 5s.

Banani is the center of the Friends' Industrial Mission on the Island of Pemba, or Jazirat-el-Khazra the Emerald Isle, as the Arabs call it, established last autumn in the interests of liberated negro slaves. Banani is thus in its infancy, and the story which Mr. Henry Stanley Newman tells is rather of the circumstances which led up to the Mission than of the Mission itself.

The facts related with force and freshness were collected by Mr. Newman and his friend, Mr. Burt, during their tour in the spring of 1897 in East Africa, Zanzibar, and Pemba, and the volume is of peculiar interest to all lovers of their kind at a time when the slavery question is so much to the fore. It is apparent from every page of the book that one of the main objects of the Society of Friends in embarking on this new mission is to be on the spot to champion the slave and keep a vigilant watch on those who are charged with his liberation.

It came as a shock to many minds last year that any territory under the protection of Britain could still be cursed with slavery; it is still more terrible to confront the obstacles still in the way of complete emancipation.

In his preface, dated January, 1898, Mr. Newman says: -

“The dispatch of Lord Salisbury, last February, initiating the abolition of the legal status of slavery, marks an important epoch in the forward movement. At first it seemed that month by month slaves were being liberated. More recently we heard of slaves being sent back to their masters, and a steady backwater of moral inertia seemed to have set in. Now, through the renewed activity of the English officials, the tide of deliverance is, we trust, rising again: but it is evident that much more definite work remains to be done.”



He further tells us that “one of the most cruel slave-holders of Pemba is incarcerated in prison in Zanzibar, and no more runaway slaves are to be delivered up by *askaris* to their masters,” and the girl porters may to-day be heard singing gaily at their work the chorus-

“We used to cry for mercy,
But for us there was no mercy;
Now he that had no mercy on us
Is shut up in the European’s stone house in
Zanzibar.”

The bitter irony of this song from girlish lips, however, becomes apparent in the course of the volume, when Mr. Newman goes on to show that, while Lord Salisbury’s dispatch distinctly states on one page –

“On and after the date at which it is to come into operation, no Court shall recognize any claim to the service of *any* person on the ground of the latter’s alleged servile status.”

On the next page of the same dispatch, he says: -

“It has been pointed out, if the proposed abolition were to extend to the women of the harem and to the connubial system upon which the Arab family is founded, an opposition would be aroused that would enlist upon its side the stubbornest and most cherished convictions of the Arab nature.”

Mr. Newman truly remarks: “But the Government ought to provide for the



liberty and emancipation of women just as for men,” and adds that “in the compromise that is now attempted a temptation is opened for Arabs to claim as their concubines women who might otherwise be free.” The force of this is apparent when we are further told that far more than one-half of the 140,000 slaves in Zanzibar and Pemba were women, and all will not only heartily endorse the opinion that to offer emancipation to men, while leaving women in compulsory concubinage, for fear of Arab opposition, betrays ungallant timidity,” most will go further and add it is a betrayal of the most elementary principles of justice.



That extreme and persistent vigilance must be exercised by abolitionists for many years to come is made abundantly apparent in the concluding chapter of this very informing little volume. Under the heading of “The Working of the Decree,” Mr. Newman shows that evasion is of common occurrence, and in confirmation of this gives many valuable and up-to-date illustrations, *e.g.*, from a correspondent of the Universities’ Mission in Zanzibar, who writes: -

“I am glad to see some inquiries have been made in the House about the freedom of slaves. There is no visible difference here in the status of the slaves than there was before the proclamation was issued. Only this morning (August 5th) a slave was brought past this house in the charge of a soldier to be restored to his master after running away. I understand that a slave who runs away from his master is quickly hunted down and put into prison for no other crime than a struggle for freedom.” F.B.

Pg 120 – “Announcements”

Marriage

Johnson-Allen – On Sunday, August 26th, 1897, at Zomba, before the British Commissioner, A. Sharpe, Esq., at the Residency, the Rev. Harry Johnson, of Lake Tanganyika, to Miss Minnie A. Allen, of Chatteris, Cambs.

June

Pg 121 – “The Story of the Year*”

*The third report of the second century of the Society, republished here by request of the General Business Meeting of Members

...

Changes

Additions to the Roll-Call

The missionary roll-call contains precisely the same number of names as it did a year ago – 261; and yet many changes have taken place, and the list differs materially from the one then published. Seventeen additions were made to the staff during the year, but these were counter-balanced by an equal number of reductions. The China Missions were strengthened by the addition of two clerical, two medical, and two lady missionaries; those in India by two young men fresh from college and three ladies; the Samoan Mission by the appointment of a missionary to take charge of a vacant district and of two thoroughly qualified ladies for work in the Papauta School; the Central African staff by the addition of two married missionaries; and that in Madagascar by the acceptance of an offer of service from Miss Sibree, who for several years had assisted in the work of the Girls' Central School, and is now in joint charge of it. The Samoan Mission was further reinforced by the transfer of the Rev. W. Hockett, formerly of Vonizongo, Madagascar, as a second missionary for the Port of Apia, while the Rev. A.W. Wilson was transferred to British Guiana.

...

(4) From Africa

The resignation of the Rev. T.F. Shaw, whose name for the past fifteen years has been honorably associated with the station of Urambo in Central Africa, has also to be recorded. This was due to the unwillingness of the Directors to run counter to the precise terms of the medical certificate which deprecated Mr. Shaw's return to a tropical climate, and to the fact that the Urambo Mission had been transferred to the Moravians...

Tidings from the Field

Urambo Handed Over to the Moravians

The Tanganyika Staff Strengthened

Two important facts have to be chronicled respecting Central Africa. The first is the safe arrival at Urambo of the Moravian missionaries, and the actual transfer to their care of that isolated station to the east of Lake Tanganyika. Under the earnest ministrations of Mr. Draper, the congregations had steadily increased and the school had been well maintained, so that the Moravian brethren entered upon their work under favorable auspices. Indeed, they expressed themselves as greatly cheered by what they saw. Mr. Draper was remaining for a few months until they had become a little accustomed to the place and people. With his departure for the coast the Society's connection with Urambo will cease. The other fact to be noted is the reinforcement of the missions to the south of the Lake. A year ago the staff had, through illness and death, been reduced to perilously small proportions, but through the blessing of God the few who remained to hold the fort were kept in safety, and shortly after the last annual

meeting substantial additions were made, and now the three stations are all amply provided with workers. As however they are mostly new to the work, there is not much to record except their arrival. As soon as the resources of the Society will allow, others must follow them, as the Board is pledged to commence a mission among the neighboring Bemba people, one of the most enterprising and energetic tribes of Central Africa.

...

Pg 156 – “Personal Notes”

Africa

The *Reporter* of the British and Foreign Bible Society announces the appointment of the Rev. T.F. Shaw, for a period of two years in the first instance, to the sub-agency of East Africa. “Mr. Shaw has done many years’ missionary work in Urambo, East Africa, and has translated three Gospels (of which two have been issued) into Nyamwezi for this Society. He will, it is hoped, be able to greatly extend the work of the Bible Society in the important district assigned to him. It is a matter for inquiry and careful consideration, on his arrival, whether his headquarters should be at Mombasa or at Zanzibar. A small committee of Church Missionary Society missionaries at Mombasa has hitherto acted as a consultive body for the sub-agent, and will doubtless kindly continue to do so. The post is at present subordinate to the Society’s agency in Egypt. In time it will fall to Mr. Shaw to be the chief medium for supplying the Church Missionary Society’s missions in the Uganda and Toro territories, as well as the various coast missions, with vernacular Scriptures. A great field is before him, and the Committee trust that the blessing of God will very manifestly rest on this important branch of the Society’s foreign work, and on him to whom its administration has now been entrusted.”

July

Pg 177 – “Personal Notes”

Central Africa

Dr. Mather would be greatly helped by the gift of a movable atlas of the human body from designs of Prof. G.J. Witkowski, a set of eleven parts, complete in cloth-covered box with lock and key, £4 net. [~\$700 in 2022]

Pg 178 – “News from our Stations”

Africa

Work at Fwambo

The Rev. J. May finds life and work at Fwambo, Central Africa, very attractive. “Last Sunday there were 850 people at church, as nearly as I could estimate – perhaps nearer 900. At the Communion Service seven men and one woman sat with us at the Lord’s Table. There are several others who teach and preach and are Christians to all intents and purposes, but have not yet joined the church. On Wednesday evenings Dr. Mather holds a class for church

members and inquirers in his sitting-room, and generally gets more than twenty. He has just started an afternoon class for the older men in connection with the day-school, with an attendance of about twenty.”

August

Pg 204 – “Personal Notes”

Africa

Mr. Walter Draper, who has bravely held on in charge of the Urambo Mission Station, Central Africa, since Mr. Shaw’s return, and whose service in that country has extended over close on ten years, expected to leave for well-deserved rest in this country at the beginning of May. He had handed over charge of the Mission to the Moravian missionaries, and the latter were making a good start.

September

Pg 228 – “Announcements”

Deaths

By cablegram as going to press

Mather – On July 11th, in Central Africa, Mr. C.B. Mather, L.R.C.S., L.R.C.P., in his 40th year.

Arrivals

Mr. W. Draper, from Urambo, Central Africa, per *German Packet*, August 2nd.

October

Pg 230 – “Proceedings of the Board”

Board Meeting, September 13th, 1898. – Mr. F.H. Hawkins, LL.B., in the Chair. Number of Directors present, 68.

...Mr. W. Draper had also fulfilled ten years of exceptional service in a special field, and in a manner which commanded the respect and honor of all who knew anything about his work. He went to Urambo, Central Africa, as an artisan missionary, in 1888, and had manfully held to his post for ten years, while during the past three years he had been virtually “Bishop of Urambo,” and that without a College education. “He has had to preach and do all that a minister has to do. His building operations, teaching of carpentry, healing work, Sunday services, and classes, all have stamped Mr. Draper, in our observation of him, as a true missionary of Christ of a very substantial type. We congratulate him upon having won his spurs so thoroughly.” ... Mr. Draper said he left the people at Urambo with much sorrow. He counted most of them as his friends, and they loved him with their whole heart. When he left about 2,000 started on the road with him. When he first went only about twenty came to welcome him, whereas his successors (the Moravians) were received by between 2,000 and 3,000 people, and were overcome by the warmth of their reception. In 1888 less than ten people attended the Sunday services, but at the first service held by the Moravians there were between 600 and 700. He (Mr. Draper) had

98 boys in his school, and Mrs. Shaw's school was attended by 100 girls. He also treated 40 or 50 patients at a time.

Pg 231 – “Notes from Headquarters”

Similarly, the death of Dr. Mather in Central Africa makes a vacancy in that Mission, which also requires to be filled by a capable medical man who is an earnest and enthusiastic missionary. The Central African Mission does not present the same kind of opening and attraction as that in Central China. The nature of the work to be done is somewhat different, and the conditions under which it is to be done are certainly different also; but the need is urgent, and to a man of the right spirit the opening for service is a most promising one. Are there not among the multitude of young Christian physicians commencing practice in this country two who may be led to ask themselves whether it is really God's will that they should devote their lives to establishing themselves professionally at home, or whether He may not have a work for them to do in connection with the extension of His Kingdom in Central China and in Central Africa, which may not amount for much in the eyes of the world, but which will have a very material and important influence in hastening on the coming of the Kingdom of our Lord and Savior Jesus Christ? R. Wardlaw Thompson.

Pg 252 – “Announcements”

Births

Robertson – On August 11th, at Kawimbe, Lake Tanganyika, the wife of Rev. W. Govan Robertson, of a son.

November

Pg 253 – “The Missionary Motive”

As Exemplified in Central Africa

By the late Dr. Mather, of Kawimbe*

*Written three weeks before Dr. Mather's death.

On entering a country such as Africa, and especially its central parts, several things strike on very forcibly

First, there are the vast unpopulated areas which formerly had a population, as evidenced by old gardens, broken pottery, and remnants in some cases of old palisades which had surrounded the villages.

Again, when one has gained some knowledge of the language, and is able to talk familiarly with the natives, another fact is borne in very strongly on the mind, and that is the power of witchcraft over the people, and the state of bondage in which it holds their minds. Under these two heads – viz., oppression of the weak and defenseless, with consequent desolation, and the power of witchcraft over the minds of the people, we may bring most of the troubles with which they are afflicted.

When we look abroad, and consider the history of down-trodden races and their struggles after liberty of body and mind, we naturally ask where did they look for help, and what power has proved itself their best friend, and, after long struggles, their deliverer? And we are constrained to answer: first, right views of God and His relations to man; and, as arising from these, right views of their relations the one to the other.

History and experience having taught us this, when we meet with such a down-trodden people as most of the Africans are, and so much under the power of witchcraft, we naturally turn to the remedy which has been found successful in the past and resolve to try it again.

What are the remedies?

There are physical and moral means, such as the punishment of the oppressor, the depriving him of his power to destroy, and the establishment of an equitable and strong power to which appeal can be made, and from which help may be expected to come to prevent and put a stop to oppression and cruelty; such we look for in a government, especially that of an enlightened race who, emancipated themselves, know how to emancipate others.

Again, there is the power that comes from an upright, blameless life, regardful of and caring for others in their bodily as well as their mental and spiritual condition. In order to accomplish their relief oppressors as well as oppressed are brought under the power of education, mental as well as physical, in the course of which old views and beliefs become gradually displaced and lose their power. Physical education – that is, training the hands to work, as in industrial missions – has proved in Africa one of the most effective means of altering the views and beliefs of the people, and leading them to see the absurdity of many of their former positions, and thus becoming itself a valuable aid to the acquisition of truer views of things.

Again, let us look at witchcraft and the power of the evil eye, how it holds enthralled the minds and hearts of the people.

May I give an example?

Recently a man came to me suffering from double pneumonia. His wants as to medicine, food, and nursing were attended to. After having suffered severely for some weeks he was on his way to recovery, when one day he said to me: “When I get better I want to go and build and live away from the village, for I feel that this illness has come upon me because somebody has bewitched me, and I want thus to put myself out of his reach and power.”

Argument with such as these is useless. You may try and prove to them how baseless their views are, and how powerless the person whom they suspect are to injure them: they will not believe. The idea or belief has become through long years ingrained into their minds, and nothing but a revolution in their thoughts and ideas taking place produced by some power adequate to the task, is capable of loosening and freeing them from its thrall.

Other cruel customs there are, such as the killing of slaves at the burial of a chief or his relatives, which was common formerly; also that of revenge (where one man has killed another), which duty falls on the family of the deceased, and the carrying out of which has led to blood feuds going on from generation to generation.

How are these things to be remedied?

(1) By establishing a firm and just government? – Yes.

(2) By educating the people and showing them the evil and its dire consequences? – Yes.

(3) But also, and mainly, by carrying that to the people which has been proved in the past to have overthrown these evils, and which has led men to abandon them by changing their hearts, by altering their attitude to one another, by showing them what is outside of them, above them, in and around them; even God, a good, gracious, merciful Father, tender-hearted, forgiving, earnestly seeking the salvation of His children wheresoever they have wandered, and of which He has given full and sufficient proof in the gift of His only Son, Jesus Christ.

Pg 271 – “In Memoriam. Dr. Charles B. Mather, of Kawimbe”

Once more our Society has to mourn the death of a brave young comrade; once more the oft-bereaved Central African Mission has lost a devoted worker.



A cablegram, bearing the message “Mather died July 11th,” reached us just as the last *Chronicle* went to press, and now the fuller particulars are to hand of the brief illness and last few days of our dear friend. His colleague, the Rev. John May, B.A., writes: - “On Wednesday, July 6th, he complained of a fever and kept to his room. On Friday we dispatched messengers to Kambole early in the morning to summon Dr. Mackay. He was very weak on Saturday, and it was with great difficulty I was able to give him nourishment. From Thursday till Sunday he was more or less in a mild delirium, but on Sunday he had lucid intervals, and was able to say what he thought the illness was. Early on Monday morning runners were sent to hasten Dr. Mackay, but he could not get here till 6:45 p.m. that day, seven hours after Dr. Mather had peacefully passed away.

“On Saturday morning I asked him if he would like me to read anything, and he assented, telling me to choose a passage. I read the 23rd Psalm and Matt. xxviii., vv. 18-20. Afterwards he said ‘Thank you.’ I also tried to remind him of the address he wrote for the last devotional meeting at Kambole, on the words ‘Lo, I am with you always, even unto the end of the world,’ saying how true they were for him then.

“On the Sunday evening preceding his illness he read, at our little gathering, the chapter on ‘The Witness of James,’ from the Rev. John Smith’s little book, entitled ‘Fellowship.’ The closing words were: ‘They shall at last receive the crown, and stand perfect and complete in all the will of God.’ Little did he think how soon those words were to be fulfilled in his own case!

“On Tuesday, July 12th, at 11 a.m., a service was held in the church, at which Dr. Mackay, Mr. Robertson, and I took part, as well as Kalulu, who prayed and spoke to the people. Afterwards the twelve headmen of the village carried the coffin (covered with blue cloth, with a bunch of flowers on it) to the grave on the side of a hill opposite the station, and the people spent the rest of the day mourning. Several native chiefs were present at the funeral with their followers.

“It is a terrible blow to us all in the Mission, and Mrs. May and I, who have lived under his roof for the last seven or eight months, feel it very deeply. The more we knew him, the more we respected and loved him.”

Dr. Mather was the son of the Rev. R.C. Mather, LL.D., who was a missionary of the Society in India for more than forty years.

He was born in 1858, educated in Edinburgh chiefly, and was associated for four or five years with the Cowgate Dispensary there.

He started for Central Africa in 1888, and landed in Zanzibar on July 11th. Exactly ten years later, on the same day of the month, he was called to enter “that other country which is a heavenly.”

In 1891, Dr. Mather married Miss H.S. Mawson, of London, and fifteen months later he was called to part with her and his baby son.

Pg 276 – “Announcements”

Births

May – On June 12th, at Kawimbe, Central Africa, the wife of the Rev. John May, B.A., of a son (still-born).

December

Pg 281 – “Proceedings of the Board”

Board Meeting, October 25th, 1898 – Mr. F.H. Hawkins, LL.B., in the Chair. Number of Directors present, 73.

The Foreign Secretary reported that intelligence of the death of Mrs. Govan Robertson, of Central Africa, had been received by telegram, and the Board expressed its deep sympathy with Mr. Robertson in his heavy bereavement.

Pg 294 – “News from our Stations”

Central Africa

Fruits of Dr. Mather’s Work

The Rev. John May, B.A., wrote to the Foreign Secretary on August 3rd from Kawimbe, Lake Tanganyika: - “We are much encouraged in our work here. I give the teachers an English class four times a week, and find they have quite a thirst for knowledge. The school is going on well. But what we are most thankful for is that three teachers – Maluti, Kisama, and Kawendami – came to me last Sunday and said they wished to be baptized. We feel sure they are prepared for such a step. As Kalulu expressed it, they are ‘walking well.’ Maluti spoke to Dr. Mather last year, and has attended the inquirers’ class for six months; so on Sunday we hope not only to baptize him, but also to receive him into church fellowship. Kisama and Kawendami we purpose baptizing only. It seems that it is the first time they have spoken. A further probation of six months, we think, will be advisable for them. This is the result of the labors of previous missionaries, and, I believe, of Dr. Mather especially. I feel sure his year of work here will produce a golden harvest. His influence and teaching seem to have made a real impression. Many others, we hope, will soon be coming forward.” Accordingly, on August 7th, Mr. May baptized Maluti, Kisama, Kawendami, and Keela, the wife of Kisesa, a church member. At the communion service in the afternoon, Maluti was received into church fellowship. Mr. May adds the following striking testimony to the character of the late Dr. Mather: - “You (the Foreign Secretary) knew Dr. Mather well, and appreciated him, I am sure, and would realize the loss to the Mission far more than we can. But as a man, few could know him as intimately as Mrs. May and I, who lived with him so long. We hope we were able to make those last months of his life a little brighter than the previous year was. He was kindness itself to us, and did more for us than we can tell just when we needed help sorely. I felt it was a privilege to work under him. It has been splendid training for me. Much of his reserve disappeared in his intercourse with us; and often he could be quite merry. But we always felt how lonely, sadly lonely, he was. What struck us in his character was his self-forgetfulness – always ready to help others, without considering himself. Then he was very unassuming – sometimes, we thought, too much so. He has been taken from his work when in his very prime, it seemed to us – just when there seemed to be indications of fruit from his labors. The ‘boys’ who had been most in contact with him were terribly cut up, especially Kalulu and Kahatwe, his cook – both members of the church. I see his monument, not in the fine workshops he built, nor even in the work he did at the language, nor in the sick people he cured, but chiefly in the strong Christian character of some of our teachers and church members, whom he has influenced. We are hoping and praying for and expecting a rich harvest as a result of his patient, earnest work for the Master. As I told the people at the

funeral service, he gave his life for them. We cannot understand why he was taken, from the point of view of the work; but we seem to understand it as regards him. You will forgive my writing thus; but it is a relief to speak out about one who was so good to me, and whom I had learnt to love.”

Pg 299 – “Personal Notes”

Africa

Mrs. W. Govan Robertson, who died at Kawimbe in August, was born in Oban, Scotland, where her father, Mr. J. Fraser Sim, was land agent and architect. She early distinguished herself in school and Bible-class, and endeared herself to all. She was a member of the Free Church of Scotland, under the pastorate of the Rev. D.D. Roberston, whose son, Mr. W. Govan Robertson, she ultimately married, and who now mourns his great loss. Only a little more than one short year ago she and her husband left for their distant field of labor. In the long journey up country she learned to love the simple-hearted kindly negroes, and wrote with always increasing warmth and enthusiasm of her joy at being among them. Her reception at Kawimbe took her by storm, as the natives vied with each other in showing her kindness. She was very musical, and, with the aid of an organ sent from Helensburgh, delighted to gather the children together and teach them hymns. Her short work on earth is over; to evangelize dark Africa costs much; but neither she nor the many brave witnesses who have found graves there would count the price too great. The Lord of Glory led the way in the army of Christian martyrs.

Pg 300 – “Announcements”

Births

Johnson – At Kawimbe, Central Africa, July 23rd, the wife of the Rev. H. Johnson, of a daughter.

Deaths

Robertson – At Kawimbe, Central Africa, August, the wife of the Rev. W. Govan Robertson

1899

January

Pg 9 – “Personal Notes”

Africa

The Rev. J. May has sent particulars of the fatal illness of Mrs. Robertson, at Kawimbe, Lake Tanganyika, on August 24th. He says: “Her faith was beautiful to witness, and she felt beneath her the Everlasting Arms. Towards the last she said, ‘I will trust and not be afraid.’ Thus is another life laid down for Africa – an earnest of the rich harvest to be ingathered here in days to come. Her short, sweet life in our midst has done us all good, and her death has brought heaven nearer.” Mr. Govan Roberston adds: “My wife said near the end, ‘Tell mother I am glad I came to Africa.’ Her work has been short but true. Life is not counted by hours, but deeds. She was dearly loved by the people, and loved them with her whole heart. Her short life was ruled by ‘duty,’ and that based upon ‘love.’”

February

Pg 27 – “Notes from Headquarters”

From the Foreign Secretary

Not long ago the Society was appealing for a fully-qualified medical missionary for the new work in Hunan. That appeal was responded to by Mr. Earnest C. Peake, M.B., Ch.B., who is now on his way out to China to enter upon this important post. Now the need is in Central Africa, and it is equally urgent. The death of Dr. Mather has been a great loss to the Mission. He was beloved and trusted by all who knew him, and his services were constantly in request. The stations are so far apart that a medical missionary residing at one of them is of very little use at the others, especially in cases of sudden emergency. In that climate disease and accident take a very rapid course. If medical assistance can be given promptly, it is of very great value. If it has to be delayed for two or three days, or even more, while a messenger goes to a station forty miles away, and brings back the doctor, the risk of a fatal issue of any trouble becomes very great. The Society needs a strong man, physically strong and professionally capable, a man of resource and judgement, and one whose temperament and disposition will make him a “brother beloved,” even under the trying conditions of a tropical climate. For a skillful physician of earnest Christian character and truly evangelistic spirit, the opportunity of unique Christian service is an exceptionally interesting one.

R. Wardlaw Thompson.

Pg 48 – “Personal Notes”

Africa

Mr. A.J Swann, who is now Her Majesty’s Consular Judicial Officer at Kota Kota, has written to the Rev. J. May, expressing to our missionaries, and through them to the Directors, his deepest sympathy with them on account of the death of Dr. C.B. Mather, his former colleague.

March

Pg 70 – “Personal Notes”

Africa

The Rev. J. May, secretary of the Tanganyika District Committee writes: “Will you kindly convey the thanks of our District Committee to the L.M.S. party at Keswick, 1898, who very kindly sent us a postcard of greeting, and affixed their names.”

April

Pg 75 – “Notes from Headquarters”

The appeal, made more than once, for a medical missionary for the Central African Mission has not yet met with any response. Are there not amongst the readers of the *Chronicle* young Christian medical men who are not yet settled in their life’s work, and to whom the pressing need of this important Mission might well come as a call from Christ to go out to the front of the battle as His ministers to the suffering?

May

Pg 119 – “News from our Stations”

South Africa

Christmas at Kawimbe

Mr. May writes: “At the morning service on Christmas-day I baptized Charles Kaongoloka, who came to us of his own accord last week to say he wanted to follow Christ. Before all the people, eight or nine hundred in number, I asked him why he wished to be baptized. He made a good confession – ‘I choose the way of Jesus Christ, my Lord.’ He was one of those who spoke to Dr. Mather last year, as mentioned in his report. On Monday we began our rejoicings with a short service in the church. Then we had races and jumping, which caused much amusement. Prizes were distributed in the afternoon by Mrs. May, and in the evening magic-lantern pictures gave much delight.”

June

Pg 121 – “The Story of the Year”

...

Changes

Anxiety and Blessing

The year that has now closed has been a time of rich and varied blessing, though of many anxieties. The ravages of the plague in South India, the revolution in China, the serious political trouble in Samoa, have all had an effect upon mission work. But the dominant note of the year has been movement and progress. There have, of course, been some changes and some losses. No year passes without the transfer of some members of the company of workers from the earthly ministries to the heavenly rest and service, and no year passes in which from one cause or another there are not changes in the *personnel* of the staff. The death-roll has been a heavy one, alike in the number and in the quality of those who have been called away.

The Death-Roll

...

Dr. Mather

Dr. Charles B. Mather, of the Central African Mission, was a man of quiet and reserved nature, but a devoted missionary, utterly forgetful of himself in caring for others, and greatly trusted and beloved by the people among whom he was laboring. He lost his young wife and infant child in Central Africa in 1892, and now his remains rest with theirs in the center of the dark continent.

...

Missionaries' Wives

Mrs. Govan Robertson had been but a few months in Central Africa, just long enough to awaken the liveliest hopes that she would prove a most useful member of the Mission. Her last message was: "Tell mother I am glad I came to Africa."

...

Reports from Stations

The Opening of Central Africa

Central Africa has been prominently before the public in connection with the bold and far-sighted proposals of Mr. Rhodes and the British South Africa Company. Already the Tanganyika plateau is within telegraphic communication with Great Britain, and is enjoying the benefits of the ocean penny postage. The construction of a railway from Buluwayo to the lake is in serious contemplation. The strong tides of European enterprise and the eager quest for gain will soon add to the population of those distant regions a new and disturbing element of white prospectors, traders, and settlers. Meanwhile the Society's Mission is carrying on a quiet work by gathering round it the scattered remains of the native tribes of a once populous district, and is awaiting permission from the Directors to push on to the Bemba and other tribes to the south and west. The little company have been sorely tried by the deaths of Dr. Mather and Mrs. Govan Robertson, but there has been much to cheer them in the progress of their work.

July

Pg 158 – “Notes from Headquarters”

From the Foreign Secretary

The need of a fully qualified medical missionary for Central Africa, to take the place of the late Dr. Mather, has been mentioned again and again. It seems strange that while not a few are willing to go to India or China, no one is prepared to volunteer for this post in Central Africa. The Society is now in need of men to fill three other vacancies, all specially of an educational kind. We require a certified missionary teacher to take charge of the Boarding School at Tereora in Rarotonga. An earnest strong man, with a wife equally earnest and practical, would find here a most interesting sphere of labor. Educational missionaries are also required for the Boarding and High School connected with the Society’s mission at Peking, and for the mission in Shanghai. It is not indispensable that either of these should be certificated teachers, but they should be men apt to teach, and, if possible, University graduates. If I could reach the ear of students in Scotland I would press these openings specially upon their attention. The work in each case is urgent. We ought to be able to send out all three during the course of the present year. R. Wardlaw Thompson.

Pg 159 – “Proceedings of the Board”

Board Meeting, May 30th, 1899. Mr. F.H. Hawkins, LL.B., in the chair, until the election of his successor, the Rev. W. Bolton, M.A. Number of Directors present, 107.

The Rev. R. Wardlaw Thompson introduced Dr. Eliot Curwen and Mrs. Curwen, from Peking; the Rev. J. Richardson, late of Madagascar, who is about to leave for South Africa to prepare for entrance upon the work of Principal of the proposed Central School for Bechuanaland; and Mr. A.D. Purves, returning to Central Africa... Mr. Purves was very anxious to undertake work among the Bemba, but the question of advance in that direction had not yet been considered by the Directors... Mr. Purves stated that those who had decided for Christ through their Central African Mission had shown by their lives and conduct that they had the makings of strong Christians. – Special prayer was offered by the Rev. J.P. Gledstone.

Pg 175 – “From the Secretary of the Watcher’s Band”

Special Call to Prayer

The Society is in need of two workers at the present moment – (1) a strong, devoted, fully-equipped medical man for Central Africa, to take the late Dr. Mather’s place; and (2) a married schoolmaster for the Tereora School in Rarotonga, South Seas. Will all our Watchers please pray earnestly that God will send us these two men – men after His own heart – and let us all look for the answer to our prayers?

Pg 180 – “Announcements”

Departures

Mr. A.D. Purves and Mrs. Purves, returning to Fwambo, Central Africa, embarked per steamer *Ifafa*, for Chinde, June 7th.

October

Pg 231 – “Notes from Headquarters”

From the Home Secretary

Those who carefully watch the Society’s expenditure will be glad to have the following table, showing how each sovereign was divided amongst the different parts of our work during the past financial year: -

Proportionate Expenditure of each Sovereign

On account of-	s.	d.
China Mission	3	9½
North India Mission	2	5
South India Mission	4	3½
Madagascar Mission	2	0½
South Africa Mission	1	2
Central Africa Mission		8¼
West Indies		¾
Polynesia	2	0¼
Ships		11½
Deputation		½
Preparation of Missionaries		1
Superannuated Missionaries, Widows, etc.		9¼
Collection of Funds, Home		
Administration, and Publications	1	8
	<hr/>	
	20	0

N.B. – In comparing the above analysis with the Expenditure Statement in the Annual Report, omit from the latter the amounts shown as “Locally received and expended” at the Missions.
Arthur N. Johnson

November

Pg 266 – “A Palmy Plain”

By the Rev. John May, of Kawimbe

Central Africa boasts of “many a palmy plain.” The one I have in my mind’s eye is a few miles south of Kawimbe, near the Stevenson Road, which connects Lakes Nyasa and Tanganyika. It is

a large fertile plain, well watered, and dotted with trees. In some parts they grow in fine clusters, interspersed with graceful raphia palms. We generally speak of it as the Saisi Valley, for the River Saisi, rising in Mount Sunzu, flows through it into Lake Rukwa, in German East Africa.

Numerous villages are scattered about, the total population of which must reach some thousands, who are under two head chiefs, Kera and Penza. Last year Dr. Mather was hoping to build schools in the principal villages, but his plans were frustrated by death. However, he had so interested some of the Kawimbe people in what he proposed to do that a year ago they brought voluntary offerings in kind to help in the work.

In September Kiololoka, one of our head teachers, asked permission to go on an evangelistic tour in the Saisi Valley, a request which we readily granted. He visited upwards of twenty villages, and was gratified at the hearing given to his message. This was the first step towards an extension anticipated by previous missionaries. Week by week preaching was carried on by our Christian teachers. After an interval during which the work was interrupted by a collision between Kera and officials of the British South Africa Company, I made a tour in the Valley at the end of last January, visiting chiefs, preaching, and holding children's services.

No obstacles were placed in the way of our building schools in the larger villages, and besides the continuation of the weekly evangelistic work, the direct outcome of my visit was the starting of a school at Kafola's village, within easy reach of Kawimbe. Several boys and girls were living there who had previously attended the school at Ng'ondo, on the Society's land. It seemed a pity that what they had previously learnt should be forgotten. Here were the materials at hand ready to be organized into a school.

We chose the brightest scholar as chief teacher, and three younger boys to help him. A Kawimbe teacher was sent to give them a start. When my wife and I paid a visit to the Valley two months later, we were surprised at the progress made.

As the children used to gather in two small native huts, we held out the hope of having a good schoolhouse built in the dry season. That hope is now being realized. My heart was filled with gratitude and rejoicing when last week I saw the first school being erected in the Saisi Valley. We call it Kafola's school, from the name of the chief.

What gives us much satisfaction is the fact that the children of the school, the people of the village, and some from two adjacent villages, are voluntarily helping in its erection. The adults bring poles and palm branches, and the children prepare long strips of bark for lashing the poles together, or help the builder in any way they can. Moreover, the gifts of the people here amount to about £3, taking the form of fowls and wheat, spears, axes, arrows, and hoes; bracelets, beads, calico, and silver. Thus the school will be built largely by native contributions and voluntary labor.

Speaking now of Kawimbe, it is a great joy to us to see the work of previous missionaries bearing fruit. The recent baptism of Maliwanda, a school teacher and blacksmith, gives evidence of this. He was taught his trade by Mr. Carson, and is a good workman. Afterwards he came under Dr. Mather's influence, and has been a regular attendant at the Inquirers' class. We had noticed his earnestness, and were not surprised when he told us of his wish to follow Jesus and be baptized. His friend Nyangye, also a blacksmith, has confessed his love to Jesus and his desire to be baptized. As a proof of his sincerity, he has given up the idea of marrying the young girl who was betrothed to him as his second wife, and resolves to keep to his first wife alone. It was a severe test, but he has been enabled to make the sacrifice for Christ's sake.

This is the day of small things in our Mission. We are sowing, as well as reaping a little of what others have sown in days gone by.

In the Free Church of Scotland Mission, on the western side of Lake Nyasa, the missionaries are having a veritable harvest home. In a letter we have just received from Dr. Laws, the veteran missionary at Livingstonia, he writes:

"There is yet much land to be possessed, and if Christ's Church do not do this, then the devil will but get it the more firmly in his grasp. You will rejoice with us when I tell you of the ingathering we have had in Ngoni-land. On Saturday, May 6th, 309 adults were baptized, and on Sabbath 148 children; while (including Europeans) 672 sat down at the Lord's Table. What a change! There are 1.700 catechumens, and how to care for all with our present staff is a question we can hardly answer."

We, too, hope for like ingatherings in the days to come. Imagination, illuminated by faith, sees in the future an abundant harvest in the regions of Tanganyika such as our brethren near Nyasa are now reaping. We pray for great things, and we have Christ's assurance that greater works than His shall we do, because He has gone to the Father.

All power is given to Christ in heaven and in Africa, *therefore* Livingstone went forth to proclaim good tidings to the benighted Africans, and to set at liberty the slaves. *Therefore* it is laid upon us to carry forward his work.

Slavery hardly exists now in any part of British Central Africa; but how few of the slaves of sin and Satan have yet been liberated. We are proud and thankful that Livingstone was a missionary of our beloved Society. But if we are not willing to go forward in the work he initiated, we shall have cause to blush for very shame when we hear his name mentioned. Are we entering into his dying prayer for Africa?

Our Mission has attained its majority, but it has now fewer male missionaries in the field than when it was originated!

Ought this to be? Are there no men with the spirit of the noble band of pioneers who started from the East Coast to reach the shores of Tanganyika? Are there none willing to *find their lives* in Central Africa? Yea, verily; and a glorious work awaits them!

A large part of the Bemba country is waiting for us to begin work amongst its numerous tribes. Already a Roman Catholic Mission is working in another part. Shall we not seize the favorable opportunity? Surely “the set time is come.”

Our Directors are anxious to extend the Mission westward towards Lake Mweru and south-west towards Lake Bangweulu, where the heart of Livingstone lies buried. (Could his heart be elsewhere than in Africa?)

We who are working here, longing to reach the multitudes of Awembe who have never heard of the love of Jesus, are praying without ceasing, and looking to God to move the hearts of men and women at home to offer themselves for this great work, and to stir the churches to give cheerfully for their equipment and support. We have no fear as to the result.

“In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As he died to make men holy, let us die to make them free,
For God is marching on!”

December

Pg 298 – “News from our Stations”

Central Africa

Good News from Central Africa

The Rev. H. Johnson, of Kambole, has been spending a considerable time during the first half of this year in visiting the surrounding villages. He writes: “I have visited fifteen Liendwe villages seven times each, and on each occasion have preached the Gospel; so in the Liendwe valley alone I have conducted over a hundred services during the last four months. I am intensely happy in this work, and desire nothing better in this life than the privilege of continuing it. In six villages the chiefs have promised to erect small schools, for which I have undertaken to find teachers. And this, I believe, is only a beginning.”

Pg 299 – “Personal Notes”

Africa

The Rev. J. and Mrs. May have been on a short visit to the Livingstone Mission at Karonga for a health trip, and to hand over Mr. Robertson’s motherless infant to Dr. and Mrs. Laws to bring to Scotland. Mr. May says that a great work is going on at Karonga, which bids fair to become the Lovedale of Central Africa.

1900

January

Pg 11 – “The Coming of the Kingdom”

“After this manner therefore pray ye: ‘Thy kingdom come.’”

It is proposed to set forth in this column, from month to month, such items of current news as seem to bear on the coming of the Kingdom of God. There may sometimes be divergence of opinion as to the bearing of a given event on the progress of that Kingdom. The Editor, however, ventures to hope that the column, as a whole, will call forth such heartfelt praise to God that any difference of opinion as to detail will be overlooked.

We gladly place in this column the good news of brighter prospects in our Central African Mission. Dr. Laws, of Livingstonia, who is now home on furlough, has spoken with the greatest hopefulness of the prospects of our mission, and the missionaries themselves have in recent letters struck a new note of faith and hope. The great Bemba country, to the south of the mission, will, we may hope, soon be entered and occupied. We still wait for the medical missionary to take the place of the late Dr. Mather. Let the New Year be marked by strong prayer for our Central African Mission.

February

Pg 41 – “The Month’s Mail”

Central Africa

Continued Good News

The Rev. Harry Johnson, who is coming home on furlough early this year, writes: - “The work of the past few months has been so encouraging that I would not willingly exchange this sphere of labor for any other in the whole world. During this season I have induced four chiefs to build schools (and in one case a teacher’s house also) in their villages, without a penny of expense to the Society. I have established regular preaching work in nineteen villages, whilst in the Liendwe Valley (upwards of twenty miles from Kambole) I have conducted 145 services during the last six months.”

Growth of Industrial Work

Mr. and Mrs. Purves have reached Fwambo in safety, and have been warmly welcomed by the villagers and chiefs. Mr. Purves writes: - “During my absence the industrial department has developed to such an extent that I shall be able this year to more than pay all the working expenses of the station by the proceeds derived from it.”

Pg 47 – “The Board Room”

Central Africa

The number of Directors present on December 19th was only 39, and little business of importance was done,

A discussion on the future of our Central African Mission was adjourned for one month, in order to secure a more representative expression of opinion.

Appointments

At the Board meeting on January 9th there were present 53 Directors.

Mr. Percy Milledge (Cheshunt) and Mr. Thos. Tester (Hackney) were appointed to Madagascar, and the Rev. G. Mackendrick to Central Africa. An offer of service from Mr. Emlyn H. Davies (Bala-Bangor) was accepted, subject to a favorable medical report.

Pg 48 – “Announcements”

Arrival

The Rev. Percy W. Jones, from Lake Tanganyika, Central Africa, per steamer *Illovo*, on December 19th.

April

Pg 76 – “The Coming of the Kingdom”

“The Kingdom of God is like unto heaven.”

In November last was organized the Presbyterian Church of Central Africa, the Presbytery of North Livingstonia being then constituted, with Dr. Elmslie as first Moderator.

Pg 91 – “The Missionaries’ Page”

“After Many Days”

Mr. Isaac Dodgshun, of Leeds

By the death of Mr. Isaac Dodgshun, of Leeds, on February 2nd, the London Missionary Society lost a warm friend and supporter of more than half a century’s standing. Mr. Dodgshun was born in 1817, and from his early manhood took a keen interest in all religious work, the two objects which particularly claimed his devotion being his own church (Queen Street, Leeds) and the London Missionary Society. For nearly a quarter of a century he was treasurer of the Leeds Auxiliary to the L.M.S., transferring the office less than two years ago to his son, Mr. G.F. Dodgshun. The famous “Missionary Breakfasts,” at which for many years past he invited the missionary workers of the district to meet the deputation at the time of the annual auxiliary meetings, were occasions that did much to stimulate enthusiasm and spread information among the churches. Mr. Dodgshun has not only given time and thought and money to the cause of foreign missions; in 1877 he gave one of his sons, Arthur William Dodgshun, who was appointed to the new Central African Mission on Lake Tanganyika, and who, by his early death at Ujiji in 1879, won an honorable place in the list of Christian martyrs who have laid down their lives for Africa. Mr. Dodgshun has left a substantial legacy to the Society he served so long and

so lovingly; and what is better, he has left sons and daughters who are worthily maintaining their family connection with the London Missionary Society.

Pg 93 – “The Board Room”

The meeting of the Directors on February 27th was short and uneventful, but several matters of interest were dealt with. On the recommendation of the Ship Committee, the resignation of Capt. Hore from the command of the *John Williams* was accepted, after five years' service as captain, and Capt. Wyrill was appointed to succeed him.

Mr. W. Draper, formerly of the Urambo Mission, was appointed to the Tanganyika Mission, Central Africa.

May

Pg 120 – “Announcements”

Births

Johnson – At Kambole, Lake Tanganyika, on December 21st, 1899, the wife of the Rev. H. Johnson, of a son.

June

Pg 123 – “The Story of the Year”

...

Review of the Fields After a Hundred Years

From the Central African Mission also comes the news of good work done, especially in the Industrial Department. So large a sum was realized by the growth of wheat and by industrial work that the whole of the local expenses of the mission were met. The reports of the mission are full of encouragement in the evidence they furnish of a true spiritual work begun in the hearts of some of the people, especially among the young. The powerful tribes of the Bemba, to the West, are now accessible, and are eager to have teachers, and the missionaries feel that the time has come for a vigorous advance into the Bemba country.

