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Frontispiece.] H. MASTERS OBTAINS A SPLENDID BAG OF SABLE ANTELOPES.

In Wild Rhodesia

A Story of Missionary Enterprise and Adventure in the land where Livingstone lived, laboured and died

By

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and

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London
FRANCIS GRIFFITHS
34, Maiden Lane, Strand, W.C.

1920.

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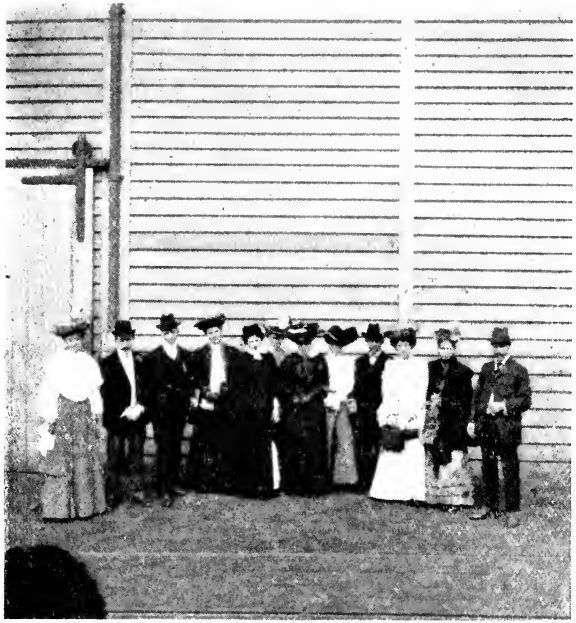
PREFACE.

The purpose of this book is to place on record the story of travel and adventure with the dangers, discoveries, and enterprises incidental to such, in the almost unknown wilds of North-Western Rhodesia.

Experiences similar to these here recorded are almost impossible of repetition in that land, for civilisation is advancing so rapidly that even now much of the 800-mile forest walk can be traversed by train.

W. E. M.
H. M.



FAREWELL AT SOUTHAMPTON. RELATIVES AND FRIENDS.

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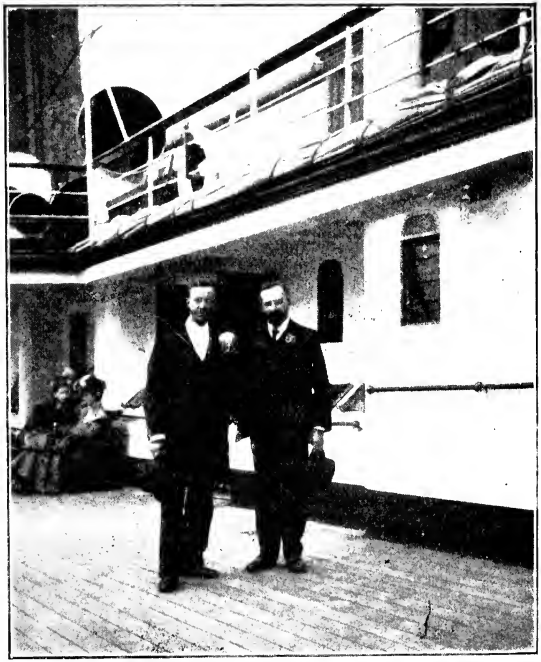

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IN WILD RHODESIA.

CHAPTER I.

"THE HEART OF AFRICA AND HOW WE REACHED IT." OVER 1,000 MILES ALONG AFRICAN WATERWAYS AND FOREST PATHS.

"It is the practical Christian tutor who can teach people to become Christians, can cure their diseases, construct dwellings, understand and exemplify agriculture, turn his hand to anything, like a sailor, that is wanted. Such a man, if he can be found, would become the Saviour of Africa."

—H. M. STANLEY.

THE COUNTRY. The Dark Continent having retained its secrets for innumerable centuries is now no longer a land of mystery. It has taken twenty-four centuries for men to investigate the truthfulness of the words of Herodotus, the Greek historian, who told us in the 5th century before Christ that "it produces much gold, huge elephants, wild beasts of all kinds, ebony, and men of large stature, very handsome, and long lived."

One of the first to pierce its darkness from the West coast was Prince Henry of Portugal (1394-1400); a man of determined character, unquenchable zeal, increasingly energetic in the cause of science and truth; one who prepared the way for the stream of pioneer

missionaries that was to begin 400 years later. Since that time many Europeans—soldiers, scientists, hunters and missionaries—have entered therein for conquest, glory, personal gain, and religious purposes. Missionaries have not been in the forefront in scientific achievements, but much has been added to our knowledge of Africa as a result of their explorations, incidental to missionary work. They undertook long journeys in order to spy out the land, to ascertain the centres of population, and to decide upon suitable spheres. Such were Livingstone's journeys. In acting as missionary he opened up the country to trade and civilisation, adding not a little to our geographical and scientific knowledge of Africa's interior. His motive is the motive of all who follow in his train. "As far as I myself am concerned," he said, "the opening up of the new central country is a matter for congratulation, only in so far as it opens up a prospect for the elevation of the inhabitants. I view the end of the geographical feat as the beginning of the missionary enterprise."

OUR DESTINATION.

Our destination was new and novel—a portion of Central Africa in N.W. Rhodesia, just South of the Congo State. We went to a people with no written language, who had never heard of God, a people who placed no premium upon human life, a wild uncivilised horde. The journey was to be by rivers and forest paths, the latter consisting of a walk of over 800 miles through country very little known. It is a strange thing to go from London, the centre of civilisation, and work one's way along those mighty rivers and narrow paths month after month, meeting strange men, half animal and wholly savage, speaking a language no man could understand, clothed

with a little palm oil, a few mosquitoes, and a smile, then to return and think about it all. It is along this route I wish to take you now, for advancing civilisation has decreed that it need never be traversed again on foot.

MY JOURNAL. The contents of this book are based largely upon the diary faithfully kept throughout all those travels. To keep a journal is to the traveller the most important thing in the world next to keeping his scalp. If he should lose that his last instruction is that the loss be recorded in his journal. The native who carries the precious volume regards it with sacred awe, and woe betide him if he dares to go on strike and leave it in some lonely bush. If so, the procession must halt, and every available man be requisitioned for the search. No leaf of tree or blade of grass must remain unturned until the treasure is once more within the care of its owner. In the interests of the reader this journal will not be followed except in this first chapter, the material being gathered under suitable headings to illustrate what the traveller has seen, heard, and done.

THE JOURNEY. On June 3rd, the *Braemar Castle* left Southampton for the land of our adoption. We had said goodbye to a group of friends who had assembled to see us off. On board was Mr. W. A. Phillips, my friend and colleague, who had already seen $3\frac{1}{2}$ years of arduous toil in a district 800 miles from our present destination. Our aims and objects, plans and purposes were one. Many were the trials and joys we were to share together ere our comradeship ceased. He was a man not robust in health, for Africa treats few kindly, but he had a great soul and a

plodding perseverance characteristic of all those men who have done anything for Africa's people. Nothing happened of note before reaching Cape Town on June 27th, except that while crossing the Bay of Biscay I lost my appetite, and a pocket case of medicines in addition, both of which gave me pain, the latter being most difficult to replace.

ZULUS. It was at Durban that I first saw an assembly of coloured people. Dr. L. E. Hertslet, of the South African General Mission, was conducting a service, for which 70 stalwart Zulus had assembled, half of whom were Christians. It was inspiring to me to witness several Zulus speaking with intense earnestness at one of these meetings. Though I was unable to understand the words of the speaker, his manner convinced me that we were one at heart.

JOHN L. DUBE. We were detained 14 days, bubonic plague having broken out on the ship that was to have taken us to Beira. This gave us an opportunity of seeing the work of Mr. John L. Dube, then a Zulu evangelist, now the Founder and Principal of the Ohlange Industrial School, Natal. His father was the son of a leading Zulu chief, who, becoming a convert, surrendered his chieftainship in preference to surrendering his new faith. It was also my privilege to see the opening of a new native church in connection with the American Congregational Zulu Mission. Sir David Hunter performed the opening ceremony. He addressed the great assembly of Zulus as follows: "It is a great honour and privilege to be a member of a Christian Church. Every man and woman needs religion, and there is no power in the world like the religion of Jesus Christ, and that power is the power to

make our lives good and useful." The Superintendent Missionary, the Rev. Mr. Bridgman, stated that when the old building was used he had often seen 800 more natives in the crowd outside than were assembled in the Church. The natives had themselves contributed £440 towards the cost of construction.

The Zulu compound was an interesting sight: 2,500 people, clothed in garments old and new. Some garments reminded me of the "patchwork" quilt of my boyhood days. One of the natives, evidently not having pockets in his clothes, nor cupboards in his hut, was carrying his tooth-brush suspended from the lobe of one ear, and his bone snuff-box from the other. A large number of them listened with intense interest to the messages of the Cross given by the missionary. The million Zulus of this country are a veritable mine of black diamonds, rough forsooth and unpolished, but still of greater intrinsic value to the Empire and the world than all the diamonds digged from De Beers. Their value was undoubtedly realised by His Excellency Sir Matthew Nathan, Governor of Natal, who met 2,000 of them at this compound, who had assembled to do him honour.

BEIRA. After a short sea journey we reached Beira, the Portuguese town "of beer and sand." The adjoining coast line is a muddy swamp covered with mangrove trees, forming an ideal place for mosquitoes, and consequently for malaria. The town itself is built upon a large sandbank, where the Pungwe River runs into the sea. Sand, though not stable, is porous and dry, and thus affords no opportunity for the accumulation of stagnant water; hence Beira is more healthy than the adjacent country. Travelling on sand

is never an easy matter. The European there, as elsewhere, seeks to do a maximum amount of work with the minimum amount of energy. To make this possible a narrow-gauge tramway has been placed along the principal streets, on which small cars are pushed with remarkable rapidity. When a Portuguese gentleman desires to go to his office his servants carry his "two-seater," place it upon the rails, and push him at a quick trot to his destination. They then return the car, or, better still, remove it to one side of the road, and sleep beside it until required for the return journey.

While here, we desired to see our friend Mr. Bunker, who was forty-five minutes away, but, unfortunately, there were no cars going our way. We secured as our guide a native who had just proved his intelligence by killing a lizard four feet long, expressing that it was "good food indeed." Like all natives he took us as directly as the ostrich runs, and compelled us to walk for three hours in dry shifting sand, with a temperature of 85 F. degrees overhead. We were glad to meet our host and enjoy meat other than lizard. He has a parish 200 × 600 miles. How many British pastors would envy him his visiting?

We were not sorry to return to the open sea, and to set our faces towards Chinde, at the mouth of the Zambesi, especially as that river was our main route into Africa. After spending a few days at Chinde we began our journey up the Zambesi on the stern-wheeler *Cobra*, manned by 32 natives under Captain Sandilands. Later the good Captain was taken ill as he was making a return journey to Chinde. He was just able to steer his ship right for port, but died at his post before the port was reached.

THE ZAMBESI.

Wood is the fuel used to generate steam. It was necessary to stop at frequent intervals to take on board a fresh supply of wood, which had been cut in order to feed the voracious appetite of our little vessel. Our progress along the Zambesi, like all African travelling, was very slow. The man who makes haste will find his patience sorely tried here. Sandbanks were almost as frequent as the crocodiles and hippopotami which abound. On one occasion we did these creatures the honour of remaining in their company at the same spot for $22\frac{1}{2}$ hours. We were perched upon the top of a sandbank, from which the united efforts of engine and crew failed to move the boat until the water rose. At midnight I sat on deck and mused. It was a beautiful moonlight night, the air was cool and refreshing, conveying to me the chirp of the crickets and the musical note of splashing water. The river was about three-quarters of a mile wide, and we were in mid-stream. On the opposite bank could be seen the fire of some native village. How I longed to be amongst the natives gathered there, but many a hungry monster was waiting quietly in the darkness to thwart me should the attempt be made.

SANDBANKS.

The Zambesi is the most important river of Eastern Africa. Arising in the marshes of Lake Dilolo it gathers volume in its course of a thousand miles, reaching the Indian Ocean after pursuing an "S" shaped course and draining half a million square miles. Like all African rivers it has its cataract regions, and can only be navigated in stretches of from one hundred to two hundred miles at a time. There are numerous rapids and falls, of which those known as the Victoria Falls are the most magnificent. Here the water drops

vertically four hundred feet with a deafening roar. They are without doubt the finest falls in the world. Those of Niagara are one-half the height, but fortunately are more visible. All lovers of scenery should take the opportunity of the trips arranged in London to this sight of exceptional grandeur. Be sure you reach there in May and June, when the river is at its highest and the Falls at their best.