Pg 159 – “Personal Notes”

Central Africa

Mr. and Mrs. Purves have been away from their station on a tour of inspection to the Bemba country, where it is hoped soon to begin work.

Pg 160 – “Announcements”

Births

May – At Kawimbe, Lake Tanganyika, British South Africa, on March 8th the wife of the Rev. John May, B.A., of a son.

July

Pg 178 – “Personal Notes”

Rev. Harry Johnson left Kawimbe (Central Africa) on his return home on June 1st. – Mr. Govan Robertson has returned from a most encouraging evangelistic tour to Kasanga. “The work there is remarkably promising, the Sunday services are large, and there are three good Bible-classes.” – Mr. Purves gives a most favorable report as the result of his tour of inspection to the Bemba country. We hope to reproduce his report in our next issue.

Pg 182 – “The Board Room”

Welcome and Farewell

There was again a good attendance at the Board meeting held on June 12th, 86 Directors being present. Mr. Crosfield was in the chair. There was quite a small army of missionaries to be introduced to the Board, seven going out for the first time, one returning to the field, and six home on furlough. The new recruits were the Revs. G. Mackendrick (Central Africa) and J. Richardson (Madagascar), Messrs. H. M. W. Bevan (Shanghai), W.J. Saville and C.F. Rich (New Guinea), and Perry H. Hall (Rarotonga), with Miss Ella E. Sharp (Bechuanaland). Mr. W. Draper was returning to Central Africa, though not to his old station at Urambo.

August

Pg 204 – “Missions in South Africa”

Work and Workers tells a pathetic story of the lonely death of a Norwegian missionary in South Africa. Believing himself called of God to preach to the heathen, he went out to Africa, unattached to any society, worked at the Bulawayo brickfields till he had earned a little money, then built his little church away out on the veldt and preached to the natives – all alone, unaided, unknown. When his funds were exhausted he went back to the brickfields for a time and earned more money. By-and-by he was taken ill with fever, and there, in the building which did duty for church and house together (only a rude partition separating them) he lay for days unconscious, deserted even by the natives for whom he had labored so faithfully. He was found by a white man when at the point of death; every effort was made to save him, but he passed away within a few hours – a true comrade of the noble army of martyrs.

Pg 208 – “Announcements”

Departures

Mr. W. Draper and Rev. G. Mackendrick, appointed to the Central African Mission, embarked at London, per steamer *Inyoni*, on June 21st.

Ordinations

On June 6th an interesting service was held at Dundas Street Church, Glasgow, at which the Rev. G. Mackendrick, formerly pastor of Langholm Church, was set apart as a missionary to Central Africa. The Rev. George Gladstone presided, and various ministers and friends took part in the service.

September

Pg 227 – “Personal Notes”

Africa

Mr. Johnson left Kawimbe for the coast on June 1st, on his way home on furlough.

Pg 232 – “The Board Room”

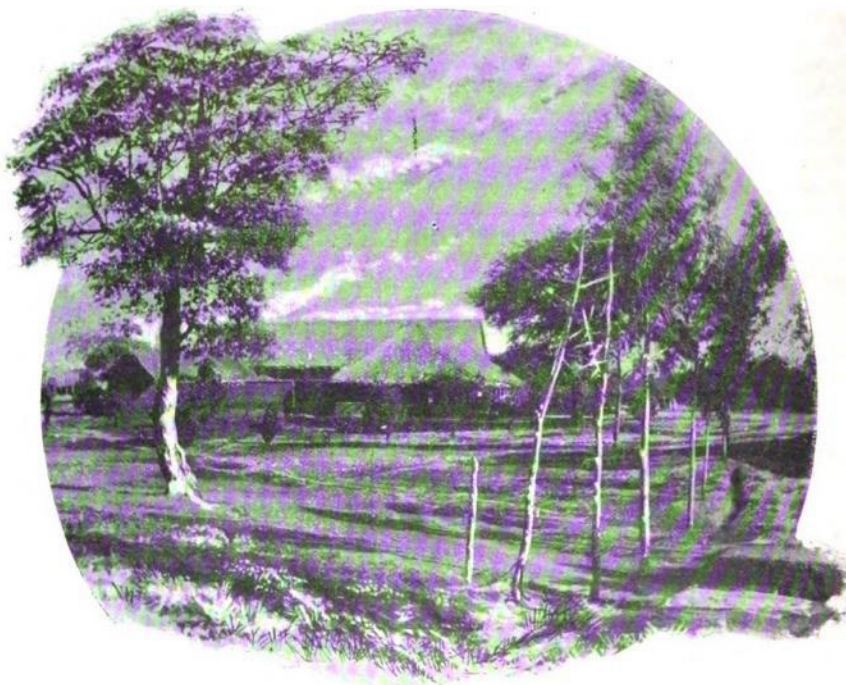
A Munificent Offer

A letter was read from Mr. Robert Arthington, of Leeds, offering £10,000 [~\$1.7 million in 2022] for the establishment of a mission to the Bemba in Central Africa. The offer was gratefully accepted, and it was decided to consult the Tanganyika District Committee as to the arrangements to be made for the proposed mission.

October

Pg 242 – “Tanganyika Notes”

By the Rev. John May, B.A.



CHURCH AND MR. MAY'S HOUSE, KAWIMBE.

We have opened six new schools this year, making a total of sixteen out-schools in connection with Kawimbe. Two of these were started spontaneously by boys wishing to teach the children in their own villages. I think there is a misunderstanding in the minds of many people at home as to what missionary school-work means. It is by no means what is called “secular” education. Scripture teaching is an essential part of it: school is always opened with hymn

and prayer; moreover, wherever schools exist, there evangelistic services are held also. In fact, the school is – at any rate in our mission – the center of Christian instruction and evangelistic work.

Last evening (June 27th) four young men came to me, saying they wanted to enter the Kingdom of God. Two of them are carpenters and two teachers. It is incidents of this kind which make the strain and wear of the work infinitely worth while. For the last ten months these words

have continually been in my mind: “Open thy mouth wide, and I will fill it.” It is a glorious promise.

The Livingstonia Mission of the Free Church of Scotland is to hold special meetings next October in celebration of the twenty-fifth anniversary of the founding of the mission. We have all been invited to attend, but it would be difficult for most of us to go. We hope, however, that Mr. Robertson will be able to represent us. It will give him a well-earned holiday, and we hope he will bring back to us the stimulus derived from meeting so many of our fellow-workers for Christ.

Pg 247 – “The Month’s Mail”

Central Africa

Tidings from Tanganyika

The Rev. John May writes: - “Since the beginning of the year we have baptized three men at Kawimbe, and received another into the church fellowship. Besides these, five men and three women have spoken to us of their desire to follow Christ. Two of these are middle-aged men; and of the women, two are the wives of church members, and the other is the mother of the evangelist Kiololoka. We have formed a catechumens’ class for the further instruction in Christian truth of those who have confessed their faith in Christ. The inquirers’ class is well attended by men and women. Several church members and teachers bring their wives, and these bring their babies, who (for the credit of Central African babies be it said) behave beautifully. Since Dr. Mackay returned to Kambole from Kawimbe, we have had the pleasure of a visit from Dr. Scott, of the Livingstonia Mission, Mwenzo, and the benefit of his kindness and skill. Two of the staff of the African Transcontinental Telegraph Company have been treated by him here for severe fever, contracted whilst surveying on the shores of Tanganyika in the rainy season. Also he has attended some of our number when laid up with fever. This is by no means the only instance of our indebtedness to the Livingstonia Mission.”

Pg 254 – “The Board Room”

Welcome and Farewell

There was a good attendance of Directors on September 11th, the first meeting after the vacation. In the absence of the Chairman, Mr. S. Massey presided. After prayer by the Rev. W.A.H. Legg, M.A., of Maidstone, the Foreign Secretary introduced the Rev. T. Haines (Bellary), the Rev. S.E. and Mrs. Meech (Chi Chou), the Rev. Harry Johnson (Central Africa), and the Rev. A.E. and Mrs. Jennings (Barkly West), all home on furlough or sick leave; the Rev. Jas. Sharman, returning to Madagascar, and the Rev. Joseph and Mrs. King returning to Australia; and the Rev. Chas. Phillips, of Johannesburg, formerly a missionary of the Society.

Addresses of Missionaries

Mr. Johnson gave a most encouraging account of the work in Central Africa, and urged that the recent gift of £10,000 should be put to use at once in establishing a mission among the Bemba.

Pg 256 – “Announcements”

Arrivals

Rev. Harry Johnson, Mrs. Johnson, and two children, from Lake Tanganyika, Central Africa, and Mrs. Wookey, from Molepolole, South Africa, per steamer *Kinfauns Castle*, August 18th.

November

Pg 264

The Moravian Brethren who have been sent out to the Unyamwezi district in the German East African Protectorate have had their first year mainly taken up with building operations, and there is plenty of activity as a result of Western civilization. The impartial administration of justice is already having a wholesome effect. The four chiefs who rule in the district under German authority attend the mission church at Urambo, but keep thus far to their heathen practices and observe a friendly neutrality, while the attitude of the people is one of absolute indifference. The wives occupy a very inferior position, and may not even call their husband by his name, but have to address him as “the son of his mother.” *Missionblatt der Brüdergemeine*

Pg 274 – “The Abolition of Slavery”

“Africa,” the organ of a society for the moral and social development of the German Protectorates, contains an article on the abolition of slavery in German East Africa, in which the writer combats the popular prejudice as to the laziness and incapacity of the negro, proving from the experience of England that the sacrifice she made for the extinction of slavery has been abundantly repaid in the extraordinary increase of trade resulting from it, and instancing the English trade-posts on the West African coast and the Niger trade, where commerce would have been impossible while slavery existed. He also points to what has been done by the negro in America, the Brazils, and Cuba, and the result of his investigations shows that the liberated negro is a capable and efficient worker, and that it is most desirable to utilize this working power for the interior of Africa, both for his own sake and on behalf of European interests. The writer goes on to say that, apart from cruelties practiced, the lot of a slave is such as to involve a high rate of mortality. Hence the necessity of ever-fresh supplies by slave raids. And though by the establishment of German rule in East Africa the slave markets are closed, slave hunts suppressed, and slave transports prohibited, such measures are practically rendered nugatory by smuggling, so long as slavery continues as an institution, its continuance serving the slaver as a welcome justification of his practice. Add to this the difficulty of finding out from the slave owner how far his ownership is legitimate, or of getting at the truth from the slave who lives in fear of his master’s revenge, and it becomes clear that the abolition of slavery itself can alone put a stop to slave raids. As far as the German Protectorate is concerned, the principles of the Brussels Convention of 1890 are applied in the main, and according to official returns the number of manumitted slaves has increased from 467 in 1893 to 2,192 for the year 1897. The

slave, once feeling assured of adequate protection, has not hesitated to seek emancipation. Contraventions of the Government decrees meet with substantial punishment; at the same time the social conditions are such as require great tact, and the authorities rely most upon the *moral* influence of these penal enactments for inspiring obedience.

It may as well be recognized that the sudden abolition of slavery by an authoritative fiat is not possible. An institution which has taken such deep root in domestic and economic relationships cannot be done away with by a mere stroke of the pen. A Government order to that effect without offer of compensation would be tantamount to a declaration of war against the Arabs, with whose moral and religious views the institution is closely interwoven. We have to look at the situation. Their stock of slaves is their working capital. Just as we should object to being deprived of our dividend-bearing shares because usury is unlawful, or to being forbidden the employment of servants because all men are equal, so the Arabs will not quietly submit to the loss of their slave stock by emancipation without proper compensation. It would spell bankruptcy to them. Even with compensation the greatest wisdom will be required if, in the transition from slavery to free labor, an economic crisis is to be averted. When England proposed the abolition of slavery at Zanzibar and Pemba, no step was taken until a thorough examination of the probable consequences had first taken place, and, when it was at last decided to yield to the strong pressure of the philanthropists at home, especially of the Anti-Slavery Society, great prudence was exercised by securing the consent of the Sultan of Zanzibar, by guaranteeing full compensation, and by applying the decree only to slaves at work on the plantations, but exempting domestic servants and female attendants. For the East African mainland the question is a great deal more difficult, nor has England hitherto ventured to extend there her abolitionist policy, for she is waiting to see what success attends the measure on the islands before taking further steps. Of economic difficulties there has been, thus far, no sign; but, if the abolition on the mainland presents these additional obstacles, we Germans, even more than the English, need to hesitate before embarking upon a measure of this kind, seeing the German Diet will have no money to spare for compensation.

Another point for consideration is the relation of the slave to his liberty. The “Memoirs of an Arabian Princess” (the Sultan’s daughter) describe how on the day of emancipation the island was suddenly overrun by some thousands of idlers, vagabonds, and thieves, whose idea of liberty consisted in not having to work, and whom it did not trouble that they could no longer look to their masters for food and shelter. We likewise remember how our efforts to rescue a number of slaves from a slave-gang and to allot them to various mission stations were rewarded by most of them running away because they found the new conditions of labor, order, and discipline more distasteful than slave-life under an Arab. It is just among slaves that a large percentage of the moral flotsam and jetsam is to be found, to whom sudden freedom would be a baneful present. A missionary of large experience says on this point: “I have devoted my whole life to Africa, and it has been one long struggle in the service of the slave; first, to deliver him from his master; next, from himself.” However, if proper precautions are

observed, a general aversion to labor need not be apprehended after emancipation. The experience of the English colonies on the West Coast is on this point conclusive.

As to practical suggestions preparing the way for emancipation, the writer considers it most important to remove the Arabs gradually from the positions of trust enjoyed by them under German rule, especially from administrative posts. The Arab will always intrigue against the Christian authority, fanatical hatred of the “unbeliever” being part of his creed. In Mr. Johnston’s report of 1894 (who acted as English Commissioner for British Central Africa at that time) the following pregnant sentence occurs: “After five years of considerable experience, I have come to the conclusion that the presence of Arabs is incompatible with the introduction of European civilization, and that they will have to leave the interior sooner or later. On the coast it may be possible to control them, as they have some interests at stake there. Those in Central Africa are adventurers of the worst type.”

After quoting several sections of the Zanzibar proclamation as suitable for adoption by the German Protectorate, the writer concludes by advocating the principle of redemption by the establishment of a special commission under Government control, which is gradually to buy up the existing stock of slaves; the condition being that the slave undertakes to work out his purchased freedom in the service where the authority places him. How soon he redeems himself will thus depend on his own energy and capacity, while the Commissioners will ensure for him protection and fair remuneration. When he has earned his freedom, employment will be ready for him, either on the plantations or in the service of the Government; while the educational value to himself of this method will be obvious. It will be a practical lesson to him as to the principles which guide a Christian nation in the employment of labor. B. Hitjer

Pg 277 – “The Board Room”

At the Directors’ meeting on September 25th (Mr. Crosfield presiding)... The death of Mrs. Thomson, widow of the late Rev. J.B. Thomson, of the Central African Mission, was reported.

At the meeting on October 9th... An offer from Dr. S.H. Morris for service as medical missionary in Central Africa was accepted with great thankfulness.

Pg 280 – “Announcements”

Deaths

Thomson – At Peckham, on September 16th, Elizabeth, the widow of the late Rev. J.B. Thomson, of Central Africa, in her 58th year.

December

Pg 298 – “Personal Notes”

Africa

The semi-jubilee of the Livingstonia Mission Church (Free Church of Scotland) has just been celebrated. Our Tanganyika Mission was represented by Mr. Govan Robertson.

Pg 299 – “The Ilamfiya”

A Barbarous Central African Custom

By Mr. A.D. Purves, of Kawimbe

One may be many years in the heart of Arica without becoming acquainted with some of the native customs. I was five years living amongst the Amambwe and Alungu people near the south end of Lake Tanganyika without even hearing the word “ilamfiya,” although it is the center of the most cruel and barbarous custom I have known these benighted people to follow.



MR. PURVES PREACHING TO THE AWEMBA.

As will be seen from the accompanying photograph, the ilamfiya is in itself a harmless article, although the natives do not think so. They are very much afraid of it, and say that if they touch it they will lose their reason. Some of those, however, who have resided near the white man for a time show no fear of it. The ilamfiya is simply a horn of the roan antelope, with a bell mounted at one end, and a small basket at the other. It is balanced on an iron rod which is stuck in the ground. Inside the basket is a piece of the portal bone of every chief killed in battle by the

Bemba to whom it belonged. There is also a kind of native medicine, made from certain leaves, inside the basket. The end of the basket is filled in with two kinds of clay, and the horns of small Dyker antelopes. One side of it is red and the other is white. In the center is a loose horn, which is taken out when the chief to whom the ilamfiya belongs kills another chief in battle; and the right eye of the dead man is thrust into the basket through this small hole, and the horn is then replaced.

Several of the Bemba chiefs a few years ago possessed ilamfiyas, but since the British South Africa Company began to administer the country they have nearly all disappeared. They were all made by the paramount chief of the tribe, who used to retire into the forest along with one

of his wives to make them. He possesses a basket which he hides in the forest. In this basket is the portal bone of every chief killed by his tribe. It is only when a chief has shown his prowess in war by killing another chief that he gets an ilamfiya. When the head of the chief who has been killed reaches the paramount chief a great hunt is instituted in order to get the required number of horns. The chief then retires into the forest and builds himself a large enclosure and hut with branches and grass. No one is allowed to go near him while he is at work; but when he has finished his task a man is summoned and the ilamfiya is given him to take to the chief for whom it has been made. For this work he receives cloth to the value of six shillings. The paramount chief receives for his work a cow, or its value in ivory.

When the ilamfiya is not in use it is covered by a piece of red cloth, as seen in the accompanying photograph. A large knife, called by the native limpoko, is sent along with the ilamfiya, for purposes of execution. In the photograph a native is seen holding up this knife. Each chief has a man whose sole duty it is to use this knife. The man whom Ponde – the chief from whom I bought this ilamfiya – employed for this work fled into the forest when his master was defeated by the Administration, and I was told that he is afraid to return to his village and friends.



THE ILAMFIYA.

The ilamfiya was principally used to execute captives, but it was also occasionally used to indicate in which direction the chief and his people ought to go raiding. This was very simply done. The ilamfiya was placed on an iron pivot and revolved. When it stopped revolving they marked the direction in which the point of the horn with the bell on it pointed, and they went in that direction to raid.

On returning from war all the male prisoners taken – who were likely to run away if they got the opportunity – were tied up in the village near the ilamfiya, until the day fixed for their execution arrived. By that time all the ilamfiyas belonging to the neighboring chiefs were collected in the village. A basin was then made in the ground, about eighteen inches in diameter, well plastered with baked clay. When all was ready the ilamfiyas were carried in procession round the village, their bells ringing and the people shouting, until they arrived near the basin. The victim was then brought bound to the place of execution. He was stretched on the ground with his head over the basin, and the executioner with the limpoko – which is kept blunt on purpose to prolong the victim's agony – severed his head from his body. When all the blood was drained from the victim's body, the young men of the tribe took the ilamfiyas from their pedestals, and smeared them with his blood, taking care to fill the little horns with blood. They were then placed on their pedestals again, and then young men blew into the little horns, causing the bells to ring and the blood to spurt into their faces and over their naked bodies. This was repeated until all the blood was taken out of the basin. The eyes of the victim were then taken out of his lifeless head and dashed against the small horns of the ilamfiya belonging to the village whose people captured him. The young men believed that by having their bodies smeared with blood in this way they would become brave.

When all was over, the ilamfiyas were taken to the river and washed, and then smeared with a native medicine made from pounded leaves, and fresh clay was put around the little horns. They were then taken back to the villages to which they belonged, and they remained in their old position until they were needed again.

During the past twelve years eleven well-known chiefs have been killed by the Bemba, and pieces of their portal bones are in the ilamfiya in my possession. Let us thank God that this horrible custom is now at an end, and the chiefs are so much ashamed of their past cruelty that they are ready to part with these relics of it, although at one time they were very precious to them.

Let me state, in conclusion, that I got all my information regarding the ilamfiya from the grandson of the late paramount chief of the Bemba. He had seen and taken part in this horrible custom, and he told me all about it one bright moonlight night when sitting by the camp fire.

Pg 300 – “Are the Heathen Hungering for the Gospel?”

V. – In Central Africa

By the Rev. John May, B.A.

“Are the heathen hungering for the Gospel?” asks the warm-hearted, sympathetic friend in our favored Christian land. It does not require a prolonged sojourn in these parts to answer emphatically: No, we see no outward sign of a longing for the Gospel here, except on the part of a very few who have been under Christian instruction for years past in our Mission. There is a distinct hunger for calico and beads, powder and shot, sheep and goats, and for all that

constitutes wealth in the eyes of the “dweller on the heath” of Central Africa; aye, even for human flesh! For, sad to say, cannibalism exists at a village in the Liendwe Valley not far from Kambole, where corpses are exhumed a few days after burial, and a gruesome feast ensues. These cannibals migrated from the Congo Free State.

But be it far from me to affirm that there is no latent desire for spiritual things in the heart of a typical Central African native. If one could get inside his mind for a time, think his thoughts, see with his eyes, feel as he feels, and then carry away one’s experiences, many questions of surpassing interest could be answered – the one with which we started amongst others. But as this cannot be, we must try in other ways to find out whether a latent hunger for the Gospel exists; that is, from impression, observation, and a general knowledge of human nature.

It seems to be an axiom with many that in the human heart the world over there is a hunger, a craving, a restless feeling, which men seek to satisfy with material things but which Christ only can fully satisfy. Be that as it may, we do not find many traces of it in the raw native here. He has a few outward wants, which are easily supplied. But of his inward wants ignorance forbids me to speak fully. In my three years’ experience in this country I seem to have learnt very little of the heart of the native, with its hopes and fears, its yearnings and desires. Moreover, one may be so easily deceived. For instance, one Sunday I was preaching at Fwambo’s village, about four miles from Kawimbe. The chief fixed his eyes upon me the whole time. I wondered if he were impressed with my message, or why he gave me such close attention. At the close of the service he “buttonholed” me, and was anxious to know if I would give him some brass wire in exchange for a calf!

And again, when our carriers on a journey have been singing songs, the leaders often wind up by saying: “Whose people are you?” and the others reply: “The people of God.” It does not mean much, though we trust that what is now lightly said by the lips may one day become the earnest utterance of the heart.

But, thank God, we have some genuine cases of hunger for the Gospel. When an inquirer comes and says with evident feeling, “I want to choose Jesus Christ,” or “I want to enter the Kingdom of God,” or “I want to repent,” we are assured that a real craving for a new life has been aroused in the heart by the Holy Spirit. Just lately one such inquirer, the mother of one of our evangelists, was told the decision of the church members that she should be baptized, and her face became radiant with joy. Another, a middle-aged man, before speaking of his desire to be a Christian, said there was “something biting” in his heart. It was supposed that he was feeling ill. “No,” he said, “I want the medicine of the words of God.” But these instances are exceptions. Alas! we can come to no other conclusion than that there is no general desire for the Gospel here.

Who is responsible for this state of things? Must we not say that the responsibility rests in some degree with the missionaries and the churches? It is easy for a missionary to excuse himself,

and to say: “What am I among so many?” But is he not partly responsible for the present apathy on the part of the heathen with whom he comes in contact? In the matter of the native language, customs, and religious ideas, there is much yet to be learnt. Owing to my own ignorance on these points I am unable to present the Gospel in such a way as to grip my hearers. What patient study of native idiom is needed; what wisdom in the choice of words which are to convey God’s thoughts to man! What careful investigation into native customs should be made, so that the Gospel may be offered, not in European garb, but in accordance with the genius of the people! It is fatal when Christianity is looked upon as a freak of the white man, and classed with the steamer, telegraph, or bicycle.

Can we find some faint indications of the existence of the Gospel hunger in some of the religious rites and ceremonies known to us? For example, in this neighborhood, in time of drought, an animal is sacrificed at the foot of the great rock called Namweleu. Prayers are said by the priest, apparently to this rock. If rain comes, Namweleu is said to send it. Spirit-worship is common. A priest will go to the grave of a dead chief, and there pray for blessings on the people – plenty of food, and immunity from harm and disease. Offerings of cloth, beads, and flour are made to propitiate the spirit. The people, too, pray at the graves of dead relatives. If they build a new village, they take care to build also a “kavua,” or little spirit-hut, where they pray and offer gifts to the spirit of the departed. At the time of brewing “wengwa” (beer), they put some in a gourd and place it in the “kavua” as an offering; in the cool of the day when it begins to ferment and bubble up, the people say the spirits are drinking, and rejoice. The men clap their hands, and the women “*Lu-lu-lu*” in true African fashion.

There seems to be a dread of the spirits of ancestors, lest they should harm the living; so prayers and offerings are made, evidently on the idea of appeasing them. If a man fancies the spirit of a dead relative is injuring him, he calls a witch-doctor, who exhumes the bones of the dead and burns them. The “kiwa” (devil) is then supposed to be destroyed.

Now it may possible be capable of demonstration that these customs and superstitions indicate a sort of blind feeling after God, or a craving after higher things. Perhaps they are the grey ruins of some ancient faith. At any rate, a clear understanding of the religious beliefs and worship of the people would be of great assistance in presenting the “truth as it is in Jesus.” If the missionary fails in this, he will fail to some extent in stimulating a hunger for the Gospel in the hearts of his hearers.

But is it not true that *the churches are also partly responsible* for the apathy of the heathen towards Christianity? There must be a great hungering for souls on the part of God’s people if there is to be a great hungering for the Gospel on the part of the heathen. If we identified the heathen with Christ, should we not be the more eager to succor them? It is nothing to us that in India, China, Africa, Christ is an hungered, athirst, a stranger, naked, sick and in prison, in the persons of these least of His brethren?

The Chronicle of the London Missionary Society – 1900

We have reached the border line between two centuries. Looking back, the triumphs of the Cross stand out conspicuous. Looking forward, the eye of faith discerns more glorious triumphs still, in this and every land. As we enter upon the New Era, let our Lord's words ring in our hearts – stimulate our faith and intercession – “Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full.”

Then at length will dawn the day when we shall no more inquire if the heathen are hungering for the Gospel; for it will be evident to all, and the promise will be fulfilled for Africa's millions – “Ethiopia shall stretch out her hands unto God.”

Pg 304 – “The Board Room”

At their meeting on October 23rd... The resignation of the Rev. Percy W. Jones, of the Central African Mission, was accepted.

1901

January

Pg 2 – “Notes and Comments”

The late Mr. Robert Arthington, of Leeds, whose donation of £5,000 in 1876 gave the first practical impulse to the foundation of the Central Africa Mission, and who last July gave the Society £10,000 for the extension of mission work to the Bemba tribes in that country, gave further evidence of absorbing interest which Missions to the heathen had for him by leaving the greater part of his large fortune to two societies for foreign mission work. Of this sum our own Society will receive a share which will probably amount to fully a quarter of a million sterling [~\$41 million in 2022]. The money is given to the Society under certain conditions as to administration of the fund, and the wishes of the testator, as expressed in his will, are in accord with his action during his lifetime. He was not in the habit of contributing to the maintenance of established work, and he has expressed the desire that the money he has left may be devoted to the extension of the Kingdom of Christ in regions where the people have not as yet had any portion of the Scriptures in their common tongue. The legacy will therefore not be available for lightening the burden of present liabilities or for meeting the heavy deficiency in the Society's funds. Full particulars of the bequest can only be known after the will has been proved, and the Directors will then have to decide on the use they will make of the money. All that can be done at present is to thank God for the splendid provision which thus comes at the opening of the century for the extension of Christian work.

February

Pg 25 – “Notes and Comments”

We have issued another of our “Up-to-Date” leaflets (No. 8), dealing with our Central Africa Mission. It is written by the Rev. Harry Johnson, and contains a new map showing the location of the new Mission to the Bemba. New and revised editions of the Madagascar and South India leaflets are now ready. Any of the above may be had gratis on application. Our two most important recent publications, *East and West* and *Missionary Readings and Recitations*, have been favorably reviewed in many quarters, and are selling fairly well.

Pg 40 – “Literary Notes”

Daybreak in Livingstonia is the title of the handsome semi-jubilee volume of the Free Church of Scotland's prosperous Mission in Central Africa. Founded, as the result of Livingstone's appeal, at the same time as the C.M.S. Mission in Uganda and our own Mission on Tanganyika, the Livingstonia Mission has had twenty-five years of quiet and steady growth, with a record less sensational, but no less gratifying, than that of the better known Uganda Mission. The volume has been written by Mr. J.W. Jack, M.A., who is not himself a missionary, and has never, we believe, even visited Livingstonia, but who has done his work remarkably well. It is a handsome

book of 359 pages, with many illustrations, and will afford much food for thought to those who are interested in our own Central African Mission. (Oliphant, Anderson, & Ferrier. Price 5s.)

Pg 41 – “The Month’s Mail”

Central Africa – First Impressions

Mr. Draper and Mr. Mackendrick reached Kawimbe on September 22nd, and received a very hearty welcome. At the Sunday morning service, conducted by Mr. Hemans, there were over six hundred natives present. Mr. Mackendrick was appointed to work at Niamkolo. After being there for more than a week, he writes: “The more I see of Niamkolo the surer I am that good and lasting work can be done here. I have been much impressed with the work of Mr. and Mrs. Hemans. Indeed, so far as my experience goes, I have no hesitation in saying that this is the best mission station I have visited since coming to Africa. The school is attended by about 120 children at present, and some of the work I have seen would be no disgrace to any of our English schools up to the third or fourth standard. On the first Sunday, although the people were packed like herrings in a box inside the church, there were over two hundred left outside. The following Sunday it was just the same. In the afternoon I baptized four women, and there are others waiting for baptism.”

Pg 47 – “Correspondence”

To the Editor of the Chronicle of the London Missionary Society

Dear Sir, – Will you allow me space for a few remarks on the interesting article which appeared in the November number of the *Chronicle* on “The Abolition of Slavery,” referring to some recent articles on slavery in German East Africa in the journal of the *Evangelischer Afrika-Verein*?

The writer makes some valuable observations on the increase of trade which experience has shown to result from the abolition of slavery, and on the practical uselessness of stopping slave-raids and closing slave-markets in East Africa so long as the institution of slavery continues. This has been found eminently true in Africa generally; demand for slaves creates the supply if not by lawful then by unlawful means.

The writer alludes to the influence of the Anti-Slavery Society in pressing upon our Government the abolition of the legal status of slavery in Zanzibar. May I remind readers of the article that the points which the writer singles out for special approval in the Decree passed in 1897 are those which this Society has always felt bound to oppose? He argues in favor of compensation to slave-owners. The Anti-Slavery Society has always opposed the principle of compensation on the general ground that no legitimate vested interests can be created in human beings, and, in the case of Zanzibar, that most of this property was illegally held, the importation of slaves having repeatedly been declared unlawful since 1873.

Again, the exclusion of all women in the position of concubines from the benefits of the Abolition Decree of 1897 was regarded by this Society as a very serious defect in the measure, and an unworthy concession to the Mohammedan custom of polygamy; in the opinion of so high an authority as Bishop Tucker, of Uganda, this clause bound the majority of the women of Zanzibar and Pemba in closer fetters than before.

Lastly, the writer refers to the Zanzibar mainland, to which the policy of abolition has not yet been extended, remarking that the question there is much more difficult. In the opinion of many the case for abolition there is simpler than on the islands of Zanzibar and Pemba, for Great Britain is not only the protecting but the executive Power, and the government is carried out directly by the British officers. In consequence of the refusal of the Government to abolish the legal status of slavery on the mainland strip, British officers are obliged to administer the local Moslem customs of slavery, and were the means, not long ago, of actually restoring fugitive slaves to their masters. The Government pledged themselves in 1897 to extend the policy of abolition to the mainland "at the earliest possible opportunity," but hitherto have, on one pretext or another, deferred taking any steps to carry out this promise.

The scheme mentioned in the last paragraph of the article in which the writer recommends the German Government gradually to buy up all the slaves and allow them to work out their own redemption, is one which would hardly commend itself to English readers, for it means that the authorities would recognize, and themselves take part in, the human traffic which they condemn.

Yours faithfully,

Travers Buxton, Secretary

British and Foreign Anti-Slavery Society

55, New Broad Street, London, E.C.

Pg 52 – "Announcements"

Deaths

May – On December 17th, at Kawimbe, British Central Africa, John, the infant son of the Rev. John May, B.A.

March

Pg 57 – "Our Central African Mission"

By the Rev. Harry Johnson

The Central African Mission has been in the past a severe test to the faith of the Directors. It was started in the year 1878, and it is now therefore more than twenty years since the earliest pioneers began their march of six hundred miles from the mainland near Zanzibar towards Ujiji, the proposed center of the work.

Misfortune and disaster dogged their footsteps; they suffered fatally from ague, fever, dysentery, and other malarial sicknesses; their bullock transport was brought to an end by the death of their cattle; they were stopped by powerful robber chiefs; their goods were stolen by dishonest carriers; they had to force their way on foot through the treacherous marshes and dense jungle. No wonder some of the pioneers were worn out by the difficulties of the way, and died without seeing Tanganyika, whilst others only lived to look upon its calm waters. No wonder that some were discouraged by the seemingly impossible task before them, and retired from the work.



THE KAWIMBI BARBER.

The earliest stations founded at Tanganyika were at Ujiji on the east side, Mtowa on the west side, and at Kavala Island about midway up the lake. A station was also founded at Urambo, in the Unyamwezi country, in 1879, and was successfully carried on until 1898, when it was handed over to the care of the Moravian Mission.

Looking at the work accomplished at the three lake stations – Ujiji, Mtowa, and Kavala Island – between 1878 and 1888, we see that much work had been attempted. At each center a school had been opened, preaching services were regularly held, medical assistance was given

the people, and a fair amount of preparatory building work was undertaken. Also, by means of the steel boat *Morning Star* and the s.s. *Good News*, frequent evangelistic journeys were taken round the lake. The results of the missionaries' efforts were not great, but some good was done. The confidence of the people was won, medicines were eagerly sought for, the Sunday was respected, the public slave market at Ujiji was closed, a hold was gained on the affections of the children, and Christian truths were sown in the natives' minds. The ten years' work, faithfully kept going by a loyal few, was, however, so far as spiritual results were concerned, apparently fruitless. It was also seen that owing to the powerful influence of the Arabs, and the obstacles they could place in the way of an intimate intercourse with the people, the work was, and would remain, very seriously obstructed. Further, the country had proved a very unhealthy center for work; of twenty-three missionaries sent out, nine had died, and ten had retired, chiefly through ill-health.

Just at this time it was demonstrated by a full year's experience that at the south end of the lake there was a much more healthy district, at a higher elevation, in a better-watered and more wooded country. Also that there the Arab influence was not so strong, and therefore there was much greater opportunity to come into personal and direct contact with the natives. Further, easier communication could be had from there with the coast by means of the Zambezi-shire and Nyasa route. When this combination of advantages is remembered there is no cause for surprise that the almost fruitless work at the



unhealthy northern part of the lake was abandoned, and the whole work was removed to the more promising districts along the south shore. This removal really means that an entirely new work was begun, and that therefore our present Tanganyika stations only date from 1887.

There are three stations in connection with this Tanganyika Mission – Kawimbe, Niamkolo, and Kambale – with a combined staff of eight missionaries, of whom one is a doctor. Kawimbe is our oldest station. Founded in 1887, at a native village called Fwambo, it was afterwards removed a distance of four or five miles to a more commodious site. This station is on an elevated plateau, about twenty-five miles from the south-east corner of the lake. A few converts have been won, who have given great encouragement by their consistent life, and by their earnestness in going forth voluntarily to preach the Gospel in the districts around. The result has been the opening up of a large and populous district called the Saisi Valley, about twenty miles from Kawimbe. Amongst the villages around the mission, and in the Saisi Valley, preaching journeys are undertaken. In some ten of them schools are built, and the young of both sexes are instructed daily. There are upwards of 400 scholars at the central school, and probably another 400 at the various out-schools. There are about 800 regular attendants at the Sunday services. There are fourteen converts on the church roll, and twenty-five others belonging to the inquirers' class.

Niamkolo, our station on the lake shore, at the south-east corner, was founded in 1889. The people are agriculturists and fishermen. From the first, school work and preaching have been fairly successful at this station. Regular visits for preaching have been made amongst the

villages along the lake shore. A special feature of the work done at Niamkolo is the splendid influence exercised amongst the women. Fifty women and girls are members of a sewing-class, and the result is very noticeable amongst them. At this place there are 150 scholars regularly attending school. The regular congregation at the Sunday services is about 700. There are twenty-five church members, besides a number of probationers.

Kambole, our third and youngest station, was founded in 1894. It is situated on an elevated plateau a few miles distant from the center of the south shore of the lake. The locality around the mission station was a thickly-populated country up to thirty years ago. Now, through the raids of the Angoni Zulus, followed by the raids of the neighboring Bemba tribe and the Arab slavers, in parts it has been depopulated. Though the station is only six years old, an active work is being carried on in the district. About fifteen miles from Kambole extends a long valley called the Liendwe Valley. Here about forty villages are crowded together, for, owing to the rich, damp soil, a maximum harvest may be reaped for a minimum amount of labor. In this valley about twenty villages are regularly visited for preaching services. There are eight out-stations established, and daily instruction given in each place. At the central school of Kambole there are about 100 scholars, and at the eight out-schools about 300. The first two converts here were publicly baptized in May, 1900. There are also several other young men who are earnest inquirers.

Near our Central African missions, at the present moment, are wide-open doors amongst unevangelized peoples. To the south there is the country of the great Bemba tribe, where a mission is even now being established; and to the west is the country of Kazembe. Into these newly-opened countries the representatives of science and commerce are pushing their way, and the messengers of the Gospel of Peace are invited. These are increased opportunities, and they lay upon the Society great responsibilities, for the need for more workers in Centra Africa is very urgent.

Pg 67 – “The Month’s Mail”

Central Africa

The New Bemba Mission

The Rev. John May, B.A., writes (November 8th): “Mr. and Mrs. Purves left us a fortnight ago for the Bemba country. Mrs. Purves could not put her foot to the ground when she left, but bravely refused to delay the journey a day longer. They were to visit our out-station at Mpolokoso’s (see map, page 58), and then press on to Kazembe’s, choose a healthy site, build a temporary house, and begin school and evangelistic work; then return to us for consultation in January. This will mean the occupation of a piece of country about as large as England. We were overjoyed and humbly thankful to get the good news of Mr. Arthington’s splendid offer for the Bemba Mission. We see God’s hand very manifestly in it, and are greatly encouraged in going forward.”

Pg 75 – “The Board Room”

January 29th – The speech of the Chairman, and the resolution of the Board, touching the death of Queen Victoria and the accession of King Edward, will be found on another page...

A question from the Treasurer drew from the Foreign Secretary an encouraging statement as to the position and prospects of our Central African Mission. The reinforcements recently sent out had arrived in safety; there was great harmony between all the members of the mission; the new mission to the Bemba was being inaugurated; altogether the condition of the mission was better than it had ever been.

April

Pg 95 – “Correspondence”

To the Editor of the Chronicle of the London Missionary Society

Dear Sir, - In reply to the valuable remarks of Mr. Travers Buxton, called forth by the article in your November number on “The Abolition of Slavery,” I may perhaps be permitted to say that we can hardly expect on this question the same measure of Christian enlightenment in Germany – where a philanthropic interest in slavery has asserted itself only since the development of her colonial policy – as is represented by the Anti-Slavery Society, which is in advance even here, of the general tone of the public mind, and – by Mr. Buxton’s own admission – of the policy of the English Government.

It should be added that the article purported to be a digest of a series of papers (too lengthy for insertion in full) by a German judge, who has thoroughly studied the question, and whose views, while on the whole in sympathy with the principle of the Anti-Slavery Society, were mainly intended for practical application to the slavery problem as it presents itself in the German Protectorate of Africa. And it is, I think, matter for thankfulness that there is an increasing section in the German nation which feels the necessity of grappling with the great problem in a just and righteous way.

I enclose a brief statement as to the aims of the *Evangelischer Afrika-Verein*, as summarized from their last report. It may interest your readers if you can find space for its insertion.

Faithfully yours,

B. Hitjer

A German Handmaid to Missions

To counteract the Roman Catholic propaganda in the German Protectorates of Africa, the German Protestants recently formed a society for the African interests on an evangelical basis, whose object is the spread of Christian life and teaching among the natives of the German Protectorates, the improvement of their social condition, and the vindication of their human rights. The Society also co-operates in all efforts towards the abolition of the slave trade, and

towards the solution of such problems as lie somewhat outside the scope of the ordinary work of missionary societies.

The first task undertaken by them was the establishment, in a healthy, well-watered situation among the mountains of Usambara South (East Africa), of a refuge for liberated slaves, and of an orphanage for homeless slave-children. In addition to these they built a Convalescent Home for Europeans, within accessible distance from Korogwe, a station on the Usambara Railway. Here a cool retreat is offered to those whose health has suffered in the service of the Government, or of commerce and missionary enterprise.

The Society is carrying on an energetic campaign against the excessive importation of spirits, which, especially in West Africa, threatens to destroy the native population. Its efforts in this direction have been to some extent successful. The Brussels Convention of 1890 has been so far modified that the minimum import duty on 50 per cent. alcoholic strength has been raised from 15 francs per hectoliter to 60 francs for Togo and Dahomey, and 70 francs in all other districts. Extra duty has to be paid for every degree above 50 per cent., which means that the raw spirit hitherto imported in large quantities will be subject to so heavy a tax as will make its introduction practically impossible.

Schools for the natives are supported, where they are employed part of the time in garden and field work, and where they are trained at the same time for commercial situations and for subordinate Government posts.

It appears from this short summary that the Society is doing good practical work, while its monthly organ, *Afrika*, is full of useful information on all matters concerning that Continent.

B. Hitjer

May

Pg 115 – “The Month’s Mail”

Central Africa

Beginning work among the Bemba

A letter from Mr. Purves, written December 17th and received April 1st, gives a very interesting and hopeful account of the beginning of work among the Bemba. A site has been chosen near the Mbereze River, in the Lunda country, immediately to the south-east of Lake Mweru. Here a good house has been built of wattle and daub, and a large space of bush has been cleared. “The chief, Kazembe, is very friendly, and promises to help us all he can. He has already shown his friendship by sending several of his men to help us in building. His town, six miles from here, is the largest I have ever seen in Central Africa, and between us and it there are twelve small villages. Indeed, this is the most populous district I have seen in Central Africa; and the population is not likely to fluctuate, for there is abundance of good garden ground, and the river abounds in splendid fish. We have started a school here for the boys who come to work.

My wife has provided us with an alphabet by cutting the letters out of old magazines and pasting them on to an old tin box. I am now able to speak a little to the people in their own language; we have translated three hymns, and I am busy now with the third chapter of St. John... I find the little knowledge of medicine and surgery I acquired when home on furlough of great service out there. It has enabled me to give relief to a great number of sufferers... We like the climate very much, and have had no sickness since settling here.”

Pg 124 – “Announcements”

Deaths

Mackendrick – On April 15th, at Niamkolo, British Central Africa, the Rev. G. Mackendrick. (By cablegram)

June

Pg 131 – “Our Anniversary”

...

One or Two Striking Features

...

The Central African Mission was another which had been the cause of much anxiety. There had been so many deaths and removals, the cost of maintaining the mission was so great, the results of all the expenditure of money and life had been so very small, and the indications seemed so clear that if the mission was really to be a strong one it would have to be extended into the more populous country to the West, that the Directors had more than once seriously considered whether they ought not entirely to withdraw from the field. After serious deliberation in 1899, it was decided to persevere with the work in the belief that the time of blessing would come if they waited for it. “We did well thus to pause. God has in this also given us rich encouragement. Work has developed at each of the three stations so successfully that we have now thirty-five schools, with nearly 2,000 children in regular attendance. Little Christian communities have been gathered in. Important industrial work is being done at each of the stations. And, finally, the late Mr. Arthington, a few weeks before his death, sent the society £10,000 for the much desired extension of the mission to the Bemba country. Mr. and Mrs. Purves have gone as pioneers, and have now formed the first station in that country with many signs of encouragement, 150 miles west of Kambole, near Lake Mweru.

Mr. Thompson went on to say that the Directors regarded the development of industries as a matter of very great importance among such people. It had, therefore, been a very great satisfaction to get from men quite unconnected with the mission most kindly expressions of satisfaction with their efforts in this direction, and to find that a number of native youths were already useful and profitably employed as carpenters, sawyers, bricklayers, etc. Mr. Hemans, a son of West Indian negro slaves, and a child of the Society’s mission in Jamaica, had given special attention to agriculture, and had rendered great service to the community at large by

introducing improved and new varieties of vegetables and fruit. The Foreign Secretary stated that on the previous Friday he had received from Mr. Hemans an excellent sample of raw sugar produced by the mission. "I hope we have heard that last of giving up the Central African Mission. The new century has begun under the shadow of death, but the prospects of the work are brighter than they have ever been."

...

Watcher's Band

...

The Rev. H. Johnson, of Kambole, Central Africa, also testified to the helpfulness of the Watchers' Band. The missionaries oftentimes experienced a great sustaining power, and did not know how it came at that particular time. When, however, they came to analyze the power they realized that it was from God, in answer to the prayers of those at home. Referring to the work in Central Africa, Mr. Johnson said he had been astonished, since coming home, to find an impression abroad that the work was very hard and unproductive. That was a great mistake. It was, on the contrary, a most hopeful field, and second to none in the interest it should awaken in the hearts of the constituents of the Society. It was the field which Livingstone brought to the Society, and would ever be precious on that account. The work at the south end of Lake Tanganyika was founded



REV. H. JOHNSON.

by the Rev. D. Picton Jones about fourteen years ago. To the question: "Is it possible to Christianize the Central African people?" he replied: "Most assuredly it is." Fourteen years ago the Lungu (the tribe at the south of Lake Tanganyika) were like what the Bemba are today. There were tribal wars; prisoners in war became slaves; at the death of a chief many natives were sacrificed at his grave; infanticide, mutilation, and human sacrifice prevailed. Through the introduction of Christianity the Lungu had abandoned these evils almost entirely. The pillars that supported fetish religions – belief in local demons, in witch doctors, and in the efficacy of charms – were crumbling away through the influence of Christianity. Now, when one man did a kindness to another the acknowledgement was made: "Thank you, child of God." A few years ago the people gloried in cruelty; but today pity was taking its place. The work that had been done in Central Africa was foundation work that could not be put into statistics. A few ears of corn had been plucked, and before long there would be a great harvest gathered in. The work

of the Mission was but a green oasis in a great Sahara desert. The country stretching away to the west and south and all round the lake shore was as yet unoccupied by missionaries. The Bemba country covered about 40,000 square miles, and up to last year there was no missionary in that country. During the present year one of his colleagues had started work among the Bemba. If the churches would give the Mission *one missionary for every 2,000 square miles* they would be glad, though the real needs of the case would be better met by twenty. The churches had got the men, and the missionaries were not going to cease agitating until they got them into the work.

Pg 147 – “Twenty-Five Years’ Progress in Central Africa”

The Livingstonia Mission Semi-Jubilee Conference

On October 12th, 1900, at the invitation of the Livingstonia Mission, a party of thirty-three Europeans gathered at the Livingstonia Institution and united in singing the “Old Hundredth” psalm – the same as had been sung on the deck of the *Ilala* as she steamed into Lake Nyasa just twenty-five years previously. We could not help thinking of the hopes and anxieties of that first little band of missionaries. *Then* little was known of the tribes in the surrounding countries, and nothing of their languages; but there was abundant evidence of the devastation wrought by the invading Zulu hordes and by the Arab slavers. *Now* the Lake is busy with steamers, and every corner of the surrounding lands has been explored by the trader. Wagons and bicycles traverse good roads in every direction. Local printing-presses are producing portions of the Bible in most of the local dialects, read by hundreds and thousands of children in the schools. Yes, and the Native Church is being added to by the thousand. How far exceeding the wildest hopes and expectations has been the result of the few years of labor!

We had met to commemorate that eventful morning, and also to seek present counsel and inspiration from our brethren. Although a most interesting program for conference had been suggested, we felt that our meeting should not be only to discuss methods of quarrying the raw material, but also to consult upon the best methods of building such material into a solid native church.

Perhaps the most noticeable characteristic of all was the remarkable unity in aim and interest – the similarity of our difficulties and of the remedies suggested. Not that individuality was lost – seven societies, five nationalities, thirty-three individuals could not but differ on many points. But we felt that the service was one, and that the glory of our one King was our chief aim. A feeling of comradeship and sympathy has been deepened which should do much to consolidate our attacks on heathenism and to inspire us with fresh courage.

Among the views expressed we can but mention a few of the most prominent ideas and refer to the official report for details. The value and necessity of a carefully-selected native agency was one of these. The native, with his knowledge of native thought, can far more effectively present the Gospel to his fellows than can we; and if the Church is to be a local growth, made

up of men and women not only saved from sin's punishment, but *saved to serve*, she must early take upon herself the evangelization of her neighbors, guided and helped by the European missionary. So alone can the Gospel be spread broadcast before the flood of civilization now seeping over Africa brings with it temporal prosperity and moral pollution. Although an organized native church, self-supporting and self-propagating, must always be kept in view, yet this ideal has many limitations. A people emerging from dense ignorance and oppression cannot at once be trusted with an unfettered native ministry, nor must entrance to the Christian Church be made too easy. Several valuable suggestions to ensure uniformity of practice were adopted.



THE CONFERENCE PICNIC.

The medical men contended that, although medicine was valuable to our pioneering work, its importance was much greater at a later stage. Without doctors it would be impossible to keep the native Christian from returning to the medicine man with his nostrums and incantations. Moreover, the importance of lady missionaries, as the Mission develops, makes the medical man's presence most necessary. They pointed out that their message was not to give medicine, but to "heal the sick" – a commission almost impossible in this land without the hospital. On

the question of fees for medical help, all were agreed that the practice of gratuitous assistance, either to natives or to Europeans, was most hurtful.

Vernacular literature, prepared by committee rather than by individual effort, was still considered of prime importance, even although the higher subjects of education might with advantage be studied through the medium of English. Means were adopted for mutual information on what translation work might be in progress, so as to avoid the overlapping which, in the past, has led to great waste of labor.

Christianity is always more stable when education is insisted on. Hence we felt the need of impressing on the native convert the importance of his securing for himself and his children the best education within his reach. Care, however, must be taken that mental ability be permitted to displace manual work. Even when secular education passes more into the hands of the Government, it will not relieve the Church of her duty to supply that of a more religious nature. A common educational code was prepared, which will probably be accepted by all the missions working in the country. It was mentioned that the introduction of school fees at first had the effect of greatly reducing the attendance, but that was rather an advantage than otherwise, for the standard attained was higher, fewer half-trained teachers being employed, and the direct advantage of charging fees was so great as fully to justify their imposition.

The prime importance of women's work was evident to all. The Christian home was an object-lesson second to none, and its effect upon the rapidly incoming European population was not to be despised. Single ladies, working side by side with male missionaries, in mixed schools and classes, have a wonderful influence in elevating the native women in the social scale.

Then we closed our meetings by devoting an hour to recalling the witness of the great cloud, who – some our forerunners, others our co-workers – having run their race, have already laid their crowns at their Redeemer's feet.

W. Govan Robertson.

Pg 150 – “They Rest from Their Labors”

Just before our last issue went to press we received news by cablegram of the death of two of our African missionaries, the Rev. Robert Hawieson, of Hankey, Cape Colony, and the Rev. George Mackendrick, of Niamkolo, British Central Africa...

Of the death of the Rev. George Mackendrick we have no details beyond those conveyed in the telegram announcing the sad fact. After some years of useful work in the pastorate of the church at Langholm, N.B., he offered himself for service in Central Africa, and left this country in June of last year. He was a devoted and zealous missionary, and in his letters indicated that he was finding great happiness in his new sphere of work. Of robust frame and vigorous constitution, there was every reason to expect for him a long career of usefulness in Central

Africa. But God has accepted the will for the deed, and has called him to join the ranks of the many martyrs whose graves have consecrated Africa to Christ.

Pg 153 – “The Story of Ten Years”

Finances of the Past Year

During the past year the income has been swelled in two directions. There has again been an exceptional amount received from legacies, which have exceeded the average for the decade by £10,000. The general contributions have also included a gift of £10,000 sent to the Society by the late Mr. Arthington only a few weeks before his death, and intended for the extension of the work in Central Africa to the Bemba tribe. This large gift, together with a second donation from Mr. Angus, of Adelaide, for the extension of work in the interior of New Guinea, could not be applied to the current work of the year. They have, therefore, been invested, with some smaller sums, thus reducing the actual available income from £148,205 to £136,755. To this has been added £4,408 drawn from investments held for special purposes, making a total income of £141,163 to meet an expenditure of £150,866. The result is a deficiency on the year's working of £9,703. Such a deficiency would be very unsatisfactory under any circumstances; but when it is remembered that the legacy account shows an income of £9,000 above the average for the decade, and that the amount received from the contributions of the churches and subscribers generally shows no diminution, it confirms very painfully the conclusion reached in previous years that the normal income of the Society is really £20,000 less than its normal expenditures.

The Mission-Fields

...In Central Africa the Mission is now firmly and happily established. Industrial work, school work, and the services on the Sabbath are all in a prosperous condition. Never in its previous history was the Light so clear and the prospect of the day so bright as it is at present in Central Africa.

Pg 159 – “The Board Room”

At the meeting of the Directors held on Tuesday, April 23rd, the Foreign Secretary introduced Dr. and Mrs. Lawes (New Guinea), Mr. and Mrs. Newell (Samoa), Mr. Lucas and Dr. and Mrs. Campbell (South India), and Mrs. Dr. Joyce (North India), all recently returned on furlough. Dr. Sidney Morris, appointed to Central Africa, was also introduced to the Board...

The Foreign Secretary announced the unexpected death of the Rev. George Mackendrick, of Central Africa. Mr. Mackendrick only went out last year; he was a man of fine physique, and gave abundant promise of usefulness as a missionary. (See p. 150)

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The annual meeting of Directors was held on Tuesday, May 7th. The Foreign Secretary introduced Miss Stewart, home on furlough after seven years' service at Hong Kong; the Rev. E.

Hawker, B.A., formerly of South India, now appointed to Tutuila, Samoa; and Mr. H. Cecil Nutter, appointed to Central Africa.

Pg 160 – “From the Secretary of the Watchers’ Band”

Watchers all over the world will have heard with great sorrow of the heavy losses the Society has lately sustained through death. We have to add three to our martyrs’ roll-call – Mr. Stonehouse in China, and Mr. Chalmers and Mr. Tomkins in New Guinea. Three more of our friends have been called away since I last wrote these notes – viz., Mr. Howieson, of Hankey; Mr. Mackendrick, of Kambole; and Mrs. Percy Hall, of Rarotonga.

The following are the changes in the List of Missionaries since Christmas: -

...Page 7 – Rev. R. Howieson died on April 12th. Rev. and Mrs. Jennings have returned to Barkly West. Mrs. Richardson has joined her husband in Bechuanaland. Rev. G. Mackendrick died on April 15th. Rev. H.C. Nutter and Dr. Morris are on their way to Central Africa.

July

Pg 178 – “Native Medicals in Central Africa”

By Dr. Neil Macvicar, Blantyre

In our Mission at Blantyre there is a hospital in which – besides the immediate work of attending to the patients – the doctor trains young natives to do medical and surgical work. There is a regular course of study – elementary of course, but practical and suited to the needs of the country – that they have to master before they obtain their certificates and are allowed to prescribe for patients. When they have obtained this certificate they are put in charge of dispensaries at outlying stations of the Mission, and there they attend all who come to them – themselves being paid by the Mission, and therefore making no charge for their medicines or their skill, but giving these as a free gift to all sufferers. Thus they show to the people in the most practical way possible the meaning of the Christianity they are teaching them.

It was at first a question whether these young medical assistants would gain the people’s confidence. They have done so in a most striking manner. One of them (John Gray Kufa), who opened a dispensary in a very wild country (Lomweland) where the people were given up to fighting and slaving, so completely won the people’s confidence that before nine months had elapsed he had attended thirteen hundred patients. The sick were coming to him long distances and in companies for the sake of mutual protection, knowing that had they come in ones or twos their hostile neighbors, through whose land they had to pass, would have captured them, put them in slave sticks, and sold them. On one occasion no less than fifty new patients turned up together, most of them suffering from painful ulcers. They camped out beside the dispensary for several weeks, until they were all healed, and then they left for home.

We look forward to the multiplication throughout Central Africa of such dispensaries as being the first step towards the solution of the problem. Our own Mission is, so far as we know, the only Mission in Central Africa that gives to native young men a systematic medical training. –
Life and Work

Pg 182 – “For Livingstone’s Land”



DR. S. H. MORRIS.

Dr. Sydney H. Morris, who has been appointed to our Central African mission to take the place vacant since the death of Dr. Mather in 1898, is the son of one of our Directors, the Rev. W.E. Morris, of Market Harborough, himself formerly one of the Society’s missionaries in South India. Dr. Morris was born at Market Harborough in 1875. After four years in business he entered Edinburgh University as a medical student, with a view to foreign missionary work. Since completing his qualification in 1899 Dr. Morris has held appointments as house surgeon at the Poplar and Greenwich hospitals.

The Rev. Cecil H. Nutter, also appointed to Central Africa, was born at Keighley (Yorks) in 1873. Mr. Nutter was articled to a firm of architects in Bradford, and gained an experience which

should be useful to him in the mission-field. For some time he conducted classes in Building Construction under the Bradford School Board. Early in life he felt the impulse to give himself to foreign missionary work, and with this end in view he entered Cliff College and Harley House, afterwards taking a course of medical training at Livingstone College, and also nearly a year at the London Hospital. Mr. Nutter has been actively engaged in evangelistic work, both in East London and in the villages of Berkshire and Buckingham, where for two summers he conducted a caravan campaign. For the last year he has been student pastor of the Epping Congregational church.



REV. CECIL H. NUTTER.

Pg 184 – “Announcements”

Departures

Dr. S.H. Morris and Rev. H.C. Nutter, appointed to Lake Tanganyika, Central Africa, embarked per steamer *Ingeli*, May 24th.

August

Pg 199 – “The Month’s Mail”

Central Africa

Among the Bemba

We hope next month to present a fuller account of the establishment of our new mission to the Bemba than has yet been possible. In the meantime the following extracts from the latest letter from Mr. Purves (dated April 14th) will be of interest: “It is a great advantage to have Mrs. Purves with me here. The people had never seen a white woman before, and, as the news of her presence spread, the female portion of our audiences gradually increased... The five months we have spent here have been very happy ones. We have been holding from twenty to thirty services a week, and the morning service – held every day at sunrise – enables me to speak to over a hundred men, who have come to work from all over the country, some of them a distance of a hundred miles or more. So the seeds of truth are carried far and near... I have now translated the whole of St. John’s Gospel into the Chibemba language, in addition to a number of hymns... I find it very trying to have to sit in the sun when speaking to the people, as it is seldom one can get a shady spot where there is room for the people to sit. It would be a great help if some friend of the Society would send me a small ‘umbrella tent’ which I could stick in the ground when I begin to speak.”

Pg 204 – “The Late Mr. Mackendrick”

At the time of our announcement of the death of the Rev. George Mackendrick, of our Central African Mission, we were not able to give his portrait in these pages. As no portrait was published at the time of his appointment to the mission-field, we feel sure that many of our readers will wish to see the face of the man who has laid down his life for Christ, as one of their representatives, in the heart of Africa.

A letter recently received from one of his colleagues testifies to the esteem and affection felt for Mr. Mackendrick by all his fellow-workers. “You can imagine,” says the writer, “what a terrible blow his death was to us all. He seemed so well fitted by nature and by grace for the work he came out to do, and we were hoping such great things from him, that his loss is the harder to bear. He had already endeared himself to us by his fine spirit and brotherliness.”

Pg 204 – “A Call from Tanganyika”

It is with heavy hearts we add another name to the death-roll – or, shall we say, to the roll of honor – of the Central African Mission. It must needs be that some should die for Africa, if Africa is to be brought to the feet of Christ. Carson and Mather were called away during the last decade of the old century, not to mention two brave ladies who were missionaries indeed; many before them laid down their lives, and now Mackendrick, at the beginning of the new century, has been called to his rest and his reward.

Barely seven months ago we welcomed him into our midst, and now he has been welcomed into the presence of the Lord, whom he loved and whom he served.



THE LATE REV. G. MACKENDRICK.

Our sorrow will be shared by many at home who were attracted by his geniality, brotherliness, and whole-heartedness in the cause of Christ. The Congregational Church at Langholm, of which he was pastor for several years, will feel his death keenly. Our heartfelt sympathy goes out especially to the one who has hoping to join him in his life and work. We have fellowship in their sufferings. To us the blow is terrible. Our brother was much beloved in the Mission, and he gave promise of doing noble work.

His illness lasted less than a week. Dr. Mackay was summoned to Niamkolo at once, and attended him to the last; but his skill and care were unavailing. On Sunday evening he began to

sink, and breathed his last at half-past six o'clock on Monday evening, April 15th. His end was very peaceful. When the Doctor told him he was dying, he said: "Our God is a strong tower." We, too, who remain, can say: "A safe stronghold our God is still."

The funeral took place on Tuesday, the 16th, and was attended by Dr. Mackay, Mr. Hemans, Mr. Robertson, and two Europeans in the neighborhood. We often say that the adage, "It is the unexpected that happens," holds true, especially in Central Africa. Who would have thought that the fine constitution and athletic frame of our brother would so soon have been laid low by that insidious enemy of mankind in tropic climates – malaria. We are thankful that the question of malaria is being studied and investigated scientifically; but whether malaria will be successfully combated in the future or no, this we know of a surety – that there is an unfailing remedy for the malaria of the human heart in the Gospel of our Lord Jesus Christ.

"New stations must be filled and blanks supplied." Surely Mr. Mackendrick's death is a call for fresh volunteers. When teachers from Rarotonga fall at their posts in New Guinea others are anxious to fill the gaps. Will the sons of Britain, who are servants of Christ, be behind them? We will not believe that the young manhood in our churches will refuse to respond to this call of Christ. They are needed here "at the front." And how glorious the welcome home after the campaign!

Kawimbe.

John May.

Pg 208 – “Our Fellow Workers”

East Africa – In the May number of *Afrika* a complaint is voiced from German missionaries in East Africa concerning the unfair methods of the (Roman Catholic) Trappists, both in intruding upon fields occupied by Protestant missionaries, and in enticing away their members. At Marangu, where the Leipzig Society had established a school, the Trappist Fathers have likewise opened one, in spite of remonstrances as to the confusion sure to arise from such interference. Some twenty-five boys have already been decoyed from the Protestant school, and tell their former associates that it is much pleasanter to learn under the “Mopia” (corruption from “Mon père”), as they are not so strict about singing and dancing, and are always ready to pardon sins against the Commandments. It will help us to understand the Protestant attitude by remembering that such dances form part of the heathen worship. The Trappists also intend to settle at the Meru mountain, though the Leipzig Society has been preparing for some time to plant a mission there; their allegation being that the German commander had desired such settlement. This is simply a perversion of facts, for it turns out that the prior claims of the Leipzig Society upon the inhabited part of the mountain were distinctly pointed out by the authorities. B.H.

September

Pg 209 – “Notes and Comments”

Sir Harry Johnston’s official Report as Special Commissioner for Uganda has just been published. It contains some testimonies to the value of Christian missions which should outweigh the irresponsible utterances of a handful of newspaper correspondents. What, for instance, could be clearer or more emphatic than the following?

“Whatever disappointing results may have shown themselves in other parts of Africa in the form of cant, hypocrisy, and purely nominal or superstitious forms of Christianity, I do honestly consider that the work of the great missions in the Uganda Protectorate has achieved most satisfactory results. It cannot be said that the natives of the Uganda Protectorate have been ‘spoilt’ by Christianity; they have been greatly improved, and have not, in the adoption of this religion, lost either manliness or straightforwardness.”

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Mr. W. Govan Robertson has forwarded a copy of the first book ever printed in the language of the Bemba people, among whom we have recently started a new mission. The book contains the Lord’s Prayer, the Ten Commandments, a short Catechism, and a few hymns. It has been printed by Dr. Mackay.

Pg 220 – “Among the Bemba”

The Story of Our New Mission in Central Africa

For several years the Directors of the London Missionary Society have had before them the question of extending the work of the Central African Mission into the country of the Bemba, a people dwelling in the region to the south-west of Lake Tanganyika as far as Lakes Mweru and Bangweulu. Round the southern shores of Tanganyika the population is not large; the motive which formerly gathered the natives round the mission is happily no longer in operation, for the fear of the slave-trader will soon, we may hope, be only a memory of the past; the missionary now has to follow the people – and the sites most favored of the natives are not always those most conducive to the health of Europeans.

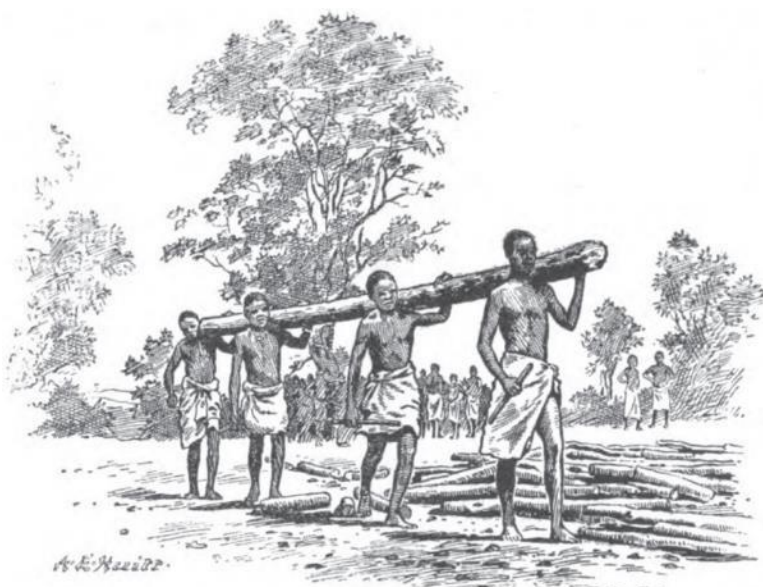


MR. PURVES AND MPOLOKOSO.

Our missionaries, realizing that the population within easy reach of Tanganyika hardly afforded sufficient scope for the development of the mission, turned longing eyes to the Bemba country. It was a land not only unoccupied, but even unvisited by the heralds of the Cross. So far as can be ascertained, the first missionary to visit the country was the late Mr. Carson, who made a journey thither in 1894. He was courteously received by the great chief Kazembe, who told him, however, that no white man would be allowed to settle in the country. About the same time a

visit was paid by Mr. Thomas to the chief Mponde, who was willing that the missionary should build him a house, but did not want a school. The verdict of the missionaries was that the time was not yet ripe for commencing a mission.

The people were said to be superior to most of the surrounding tribes in strength of character and physique. They do not belong to the Zulu or Kaffir races, like their neighbors, but appear to have migrated to their present quarters from some region to the north or west, establishing themselves by force of arms three or four generations ago. There was therefore every reason to hope that when once they were brought under the power of the Gospel, they would prove zealous and capable messengers of salvation to other tribes. The country lay within the administration of the British South Africa Company, so that there was no reason to anticipate political complications in connection with the mission.



CARRYING TIMBER FOR THE MISSION HOUSE.

These considerations weighed so heavily with the Directors that it had more than once been resolved to undertake the mission. But, as has so often been the case, the financial position of the Society made it impossible to convert resolution into action, and the question was postponed. At length the time came when action had to be taken immediately if the opportunity was not to be lost forever. Missionaries of the Roman Catholic faith were

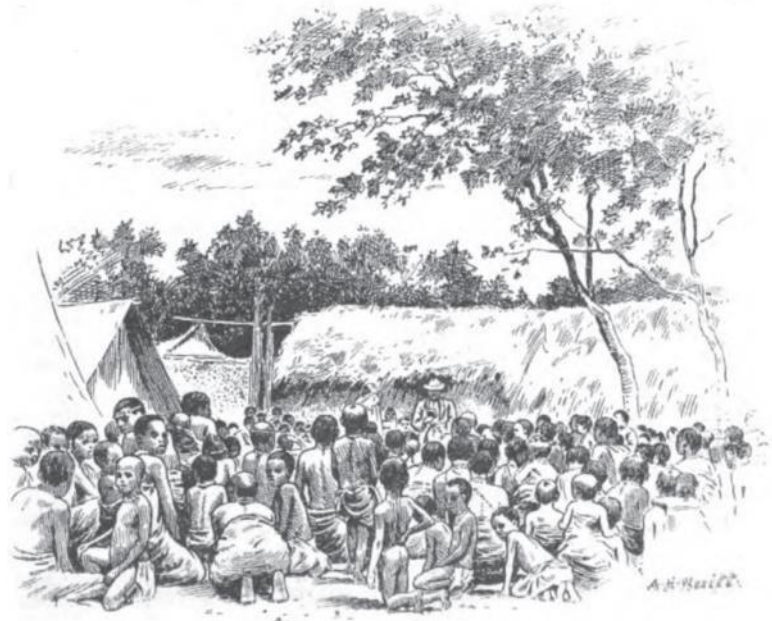
pressing for admission to the country. The British Administrator, however, in view of the fact that the London Missionary Society had declared its intention of occupying the land, refused to sanction the entrance of the Roman Catholics; but unless we could occupy the country effectively before the end of the year (1900), he would no longer be able to keep it open for us.

At this juncture, though with no knowledge of the acuteness of the crisis, the late Mr. Robert Arthington wrote to the Society, offering a large sum of money for the extension of work at the *north* end of Tanganyika. When the circumstances were explained to him, Mr. Arthington readily consented to apply his gift to the work among the Bemba, and in July, 1900, gave the sum of £10,000 for this object. "Consider," he said, "that the offering is made to Him who taught us to do good unto all men."

In the meantime Mr. Purves and Mr. Govan Robertson had visited the country, the former in February, and the latter in July, 1900, and had reported very favorably on the prospects of missionary work among the people. Mr. Purves, who was accompanied by his wife, was away for twenty-six days. He visited several important centers, and was everywhere received with kindness by the chiefs. On his return the matter was discussed in committee, and Mr. Robertson was appointed to make a definite beginning of the mission by opening an out-station at Mpolokoso's, a powerful and friendly chief, whose respect Mr. Purves had won by extracting some troublesome teeth.

Mr. Robertson stayed for some weeks at Mpolokoso's, built a schoolhouse and teacher's house, organized a school, and settled some native teachers to carry on the work. He also prepared a small grammar of the Bemba language, with a few hymns, the Lord's Prayer, and the Ten Commandments.

In November Mr. and Mrs. Purves again visited the country, and fixed on the district of a great chief named Kazembe for the first Central Mission station.



MR. PURVES PREACHING TO THE AWEMBA.

Kazembe's town is some ten miles to the south-east of Lake Mweru, and about 150 miles from Kambole. A good house was built, and a school started with about sixty boys in regular attendance. "This is a splendid center to work from," wrote Mr. Purves, after being there for two months (January 25th, 1901); "the more I see of it the better I like it. We have service here every morning, and on Saturdays and Sundays the native teacher and I between us hold from six to ten services in various places."

The last letter received from Mr. Purves is dated April 14th, and contains much interesting information. "We have lately had a tour," he writes, "round some of the villages. Everywhere we met with a hearty reception, and the people listened attentively. We visited about forty villages, most of them small, with a few fair-sized ones. One thing was impressed on me during the journey, and that was the advantage of having my wife with me. The people had never seen a white lady before, and turned out in great numbers to look at her."

"After being here for five months," he says in the same letter, "I can most truly say that God has been with us, blessing and guiding us. We hold from twenty to thirty services a week, and the

daily service here at sunrise enables me to speak to over a hundred men, who have come from different villages – some of them scores of miles away – to work for us.

“Some time ago I started a class for the benefit of the native Christians who are with us. Since then ten young men have asked to be allowed to join the class, and four of them – all Kawimbe boys – have expressed a desire to follow Christ.

“I have translated the whole of St. John’s Gospel into the native language, and also a number of hymns.

“My wife and I have had very little sickness here, although we have had to rough it a good deal, and that during the most trying season of the year. I have therefore come to the conclusion that this is a healthy site.”

Mr. and Mrs. Purves were expecting to have to leave their work for a time at the beginning of May, in order to attend the annual meeting of committee at Kawimbe. They hoped, however, to return as soon as possible. It will be seen that the mission has made a promising start. It may be that God has a great work for our Society to accomplish in this country – the country on the borders of which our most famous missionary, David Livingstone, breathed his last. We shall await with eager expectation the next letters from our friends who are holding this distant outpost for Christ, and we shall bear them up constantly in our prayers.

Pg 231 – “The Board Room”

The last meeting of the Board before the holidays was held on July 23rd. The following missionaries were introduced... Dr. and Mrs. Mackay, from Central Africa... Dr. Mackay testified to a great improvement in the work of our mission in Central Africa; it would be a mistake to neglect the old work for new enterprises...

The Rev. D. Picton Jones, formerly of the Central Africa Mission, was appointed to Matebeleland, and the Rev. J.H. Cullen, of Mangaia, was transferred to New Guinea to take the place of the late Mr. Tomkins.

Pg 232 – “Announcements”

Arrivals

Dr. J.G. Mackay and Mrs. Mackay, from Lake Tanganyika, Central Africa, *via* Flushing, on July 18th

October

Pg 233 – “Notes and Comments”

Scarcely a month passes without the record of some new “frontier grave” having to be written. The stretch of country to the south of Lake Tanganyika has been “appropriated” to us by many such graves. The last to lay down his life in that hard field was not the least of the army of African martyrs. John May, whose spirit passed to heaven on the 21st of August, was a

missionary of great achievement and of greater promise. A brief memoir of his work, from the pen of our Foreign Secretary, will be found on another page.

Pg 246 – “The Death of Rev. John May”

The death of the Rev. G. Mackendrick has been followed only too soon by another very serious loss to the Central African Mission. At present nothing is known at the Mission House except the contents of the brief telegram received on August 23rd, informing the society that “May died 21st.” Laconic as the announcement was, it meant that our Central African Mission had lost one of the most capable, devoted, and promising young missionaries in the field of many sorrows.

John May formally offered his services to the society in 1893, when in the middle of his course of study at Cheshunt College, but his missionary purpose had been expressed long before that time. He received a thorough training as a marine engineer, and first sought information from the society as to the possibility of being able to use his knowledge of engineering in connection with mission work among the heathen. His character and steadfastness of purpose were shown in the resolute way in which he met and overcame the difficulties which then beset his course, and deliberately gave up his profession to enter Cheshunt College, in order that he might more thoroughly equip himself for missionary service. He had joined Dr. Horton’s Church at Hampstead immediately after his conversion in 1884, and it was a sermon of Dr. Horton’s in 1887 which first seriously turned his thoughts to missionary service. He was at that time greatly affected by an impediment in speech, which seemed to make it very doubtful if he would ever be able to express himself fluently or effectively. Nothing daunted, however, he determined to overcome this defect if possible, and devoted himself with great earnestness and with considerable success to various forms of Christian work, especially to speaking in mission halls, children’s services, and in the open air. He entered Cheshunt College in September, 1890, and obtained his B.A. degree in 1894. Dr. Whitehouse speaks of him as one of the most industrious and conscientious students he has had under his care, and his ardor in evangelistic work was as great as his devotion to study.

In 1897 he was set apart as a missionary to Central Africa, and during the brief years of his service in the mission field gave evidence of exceptional depth and strength of character and of capacity for varied service. His engineering knowledge was brought into use as soon as he arrived in the repair of the steel lifeboat, which had been wrecked in a storm: The industrial department of the Mission at Kawimbe was successfully developed, and he devoted himself zealously to the extension and improvement of the elementary schools connected with the Mission. His spiritual purpose was however, supreme. A sentence from one of his own reports describes most accurately the course which he consistently pursued. He divides the work of the station into three parts – that of the heart, the head, and the hand; and he says: “The question as to which is the most important does not arise. We came out to do the first, for the permanence of which the second is found to be absolutely necessary, and the third is found to

be a valuable assistant to the other two.” Sound judgement, strong grasp of principles, fidelity to duty, an amiable and conciliatory spirit, and a beautiful simplicity of faith and consecration, combined to make him a most valuable member of the Mission staff, one whose loss it will be difficult to replace. Mrs. May, who, during her brief life in Central Africa, has had sorrow upon sorrow, has proved herself a true helpmeet of her husband in her consecration and service, and even in the fulness of her sorrow is earnestly desirous to be permitted to remain where she is, and to carry on the work in which they have been engaged.

Pg 256 – “Announcements”

Births

Johnson – At Chatteris, on August 28th, the wife of Rev. Harry Johnson, of Central Africa, of a daughter.

Deaths

May – On August 21st, at Kawimbe, Lake Tanganyika, Central Africa, the Rev. John May, B.A., in his 36th year. (By cablegram)

November

Pg 276 – “In Memoriam”

II – The Rev. John May, of Central Africa

We were able to give in our last issue a brief testimony to the work and character of Mr. May from the pen of our Foreign Secretary. The following extracts from a letter written by one of Mr. May’s fellow-workers, Dr. James G. Mackay, will supplement what was said last month: -

“John May’s call to the mission-field,” writes Dr. Mackay, “and to the Tanganyika Mission in particular, was manifestly in obedience to Divine guidance. Unable to go to one of the larger fields, such as India or China, where much actual preaching would have been required of him, and little opportunity given of using his engineering and other practical gifts, he went rather to the heart of the Dark Continent.

“Many a time did he speak of the honor and the joy of being a follower of Dr. Livingstone in the very regions where that great traveler-missionary, not thirty years ago, had labored and died. He was a bright, enthusiastic missionary, and as a friend and companion he was the kindest and most unselfish man I ever met.

“Many young missionaries in similar circumstances would have lost heart for the rest of their life-work were they to have suffered, as we know Mr. and Mrs. May did, in the loss first of house and home by fire, immediately after their arrival at their station, and later on in the loss of their two little ones. Not so they, however: it only seemed to make them brighter and more unselfish than ever.

“I will remember Mr. May’s return from his visit to the Livingstonia Mission of the United Free Church of Scotland, two or three years back. It seemed to have come to him quite as a

revelation what could be done in the way of evangelizing and educating the tribes around him. He was full of schemes and ideas for the prosecution of his work more or less on similar lines, some of which he started successfully at Kawimbe and the neighborhood. One scheme to which he was much devoted was the formation of a sort of normal school for the training of teachers, to go out and teach and preach to their fellow-countrymen. When we came away in May last he was prosecuting this work with gratifying results.

“His greatest joy, however, was to have men and women coming to him to inquire the way of salvation, or to tell him of their wish to follow the Savior. Not a few such did he speak to and encourage in the battle against sin and temptation during his brief four years’ service.

“Mr. May was much interested in the Bantu tongues, and more especially the Kimambwe language, which is spoken at the south end of Lake Tanganyika, in the district in which he worked. He bade fair to become an exact and critical scholar of the latter, as well as of its kindred dialects, which he longed to see used in the translation of the Holy Scriptures, so that men all over Central Africa might eventually be able to read for themselves the message of redeeming love. He would have rejoiced to see the but recently completed New Testament in the Kimambwe tongue – copies of which, alas! will arrive too late for him to use.”

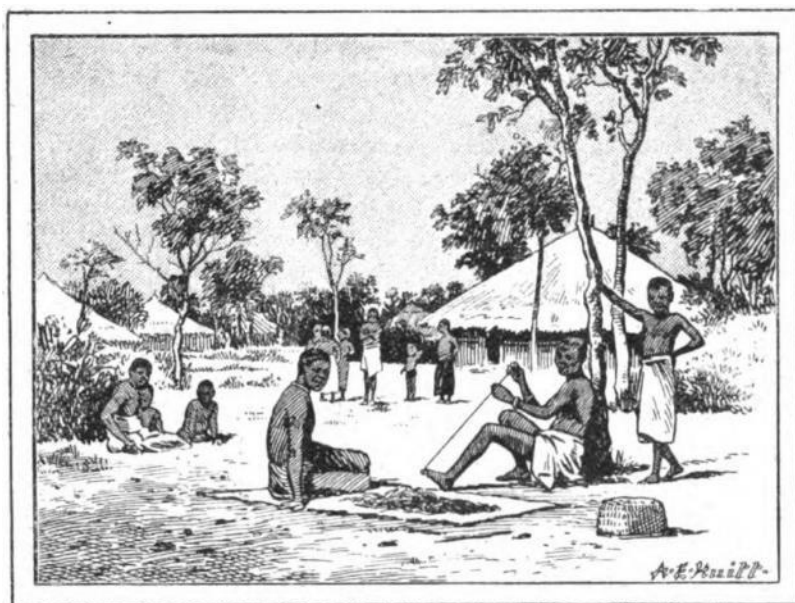
Pg 280 – “Is the Central African Lazy?”

By the Rev. Harry Johnson

Before going to Central Africa, I had heard that the natives were very lazy, and that no moral influence would induce them to work. This idea, though common at home, is most certainly a mistake. It may be true that before the missionaries arrived the South Tanganyika natives did very little work. That, however, was the fault of their surroundings, rather than of the people. They had no need to do much work, for the country is very sparsely peopled, and therefore every person had as large a piece of garden-ground as he cared to cultivate. The soil is very rich, so that by a little work in their gardens during the early rains they reaped a sufficient crop to keep them all the year. There was no real poverty among them, except after a severe drought, after a plague of locusts, or after the raid of a neighboring hostile tribe. Their requirements were few – they bought no furniture, for they were content to sit on the floor of their huts; they bought no clothes, for they were satisfied with the skin of an animal or a piece of bark-cloth. They had no ambition to improve their surroundings, for what had been good enough for their fathers was good enough for them. Thus, before the arrival of the missionaries, the chief work of the natives was in the gardens, and as this work was soon finished, their life seemed, and in truth was, a life of indolence during the greater part of the year.

Since the missionaries have been in their midst we have had abundant evidence that the South Tanganyika natives can work, and are willing to work, when the Gospel is proclaimed and the nobility and advantages of labor are set before them. The influence and teaching of the missionaries have aroused in the natives an ambition to improve themselves. They now see

that in return for labor they can obtain calico and prints for clothes, beads for ornaments, and useful articles for their homes. To obtain these good several native industries are now carried on, for the natives are anxious to make goods that the white men will buy. Some of them, as seen in the picture, will make native cord for sale, some will make baskets, and some bamboo mats. Many desire to learn a trade. There is now always a larger number of youths asking to be given work in our mission workshops than can be employed. They willingly learn carpentering, ironworking, brick-making, and building. Amongst the young boys there is quite a keen competition for service as domestics in the homes of the missionaries. The house-boys in the picture show at how youthful an age some of the lads begin to make themselves useful.



TWISTING FIBRE-STRING, KAWIMBL.



WASHING THE BAMBOO MATS FROM THE CHURCH.

The willingness of the native to work is a move in the right direction. By throwing off the indolent habits of the past, they earn calico to clothe themselves, and thus become raised socially. While working with their hands they have to use their heads, and are thereby strengthened intellectually. By being brought into closer contact with the missionary, they hear his words, they see his life, and so are helped spiritually.

The future of the Central African is full of promise. We are giving them the Gospel to illuminate their hearts. We are showing them a Christian example that they may know there is something high and noble to live for. We are teaching them trades, and helping them to acquire good tastes that make work both a necessity and a pleasure. Thus they are now going forward in the march of civilization, and today, amongst the rising generation, we are seeing great and rapid changes towards Christianity.

December

Pg 285 – “Notes and Comments”

The effects of the Society’s financial position are being brought home to us with terrible force. Dr. Sydney Morris gives it as his opinion that the Rev. John May would have rallied from his illness had not his strength been exhausted by overwork. We hope the churches realize the responsibility of thus over-burdening their representatives.

Pg 300 – “Personal Notes”

Africa. – Dr. Morris and Mr. Nutter, our new missionaries in Central Africa, reached Kawimbe only a few days before Mr. May’s death. They both plead earnestly for reinforcements, and attribute the death of their colleague largely to over-work consequent upon the smallness of the staff.

Pg 305 – “The Board Room”

At the meeting of the Board on October 22nd there were seventy-four Directors present. The Foreign Secretary introduced the following missionaries to the Board:... Rev. D. Picton Jones, transferred from Central Africa to Matabeleland...

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At the Board meeting on October 29th, there were forty-nine Directors present. The meeting was one of the shortest on record, the business transacted being almost entirely of a formal character.

The Examination Committee was instructed to nominate one medical and two clerical missionaries for work in the Bemba country, Central Africa, funds for the maintenance of the mission having been provided by the late Mr. Robert Arthington.