On the banks of this river there is plenty of life. Herds of elephants, buffaloes, and antelopes can be seen within pistol shot. The hippopotami prowl round the boat at night, and by their bellowing roar keep the timid traveller awake. Crocodiles wallow into the pools with a splash, never being very far distant when anything is thrown overboard. From the overhanging boughs in the narrower parts the scarlet kingfisher watches for his prey, and exhibits his gorgeous plumage without any degree of fear at the strange craft passing beneath. On the contrary, the black and white kingfisher having less beauty to exhibit is much more energetic, and will not permit a critical examination by the intruder. The river banks were often lined with densest jungle and aquatic grasses, with creepers of a thousand kinds. Dead logs of trees could be seen lying as they had fallen, but often difficult to differentiate from the quiet stealthy form of some old crocodile. On the lower river indigo and calumba-root abound. The latter is much used in European medicine. Oil seeds and sugar cane abound sufficient, it is said, to supply all Europe.

MRS. LIVINGSTONE'S GRAVE.

We found it necessary when reaching Shupanga to put in for a fresh supply of wood, and this afforded me an excellent opportunity

of visiting Mrs. Livingstone's grave. The vicinity, though once matted with jungle grass and trodden by beasts of the forest, is now kept in a picturesque condition by the "White Fathers." The grave is situated under a beautiful overhanging tree, which is most inviting to the weary African traveller.

THE SHIRE. In the course of time we reached the Shire, one of the main tributaries of the Zambesi, and on August 9th, embarked in the *Scorpion*. This river is divided into two parts by the Murchison Rapids, so named by Livingstone, which extend for seventy miles. It is navigable above and below these Falls during the wet season. A few miles below Fort Johnstone the river opens out into a shallow lake about four miles long; so shallow that during the dry season the boat "sails" through mud. In the little puddles are shoals of fishes of brilliant colours, something like our perch. For a few coppers per week the natives will supply a house with these fish thrice daily.

MARSH GAS. The putrefactive vegetable matter which forms a large part of the muddy material generates marsh gas or methane, the gas so deadly in our coal mines. When the mud is disturbed bubbles appear on the surface and burst. Should a spark from the engines reach them an explosion follows, and the lake of mud becomes a lake of fire, according to the extent of the escaping gas. The steamer must be stopped. This appears foolish, but it is the only way of preventing more gas reaching the surface. When the boat is still the gas which has escaped will soon burn itself out.

CROCODILES. Wherever there is mud there are crocodiles, and the Shire is by no means the exception. The river at one time was literally full of them, so full that portions of the river were marked out by poles driven into the mud, close together, so that the people could obtain water and enjoy a wash without molestation by crocodiles. Not being friends a capture was often attempted, and ingenious was their device for bringing it about. At the end of a narrow clearing about a hundred yards from the river a child is tied to a tree. Naturally it remonstrates and cries lustily. The crocodile hears it and comes, not to the rescue, but for an easy meal. When fifty yards from the river bank the natives, who have been hiding in the bush on either side, rush out, cut off its escape, and kill it with sticks and spears.

CHIROMO. We left the Shire at Port Herald, which is as far as one can get in the dry season, and proceeded thence to Chiromo, about 40 miles distant, upon an old-fashioned bit of railway. Chiromo is on the bank of the Shire, and there it was necessary to pass the Customs, and obtain our 60 carriers for the thirty-five miles to Cholo.

CHIPITULA. Ten years ago the Chiromo district was owned by a powerful chief Chipitula, the man whose court-dress consisted, when Drummond visited him, of a pair of suspenders. He made this monarch happy for life by giving him a scarlet tennis cap and a few buttons. Some days later a European trader called upon Chipitula, quarrelled over some bargain, drew his revolver and shot the chief dead. He was instantly speared, and according to native custom his retinue of black porters was also butchered. As far

as can be ascertained no questions were asked about the affair.

LIONS. A few weeks after we left Chiromo a herd of hungry lions attacked the town, and not only killed eight natives, but put the rest of the population to flight and demolished many of their huts. Between 15 and 20 lions made the raid at dusk. They first attacked two natives on the outskirts of the town, one of whom escaped and ran to the Government building. The watchman on duty refused to believe his story, and while the frightened native was protesting the lions suddenly dashed into the main street. Three watchmen were struck down before they could reach their rifles, and the native who had previously escaped was killed. A fourth watchman who fled to an inner room was persued by two of the brutes, which succeeded in battering down the flimsy wooden door and tore him to pieces. A child was seized in front of one of the huts, and when the frantic mother attempted to rescue it she was likewise attacked, killed, and eaten. A large number of natives who managed to escape from the town got into their canoes and paddled to the middle of the river Shire, where they spent the night.

CHOLO. After leaving Chiromo we passed through the Elephant Marsh and ascended the Shire Highlands, a steep ascent of 3,000 feet, and thence on to Cholo. Here we had a right good welcome from Mr. and Mrs. Rayment, and Mr. Day. The latter became the missionary in charge of the Nyasa Industrial Mission work in Nyasaland. Although Mr. Day had been only one year in that neighbourhood we saw that he was the right man in the right place. He possessed unique ability and ingenuity. Since that time he has

established a training Institute, and has 50 boarders taking a five-year course, at the completion of which they pass an examination, and secure the Government certificate qualifying them as teachers. He has also established 30 out-schools round about, and carries on a very fine evangelistic and educational work amongst the people. We were loath to leave such a sphere of opportunity, but it was necessary to push on to Likubula, another of the Nyasa Industrial Mission Stations, which was about 32 miles away, and about four miles distant from Blantyre.

LIKUBULA. Upon reaching Likubula my friend and colleague, Mr. W. A. Phillips, was very much at home. He had already been in this district for $3\frac{1}{2}$ years, and was well acquainted with the Angoni and Mang'anja people and their language. This was the first of the Nyasa Industrial Mission Stations. Mr. and Mrs. Deeath had previously established the work, supported by friends in Australia. This was commenced in 1893, but owing to the Australian Bank failures, their support was not forthcoming, and the Mission was in danger of being closed. Several gentlemen in London were approached, and decided to take over the work, which was organised in 1896. "Industrial" indicates their intention rather than the means of existence. They have experimented with cotton and coffee, but the results did not justify industrial pursuits in those directions. Rubber has since been planted and consignments have been sent to London for approval.

This was our last stay with friends before we reached our destination some 750 miles away. Hence we were busy preparing all our goods, chiefly in Blantyre, and securing the 140 natives required to carry them.

BLANTYRE. Blantyre is the chief town in Nyasaland. It is 3,000 feet high, and is the centre of a growing industry of coffee, cotton, and tobacco planting. Zomba, the centre of administration, is 40 miles north. The Malanji Mountains lie at the back of Blantyre, a fine species of cedar being seen on their slopes. The Blantyre Mission have a small house 8,000 feet up the slope, which they use as a rest house. The Church of Scotland Mission, which has its headquarters at Blantyre, is famed throughout British Central Africa as an example of what can be done with local material. They have erected a magnificent Institute, built, and all materials prepared, by natives, with the exception of the glass and corrugated iron. Over 100 shapes and sizes of bricks were used. Here trades are taught, and all furniture required is made by the natives. They have a good medical section, students being prepared for work in the Hospital attached thereto, where a doctor and two nurses are doing a grand work.

TRANSPORT. It was no little task to prepare and pack our goods, and secure the natives to carry them. What we should require on the journey we knew not. As far as our future needs were concerned we could not take too much, but the transport and cost thereof was such that we were compelled to exclude everything but the absolutely essential. Great care was required in engaging native carriers; it is best to have them from as many different tribes as possible, as they are then not so likely to agree to decamp *en masse*. It would burden the reader to go over the contents of those loads, but how much they meant to us! Where we were going there was neither beef nor mutton, bread nor

flour, sugar nor salt, nothing except the inevitable African fowl, about the size of a bantam, which could be procured at three for a shilling; hence, as sufficient food must be carried for about 10 months, in addition to all our Mission material, and 140 hungry carriers to consider also, our outfit was of supreme importance. It is much to the travellers' delight that he can now obtain great varieties of food in tinned form, fish, flesh, fowl, vegetable, fruit, soup, and entrée. To consume much of which means ingesting an excessive amount of boric acid or formalin used as preservatives. The result is that the body is deteriorated and not preserved. These things sound like so many luxuries to the English school-boy, but after living upon them for some months, as one has said, "the sole difference between these various articles lies, like the Rhine wines, in the label."

THE LONG WALK BEGUN. On Monday, Aug. 28th, we left Likubula to begin the 750 miles through the forests. A fine procession we formed: myself leading, followed in single file by the carriers, each with a bale on his head, weighing about 60 lbs., and Mr. W. A. Phillips bringing up the rear, because he, knowing their language, could speak to them, and thus better prevent desertions. The names of places *en route* are avoided, except those likely to be of special interest to the reader.

SUPERSTITIONS. It was just after passing Chikafa that I noticed stones in the fork of the trees. They had been placed there by the natives as a request to the sun to stay his journey so that they might finish theirs before nightfall. It occurred to me that perhaps this superstition was founded upon the Bible story of Joshua and his request that the sun might stay. It is

very difficult, however, to ascertain the origin of their ideas. We journeyed on, often with a temperature of 110° F., walking from 12 to 22 miles per diem. We ascended the Kirka range, 1,000 feet high, with temperature 100° F., then we ascended the Sugar Loaf Mountains to Mlanda, 5,000 feet above sea level.

BUSH FIRES. When about 110 miles from Likubula I saw my first bush fire. The air was full of smoke, and the excessive heat considerably intensified. Stepping upon an eminence I saw the flames driven by the wind at a great pace towards the path along which we were travelling. We rushed ahead as quickly as possible, and had just passed the boundary when it came and licked up the grass by the path where we had stood only a few minutes before. It was a grand but destructive sight never to be forgotten. Long after dark we could see the fiery tongues leaping up over a wide stretch of country, and illumining the heavens.

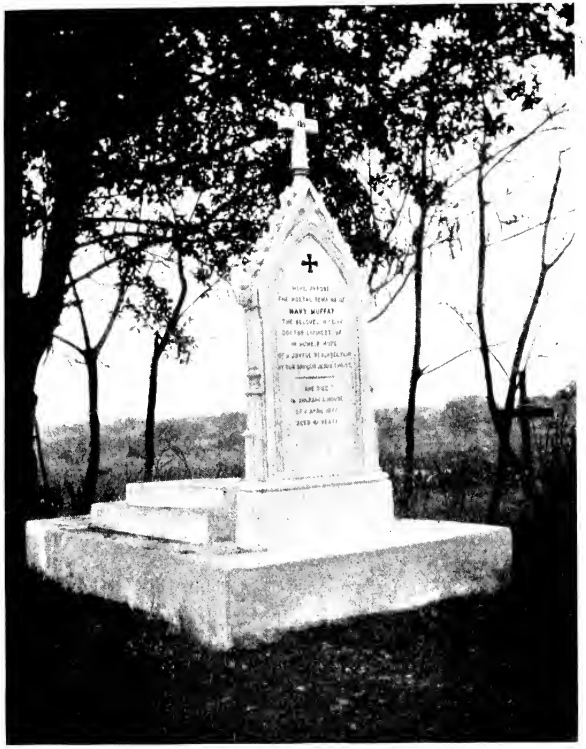
We pushed on past villages, some stockaded against wild beasts, and others surrounded by mud walls; the latter being the relics of tribal warfare before the Government put a stop to the internecine wars.

NATIVE SURGERY. Just before we arrived at Gwirisi one of my machila boys had cut his big toe severely against a tree stump. Instinctively I made for my case of dressings, but before I could reach him he had borrowed a small dagger-shaped knife, and cut off the injured portion with perfect indifference. Yet this same courageous individual would writhe upon the grass in apparent agony if he had the slightest internal pain, coupled with a desire to return home.

HYÆNAS. We found the next night that the precautions taken against wild beasts were not without cause. We were now in the forest, about 140 miles from Likubula, sleeping peacefully in the tent, into which any intruder could have come if he so desired. At one o'clock midnight we were awakened by cries of "Mzungu, chirombo," "White man, wild beasts." I picked up my rifle and rushed in my pyjamas into the darkness, more asleep than awake, to find that the whole village was in an uproar, but no wild beasts could be found. Next morning we ascertained that two hyænas had carried off a couple of goats.

PLUCKED ALIVE. The next day our native cook was preparing a fowl for our meal when he came to ask a question. Upon arrival the fowl was almost plucked, as it should be, but still alive, as it should not be. His idea was that they were much easier plucked alive than dead. How many poor innocent creatures he had thus tortured I know not, but to prevent future occurrences my colleague, Mr. Phillips, decided to treat him in like manner, and plucked a few hairs from his head, but he did not proceed to the killing process, the operation being abandoned when the lesson had been taught.

SWAMPS. We then crossed the Bua river, or rather swamp, with rounded grasses growing therefrom 15 to 20 feet high. Such places are very dangerous, several of our boys sank up to their waists while 18 inches away the swamp would not be ankle deep. We were carried over in machilas—a piece of canvas slung on a pole and carried by two natives—and woe betide us if one of our carriers was unfortunate



MR. LIVINGSTONE'S GRAVE.

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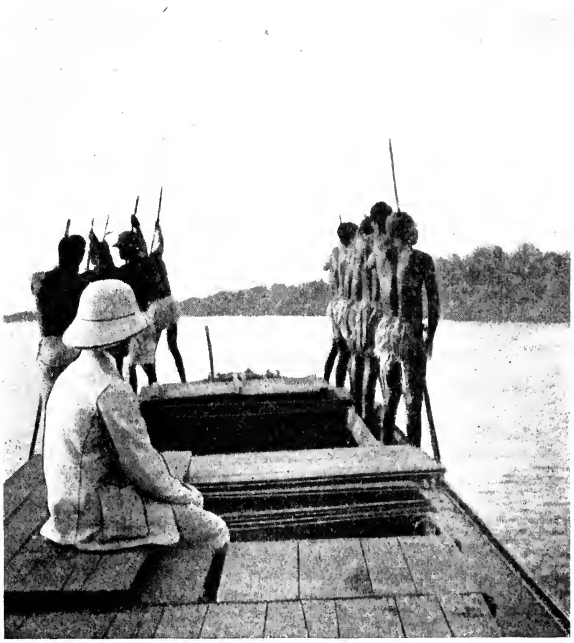

TRAVELLING UP THE SHIRE RIVER BY BARGE.

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PUKU, A GOOD BAG. H. MASTERS AND RIFLE.

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MR. ULLMAN —A FRIEND IN NEED.

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enough to slip into a hole. It took us 35 minutes to cross the swamp, and glad we were to escape from such an unhealthy and uninviting spot.

THIRST. As may be gathered from the condition of this river, we had difficulty with water, very little was to be found, and what we secured even when filtered and boiled was somewhat unpalatable, but a little lime-juice helped us to swallow some. Our carriers, becoming exhausted at times, were compelled by dire thirst to try and obtain moisture from the mud itself. We reached Fort Jameson on September 16th, having covered about 240 miles, at which place we were to pay our carriers, so

CARRIERS. that they could return. Our route was to be decided upon and other natives engaged. After a rest of a few days we got our carriers together and pushed on. These now proved a constant source of trouble to us; two youths appearing to be more energetic than the rest went on ahead, put their burdens down, and fled. We had to return to procure two others. Later, others desired to dissolve partnership; there were 80 of them this time who had made up their minds to go, which was due to our taking a route other than that for which they had made up their minds. We adopted the best course, viz., manifesting an indifferent attitude, though inwardly we were much perplexed. The following morning they decided to accompany us. We believe that they thought the path was bewitched by some medicines, and that disease or death would come to all who passed that way. We soon forgave these sons of the forest for their behaviour. They were perhaps less trouble to us in some respects than the same number of Europeans would have been.

TOILET. The African wastes no time in toilet except it be with his hair; this is his special pride, perhaps because it is his only clothing except the loin-cloth, hence upon it he lavishes all his care. When asleep his hair must not be disarranged, therefore he rests with a small carved stool supporting his neck, so that his hair shall not touch the ground. This stool is often carried on the spear point; should he dispose of it he would not sleep in comfort until he had laid the foundation for another. In the morning he wastes no time in washing, the palm-wood oil with which his body is covered saves him many a tablet of soap. He need not eat before he begins his work. He rises suddenly from the ground where he has lain like a log, and, shaking himself, puts his load on his head and is off. If he should get troublesome, light a fire with your burning glass, gravely button your coat, and he is as a rule docile again. To him the white man is a spirit, his acts miracles, his goods supernatural, his word law and soon obeyed.

FIRESTICK. The primitive native never uses matches, he can light his fire without such luxuries; for he carries a little hard stick with a red core, about 24 inches long. When a fire is required he puts his spear flat upon the ground, upon which he lays a bit of his bark cloth which burns readily; on this he places a piece of soft wood held in position with his feet, and then bores a small round hole with his spear a little less in size than his firestick. Then with both hands he twirls the hard stick very rapidly in the hole of the soft wood. Heat is generated, the wood smokes and the heated dust made by the friction falls upon the bark cloth at the bottom of the hole; this is gently blown and the fire produced. His firestick will last for years.

DANGERS. One hears terrible stories of wild men and their cruel deeds, but our chief trouble was not wild men, but the fear of wild beasts. Elephants and lions were often about, but fortunately did not molest us. Traps were everywhere made to ensnare the game, and so cunningly were they arranged that, should anyone fall therein, grievous bodily harm might be done. These game traps were holes dug in the earth, sometimes in the middle of the path, wide above and narrow below, like a big wedge. The cavity was covered over with thin sticks, grass, and leaves, and it required a skilled eye to detect their presence. A European once fell into one, and although not injured, it required six natives to pull him out again, so firmly was he wedged in. The deadly puff-adder and venomous snake may turn up at any time, and a sharp lookout is required for the stealthy crocodile. Several venomous snakes that desired to trouble us were shot. Fortunately for us, instead of being hunted, we found it necessary to hunt.

FOOD. Our carriers needed meat and meat we must procure. Several puku antelopes fell to my rifle, and proved dainty morsels to the hungry men. Upon several occasions I was close to zebras, but was unable to shoot them, though our need was great. I was fortunate enough to secure a full-grown wart-hog weighing about 150 lbs., which provided a good round meal for our 90 carriers. The ants were occasionally a source of trouble to us. On one occasion I was awakened by a swarm of them running over my pillow, neck and face without my permission. But of ants more anon.

GOLD. Upon arriving at Sasare we were glad to make the acquaintance of Mr. Green and his colleague, who were mining in that region. It is estimated that there are between 5,000 and 10,000 tons of fairly payable gold ore in this district. The shaft of the mine was 60 feet deep. This we descended by clinging to a rope lowered by a windlass. We saw the whole process, but were reminded that "All is not gold that glitters."

WILDERNESS. We then crossed the Mlembo river, having accomplished about 425 miles from Likubula, and entered into a veritable wilderness. There was no green vegetation in sight. The trees had no leaves, and the trunks were blackened and bleached. The ground was dry and hot, the sun burning mercilessly above, and no shelter at hand. Our thirst was intense, our tongues swollen and cleaving to the roof of our mouths. How welcome would have been the shadow of a mighty rock within that weary land! We were glad to reach and cross the river Lukishashi for the second time. Here the scene was changed. Trees and vegetation always appear where water exists, and these are always cheerful sights to the wilderness traveller where he can pitch his tent for the night.

PETRIFIED TREES. Just beyond the river were to be seen scattered about portions of tree trunks. The wood was as hard, heavy and brittle as stone, and could be readily chipped. They bore unmistakable signs of having belonged to the forest, but had become petrified centuries ago.

A STIFF CLIMB. A further journey of 48 miles brought us to the foot of the Muchinga Mountains, 3,850 feet high. The climb was tedious, the sun hot,

and no water to be found. Several of the carriers fainted during the climb, but we were wonderfully sustained. Those who reached the top first returned with water to their struggling comrades. Once the summit was reached the atmosphere was bracing, just like an English summer evening, but as there was very little water we were obliged to move further across the great plateau.

THE MAIL. A welcome surprise awaited us when nearing the Ndola District of N.W. Rhodesia we were met on the border of the forest by a native postman with letters from home. This was my first letter since leaving Southampton $4\frac{1}{2}$ months before. The traveller is always thirsting for news from home almost as much as he thirsts for water. All work must cease until the mail has been read. We were glad to have a letter from Mr. J. E. Stephenson, the Government Official, who, although he had never seen us, gave us a most hearty welcome into his district.

KAPOPO. On the night of October 20th we reached Kapopo, near the Kafue river, where we were to remain for a time, until we could decide the approximate situation for the Mission Station we had come to establish. Mr. Ullman, a storekeeper, having heard of our possible arrival, was good enough to leave word with his native capitao (foreman) that we could use part of his house. Upon his return, he continued this hospitality until we had made arrangements for the erection of our Mission premises, some 45 miles distant.

A CHIEF ILL. We heard that Kapopo, a very powerful chief, was ill. My colleague, Mr. W. A. Phillips, went to see him, and found that natives were

blood-letting from his chest and each temple by means of four small antelope horns. Evidently he had pains in his head and chest, for this was the native method of letting the pain out, viz., by making a hole in the part affected. The chief was very grateful for relief obtained by means of the white man's medicine, and expressed himself pleased with our presence and purpose. He desired that we should build near to his village, but unfortunately there was no suitable site.

DYSENTERY. About two days after our arrival at Kapopo, Mr. Phillips was stricken with acute abdominal pain. Loss of appetite, prostration and collapse followed. For some weeks we nursed him day and night, Mr. Ullman frequently relieving me. We doubted his recovery, and looked out our cable code to send the sad news home that we felt must be imminent. That event drove me to my knees more than ever before, and prayer was answered. Slowly, so slowly, he recovered. Eagerly did we watch him. Mr. Ullman was as good as a brother man could be, though he was under no obligation to us. If we had not been in his house, and if he had not been so good a nurse, Mr. Phillips would never have reached his destination. We shall ever be grateful to this friend for his goodness to us during this time.

During Mr. Phillips' convalescence Mr. Ullman went away for fourteen days, leaving me in charge of the invalid and of his store. Unfortunately, some thieves broke into the store and stole £150 worth of goods. Every possible search was made, but without result. It was no use chafing under this regrettable incident. All had been done that it was possible to do,

but it seemed poor repayment for our host's goodness. Upon his return I greeted him with the unwelcome details, but instead of expressing his dissatisfaction, he began to tell me how he had been in touch with the Government Official, Mr. Stephenson, on our behalf, and had good news for us, it was that we had perfect liberty to build our Mission on any site we might choose.

During the following days I tried my hand at making bread with native beer and Hungarian flour. The loaves would have done more credit to a brick-maker than to an amateur baker.

ANT SOUP. On another occasion I was taking my evening meal on the verandah, in the darkness, with the aid of a lantern to help me distinguish the few things on the table, when suddenly myriads of small ants with wings came out of holes in the ground and filled the air. They were about half an inch long, and very fat. After a few minutes their wings dropped off and the creatures then began to crawl. They promenaded over my face, made themselves as great a nuisance as possible, and then committed suicide in my soup. Still the soup had been made, and I was hungry, so made no scruples about this unintentional thickening. One must get accustomed to such luxuries in Africa. The natives are very fond of a meal consisting of these little creatures.

KAFULAFUTA, 800 MILES. We had decided that Katanga, better known now as Kafulafuta, should be our base Station. This was about 45 miles N.E. of Kapopo, and about 800 miles from Chiromo on the Shire river. On November 29th, as Mr. Phillips had recovered from his attack of dysentery, though still very weak, it was decided that I should proceed to

Kafulafuta with 16 carriers. This was reached after two days' journey. All the carriers were hungry, so I had to go, rifle in hand, to see what could be secured. A couple of antelopes fell, thus providing food which was heartily enjoyed by my hungry men. News came to hand that 19 villages were eager to have teachers. While

A MIDNIGHT MARCH.

rejoicing in this good piece of information a runner rushed breathless to us with a note stating that Mr. Phillips was ill, with a temperature of 104·2° F., probably malaria. As I knew his weak condition, it was incumbent upon me to hasten back with all possible speed. By the promise of prizes to six of the carriers they were persuaded to return with me. Within ten hours of our arrival we were on our way back, not having had any rest whatever. The night was dark and stormy. The rain fell, the lightning flashed, and the thunder rolled. The body of the black guide could not be seen in the darkness, but by the aid of his calico loin-cloth I kept him in view. The hyænas on two occasions reminded us of their proximity, but we pushed on. In 20 hours we had covered the 45 miles, and found, to our great joy, that Mr. Phillips had largely recovered, thanks to the store of quinine he had with him. A few days later, one of the men whom I had left behind came in, saying that they had secured carriers for our goods, had cut poles and gathered grass to build our houses; would we go over?