Pg 307 – “Our Fellow Workers”

Africa – The director of the Leipzie Mission complains that in some parts of the German Protectorate of East Africa the feudal service of medieval times is being resuscitated. The anticipation that those who paid the hut tax would be free from arbitrary imposition of forced labor proves a pleasant dream. Both men and women are commandeered, and the children are left to themselves. (The reference here is to the Chaga negroes on the Kilimanjaro.) Hundreds of them have to work for weeks without pay, and grow jealous of those occupied at the mission stations who get their regular pay. When some of the regular worshippers are missed on

Sundays, and inquiry is made, it is found that they have had to prepare a piece of ground for lawn tennis for the Europeans. All this adds to the hindrances of missionary work, and makes European rule disliked. In order to secure the prosperity of the East African colony the primary condition, surely, is to inspire the natives with confidence in the humane character and the benevolent intentions of the white man. – *Calver Missionsblatt* – (B.H.)

Pg 308 – “Announcements”

Departures

Rev. D. Picton Jones and Rev. R. Haydon Lewis, appointed to South Africa, embarked at Southampton per steamer *Dunvegan Castle*, on November 2nd.

Birth

May – On November 6th, at Kawimbe, British Central Africa, the wife of the late Rev. John May, B.A., of a daughter. (By cablegram)

1902

January

Pg 4 – “John May, of Central Africa”

“The Central African Mission had been the cause of much anxiety... but after serious deliberation in 1899 it was decided to persevere with the work in the belief that the time of blessing would come... Never in its previous history was the light so clear and the prospect of the day so bright as it is at present in Central Africa.”

“It is good; I am so thankful – so thankful,” was his remark when the above words from the June *Chronicle* were read to him as he lay on his death-bed, worn out by four years of intense labor (such as none but his closest companions could know) on behalf of our much-tried Central African Mission.

The Rev. John May, B.A., joined our band in September, 1897, and from the first threw his heart into the work of the Mission in all its branches. Being an engineer by early training, his first task was the repair the Mission lifeboat, *Morning Star*. He afterwards took up the blacksmithing department of our industries at Kawimbe, and so developed it that last year its local expenses were more than covered. His training at Cheshunt College, under Dr. Reynolds (of whom he ever spoke with deepest reverence and love), marked him out, however, as one fitted more especially for educational, linguistic, and pastoral work, and to these he devoted himself increasingly as he became more conversant with the language and modes of thought of the people.

Among other things which he was able to accomplish I may mention the following: -

(a) During his four years' residence at Kawimbe the number of village schools in the district has multiplied fourfold. At the Central Station, also, a training school for teachers has been formed, with satisfactory results.

(b) Besides some minor work in Kimambwe, Mr. May was enabled to put into circulation a translation of part of the Acts of the Apostles. The parables of Christ, too, as translated by him, are now in the press at Livingstonia, and will form a valuable addition to our small supply of literature in the native language.

(c) His pastoral work was peculiarly dear to him. He knew no greater joy than to hear the oftentimes faltering confession of desire “to forsake sin,” or “to follow in the way of Jesus Christ,” or “to enter into the Kingdom of God.” Twenty-two members were admitted into the church here between August, 1898, and June, 1901. Numbers, however, are a poor measure of spiritual growth, and we look forward in faith to a rich harvest after faithful and patient sowing.

In addition to his work more directly connected with Kawimbe, Mr. May had, since his arrival here, held the arduous post of Secretary of the District Committee, and it was in this connection

that some of his most lasting and far-reaching service was rendered. While uncompromising upon matters of vital principle in the conduct of mission affairs, he was essentially a man of peace, and aimed at love and unity among his fellow-workers. As his colleague at this station throughout the whole of his four years, I personally learned to value his high sense of the dignity of the missionary's office and his ever-ready sympathy and brotherly counsel.

I must not conclude this little sketch without referring to the universal respect he had won from his fellow-countrymen *outside the Mission circle*. His ready helpfulness in practical ways and unselfish thoughtfulness for others made him welcomed as a friend by the Europeans all over the Plateau.

W. Govan Robertson

Pg 5 – “Industrial Work in Central Africa”

By the Rev. Harry Johnson

If a reader of the *Chronicle* were to visit any of our Central African mission stations, he would be surprised to see such centers of industry, and to find so large a number of natives being instructed in various branches of useful work.



RICKSHAW MADE BY NATIVE WORKMEN.

On one of our stations agriculture is taught, and natives are employed to till the land for the cultivation of wheat. Whilst engaged in this work, the native learns from the missionary how to irrigate the land that would be otherwise barren, the uses of manures where the soil is poor, and how to do the greatest amount of work in the shortest time by the employment of improved implements.

At another station carpentering is taught. Just outside the native part of the village may be seen a number of men working at a

sawpit. In the carpenter's shop boys are engaged in making chairs and tables, window frames, panel-doors, and sundry small articles required in the schools or about the mission premises. Others are learning elementary iron-work – making nails, staples, and other things in constant demand.

On another station a visitor might find brick buildings being erected. He would be interested to watch a number of men, women, and boys, some digging clay, some pounding it to make it soft, some molding the clay into bricks, some carrying the clay-bricks to buildings used for drying them, and others probably engaged in building a kiln preparatory to baking the bricks ready for use. A little walk from the brickfield to the front of the village, and he would see a number of busy natives engaged, under the missionary's instruction and superintendence, erecting, it might be, a house or chapel or hospital.

These people, though working for the mission, have not ceased their former work of cultivating their gardens. Both men and women will work in various ways for us, *during the dry season*, and in this way obtain calico and other goods; but as soon as the dry season is over, and the rains are beginning, they leave our work in order to go to their gardens. In this way the natives grow sufficient to feed them all the year. When the rains are over they return to our work. The boys and girls in our employ work half a day, and attend school half a day, but the men and women work from 7 a.m. until 5 p.m., with a rest of about one hour in the middle of the day. For this work the average pay is two yards of calico (value tenpence) for a man, and one yard of calico (value five-pence) for a woman, *for each week's work*.

Many friends will, I know, rejoice to learn that we are trying to make intelligent useful Christians of the Africans, by making them true men in the practical affairs of life. Some, however, have asked me how far such industrial work is beneficial to our mission, and others have expressed an opinion that it is not work in which a mission should be engaged. To remove prejudice, I will point out a few benefits we have observed in Central Africa as a result of our industrial work.

I. – The Native is Greatly Benefited

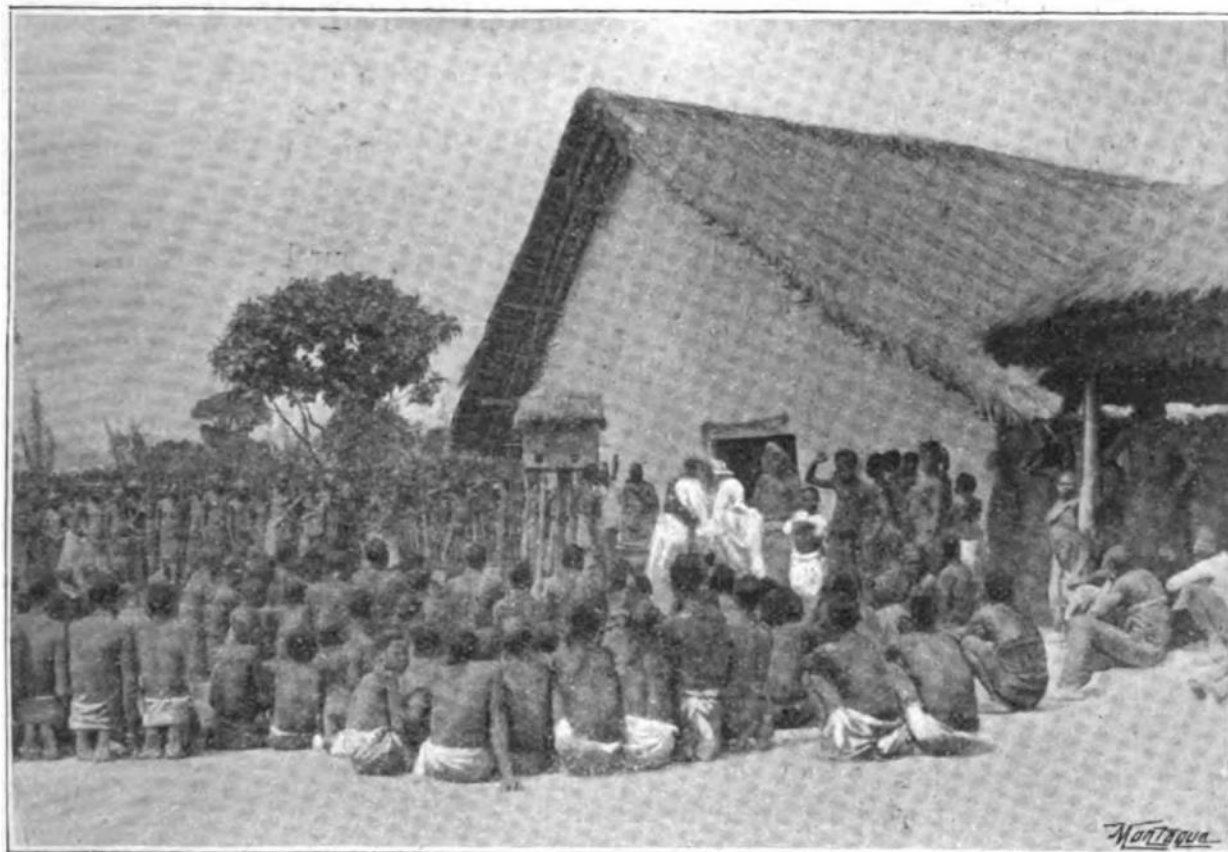
(1) The agricultural training he receives shows him how his land may be made more productive, and how he may plant useful trees.

(2) Our carpentering work shows the natives how they may better their surroundings, and arouses in them an ambition to improve themselves and their houses. We often find that articles of furniture the native has been making in the workshop under the supervision of the missionary he tries to make in his spare time for his own home. Some have made for themselves chairs, others tables, and one has made for himself a really good cupboard.

(3) Our industrial work has added to the general decency of the natives. The workmen receive calico for the work they do, and this is circulated in the neighborhood, and with this cloth nearly all the natives clothe themselves suitably. Around our mission districts there are very few, if any, of the settled inhabitants who need to make shift with the skin of an animal, or a piece of bark cloth, as they did until quite recently.

(4) By teaching the natives trades, we raise the workmen intellectually as well as socially. Our work gives them food for thought, and teaches them to use their brains whilst using their

hands. It brings out their latent powers, and cultivates any gifts they may possess for artisan work. It makes them better citizens, and more useful to the community. The workers thus become helpers in the development of their country, and add to its material prosperity.

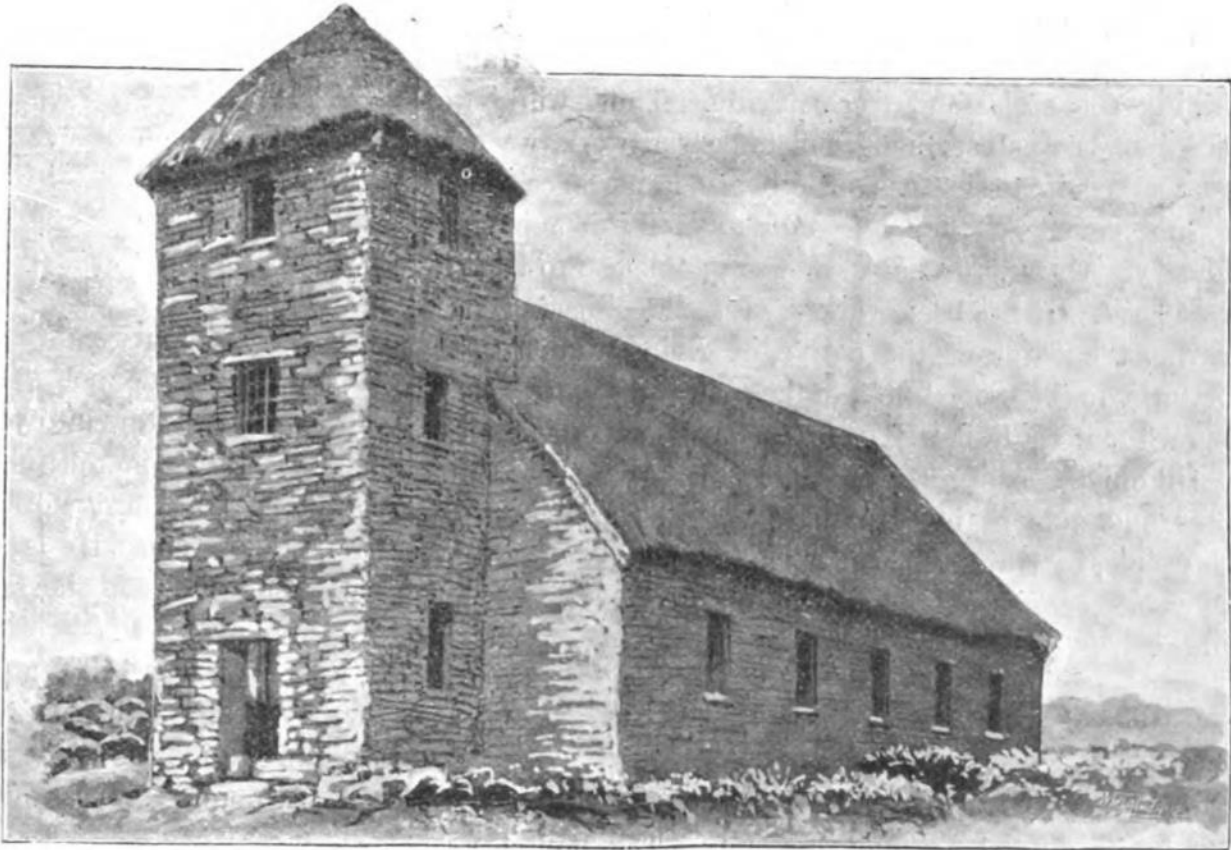


PAY-DAY AT KAMBOLE.

II. – Industrial Work Helps Spiritual Work

In all its departments it is carried on in direct connection with our more definite missionary work. We do not rest content with the material, social, and intellectual advancement of our young workers; we insist on keeping the *spiritual elevation* of the people *in the first place*. Thus we regard this, our industrial department, as a means to an end, as a helper, and *only a helper*, to our great work of brining the people of Central Africa into a personal touch with the living Christ. That our industrial work helps us in this direction may be proved. If we simply had to do with the people in the school and the church, we should come but very little into contact with them in their daily life. By means of the industrial work we are constantly with them during the hours of the day. We can set the Christ-life before them in the workshop, in the brickfield, and in all the various branches of our secular work. By this the natives are enabled to see more clearly that Christianity is not simply a belief, but a life to be lived – not simply a creed, but the daily practice of the teaching of Jesus. As an evidence that the workshop gives us this greater

influence, you will be interested to learn that *most of our brightest Christian boys, and every one of our Christian teachers (without exception)*, are from among those who have been under the daily influence of the missionary in some section of our industrial work.



NIAMKOLO CHURCH, BUILT BY NATIVES.

III. – Industrial Work Benefits the District and the Mission

The work of the industrial department upon our mission district has so altered the appearance of the locality that our center gives to the tribes all around an object-lesson of what we wish their villages to become. The Central African villages are indescribably filthy and unsanitary. The tribes need an ideal village put before them as a pattern for them to copy, and by means of our industrial work we have met this need. If you were to visit a mission station in Central Africa where no industrial work is carried on, you would find that the village is an ordinary native village. It may be picturesquely situated under a grove of trees; but to get to it you would probably have to walk through a lot of marsh and filth of every description. When inside the village you would find the houses built without any pretense at system; so closely together as to make the whole place most unsanitary and dangerous. A visit to the house of the missionary, and the chapel of the mission, would probably show them to be in a very poor condition also.

On the other hand, at the stations where there is an industrial as well as a spiritual work, you would find there are good roads made to all the chief entrances of the village. Within the stockade the houses are arranged in order, forming streets; also within the enclosure, but outside the native portion, are good houses for the resident missionaries, a well-built chapel, storehouse, and workshop. These improvements so mark the mission center that it becomes as a city set on a hill that cannot be hid.

These improvements tend in many ways to give better health to the missionaries living there. The marsh near most villages makes it a very unhealthy place for white men to reside at. Where, however, industrial work is being carried on, a ditch or stream will be cut through the marsh, the stagnant water will be drained off, and the marsh turned into good garden ground. This removes a fruitful source of disease, for by draining the swampy lands we help to free the locality from mosquitoes and malaria. By making a good road round the village we clear away the rubbish and filth of every description that has been accumulating for years, just outside and all around the stockade. The roads also prevent any such accumulation of filth again so near the village, for when a road has been made a native will generally cease to deposit rubbish on it, or close to it. *Our spiritual work is thereby indirectly helped*, for as the missionary enjoys better health he has more energy for all his work.

IV. – Industrial Work Benefits the Society's Funds

This last benefit is being stated to prevent some friends forming an opinion that our industrial work saps the funds given by friends at home for more definitely spiritual work. This department of our work, so far from being a costly branch of service, has saved the Society much money, which would have had to be expended for the carriage of goods for mission buildings and mission purposes. As an example, on two of our stations we have recently built good brick houses for the missionaries. On some mission stations, where industrial work is not carried on, doors, window frames, etc., have had to be sent from England; but by the aid of our boys in the workshop all necessary work has been done by natives, and the only things the missionaries had to get from England were the glass for the windows, the locks and hinges for the doors, and a few small fittings of various kinds.

To add to the amount saved by the workshops, there is the sum of money actually received for work supplied, which money helps to furnish funds for the extension of the work. From the missionaries on the spot, and from the few traders and Administration official we meet, the Society has received for wheat, garden produce, and carpentering work supplied, a sum of about £200 in a year. This is not quoting an exceptional year, for the industrial department one year did far more than the above. The following extract from the present year's official report will astonish many: -

"In 1899 the industrial departments [of our Central Africa Mission] not only paid for themselves, but more than met all the local expenses of the mission as well, so that the grants asked for from the Directors in 1898 were not touched."

These facts speak for themselves, and show what a help to our finance our industrial department has been.

Industrial work in Central Africa is invaluable, but we need always to keep it in a subordinate place. Our real work is the spiritual; at the same time we cannot overlook the material. Our great object is the enlightenment of the mind and the regeneration of the heart; but industrial work is an aid to this, influencing and transforming the social and national life. Thus, while we can rejoice in the extension of our industrial work, we can never allow it to become of primary importance. We can never make it our *chief aim* to establish a paying industry. Our industrial work was established to meet a great need. It has been worked with the object of improving the status of the native, of giving him greater comforts in his social life, of helping the young people forward materially as well as intellectually and spiritually. It will only be continued in so far as it serves these purposes, and aids us in bringing practical Christianity to the people, by training them to see the nobility of labor, the value of self-help and the duty of mutual helpfulness.

Pg 14 – “News Notes”

Africa

Mr. Cecil Nutter has reached Niamkolo, and has had his first touch of fever. He writes with hope and joy at the prospect of work before him.

Pg 16 – “The Death of Mr. A.D. Purves”

Our Tanganyika Mission, which in spiritual results was never so bright as now, has been greatly tried of late. We have just sustained another serious loss by the unexpected death of Mr. A.D. Purves on November 18th; this being the sixth death in the mission in a little over five years, and the third within eight months.

Mr. Purves is the first resident missionary to lay down his life amongst the Bemba people, amongst whom Livingstone died, and in whose country the great explorer’s heart is buried.

Our brother was appointed to the Central African Mission in 1892. After five years’ service he came home on furlough, and did good work amongst the churches. On returning to Tanganyika in 1899 his heart was consumed with a great desire to enter in to the newly-opened Bemba country, and carry the light of the Gospel to the fierce marauding tribe to the south-west of our older work. This ambition was gratified, when in 1900 he had the great honor of being the first Protestant missionary to settle amongst the Bemba. His work, however, has been short, for after one brief year he has passed away from the field of service to his eternal reward.

The disaster seems all the greater because it was so unexpected. He was a man of fine physique, of exceptional muscular strength, and full of energy. In his work he was unwearied and in “labors abundant.” When stationed at Kawimbe and at Niamkolo, he opened up new village centers, and did good service for the mission, especially in industrial work, for which he

was well qualified. During his last year of life he opened up an entirely new work in a new district, amongst a new tribe. He founded a station at Kazembe's, near the Luapula River. He took to the place and the tribe at once, and had a real love for the natives around him. As a man strong in purpose, strong in constitution, and with a thorough knowledge of the climate and people, he seemed *the man* for the work. Our new Bemba mission has, therefore, sustained an almost irreparable loss.

While we grieve for our own loss, our prayers must rise to our Father in heaven, that He, the God of all comfort, will give consolation to our brother's sorrowing wife.

There are now two lonely widowed ladies far away in Central Africa – Mrs. May, with her fatherless infant, and Mrs. Purves. We must pray that God, to whose heart the work in Central Africa is more precious than to ours, will give to us and to these bereaved friends the assurance that He is over all, and that "He doeth all things well."

Harry Johnson

Pg 23 – "The Board Room"

The first half hour of the Board meeting on December 10th (65 Directors present) was devoted to prayer for God's blessing on the Appeal to be sent to the churches, and for His help in the present critical condition of the Society's affairs. At the close of this season of prayer, the Foreign Secretary introduced the Rev. W.E. Morgan, B.A., and Mrs. Morgan (proceeding to Hankey, South Africa), and explained the nature of the work lying before them. Mr. Morgan spoke of his joy in entering on this work in the assurance that God had led him to it and would give him strength for the doing of it. He also urged the Directors to cultivate the great possibilities of the Christian Endeavor movement for missionary enthusiasm and service...

The Foreign Secretary announced the death of the Rev. J. Sleight, formerly of Lifu, and of Mr. A.D. Purves, of Central Africa (see p. 16).

Mr. Harold E. Wareham, M.B., Ch.B. (son of the Rev. E.A. Wareham, formerly of South India and now agent for Scotland), was appointed as a medical missionary, to the Bemba Mission (Central Africa). Mr. Hanscombe, of Cheshunt College, was appointed to Matauta (Samoa) as successor to the Rev. S.A. Beveridge. An offer of service was accepted from Mr. O.L. Whitmee, of Cheshunt College, son of the Rev. Jas Whitmee, formerly of the South Sea Mission.

February

Pg 25 – "Notes and Comments"

It is not always easy for a missionary to believe that the churches which have sent him to the foreign field are in earnest about his work. He sees great doors of service suddenly flung open before him, and as he steps forward to take possession in the name of Christ he is held back by a resolution from his Directors ordering that no new work shall be undertaken. "But was I not sent out for the very purpose of developing the work?" he asks; "Have we not been waiting and

praying for this very opening that God has now set before us? What is the use of keeping me here at all if I have to stifle every promise of growth at its very birth?"

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It is indeed, as we have already pointed out, one of the mysteries of God's way with men that a period of serious financial difficulty at home should be a time of unparalleled opportunity abroad. Yet such is the case. We commend to the earnest and prayerful consideration of our readers the letters from Western China, from Matabeleland, and from other missions, which may be found on page 41. Of the great movement among the Shanars of the Salem District we gave particulars last month. Our Central African Mission is at last, after years of waiting and at the cost of many precious lives, showing hopeful signs of fruit. In Madagascar the storm has passed, and missionaries speak with amazement of the great improvement in every aspect of the work.

Pg 50 – "The Board Room"

The meeting on December 17th (59 Directors present) was opened with a time of prayer for guidance and blessing in view of the Society's serious financial position...

An interesting discussion on the Central African Mission was started by the Rev. W. Thomas, of Oldham, formerly a missionary of the Society, who called attention to the distressing number of deaths in Central Africa, and urged that the mission stations should be more adequately manned, so that no missionary might be left beyond reach of speedy medical assistance. The Foreign Secretary pointed out the great difficulty of finding men (especially medical men) who were willing to go to Central Africa. Vacancies had remained unfilled for many months on this account.

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The Board meeting on January 14th was an occasion of peculiar interest...

An offer of service was accepted from Miss Nellie Clark, of Streatham. Mr. J. Lawson, of Nottingham College, and Dr. E.W. Lewis, of Edinburgh, were appointed to Central Africa, and Mr. Carruthers Woodley, B.A., of Montreal, to Calcutta.

Pg 52 – "Our Fellow Workers"

The Moravian missionaries who took over the L.M.S. station of Urambo in Central Africa are bravely carrying on the work, in spite of many difficulties and discouragements. They are just getting a grip of the language, and one of them is engaged on a translation of St. Mark's Gospel. The Sunday congregations average about seventy; but no conversions have as yet gladdened the missionaries' hearts, and there are few signs of spiritual awakening. A new station has been opened at Igumila, the first link in a chain which it is hoped will one day connect Urambo with the Nyasa Mission.

The first service at Igumila was held on October 3rd, in the presence of the sultana of the district. “The queen,” writes Br. Stern, “occupied a chair next to mine on my left hand. I told them that there is a living God, who sees and hears everything, and who is to us a loving, merciful Father in Christ; and I spoke about Jesus, the Lord of life and death, who died for our sins. The Bible pictures I had with me were a great help to me, as I was able to illustrate the deeds of the Savior by means of them. Both chiefs and people were most attentive. It is, in a way, humiliating to observe what a lasting effect is produced upon such people as these when they hear that the Son of God came down to the earth and became a man for our sakes, in order to redeem us. Everything passed off without the least disturbance – a solemn silence pervaded the assembly. I thank God most heartily for what He let me experience on that day.”

Pg 52 – “Announcements”

Deaths

Purves – On November 18th, at Mbereshi, Bemba County, Central Africa, Mr. A.D. Purves, of hematuria, in his 37th year. (By cablegram)

March

Pg 67 – “The Month’s Mail”

A Voice from the Dead

Mr. Purves, the pioneer of our new Bemba Mission in Central Africa, died on November 18th of last year. A letter has been but recently reached this country, written by him from Kambole on October 22nd. After speaking of the happy and helpful committee meetings which had just been held, he goes on: “Although Mrs. Purves and I have travelled something like 1,000 miles since last April, mostly through wild and unknown country, yet we have had very little sickness, and we are at present in splendid health. We are looking and longing for reinforcements to fill up the gaps in our ranks, and to plant the flag of our King and Savior in some of the dark places we have visited lately. Ah, if the Church of Christ in our native land could but see what we have seen during our travels, I feel sure there would be no lack of men and means to carry the Gospel to these degraded people. When I look back and remember what the people in this district were like only a few years ago, and look at them as they are today, I cannot help praising God for the marvelous change which has taken place amongst them.”

Further Good News

Mr. Draper, in a letter recently received from Central Africa, says: “I am glad to tell you there has been an awakening among the people of Kambole. Several have professed a desire to follow Jesus. Four young men out of the workshop have come forward, and they appear to be in deep earnest. On Sundays, some of the young men go, after the morning service, to out-villages and conduct services. Last Sunday the Gospel was preached in seven other villages

beside the villages in the Liendwe valley. All this, of course, cheers me, and makes us pray for even greater things than these.”

Why our Missionaries Die

The same mail brought a letter from Dr. Morris, who joined the mission last year. The following extract deserves very serious thought: “The large death-rate in connection with Central Africa missionaries is not so much due to the climate and surroundings as to our work. Of course, climate and malaria and carelessness have had their victims; but excessive work and manifold anxieties have had many more. At this station, with Mr. Robertson and Mr. May, when he was alive, there was far more work than two could manage, yet neither spared himself, and each did more than one man’s work. So in the case of Carson and Mather. So is it at Kambole with Draper, and in the Bemba country with Purves. So much work, so few helpers; and yet those that are there try to overcome the work, and lay themselves open to the attack of climate and disease. The marvel to me is that these men do not get ill more frequently (I speak as a man). A bigger staff would mean a smaller death-rate.”

Pg 73 – “The Board Room”

The Arthington Bequest

At the meeting of the Directors on January 28th (60 present), the Foreign Secretary was able to make the welcome announcement that the will of the late Mr. Robert Arthington had that day been proved “in solemn form,” and could no longer be contested. A number of difficult questions concerning the interpretation of the will would now have to be dealt with, and the Foreign Secretary (who is acting with the trustees of the will) was authorized to obtain the advice of counsel at this stage...

Central Africa

An offer of service in connection with the Central African Mission was received and gladly accepted, from the Rev. R. Stewart Wright, of Haydon Bridge (Northumberland). Mr. Wright has already served the Society in Central Africa for two-and-a-half years, having been invalided home in 1890. With the approval of the Society’s medical adviser he is now returning to his old sphere of work, going out, in the first instance, for a term of three years.

The L.M.S. as Land Owner

The Foreign Secretary reported the result of a recent interview with the Administrator of North-Eastern Rhodesia, concerning the proposed cession to the Government of a strip of land owned by the Society on the south shore of Lake Tanganyika. In return for this piece of land certain grants were to be made to the Society for mission purposes in other parts of the country. The Treasurer and others expressed a strong feeling that the Society should only acquire as much land as was really needed for the work of the mission, a view in which the Foreign Secretary declared his complete concurrence.

April

Pg 79 – “Imperialism and Missions*”

A Discourse Delivered in the Ealing Congregational Church on February 23rd,

By W. Garrett Horder

“Who knowest whether thou art come to the kingdom for such a time as this?” – Esther iv. 14.

*In this discourse I am dealing with *the fact* that Imperialism is the note of the day. It must not be inferred that such a note is pleasant to my ears. – W.G.H.

The keynote of “such a time as this” is Imperial. The word “Imperial meets us at every turn. Where we used to hear of the “Kingdom” we now hear of the “Empire.” And all this is indicative of a great change – of a vast outlook from these little islands of the northern sea. Home affairs are dwarfed by Imperial. The center of interest is shifted from the center to the circumference. Our eyes are to the ends of the earth. An empire on which the sun never sets, which used to be a dream, has become a reality.

And what is true of Great Britain is true in greater or less degree of all or nearly all the nations which go to make up Christendom. Expansion is the keynote of them all, with perhaps the exception of the smaller ones like Switzerland, Holland, Belgium.

The mastery of the world is rapidly falling into Christian, or so-called Christian, hands. Japan is the only important land which has kept itself quite independent of such control. China’s fate is not yet determined, but it will be a marvel if it should eventually escape European control. With these exceptions, over all the broad lands of Asia, Australasia, and Africa, European influence is dominant.

Now that seems to me just now quite the most powerful consideration in relation to the great cause of Missions. It is comparatively a new consideration. It is not so very long ago that the great nations of Europe were self-contained, - masters of their own lands, whilst African and Australasia were practically unknown, and India, China, Japan stood with closed, if not locked, doors against Europe. Today European and American civilization are moving with victorious tread across the world. It may be that in the days before us a halt will be called, or the march be pushed back; but of that no signs at present show themselves. According to present appearances the sway of the world will before long be in the hands of the people who profess the Christian faith, and the uncivilized will be as rare as the extinct dodo.

Now that is a prospect of whose importance it would be impossible to speak too strongly. In it is the answer to some of the most frequently repeated objections to missionary work.

For example, there are people who say: “Leave the various peoples of the world to their natural or ancestral faiths. These are the best for them. These are the outgrowth of their environment, and so suited to the genius of their nature.” That is a singularly ill-informed objection. And for

this reason, that the majority of the religions of the world are not native-born, but imported. Such people talk as if Christianity were the native religion of Europe, as if Jesus Christ were a European deity; at least, that is implied in their talk about the native faiths being the best. Every schoolboy knows that originally Druidism was the faith of our earliest ancestors in Britain, whose temples still remain in the ruins of Avebury and Stonehenge, that Odin and Thor were the tutelary deities of Northern Europe, that the religion of Greece was a curious compound of poetry and philosophy, and of Rome the same kind of thing hardened and materialized a little by the legal and practical mind of the Roman.

So that the very men who prate about the native faiths being best have themselves not a native but an imported faith – an Oriental or semi-Oriental faith. Jerusalem, not London, is the religious mother of us all. The thought and feeling which gave birth to Westminster Abbey and St. Paul's came into being not under Western but Eastern skies, not by the banks of the Thames, but not far from the banks of the Jordan. We English folk are ourselves the proof that the native faith is not the best. Had we been left to that our condition today would have been far different. For I suppose most would admit that the Christian faith brought to us by Augustine and his followers – *missionaries to us, as we today are to other lands* – has had an enormous influence. Let it be admitted, as it may, that the fusion of many races in our blood has had much to do with our power and prominence; let it be admitted, as it may be, that our climate, and sea-girt position, have been factors in making us what we are; yet it must be admitted even by the unbelieving that the Christian faith has been a mighty factor in the making of Englishmen. Christianity watched around the youth, if not the cradle, of the English race, and supplied elements which neither blood nor climate, nor Roman civilization could have imparted.

Does anyone deny that but for Christianity our whole history would have been written in darker and less noble lines? Does anyone doubt that some of the fairest spots in our history are due to the entrance of the Gospel to our midst? Then the case for missions to the world is substantiated. For if a faith born in the Orient could meet the needs of us Northern folk, if a faith of the sunny East could acclimate itself under our cloudy skies – and no contrast could be greater – then, surely, there is no land, or climate, or people to which that faith cannot go and make a home for itself. If the plant of renown which sprang up in the warm soil of the East could root itself and bring forth fruit in our chill soil and under our sullen skies, then, surely, it can be transplanted to Eastern lands, like to that in which it was born.

I always feel that we English folk – *ourselves the result of missionary work* – are the best refutation of the argument that native faiths are best. A man once said to me: "I don't believe in missions, you know." I replied: "It is a good thing that Gregory the Great and Augustine did not feel as you do, or where should we be today?" If Christianity has been any good to us, and those best fitted to judge tell us that it has been our chief good – in that fact is the most powerful incentive to send it forth to all the world. Picture to yourself the history of our land

with the Christian teaching and influence eliminated; in imagination rewrite the history without the influence of Jesus Christ, and you will surely find in that a mighty stimulus to give to other lands what has so blessed our own.

It may be that to picture the history of our land with the Christian influence eliminated is a task beyond our powers. Let me therefore suggest an easier test. Imagine your own character, or the characters of those in your own circle, without the softening, refining, elevating influence of Christianity, which has run through many generations of the past; leave the civilizing influence if you will, though it is doubtful if that would have been there. Imagine yourselves and your homes without the Christian influence, and I think you will then begin to realize what Christianity has done for you – yes! done for *you*, even though *you* may not have consciously and decidedly accepted it as your own. And then, perhaps, from very gratitude for what you have received through it, you will wish to send it forth to the peoples of other lands.

But then there is another aspect of this matter that deserves attention. People say – leave the various peoples of the world to their native faiths. Impossible – absolutely impossible. You ask – why? For this simple reason – the spread of European civilization is destroying them. They cannot stand against the entrance of European thought and science and customs. Many of the practices of the native faiths of India, for example, have been put down by the humanitarian spirit of her conquerors. The rulers of India do their best to leave the native faiths alone, but they have been compelled to stop many a cruel rite. The car of Juggernaut used to roll along and crush a multitude of devotees to death. Does it do that today? Suttee – widow burning – the wife at the death of her husband leaping on his funeral pyre, used to be common. Is it so today? Caste used to be the iron rule of life, separating rank from rank, and preventing all contact. Railways are breaking that iron rule – in them the various castes are obliged to travel together.

But apart from these actual and definite results, apart from any propaganda of Christianity, European education and thought are undermining most of the native faiths. At present these are not making the natives Christians, but they are unmaking their native beliefs. India is flooded with the agnostic and skeptical literature of Europe. A few years ago Charles Bradlaugh's books had a larger circulation there than in this country. I should not be surprised to hear that such writers as Herber Spencer are more read in India than in England. So the native faiths are being undermined, the foundations are being shaken, and without foundations a house cannot stand. Of course, at present this is confined to the educated classes and to the great centers of population, but presently it will spread to the country at large. The common people will follow those above them in rank. It was so in the old classic days of Rome and Greece. At first the philosophers turned from the temples and sneered at the gods; soon the common people followed their example.

Leave the native faiths alone! *You cannot*. The very spread of your Western civilization is destroying them. Presently – sooner than you think – you will have to face the problem of a

people whose faith you have undermined – a nation of sceptics. You will have drained away the water from the cisterns at which they drank; broken though they were, they were better than none, and if you do not provide “the fountain of living waters” you will leave them thirsty indeed.

And remember that, a nation without faith will be infinitely hard to govern. Religion is always more or less an aid to government. It may now and then awaken fanatical feeling, but there is less danger even in that than in no religion. No religion means anarchism and nihilism. Those who “fear not God” will not “regard man.” The gloomiest outlook for the world is in the overthrow of faith. And your European civilization means that, if it be not accompanied with the Gospel of Jesus Christ. Then let it be remembered further that what we call civilization is rapidly covering the world. Savage peoples are every day becoming scarcer and fewer. Soon they will be extinct. But I am prepared to say that civilization deprived of the Christian element is an evil rather than a good. It needs the Christian element as salt to preserve it from decay. What civilization without Christianity is you may see in the ruins of Pompeii. If the ashes from Vesuvius had not whelmed that city from without it would soon have perished from corruption within. Of a world civilized but not Christianized Matthew Arnold said:

“On that hard pagan world
Disgust and secret loathing fell,
Deep weariness and sated lust
Made human life a hell.”

That will be the fate of the world, if we permit civilization to go forth unpurified by the Christian spirit. The buried cities of Asia Minor are the example of what happens when civilization loses its Christian savior. If we have any real love for the world we shall do our utmost that the arts and sciences and ways of modern Europe shall go forth steeped in the spirit of Jesus Christ.

And then there is one other thing that must not be forgotten; the peoples of Europe are scattering themselves over the various lands of the world, and they are supposed to represent Christianity. Every white man is regarded as Christian. In some cases, happily, this is grandly true. Many a soldier, many a civilian, many a colonist is a loyal subject of the Christ. But can this be said of the vast majority?

I heard Mr. Fegan say the other day that many a boy from Central Africa, who had come to him straight from mission stations, had turned out pure, truthful, reliable, the equal of any boy in our English Christian families, a fine testimony to the work of our missionaries; but he was careful to say that this could not be said of native boys who came from the seaboard, where they had mingled with what he called “the scum of Europe.” Yes, unhappily too much of the scum of Europe goes abroad, and there misrepresents our Christianity. The fact that so many Europeans who go abroad are in no real sense Christian is a loud call to send men who *are*

really Christian. If the spurious article goes, the genuine article should also go, to let the world see what Christianity really is!

When Europe was cut off from the great tracts of heathendom it was our duty to send out the Gospel; but how much greater the duty now that Europe is spreading itself over the world, dominating its life, diverting it into new channels – often, alas! channels of evil.

Europe, and especially England, has been raised to a position of dominance over the world – shall the dominance be for good or evil, for the overthrow or the salvation of the world? The answer to that great question is to be found in two questions – shall England cleave herself to the Gospel of Jesus Christ, and shall she send, wherever her sons go, men to live and preach the good news of God?

If we fail in these great purposes we shall prove that we are *not* come to the kingdom for such a time as this. And then deliverance will come from some other quarter, and we and our fathers' house shall perish.



THE REV. A. J. WOOCKEY.

Pg 93 – “Our Portrait Album”

The Rev. A.J. Wookey, who was born at Llanelly, South Africa, in 1870. His first station was the historic one of Kuruman, but in 1874 he was transferred to Motito, some forty miles to the north-east. In 1879, whilst at home on furlough, Mr. Wookey offered his services for Central Africa, and proceeded in the following year to Ujiji. There, however, his health failed, and in March, 1881, he was compelled to return to England. In 1882 he took up work again at Kuruman, and three years later at Molepole. After his second furlough he was appointed to the Lake Ngami Mission, and arrived at the Lake in June, 1893. In 1896 the state of his health made it impossible to continue work in this district, and he returned again to Buchuanaland. During the last year or two Mr. Wookey has been doing valuable work in connection with the revision of the Sechuana Scriptures. At the present time he is in this country on furlough.

Pg 94 – “The Death of Mr. A.D. Purves, of the Bemba Mission, Central Africa”
(From a letter from the Rev. H. Cecil Nutter, dated November 21st)

Our brother Purves is dead. Fever has taken another victim and Africa another hero. Once more our ranks are broken, and our small army is made smaller still.

It is hard to watch and to pray, to nurse and to comfort, hoping and despairing, and at last to have to shape the rude coffin and turn the cold sod. But such has been our task here, and the trial is even harder when we look around to see ourselves upon the very threshold of a rich country holding out the full hand of a glorious harvest. It must be the consecration of the new mission. The work is now acknowledged of God and a covenant is made. A foundation-stone is laid, so that we cannot but raise the pile thereon... On the 13th Mr. Purves felt unwell, and had to go to his bed at noon. At 3 p.m. Mrs. Purves called me to him, and I found that he had hematuria. The fever increased towards night; his temperature reaching 105°... On the morning of the 18th, after a terrible night, he appeared wonderfully improved and began to look brighter and talk of getting up; but at 2 p.m. he had a fresh return of the hiccough, and at half-past a severe spasm seized him. For two or three minutes he had severe pain, and then his strong heart failed. In a minute all was over. It was a terrible shock to us and an awful surprise. His pulse had been good all the time. He was very strong – often too strong to be a good patient.

In his last minute – which I would not mention save for its beauty – he looked up to God and prayed intelligently. He was then free from pain. His prayer ended, he turned his eyes heavenward, and saying “*Looking upward*” went whither his eyes were turned. His death was free from the struggles and pain that often accompany it. It was sad, very sad to us; but it was a glorious triumph of Christian faith. To us, who had to watch him go, it provided a glimpse of heaven, for the Light of another world broke over his face. We almost heard the song of his “welcome home,” and here in the very heart of Darkest Africa we had a ray of the light of Eternal Day.

We buried him the next morning early. No warrior had greater honor and no man truer affection shown. Our village here is small, but men came in during the night from far and near... We had several chiefs at the funeral, and a great number of people. The way some came to inquire and show their sympathy during his illness bore a testimony which I need not define.

The station here is a beautiful one, and I believe very healthy. It is high, open, and cheerful, and Mr. Purves’ death cannot be laid to its charge. Personally I never had better health than at present.

Mrs. Purves is much stricken, but she is a brave and noble woman. She naturally wants to return home at once, but for my sake and the Mission’s she has consented to wait till next dry season. Without her I could not stay here, as I have neither food nor furniture of my own... God shall have my best. I know enough of the language to get the station work done, and I have native helpers to preach. Pray that we may be kept well and strong to hold the fort until the reinforcements come up.

Pg 100 – “The Board Room”

Welcome and Farewell

On Tuesday, February 25th (52 Directors present), the Foreign Secretary introduced the Rev. C.D. Helm and Mrs. Helm, of Matebeleland, now home on furlough after Mrs. Helm’s illness... The Foreign Secretary also introduced Mr. Charles Hurst, of New Zealand, who was elected an honorary Director during his stay in England, and Dr. E. Winbolt Lewis, who took leave of the Directors prior to his departure for Central Africa to reinforce the mission there.