A SWOLLEN RIVER.

The rainy season had now well set in and our movements must be regulated accordingly. The river became rapidly swollen. Some natives were returning with an antelope I had shot, and had only one canoe with which to cross. It was quite dark. The canoe was swamped after the first journey by the

heavy rains, and those left on the other side had no means of protection except their spears. Again and again they called out for the boat, but not a single native would offer to go to their assistance. I listened to the shouting for some time, and finding that no one was going to help them across, I put on a pair of high boots and heavy mackintosh, and went out, raised the boat, and compelled some of the natives to paddle it over to the other side while I stood on the bank watching operations. Fortunately, none were drowned.

DESTINATION REACHED. When the rain had abated we proceeded to our destination, and arrived there on December 16th, having been 30 weeks making the journey from Southampton.

MALARIA. Upon our arrival fever laid me low for the first time. No house had been erected. Our tent had not arrived from Kapopo. There was a small dirty disused hut, if I may glorify it with such a title, and into this we had to go. It was cone shaped. There were no sides, the eaves coming to the ground. It was about 10 feet in diameter, with a doorway about $2\frac{1}{2}$ feet high, through which we had to crawl. The interior was covered with soot, and being dilapidated, it afforded but little shelter from the rains. The natives had abandoned it as unfit for habitation. In this I remained for four days and nights with malaria. There was a flimsy door which a good sized rat could have pushed aside. I knew that hyænas had entered a neighbouring hut, and I had also heard the leopard's cry. These facts were not reassuring to me in my condition, but I put my trust in God and prayed for the best. Thanks to a good constitution and quinine, a recovery resulted. How we longed for a Mr.

Ullman and his house again, but he was not at hand.

OUR FIRST SUNDAY.

As soon as we had pulled ourselves together, we had a palaver with 13 of the head-men, who expressed themselves as favourable to our purposes. Consequently, the people were not afraid to attend our services. Over 100 dusky Africans formed our first congregation. An old woman came aided by a staff, and with shoulders bent she was carrying the weight of over three score years of superstition, to say nothing of the weight of generations of inherited evil. She had never heard of the great Burden-Bearer until that hour, as she stood upon the threshold of eternity, and then she only heard it very imperfectly from the lips of a Christian boy who had come with us, and who knew but a few words of her dialect.

CHAPTER II.

PHYSICAL FEATURES AND RESOURCES.

"In reading the secrets of nature I am thinking the thoughts of God after Him."

—KEPLER.

THE MAP. The reader will see (page 32) the inevitable map, a work so often added but as often ignored. It is, however, an essential appendix to a book of this type. The reader is invited to glance thereat occasionally, so as to gain an idea of the places referred to, but he must be reminded that the present town names are not in every case indicative of established townships. Names in a district just being opened up are very confusing. For example, a town or village is named after the chief who lives there. Later, he may go elsewhere, and another village bears his name. This may occur several times in one district. Then populous villages may be abandoned, and no trace of them can be found a few years hence. The people move about in search of food, or because the ground has been worked too long without being fertilised, and will not yield sufficient for their support. Then, again, names have been given to areas by Europeans where claims have been "pegged," but not worked, as at the Reed Buck Mine. Others have been worked, but closed down, as at the Sable Antelope

Mine, while others are still working and flourishing. Wherever the Government has adopted the name of a place it is abiding, as at Livingstone, the present centre of Administration for N.W. Rhodesia.

DIFFICULTIES. To Britain the appeal of Africa has ever been strong. Pioneers, missionaries, traders, and travellers have gone forth from this land to live and to die in that country. For all types of men Africa holds an abiding fascination. The naturalist, geologist, trader, hunter, and evangelist—each and all have felt it. Barriers have been many which at first seemed insurmountable. Mountains, forests, and marshes; wild beasts and wild men; perils of drought and starvation, difficulties of transport; a tropical climate and deadly fevers; all these have been met and overcome by endurance and skill, but many a bold spirit has ventured through, never to return. Whole colonies have been decimated; as many as 70% of a white community have died in a single year. Nevertheless some have pierced its depths and revealed many of its secrets.

Africa is represented roughly by a series of circular steps forming the base of a monument. There is a low-lying coast line varying from one to several hundreds of miles in extent. Then follows a series of escarpments leading to the great central plateau extending for some thousands of miles, and broken by huge rivers and lakes, and some fairly high mountains. The greater portion of this plateau was once a huge lake. In the course of time the land has risen owing chiefly to irregular contractions of the earth's surface, and secondly to volcanic influences. The present lakes, which are becoming gradually smaller, represent what

remains of the great expanse of water once covering Central Africa.

It is difficult to grasp the immensity of the country. In Central Africa alone there is room enough and to spare for all Europe and her 300,000,000, together with China and her 400,000,000. N.W. Rhodesia forms part of this great plateau, broken by the Muchinga Mountains, rising 3,000 feet high. This mountain range is an irregular continuation of one of the escarpments referred to above. N.W. Rhodesia is bounded on the North by the Congo State, upon the South by the Zambesi river, upon the East by a " leg " of the Congo State, N.E. Rhodesia, and Portuguese Africa from above downwards, and by Angola upon the west. It contains above 163,000 square miles.

EARTHQUAKES. There are no volcanoes, but earthquakes have been experienced. About 6 o'clock one evening, while conducting a service, a distinct rumbling sound was heard, lasting for some seconds. This was followed by a wave-like motion of the earth, passing from South to North, but there were no fissures. The natives were afraid, and rushed out of the building as they had previously experienced such shocks, and had applied the term " Chitulika " to the disturbance.

The lake Kashiwa, described on page 32, gives me the impression of being volcanic in origin. It is unique. The water is clear and below the surface of the adjoining country. The sides are perpendicular and formed of limestone. The banks through which the trees have pushed themselves seem to be formed of a lava-like material. In each of these points it differs from other African lakes. I have not heard this theory advanced, but the above reasons cause me to think it is of volcanic

origin. Then again, only about 130 miles away are some hot springs coming through several vents, which seem to confirm this view.

PHYSICAL FEATURES. There are in N.W. Rhodesia no very high mountains, and only one large river. The district is the great watershed between the Congo and the Zambesi. It is well watered by numerous tributaries of the latter: the Kafue, which is the largest, makes a great "horse-shoe" bend on the western side; the Lunga is on the South and South-west; the Loangwa with its tributaries, and the Lukasashi on the South. There are also numerous streams, but these dry up in the hot season. There are extensive forests and large isolated hilly patches, as the Muputu and the Mupata Hills. Where the country is flattest and the rivers flow slowest there are many swamps and grassy plains, forming the homes of herds of puku and letchwe. The swamps may be covered by grassy plants. The black offensive mud may average only a few feet deep, but there are always numerous deep holes into which the traveller may at any time be precipitated.

Mr. MacDonald, a friend of mine, was hunting letchwe, and fell into one of these holes, sinking down almost to the armpits, and only with very great difficulty was he able to extricate himself.

Sometimes the reeds upon the surface will carry the weight of a man. Should two get together in such a spot they may both be submerged and quickly suffocated by the matted plants and mud.

GREAT LUKANGA SWAMP. In the South of N.W. Rhodesia, in the centre of a large plain, is the Great Lukanga Swamp. It is surrounded by anthills and bushwood. It is triangular in shape, about 40 miles

along each side of the triangle, the apex of which is N.E. The whole is practically covered with strong tall reeds and grasses. When the breeze blows upon them the effect produced is not unlike the sound and sight of breakers rolling. In this swamp the Awatwa natives live, and, as far as can be ascertained, have lived for centuries. The streets are of water, but very unlike those of Venice. By constant canoe travelling over the same routes the reeds have been flattened or removed, forming waterways about two feet wide. These narrow routes wind to and fro to a space in the centre cleared of reeds, but covered with broad leaves of some lily-like plant. This is the "village green" or forum. The reader is referred to page 109, where the history and customs of these strange people are described in detail as far as they are known.

From Ndola westward can be seen stretches of bush and narrow grassy glades extending along the streams feeding the Kafue.

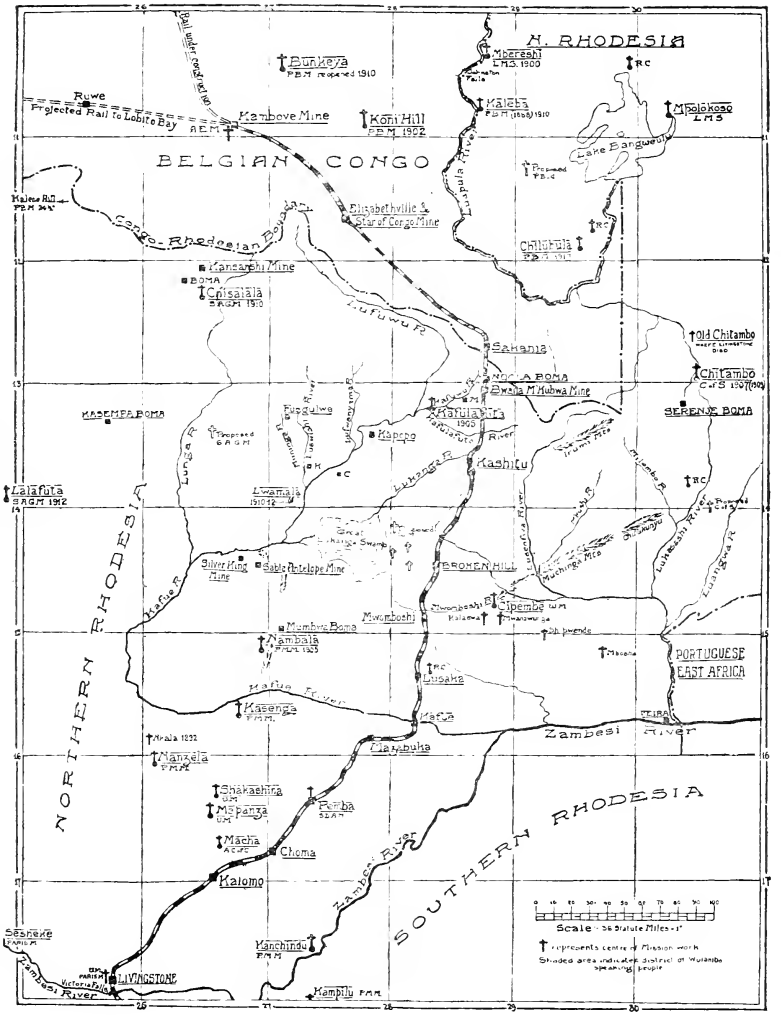
HEALTHY HILLS. Looking eastward, can be seen in contrast ridges of gray sandstone backed by timbered ranges of hills, backed again by the western portion of the Irumi Mountains. Among the latter mountains clear streams are ever flowing, and a constant source of good drinking water is assured all the year round. A short stay among these mountains is very refreshing to the traveller who has been journeying through the malarial swamps below. Upon these hills the cactus flourishes in great variety. They rise from four inches to forty feet in height. The hills are covered with a short fine grass, ideal for grazing, which could be used extensively for the maintenance of cattle were it not for the presence of the prohibitive tsetse fly.

BABOONS AND SCORPIONS.

Among these mountains the baboons and scorpions live and thrive. When they meet, a peculiar conflict takes place. As the scorpion forms a dainty dish for the baboon they are sworn foes. The scorpion rests in apparent security under some fair-sized stone. The baboon looking for food turns them over with remarkable rapidity and exposes his prey. Before the scorpion can insert his two powerful hooks in the person of the aggressor, he is tossed into the air. As he falls the baboon catches him before he reaches the ground, removing the dangerous extremity of the tail with dexterity. The creature is now powerless. His tail is removed, and the remainder eaten with relish.

BEAUTIFUL KASHIWA.

About 10 miles eastward of Kapopo and 35 miles westward of the Kafulafuta Mission is situated the beautiful limestone lake of Kashiwa. Its size is about 120 by 200 yards, and is rectangular in shape. It is known by the natives as Kashiwa Kawene Mofya (the small lake of Mofya). The clear blue water lies 30 feet below the surrounding country in the dry season, and rises 10 feet in the wet season. The edge of the water can only be reached by a very narrow slope at the N.W. corner. It contains some very fine fish, which are not sought after by the natives because of their superstitious notions associated with the lake. The limestone banks rise perpendicularly from the water's edge. On one or two occasions Europeans have tried to ascertain its depth, but the bottom has not yet been sounded. The lake is situated away from native paths, and surrounded by a thick belt of trees and undergrowth. It is an easy matter to pass within a few yards of it and not be aware of its presence. This belt of bush and trees excludes all



MAP OF RHODESIA.

To face page 32.

outside noise, and the place has a death-like stillness about it, except when the flocks of wild ducks and geese come in the evening. There are no hills in the immediate vicinity, the country around is quite flat, and for miles around has the appearance of having been overrun by lava, which causes me to conclude that the lake is occupying the crater of an extinct volcano.

The native superstition is based on an interesting story, which may contain some germ of truth. A chief named Mofya, together with his people, lived near the lake. For some inexplicable reason the chief and the whole of his followers threw themselves into the lake and were drowned. Because of this the present natives will not drink its beautifully clear water nor eat the fish it contains. If the natives did so, they would be eating the people of Mofya, whom they believed had been consumed by the fish.

SEASONS. The seasons are not sharply marked off the one from the other, and are two or four in number, viz.:—(1) *Wet;* December to April. (2) *Dry;* May to November. Some like to include as seasons (3) *Hot;* October to November. (4) *Cold;* May to July.

No distinct dates have yet been assigned to indicate the beginning and end of a season. This would not be an easy matter to settle for the variation year by year is so marked. In 1912 we had seven and a half months without rain. The drought was general. Water was so scarce that even as far South as Bulawayo, over 800 miles distant, building operations were suspended. Cattle were dying in large numbers, and the outlook for all farmers was extremely serious.

Perhaps the following table will be of interest to

the reader. In any case it will give a more intelligent idea of our seasons:

MONTHS.	WULAMBA NAME.	MEANING.
Jan., Feb., March	Manyinsa ...	Heavy rains.
April, May ...	Cmuwela ...	Time of grain showing in head.
June, July, Aug....	Icisalo ...	Country becoming dry and hard.
Sept., Oct., Nov...	Lusuwa ...	Fierce sun, ground scorches feet.
December ...	Cmuwundo ...	Beginnings of rains.

TIME. The natives have no clocks or sun dials, but an intelligent native taught by any European can tell the time to half an hour by the sun. If you say "come at 12 o'clock," the native will know by the position of the sun when it is about 12 o'clock. They have no such expressions as 9 o'clock, etc., but say "Kwa sansanmuka," meaning "the sun has risen." The following table will perhaps be of interest, as it aims at definiteness and exactitude:.

ENGLISH TERMS.	WULAMBA.	MEANING.
Cock Crow ...	Kumaca ...	Darkness beginning to pass away.
Dawn to Sunrise...	Bwaca Kumacamaca Lucelo	Darkness has passed.
Sunrise ...	Kalu ku sansamuka	Sun beginning to show itself.
9.0 a.m. ...	Kwa sansamuka Ka tuntumuka	Sun has risen.
11.0 a.m. ...	Kasuwa ...	Sun.
12.0 noon ...	Kasuwa pakati Kasuwa pa mutwi	Sun is overhead.

English Terms.	Wulamba.	Meaning.
1.0 to 2.0 p.m. ...	Kalu ku tatika ukuteyama ...	Sun is making a bend.
3.0 p.m. ...	Kateyama ...	Sun has bent, made a bend.
4.0 p.m. ...	Ka ya ...	Sun has gone (not gone out, but its power not felt.)
6.0 p.m. ...	Kalu ku ya ce ...	Sun is going red.
6.30 p.m. Dusk ...	Cingulo ...	After sunset but not dark.
7.0 p.m. ...	Waila Wushuku	Darkness.
Midnight ...	Wushiku pakati ...	Middle of the darkness.

TEMPERATURE. The atmosphere is hot and sultry on the treeless plains (110° F.), and hot and humid in the swampy districts. It is coolest upon the mountains and the edges of the escarpments, where the mist hangs over the hills. There are heavy dews in this district during the dry season, which account for the good and plentiful grazing grass. These hills are splendid health resorts.

HOT SPRINGS. Passing along about nine miles N.W. from Silver King Mine, in the direction of the Kafue river, and 130 miles S.W. of the Kashiwa Lake are several coal seams and hot springs. There are three larger and several smaller vents within a radius of a few hundred yards. The water as it rises from these vents is 175° F., and thus is too hot for bathing purposes. The springs form a stream one mile long, which flows into the Kafue. The water has a peculiarly offensive smell not unlike sulphuretted hydrogen. During the cold season in the early morning a cloud of steam arises which can be seen for many miles. Where the water is cooler, further along the

stream, perch, four inches long, abound. The warm mud is the home of the Wart-hog. The stream widens near the Kafue and forms a pool. Plenty of fish can always be found here, bream, barbel, and the mud-sucker. Before it was prohibited by the Government, the hunter used to kill these fish for food in large numbers by a charge of dynamite. The bream when dead float, the mud-sucker and barbel sink. The natives are adepts at diving for the latter. There was little fear from the crocodile in the vicinity after a dynamite charge. The method was prohibited because the spawn was also destroyed. Some think it is cruel to thus kill the fish, but it is a much less barbarous method than being devoured by a crocodile, or compelled to suffer in the attempt to swallow and digest a steel hook, as when caught at home. Near to this pool are a few fig trees, but like the one of Scripture they are disappointing. There is no edible fruit. Such as exists is small and worm-eaten long before it is ripe.

TREES. The country is well wooded. The baobab, ash, beech, elm, and palm abound. These trees are often extensively burnt, so as to form ash which produces increased fertility of the soil. The *Baobab* or mawana tree is of some interest. It is of remarkable vitality. Neither fire from without nor injury from within will kill it. Even when felled it will continue to grow for some time, so that it occupies more space felled than growing. Some trees grow externally, adding the annual rings upon the outside. Injury or disease internally will not affect such a tree to any marked extent. Other trees, we are told, grow internally, so that when the centre is compact, growth is prevented and the tree dies. Prior to that time external

injury will not reduce its vitality, although such an injury would kill the former type. The baobab possesses both faculties, it grows externally and internally. Livingstone once saw a tree of remarkable vitality in the central hollow of which 25 men could lie down as in a hut. There is neither symmetry nor beauty about the baobab tree, except the silvery wintry appearance of the trunk. The roots often extend 40 to 50 yards in and above the soil. The trunk is very broad below, and tapers rapidly to the first branches. These are given off very irregularly, and present an untidy appearance. The wood is soft and pulpy. When an axe is driven therein it is not readily withdrawn. The tree is good for shelter and that is all.

The *Mupapa* is plentiful, and provides the best wood for working. It is of a yellowish tint, and a very smooth surface can be obtained. It is like our American white wood, or Canary wood, as it is sometimes called. It is used in England to represent mahogany, which it resembles when stained and polished. It is used for table-tops, shelves, and chair seats. Boards from 18 inches to 24 inches wide can be procured. The tree bears a very beautiful bean, 5 in. by 2 in. by $\frac{3}{4}$ in. The pod contains from 4 to 8 seeds, chocolate coloured, with pretty red caps, each seed lying in a white bed. When opened they form a pretty picture, and will keep indefinitely.

For general building purposes we have a light red wood known as *Mutowo*, which is like the light bay wood or bastard mahogany used in England. Mutowo wood is much used in the construction of mine shafts. It is almost impossible to obtain a smooth surface upon it, as the grain goes in opposite directions every

half-inch, and is a timber the English joiner greatly dislikes to prepare for polishing.

FRUIT TREES. The *Mupundu* is our Bread-fruit tree, and is much sought after by the natives, because it has a sustaining quality, and is sweet and wholesome. The fruit has a central stone, and is the size of a large plum of reddish tint. These are dried and preserved in grass bundles or bark receptacles suspended in the native huts. Should grain fail there is often sufficient of this sustaining fruit to meet the needs of the native, if only he will go to the trouble of gathering and drying it.

The *Masuku* yields a very sweet and delicious fruit, which ripens during December and January. It grows to the size of a small apple, and contains from 4 to 6 stones, not unlike date stones, but much broader, and with the ends pointed. These are covered with a very sweet substance, which tastes something like a fully ripe King William pear. The skin of the fruit has a reddish brown tinge, which, when placed to the lips, causes an unpleasant dryness. To eat a quantity of this fruit is very refreshing in the tropics, but results in a rather sore tongue, owing to the sharply pointed stones. It is certainly the most acceptable, refreshing, and abundant fruit in the Ndola district, abounding in all sandy soils. Numerous trees can be seen near the Lifupa river west of the Lunga. The fruit has one disadvantage as compared with the Mupundu fruit, as it cannot be stored for any length of time, two or three days being the longest period that it will keep good. The fruit falls when ripe, and is eaten with relish by all animals.

BUSH FIRES. Bush fires, sometimes accidental, but mostly started by the natives, are frequent after the grass has dried, and are constantly altering the appearance of the country. These fires and the rains are splendid hygienic and fertilising agents. The native idea in starting fires is to secure the field mice, which run into holes for shelter, and as soon as the heat permits the natives dig them out and eat them. The native burns back the bush from his hut or village, so that his homestead shall not be demolished, but all old houses, huts, small trees, and grass are destroyed, the resulting ash forming nature's provision for fertilising the soil for a new crop of bush and grass the next rainy season. In this way the native, in seeking food and fertility, renders hygienic areas he has previously polluted.

RESOURCES. The resources of the country are not yet fully known. Ivory (the first found and the first to be exhausted) is referred to in another place. Gold, silver, copper, zinc, lead, iron, coal, and limestone have been found, most of which are being worked. Cotton, tobacco, melons, pumpkins, bananas, oranges, lemons, sweet potatoes, and ground nuts are the chief products.

GOLD. Gold has been found most extensively in Manica, S. Rhodesia. This is the supposed Ophir of Solomon. Hall and Knight, in their "Ancient Ruins of Rhodesia," consider, with other careful scholars, that this gold-bearing district of Manica is identical with the Ophir of Solomon. There are certainly evidences of other inhabitants than the ancestors of the present people, which, according to Herodotus, would appear to have been Phœnicians.

These aliens conquered and enslaved the inhabitants, compelled them to work in the mines, and erect forts and temples. These workings extend from the Limpopo on the south to the Zambesi on the north. If gold has been so extensively worked up to the Zambesi, then in all probability gold may exist beyond in Northern Rhodesia. A modern scholar and student of the question estimates that these aliens removed £75,000,000 of gold from these old workings. The reader will perhaps recall two interesting references in Kings and Chronicles. I. Kings ix. 27-28: "And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty-five talents, and brought it to King Solomon." (£2,500,000 present value). I. Chron. xxix. 4: "Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house withal." (£18,500,000 present value.) This is the only country known at present to be capable of producing such quantities. Here the old workings are 120 feet deep. The gold is unalloyed with other metal, which was obtained by grinding the ore between two stones, and was then separated by washing. Portions of the old mortars and grinding stones can still be seen. They worked deeply into the rock, but *how* is only conjectured; perhaps they built fierce fires against the rock and threw cold water upon the heated surface, which would be sufficient to break the rocks. Now dynamite is used. As the ancients had no pumps and could not do much work under water, perhaps much gold still remains to be discovered. As to what became of the aliens is not

known; perhaps they were annihilated by a rising of the slaves or by a downward rush of savage hordes.

COPPER. Copper and silver have been found at Silver King Mine in N. Rhodesia, while coal is not far away. The copper is found here as copper sulphide, and is the mineral chiefly worked. Bwana M'Kubwa is the largest copper mine in Rhodesia. It is situated just south of the Congo State, and about 35 miles from our Mission Station at Kafulafuta. This mine has many old workings 400 feet deep, which were carried out by the ancients many generations ago. Who those ancients were is not ascertained, some suggest Arabs. The Katanga copper fields are of considerable importance. There are several native copper mines in the north of the Kaonde country, which were worked by the present natives before the advent of the European. A few native-made copper axes can still be seen.

IRON. Iron occurs as rounded lumps of iron ore and iron oxide in the beds of rivers, the oxide containing a large proportion of the metal. The natives work it and prefer it to the "rotten" English metal. Their weapons bend when driven against the unresisting hippo skull, and can readily be straightened again between two stones. An English weapon would break, and be useless. Long before the advent of the European or European goods the native found his own iron-stone, smelted it, and made his hoes, spears, knives, axes, and even metal keys for his musical instruments.

BLAST FURNACE. The furnaces were very crude; built of stone, arranged circularly, and wider at the top than the bottom. The outside of the furnace was kept in position by poles being propped against it,

the inside and outside then being plastered with mud. Charcoal is used for smelting purposes. This and the iron ore are placed in the furnace, and a blast is obtained by means of a few sets of primitive bellows made from antelope skins, the air being driven through small ant heaps called "amafwasa," and into the small holes at the bottom of the furnace. One native works two of these bellows, one with each hand, by means of a short stick attached. After the metal has been extracted it is taken from the furnace and fashioned according to the implement desired by the "umufushi" (blacksmith.)