Pg 100 – “Announcements”

Dedication

At Augustine Church, Edinburgh, on Sunday, March 2nd, Mr. E.W. Lewis, M.B., Ch.B., was dedicated as a medical missionary to the Bemba, Central Africa. The Rev. A.R. Henderson, M.A. (pastor of the church) presided and offered the dedication prayer. In the absence of the Rev. R. Wardlaw Thompson (who, through illness, was prevented from being present) the Rev. E.A. Wareham described the field of labor. Dr. Lewis made a brief statement of the reasons which had led him to offer himself for mission work, and especially for work in connection with medical missions. Dr. F. Sargood Fry, of the Edinburgh Medical Mission, delivered an earnest charge to the outgoing missionary. All who had taken part in the service joined with the church in the celebration of the Lord’s Supper.

May

Pg 101 – “Notes and Comments”

The departure of the band of reinforcements for Central Africa (made possible by the gift of £10,000 by the late Mr. Robert Arthington) is an event which will call forth the prayerful and sympathetic interest of all our friends. The tragic history of the mission since its commencement in 1878, and more particularly during the last twelve months, the fair measure of success which, in spite of these repeated trials, has begun to cheer the faithful band of workers, and the interest aroused by the new pioneer mission to the Bemba – these all combine to invest with a peculiar solemnity the setting forth of this little company of apostles. From all the testimony we have received we are confident that the best traditions of the mission will be worthily maintained by the new workers, and that if God spares their lives they will all render signal service to the cause of Christ in the Dark Continent. It is for us at home to see to it that nothing is lacking on our part for the upholding and strengthening of those who are going forth in our name.

Pg 103 – “The Imperialism of the Gospel”

By Professor Vernon Bartlet, Mansfield College, Oxford

“You are set on filling the world with the knowledge of the Gospel; my ruling purpose is the extension of the British Empire.” So Cecil Rhodes is reported to have summed up the difference between General Booth and himself. The saying is characteristic not only of the man but of the

present hour. "Imperialism" is in the air; we are all breathing it, and most are being influenced by it in one way or another. The question is whether it is influencing us for good or for evil. As a vague instinct, it is simply a feeling for bigness, for things on a large and inclusive scale, for expansion of what is assumed to be worth expanding, but with some impatience of questions as to means where these involve self-denial in detail and it is too apt to style an "unctuous rectitude." Yet in the raw material of such an emotion there are great potencies.

The aim of the present paper is not to balance the good and bad elements in the Imperial spirit as it is working like leaven around us; but rather to ask whether it has no lesson for those who in their heart of hearts believe that the Gospel is the most vital thing in the world, and therefore that which ought to awaken the expansive spirit of a Divine and humane Imperialism. The danger of British Imperialism is, in the last resort, its very narrowness. In its more sordid forms, it is the narrowness of the Stock Exchange and the bond-holder viewing all men, and especially "natives," as means to the *summum bonum* of British gold. But even in its nobler current forms it is a race narrowness, putting the Briton into rivalry with other types of manhood in such a way as to care too little what happens to the rest, so long as our own race comes to the top in the struggle. In every form save the essentially Christian it is narrower than man, and so a serious rival to the noblest ideal; for the "perversion of the best is worst of all." It is, however, the truth in a half-truth that gives it its start, and it is our privilege to claim for God and His Kingdom "the soul of god" even in things partly evil.

Specially so it is in the present case, for the Gospel is the original and authentic Imperialism. This is literal, historic fact. It was the universal side of Israel's Messianic Hope that first hinted the inclusion of all men in one commonwealth of Divine unity and peace. It was He who put into His disciples' lips, as supreme petition, "Thy kingdom come," who first gave this full expression and set it on its course of conquest. How wonderfully His Gospel expanded and unfolded its imperial or universal scope, in the face of worldly forces and by the intrinsic might of higher life and strong endurance, the martyr-Church of the first three centuries is witness. A little later, St. Paul's great statement of his Master's imperial thought of human history received yet fuller formulation, to the imagination of mankind at large, in Augustine's dream of the City of God among men in this world, a dream which came to partial but mixed fulfilment in the Holy Roman Empire of the Middle Ages at their height.

But all these pale before the imperial sweep of the Holy Kingdom of God throughout "every tribe and tongue and people and nation" as it spreads out to the modern mind today. Here is an "end of ends," a motive of motives, a passion for God's world-wide humanity, to fill the most imperial of souls and kindle rightfully an absolute devotion.

And here we come to the point of the analogy. When we compare the large-hearted devotion of man of a man of the world, like Rhodes, to his master-idea, the British Empire as an empire of this world, necessarily excluding many from its concern or crushing them in its march, not caring for the diviner aspects of the manhood even of those whom it includes: when we

compare such devotion to such a cause as expressed in his original and striking last will and testament – embodying his confession of faith, as most men’s wills must – we have much to stir and humble us as Christians.

Why is it that the Kingdom of God and its expansion call forth so little enthusiasm and self-sacrifice, as measured by Christian liberality, compared with its demands, so direct and clear to the simplest mind? Because Christians do not believe in the Divine Kingdom among men as the supreme ideal of the Sovereign of this world, the King of earth’s races, as Rhodes believed in the British Empire as a prime factor in the earthly well-being of humanity. The bulk of professing Christians, the bulk even of true Christians, have a poor, stunted notion of the ideal they really cherish as supreme and daily mention in prayer, and a petty notion of the claims it has to the sacrifice of any one who thinks even fairly, not to say worthily, of its sovereign and ever clamant demands.

Let us bring the matter yet nearer home. We who are more specially bound to the London Missionary Society, as the natural channel for our constant and unremitting efforts for Christ’s Kingdom of true freedom and order, with which alone the noblest of imperial instincts and passions can ever rest content – we are at this moment challenged to prove how much we believe our belief, and love our Lord. And in the light of the recent exhibition of how a great man of this world can love the wider aspects of this world’s life, and prove it by his works, the challenge gains strange point, *“Lovest thou Me more than these?” “Shepherd my poor sheep.”*

We have been able merely to suggest a serious and heart-searching comparison. Let each take this seed-thought, the Gospel as the Divine object answering to the divinely-implanted instinct for sublime objects of devotion and sacrifice; and let it expand in imagination and conscience. He that now becomes ashamed of petty sacrifices hitherto thought adequate, he shall not be put to shame when the day of unveiling arrives. To some the unveiling will come even here, when their last will and testament reveals what they thought of the wider Kingdom relative to their means and their special duties at home. To all it will come in the nearer presence-chamber of the only Potentate. To none of us may it bring eternal shame, that we lived in days when men spoke of “Imperial” interests and the horizon sensibly enlarged about us, while yet we failed to “redeem the opportunity” for God and His sovereign Gospel to every creature.

Pg 112 – “An Appeal for Men”

“The harvest truly is plenteous, but the laborers are few.”

The Central African Mission has reached a crisis in its history. The day of larger work and increased opportunity has dawned. Up to last year our sphere was limited to the Amambwe and Alungu peoples, which meant that we were only touching the border of the great work that ought to be undertaken. The countries of Mambwe and Nlungu, although thirty or forty thousand square miles in area, are so small in proportion to the whole, that they are like a green oasis in a wide desert of heathenism. Our eyes have long been turned to the land of the

dark and ignorant Bemba people, and our prayers have been constantly ascending, that the door to this new field might be opened.

In 1893, Mr. Carson went to Kazembe, a big chief near the Luapula River (now known as the Congo), to ask permission to begin work there, but Kazembe refused. In 1894, the Rev. W. Thomas visited the Bemba country, but was roughly received, and the door seemed effectually closed against us. Since then both countries have been opened, and we have heard God's voice saying, "Lo, I have set before you an open door." This adds to our present responsibility as territory of from fifty to sixty thousand square miles – in other words, a country as large as England and Wales. In faith we have taken possession of the land, for we have founded a mission station in Kazembe's country, and have recently begun work at Mpolokoso's in the very heart of the Bemba country. The chief who formerly refused us admission is now quite friendly, and sent men to assist in the building of the missionary's house and the school.

We dare not now withhold our hands; for we have prayed, and the door has been opened in answer to our prayers. But to carry on this work we must have men, and *men of the right stamp*. We want some thoroughly scholarly men, for the dialects have to be reduced to writing, and much translation work must be done. We want artisans to help in building and in pioneering, and to teach the native how to improve himself. But every man who comes to Central Africa must have a robust frame and a strong constitution. He must be ready to teach in the schools, to preach in the villages, to minister to the needs of the sick and to work with his hands. He must be anxious to understand, to sympathize with, and to love the native; and to give all his energy and devotion to the work.

If any young man in our churches believes himself called to missionary work, and possesses, or can become possessed of, the necessary qualifications, I would earnestly commend the Central African Mission to his attention, for we labor in the land of Livingstone's death, and are carrying on a work second to none in interest to the true Christian missionary.

Harry Johnson.

Pg 112 – "Reinforcements for Central Africa"

The Central African Mission has suffered severely from death during the past twelve months. Mr. Mackendrick, Mr. May, and, finally, Mr. Purves, have all been taken away at a time when their presence seemed most sorely needed. Happily the Church of Christ has not often to wait long for volunteers to fill the places of the fallen. Ten months ago Mr. Draper, Dr. Morris, and Mr. Cecil Nutter went out, and now a larger party – the largest which has gone out to our Central African Mission for many years – is on the point of sailing, April 29th being the date of departure.

The party comprises the Rev. Harry Johnson, who has already spent one term of service in the mission, and who now goes with the pioneers to the Bemba country; the Rev. R. Stewart Wright, who also has seen service in Central Africa, and now rejoins the mission after an

interval of some years; Dr. and Mrs. Harold Wareham; Dr. E. Winbolt Lewis; the Rev. James Lawson; Mr. William Freshwater; and Miss Shorter, who is engaged to be married to the Rev. C.H. Nutter. Of these (in addition to Mr. Johnson) Dr. Lewis, Mr. Lawson, Mr. Freshwater, and Miss Shorter are to proceed to the Bemba country, where the mission is maintained by the gift of £10,000 received from Mr. Robert Arthington shortly before his death; the remainder of the party go to reinforce the older mission on the south shore of Lake Tanganyika. Brief biographies of the new members of the staff are appended: -

Dr. Harold Edgar Wareham, son of the Rev. E.A. Wareham, the Society's Organizing Agent for Scotland, was born at Guildford in 1872, and was educated at George Watson's College, Edinburgh. After leaving school he was for two or three years in a mercantile office in Leith, and at the same time took arts classes at the University. After this he studied medicine for five years, with a break of two years, owing to illness, during which he paid a visit to India. In 1890, Mr. Wareham became a member of the Congregational Church, Portobello (Rev. W. Hope Davison, M.A.), and in 1892 joined the Augustine Congregational Church, Edinburgh. He has taken part in the work of the church in most of its branches, being for some time superintendent of the Sunday-school, and also a worker in the C.E. movement. Dr. Wareham has always taken an active share in the work of the S.V.M.U., and was one of the conveners of the famous Liverpool Convention. For some years, along with his fellow-students, he has conducted services in the wards of the Royal Infirmary in Edinburgh. In 1901 he took the M.B., Ch.B. (Edin). Degrees.

Dr. E. Winbolt Lewis was born in Madras in 1876, his father being Mr. John Martin Lewis, for many years a deacon of Davidson Street Congregational Chapel. At the age of fifteen Mr. Lewis began to realize the saving grace of Christ, and thereafter the conviction grew that he should devote himself to missionary work. He took to medicine in order to be better equipped for this work, and in 1896 came to Edinburgh in order to complete his study. In 1901 Dr. Lewis took the degrees of M.B., Ch.B. (Edin.), and then came to London to take a course at the Tropical School of Medicine. Dr. Lewis has left England before the rest of the party, in order to visit his friends in India. He hopes to join the party at Natal.

Mr. James Lawson hails from Lancashire, Chapel Street Church, Blackburn, being his spiritual home. He started his business life with a firm of engineers in Birmingham in 1895. While in Blackburn the town's Ragged School claimed his love and energies. In Birmingham the adult schools and some public works supplied a larger sphere, and it was during his stay in the Midland city that the needs of the foreign field came vividly to the fore. Upon the advice of the L.M.S., a four years' theological course was started at the Congregational Institute, Nottingham. In the long vacations Mr. Lawson has gained a knowledge of surgery and medicine in Manchester Royal Infirmary, and in the last few months has covered a study in tropical diseases at Livingstone College, London. His ordination took place at the Macfadyen Memorial Church, Chorlton-cum-Hardy, Manchester, on April 7th.

REINFORCEMENTS FOR CENTRAL AFRICA.

REV. R. STEWART WRIGHT.

MR. W. FRESHWATER.



DR. HAROLD WAREHAM.

REV. JAMES LAWSON.

DR. E. WINBOLT LEWIS.

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Mr. W. Freshwater was born at Market Harborough in 1872. From his earliest days he was surrounded by Christian influence, and received the seeds of missionary interest while connected with the Sunday-school and church of his home. In 1894, after serving an apprenticeship, he removed to Birmingham, and connected himself with the Congregational Church at Westminster Road, where he became an active worker in the Sunday-school and Christian Endeavor Society, afterwards joining the Lodging House Mission Band of the Y.M.C.A. It was during his stay in Birmingham that he recognized and responded to the Divine call to missionary work among the heathen. The way was eventually opened for him to enter upon a course of study at Harley College, London, during which time opportunities were also given for evangelistic work, both in the South of England and in Scotland. Mr. Freshwater has been appointed to the new work among the Bemba people of the Central African Mission.

Pg 119 – “A Memorial to Mr. Purves”

At a meeting of the members of Bristo Place Congregational Church, Edinburgh, held on April 10th, 1902, there was unveiled a brass tablet in memory of the late Mr. A.D. Purves, of the L.M.S. Mission in Central Africa. The tablet, which is the gift of an anonymous donor, is of chaste design and neat workmanship, and is inserted in a prominent position in one of the walls of the outer lobby of the church. The tablet bears the following inscription: - “In Memory of A.D. Purves, a Deacon of this Church, First Missionary to the Bemba. Born 1865 – Died 1901. The L.M.S. sent him to Lake Tanganyika in 1892. As Artisan, he trained many natives and built the first stone church in Central Africa. He preached the Gospel in many villages, and acquired great influence by his energy and loving kindness. Mrs. Purves and he went to the Bemba in 1900. There he translated the Gospel of John, built a mission house, and died on 18th November, at Mbereshi. Romans xv. 20. John iii.16. God so loved the world.” At the meeting, which was largely attended, the unveiling ceremony was performed by ex-Bailie Macpherson, who made appreciatory reference to the life and work of Mr. Purves. Dr. Craig, pastor (and one of the Directors of the L.M.S.), on behalf of the Church accepted the gift of the tablet, and made suitable acknowledgment.

Pg 123 – “The Board Room”

Introductions

At the meeting on April 15th (the Rev. W.H. Harwood presiding) there were 57 Directors present, an important educational conference at St. James’s Hall having drawn away many who would otherwise have been present. The Foreign Secretary introduced... the Rev. Harry Johnson, Dr. Harold Wareham, the Rev. J. Lawson, and Mr. W. Freshwater, all proceeding to Central Africa, the three last-named being new members of the mission. Each of the missionaries briefly addressed the Board, and the Rev. W. Bolton offered prayer on their behalf.

Pg 124 – “Announcements”

Departure

Dr. E. Winbolt Lewis, appointed to Central Africa, per s.s. *Oroya*, February 28.

Dedication and Ordination

On Wednesday, March 19th, at Ilkley, Miss Shorter, proceeding to Central Africa, to marry the Rev. C.H. Nutter, was dedicated to Missionary service. After a description of her future field of labor by the Rev. R. Wardlaw Thompson, Miss Shorter spoke of her work in Glasgow and of the hope with which she was setting out to her future home. Mr. J.E. Gaunt offered the valedictory prayer, and the Rev. F.H. Blanchford gave an address.

The ordination of Mr. James Lawson, of Nottingham College, appointed to Central Africa, took place on Monday, April 7th, at Macfadyen Memorial Church, Chorlton-cum-Hardy. The Rev. M.R. Kirkpatrick presided and gave a brief introductory address, expressing the satisfaction of the church in the consecration of Mr. Lawson, and their expectation, derived from what they knew of his character, that he would be greatly blessed as a missionary. The field of labor was described by the Rev. R. Wardlaw Thompson. The Rev. Principal Mitchell, of Nottingham College, delivered the charge; the Rev. A.H. Cullen offered the prayer of dedication; the Rev. William Thomas, Rev. T. Hodgkinson, and Mr. Stephen Massey also took part in the service.

On Thursday, April 10th, at Market Harborough, Mr. W. Freshwater, of Harley College, appointed to Central Africa, was dedicated to missionary service. The Rev. W.E. Morris, pastor, presided. The Rev. H.L. Matson led the meeting in prayer and read a portion of Scripture. The field of labor was described by the Rev. R. Wardlaw Thompson. Mr. Freshwater having stated his reasons for becoming a missionary, the Rev. Harry Johnson, of Central Africa, offered the dedicatory prayer, and the Rev. Charles Deeble gave the address to the missionary.

June

Pg 127 – “The Story of the Year”

The Society’s One Hundred and Seventh Report

(Slightly Abridged)

The Year at Home and Abroad

The missionary staff has been somewhat increased, thanks to the generous help of several friends who have undertaken the support of individual missionaries. Twenty-five missionaries went out to various fields of labor during the past year, and several others have been appointed, who are either now on their way to their stations or will leave England shortly. Twelve members of the mission staff retired from the service of the Society... Dr. J.G. Mackay, of Central Africa, and previously of Madagascar, has retired from the Society’s service, with the esteem and sympathy of his colleagues...

The death-roll of missionaries on active service is not a long one, but it includes the names of five who were in the very prime of strong manhood, while the sixth was a famous missionary. Four of these (the Rev. J. Chalmers, O.F. Tomkins, R. Howieson, and G. Mackendrick) died so early in the year that their deaths were noticed in the last Report. Since then the Central



PIONEERS IN CENTRAL AFRICA.

Mr. and Mrs. Purves, Mr. Draper (on the right), and Mr. Nutter (standing).

African Mission has been stricken by the loss of two more of its members. The Rev. John May, B.A., had proved by four and a half years of faithful and conspicuously able service that he possessed gifts of a high order, while his spirit was as gentle and true as his intellect was strong. Mr. A.D. Purves had been longer connected with the mission than either of his colleagues. He went out originally as an artisan missionary, and in that capacity did most valuable service at Niamkolo and Kawimbe. Having been received on the permanent staff of the mission, he was appointed to lead the new enterprise of extension into the Bemba country, and during his

twelve months' labor in that new field had manifested an energy, a capacity, and a tactfulness of a remarkable order.

...

The Mission Fields

Central Africa – The mission has been sorely tried by death, but the work of the little band of missionaries is receiving manifest signs of God's approval. The experiment in industrial training for the natives, which has been a special feature in this mission for several years, continues to be a marked success. The elementary schools, which also form centers of evangelistic work of a simple kind, are increasing in number and are gathering a large number of children under instruction. The extension to the Bemba country which was made possible by the munificent gift of the late Mr. Robert Arthington is now a reality, two stations in the territories of important chiefs having already been occupied. Above all, spiritual results in conversion and in consecration to Christ are being gathered in at each of the older stations. One of the most interesting and encouraging signs of progress is to be seen in the fidelity and the earnestness of the native teachers who are now employed at the outstations.

The Central Africa Mission has cost much in money, in anxiety, and in precious lives, but the faith and courage of its members are already reaping their reward. The mission is now in actual touch with the spot where David Livingstone passed away on his knees in prayer. We have

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rejoiced with our friends of the Livingstonia Mission, the Uganda Mission, and the Blantyre Mission in the wonderful results already achieved through their labors. There seems no reason why our own mission in Central Africa should not now see in its measure a similar harvest of blessing.

...

Restriction of Expenditure

What this decision has meant in the work of the past year it would be difficult to describe. The two committees charged with the direction of the work and expenditure of the Society abroad have had to decline at every meeting appeals for additional works and requests for grants of various kinds from all parts of the mission-field, yet the district committees assured the Directors that, recognizing the Society's financial difficulties, they had scrupulously restricted their requests to the absolutely necessary and urgent matters.

The year anticipated with such anxiety and continued under such constant strain has now closed, and its financial history has justified the Directors' fears. The expenditure has been most faithfully and minutely controlled. Grants, which under other conditions would naturally have been made to the profit of the work, have been refused, buildings required for the better housing of missionaries and for general purposes have been deferred, to the great inconvenience of not a few of the Society's workers. From special, though temporary causes, there has been a considerable reduction of expenditure of the mission-fields. Yet the aggregate cost of the missions has increased by £2,770; China, Madagascar, Central Africa, and the *John Williams* having made unavoidable special demands on the Society's funds.

The Income of the Year

At the same time the income has not reached the amount received in the previous year. The legacies were only £13,170, which is nearly £2,500 below the average of the last ten years, and nearly £13,300 less than the amount received last year. The dividends received were necessarily less by £311, and the general receipts have not benefited by special contributions to take the place of the £3,000 given to the Society by the late Rev. R. Lang shortly before his death, and two gifts of £1,000 each by friends in Australia which have not been repeated.

It is very satisfactory to be able to report, that, making allowance for the loss of these special gifts, the receipts from subscriptions and collections have increased somewhat. Excluding £1,390 which was contributed to the Chalmers Memorial Fund, and which has for the present been invested, the receipts from this source amounted to £104,078, as compared with £102,878 received last year. The total available income for the year from dividends, legacies, and contributions was £121,000, while the expenditure was £153,700. Fortunately the Directors were able to withdraw from special investments for the Bemba Mission in Central Africa, and for work in India and China and elsewhere, and from a reserved legacy fund nearly £6,100, which was added to the income for the year, raising it to £127,000. But this still left a

deficiency of £26,600 on the year's working to be added to the £36,600 accumulated deficiency which had been carried forward from previous years.

Pg 152 – “German Protectorates in Africa”

The German Government has at length issued a decree concerning “domestic slavery” for the Cameroons and German Togo. By its provisions all children of domestic slaves born after the date of its publication (February 21st) are to be free, while the practice of enslaving a debtor in payment of a claim has received an effective check. – *Die Deutschen Kolonien* (B.H.)

Pg 156 – “The Month's Mail”

Teaching the Teachers

Mr. Draper has been seriously ill, and was ordered home by the doctor. He is now quite well again, however, and hopes to be able to stay on. The training of the native teachers is his great concern at the present time. “During the past year,” he writes (January 23rd), “They have given me great satisfaction. I can confidently say that they have grown in grace and knowledge of the Scriptures. At the same time, they need enlightenment on many moral questions, and I have been holding special meetings for them with this end in view. These meetings were greatly appreciated and evidently impressed the teachers, for in their prayers and at their work, days afterwards, they referred to things I had said.”

Pg 159 – “The Board Room”

At the meeting of the Directors on *April 29th*, 65 being present, the Joint-Foreign Secretary introduced Miss Leila Robinson, of Murshidabad, the Rev. G. Owen, of Peking, and the Rev. R. Stewart Wright, proceeding to Central Africa.

After being welcomed by the Chairman (Rev. W. Hardy Harwood), each of the missionaries briefly addressed the Board... Mr. Wright, who has already had considerable experience of work in Central Africa, both as a missionary and in other capacities, traced the steps by which he had been led to offer his services again to the mission, and spoke of the joy with which he was returning to work in Africa.

The missionaries were commended to God in prayer by the Rev. G.W. Joyce, of Wellington.

Pg 160 – “Announcements”

Departures

Rev. Stewart Wright, returning to Central Africa, *via* Egypt, April 30th.

Rev. Harry Johnson, returning to Central Africa, Dr. H.E. and Mrs. Wareham, Rev. J. Lawson, and Mr. W. Freshwater, appointed to Central Africa, and Miss Shorter, embarked per steamer *Matebele* for Chinde, on April 30th.

Marriages

Wareham – Stewart – At 10, Chalmers Crescent, Edinburgh, on April 19th, by the Rev. E. Alport Wareham (father of the bridegroom), assisted by the Rev. A.R. Henderson, M.A., Augustine Congregational Church, Edinburgh, Harold Edgar Wareham, M.B., Ch B., to Rebecca Purves, third daughter of John Stewart, Esq., of Edinburgh.

July

Pg 161 – “Notes and Comments”

The Coronation of the King is an event which can hardly be allowed to pass without notice in a missionary magazine. As a Society working for the highest welfare of the Empire and of the King’s subjects in many far-off regions of the earth, we cannot but express the earnest hope and prayer that the reign of King Edward may be long and happy, and may witness a great strengthening of all the forces which make for national purity, sobriety, and righteousness, as well as of those ties by which all the people of the earth should be bound together in fellowship and mutual service. We rejoice unfeignedly that the Coronation is celebrated in peace. That the peace may be long unbroken, and that a spirit of goodwill and brotherly love may prevail in all our councils and animate all our dealings both with our fellow subjects and with those of other realms, will be the prayer of all who are seeking the advancement of the Kingdom of God upon the earth.

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It is said the South African War has cost this country £300,000,000, a sum far larger than has been spent upon the whole foreign missionary enterprise since English history began! It is a strange record for a Christian nation at the beginning of the Twentieth Century.

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The Bishop of Zanzibar, speaking at a recent meeting of the Universities’ Mission to Central Africa, asked his hearers to remember that, though the Universities’ Mission had much name and fame in England for its work on Lake Nyasa, there were other missions in the country besides their own, missions worthy of their most earnest sympathy. In particular he wanted to say that one working on the shore of Lake Nyasa, doing according to its light a most excellent, admirable work, was the Mission of the Dutch Reformed Church. Only the other day a missionary from South Africa, preaching for the S.P.G., said the Boers had done nothing for missions in Africa. That preacher did not know of this Dutch mission, but he (the Bishop) had been there and seen it. Many of the people working there were Boers, and the work was worthy of the greatest praise. – So much has been said and written on the other side, that we are glad to reproduce this generous testimony from the Bishop.

Pg 176 – “News Notes”

Central Africa

Mr. Govan Robertson recently paid a visit to the mission of the Roman Catholic “White Fathers,” fifty miles north of Kasanga. “They were very hospitable and friendly,” he says, “and I was much interested in their earnestness. But what a poor gospel to bring to Africa! Prayers were in Latin, and there was no sermon – nothing that the heathen could understand at all.” Mr. Robertson is now on his way home, as also are Mrs. Purves and Mrs. May.

August

Pg 190 – “A Correction”

In the brief sketch of the life of Dr. Harold Wareham given in our May issue (page 112), no mention was made of the fact that Dr. Wareham took the theological course at the Edinburgh Hall. It was during this period that he attended Arts classes at the University. Dr. Wareham, we are given to understand, is an ordained minister as well as a medical missionary.

Pg 208 – “Announcements”

Marriages

Nutter – Shorter – On July 16th, at Blantyre, British Central Africa, the Rev. H. Cecil Nutter, of the London Missionary Society, eldest son of J. Nutter, Esq., of Ilkley, Yorks, to Frances, fifth daughter of Thomas Shorter, Esq., of Buckhurst Hill and Reigate. (By Cable)

September

Pg 223 – “The Month’s Mail”

In the Bemba Country

The Rev. H. Cecil Nutter writes from Mbereshi (Bemba Country), on May 1st: - “It has been a sad year for our mission, and the next year will bring great responsibilities upon young missionaries. But ‘He giveth more grace.’ It has been the hardest year of my life, but also the happiest. Never have I felt so conscious of God’s help, and the sense of being where I am most needed has been a constant inspiration... We have kept two schools going, with an average attendance of about eighty at each. Our native village grows apace, and we have now over seventy huts... During the past five months we have had a great number of men here, sometimes over 200, always over 100 strangers. These come from far and near, from all parts of the Bemba Country, some from Bangweulu, others from a more easterly district, and many from the north. To all these the Gospel is preached daily, and as they change rapidly (few stay more than the usual four weeks) you will gather that a great number thus hear and carry the story of Jesus away with them. I have kept very close to the station during this time, having only been away, except on Sunday mornings, three times. There are scores of villages that I have not yet seen, but it has been impossible for me to go. The rainy season is a trial, and I have great cause for thankfulness in having kept so remarkably strong and well. We have cleared the forest for a great distance around us, so that we have now a glorious breeze which tempers the otherwise terrific heat.”

Pg 231 – “News Notes”

Africa

The party which left England for Central Africa on April 30th reached Chinde, at the mouth of the Zambezi, on June 20th. All were well, and had had a pleasant voyage.

October

Pg 239 – “Slave Children in Central Africa”

The closing of the slave-market at Ujiji on the arrival of our first missionaries in August, 1878, was a true augury of the effect of missionary work upon the abominable traffic in human flesh which had so long made Central Africa “the open sore of the world.” But the slave-trade could not be rooted out in a day. The Arabs, who were its chief supporters and instigators, were full of fury at what they deemed the interference of the missionaries with their trade, and on more than one occasion the missionaries were threatened with death at their hands. The mission stations became veritable “cities of refuge” for the natives who were threatened with a raid, or who succeeded in making their escape from their captors. The fierce Bemba tribes, amongst whom our missionaries are now at work, were frequently the willing tools of the Arab traders in this nefarious traffic. The neighboring tribes suffered so severely at the hands of these cruel and powerful Bemba chiefs, that whole regions became depopulated, and the people lived in a state of constant terror.



MRS. PURVES AND RESCUED SLAVE-CHILDREN.

Probably few people in England are aware that such a condition of things existed up to the very close of the nineteenth century. “As recently as December, 1895,” says the Rev. Harry Johnson in his forthcoming book, “Night and Morning in Dark Africa,”* “the people on our Kambole station were thrown into a state of great excitement by the unsuspected and cowardly attack of an Bemba chief, named Mpondi, on the village of Kitimbwa, two miles from the mission station. About ten o’clock in the morning, when many of the men were out of the village, the Bemba rushed upon it in force.

The people made a good defense until their chief fell dead, when a panic seized them. The men dropped their weapons and fled, some to the woods and others to Kambole for safety. During

the afternoon the Rev. Picton Jones kept the gate of the mission premises open, and a continuous procession of women, children, and wounded men sought refuge at the mission.

“That night the enemy were encamped in the neighborhood, and there was great fear lest they should attack Kambole. However, on the following day they marched off, carrying with them ivory, powder, cloth, and cattle as plunder, with over a hundred women and children as prisoners of war, to become the slaves of the conquerors, and eleven heads to decorate the stockades of their villages.”

In the following year (1896) the agent of the British South Africa Company, at Fife, midway between Tanganyika and Nyasa, intercepted four slave-caravans in as many months, and set the slaves at liberty. The children whose parents could not be found have frequently been handed over to the care of the missionaries by the Administration officials, so that a considerable number of these orphan slave-children are being brought up under the charge of the mission.

Only last month a letter received from the Rev. C.H. Nutter, of the Bemba Mission, told of three children who had been sold into slavery by an Bemba chief. They were liberated by an English official, who sent them to the mission station at Kawimbe. When Mr. and Mrs. Purves first went to the Bemba country, they took two of these children (a boy and a girl) with them, and succeeded in restoring them both to their parents. Mr. Nutter, on a recent visit to Kazembe, the chief who had sold the children into slavery, found the boy sitting at the chief’s feet singing a hymn which he had learnt from the missionaries. The whole romantic story is told by Mr. Nutter in the current issue of our children’s magazine, *News from Afar*.

*“Night and Morning in Dark Africa.” By Harry Johnson, Price 2s. 6d. (Ready early in October)

Pg 251 – “On the Way to Central Africa”

By the Rev. James Lawson

We begin to feel that we are nearing the land of our future work. For nine days we have been slowly creeping up the Zambezi and Shire rivers. The beauty of the land cannot be put on paper. Each new bend of the stream is a grand vista. On the banks of the convolvulus twines round the reeds, and the wild hollyhock is crushed by our barges when we squeeze through the only narrow channel. Behind the native plantations (which are everywhere) are the great wooded mountains, up which we are to climb tomorrow to Blantyre.

Our party makes up the boat’s load, so we are able to enjoy evening worship – a privilege denied us up to now. We tie up to the bank at dark, and in a quiet half hour feel that the little space at the back of our steamer is indeed made a sanctuary by the presence of God. We managed a hymn or two, a chapter from the old Book, and prayers. With the high grasses and reeds over our little home, and the everlasting chirp of crickets all round, we somehow

understand more than ever the value of worship. It brings God very near to us and links us to friends at home. Last night the boat boys crept round us while we sang the “Pax Tecum”:

“Peace! perfect peace! with loved ones far-away,

In Jesu’s keeping we are safe, and they.”

Over our heads shone the Southern Cross, reminding us of the sacrifice long ago outside Jerusalem. Away on our right the evening star was shining in the sky and blazed down on us.

We retired to our rather hard beds and mosquito nets knowing that God would allow us to become messengers of that story of His Son’s Cross which some day would shine and drive away all gloom from the people of Central Africa.

July 3rd, 1902

Pg 254 – “Announcements”

Arrivals

Rev. D. Picton Jones, from Matebeleland, South Africa, and Mrs. Purves, from Lake Tanganyika, Central Africa, per steamer *Dunvegan Castle*, on September 6th.

November

Pg 270 – “From the Secretary of the Watchers’ Band”

The following corrections should be made in the List of Missionaries since January: -

Page 7 – Rev. J. Brown, Rev. A.J. Wookey, Rev. H. Johnson have returned to Africa. Rev. J. and Mrs. Good, Rev. Bowen and Mrs. Rees, Rev. C.D. and Mrs. Helm, Rev. D. and Mrs. Carnegie at home. Mr. Purves died on November 18th, Mrs. Purves at home. The following names to be added to Central Africa: Rev. R. Stewart Wright, Dr. H.E. and Mrs. Wareham, Dr. E.W. Lewis, Rev. J. Lawson, Mr. W. Freshwater have joined Rev. H. Johnson and Rev. C. and Mrs. Nutter in the Bemba Mission.

Pg 272 – “News Notes”

Central Africa – A cablegram announces the arrival of Mr. and Mrs. Nutter, Dr. Lewis, and Mr. Freshwater at Mbereshi, in the Bemba country, on September 6th.

Pg 272 – “How the Money is Spent”

The following table gives the proportional expenditure of every sovereign contributed to our funds during the past financial year: -

	£	s.	d.
China Mission	0	3	7¼
North India	0	2	1¾
South India	0	4	2
Madagascar	0	2	2¼

The Chronicle of the London Missionary Society – 1902

South Africa	0	1	2
Central Africa	0	0	11
West Indies	0	0	0½
Polynesia	0	2	3¼
Ships	0	1	1¼
Preparation of Missionaries	0	0	0¼
Superannuated Missionaries, Widows, etc.	0	0	7½
Collection of funds, Home Administration, and Publications	<u>0</u>	<u>1</u>	<u>9</u>
	£1	0	0

In comparing this table with the figures given in the Annual Report, it should be observed that the money raised and expended locally in the mission-field is not included in the above statement.

Pg 279 – “The Board Room”

There were 72 Directors present at the meeting of the Board on September 30th, Mr. Parsons being in the chair.

The only missionary present was the Rev. D.P. Jones, who had been ordered home from Matebeleland on account of ill-health. In a brief speech, Mr. Jones explained that his breakdown was due to the persistent effects of his former residence in Central Africa rather than to the climate of his new station. With regard to the work, he had not been out long enough to say much, but there was a general desire for education among the people, and also a real spiritual awakening. He had been much distressed by the lack of sympathy with missionary work manifested by white people in South Africa, and could only account for it by supposing there was no desire to see the natives elevated in any way...

The resignation of Dr. S.H. Morris, of Central Africa, was accepted with very great regret, Dr. Morris having been led to believe that he can better serve the cause of Christ in Central Africa by accepting office under Government.

—

The meeting of the Board on October 14th was one long to be remembered by all who were fortunate enough to be present. The announcement that a company of some twenty missionaries would be introduced had drawn to the Mission House an unusually large number of Directors (78), and the Chairman “improved the occasion” by converting the first half of the meeting into a genuine service...

The following are the names of those introduced: - ...and Mrs. May, from Central Africa...

Mrs. May, who had come home from Central Africa owing to the death of her husband, received a tender welcome, as did Dr. Cousins, who had worn herself out with work in Central China, and whose condition of health was such that her brother was obliged to travel home with her...

“The best Board meeting we have ever had,” was the comment of some at least as they went away.

Pg 280 – “Announcements”

Arrivals

Mrs. May and child, from Lake Tanganyika, Central Africa, per steamer *Walmer Castle*, on September 13th.

December

Pg 290 – “The Children’s Prize Book*”

*“Night and Morning in Dark Africa,” by Harry Johnson

The boys and girls who secure this book as a prize for collecting will receive an ample reward for their toil. And children of larger growth will be interested in the vivid and easy manner in which the story is told, illustrated as it is by a picture on every other page. The author has kept his eyes open, and has certainly done what the natives feared he would do when he pointed his camera towards them – “steal the spirits of black men to send away in a letter to his own country.”

We are introduced to the boys and girls at play and in school, and to the men and women, slaves to cruel rites and superstitious beliefs. We are shown how the advent of the white man means the exit of the slaver, the medicine-man, and the barbaric chief.

Although “making no pretense of giving a history of our Tanganyika Mission,” the author mentions the names of Hore (without whom there would have been no mission to the lake) and Picton Jones and Carson, who laid the foundation of the work at the South End. The labors of these and their colleagues, as well as the faith of the Directors, are now rewarded, “for the people which sat in darkness saw a great light.”

And the author pays a just tribute to the work of the Administration in putting down the slave traffic and in opening up the Bemba country, where a mission station is now planted. Mr. Purves, the pioneer of this work, has already won his reward. Half a dozen years ago this cruel tribe swept past one of our mission stations and devastated a native village close by, killing the chief and mutilating their captives, many of whom escaped to the mission station. Since the days of Livingstone and Giraud the country was closed to the white man, but now Government official, trader, and missionary have entered to inaugurate a new era – to establish a kingdom of God, let us hope.

Perhaps in a second edition the spelling of some of the native words and phrases might be revised.



From *Night and Morning*]

ON THE MARCH.

[in *Dark Africa.*

While the author is quite correct in stating that the natives are very fond of music, he is giving them too much credit in saying they can sing in four parts. It would be more correct to say two. But these are little blemishes in a very creditable piece of work, especially when we remember "it has been prepared in haste."

W. Thomas

Pg 303 – "The Board Room"

At the meeting of the Board on October 28th there were 74 Directors present, Mr. G.C.T. Parsons being in the chair...

A joint meeting of the two Foreign Committees had been held the previous day to consider the resolution of the Board regarding the limitation of expenditures. The recommendations of the Committees were adopted, involving a reduction of 5 per cent. on grants for the general work of the missions. This reduction with the addition of a profit from the Mission Press at Antananarivo, and a saving on stores for Central Africa, would effect a total saving of £2,175.

1903

January

Pg 16 – “Post-Scripts”

Central Africa

The following arrangement of the staff has been made: - *Mbereshi (Bemba)*, Rev. H.C. Nutter, Dr. E.W. Lewis, and Mr. Freshwater; *Kambole*, Rev. H. Johnson and Dr. Wareham; *Kawimbe*, Rev. Stewart Wright and Mr. Draper; *Niamkolo*, Mr. Hemans and Rev. J. Lawson.

Pg 22 – “The Board Room”

November 25th – The Chairman of the Board (Mr. G.C.T. Parsons) presided over a large gathering of Directors, eighty-six being present...

In accordance with the recommendation of the Tanganyika District Committee, Dr. Morris (who has resigned his position as a missionary in order to enter Government service) was invited to become an honorary member of the District Committee.

Pg 24 – “Announcements”

Arrival

Mr. W. Govan Robertson, from Kawimbe, Lake Tanganyika, Central Africa, on November 26th.

February

Pg 46 – “A Watchers’ Band Plan of Campaign”

The writer has been asked to give a brief account of aggressive work carried on by the Leeds Watchers’ Band...

This autumn we have been going through our churches with a lantern lecture on “Central Africa,” a field chosen because of the fact, which is our glory and joy, that Leeds sent one of her noblest sons to give his life in faithful service and heroic sacrifice for the Tanganyika Mission in the person of the Rev. Arthur Dodgshun.

Pg 47 – “The Board Room”

December 16th – There were 66 Directors present at the last meeting of the year 1902, Mr. Parsons being in the chair.

The Foreign Secretary introduced... Mr. Govan Robertson, from Central Africa...

March

Pg 63 – “Post-Scripts”

Central Africa

Letters have now been received announcing the arrival of the little company of reinforcements in the Bemba country. “Our hearts have been gladdened afresh this week,” writes Mr. Nutter

(Sept. 27th) “by four more applications to follow in the way of Jesus. These, with others we have had, will, some day, we trust, form the nucleus of Christ’s Church in the Bemba country.”

A later letter (October 21st) contains the news that the Administrator has given permission to the French Roman Catholic Mission to establish work in the district just south of Lake Bangweulu. “We are sorry for this,” says Mr. Nutter, “as it effectually bars us from extension in this direction; but the French Mission has sent very large numbers into the country this year – about fifty, to my knowledge – and we cannot complain of the Administrator admitting them when we are unable to occupy the country.”

April

Pg 79 – “Among the Bemba”

Good News from Central Africa

By the Rev. H. Cecil Nutter

Our schools are better attended than ever, and the only hindrance to their more rapid progress is the lack of teachers. This lack will disappear in time, and if we are able to keep up the standard of lads we are getting, we should have some very good teachers a few years hence.



DR. E. W. LEWIS, MR. AND MRS. NUTTER, MR. FRESHWATER.

Besides our senior teachers, I have three junior lads who are doing their best to make themselves capable. Their brains are very slow to work, and it is hard to get a new idea into their heads. They learn to write – or rather to copy my writing – much more quickly than they grasp the principle of an ordinary multiplication table. One lad copies my writing so well that I can scarcely distinguish it from the original!

Our native village has grown to considerable proportions, and there are now at least sixty huts, which is an average size for a village in the Bemba country, excepting the villages of the larger chiefs.

Our evangelistic work goes on steadily. We have a service every morning (except Sunday). It is very brief, but we believe it does better work than we could do by going out to the villages. The men come here to work for periods of four weeks. In this time they hear the Gospel very often,

and learn some of our hymns, which we believe they do not forget. In this way others hear something of “this same Jesus” through them.