IVORY. Ivory is an important but decreasing export. Since the elephant cannot be successfully tamed as in India, his only value lies in his ivory, and for this he must die. To shoot elephants the hunter must pay £25 or £50 for his licence according to the part of Rhodesia in which he wishes to hunt. Ivory is worth about 10/- per lb., and as two tusks would average 50 lbs., each elephant is worth £25. Single tusks have been known to weigh 100 lbs., the pair thus being worth about £100. Their weight varies according to the age of the animal. Both male and female elephants in Africa carry tusks. It can be seen from this that a herd of elephants is a veritable gold mine, and only requires locating. There was plenty of "dead" ivory to be secured when Europeans first entered Africa. As many as 100 tusks were used to decorate a chief's grave, and as their value was unknown to the native they could be secured for a few pinches of salt, or a few cowrie shells, but now there are none to be found.

It is regrettable in some respects that this creature,

the greatest of living mammals, should be exterminated; but it is better that he should perish than the native. The bloodshed, cruelty, and slavery hitherto practised upon the native by Arabs and others in their lust for ivory has already required the intervention of armed forces from Europe for its partial suppression. Though we hear but little of it now, it still goes on in those parts where higher civilisation has not yet made its power felt.

RUBBER. There are numerous rubber vines in the bush which can be augmented by cultivation. The native here, as elsewhere, is very wasteful in its collection, for he will pull up the vines by the roots and cut them into short sticks to get the maximum amount of raw rubber for the moment, regardless of the destruction of the plant. The method, if practised universally, would soon exhaust all the vines in Africa, and the Government is trying to prevent this by imposing heavy penalties upon those found thus collecting it. Cultivation will make it a valuable export, but it requires seven years to mature.

COTTON, ETC. Cotton will grow in Northern Rhodesia, but up to the present the experiments which have been made have not been altogether satisfactory. At Kafulafuta we experimented for two seasons, and produced 1,200 lbs. gross, but unfortunately a few sharp frosts came just at the time when the cotton was maturing. The cost of production plus cost of transport, together with losses by frost, prevent its success, but with improved transport from districts where there are no frosts, its cultivation should be successful.

Pumpkins and melons grow to a large size, and will

do well in almost any part. Sweet potatoes, which contain a sticky milky juice and have a nut-like taste, can be grown anywhere. Native fowls are plentiful, except within the vicinity of European settlements, and can be procured three for a shilling.

ADMINISTRATION. Northern Rhodesia is situated upon the southern slope of the dividing ridge which separates the watershed of the Rivers Congo and Zambesi. It is a British Protectorate secured to us by annexation.

The Capital and administrative centre was Kalomo, which was built upon a sandy, uneven plain with stagnant pools in the subsoil not permitting of effective drainage. These pools, in the vicinity of the town, contained excremental matter, and greatly increased the mortality of the residents. During one season several Europeans died. As a result, the Government centre was removed to Livingstone, four miles from Victoria Falls, upon the northern bank of the Zambesi, and 500 miles from our Mission Station. This town is built on sand, but the drainage is good and the sanitation satisfactory, although it was not always so. In the early days it was no uncommon sight to see the native servant bring the house refuse and bury it in a hole in the street. Perhaps to-day he views the macadamised roads with mixed feelings.

Northern Rhodesia is naturally divided by an "arm" of the Congo State, each portion being of about equal size, and known as N.E. and N.W. Rhodesia. The latter, with which we are chiefly concerned, is divided into five districts, which are named after the administrative centre of each: Broken Hill, S.E.;

Ndola, N.E.; Kansanshi, N.; Kasempa, N.E.; and Mumbwa, in the South.

The Ndola district, about half the size of England, containing 20,000 square miles, with 40,000 people, is the sphere of our Mission work under the Nyasa Industrial Mission. In it are two missionaries with one Mission centre.

Mr. J. E. Stephenson was then the Native Commissioner for the District of Ndola. Mr. J. Moffat Thomson succeeded him. The district has been very fortunate in having two such men during the early years of administration, for they have had at heart the best interests of all. I have known them intimately and cannot speak too highly of their ability, tact, and consideration to trader, missionary, and native alike. They did their utmost to aid us in our work, proving to us that they were well worthy of the position which they occupied.

TAXATION. A "poll" tax is levied from each of these administrative centres upon every able-bodied male with or without a wife. If he has two wives the tax is doubled; if three, then three times the amount must be paid, and so on. During the earlier years, 5/- was the amount to be paid. A number of these taxes are collected by the Native Commissioner when inspecting the district; others are taken by the natives themselves to the "Boma," or District headquarters. Cash only is accepted in payment of tax, and, with few exceptions, the native need experience no difficulty in obtaining the amount required. He is paid at the rate of 5/- per month. Now it is 10/-, while many are able to obtain 15/- to 20/- per month when working in the mines. This compares very favourably

with what the African native gets elsewhere. It should be remembered that, all things considered, 10/- per month to a native in N. Rhodesia is equal to 100/- per month for labourers in England. There is a fair demand for native labour for purposes of transport, especially during the dry season. Invariably the above rates of pay do not include cost of food and shelter, which is provided by their employers.

British Administration has been successful in suppressing wars and internecine conflicts, and has checked slave raiding. It has established social safeguards, fostered increase of population, and raised the morale of the native considerably. It has facilitated transport, roads have been made, railways built, and ships placed upon the rivers and lakes. The Cape to Cairo railway is now only 35 miles from Kafulafuta Mission Station. In 1910 our nearest railway station was at Broken Hill, 96 miles away, since then it has passed Bwana M'Kubwa copper mine and into the Congo State, thus greatly reducing our walk. How different to the conditions when we arrived in 1905! It may be interesting to note that all the sleepers and poles required in the construction of the railway are of metal.

BROKEN HILL. As it is a new country there are no large towns yet established. Broken Hill is one of the largest; it is 2,000 miles from the Cape. According to the condition of the surrounding trees and undergrowth, it was once the centre of a large native population. The theories attempting to account for their removal are many and varied. Some say it was due to troublesome lions, some to scarcity of food, and others to the streams drying up and the water supply failing. It may be recalled that near this place in

1906 a white man was aroused in the night by a lioness mauling his hand, the lioness having entered through the open doorway.

Lead and zinc ores of thermal origin can be seen on the kopjes. Lead and zinc carbonate and zinc silicate have been extensively found, and two phosphates of zinc, new to science, have also been discovered, named tarbuttite and parahopeite. As no satisfactory process for separating the metals has yet been found the place which promised so much in 1906 is to-day a scene of great disappointment.

NDOLA. This is the name of the Boma, or administrative centre for the Ndola district. It is situated at the extreme east, which is somewhat inconvenient for the Native Commissioner. Its position, however, was not an oversight. It was so placed to suppress slave raiding in that district. There were numerous Swahili Mohammedans, headed by a notorious chief Chiwala, who made it their business to raid the Walamba people; not only so, but Ndola was near to one of the slave routes to the East, hence the necessity of having an Official eye constantly upon that particular part. Chiwala, though blind, is still living. This town (Ndola), built only about two years ago and beautifully laid out, is upon the actual site of Chiwala's village and gardens. The former Boma, built by Mr. J. E. Stephenson about $4\frac{1}{2}$ miles further west, is in ruins.

KAPOPO. Kapopo, in the Ndola district, is a large native village, and has been much used by travellers and hunters. It was built by Kapopo, the chief previously mentioned. He has recently

erected new houses for himself and his seven wives, each of his wives having a separate house.

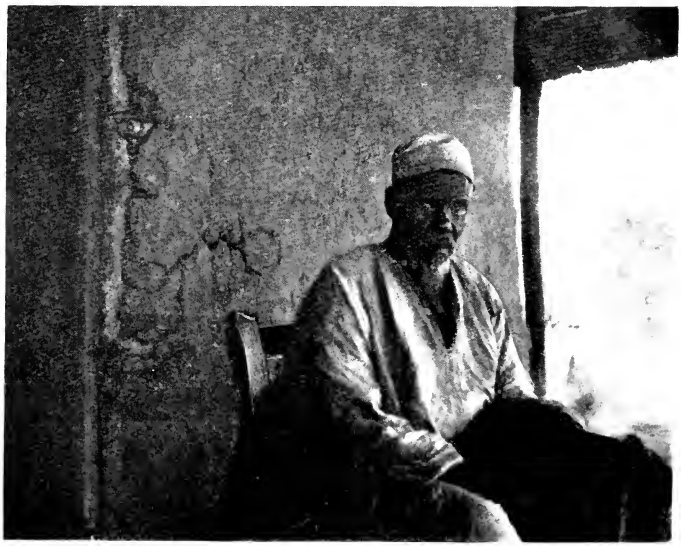
I have abiding memories of this place. It was here where Mr. W. A. Phillips was lingering near death's door with dysentery on our way across country; it was here where I made the forced night march through storm and forest to attend to him later with malaria. It was here where the natives broke into the store of which I was in charge, and stole £150 worth of goods. It was here where our benefactor, Mr. Ullman, lost his brother through that most dreaded of fevers—Blackwater. It was here where Mr. J. F. Wick took his own life by blowing off the greater portion of his head with his own rifle, whose coffin I had to make, and whose funeral ceremony I performed some days after his death. It was to this place that I made a night march some months later to attend to Mr. W. P. MacDonald, who was seriously ill. Kapopo I shall never forget. Its memories are all sad and painful, and it is to me a melancholy spot.

A STREET IN THE AWATWA VILLAGE.

[*Page 31.*

To face page 48.

MELONS, A LITTLE OF OUR PRODUCE. THE LARGEST WEIGHED 20½ LBS.
[*Page 44.*



CHIMPUMPA, A NOTORIOUS CHIEF.
[*Page 50.*

CHAPTER III.

CREATURES AND THEIR CUSTOMS.

"He that watereth not shall be withered himself. And he that seeth not shall himself be shut out of sight."

—RUSKIN.

ELEPHANTS. Wild beasts abound in N. Rhodesia, but will be rapidly reduced as the white man pushes upwards. Elephants are numerous and go about in great herds, but single ones may be met with at any time anywhere. They travel quickly, and the same herd may be seen in one district one day, and the next would be a hundred miles away. It is said that the district north of Serenji is the largest elephant country in the world, but their complete disappearance is only a matter of a few years. This vast store of energy will soon be lost to civilisation because it cannot be successfully harnessed. They are of value only for their ivory, and for this they must die.

The elephant is the only living representative of a group of the Ungalate family, with characters which separate him widely from all other living mammals. The African elephant is the largest living land animal in the world. The nose and upper lips are protruded to form a very long and flexible trunk. At the end of this organ are the nostrils, and two small lips which differentiate it from the Indian elephant, which is much smaller, and has only one lip. There are two front

teeth, incisors, in the upper jaw, none in the front of the lower jaw. These two teeth form the tusks, and never cease growing during the life of the animal. The molar or cheek teeth are very large and flat, with ridges upon their upper surfaces for grinding vegetable foods. Hair is very abundant upon the newly born, but in the adult it is practically non-existent. Upon the tails of young wild elephants are hairs about two feet in length, which are used by the natives, when they can secure them, in the making of necklets and bracelets worn as charms.

They are very sagacious animals. An old elephant will often precede the herd along the path leading to the water, and whisk off the coverings from the trap-pits on either side, and extricate their young when necessary.

They are very tenacious of life. On one occasion a fully grown elephant fell into a trap, but before he could extricate himself, seventy waiting natives had each hurled a spear at him. Little daunted, he rose like a huge porcupine, the spears protruding from his body, and as the natives had no more to throw they sent for the white man and his gun. Aim was taken at 20 yards with the gun resting upon the top of an ant-hill. No fewer than twelve two-ounce bullets were sent into different parts of his body, but they did not kill him. It was nearly dark, so it was thought advisable to leave the elephant until morning, when he would have succumbed. Next morning he was not to be found. The country was searched for ten miles around, but the elephant was never seen again.

In Ceylon, the hunters stand in front of the creature, fire one shot into his brain and kill him, but in

Africa such practice would mean almost certain death, as his brain is very small and difficult to find, and very rarely will one shot anywhere kill him. Elephant hunters make a practice of carrying a very heavy gun, in some instances a double barrelled one, and fire both barrels in rapid succession. An elephant hunter who does little else is given five years as his time at the business. Of course, the hunting must be on foot, as the tsetse fly will not permit horses to be used, as in India. There is always a great deal of risk attached to elephant hunting. The scent of this animal is very keen, and he can detect his enemy a great way off if in the direction of the wind. His sight is poor, but his hearing is good. If suspicious he will wave his trunk about in every direction in the endeavour to locate the danger, and though he may not see or hear the intruder, he will dash away from, or towards his foe, according to his humour.

AN ELEPHANT HUNT.

Mr. Moubray, an engineer whom I shall ever esteem it a privilege to have met, had an exciting experience with a large bull elephant, which happened not far away from us, and nearly cost him his life. With two native hunters he spoored the beast for a considerable distance, by the footprints which were distinct, and the many young branches that had been torn down and strewn in the way. The elephant strips the bark from the trees and branches with his tusks, and then eats the inner fibrous lining of which he is very fond, this being the same material as that used by the natives in the manufacture of bark-cloth and nets. The hunters followed the elephant to a thick bush. The grass was very tall, and the undergrowth so thick that they could only see a few feet

ahead, but they heard him trumpeting, and knew that he was not far away. They crept quietly towards him upon their hands and knees. They saw a dark form, but could not distinguish head from tail, but a slight flapping movement was seen, which might have been an ear. The hunter raised his big elephant gun, took careful aim at what he thought to be the monster's head, fired both barrels in rapid succession, and fled. In a second the enraged creature rushed out. He knocked down a large tree almost on the top of them, and they were in great danger of being trampled underfoot. A crash was then heard, the elephant had fallen. He soon rose again, thus indicating that he was only badly wounded. Now the fight began in earnest. The brute sought his enemies, not to flee from them, but to destroy them. He moved away, and was cautiously followed. There was a pool of blood where he had fallen, so the shots had told. The bush got thicker and darker, but still on they followed. Grass rose to a height of 12 feet, and it was necessary for the native attendant to climb a tree to ascertain the animal's whereabouts. Without warning, the attendant dropped suddenly to the ground like a stone, tearing himself on the thorns as he came. He pulled the hunter's shirt, not daring to say why, and pointed above. The rifle had been involuntarily raised. The hunter lifted his eyes, and there, only three or four feet above his head, the monster's trunk was feeling to and fro for its foe. He was just about to destroy his enemy. His mouth was wide open, the hunter raised his rifle higher, and fired both barrels through the roof of the animal's mouth, and, as it afterwards proved, into his brain. Again they fled, then waited, gained their breath, and listened. No

sound of him could be heard, so they cautiously returned to find that the brute was dead. The fight had ended in the hunter's favour, fortunately for him. The ground was then cleared and the tusks chopped out with axes. When the abdominal viscera had been removed there was a scramble for the fat, which that cavity always contains. Other natives had now gathered around, and three of them simultaneously made a rush for the fat. In the melee they were completely out of sight for a few minutes in the abdominal cavity, which will give some idea of the size of this forest giant.

The native women were allowed to look on from a distance, while children were led up to the animal, guided by their fathers. The natives rapidly built shelters of branches, and encamped there until all the carcase had been consumed.

RHINOCERUS. This creature is one of the Odd-toed set of Ungulates. There are three digits on each foot, the centre one corresponding to our middle finger, or third toe, and to the hoof or single digit of the horse. Its gnarled skin forms massive armour plates, thinned at the joints, which are again protected by over-lying flaps of similar horny material. It has two horns (Rhinocerus Bicornis), situated in the middle line of the face, one lying behind the other, the foremost being the larger. These are not developed from teeth or horny material, but of hairs firmly matted together. The rhinocerus is herbivorous, and is rapidly becoming scarce. They were at one time very abundant in England. Only recently a skull was found in Fleet Street, London, during excavations there. A rhinoceros will not readily attack men, and if he is not

disturbed he will walk along as if no one were there. If attacked or confronted he will attempt to trample the intruder underfoot, and will use his horns with terrible effect. The lion will not molest him, for he knows that one toss with that deadly horn will place him *hors de combat.*

On on occasion an European shot a very obliging rhinocerus. The hunter then had his photograph taken seated upon the beast. He went away for a time, and on returning found that the rhino' had disappeared, for he had only been stunned, and after obliging his would-be captor with the snapshot, he got up and walked away. The hunter was often teased about his rhinoceros and the photograph.

HIPPOPOTAMUS. The district abounds in hippo', especially about the Kafue river. They are the second largest land animals in the world. They have a big bulky barrel-shaped body with short thick legs, an enormous head, and a gigantic mouth; the latter being much larger than that of the elephant. They have small eyes and ears. Their nostrils are situated upon the tip of their snout to facilitate breathing when its body is submerged. Both nostrils and ears can be closed when under water. They are vegetable feeders, and come out to graze at night. In parts of the Kafue river, where there are many reeds, it is not easy to locate them. A native canoe can be used, but the hunter runs the risk of the hippo' either charging into it or coming up underneath and upsetting it.

MY FIRST HIPPO'. The one I shot about two miles from the station weighed about two tons. He had a splendid set of teeth and tusks, the latter being of some value. Firmly embedded in his skull between

and just above the eyes I found a "potleg" bullet: a piece of iron as thick as a man's finger and $1\frac{1}{2}$ inches long. It had evidently been fired from a native gun some time before. His hide was $1\frac{1}{2}$ inches thick and covered with spear thrusts. Others had been on his track, but still he had gone on his way rejoicing, little the worse for his adventures, until I put three shots into him, one into his neck, one behind his ear, and one through the eye. I had no intention of his getting up and walking away when my back was turned.

To kill this creature he must be shot in the brain, which is small, and if he is in the water it is not always easy to get a shot there, for often only his snout can be seen. When killed he may rise up partly out of the water, turn over with legs uppermost, and sink to the bottom, or simply sink with his body out of sight. Some hours elapse before sufficient gas is generated to float the carcase. Thus it is not always easy to tell immediately when one is killed, if he happens to be in the water at the time.

The hide is exceedingly tough, and must be cut with an axe, or better still, with a strong native spear, because of the leverage obtainable. Knives are not of much use, and the teeth and tusks must be chopped out. What the native and the European like most is the fat which can be obtained from these animals, which, when boiled, is not unlike lard, and perhaps is better, for the hippo' lives on clean food, and the pig does not. Although the hide is very tough, the natives eat it, but then the native will eat anything.

CHIMFUMPA. Some years ago an Arab tyrant, Chimfumpa by name, came into our district to collect ivory and monopolise the hippo' tusk. He

coerced the natives to aid him. They resented, so he resorted to force, killing many and enslaving others, the remainder fleeing in fear, many finding refuge in the vicinity of Mwomboshi. Later, a half-caste Portuguese named Mukakang'oma came into the district to put a stop to the Arab's tyranny. The latter lived within a strong enclosure, and was always surrounded by a bodyguard. The half-caste with remarkable craft and cunning secured the tyrant's confidence by flattery, saying that his chief in the East having heard of the Arab's prowess, desired to give him his daughter in marriage, and that he, the half-caste, was the special messenger sent to inform him of the chief's desires. By these means he disarmed the Arab's suspicion, and brought into operation his well devised plans. A native beer-drink was arranged to celebrate the event, during which Chimfumpa, the Arab tyrant, became intoxicated. This was the opportune moment. At a given signal one of the half-caste's attendants brought a loaded gun, which was placed to the tyrant's chest, and he was shot dead. There was a general skirmish, but the Arab's half-hearted followers were soon overpowered. The news of the tyrant's death soon reached the terror-stricken Walamba people, who had sought safety in flight, and with glad hearts they began to return to their deserted homes. I mention this incident here because hippo' ivory was the cause of the trouble. The event happened amongst our own people, and some of the sufferers are now on our Station at Kafulafuta. Among the young Walamba was Sandawunga. How well he remembers the trouble; in fact, it was he who told me the story. He has been our interpreter since 1906, and a valued helper in many ways

for the past six years. When Mr. W. A. Phillips was itinerating near Kapopo he came across Mukakang'oma the half-caste above referred to, and brought his son back to the Mission Station, who was one of our first School-boarders.

GREAT ANT BEAR. What! bears in Africa? Yes, and a very interesting creature he is. He (Myrmecoplaga Tridactyla) is the size of a small pig with a very long, tapering, and powerful small head. He has a small mouth, but a long, extensile sticky tongue. His limbs are strong, and possess peculiar claws that are long, bent backwards and inwards, so that he walks upon his knuckles. His tail is thick and tapering. He digs in the ground with his claws to find his insect food, and licks up the ants with his sticky tongue. The fat his carcase provides is rich and plentiful, and has a strong, disagreeable odour; nevertheless the natives are very fond of it. So great is their desire for this creature that there are special ant-bear hunters, who risk their lives in order to obtain it. Not even all trained hunters will enter its den, for there is considerable risk in attacking with a spear such an animal at close quarters.

A BEAR HUNT. The ant-bear burrows deeply, and makes its runs underground, which vary in depth and wind about considerably, and are very little larger than a man's body. Several natives hunt together. The principal hunter drinks strong medicine, in order to take all fear away from his heart. The distal end of the hole is then blocked with branches, and the hunter drags himself into the other end, ever keeping in front of him his long and very strong spear. At intervals the hunter pauses and shouts, his helpers

above thus allocate his position, and begin digging a shaft down to him with their hoes. I have seen as many as eight shafts in one den from 6 to 12 feet deep and about 2 feet wide, with sides perpendicular. In each case the natives had so allocated the voice of the hunter that they had struck the ant-bear run. The purpose of these shafts is to give air to the hunter and to facilitate the removal of the ant-bear's body when killed. The former is more important, because the hunter's body completely fills up the space, but they do not diminish the immediate danger of the hunt. The hunter must depend upon his coolness and ability to plunge his spear into the vital place at the right time. The difficulty in using a spear under such conditions can be readily imagined. Not a few have died in their eagerness to secure the much-coveted fat of this creature. The Great Ant-bear has four curved and pick-shaped claws on the two fore paws, with which he digs. The two hind legs have five spoon-shaped claws, by means of which he throws behind him the earth broken down. In the open he can well protect himself. If attacked he will lie upon his back and strike away vigorously with his exceedingly sharp and strong claws. One native who had been especially trained as an ant-bear hunter, after swallowing the medicine to take away all his fear, even then was afraid to enter the ant-bear's den.

WART-HOG. This curious animal has huge warty protuberances on the sides of its face. The back teeth of the upper jaw grow to a very large size and curve outwards, forwards, and then backwards, forming enormous tusks for such an animal. The corresponding teeth of the lower jaw grow in a similar

manner, but remain more slender. These creatures are sought after by the natives for the sake of their fat. When upon the outward journey I shot one weighing about 150 lbs. with which to feed our 90 carriers. Look after the natives' appetite, and the natives will look after your goods.

WILD-PIGS. These are very numerous, and have become a pest. They go into the gardens, root up the potatoes, and eat the ground nuts and cassava. They once paid our station a visit and absolutely ruined our crop of potatoes.

These pigs are trapped by means of a hole and a running noose. A circular hole about 9 inches in diameter is dug. Two yards away a strong pliable bough is fixed in the ground and bent over. To the end of this a bark string rope with running noose is attached. The bough is bent, and the noose arranged around the hole and covered. When the pig steps into the hole the bough is released, and the noose tightens on its leg, and there the pig is held until a native comes up and spears him.

BUFFALO. There are many large herds of these fine animals in the district. They are nasty creatures to deal with when wounded. If in large numbers there is great risk of being trampled to death by them. A farmer whom I know had a rather exciting experience which well nigh cost him his life. A buffalo that he had wounded charged him before he had time to reload or get away. He grasped the brute by the horns and was dragged along for some distance, before a well aimed shot from another hunter stopped the brute's career, and undoubtedly saved the hunter's life.

A BUFFALO HUNT.