The highest side of our work here makes the most progress, though it can only keep pace with the work of enlightening and uplifting. We have continual inquiry after the “way of Jesus.” Today there are nearly a dozen of these warlike Bemba seeking to be church members, and the joy of having these inquirers makes up a hundred-fold for all the dark hours we have to spend out here.

Pg 96 – “Announcements”

Departures

Miss Ada M. Harwood, proceeding to Niamkolo, Central Africa, embarked per steamer *Saxon*, on March 7th.

May

Pg 114 – “For Central Africa”



REV. ERNEST H. CLARK.

The Rev. Ernest H. Clark was born in 1878 at Walthamstow, and was educated at the Grocers’ School, Hackey Downs. Towards the close of his school life he attended a meeting of the Christian Endeavor Society of the Chingford Congregational Church, with the result that his outlook on life was changed, and he felt called of God to work for Him as a minister of His Gospel. With this end in view Mr. Clark entered University College, and then Cheshunt College. The missionary enthusiasm of Cheshunt soon brought before him the claims of the foreign field. He offered his services in due course to the L.M.S., and was appointed to work in Central Africa. After six years at

Cheshunt, Mr. Clark took a course of training at Livingstone College, to study the elements of surgery and medicine.

Mr. Bernard Raleigh Turner was born on July 4th, 1878, at Hackney College, London. From a very early age his admiration for David Livingstone turned his thoughts towards foreign missionary work, and specially towards Central Africa. He saw much of the Rev. Wm. Thomas in 1893, and when seeing him off to Central Africa felt a distinct call from God in his farewell words: “*You are just the man we want for Central Africa.*” Mr. Turner has always been interested in mechanical and practical



MR. BERNARD RALEIGH TURNER.

work, and has been apprenticed to Messrs. S. & J. Jerrard, of Lewisham, for five years. Since then he has had experience in building and similar work, also in printing, brick and tile-making, etc. For six months he has been at Livingstone College for training in the elements of medicine and surgery.

Mr. Turner and Mr. Clark embarked at Naples on Good Friday (April 10th) in the German East African mail steamer *Präsident*, and ought to arrive at Quelimane on May 18th. Thence their route will be by the Shire river, along Lake Nyasa, and by the Stevenson Road from Karonga to Kawimbe, a distance of about 250 miles. They hope to reach their destination about the middle of July.

Pg 118 – “The Board Room”

There were 82 Directors present at the meeting of the Board on *March 24th*, Mr. Parsons being in the chair.

The Foreign Secretary introduced... the Rev. E.H Clark and Mr. Bernard R. Turner, appointed to Central Africa... Mr. Clark and Mr. Turner also briefly addressed the Board...

The Foreign Secretary and the Treasurer reported action taken in conjunction with representatives of other missionary societies with reference to the Government’s proposal to deport natives from Central Africa for work in the South African mines. The Board expressed hearty approval of what had been done...

It was agreed to print a Dictionary and Grammar of the Bemba language (Central Africa), prepared by Mr. Govan Robertson.

Pg 119 – “Our Fellow Workers”

“All ye are brethren.”

A Mission of the Dutch Reformed Church

On my way home I have spent a couple weeks in revisiting the district occupied by the Mission of the Dutch Reformed Church to the south-west of Nyasa, and am now writing from my old station of Liolezi, in South Angoni Land. Many memories, some sad, others of joy, crowd up me as I sit here! When I arrived, eleven years ago, to take up the work which had been started two years previously by the Livingstonia Mission, I found the valley forsaken – a valley of desolation – for the Angoni had been at war, and had burned all the villages and driven the people to the mountains for hiding. Our nearest neighbors were our Dutch friends who had begun work at Mvera about the year 1888; but they were four or five days’ journey away. It is about this Dutch Mission that I want to say a few words.

The early years were full of trials, much like those experienced at Liolezi. I well remember visiting the district about 1894, when the white man was all but unknown there, and finding signs of terrible havoc wrought by slave raids. Not a hut was left, and the people could scarcely be tempted to leave their caves and cliffs even to sell my boys food. I have just been revisiting

the stations of this mission, and the progress made has been most wonderful. True, the staff has been somewhat in keeping with the needs of the district. Mvera corresponds closely to our Kawimbe, except that it has much less carpentry and blacksmith work, and the people are not scattered so sparsely over so large a district as with us. Here the staff is two ministers (one married), a doctor, a farmer (married), a carpenter, an accountant, and two single ladies. At Kawimbe it has never exceeded five (including wives), and by the time this reaches you will be but two. The staff at the other stations is equally large in proportion.

I am sorry I have not figures to give, but it did one's heart good to see the large classes gathering twice a week, at out-schools as well as on the stations, for Bible-classes. The applicants have to promise to attend the classes regularly for at least two years, and to do their utmost to learn the lessons. No polygamist, nor wife of a polygamist (except the first) may join. Several thousands are now in the classes, and many hundreds are church members. The latter have to undertake to educate their children, when schools are within reach, and to contribute for the support of the church. Owing to the action and wish of the native church, all are now total abstainers from beer, dances, and ceremonies.

Our soldiers have been burning farms and destroying the lives and property of the "oppressors of the natives." Our Government collectors have been burning native villages here by the score, to force the natives to work for the planters. And yet these same Boer oppressors, almost all of whom have lost friends and property, have sent far more workers to Central Africa than the British supporters of the L.M.S. during these years of trouble. Their debt of several thousands has been wiped out, and now over 150 applicants for Foreign Mission work are on the books of their Committee.

H. Govan Robertson

The Moravians Curtail their Work

In view of the financial difficulties of so many missionary societies at present time, special interest attaches to the deliberations of the Moravian Conference, recently held at Castle Berthelsdorp. As a result of the conference, grants are to be curtailed in all those fields where poverty of result seems to point to doors as yet closed by the Lord. As far as funds are available, every furtherance is to be given to fields where the work is successful or promising.

To give practical effect to this resolution, each field was discussed separately on the lines laid down, with the result that there will be no further development in Himalaya West, California, and Alaska. The grant for Demerara is to be reduced; for the Mosquito Coast a maximum grant has been fixed, with the request to the Board to direct special attention, in view of the troubled condition of the country, to diminution of staff and reduction of expenditure. A diminished staff for Labrador was also agreed upon. Of the older fields, South Africa West is to be no longer chargeable upon the General Fund, but is to occupy an independent position – a step which it would have been preferable to defer for a few years, but which necessity demands. Surinam

offers peculiar conditions: there is, on the one hand, a large negro church, and, on the other hand, the mission among bushmen and coolies – both important tasks, requiring vigorous support. While the Church has to be trained and prepared to stand alone, the body of the people has to be elevated, and the education of the children must continue to receive full consideration, so that reductions on this field are scarcely practicable. But steps will be taken to develop the independence of the negro church, and to strengthen the work among the heathen. The fields in South Africa East and East Africa will continue to receive vigorous support. – *Missions-Blatt der Brüdergemeinde* (B. Hitjer)

Pg 120 – “Announcements”

Departures

Rev. E.H. Clark and Mr. Bernard R. Turner, appointed to the Central Africa Mission, embarked at Naples, per steamer *Präsident*, for Chinde, on April 10th.

Births

Wareham – On March 18th, at Kambole, Central Africa, the wife of Dr. Harold Wareham, of a daughter.

June

Pg 121 – “The Story of the Year”

Being the One Hundred and Eighth Annual Report

*“Oh, that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!”*

The Balance Sheet

Apart from the fund for the liquidation of the deficiency, the Balance-Sheet for the past year is one of the most favorable the Directors have ever been able to present. The receipts under every main item of account show a marked increase, and among in the aggregate to £21,785 more than those of the proceeding year.

This is due largely to the exceptional amount derived from legacies, which is £12,390 more than in 1902, and £8,040 above the average of the last ten years.

The increase in the gifts of the living in Great Britain is no less than £8,399, and the gifts from the Colonial churches and from the mission-field have also grown. The gross total of the receipts for the ordinary funds is considerably larger than the Society has ever had in one year before, with the single exception of 1900-01, when the general receipts were swelled by a gift of £10,000 for the extension of Missions in Central Africa from the late Mr. Arthington.

Retirements

No fewer than twelve names have to be removed from the roll of missionaries in active service... The Rev. D.P. Jones, formerly of the Central African Mission, and lately for a short time

in Matebeleland, has been compelled, much to the regret of the Directors, to retire from work on account of continued ill health... Dr. Sidney Morris, after a brief period of service in the Central African Mission, has felt constrained to retire from direct connection with the mission, in order that he may, in the official position of medical officer to the Administrators, be more free to reach the Europeans resident in that district, whose need of spiritual as well as physical ministrations has pressed sorely upon his heart.

New Missionaries

Fourteen new missionaries have during the year joined the ranks of the workers. Seven of these have gone to reinforce the Central African Mission, mainly for the work in the Bemba county; two have gone to the South Seas; four to India; and one to China. The number of missionaries now on the staff is one less than last year, but the proportion of the sexes is changed. There are now 210 men on the field, as against 206 last year. There are 65 women missionaries, as against 70 last year.

Africa

The termination of the war in South Africa is still so recent that it is too soon to note the effect which the establishment of peace and of the British authority will have upon the work among the native tribes. Already, however, there is evidence of the awakening of a new desire in many quarters for English education, and the importance of an early commencement of the long promised school for Bechuanaland is very apparent. Plans are now under consideration, and it is hoped that before the year ends substantial progress will have been made towards the realization of the scheme.

The progress of the mission in Matebeleland, which was so encouraging a feature in last year's report, still continues, the most urgent need there, as elsewhere in South Africa, being a supply of trained and earnest native schoolmasters to teach the children.

In the Central Africa Mission the year has been one of freedom from any great sorrow. The missionary band have suffered from sickness, one or two of them very seriously, but by God's great goodness they have been spared and have been permitted to go on steadily with their work. The reports from the Bemba Mission especially are full of hopefulness, and when other stations have been established, connecting Mbereshi with the older mission, it will be possible to maintain a continuity of work throughout the region occupied by the Society. This has been the aim of the Board in sending so large a reinforcement to Central Africa as has gone out during the past year.

Pg 135 – "Our Anniversary Meetings"

A Chorus of Thanksgiving

The Watchers' Band Meeting

Mrs. May, of Central Africa

The Chairman bespoke for Mrs. May deep attention and loving sympathy as the widow of a missionary who had laid down his life for the Cross of Christ.



Mrs. May acknowledged how often she and her late husband had been comforted in sorrow and guided in perplexity by the prayers of those at home. To her great surprise she learned that out in Hankow there had been a gathering of Watchers who most earnestly remembered her in prayer. Surely the Watchers could claim much of the honor of the success and progress in the mission field. At the same time, they were to a large extent responsible for lack of success and even retrogression and failure in the mission field. In saying that she did not wish to exonerate the missionaries themselves. They were only too

conscious of their own lack of prayer and slackness in habits of devotion. There was great cause for anxiety as to the general tone of the Christian community, and disappointment because of backsliding on the part of many whom the missionaries had considered examples of Christian life and conduct.

The L.M.S. Mission in Central Africa was largely conspicuous for lack of success, as compared not only with other branches of work in other countries, but also as compared with other Central African missions. Of course there were great allowances to be made. They were working in a very inaccessible region, and that had kept the mission out of constant touch with the Directors. It had been impossible to get advice and help in times of emergency. The mission also stood alone in never having had the privilege and advantage of a visit from the Foreign Secretary or a Director. The mission had been hampered by frequent deaths and withdrawals, so that there had been no continuity in the work, and the majority of the present missionaries were novices.

Allowing for all these circumstances and difficulties, she felt that they must inquire a little more closely why it was that the mission had not made the progress they ought to expect after the lapse of so many years and the expenditure of so much effort on the part of all concerned. "Will you not," asked Mrs. May, "feel the burden of Central Africa's need? Will you not be troubled because of the slow coming of Christ's Kingdom in that distant part of the world?" Yet how foolish they were for sighing and grieving when they had the remedy in their own hands! Did they not more often speak of their own weakness than of God's power? Were not their prayers limited and earthbound by the sense of the impossibility of the things they asked for?

In conclusion Mrs. May asked the Watchers to pray that there might be among all the supporters of the Society a greatly increased knowledge of, and love for, the mission; that

offers of service might be made for this chronically under-staffed work; that the missionaries in their intercourse with one another and with Europeans might in every way recommend the Gospel of Christ, and that there might be an outpouring of spiritual power which should work irresistibly to the awakening of the self-satisfied, dead-souled native population.

Pg 160 – “From the Secretary of the Watchers’ Band”

Our Annual Meeting, on May 13th, was most successful. Not only was the attendance larger than ever before, but the spirit of the meeting was all that could be desired. A full account of it will be found on page 139. May I here call special attention to the heart-searching plea made by Mrs. May for more prayer for “Darkest Africa”? It is a solemn thought that we, as Watchers, are perhaps responsible for the lack of spiritual growth and success in the Tanganyika Mission.

Pg 160 – “Our Missionary Scrap-Book”

Missionary Contributions to Science

Indirectly, and almost unintentionally, missionary enterprise has wisely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which it is difficult for us to compute. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries’ intervention. Zoology, botany, and anthropology, and most of the other branches of scientific investigation, have been enriched by the researches of missionaries who have enjoyed unequalled opportunities of collecting in new districts; while commerce and colonization have been notoriously guided in their extension by the information derived from patriotic emissaries of Christianity.

Sir H.H. Johnston

Pg 160 – “Announcements”

Marriage

Lawson – Harwood – On the 27th inst., at Blantyre, British Central Africa, James, eldest son of Robert P. Lawson, of Manchester, to Ada Mary, daughter of Mrs. J.S. Scott, of Longton Bridge (late of Blackburn).

July

Pg 172 – “Home from the Front”

V. – Mr. W. Govan Robertson, of Central Africa

Mr. Govan Robertson, who is one of the noble company of Scotch missionaries who have given themselves to the work of African redemption, is at present enjoying a short furlough in his own country. He reached England at the end of last November, after a journey of some three

months from his station, and it must have been with very mingled feelings that he saw his native land again. His little son was waiting here to welcome him, but the devoted wife who went out with him six years ago has laid down her life for Africa, and her body lies in the little graveyard at Kawimbe.



MR. ROBERTSON AND HIS LITTLE SON.

It was as a missionary of the Free Church of Scotland that Mr. Robertson first went out to Central Africa in 1891. For five years he labored at Livlezi in the Livingstonia district. At the end of that time the station was handed over to the care of the Mission of the Dutch Reformed Church, and Mr. Robertson, with the consent of his Committee, undertook service for the L.M.S., who at that time were greatly in need of reinforcements for their Central African Mission. On his way home last year Mr. Robertson visited his old station, and in a recent number of the *Chronicle* he has told us something of what he saw and heard there.

“When you first went to our Central African Mission, Mr. Robertson, how did it strike you as compared with the Livingstonia Mission which you had just left?”

“That is not a very easy question to answer, but the one thing which struck me forcibly was the lack of uniformity in the L.M.S. work. There seemed to be no general principle adopted and adhered to by the missionaries at the various stations. Each one worked on his own lines and according to his own ideas.”

“Was not that very largely owing to the lack of continuity consequent upon the large number of deaths and breakdowns from which the mission has suffered?”

“Yes, no doubt that was mainly responsible, but I think Livingstonia has gained largely by the Presbyterian system, which leads to the most important questions of mission work being treated uniformly at all the stations. I suppose some of our lack of apparent success is also due to the scattered nature of the population. The Livingstonia district is much more thickly populated than our part of Central Africa as a whole. The official estimate of the population in the South Tanganyika district of North-Eastern Rhodesia gives only four persons to a square

mile. But in the Kawimbe district, covering about a thousand square miles, we have some 8,500 people. Taking the sphere of our mission as a whole, we reckon that each missionary has a parish of about 5,000 square miles and 20,000 souls. Formerly the Mambwe and Lungu people lived in large stockaded villages for protection against their enemies; but now, since the Bemba (or “Wemba,” as they are more properly called) have settled down and given up their raiding habits, the people are scattering in small companies all over the district.”

“Is the Bemba country any more thickly populated?”

“Not much more, I should think, but there are some large villages there, the headquarters of the most important chiefs, and these villages will naturally form good centers for missionary work.”

“What about our mission work?” What sort of a congregation do you get at Kawimbe?”

“We have a church membership of about twenty-two, and the congregation is seldom below 200. Sometimes it is as large as 500, and before the villagers scattered it often reached 900. Including the out-stations, where the services are largely taken by native Christians, we often have audiences of about a thousand in all on the Sunday.”

“Have you schools at all these out-stations?”

“Yes, we have twenty-two schools, and the desire for education is certainly growing; but the scattered nature of the population presents very great difficulties. We receive many applications for schools from other villages, but it is quite impossible for us to visit sufficiently to make a school of any real value.”

“Can you tell us something about the Bemba? What had been your own work among them?”

“In 1900 I had the pleasure of building and opening the first school, at Mpolokoso’s village, after the visit of Mr. Purves to that Bemba chief. That is the only visit I have paid to the Bemba country, but we have many Bemba in all our villages round Kawimbe; one village, indeed, is composed entirely of Bemba people. From them I have learnt something of their language, in which I have preached regularly for three years, and at the present time I am seeing through the press a grammar and dictionary of the Bemba tongue.”

“What has been your experience as to the character of the Bemba?”

“They are certainly finer people than the Mambwe, as the natives of our part of the country are called. Probably it is because the Mambwe are a mixed race. The Bemba have been less crushed by the Arabs, and have consequently retained their independence of spirit. They are of an entirely different race from the Mambwe, having come down originally from near Angora, in the very center of Africa.”

“What would you say is the great need of the mission at the present time?”

“Besides more prayer, we need more men, especially for the work of training teachers, and for linguistic work. At present those who are trying to do something on these lines are continually interrupted by the claims of other work.”

“Of course, medical missionaries have been of great service?”

“Yes, undoubtedly, and we need more of them. It is of the utmost importance that the native Christians be supplied with proper medical aid, for when the Christians cannot get the services of the missionary doctor in their illness their only alternative is to resort to the witch doctors. Medicine is still looked upon as a charm by most of the people. One day, for instance, I gave an old man some quinine for fever. He came back a few days later saying that he was going hunting and would like some of that medicine for his gun to make it shoot well!”

“I suppose fear of the slave-trader is no longer felt?”

“No, I am glad to say that is almost entirely a thing of the past. But less than ten years ago, when I was in Livingstonia, I frequently saw slave hunts in Ng'oniland. I have traveled for days together and seen nothing but burnt villages and devastation. Thanks to the British and German administrations that is all stopped now.”

“What about the commercial prospects of Central Africa? Do you think there are likely to be any great developments in that direction?”

“I hardly see what there is to attract people. The country, at least on the plateau, is healthy enough. It is quite a misconception to regard it as a deadly climate. As a matter of fact, the deaths in connection with our missions have been largely due to overwork. The missionaries have had too much to do, and have overtaxed their strength. But, nevertheless, I do not see much prospect of great commercial developments. Wheat used to be grown very largely in the district, but it has recently been spoilt by disease. Cattle are scarce, though they seem to stand the climate well. Quite recently a small settlement of Boers has been established in the Saisi Valley, not very far from us. I imagine they intend to breed cattle for transport.”

“You have several trading companies at work now, have you not?”

“Yes; the largest of them is the African Lakes Corporation, which does a fairly good business. It is said that the imports now cleared through the Customs House on the Zambezi River amount to about 40,000 tons annually. A railway which is talked of at the south end of Lake Nyasa is expected to improve matters. They have already got the material for the line out, and they talk of starting the construction this dry season. Then there are several trading steamers on Lake Tanganyika and on Lake Nyasa. We have a telegraph office at Abercorn, only eleven miles away from us, and it is now possible to telegraph to England and get a reply the same day.”

“No doubt you have seen Mr. Johnson’s book on Central Africa, which we gave as the prize to our ship collectors this year? Don’t you think it will do a good deal to awaken interest in the mission and to spread information about the country?”

“Yes. I find it is being very widely read. Mr. Johnson has got together a wonderful store of information, and his illustrations are very interesting and valuable.”

“I suppose you have been kept fairly busy on deputation work since you got home?”

“Yes; one does not get much time to grow rusty. I have, on the average, addressed three gatherings every week since my return. But it is most enjoyable and refreshing work. With very few exceptions, I have found considerable missionary interest and enthusiasm wherever I have been, and the kindnesses I have experienced on all hands have been very great. My only regret is that we missionaries should get so little chance of bringing our studies up to date. We learn when abroad what would be especially valuable, and I had looked forward to taking classes in some of the most important subjects this winter; but, of course, I have not been free to do so.”

“Do you know yet when you will be returning to Central Africa?”

“No; I have not heard when the Board will let me go back to my work. But owing to the season, it can now scarcely be before the early months of 1904. I look forward with as great pleasure to my return as I did to my first going out to Africa, more than twelve years ago.”

Pg 175 – “Post-Scripts”

Central Africa

Mr. Stewart Wright was setting out at the beginning of March for an evangelistic tour with Mr. Lawson. They were going in a canoe, and hoped to visit a good number of villages at the south-east end of Lake Tanganyika.

A monument to David Livingstone has recently been erected at Chitambo, on the spot where the great missionary died thirty years ago. A native hospital is being built at Fort Jameson, which is to be known as the Livingstone Memorial Hospital.

Pg 182 – “From the Secretary of the Watchers’ Band”

So many of our missionaries have come and gone during the last five months that I think our Watchers will be glad to have the following alterations in the list of missionaries: -

Page 7 – Rev. J. and Mrs. Good have retired. Rev. J. Richardson has resigned owing to ill-health. The name of Mrs. Lawson to be added to Niamkolo. Rev. E.H. Clark and Mr. Bernard Turner have joined the Central African Mission.

August

Pg 208 – “Post-Scripts”

Central Africa

A cablegram, dated June 24th, reports the arrival at Kawimbe, in good health, of Messrs. Clark and Turner, the new recruits for the Central African Mission.

September

Pg 216 – “A Christmas Journey in a Heathen Land”

By Mr. W. Freshwater, of the Bemba Mission, Central Africa

My nine months' sojourn here, at Mbereshi, have been to me, and I think I may say to my colleagues as well, very happy months indeed. Being a new station, there has been a good deal of manual work to do, but now the bulk of it is finished. I have found it a wholesome thing to have plenty to do.

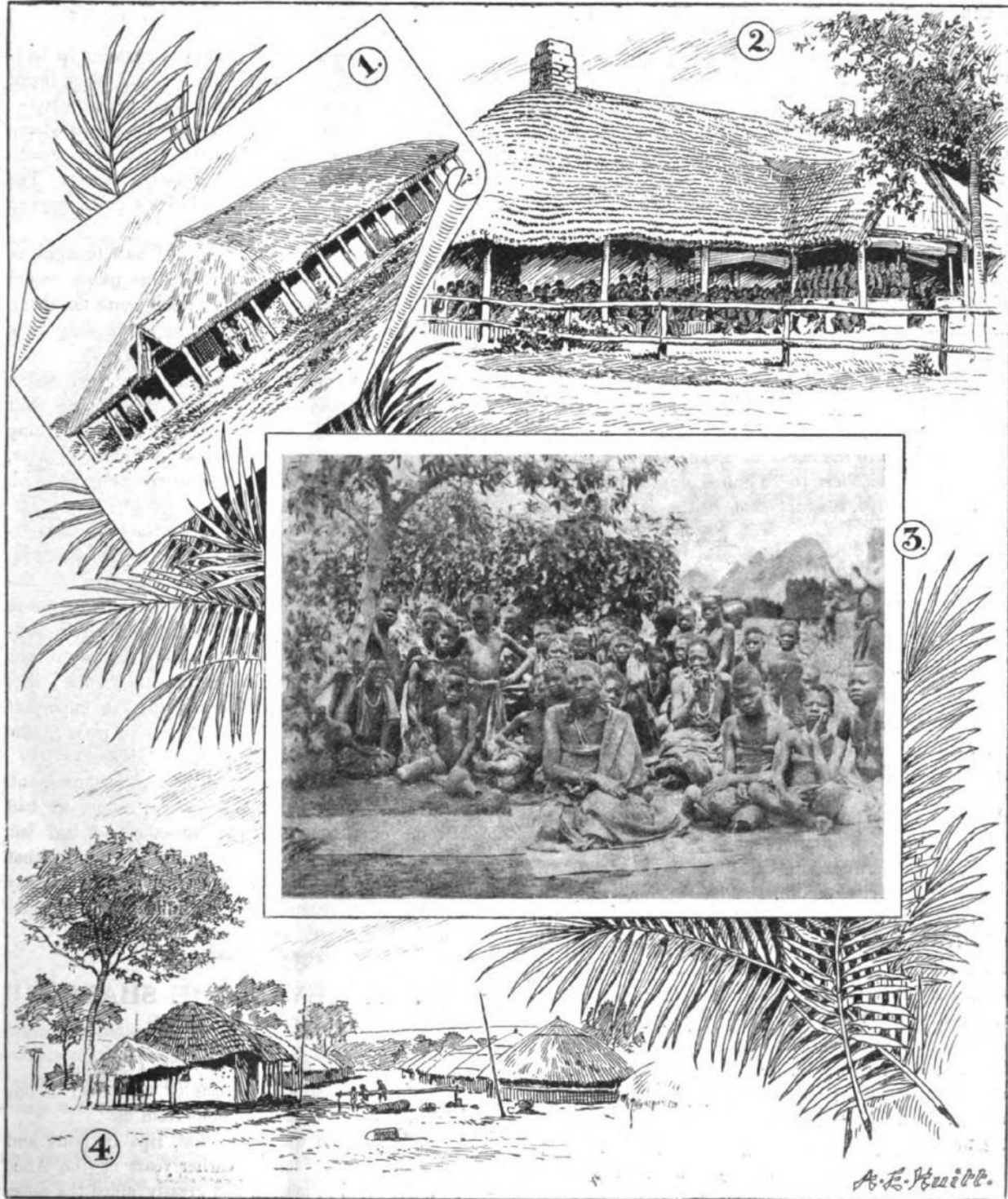
We are now practically through the rainy season, and I am glad to say that we have come through with very little sickness, both among the natives and among ourselves.

I had an experience of African travel a month or two since which some of your readers may find interesting.

Having spent several days at the little village of Mambidima, at Johnston Falls on the Luapula River, I started with my host to make the return journey to Mbereshi in a small steel boat. After three days' paddling among an abundance of “hippos” and “crocs,” our paddlers brought us at sunset on the third day to the mouth of a narrow, winding stream called the “Chipita,” which simply means a “passage.” As it was impossible to get the steel boat through, we set about engaging two native “dug-out” canoes from the fishermen on the river. Having transhipped our goods, we squatted down and composed ourselves to what proved to be a 4 ½ hours' journey. Had I known the nature of the journey, I think I should have preferred camping on the river bank until the morning, in spite of the surrounding marsh and the abundance of mosquitoes.

This narrow water-way, turning often sharply at right angles, deep at this time of the year and having a strong current, is the only approach to Kazembe's town from the Luapula River. It is entirely hidden in a great swamp of towering reeds and grasses.

The twilight seemed to linger with us quite a long time, giving much-needed light to the native fishermen to pilot our canoes through this intricate passage; and when the last ray of the lingering sunset ceased to dispel the gloom, the friendly stars in God's great heaven one by one appeared and continued until midnight to shed their welcome light upon us, sufficient to help us and save us from danger. I had never valued the stars as light-givers so much before. It was well for us that we met no “hippo” on this evening trip. Doubtless they had gone ashore among the reeds to feed, and we were thankful.



IN THE AWEMBA COUNTRY.

- (1) The School-Church at Mberezi. (2) Early morning service on the verandah at Mberezi. (3) Inekufwaya dynastic Queen of Kazembe's.
(4) The main street, Mberezi.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](https://patintheworld.com)). If this is useful for your research, please contact me there.

As we passed slowly along we became aware how full of life this hidden passage was. We smelt something very foul indeed; on inquiring what it is we are quietly told that it is only a crocodile sleeping near by with his mouth open! Now there is just light enough to see something move quickly along and move the reeds at their roots. It is the black mud-fish that we have disturbed, and the native stands up with his fishing-spike in hand, in hope of catching it for his supper. But the greater evidence of the abundance of life in this swamp comes from the innumerable sounds of unseen living things. The croak of the frog, like some great monster grating his teeth, keeps time with the little fellow whose musical voice is like a note from the dulcimer; the hum of flies and the buzz of myriads of insects make one continuous sound, which, happily, breaks the awful stillness which is such a nervous strain in the tropics.

“The mosquito sang his war song,
And the fire-flies waved their torches,
And the bull-frog thrust his head into the moonlight,
Fixed his yellow eyes upon us -
And anon a thousand whistles
Answered all over the fenland.”

As the hours slowly passed and we crawled on our way I remembered that it was Christmas Eve, and, as flash after flash of the beautiful summer lightning lit up the sky, it was not difficult to imagine the “multitude of the heavenly host praising God” and telling their message of peace and goodwill to men. I thought how sorely Africa needed this Christmas message, and wondered how long it would be before every tribe knew this Savior whom the heavenly host proclaimed.

At about half-past nine we reached the rapids, a dangerous place in the stream, where canoes have been upset. Here the water was very deep, and it became necessary to drag the canoe along the edge of the bank out of the swift current, a feat not easily performed in the darkness. However, about half an hour after we were in calmer water. Another half hour of difficult paddling brought us to a place where several canoes lay, indicating a place of habitation near by. It proved to be the landing place for Kazembe’s, and so at half-past ten we started to walk through the tall maize to the sleeping town. Although it was near midnight, we were kindly received by the chief, who did not seem to mind being aroused at such a late hour. He placed a hut at our disposal, and gave us some reed mats to lie on. After removing my wet clothing and wrapping my mackintosh around me, with a hard bundle for a pillow, I was almost asleep before food could be prepared. It was only the remembrance of the fact that it was twelve hours since we had taken our last meal that made me rise and eat.

It was now 1 a.m. on Christmas morning, so the meal constituted our Christmas breakfast. Sound sleep until nearly 6 a.m. followed the meal, in spite of mosquitoes, and after a cup of cocoa we again started off for Mbereshi, where we arrived about half-past ten, after a morning walk of six or seven miles.

Numbers of villages lie upon the banks of the Luapula, and some of these heard the Gospel as we passed through, but it is only an occasional message that they can get, for there is not a single Christian worker among them, from Johnston Falls to the north of Lake Mweru. We long and pray for teachers to be raised up to dwell among their own kindred, teaching them of the Savior who has redeemed them.

Pg 218 – “Camp and Canoe”

By the Rev. J. Lawson, of Central Africa

The Rev. Stewart Wright recently came down from Kawimbe to help me in my first preaching tour round the south-east corner of the lake. After enjoying our Communion Sunday here, away we went in our large, rough native canoe (or dug-out), with a few sticks at the stern end for a shelter; seven strong rowers, who continually hummed or shouted a native solo and chorus; four boys, bed and tent sacks, cooking pots, food boxes, guns, and a camera.

Our first service was on the beach at Kapata. The chief brought all his village out, and I had a crowd of attentive listeners – with the exception of a few minutes when a herd of goats ran in amongst us. We closed by singing several times the verse just learned, the first verse of “Teach me, O Lord, Thy holy way.”

The first night we made our camp across the bay at the village of Kawe. Within the hour our tent was up and we were sitting outside it, enjoying soup and fish, and watched by a crowd of natives. Soon we had a big fire burning and the villagers sitting round it learning the same verse as above, freely translated:

“My God, teach me
Thy clean path,
Give me a loving heart
To comfort me every day.”

Would that you might see that congregation in half-moonlight and half firelight! The circle of black forms and faces and the shadows of huts behind, the old chief – really pleased to have us sleep in his village – squatting on his low stool near Mr. Wright, and with open mouth listening to the address given by our native teacher. The old story of God’s Love and His Son’s death seemed *good news* indeed to him.

Before sunrise next morning the chief had brought us a present of flour and a hen. He said his people would build a school if a native teacher would come to them. As the sun came over the hill, we were attending to a few sick folk who had come to us for “charm.”

At 7 o’clock we were moving again, the chief and a few of the people standing on the beach clapping their hands and wishing us “lumi” – peace. The same thing happened at each village we called at – a hymn, a prayer, an address, and at night a chat round the camp fire with the chief and headman.

We have three flourishing schools in the German territory. I cannot write in detail of the delights of official kindness and sympathy we received at Kasanga, the official headquarters of the district. The Germans seem far ahead of our Government in teaching order, cleanliness, and respect. They take an active interest in our schools, and the Governor, in paying his regular visits and in compelling attendance, shows what an important place he feels the education of the native plays in the building up of the German Empire.

From Kasanga we struck across the lake for home, and at sunset we were again on this station, feeling we had made some new friends up the lake-side and had left some new thoughts in some dark minds – thoughts that will be nourished by the Holy Spirit – thoughts that may completely change some lives and influence the future Africa.

Pg 228 – “Books on Missionary Topics”

Sketches from the Dark Continent. By W.R. Hotchkiss, of the Friends’ Industrial Mission, East Central Africa. With portrait and illustrations. 8vo, 130 pp. London: Headley Bros. Price 2s. 6d net.

The portrait of the author is a sufficient guarantee that there is something worth reading in this book. The clear-cut face, with the strong mouth and high forehead, and the piercing eyes, all promise a strong flavor of personality and a style and manner out of the common in the story which is to be told. And the promise is fulfilled. The introductory chapter, with its elaborate allegory of “Christian” and “Africa,” is not altogether happy. But there is no lack of interest and incident when once the author gets to work. The camp and the caravan, the wild life of the country, the natives, the work of the mission, are brought before us in a succession of vivid pictures which make it difficult to lay down the book till it is finished. As to the spirit of the writer, the closing words are characteristic: “Sometimes when the native throngs have pressed about me all day, and mind and body are weary with the struggle, the crowds would dissolve before my eyes, the many become One, and a voice of infinite sadness and longing would seem to say, as it said over 1,900 years ago, ‘*I was naked and ye clothed me not.*’” We fancy many of our missionaries know that voice.

October

Pg 233 – “Notes and Comments”

During the past month we have been called to mourn the loss of three devoted missionaries... A week later a cablegram was received from Central Africa, announcing the death of Mrs. Nutter, wife of the Rev. H. Cecil Nutter, and the Rev. James Lawson, on August 27th and 28th respectively. At present we only know that both these workers, who went out together in the spring of last year, died at Mbereshi, in the Bemba country, where the District Committee was meeting at the time. Mr. Lawson was a Manchester man, trained at Nottingham, full of the real missionary spirit, and endowed with a strong and wiry frame, which seemed to promise a long life of service, even in so unhealthy a field. But God has called him elsewhere, and we can only

bow our heads before the Wisdom which is also Love. For Mrs. Lawson, married only some three months, the deepest sympathy will be felt. – Mrs. Nutter (*née* Shorter) was a bright and earnest Christian, devoted to her husband and his work. Though she had been out so short a time, she had made her influence felt in the lonely mission station, and many will mourn with her husband in his sad bereavement.

Pg 249 – “Post-Scripts”

Central Africa

On June 14th, Mr. Draper had the privilege of holding the first Christian service which has ever been held in the town of Abercorn, the Government station nine miles from Kawimbe. There was an attendance of nearly 500 natives, who listened most attentively. It is hoped to hold a service there every Sunday in future.

Pg 254 – “From the Secretary of the Watchers’ Band”

The cloud of sorrow is over our Society once more. We mourn the death of Mrs. Brockway, of Calcutta, of the Rev. James Lawson, and of Mrs. Nutter, of Central Africa. All three were devoted missionaries, and their removal is a great loss to the work. I am sure “Watchers” everywhere will specially remember in their prayers Mr. Brockway and his three children, Mr. Nutter, Mrs. Lawson, and the other bereaved friends.

Pg 255 – “The Board Room”

The autumn meetings of the Board have a special interest attaching to them by reason of the parties of outgoing missionaries generally present at this season...

The announcement of the death of Mrs. Brockway and of the Rev. Jas. Lawson and Mrs. Nutter, in Central Africa, saddened the hearts of all, and much sympathy was felt for the bereaved friends, both at home and in the distant mission field.

The report of the Examination Committee called attention to the serious dearth of candidates. It was urged that steps should be taken to make this need known in the hope of securing offers of service.

Pg 256 – “Announcements”

Deaths

Nutter – On August 27th, at Mbereshi, N.E. Rhodesia, Frances (Minnie), wife of the Rev. C.H. Nutter, and daughter of Th?s. Shorter, Esq., of Buckhurst Hill and Reigate, aged 30. (By cable)

Lawson – On August 28th, at Mbereshi, N.E. Rhodesia, the Rev. James Lawson, in his 30th year. (By cable)

November

Pg 274 – “In Memory of James Lawson, of Central Africa”

At the Congregational College, Nottingham, on September 29th, a service was held in memory of Mr. Lawson, who was a student at the College. The sad news had caused great sorrow among the students, for Mr. Lawson was dearly beloved by all who knew him. The unbounded enthusiasm which he had for the missionary cause still lives in the hearts of many. His manly piety, his tenderness, and beauty of character will ever be remembered.



JAMES LAWSON, BORN 1874, DIED AUGUST 28TH, 1903.

Three fellow-students – two of whom are accepted by the L.M.S. for missionary work – spoke of their friend as they knew him in the old days, of the influence which he had exerted upon their lives, and of their deep desire to follow the path he trod.

Professor Sanders paid a high tribute to the memory of his old student, saying that Mr. Lawson was the type of man we desired to see multiplied, and that during his stay as Nottingham he had learnt to love him and to appreciate his sterling qualities.

The Principal (Rev. J.A. Mitchell, B.A.), in a few touching words, spoke of the tenderness of Mr. Lawson's nature, and the brotherly interest which he ever manifested towards his fellow-students. He recalled Mr. Lawson's determination of character, how when in his company one could not fail to realize that the missionary spirit was the predominant feature in his life, and that his heart yearned to impart to others his own enthusiasm.

December

Pg 283 – “Present-Day Papers on Foreign Missions”

VIII. – Islam in Africa

By the Rev. Principal Whitehouse, D.D., Cheshunt College

The story of the rise and growth of Islam will always be read with feelings of sadness and a sense of missed opportunity of every true follower of the Nazarene. The Koran in many of its chapters bears witness to the deep influence of early Christianity over the mind of the prophet. Wellhausen argues that the *Hanifs*, or pious “Heretics,” whom Mohammed met in his journeys, and who produced a considerable impression upon him, were none other than the Nestorian

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

ascetics who frequented Northern Arabia. In all probability the whole of that Northern peninsula would have been won to Christianity if Islam, with its stern monotheism and many reflected traits of Judaism and Christianity, had not arisen and interposed a barrier which subsequent centuries have not broken down.

China affords another example of the supplanting of the Cross by the Crescent. Nestorian Christianity existed in China before the advent of the first followers of the Prophet. The latter made their appearance about six years after the Hegira, *i.e.* A.D. 628. Since that date, while early Christianity has declined in China, Islam has spread, and at the present time its adherents are computed at not less than 20,000,000. The Russian writer, Professor Vasilieff, reckoned that so long ago as 1867 the number of Moslems in Peking alone did not fall short of 100,000. It must be remembered, however, that the success of Islam in China is due to “accommodation.” The Islam of China would be obnoxious to Islam elsewhere, since it is a religion of compromise. It even conforms to Pagan practice and state-ceremony. A large number of Chinese Moslems are opium-smokers and gamblers, contrary to the spirit, if not the letter, of the Prophet’s teaching. Notwithstanding this degeneracy, however, Islam in China is a power to be reckoned with.

But it is in Africa that the present danger to Christian progress is greatest. Here, again the Mohammedan propaganda has been driven like a wedge between Christ and Northern as well as Central Africa – though, as we all know, in Northern Africa, as in Syria and Northern Arabia, Christianity was first in the field.

Within the last hundred years of the power of Islam in Africa has been vastly augmented, mainly through a Dervish movement led in 1840 by Sheykh Sanusi. It may be here remarked that it is through the Dervish orders that the vitality of Islam is chiefly maintained and recruited. The strongest opponents of the Dervishes are the *‘Ulama*, or official clergy. From the latter Christianity has little to fear. It is the Dervish, with his strict orthodoxy and whole-hearted devotion to the laws and practices of the early Khalifate, his utter scorn of compromise and complete obedience to his *sheykh* or spiritual elder, that is the most powerful menace to Christianity in Africa.

M. Chatelier, in his work, *Islam in the Nineteenth Century*, remarks that the religious orders of Dervishes have greatly multiplied during the last century, and “constitute a grave danger to the civilized world.” The reasons for this are not far to seek. On every side the Mohammedan sees the political power of Islam receding before the Christian powers. Algiers has been lost to France. Morocco is endangered. India and now Egypt are under the rule of England. Turkey has been dismembered. Russia has absorbed the Central Asian Khanates and threatens Persia. All these facts are so many irritants to Moslem fanaticism, and stimulate fresh religious movements.

Sheykh Ali ibn es-Sanusi was born in Algiers in 1791.* After studying Mohammedan law and theology for seven years, and going on a pilgrimage to Mecca, he became ultimately, in 1843, the leader of a new order. The success of this movement was startling and rapid. Sanusi professed that he had revelations from the prophet Mohammed. Monasteries for his disciples were founded in Arabia, Egypt, the Sudan, Tunis, and Algiers – indeed, as far as Senegambia. The order boasts adherents to the number of eight millions. Not improbably the actual number is not far short of five millions. It is not merely a movement to reform what is lax in Islam – it is also a proselytizing effort, and seeks to convert the heathen populations. It aims to stir up Mohammedans to greater strictness. The young adherent must entirely renounce the world and yield absolute obedience to the Sheykh as his spiritual and temporal leader. Luxury in dress, silk embroidery, and gold or silver ornaments are forbidden. Even coffee and tobacco are prohibited. All intercourse with Jews or Christians is discountenanced. No business is to be transacted with them. Not even should they be saluted.

*This interesting history is related by Canon Sell in his learned essay on the Religious Orders of Islam

Exclusiveness is the characteristic of this vast movement of Sanusi. Canon Sell quotes from a pastoral letter written by the head of a monastery in 1869 to the followers of the prophet in his neighborhood: “Leave those who say ‘God wills that you should be as you are.’... God’s sole object is Himself, the one who begets not and is not begotten. O brothers, do not neglect us or the Sheykh. Is not the earth vast? Change your residence... It is written: ‘Whoever leaveth his country for the cause of God will find many under like compulsion and abundant resources’” (compare the *Koran*, Sur. iv., 101).

Formerly (viz. in 1855) Sheykh Sanusi made Jaghbub, an oasis in the Libyan desert, the stronghold and center of his propaganda, and there he died in 1859; but about nine years ago (1894) his successor moved his center several hundred miles further south to the great oasis of Kufra, lying the midst of an inhospitable desert to the north-west of Lake Chad.

“From this inaccessible fortress,” says Silva White, “the Sheykh governs Sanusi-land. Swift messengers carry his orders to all parts of North Africa, and he is constantly informed by his agents of all that transpires in the outer world, receiving books, pamphlets, and newspapers... His military and political organization is complete.”

We have here in reality a vast Pan-Islamic movement founded on the conception of a world-wide Divine Theocracy. “*All the world for Mohammed*” is its motto, just as “*All the world for Christ*” is ours. But its methods are uncompromising. It bids defiance not only to the European Christian, but to the Turkish or Egyptian conventional Moslem who submits to the political supremacy of the Christian Powers. The true follower of Sanusi is a veritable Ishamaelite, jealous of rivalry and suspicious of all alliances. The year 1885 furnished a notable instance. It was a year big with fate for England’s power in the Sudan. Lord Wolseley had failed to save

Gordon and arrest the capture of Khartum. Six envoys were sent by the Mahdi in the Sudan to the Sheykh in Jaghbub with the following letter: "I have defeated the English and the Egyptian troops. I shall continue the war until Egypt falls into the hands of the true believers. Thou art all powerful in the West. Join me in a holy war."

To this, after a brief interval, the Sheykh of the Sanusi order replied: "Tell your master that we will have nothing to do with him. His way is not good. I send no letter in reply."

This incident illustrates the exclusive spirit of the movement. Its volcanic forces of fanaticism are neutralized by a lack of power to combine diverse elements within itself against a common foe. The Sheykhs of the various orders in their several strivings for supremacy quarrel among themselves. As a French writer has observed, "*L'anarchie est le mal endemique de l'Islam.*"

Yet it would be perilous for the Christian Powers to count upon this anarchic paralysis. It would immediately be cursed by the presence of a leader of commanding personality. Professor Macdonald, of the Hartford Theological Seminary, in his recent work (1903), *Muslim Theology and Jurisprudence*, says: "There has sprung up in Islam in tremendous ramifications an *imperium in imperio*. All the brethren in all the degrees reverence and pay blind obedience to the Head in his inaccessible oasis in the African desert. There he works towards the end, and there can be little doubt what that end will be. Sooner or later Europe – in the first instance England in Egypt and France in Algeria – will have to face the bursting of this storm. For this Mahdi is different from him of Khartum and the Southern Sudan in that he knows how to rule and wait. For years he has gathered arms and munitions and trained men for the great *Jihad*. When his plans are ready and his time is come a new chapter will be opened in the history of Islam, a chapter which will cast into forgetfulness even the recent volcanic outburst in China."

In similar strain an instructive writer in the *Spectator* more than three years ago said: "The present necessity is that 500 miles south of the Mediterranean a mighty cloud is gathering which may any day burst over North Africa." This writer also says that in case of overwhelming defeat by France the direction of least resistance would be southwards – *i.e.* towards the Congo and Central Africa.

This at once brings the movement face to face with our own missionary efforts. Doubtless as the *Spectator* suggests, the fear of England is on all the tribes of Central Africa; yet the Christian missionary relies on a surer foundation than the material power of England, which may at any time be weakened by foreign complications. He prefers to trust in the spiritual power of the Cross alone to quell the fierce religious fanaticism of the Dervish, which depends not on spiritual weapons but on the terrors of the sword.

It is the duty of missionary statesmanship to take due note of the formidable possibilities of a re-awakened Islam in Africa. Prudence suggests that, long before the storm bursts, our Central African missions should be strengthened and developed as far as possible and established as Christian frontier fortresses of sufficient endurance to resist the oncoming tide. During the

terrible ordeal of the Boxer movement in China our Christian converts stood firm, and by their heroic endurance testified to the splendid quality and solid character of the labors of bygone generations of Christian workers. The story of Madagascar is the same. So may it be in Central Africa! Let us work earnestly to evangelize Central Africa and build a solid rampart that shall resist the storm whenever it comes.

One practical suggestion I would venture to make. We have in the ranks of our workers very few, if any, who are specially qualified by training in Arabic to deal with Moslems. The training of a few of our missionaries in Arabic to deal with some of the 50,000,000 of Indian Mohammedans would surely be a wise step. We do not know how soon their services might be specially required in Central Africa. An enlightened and generous layman who would found a scholarship to enable a missionary student, by prolonging his study for two or three years at Oxford, Edinburgh, or London, to familiarize himself with the *Koran* in the original before entering upon service in North India or Central Africa, would confer a lasting service on the cause of Foreign Missions.

Lastly, let us meet the Moslem with his own most potent weapon – self-denying, ardent enthusiasm. Some of that heroic self-abandonment that drove the dervishes at Omdurman to face Kitchener's shrapnel and maxims – better still, the devotion inspired by clearer vision and higher purpose of our own Ringeltaube, Williams, and Chalmers, of Van der Kemp, Moffat, and Philip – will victoriously plant the Cross upon the battle-fields of Central Africa. And then let us hope that even throughout Egypt and Northern Africa the sun of the Gospel of Christ will once more arise with healing in its wings, and the 'moon of Mohammed' will set.

Pg 297 – “A Tragic Week”

The Death of Mr. Lawson and Mrs. Nutter in Central Africa

Writing from Mbereshi, in the Bemba country, on August 29th, the Rev. Harry Johnson says: “It is with a very heavy heart that I send you news of the saddest week in the history of our Central African Mission. Long before you receive this you will have had the sad tidings in brief, for I am sending off a cablegram today.

“We are all gathered here for our annual committee meetings. Mr. and Mrs. Lawson arrived, in company with Dr. Wareham, on Tuesday, the 18th inst., the remainder of the Tanganyika party coming in two days later.

“When we all assembled on the Thursday evening we were a very happy company, for everyone was apparently in good health and spirits. On Friday we heard that Mrs. Nutter was not well, and on Saturday that she was very ill. On Sunday we had three services, and Mr. Lawson seemed full of energy, presiding at the harmonium and leading the singing. But in the early hours of Monday he developed symptoms of hematuric fever. Instead, therefore, of beginning our business on Monday, we were anxiously doing what we could for our two friends.

“In both cases, notwithstanding the constant attention of Dr. Wareham and Dr. Lewis, the patients sank rapidly, and at 1:30 in the early hours of yesterday (Thursday) Mrs. Nutter passed quietly away. At 3:30 this morning Mr. Lawson also ceased to breathe. Thus within twenty-four hours we have stood beside two open graves.

“By a later mail some of us will send particulars of our friends’ last hours. At present we are all stunned, and hardly able to realize the truth.”

Pg 303 – “The Board Room”

On *November 10th* (the Rev. R.B. Brindley presiding) there were 76 Directors present at the Board meeting...

Dr. Wilfrid McFarlane, of Edinburgh, was appointed to the Central African Mission, in the place of Dr. Morris, who recently resigned his position there.

1904

February

Pg 51 – “The Board Room”

There was a large attendance of Directors on *January 12th* (102 present), when the Rev. R.B. Brindley presided...

On the recommendation of the Southern Committee, the term of service before furlough in the case of missionaries in Central Africa was reduced from five to four years. Mr. Bernard Turner was appointed to Kambole, and the Rev. E.H. Clark to Niamkolo (*vice* the late Rev. J. Lawson).

Pg 52 – “Announcements”

Arrivals

Mrs. James Lawson, from Lake Tanganyika, Central Africa, widow of the late Rev. James Lawson, on December 26th.

March

Pg 80 – “Books on Missionary Topics”

Dawn in the Dark Continent. By James Stewart, D.D., M.D. Oliphant, Anderson, & Ferrier. Price 6s. net.

It would have been impossible to find anyone better qualified than Dr. Stewart, of Lovedale, to write the standard history of missionary work in Africa. As head of the most famous Training Institution in South Africa, he has had exceptional opportunities for coming into contact with the work of many different societies and gaining large views of the field as a whole, whilst his own enthusiasm gives life and color even to the barest statements of history or figures.

The book is so full of interest that we cannot begin to quote or refer to special points, except concerning our own work. Of the services of the L.M.S. to Africa Dr. Stewart writes in glowing terms: “It is a noble and heroic Society... Scarcely any society can point to a wider, grander, or more varied record of work, or to a roll of more remarkable men as missionaries.” He warmly defends the Society against Warneck’s *dictum*, that its work has been “romantic and agitated”; better epithets would be “adventurous and energetic.” Special reference is made to the efforts of men like Philip and John Mackenzie on behalf of just government and fair treatment for the natives. “This aim lifted the action both of individual missionaries and of the Society to a high moral level.”

Dr. Stewart speaks of the “indomitable perseverance” with which the Society has occupied Matabeleland, and of the “long tragedy and crushing disappointments” of the work in Central Africa. Of Madagascar he speaks only in a single paragraph.

The work of all the chief societies laboring in Africa is dealt with in some detail, and the two opening chapters (“Past and Present” and “The Struggle for the Continent”) furnish many valuable facts and figures on the geographical and political history of Africa. The concluding chapters are devoted to the general question of missionary work, and though interesting enough in themselves, seem somewhat out of place here.

A number of excellent maps and an Appendix of Missionary Statistics add considerably to the value of the book, which must remain for many years the standard work on the important subject with which it deals.

Pg 80 – “Announcements”

Marriages

Roberston – Moorhouse – On January 16th, at St. George’s Road Congregational Church, Bolton, W. Govan Robertson, of the London Missionary Society, Lake Tanganyika, son of the late Rev. D.D. Robertson, of Oban, to Edith, youngest daughter of J.W. Moorhouse, Esq., of Flanshaw Hall, Wakefield.

April

Pg 95 – “The Month’s Mail”

Africa

A Bond between Indian and Africa

The unity of the mission field is illustrated by the receipt of a letter from the Rev. R.J. Ward (who is again serving the Society by taking temporary charge of his old church at Davidson Street, Madras), enclosing a letter written to himself by Dr. E. Winbolt Lewis, of our Bemba Mission. Dr. Lewis, who, it will be remembered, was a member of Davidson Street Church before going out to the mission field, speaks of the comfort of knowing that his old friends are still praying for him, and goes on say: “There are myriads of people around us who are still in ignorance of their heritage in Christ. We are longing and praying that workers may be speedily sent out to reach these people; but so far the response has been but feeble. Two new missionaries came up this year, and we had hoped to open a new station; but God mysteriously intervened and made a gap in our ranks. The filling of this gap has compelled us to abandon the idea of another station until fresh reinforcements arrive.”

Pg 96 – “Post-Scripts”

Central Africa

Mr. Johnson, in a recent letter, says that 1903 has been a good year (apart from the deaths of Mr. Lawson and Mrs. Nutter), with many encouraging tokens of God’s presence and blessing. As indicating the needs of the mission, he quotes:

“Give us men!

Men who, when the tempest gathers,

Grasp the standard of their fathers
In the thickest fight;
True to Truth, though lorn and lonely,
Tender as the brave are only –
Give us men, I say again,
Give us men!”

Pg 102 – “The Board Room”

At the meeting on *March 15th* (the Rev. R.B. Brindley presiding) 78 Directors were present. Prayer was offered by Mr. Norman Smith, of Oxford.

The Foreign Secretary introduced Dr. Lillie Saville, returning to Peking; Mr. Govan Robertson, returning to Central Africa; the Rev. J.A. Ross and Dr. and Mrs. Wilfrid McFarlane, proceeding to Central Africa for the first time; Miss Waitt, on furlough from Benares; and three friends from the United States, Dr. E.M. Williams, of Chicago, with his wife and daughter, all active workers in connection with the American Board.

Each of the missionaries addressed a few words to the Board. Specially interesting were the addresses of the two recruits for the African Mission; Dr. McFarlane had been led to offer himself for this work by the persuasion of his old fellow-student, Dr. Morris; whilst Mr. Ross was going to fill the vacancy caused by the death of his friend, the Rev. Jas. Lawson.

May

Pg 116 – “A Bit of Dark Africa”

The Story of a Short Tour

By Mr. W. Freshwater, of the Bemba Mission

Two days before Christmas I returned from my first itinerating trip of five days among the villages lying on the edge of the great swamp around Kazembe’s and towards the Luapula River. On December 19th, with our native evangelist and a number of youths, I set out. We had scarcely got half a mile from the station, when a real tropical downpour of rain came on, which soon converted the narrow native path into a running stream. Fortunately, there was no lightning at first, and so we hastened on to the nearest village. Here I was glad to accept the hospitality of the headman’s hut and sit by his fire chatting for a long time until the rain ceased.

When the rain was over we gathered the people, who were curious to see us, and had a short, bright service. We then set out for the next village, and so on until a dozen had been visited before we made our camp.

The next morning was Sunday. After an early breakfast and a short service, to which we invited the people from their gardens, we set out for Kazembe’s. We reached this great collection of huts between nine and ten o’clock. Here we held three services in different parts of the town,

and at one of these the chief was present.* Having sheltered for a couple of hours more from another storm, we set out for the villages towards the Luapula.

*News has just come to hand of the death of this great chief. – Ed.

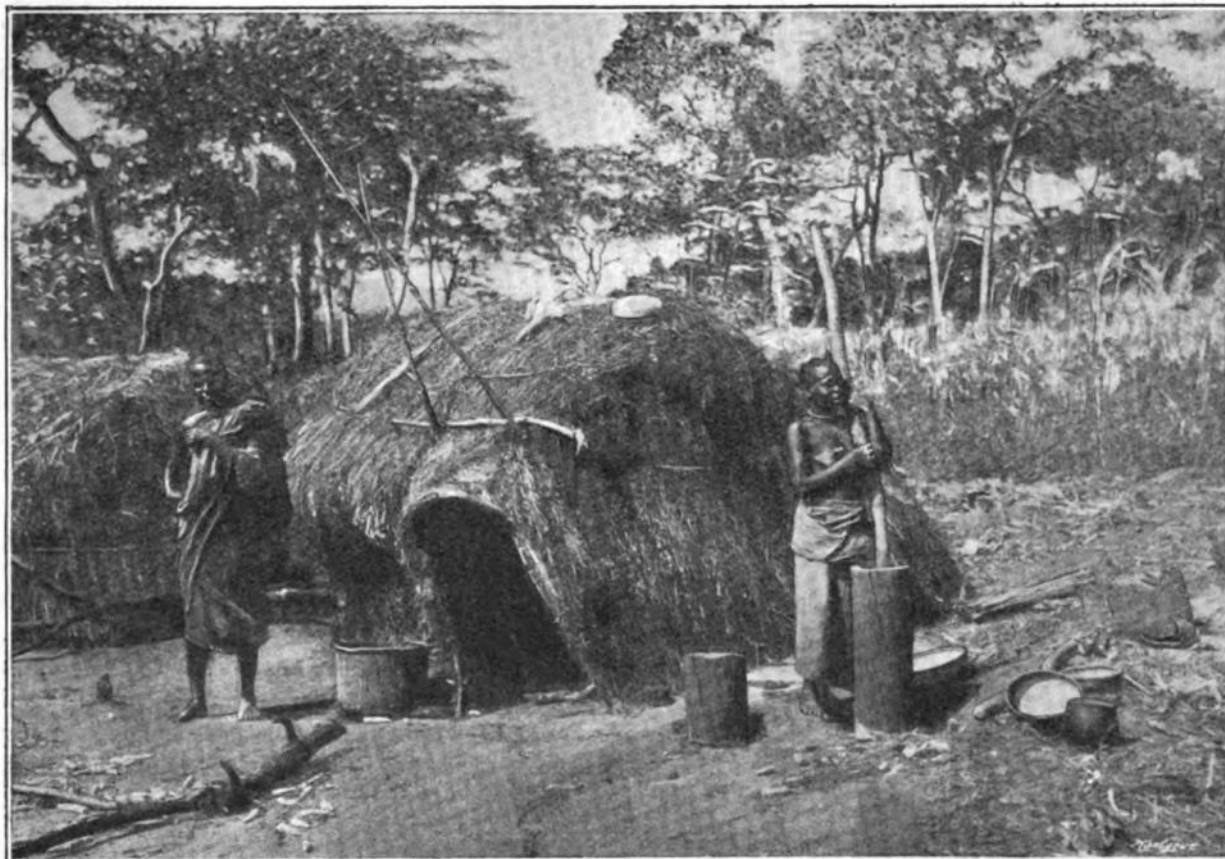


Photo by

▲ NATIVE HUT, CENTRAL AFRICA (NEAR BLANTYRE).

[Mr. Bernard Turner,

During our journey we visited no less than thirty-four villages, and though we were wandering about for four days, we were never more than one day's journey from Mbereshi by the straight government road from Kazembe's to Johnston Falls. These villages all lie on the very edge of a great marsh, which, as far as I can make out at present, must stretch from South Mweru right on to Johnston Falls. I myself have found the South-West and South of Mweru unapproachable on account of marsh land, and also the Morfwi Lagoon at the south of Mweru. The swamp then seems to sweep close round Kazembe's, enclosing a great sheet of water called Bemba on to the Luapula, and continuing in varying widths right to the Falls. In only a few places, where the bank is high, is the river approachable, and in these places several villages are to be found.

Yet, though the conditions of life seem so unfavorable, numbers of villages are scattered all over this area. Often we found no other way of getting from one village to another than by wading through the swamp. One village we did not visit because the water was too deep.

The youths that were with me formed my choir, and as we sang the simply hymn to its own easy tune of “Jesus loves me” in every village, they soon learned it and we had a good volume of sound. The singing was greatly enjoyed, and was often the means of enlarging the gathering.

In one of these villages, at least, it was my great privilege to be the first white man to preach Jesus Christ to the people. Here, especially, the ignorance and darkness of mind and degradation are terrible. Although the African has now a seven-day week,* beginning to count on our Monday, these people have lost all count of days and months. Only when the young men go to some white man to work for the amount of their yearly hut tax, or from a passer-by, can they regain the count of days.

*As far as we can tell, the week of seven days has been introduced by the white man. The young men tell us that their forefathers did not thus count the days, but only the moons. Now, they have a name for Monday, which signifies the “day on which work begins.” The seventh day is also named and called the “day of God” (bushiku bwa Mulungu), “Mulungu” being the name for God. This term, “Mulungu,” is also used for a service, a gathering for the worship of Mulungu, as this is associated with the day. Hence, Mulungu, or the day of God, occurring regularly every seventh day, the native has learnt to count by it, and it is now the term he uses for a “week.”

Yet from these poor ignorant souls we had the best attention to the word preached, and our hope is that it may be remembered. Much seed, perhaps, has fallen on unsuitable soil, but may we not believe that some has fallen on good ground, which will grow up and bear fruit? It would be good if we could take this district systematically under our charge, for if the people are to believe a message intelligently, they must *know* it; and to know the message, they must hear it often.



DR. WILFRID MCFARLANE.

Pg 118 – “For Central Africa”

Dr. Wilfrid McFarlane, son of the late John McFarlane, Esq., of Edinburgh, was born in that city and educated at George Watson’s College. For a short time after leaving school he was in business but left this to enter the Edinburgh University as a student of medicine. Here in due course he took the degree of M.B., Ch.B. For many years, although there was no definite idea of going abroad as a missionary there was a latent feeling in favor of mission work in Dr. McFarlane’s mind, and this was fostered by the strong missionary spirit of the members and successive ministers of Morningside Congregational Church, with which he was

actively associated both in home and foreign mission work. Dr. McFarlane sailed on April 16th to take up work in connection with the Central African Mission.

Mrs. McFarlane, who accompanies her husband, is also a native of Edinburgh and an enthusiastic missionary.

The Rev. James A. Ross was born at Nelson (Lanos), where for some years he was employed in a cotton mill. Although brought up in the Established Church and an active worker in connection with it, he felt impelled, after careful study of church principles, to join the Congregational body. For four years Mr. Ross was secretary of the local Christian Endeavor Union, and took an active part in many forms of service among the young. It is to the C.E. movement that he ascribed his enthusiasm for missionary work. The sense of a personal call to this work led him to enter the Nottingham Institute, where he has spent four happy years. During part of this time Mr. Ross attended classes in medical and



REV. J. A. ROSS.

industrial subjects at the University College; he has also had what he describes as “an invaluable course” of three months’ training at Livingstone College.

The death of an old college friend, the Rev. James Lawson, of our Central African Mission, last year, led Mr. Ross to make a definite offer to fill the vacant post, and it is to this work that he is now going out.

Pg 125 – “Among the Churches”

Ipswich – A most interesting gathering was held at Tacket Street Church last month, about fifty young people bringing in their missionary-boxes and being welcomed by the local treasurer, secretary, and a few other friends. While the contents of the boxes were being counted tea was served. Mrs. John May exhibited a number of articles she had brought from the mission-field, and explained their uses, and gave a very interesting address. Thirty-five boxes realized £20 15s. 9d. [~\$3000 in 2022] A very interesting box was that of Mrs. May’s tiny daughter, the youngest worker in the assembly.

Pg 128 – “Announcements”

Ordination

The ordination of Mr. J.A. Ross, as missionary to Central Africa, took place at Manchester Road, Nelson, on Monday, March 21st. The Rev. W. Robertson, who presided, referred to the work done by Mr. Ross in Nelson previous to his four years’ course of study at Nottingham and

Livingstone Colleges. The Rev. R. Wardlaw Thompson having described the field of labor, the Rev. L.H. Mills, of Colne, read a letter from Mr. Ross's fellow-students at Nottingham, wishing him every blessing and bearing a testimony to his Christian character and brotherliness. Mr. Ross then recounted the story of his religious life. He paid a loving tribute to his parents, who had made it easy for him to answer God's call to the work. The Rev. J.A. Mitchell, M.A., in giving the charge, said that the description of the field of labor was in itself a solemn charge. The Rev. E. Gough, B.A., of Barrowford, offered the ordination prayer.

June

Pg 129 – "The Story of the Year"

Being the Society's

One Hundred and Ninth Report

(slightly abridged)

The Work at Home

The *Chronicle* is steadily advancing in the estimation of the Churches, and has increased its monthly issue from 21,000 in 1899 to 27,000 in 1904.



[Photo by]

[Mr. B. Turner.

A CENTRAL AFRICAN GIRL, WITH EAR ORNAMENTS.

The Mission Circle

In the missionary circle the year has been one of serious loss. Only two who were actually on the staff were called away. Mrs. Stevens had, since 1891, been in charge of the nursing arrangements of the Hong Kong hospitals, and in that position, by her thorough competence in her duty, and by her earnest, patient, and kindly spirit, had commended herself very strongly to the respect and affection of her colleagues. Mr. James Lawson had only just commenced his work as a missionary in Central Africa. Strong in body, intellectually capable, and ardent in his enthusiasm, he had spent his first year of service with much promise, but had not long been married when he was stricken down by a malignant form of African fever, and ended his course. The deaths of five others are also mourned on the Mission field, who, as the wives of missionaries, had proved themselves in the truest sense helpmeets to their husbands, and had won the affection of, and gained great influence with, the people among whom they labored. Mrs. W.G. Brockway, of Calcutta, was the best known of these among the home Churches, having had many opportunities of telling in her effective and winning way the story of woman's work in India. Mrs. Meech, of Peking, Mrs. Wells, of Canton, Mrs. Dignum, of Salem, though not so well known by the public, are all greatly missed in the spheres in which they had made their Christian influence felt. Mrs. Nutter had but recently

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

gone to Central Africa. It was in her heart also to be a missionary. She had overcome considerable difficulty, and had fitted herself by special training for usefulness in service, when, after a few brief months of happy married life, she was suddenly called away.

New Missionaries

Sixteen new missionaries have proceeded abroad during the year; of these, twelve have gone to fill vacancies, while the other four are additions to the staff provided for by special funds. The two great Eastern Missions absorb twelve of the sixteen new workers; Central and South Africa get three, and Madagascar one...

Africa

The Central African Mission has once more had its cup of sorrow in the deaths, during one week, of the Rev. James Lawson and Mrs. Nutter. Apart from this the Mission has had a year of steady progress, and the prospect of the work in the Bemba country is exceedingly bright.

Pg 143 – “Our Anniversary Meetings”
A Call to Prayer and Sacrifice

Women’s Work

For the first time in the history of the Ladies’ Meeting mere men were admitted to this annual meeting for the consideration of women’s work in the mission field. Only a small number availed themselves of the privilege, many probably having not yet heard of the open door. After an opening hymn, prayer was offered by Miss Ffrench, of Tutuila.

The President of the meeting, Mrs. Armitage, of Bradford, gave an interesting and enlightening account of some of the impressions gathered during her visit to India last year. One of the strongest impressions that the casual traveler brought back from India was a new sense of the Power of Heathenism...

Mrs. John May, B.A., late of Central Africa, said she thought that looking back over the twelve or thirteen years since permanent work had been carried on in connection with the present chapter of the history of Central African Mission, they saw wonderful signs of progress. Intertribal warfare was a thing of the past; slave raiding, at any rate openly, was entirely gone; some of the barbarous heathen practices of the olden days had been swept away through the presence of Christian workers and a more settled government. What barriers were there now which prevented the spread of the Gospel? The superstition of the people enthralled their lives, even among the Christian converts. A more subtle and difficult thing to deal with was the



Photo by] [Mr. B. Turner.
A CENTRAL AFRICAN WOMAN.
(Note the distended lobes of the ear.)

spread of *a spirit of materialism* among the natives along with the advance of civilization. A still greater barrier was the *scarcity of workers*, native as well as European.

The conditions of life made it impossible for unmarried ladies to join the mission, and so very little organized work had been done among the women. Classes for women were held, however, from one of which had come some of the first female church members. The women were very tenacious of old customs, and difficult to move. Where polygamy was common it was difficult to put before them English ideals of happy marriage and home life.

The need of a well-equipped native agency was growing more urgent every year. At present there were only three or four who could be considered really well-trained native Christians, who could confidently be put in charge of out-station work. This meant that the European missionary was constantly overburdened by the effort to do work which ought to be done by native agents. What she longed for was that the mission should have some means of training lads to become efficient teachers.

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The meeting was followed by the usual tea and conference, at which a large number were present. Among the subjects discussed were the need of collecting small subscriptions, especially by means of the "Penny-a-week Guild"; the importance of getting hold of the children of well-to-do families by means of Children's Missionary Bands; and the value of the Society's magazines and other literature in spreading information and interest.

Pg 152 – "The Foreign Secretary's Speech"

The Rev. R. Wardlaw Thompson said...

After I had read that from our great leader in Central China, I had a report from far-away Central Africa, from the shores of Lake Tanganyika, from a young missionary whom God is blessing, and who has had the privilege of gathering some of those poor, degraded, ignorant people into the Church of Christ during the past year. He feels burdened with the claim of the work which he and his colleagues are doing, and he winds up his letter with the words of Bishop Bickersteth. "They have been ringing in my ears," he writes, "and I sincerely trust the Directors will hear them in the Board Room":

"Give us men!
Men who, when the tempests gather,
Grasp the standard of their fathers,
In the thickest fight;
True to truth, though lorn and lonely,
Tender as the brave are only;
Give us men, I say again,
Give us men!"

That is what this great blessing in the field means. *We want more men.*

Pg 168 – “Announcements”

Departures

Mr. W. Govan Robertson and Mrs. Robertson, returning to Kawimbe, and Dr. W. McFarlane and Mrs. McFarlane, Rev. J.A. Ross, appointed to Central Africa, and Miss Thom, proceeding to Bemba, Central Africa, per s.s. *Inkosi*, on April 21st.

July

Pg 181 – “The Wonderful Story of Uganda”

No one who reads this interesting little book will dispute the appropriateness of its title (*The Wonderful Story of Uganda*, by J.D. Mullins, pp. 224, with maps and illustrations, price 1s. 6d. net, C.M.S.). It is indeed a wonderful story which Mr. Mullins has to tell. It has often been told before, but it cannot be told too often or in too many forms.



LEARNING TO READ IN UGANDA.

“The Uganda Mission,” says the author in the Preface, “is rightly regarded as a Christian miracle of modern days. A nation remotely situated in Central Africa, which twenty-five years ago had not received the Gospel, and had not even a written language, is today the home of thirty thousand Christians under Christian chiefs; its language has been reduced to writing; the whole Bible, translated into their own tongue, has been for years in the hands of inhabitants; the people support their own ministry and even undertake missions to the countries round; and they have

enriched the roll of martyrs with many names.”

The recent death of Sir. H.M. Stanley makes this a peculiarly appropriate time for the issue of such a book, for it was Stanley’s famous appeal in the *Daily Telegraph* of November 15th, 1875, that led the friends of the C.M.S. to subscribe £24,000 within a few weeks for the beginning of the mission.

A letter to the *Times* last month told of the accomplishment of the journey from Uganda to London in twenty days. The first party of missionaries were *fourteen months* on the way before they sent foot in Uganda, the journey from Zanzibar to the Nyanza occupying more



AN INDUSTRIOUS CLASS, UGANDA.

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

than six months. Within less than a year four of the original party had been removed by death, and the Rev. C.T. Wilson was left alone in Uganda. But Mackay was at the coast, “Mackay of Uganda,” recovering from the fever which had kept him back, destined for twelve long years to be the soul and mainstay of the mission.

We cannot attempt to summarize the story. Indeed, this book is itself but a summary, though a most racy and dramatic one. What could be more eloquent than the following figures? – “1892 – Baptized Christians, 400; communicants, 120; scholars, 400. 1902 – Baptized Christians, 35,897; native communicants, 11,145; scholars, 12,861.”

That is a wonderful record for ten years. There are but few chapters in the history of missions that can be compared with it. We hope many will take the opportunity which Mr. Mullins has afforded of reading for themselves the story of how so wonderful an awakening has been brought about.

We must not omit to say that there is given as an appendix the autobiography of one of the native teachers, Ham Mukasa by name, which is certainly not the least interesting portion of the book.

Pg 189 – “Post-Scripts”

Central Africa

“We have a catechumens’ roll which now numbers nearly twenty,” writes Mr. Nutter. “These have all asked of their own accord to follow Jesus Christ. We have also a Friday evening meeting with a regular attendance of about fifty. These people come consistently, and many have shown signs of improved life; and such we regard as adherents. Our Sunday services at Mbereshi have been carefully counted lately, and the attendance is, upon an average, 200.”

Letters received as we go to press report a marked spiritual awakening at all our stations in Central Africa.

August

Pg 193 – “Notes and Comments”

We are glad to give our readers, this week, some further news concerning the awakening of spiritual life in the Central African Mission. Numerically, the results of the movement are not large as yet; in most of the mission fields they would be hardly noteworthy, but when we remember the long years of apparently barren labor which have been expended on the work of the Tanganyika Mission, we can understand something of the joy and inspiration which the missionaries have found in these gracious tokens of God’s favor and blessing. Let us pray that this movement may prove to be, indeed, a movement of the Spirit of God, and that the power and extent of its influence may increase daily.

From another part of Central Africa comes the news of what seems an irreparable loss to the missionary cause, the death of the venerable French missionary, François Coillard. Born in 1834,

M. Coillard first went out to Basutoland in 1857, so that he had at the time of his death nearly completed fifty years of valiant and fruitful service for the redemption of Africa. He has been called the greatest of modern French missionaries. Certainly, no name was better known in this country, where his fascinating book, *On the Threshold of Central Africa*, has found many readers. We hope in a later issue to say something about the wonderful story of Mr. Coillard's work among the Barotsi, which has been truly called a chapter in the modern Acts of the Apostles. Our sympathy goes out to the Paris Missionary Society, to whom the loss of so distinguished a worker will be a severe blow.

Pg 197 – “Joining Hands to Spread the Gospel”



THE REV. H. JOHNSON AND CONVERTS AT KAMBOLE.

The Story of a Contribution from Central Africa

By the Rev. Harry Johnson, of Kambole

Our missionary friends at home will rejoice with us who are in the field at the evidence of an advance in knowledge of duty and Christian privilege, as manifested during this past week by our church members at Kambole. Whilst our church members were all assembled last Sunday

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(February 7th) at the close of our monthly communion service, there were several small matters of business to talk over with them. Amongst other things I had to remind them that I had the sum of seventeen shillings in hand, which had been contributed to the collections at several communion services, and to ask them in what department of work, or in what way, they desired this money to be expended.

To assist them in their deliberations I pointed out five or six different local works for which it could be set apart, and I also gave, as one of several outside (*i.e.* not local) funds they could help, the general funds of the Society. After indicating these different needy departments, I sat apart and asked them to talk the matter over amongst themselves, and tell me their own desire.

In a few minutes, Kalulu, the senior church member, informed me they had come to a decision unanimously. He said they would like the sum in hand on this particular occasion to be sent home to the general funds of the Society, so that the church members of Kambole can feel in the future they are helpers with the Christians of England in sending the Gospel of Jesus Christ to other dark parts of the earth.

This decision has given me very great pleasure, for it shows that, though they may have weaknesses as babes in Christ, our young Christians of Kambole have the missionary spirit increasing amongst them. It is well to remember that the income of many of our native Christians is only an average of one shilling per week, in order that we may realize that the sum contributed is relatively a much greater subscription, judged according to income, than it appears as a mere matter of cash. It will probably interest you to know, though you would guess the fact without being told, that the contributions at our collections were often made in the form of fowls' eggs, native bracelets, or small articles of barter.

Pg 204 – “Another Testimony”

A British Commissioner on the Work of Missions

Sir Charles Eliot's Report on the Protectorate of British Central Africa contains much interesting reading. Some of the Commissioner's remarks are worth noting by friends of missions. Speaking of religion and education, he enumerates the different societies at work in the Protectorate, and expresses the hope that they will supplement spiritual instruction by teaching and encouraging the natives to engage in agriculture and various handicrafts, and that in studying the native languages they will emulate the labors of Steere and Taylor in the past. With regard to the work of missions in general he remarks: "I am happy to be able to repeat and emphasize the tribute which I paid to the missionary societies established in the Protectorate when I wrote my report of 1901. Not only has there been no friction between the Government and these various bodies, but I gladly acknowledge the advantages which we have reaped from their efforts to spread civilization among the natives."

The Commissioner's general conclusions are given as follows: "Whenever the subject of our East African possessions is discussed in England, there arises a natural inquiry whether it is worth while to incur so great an annual expenditure with so little immediate return. What has really been accomplished in East Africa? What solid hope does it afford of commercial and financial progress?"

"Firstly, modern East Africa is the greatest philanthropic achievement of the later nineteenth century. Perhaps philanthropy and politics ought to be kept separate; perhaps political philanthropy is never quite disinterested; but when a Government can point to the triumphant accomplishment of the great work of humanity, there is no reason why it should not receive due recognition. It is only a few years ago since East Africa was nothing but a human hunting-ground, where the hunters did not even take ordinary precautions for preserving the game. On the coast the Arab chiefs required two children out of every three from the neighboring tribes as slaves; Arab caravans ravaged the interior and carried off the population of whole villages, of whom a terribly small proportion reached the coast alive as slaves for exportation. The native tribes warred with one another in order to get slaves to sell to the Arabs; and this picture of slavery and bloodshed was chiefly diversified by interludes of terrible famine.

"How great is the difference now! A rumor that a single child had been kidnapped sends men-of-war cruising all along the coast, and the Government are much concerned at isolated murders. Famine we have still to fear, but private charity has provided a fund to meet the next outbreak, and the facility with which provisions can be transported will probably prevent future droughts from occasioning the mortality which prevailed in the past.

"I do not say that the natives admire our good deeds as much as we admire them ourselves; the idea of agitating against slavery would never have occurred to their minds; and, no doubt, the pleasures of freedom are somewhat marred for the African by the fact that he cannot hold slaves. But there can be no doubt of the immense progress made in rendering the civilization of the African at least possible; and it is a progress which need occasion no regrets, for we are not destroying any old or interesting system, but simply introducing order into blank, uninteresting, brutal barbarism."

Pg 211 – "The Month's Mail"

Central Africa

Showers of Blessing

"We have long been waiting anxiously and eagerly for signs of new life in our midst," says the Rev. Stewart Wright, of Kawimbe (April 6th). "However, the Spirit of God had been working unawares, and His work was made manifest a month ago. Towards the end of the year the Sabbath services and prayer-meetings became much better attended. On the initiative of the people themselves prayer-meetings were held in their huts, and a desire on the part of several to follow Christ became manifest. This good work, after having gone on some time, culminated

in nine men being received into the church, and others were kept back for further trial. The day these men stood up and declared their faith in Christ was the gladdest day of my life in Central Africa. My heart simply overflowed in thankfulness to God, and I felt amply compensated for all the trials and dark days of the past. I realized, indeed, afresh that God is the hearer and answerer of prayer.

“Our brethren who in bygone days laid down their lives in seeking to win these people to Christ must surely have been the gladdest of the glad throng of angels that praised God in heaven for these souls saved. It has naturally brightened us up wonderfully, and now that the glory of God has, in a slight measure, been revealed, we pray and trust it will grow brighter and brighter, and the time not be far distant when all these people shall see it together.”

Equally encouraging accounts of spiritual quickening were received by the same mail from Niamkolo, and from the Bemba country. A letter from Kambole will be found on p. 197.

September

Pg 233 – “The Month’s Mail”

Africa

Encouragement

“This is Sunday night,” writes Mr. Freshwater from Mbereshi (May 15th). “At sunset my servant lad came in to tell me that he desired to go and rest, as he and three lads from the villages, where they had been speaking the ‘words of God.’ They went entirely on their own account and quite unknown to me. Moreover, not one of them as yet has made any public profession of Christianity, nor even expressed to anyone the desire to follow the Lord Jesus Christ, as some others have done. Yet, prompted by their own hearts, they have been to the village home of two of the lads, to bear their testimony and carry the Gospel of Jesus. One of them told some New Testament stories and did not omit to apply the truth. Another rehearsed what he had heard at the morning service. They also sang a hymn and had an attentive audience. *Christ is preached; and I therein do rejoice.*” Four more inquirers have come forward, and the class now numbers nineteen, of whom five are women.

Pg 234 – “Post-Scripts”

Africa

A recent issue of *Life and Work* (Church of Scotland) contained an interesting photograph of Mwita, the last survivor of the six Makololo headmen who accompanied Livingstone to Nyasaland in 1859. He was one of those who were left by the great traveler to guard the highway to the Central Africa lakes, and who were made by him to swear on the Bible never to put the slave yoke on the neck of man, woman, or child. When, in 1889, the British Consul came with the British flag in his hand, these six were the first to receive it. “We have only held the country for the English,” they said. And thus it comes to pass that Livingstone’s six faithful Makololo – and among them old, blind Mwita – must be counted among our Empire makers.

Pg 240 – “Handbook to the Language of the Bemba People”

An Introductory Handbook to the Language of the Bemba People (Bemba), by W. Govan Robertson, is a volume of some 570 pages, of which 100 are occupied with the Grammar and the remainder with the Vocabulary of the Bemba language. By way of introduction an interesting Historical Note deals with the history of the people and the beginnings of missionary work in their midst. We notice that the district occupied by the Bemba is about 18,000 square miles in extent, and that the L.M.S. is responsible for the whole of this area with the exception of 2,000 square miles. We regret that we have not been able to discover a reviewer competent to criticize Mr. Robertson’s work. We can only say that the author seems to have gone on scientific lines and to have exercised the greatest possible care. The book ought to be extremely valuable to all future missionaries or other residents in the Bemba country.

October

Pg 255 – “The Month’s Mail”

Central Africa

More Good News

“We are having continual encouragement,” writes the Rev. H.C. Nutter, of the Bemba Mission (June 4th). “Only last week we had two more applications to ‘follow Jesus,’ one from a man who at first was anything but a help to us. The desire for education is so keen that we have been compelled to re-arrange our school work on more advanced lines. Best of all is the quite spontaneous action of our best lads in going to their own villages on Saturdays and Sundays to hold services.”

Pg 258 – “Post-Scripts”

Central Africa

Mr. Draper is now on his way home for furlough, and is expected in England about the end of October. He has been greatly encouraged by many signs of progress during recent months.

Mr. Johnson is also on his way to England for furlough. The outgoing party (Mr. and Mrs. Govan Robertson, Dr. and Mrs. Wilfrid McFarlane, and Mr. Ross) were at Blantyre on June 26th, and had had a prosperous journey thus far.

November

Pg 278 – “Post-Scripts”

Central Africa

The second General Missionary Conference of Societies working in East Central Africa was to meet at Blantyre from October 15th to 24th. The L.M.S. was to have been represented by the Rev. Harry Johnson, who was unfortunately prevented from being present by the exigencies of our own work.

Pg 286 – “From the Secretary of the Watchers’ Band”

During last month I have had the pleasure of meeting most of the Leeds W.B. Secretaries. Mrs. John May, of Central Africa, was also with us, and we had a very happy time together. In Sheffield we had a helpful conference for secretaries. About thirty were able to attend, and a large number of others sent greetings as their response to the roll-call. Very suggestive and heart-searching addresses were given by Miss Gaunt, of Ilkley and by Rev. A.H. Sayres, of Sheffield (late of Leeds). I wish we could arrange for more of these quiet little conferences in other counties.

Pg 288 – “Announcements”

Marriage

Clark – Thom – At Abercorn Registry, on July 23rd, and afterwards at Kawimbe Church, the Rev. Ernest Howard Clark, of the Central African Mission, to Harriett Emily Thom, of Southwald.

December

Pg 297 – “A Triumph for the Gospel”

By the Rev. Harry Johnson

“Hath a nation changed their gods, which are yet no gods?” – Jer. ii. 11.

The religion of the Alungu people of South Tanganyika is a fetish religion having as its chief prop a strong element of ancestor veneration or worship. In some way or other these poor benighted people have for ages associated the cruel and malignant spirits, of whom they live in fear, with the spirits of their departed chiefs, or of deceased persons who were of some importance to the tribe. Ancestor veneration or worship is made manifest daily in many ways, but is brought out most clearly in times of special tribal distress, such as famine, pestilence, or war, and *on certain annual high-days*. On these occasions national sacrifices or offerings are given by the people and are invariably offered at the burying-place of a former chief whose memory is greatly venerated, and whose disembodied spirit has become a divinity (a lesser god) in the beliefs of the people.

The Alungu living around Kambole give an annual offering or sacrifice at a place about seven miles distant from the mission station, at the burying-place of a former important chief named Kitimbwa, and the offering is always spoken of as an offering to the spirit of Kitimbwa.

During the nine years missionaries have resided at Kambole they have each year seen the masses of the people go out from the village, join an irregular procession, and travel to the grave of this former chief to give an offering in order to propitiate his spirit.

The successor of Kitimbwa has annually to give a sheep, and this is dragged or driven by one of the leading men to the vicinity of Kitimbwa’s burying-place. Near the grave the sheep is slaughtered with great ceremony, and its blood is poured out upon the ground. The flesh of the slain sheep does not seem to be necessary to the spirit, for the blood having been the life or

essence of the sheep, the flesh of the offering is consumed by the adult males present at the ceremony. They do not make a meal or feast of the flesh of the sacrifice; they each take just a small morsel and eat it was a witness or declaration that they are the venerators or worshippers of the spirit of the great Kitimbwa.

Some years ago, when I asked the old natives why they did these things, they invariably said they went to Kitimbwa's grave to pray to his spirit and to ask for his aid, and that *unless they observed this custom according to the ways of their fathers untold disasters would overwhelm them*. They never asked this spirit for help to live a good and virtuous life. Their whole prayer or ceremony is to seek aid against a foe, safety in times of danger, plenty of food, health, prosperity, etc.



THE GRAVE OF KITIMBWA, WITH NATIVE OFFERINGS.

Year after year I have remonstrated with the Kambole villagers concerning this custom, but without avail, for the mass of the people seemed firmly held by their superstitious beliefs. Their traditions with regard to these ancestor-offerings go back into the remote past; and the habit

of observing the ceremony has grown up with them from childhood. You can imagine what an uphill task it appeared to break down this superstition.

Fellow-workers at home will rejoice with me when I tell them I have now been permitted to witness the triumph of the Gospel over this superstition. During the past year the Kambole people took no part in the Kitimbwa celebration, but stayed quietly in the village. When I questioned some of the middle-aged men as to why they had allowed this old, and to them important, custom to pass by unobserved, they replied: *Because we have learnt from you missionaries that in times of sickness or trouble the spirit of Kitimbwa cannot help us, but that God the great Spirit can and will.*

This evidence that God is at work bringing about a great change in *a whole community*, is a triumph for the Gospel. It is a great victory, in that it will give us a vantage ground in all our future work at Kambole. We are encouraged, for this incident not only shows that the native superstitions are losing their hold, and in some cases becoming of little practical power; it proves that *in the place of the old Pagan idea, a new idea of trust in God is growing up even amongst the adults and the aged.*

Further, this is not a solitary example of a transition period in the native mind; it is one of many, and taken together they form strong evidence that there is no nation or tribe so bound by superstition's chain but that, by God's blessing upon the faithful preaching of the Gospel, it may burst the iron bond of habit, tradition, and national pride, and become a free people in Christ Jesus.

Pg 307 – “Books on Missionary Topics”

Thomas Wakefield: Missionary and Pioneer in East Equatorial Africa. By E.S. Wakefield. Crown 8vo. 285 pp. Price 3s. 6d. (Religious Tract Society)

The Rev. Thomas Wakefield, the story of whose life is here presented in attractive form, was the first missionary sent by the United Methodist Free Church to East Africa. He went out in 1862, under the guidance of the great pioneer Krapf, and after many difficulties succeeded in obtaining a foothold in the Galla country and starting a successful mission there. Though Mr. Wakefield's name is not widely known outside his own Church, he has a real claim to be considered one of the great African pioneer missionaries. His life will be read with interest by all who are concerned for the evangelization of the Dark Continent.

Pg 312 – “From the Secretary of the Watchers' Band”

As will be seen from the list below, a branch of our Prayer Union has been formed in Central Africa. So far, only our fourteen English workers are members, but I earnestly trust that ere long many of our native Christians may be enrolled.

New Branches: Central Africa. Secretary: Mrs. Govan Robertson

1905

January

Pg 12 – “The Board Room”

November 29th

The absence of the Chairman of the Board at the opening of the meeting today gave his deputy, Mr. Henry Cook, of Woodford, his first experience of the chair. The attendance at first seemed smaller than usual, but many came in late, and the signature book showed a total of 69 Directors present during the sitting.

After a hymn and reading of Scripture, Mr. Carter, of Wolverhampton, led the assembly in prayer.

Introduction of Missionaries

The Foreign Secretary had a small but representative party of home-coming missionaries to introduce to the Board – Mr. and Mrs. Wasson from South China, Mr. Oakley from Almore, Mr. Draper from Central Africa, and Miss Craven from Madagascar. In a few hearty and well-chosen words he sketched the record of each of our friends. It was a peculiar pleasure, he said, as it was a somewhat rare one, to welcome a party of missionaries not one of whom had been compelled to ante-date the time of furlough – more than one of whom, indeed, had considerably exceeded the regulation period...

Mr. Draper, who went to Central Africa sixteen years ago as an artisan missionary, had proved himself a missionary all through. Though ordered home by the doctors more than a year ago, he had refused to desert his post until reinforcements arrived. Friends at home hardly realize, remarked the Foreign Secretary in passing, the quiet heroism of those who “hold on” in some hard post when the flesh is crying out for rest.

Short Speeches from the Missionaries

After being welcomed by the Chairman, and commended to God in prayer by Mr. Storer Toms, of Enfield, the missionaries each said a few words...

Mr. Draper brought home to us the difficulty with which the mission in Central Africa has had to contend by saying that the average term of service in that field since the beginning of the mission has been *less than three years per missionary*. Owing to greater knowledge and improved sanitary conditions, however, he believed that the future would be much brighter in this respect.

Business

An appeal from Central Africa for the appointment of unmarried ladies to work among the women and girls drew from the Foreign Secretary the statement that he believed the time was now ripe for such a step. What an indication this is of the change which has come over Africa in

recent years! Unfortunately the old obstacle, “the present financial position of the Society,” barred the way to progress, and we could do nothing but defer the question.



OUR CENTRAL AFRICAN MISSIONARIES.
BACK row: Messrs. Turner, Robertson, Ross, Lewis, Draper, Wright, and Nutter. MIDDLE row: Mrs. Robertson, Mrs. Clark, Mrs. Wareham, and Mrs. McFarlane.
FRONT row: Messrs. Freshwater, Johnson, Clark, Wareham, and McFarlane.

Pg 17 – “The Month’s Mail”

Central Africa

Progress and Problems at Mbereshi

“Our work goes on apace,” writes the Rev. Cecil Nutter, from the Bemba Mission (September 19th). “You would little think that this was a place of only four years’ growth.

“Unfortunately we are terribly handicapped for teachers. We could open half a dozen schools within two days’ journey, and not small schools, if we had teachers. Until that day arrives our work must be very much hampered. Another side of our work, too, is giving me very much thought. What ought we to do to teach the native to work? We need some form of industrial work which will be self-supporting, and provide work for a lot of men. Only today we have had to refuse employment to a hundred men, some of whom have come a week’s journey hoping that we should employ them. Something will have to be done. We cannot go out to the people to any great purpose. They are too far away, too much scattered. The time taken in traveling is so serious a waste of time and of energy that we really cannot do it. The native must be the evangelist, and we must provide work for those whom we hope to raise from the animal-like existence of present conditions. Already we see very good results for what we have been able

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to do. We have a number of young fellows around of considerable promise. Our village, too, is fast growing, and is a very different place from those which are found elsewhere.”

Pg 28 – “Announcements”

Arrivals

Mr. W. Draper, from Lake Tanganyika, Central Africa, *via* Genoa, on November 9th.

February

Pg 52 – “Announcements”

Arrivals

Rev. Harry Johnson, from Lake Tanganyika, Central Africa, *via* Genoa, on January 6th.

April

Pg 119 – “Postscripts”

Central Africa

A photograph given in the current issue of *Life and Work* (Church of Scotland) may be taken as a sign of the times in Central Africa. It represents *sixty missionaries* of different societies at work in British East Africa and neighboring states, who met at Blantyre in October last for a ten days’ conference. The veteran Dr. Laws, of the Livingstonia Mission, was unanimously elected President of the Conference, and many practical subjects were discussed. When we remember that it is only thirty-two years since Livingstone’s death, and there were then no missionaries at all in this whole region, we cannot but be thankful for the progress achieved.

May

Pg 162 – “The Board Room”

March 28th – Seventy-seven Directors were present this afternoon, the Chairman of the Board presiding. The opening prayer was offered by the Rev. W. Carson, of St. Albans...

The Board had the pleasure of welcoming the Rev. F.P. and Mrs. Joseland from Amoy, and the Rev. H. Johnson from Central Africa. Mr. Joseland spoke of the healthy condition of the churches in the two great districts under his charge; many of them, he rejoiced to say, were true missionary churches, taking an active part in the propagation of the faith.

The Rev. Harry Johnson also had an encouraging story to tell. The last two or three years had been the best and most fruitful in the whole history of the Central African Mission, and he believed that the time of reaping was drawing very near. Not only were the young people being laid hold of, but many even among the old men had given signs of true conversion. Moreover, there was reason to hope that with growing experience and advancing civilization the conditions of life in Central Africa would be less trying to Europeans than in the past, so that greater freedom from ill-health might be expected. Altogether we were made to feel that the outlook on Tanganyika was bright.

Pg 164 – “Announcements”

Departures

Miss G.A. Coates, proceeding to Kambole, Central Africa, embarked for Natal, per steamer *Kenilworth Castle*, on April 8th.

June

Pg 165 – “The Story of the Year”

Retirements

Twelve others have retired from the Mission field. The Revs. J.G. Hawker, of South India, and J. Pearse, of Madagascar, had completed a long day of hard work in the Mission field. Others – Rev. J.H. Haile (of Madagascar), Rev. W. Hockett (formerly of Madagascar and then of Samoa), Rev. H. Johnson (of Central Africa), Dr. Sewell McFarlane (of China), Rev. H.J. Stevens (of China), Rev. P.B. Hanscomb (of Samoa), and Rev. John Richardson (formerly of Madagascar and then of South Africa) – were compelled to leave the work for family reasons or on account of personal ill-health.

The Missions in Africa

The African Missions of the Society have experienced a change almost as great as that in the West Indian Mission... The Matebeleland Mission is in many ways being richly blessed, and an entirely new Mission in Central Africa, in a vast region which in 1835 was regarded as part of a great uninhabited desert, has been during the past year receiving many evidences of the presence and power of the Spirit.

Pg 183 – “The Watchers’ Band Meeting”

...

Testimonies from Workers

Mr. W. Draper, who has been a worker in Central Africa for seventeen years, said he had often been conscious that members of the Band were praying for him, especially in 1888-1890, when war and slave-raiding was going on all over Central Africa; and during a time of serious sickness, when the joy of the thought that at a certain time he was being prayed for brought on a profuse perspiration which reduced a dangerous fever.

Pg 201 – “Anniversary Echoes”

But the sensation of the day was the Foreign Secretary’s announcement with regard to the Arthington bequest. It is now more than four and a half years since Mr. Arthington died, leaving the bulk of his estate of nearly a million pounds to be devoted to the work of foreign missions under the disposition of trustees to be appointed by the Baptist Missionary Society and the L.M.S. As the precise terms of the will were found to be unworkable the Court gave instructions for the will to be set aside and a scheme to be prepared by which the wishes of the testator might be carried out. It is owing to the legal difficulties connected with the preparation of such a scheme that the long delay has ensued; but all the obstacles appear to have been overcome

at length, and the scheme now only awaits the sanction of the Court, which is not likely to be withheld.

We hope to be in a position to give fuller details in our next issue, but it may be said in the meantime that the proposed scheme provides for the expenditure of the legacy on *new work*, whether in connection with existing stations or in entirely fresh fields. Nothing will be available for the maintenance of work already in operation or for the liquidation of existing deficiencies.

This munificent gift, therefore (the largest, it is said, that has ever been left for the work of foreign missions), will bring no direct relief to the Society in relation to its present financial position. It gives no justification whatsoever for any relaxation of effort on the part of our supporters. It should rather come, as the Foreign Secretary declared, as a strong appeal to the Society's constituency to "level up" all round, so that when the great new forward movement is begun the whole of the work for which we are responsible may at the same time be placed on such a footing that new and old may go forward together in happy union for the more speedy evangelization of the world.

July

Pg 220 – "From the Secretary of the Watchers' Band"

Those watchers who closely follow the rota of prayer will be glad of the following alterations in the List of Missionaries: -

Page 10 – Rev. and Mrs. J. Richardson, of Hope Fountain, have resigned. Rev. B. Rees, of Inyati, at home. Rev. and Mrs. A.J. Gould, of Selepen, at home. Rev. R.S. Wright, Dr. Lewis, and Rev. H.C. Nutter are on the way home from Central Africa.



THE ILKLEY SUMMER SCHOOL.

August

Pg 249 – "The Summer School at Ilkley"

By Mr. Frank Lenwood

Transcription of articles from The Chronicle of the London Missionary Society pertaining to the Central Africa Mission. Transcribed by patintheworld.com ([permalink](#)). If this is useful for your research, please contact me there.

[Nothing of interest except Mrs. May attended and spoke, which is not mentioned in the article]

Pg 252 – “Announcements”

Marriages

Turner – Coates – On June 27th, at Abercorn, British Central Africa, Bernard Raleigh Turner, of Kambole, son of the Rev. G. Lyon Turner, St. John’s, to Gertrude Alice, daughter of Mr. Edgar Coates, Algernon Road, Lewisham

September

Pg 255 – “The Late Mr. Robert Arthington”

In view of the recent decision of the Supreme Court accepting the scheme proposed by the Trustees for the administration of the Arthington Trust in connection with the L.M.S. and the Baptist Missionary Society, a few facts concerning the life and character of the Founder of the Trust will be of interest to our readers. There was at one time some thought of publishing a short biography of Mr. Arthington, but we understand that the proposal is now not likely to be

carried out. Mr. Arthington did not live in the public eye; he loved quietness and seclusion; many of his most generous gifts were made anonymously; and the publication of any formal record of such a life would have been as unprofitable as it would almost certainly have been repugnant to his own wishes.



ROBT. ARTHINGTON, SENIOR.

For the facts given here we are indebted chiefly to an article by Mr. Samuel Southall, one of the Trustees under the will, which appeared in the *Friends' Quarterly Examiner* for April, 1901 (since reprinted for private circulation), and to the interesting statement made at the Board Meeting on July 11th, by Mr. John Town, of Leeds, another of the Trustees.

Robert Arthington was seventy-seven years of age at the time of his death (October 9th, 1900), having been born on May 20th, 1823. He came of an old Leeds family, which for at least two centuries had been closely connected with the Society of Friends. He himself was educated at Friends' Schools in Leeds and Kendal, but appears to have severed his connection with the Society at an early period.

His father, who also bore the name of Robert, was a much-respected brewer, who relinquished his business on conscientious grounds in middle life, and lived to the ripe age of eighty-five. The mother also was of Quaker ancestry. “Large-hearted and mentally gifted, she was the writer of

several volumes of poetry, and took a lively and intelligent interest in all that was passing in the religious and philanthropic world around her. Though living at a period when Christian missions were in their infancy, it is stated that Maria Arthington warmly took up the subject, and that it was owing to her influence that two of her children devoted a large part of their interest to the salvation of the heathen.”*

**Friends’ Quarterly Examiner*, April, 1901.

Of the four children, Robert was the only son. His three sisters all died before him and left no issue, so that practically the whole of the family wealth came into his hands on his father’s death in 1864.

“Robert Arthington the younger was a dutiful son; he was studious and industrious beyond his years. Possessed of good mental endowments, he was for a time an undergraduate of Cambridge University, and wrote papers on various scientific subjects.”†

†*Ibid.*

It seems to have been after the death of his parents that Mr. Arthington’s thoughts became specially directed to foreign missions. The following extract, discovered among his papers, may perhaps afford a key to this awakening of his zeal; in any case it represents the consuming passion of his own life: -

“Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than the heathen should perish for lack of the knowledge of Christ.” – George King

Robert Arthington entered into the study of foreign missions, like every other subject that he took up, with great thoroughness and detail. Especially did the geography of missions fascinate him, his knowledge in this direction being extraordinarily wide and minute. The country in which he took the deepest interest was Africa, and about the year 1876 he conceived the bold idea of throwing a chain of mission stations right across the Dark Continent. “He made proposals to the London, the Baptist, and the Church of England Missionary Societies that they should approach the heart of Africa from the east, the west, and the south respectively, eventually joining hands. These proposals he supported with offers of money, by the gift of a steamer to navigate the Congo and its tributaries, and by subsequent gifts of money to each of these societies. His aims have been to a large extent realized, and thousands have received the Gospel through his instrumentality.”*

*From an article in the *Christian World*.



MRS. ARTHINGTON.

But Mr. Arthington's interest and gifts were by no means limited to Africa. He supported special missions in Assam, Guatemala, Paraguay, and other neglected fields, and also contributed large sums at different times towards work in China and elsewhere. Many of his gifts were anonymous, and were not known even to the few friends whose counsel he sometimes sought.



THE LATE ROBERT ARTHINGTON.

A few words should be said here as to the private life and character of the subject of our sketch, if only to remove certain misconceptions which have done injustice to the memory of one whose eccentricities were more patent to the public eye than his noble but unostentatious charities. For many years he lived alone in a fair-sized house which he had built for himself at Headingley, a residential suburb of Leeds. "Here his manner of life perhaps as closely approached to that of a hermit as was possible for a man living in the suburbs of a large city... It was only on rare occasions and to intimate friends that the privilege was accorded of entering his living room, where the dust of years had accumulated; but, when the visitor once got in, it was sometimes almost as difficult to get away, for he had so much to say, and sometimes of a very interesting character, that those who had come with an object in view found it no easy matter to reach it, while the host talked on, apparently

oblivious of the fact that food was needed both for himself and for his guests... In that one room, summer and winter, year in and year out, day and night, Robert Arthington lived. The apartment was sunless in the daytime, and in the cold winter nights, now sitting by his cinder fire, surrounded by the damp influences of an empty house, now getting snatches of sleep in

his easy chair, now walking the floor to allay the pangs of rheumatism, he was, by his own confession, outwardly a miserable man.

“There is reason to fear that during this long period the sufferings of his fellow-men, whether living in his own city or scattered about the world, were passed over almost unheeded. His argument was that there were plenty of men and women who were ready to care for the bodies of men; *God had called him to help the souls of the heathen*. Even to missionary societies he declined to subscribe unless it was specially for the evangelization of those parts of the world as yet untouched by the Gospel.

“He was fond of telling his friends that he believed it was only necessary for the evangelist to pass through all these tracts of country, distributing Gospels and preaching the Word, in order that Christ might come and restore all things.”*

**Friends' Quarterly Examiner*

About three years before his death Mr. Arthington removed to the South-West of England, living first at Falmouth and afterwards at Teignmouth. It was at this period that a gracious change took place in his character, largely owing to the wise and kindly influence of one or two Christian friends with whom he allowed himself more freedom of intercourse than he had perhaps ever given to his fellow-men before.

“It seems strange,” says Mr. Southall, “that a man like Robert Arthington, who placed such a high value on money, did not know how rich he had become till the fact was explained to him by others. As soon as he realized the full extent of his possessions, he formed the resolution to become his own executor; but this was taken too late. His heart softened towards every kind of suffering. Within the last few months of his life he distributed between fifty and sixty thousand pounds to various philanthropic and religious objects, including charities in Leeds and the famine sufferers in India.”

The title of miser has sometimes been bestowed on Robert Arthington, and it cannot be denied that, so far as the outward circumstances of his life were concerned, there was much to justify the name. But it will be realized from what has just been stated that there was in him none of that *love of money for its own sake*, which is the root of the miserly character. Money to him was simply a means whereby he could help to promote the noblest and most spiritual object which can absorb the soul of man – the redemption of his fellow-creatures by the preaching of the Gospel of God's grace.

“He saved, and lived in the most penurious fashion, with the one great idea before him that all he had belonged to Jesus Christ, and that he must deny himself everything he could that he might devote all he had to the spread of his Master's Kingdom. He was a timid man in regard to the disposing of money, because he was always afraid lest he should not appropriate it to the right and best object; and so he went on saving, putting off the serious question as to how it

might best be employed. As a child he had been taught by his mother to give up little pleasures, little dainties, little sums of money as direct sacrifice for Christ's cause. Robert Arthington took that to heart, and from his boyhood up he denied himself everything he could for Christ's cause, became eccentric, became penurious, became miserly in the eyes of the world, that he might have money to give for his Master's work. Whatever we may think about ways of giving money, about the advisability of giving it in the lifetime rather than leaving it to others after death, the spirit of this man, and the great idea that was in him all through, with which his whole being was saturated, and which dominated his life in the most extraordinary fashion, is worthy of being known wherever his benefaction is known." (*Rev. R. Wardlaw Thompson at L.M.S. Board Meeting.*)

The inscription on the grave at Teignmouth is a true summary of Robert Arthington's life's work:

"His life and his wealth were devoted to the spread of the Gospel among the Heathen,"

to which are added the following texts, expressive of the ruling motive and passion of his life: -

"The entrance of Thy Word giveth light." – Psalm cxix. 130.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." – Psalm lxxii. 8.

Pg 276 – "Announcements"

Arrivals

Dr. E. Winbolt Lewis, from Central Africa, per s.s. *König*, on July 31st.

October

Pg 298 – "The Board Room"

September 12th – There was an exceptionally large attendance of Directors for this first meeting after the holidays, an augury, one could not but hope, of much zealous work during the forthcoming months. Mr. H.J. Cook being still away from home, the chair was occupied by the Deputy-Chairman, Rev. G. Gladstone, of Glasgow...

Four missionaries were present to be introduced to the Board – one, Rev. A.W. Wilson, of Demerara, returning to the mission field after furlough; three others recently home from the front, all compelled to return earlier than they would otherwise have done on account of their own ill-health or that of their wives – viz., Rev. J.H. Jensen (Kachwa), R. Griffith (Madagascar), and Dr. E. Winbolt Lewis (Central Africa).

Pg 298 – "Our New Missionary Van"

Dedication and First Tour

The missionary van presented to the Society by the Rev. F.H. Blanchford and the Ilkley Congregational Church was dedicated at Tacket Street Church, Ipswich, on Saturday and

Sunday, September 9th and 10th. The van was drawn up in the yard in front of the church, and a meeting was held on the Saturday evening to set apart Mr. W.W. Davies, of St. Albans, for work in connection with the van. The pouring rain prevented the meeting being held in the open air, but the schoolroom was filled by more than 300 people, and a very hearty and successful gathering was held. Rev. A.A. Dowsett, of Ipswich, presided and Rev. J. Stewart, of Felixstowe, offered the dedicatory prayer.

The Rev. A.M. Gardner explained the circumstances under which the van had been presented to the Society and the work it was hoped might be done, and Mr. W. Davies made a short speech expressing his own hopes in connection with the movement.

On the Sunday afternoon another gathering was held, at which Messrs. Gardner and Davies again spoke. Subsequently the people gathered around the van in the yard, where Rev. T.A. Carritt, of Ipswich, delivered an address from the platform, and several hymns were sung and prayers offered.

Mr. W. Draper, of Central Africa, who had expected to share the work with Mr. Davies, was prevented from being present by a temporary illness. It is hoped that he will join the van very shortly.

The first meetings in connection with the van were held on Monday, September 11th, at Tacket Street Church, when curios were exhibited and a lantern lecture delivered by Rev. H. Johnson, of Central Africa, who at the last moment had taken Mr. Draper's place.

The first journey of the van is to be in a circle through South-East Suffolk, visiting the following towns and villages: Ipswich, Felixstowe, Woodbridge, Wickham Market, Saxmundham, Framlingham, Stowmarket, etc.

The idea is not so much to hold meetings in or from the van itself, as to arrange for small missionary exhibitions in the schoolrooms, with lantern lectures and missionary addresses. The van provides sleeping accommodation for three persons, and contains all necessary household furniture, with several boxes of curios, a good lantern with slides, a bicycle, and a quantity of literature, missionary boxes, etc. After completing the first journey it is proposed to visit South-West Suffolk and Cambridgeshire.

Pg 300 – “Announcements”

Arrivals

Rev. H.C. Nutter, from Bemba, Central Africa, *via* Italy, August 30th.

Rev. R. Stewart Wright, from Niamkolo, Central Africa, per steamer *Prinz Regent*, August 31st.

November

Pg 305 – “Afloat and Ashore in Central Africa”

Jottings from a Journal kept by the Rev. R. Stewart Wright

This tour was taken by Mr. Turner and myself early in the present year with the object of preaching the Gospel to the people living on the south shore of Lake Tanganyika, between Niamkolo on the south and Muliro, the Congo Free State station, lying to the north-west. Some of the villages had never been visited before by white men, being inaccessible except by water, and most of the people had not heard the sound of the Gospel.

After a busy and somewhat harassing spell of station work, it was a relief to enjoy the calm and quiet of a voyage on the Lake. Our canoe was a fairly large one, with a total complement of fifteen on board; but it was distinctly a case of "sitting tight."

We had decided to make our first camp at Mbeti, about ten miles off, a place interesting as the spot where Livingstone first saw Tanganyika. A stiff breeze from the north having raised a heavy swell, it was sundown ere we reached our camping spot. The chief and a number of his men were wading knee-deep in the surf to give us a hearty welcome and help to discharge our camp gear.



Photo by Mr. Turner.]

PREPARING FOR CAMP.

It was quite dark before we got all fixed up and sat down to dinner, feeling tired and hungry after a busy day. On turning in, pleasant indeed it was to feel the cool north wind searching through the tent, and listen to "the league-long roller thundering on the beach." It carried me in thought to the far-off northern sea, on whose shores I had spent many a happy hour, and set in motion a train of thoughts bearing on the spread of the Gospel by the monks of Lindisfarne along the coast of Northumberland and Durham.

One feels honored in being called to the same manner of work. Far away under tropical skies it may be, but the African heart of today is the same as the Northumbrian heart of 1,600 years ago. It requires the same Gospel preached to it; for its salvation it needs the same Savior.

Although we were up before sunrise next morning, school had already opened. As we drew near to the schoolhouse it was sweet to hear borne on the breeze the dear old morning hymn, "Awake, my soul!"

We found the scholars, with the chief and his headmen, eagerly awaiting our arrival. The chief here is one of the few who really take an interest in our work, and does all he can to support our efforts for the good of his people.



THE CANOE AND THE CREW.

After school inspection and a short service we returned to the beach, partook of breakfast, and launched out into the Lake at 8:30.

Our course was now directed along the west coast of Hore Bay. The edge of the Nyasa-Tanganyika plateau breaks off abruptly here, from 2,000 to 2,500 feet above lake-level, and, as the descent is almost perpendicular, the scenery is very grand.

In the forenoon we had service at a small village called Kombe. Here we met an old man who remembered Livingstone at Mbeti. His testimony was that of all who met Livingstone, that "he was a good man."

A head wind springing up we reached Mwera with difficulty in the afternoon. Here we camped, and had an attentive congregation at our service.

Starting again at 6:30 next morning we reached Mpolombwe at mid-day. The scenery along the base of the mountains was very fine, culminating in the peak at Cape Kapimbwa, the grandest of them all, at the foot of which Mpolombwe is situated.



THE KIMBWA CHIEF AND HIS HEAD WIFE.

The African is by nature a reverential being, and each of the mountains has a guardian spirit; but the spirit of Kapimbwa is the greatest of all the Ulungu spirits. An enclosed place some distance up the mountain-side was pointed out as the place where the priest goes to pray and sacrifice. The chief of the village, who, I imagine, is also the high priest, is a well-conditioned, good-natured fellow. He received us kindly, gathered his people willingly together, and listened as we pointed him to the True Spirit, who must be worshipped in spirit and truth.

Next day our voyage was along a well indented but lower lying coast. In the afternoon we reached Kaviorwe, lying in a

sandy bay to the south of the Lufubu River. It was in this river that the *Good News* was built by our early missionaries, some twenty years ago. The people spoke with gratitude of the kindness of the missionaries at the time in supplying them with food when they were in a state of starvation. They turned out in good numbers to our service and listened with attention and sympathy. The chief here is blind and does not seem of any account, his head wife and brother acting as regents.

The following day was a Sunday. We crossed the Lufubu, and after visiting a small village on its northern bank and holding a service, proceeded on our way to Kimbwa. We had been observed approaching, and, on reaching the beach, found the chief and his men waiting to give us all the help they could. Shortly after, the head chief of the district came in with his followers. We soon, therefore, got the camp fixed up, the canoe beached, and all made ready for the night. We accompanied the chiefs to their villages, and had services in both.

The head chief was a large, powerfully-built man, with a pleasant face and a courteous bearing. His village was much cleaner than those we are accustomed to see, and his people were markedly courteous and well behaved. Before we left next morning, Mr. Turner took the photograph of the chief and his head wife. Another man, with a strange head-dress, could not stand the eye of the camera pointed at him; not even the offer of a brightly colored cloth could tempt him to face the ordeal, and he ran away and hid.

We sailed at 7:30, and, after three hours' rowing, rounded the promontory and entered a long narrow gulf, eventually reaching the head of this at about 2:30. On landing, we could see the village a short distance from the shore. To our surprise no one came down to bid us welcome, and it was only after getting camp fixed up for the night that two or three men came, and in a surly kind of fashion gave us greeting.

Going up to the village we found it was the largest we have yet visited, and very dirty. Observing some stir in a compound, we entered, and found the old medicine-man surrounded by his stock-in-trade of bills, horns, carved figures, etc. He had the largest collection I have as yet seen. Some dancers who were present gave us an exhibition of their performance, but it was by no means edifying.

We inquired for the chief, and a man was brought to us as such, but we doubted him.

We tried to get the people together for a service, but in vain; there was some evil influence plainly at work, and we had to leave without a service – the only place during the whole of our trip where this happened.

On Tuesday morning we got afloat at seven and soon reached the mouth of the gulf. We doubled the Cape, and then bore away north-west, reaching the Sumbu at mid-day.

The head man gathered the people together, and they listened with marked attention as the Gospel story was unfolded to them. We were pleased to see a considerable number of lads and young men present, and wished greatly it had been possible to have a school here as well as at Kasawa, but lack of teachers does not permit.

As we had to be back at Niamkolo by Saturday there was not time to continue our trip further, and next day we set out on our return voyage. The story of our adventures on the way must be reserved for another article.

(To be continued.)

Pg 315 – “Clipped Wings”

The following paragraphs from the *Journal des Missions* are not pleasant reading for friends of the London Missionary Society. The writer is Pastor Jalla, of the Paris Society. Writing from Lake Tanganyika, he says: -

“The mission work of Belgian and German Tanganyika is entirely in the hands of the White Fathers. Their stations, are well staffed both with men and women workers; they have industrial and training schools, and have even had some of the converts trained in medicine at their college in Malta.

“A Protestant heart cannot but feel sad at the thought of this vast field of work, discovered by Livingstone and now entirely closed to evangelical influence. The London Mission occupies only a restricted part of the south end of the Lake and is trying to extend towards Mweru; but it has

had severe trials, and the scarcity of workers has limited its influence; one cannot make a long flight with clipped wings.”

Pg 318 – “Post-Scripts”

Central Africa

The veteran Free Church of Scotland missionary, Dr. Laws, of Livingstonia, who, at the request of our Directors, has been visiting the mission stations in Central Africa, writes at the conclusion of his tour: “In the past much forgotten toil and weariness and pain have been endured by the pioneers of the work of your mission, much good work has been accomplished, and, with God’s blessing on it, I look forward to the future with hopeful expectation of a reaping time of joy coming sooner or later to those who have been praying and working for the regeneration of that part of Africa.”

Pg 321 – “The Board Room”

Mr. Cook presided over the Meeting of Directors held on September 26th (85 being present), and called on the Rev. J. Lawson, of Halifax, to offer prayer...

A long report from the Southern Committee contained but few items of general interest. The Rev. A.W. Hough was appointed to the Samoan Mission, to fill a long-standing vacancy. Permission was given for the printing of translations of St. Mark’s Gospel and the Sermon on the Mount, together with a Reading Book, in *Chibemba*, the language of the Bemba people in Central Africa, these being the first books printed in that tongue.

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Owing to the Autumnal Meetings of the Congregational Union, the Board held its first October meeting on the 3rd inst. Instead of the 10th. Mr. Henry Cook was again in the Chair, and there were eighty Directors present.

Three missionaries from the field were introduced by the Foreign Secretary – Miss Tuck, of Berhampur, North India, and the Revs. Stewart Wright and Cecil Nutter, from Central Africa.

Pg 324 – “Announcements”

Arrivals

Mr. J.H. Hemans and Mrs. Hemans, from Lake Tanganyika, Central Africa, *via* Hamburg, on October 15th.

Births

McFarlane – At Mbereshi, North-East Rhodesia, on August 19th, the wife of Wilfred McFarlane, M.B., Ch.B., of a daughter, Marion Alexis.

December

Pg 325 – “Notes and Comments”

The adoption by the Board of the general principles upon which it is proposed that the Arthington Fund shall be expended marks a distinct stage in the long process of preparation for the actual starting of the work.

As the recommendations of the Committee have not yet been discussed in detail it will be necessary to wait another month before putting these before our readers. We may say, however, in general terms, that whilst realizing that a moral obligation rests upon the Society to respect the well-known desires of the testator concerning the evangelization of tribes hitherto unreached by the Gospel, the Committee feels that for the sake of the future stability of the work it is advisable that any extension which the Society may undertake should be based on already existing missions. It is also intended that due provision should be made for training and educating the converts in such a way as to make them better fitted to undertake the evangelization of their own countrymen.

The amount which will be paid over to the Society by the Arthington Trustees is expected to be nearly, if not quite, £300,000 [~\$46 million in 2022]. The whole of this sum, it will be remembered, has to be spent within a period of twenty-five years. It is reckoned that, spending interest and capital together, this will put at the Society’s disposal an annual income of £17,000 or £18,000 [~\$2.5 million in 2022, about 10% of total LMS expenditures in 1905] throughout the twenty-five years.

Pg 333 – “Afloat and Ashore in Central Africa”

Jottings from a Journal kept by the Rev. R. Stewart Wright.

Part II.

The boys next morning were lazy, and it was eight o’clock ere we got afloat. On reaching the promontory to the north of the Gulf of Kamba, two or three large stones peeping over the tree tops were pointed out as the place where Nondo, the great spirit of Ikawa, is worshipped. We thereupon landed, and, after some trouble in finding our way through the bush and scrub, reached the spot.

The position is a low-lying piece of land a few feet above lake level, near a headland, and several miles from the nearest hills. The first and principal stone is named *Nondo*, and is a monolith about 50 ft. high and 9 ft. in diameter. At its base is a small spirit-hut containing offerings of cloth, beads, hippo’ tusks, and shells. At its side, about 15 in. apart, stands a smaller monolith some 30 ft. high, called *Kipampa*, and said to be the wife of Nondo.

The second stone is a block of granite about 10 ft. by 8 ft. It lies on a larger block, and crowns a pile some 18 ft. above the surface. Its name is *Banga*, and it is said to be the son of Nondo and Kipampa.

The third block, to my mind, was the most interesting of all. On a pile of boulders, 25 ft. above ground level, are three huge stones, and on the top of these is a larger block about 18 ft. by 9 ft., so elevated that a man can walk through below, it being about 5 ft. above the rock on which the whole structure rests. This is called *Mukofungime*, and is said to be the grandfather.

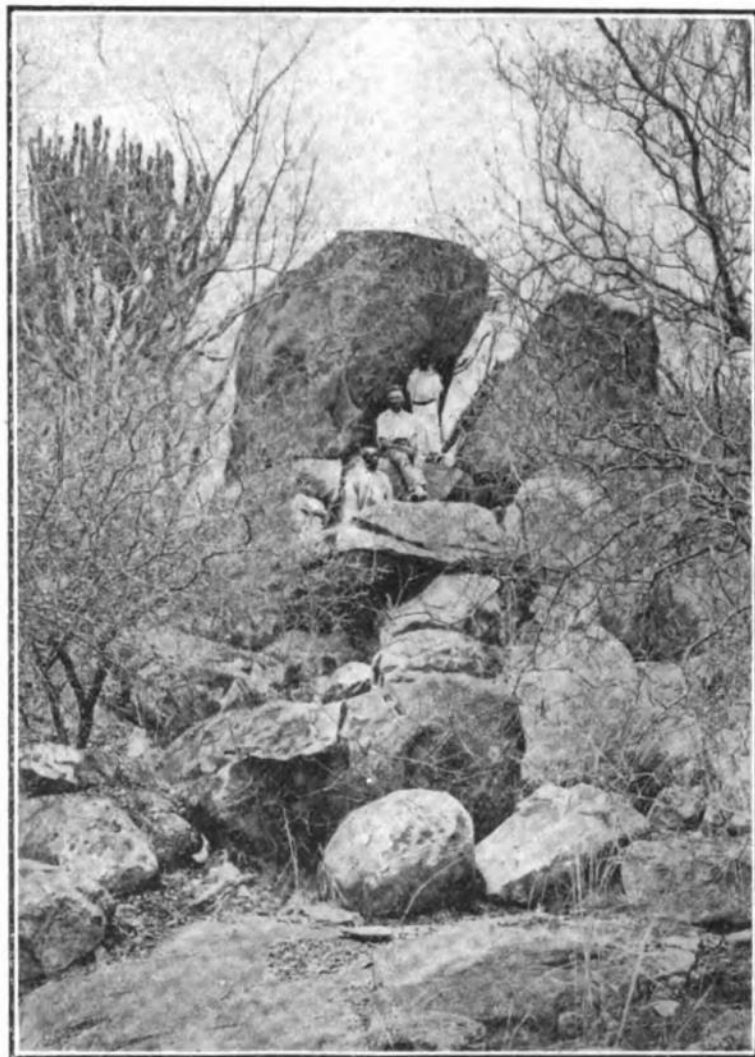


Photo by] **THE ABODE OF THE SPIRITS.** *[B. R. Turner.*

Roughly speaking, the stones are situated at the angles of an equilateral triangle, whose sides are about 200 yards in length. The whole forms a wonderful natural phenomenon, and it is only the fact that it was impossible for man to erect these that makes one believe they are Nature's handiwork.

After spending about two hours here and getting photographs of the whole "family," we proceeded on our way again, and reached Kasawa at sundown.

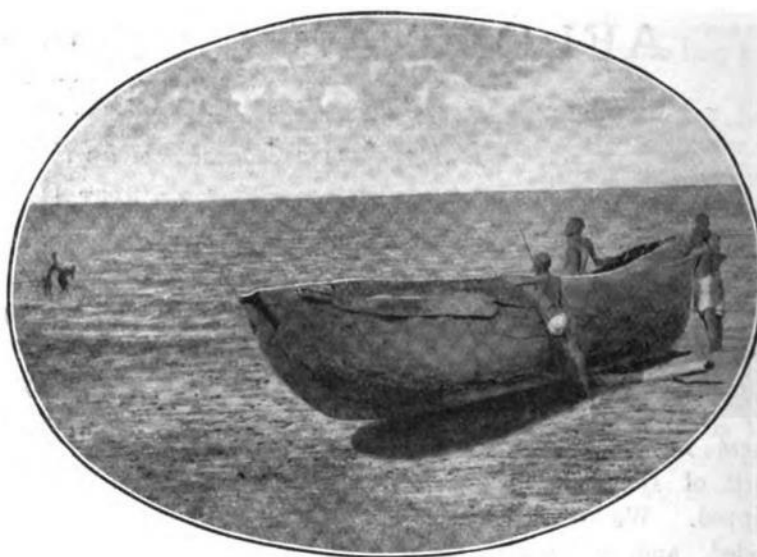
A strong wind sprang up during the night, and I turned out at 4 a.m. to see that the canoe was safe. To my surprise, I discovered she had floated and was bumping heavily. She had sprung a small leak, and the crew declared we must beach her for repairs. As it was now Thursday, and we had to be back at Niamkolo by Saturday, I insisted that we should go on.

Then the chief came down, and all declared we were to have a gale from the south and we must remain until it blew over. These people read the signs of weather in the sky wonderfully well. But I hoped we might make some progress before the gale came on, and so persisted that we sail at once; and this we did amid many friendly farewells.

Cutting across bays from cape to cape, we managed to cover in one day a distance it had taken us previously three days to accomplish, and reached Mwera after sunset.

When this lake was first discovered there was no outlet, and the water was brackish. When Cameron and Stanley visited the lake it was commencing to dribble into the Lukuga, and thence into the Congo. Shortly afterwards it burst the barrier and flowed out in a full stream, which it has maintained ever since. Eighteen years ago, when I first lived on the shore, the water was still slightly mineral; today, however, it is pure and wholesome. Fish abound, and afford sustenance to many of the people, as well as to innumerable birds. In coasting along it was interesting to watch these birds – the tiny kingfisher hovering in the air, then darting down with rapid flash into the water and bearing away its prey; cormorants lined along the rocks in regular ranks, all with an eye to the business of securing their food; most notable of all, the fish-eagles, sentinelled in solitary state, scarcely ever showing signs of life, no matter how near we came. Their cry is the weirdest sound made by beast or bird. To hear it at night and not know its cause would be enough to give one the feeling that some spirit of darkness was abroad, on evil work intent.

On Friday morning the crew persisted we were to have a storm, and wished to keep well in shore. Judging from appearances, they were right; but, thinking it was possible to strike across the bay and reach the shelter of Niamkolo Island, about twenty miles off, before it burst upon us, we induced them to launch out into the deep. We were fortunate, and got to within about four miles of the island when down came the gale. It then meant “a long pull, a strong pull, and a pull all together,” and, after a hard effort, we reached shelter in safety. The storm lasted two days, and, had it not been for our pushing on across the bay, we must have been storm-stayed that time, at least.



NATIVE CANOE, CENTRAL AFRICA.

We reached the station at about two o'clock, and found a hospitable welcome prepared by Mrs. Clark awaiting us. A home mail was also to hand, and we were thankful for good news – thankful, too, that God had been our guard and guide, and trustful that He would bless the Word preached and cause it to spread to the salvation of the people and the glory of His name.

Pg 335 – “The Missionary Library”

Christus Liberator. An Outline Study of Africa. By Ellen C. Parsons (Macmillan & Co.) 2s. – This is the fifth volume in the series of Missionary Hand-books issued by the American Woman's

Central Committee. Those who know the previous volumes (*Lux Christi, Rex Christus*, etc.) will expect a careful and interesting survey of the history and present position of missionary work in Africa. Nor will they be disappointed. Within the limits of the space at her command Miss Parsons has done all that could be desired or expected.

An introduction by Sir Harry Johnston, extending over fifty pages, forms a unique and very valuable feature of this volume, constituting as it does a succinct review of the geography and history of Africa by one who has had long experience as an administrator. Sir Harry's emphatic testimony to missions is worth quoting and remembering for future use: "I unhesitatingly state my conviction that the missions which have preached Christianity in Africa since, let us say, 1840, constitute the one feature of the white man's invasion of this continent which history will rank as of unquestionable good."