Not far from Kafulafuta an European hunter, with a few natives, followed a large herd, and dropped the finest animal. The whole herd of 80 swerved round, and not seeing the hunters, galloped directly towards the spot where they were standing. The hunters ran as never before nor since, and only just escaped being trampled to death, for the whole crowd thundered over that very spot. The European turned and fired at the largest animal, but only succeeded in wounding him, so they followed the blood spoor. Now a wounded buffalo is a cunning and very dangerous animal to meet. At first he goes with the wind, then, turning round in a semi-circle, he hides in a thick bush for his enemy, who will be following the spoor and will pass a few yards from the brute's hiding place. He can now watch his foe approaching. It is a trial to one's nerves to remember this trick when on his track, for the hunter knows not from which bush he may be charged, although the spoor leads directly ahead. The hunter was suddenly startled by the crash of breaking bushwood. In an instant the maddened brute came on like a snorting express train. The hunter jumped forwards and his men backwards. All happened so quickly that no shot could be fired. Fortunately for them, the creature had misjudged his time and distance, and unable to find his foe he made for the open country, but he was losing blood and getting weaker. He reached some ant-hills whereon the grass stood from eight to ten feet high. The brute, repeating its old game, circled round the base of one of these ant-hills, and came to within 35 yards of his old track. The hunters cautiously approached, and suddenly, when only about 18 yards

away, he charged at full speed, blowing out blood-coloured foam from his nostrils, and looking as dreadful as one can imagine. The hunter covered the buffalo with his rifle and waited. On he came, 15, 10, 7 paces only, then the enraged brute judged his distance, lowered his head, and prepared to toss his foe on the spot where he last saw him. A heavy report rang out, the hunter jumped quickly aside, and a ball went crashing into the animal's spine. So narrow was the hunter's escape that the brute's horn rubbed the back of his trousers. Carried by his momentum the creature plunged on, then tottered and fell. A third shot into his heart ended the battle.

ZEBRAS. There are numerous beautifully striped zebras. They belong to the genus Equidæ, containing the species, horses, asses, and zebras. Geology tells us that the Equidæ descended from a family now extinct, and that their predecessors walked upon the whole "hand," then on tip-toe, perhaps to see foes approaching. In consequence the middle toe became greatly enlarged, its nail forming the hoof, the other digits disappearing.

Zebras are more allied to donkeys than horses. In size they approach the horse, but the erect mane, long ears, narrow hoofs, and long head resemble that of the ass. They are very timid and not easy to approach. The whole head, body, limbs, and upper part of the tail are beautifully striped, so that it is difficult to distinguish them from the broad coarse grasses when seen at a distance. Some species the Government will not allow the hunter to kill. It seems a pity to shoot them, but food must be procured, as man's existence is more essential than that of the brute. The meat is

somewhat coarse, and a little yellow horse-like fat is obtained.

On one occasion, when trekking and in need of food for the carriers, I saw six beautiful zebras. After stalking them a few hundred yards I fired several times, killing three and wounding two. They formed a good bag, and filled our larder again.

ANTELOPES. These exist in great numbers, from the size of a well-fed Christmas ox to a lambkin. In order of size they are the Eland, Wildebeeste, Kudu, Roan, Sable, Waterbuck, Hartebeeste, Puku, Letchwe, Sitatunga, or lesser Kudu, Impoyo, Bushbuck, Dihker, Oraby, Inshya, and many others smaller in size.

They are ruminating hoofed mammals, many of them carrying fine horns. These are outgrowths of hollow bone, covered during the period of growth with a soft, sensitive hairy skin containing numerous blood vessels. When the growth is complete the blood vessels supplying the skin atrophy. The skin covering them peels, and the horn is exposed. The horn is planted upon a long core, and is not shed, and replaced annually, as is the solid antler of the deer.

ELAND. The Eland (Tauratragus auyx) is native to Africa. A good one stands 19-20 hands at the withers, and weighs about 2,000 lbs. Most of the fully grown ones of N.W. Rhodesia are larger than the largest of those at the London Zoological Gardens. This creature has been exterminated in Cape Colony. As it seems to require less protection against tsetse-fly than most creatures of its kind, it seems somewhat regrettable that it could not be successfully tamed, and its strength used for transport and cultiva-

tion. This has been attempted, but not with any measure of success. Its flesh is largely sought after for food, hence it must slowly disappear.

HARTEBEESTE. There are large herds of these creatures (Bubabis cacima) roaming to and fro, and sometimes numbering from 100 and upwards in a herd. They have sharply bent horns, and a long, narrow face. They appear somewhat ungainly creatures when running, being tall at the withers, and holding their tails straight up in the air. If wounded they may charge at once, so that the hunter must be on the alert, as they get about fairly quickly. Their horns are sharp and formidable. They gave me the impression of being somewhat stupid. A shot fired above their heads causes them to run round in a circle, so that a good sportsman could easily drop half-a-dozen of them before they made away. In each one that I have killed there has been in the frontal sinuses above and behind the orbit a large number of grubs about half an inch long. The natives told me that these grubs were there to tell the animal when foes were approaching.

WATERBUCK AND OTHERS. These creatures (Kabus ellipsiprymnus) are fine antelopes. The females are devoid of horns. The Sable (Hippotragus niger) also abounds, the male of which stands over four feet at the withers, and the horns often reach 45 inches along the curve. When quartering these animals, large numbers of grubs can be seen adhering to the folds of the mucous membrane lining the stomach wall. The native idea as to their function is that these bite the creature when danger is approaching, and so give warning. While this idea naturally is not accepted by us, it is surprising to notice how quickly these creatures do perceive danger.

The Puku are very plentiful. I once stalked five of these animals and brought them down. I was turning my attention to one of them a few yards away, badly wounded but not dead, when to my astonishment there was a scuffle at my feet, and a fine Puku jumped up and was off like the wind. I was so amazed that I had no time to fire. He evidently had only been stunned. The remaining four, however, provided a good meal for all on the station.

The Sitatunga or lesser Kudu (Strepsiceros) are striped, and carry very elegant spiral horns. They are about the only species other than the Letchwe that thrive in the swamps. They live almost entirely in the water, and seldom venture upon dry land unless very hungry. Great numbers live in the Awatwa swamp. The toes are prolonged, and a surface provided sufficient to carry the weight of the animal, so that they can travel well over broken reeds and swamp grasses. Should they be attacked they will sink completely below the surface, leaving only the tip of the nose exposed for breathing purposes. The natives capture these animals during the rainy season, because the water is then too deep for them, and they seek the shallows near the banks. There the natives hide and wait for them, and throw their spears with great accuracy.

LIONS. Lions are fairly numerous, stealthy, and treacherous. Their presence or absence cannot be guaranteed at any given spot, for they come at most unexpected times and places. An European in a mining and busy centre was bold and foolish enough to leave his door open during the night, and was rudely awakened by a lioness chewing his hand, which was hanging over the bedside. Had his cry

ZEBRAS. MR. AND MRS. MASTERS WITH THEIR CHILD NDOLA, THE FIRST WHITE ONE BORN IN THE COUNTRY.

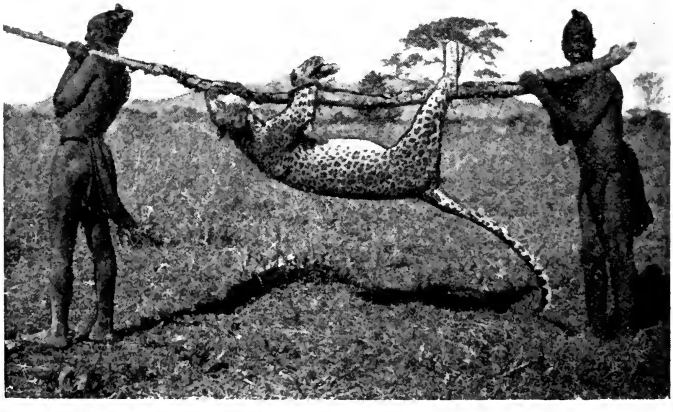
[*Page 61.*

A FINE WATERBUCK.

[*Page 62.*

To face page 64.

IMPALA—ACCEPTABLE FOOD. [*Page 64.*



A LEOPARD, ONCE A GUEST MOST UNWELCOME, NOW VERY WELCOME. [*Page 71.*

To face page 65.

not been heard and the brute shot by a friend before she had finished her meal, his boldness would have cost him his life. As leopards and hyænas have been known to become entangled in the tent ropes at night it is always wise to close the opening. One man may pass through Africa and never see a lion, another may go by the same route a few weeks later and see a score. Thus one man's experience does not always confirm another's.

Near Chiromo, an European settlement, where we secured some of our carriers on the outward journey, was a place where lions were rather numerous. A pack of 20 raided the place, as described on page 11. The daring hunter who desires to meet them will not be disappointed if he spends a few days and nights around the N.W. of the Kafue district above the Hippo mine. This is a favourite spot of theirs. Their roaring will prevent his sleeping. It is awe-inspiring and terrifying to hear them replying to one another in the darkness on opposite sides of one's camp, when one is spending the night in a tent. The natives add fuel to the fires, steal closer to the white man and his gun, and long for the day. The lion requires food as well as the native, and from the lion's point of view he is as justified in living upon the native as the native is upon him. The lion will, however, often avoid man unless it is night-time, and he is hungry or attacked. A lioness has been known to be so hungry that she has devoured her young. If met during breeding time, both lion and lioness will rush out at the intruder, night or day, like a bitch with whelps. Hunger has even caused a lion to stalk a man, for it is on record that while an European hunter was stealthily crawling

towards a rhinocerus he happened to glance behind him, and to his terror saw a full grown lion stalking him. The hunter only escaped by springing up a tree like a cat. There must have been two disappointed that day. It is not often that one sees packs of them, but Mr. Ullman saw ten lions—eight adults and two cubs—feeding on a carcase. He wounded one of them, which turned into the long grass, but he wisely declined to follow, as he knew well that the African lion is no weak foe to meet, wounded or well. He has immense masses of muscle around the jaws, shoulders, and fore-arms, and is so extraordinarily strong that he can drag an ox away. Although he can spring upon the withers of a horse, he cannot reach those of the giraffe, but will attempt to bear the animal down with his powerful claws. He usually attacks the flank of the hind legs or the throat.

LION VERSUS BUFFALO.

This method was witnessed fully by Messrs. Oswell and Vardon when out hunting in the district. They had put a 2-oz. ball in the shoulders of a fine bull buffalo. They were following him up when three lions joined in the hunt and sprang upon the wounded animal making the fight rather unequal. He bellowed furiously, keeping up a running fight, the lions in the meantime tearing pieces off his hind legs in ferocious style. The hunters were able to creep up to within 30 yards and fired at the intruders. One lion fell dead almost on the buffalo, the second made off, the third raised his head, looked round and then continued his meal unconcerned. They reloaded, one of them only possessing a single barrelled rifle, and then fired; the ball crashed through his shoulder blade in spite of which he charged several

times but eventually was killed. In this case two lions and a bull buffalo were bagged in ten minutes.

The best time to catch a lion is just after he has had a heavy meal, when he can be found sleeping and easily despatched, but this provides no sport for the hunter. Dogs will make him stand at bay and give the hunter a splendid chance, but dogs soon die off as a result of the tsetse-fly. A single lion will seldom attack a full sized buffalo, for one toss has been known to kill a lion. They will never touch elephants, and will run away at the sight of a rhinocerus. Thus he is not quite the King of the Forest that some would make him out to be.

LION OUTWITTED. One of the natives at Ndola caught a lion single-handed in rather an ingenious way. The animal rushed directly into the native's hut when the latter was the only occupant. The native, after being mauled, had the presence of mind, and evidently the opportunity, to slip outside the hut and to close the door after him, with the lion inside, afterwards setting fire to the hut and destroying the lion. There was no disputing the fact, as the remains of the lion were seen in the ashes.

A DEADLY DUEL. On another occasion, in the Ndola district, a lioness attacked a native named Mupando. He was alone in his hut at night. All the men had left the village for hunting and other purposes, so that he could expect no help from them. There was a terrible single-handed fight, the lioness versus the poorly armed native. Mupando's face, shoulders, and left arm were terribly lacerated, his scalp was badly torn, and his skull fractured. He did his best by plunging his short spear, the only

weapon he had, into the animal's chest, but it only served to enrage her the more. On hearing the poor man's screams, all the women except one, his aunt, ran away. This aunt—and let her brave deed be handed down to posterity—rushed to the assistance of her relative, and went out to do battle with the lioness, having in her hand a simple garden hoe. With this she twice struck the wounded and enraged creature upon the middle of the back as only an exasperated woman can strike. The lioness thus interrupted turned to fight the daring intruder. She aimed another terrific blow, which cut one of the brute's eyes from its orbit, but she was no match for this enraged beast. After being badly mauled she, in some miraculous way, rushed up a tree, and the lioness waited for some time below, but finding that the woman did not drop down to appease her hunger she returned to the hut to obtain satisfaction there, but found that her prey had gone. She turned into the forest in search of the wounded native, but owing to loss of blood from her wounds, viz., the sprear thrust, the excised eye, and the deep wounds upon the back, she staggered into the forest, stretched herself out and died, the body being found a few days later.

The woman was badly lacerated about the shoulders, and died next day. Four days later they brought the man to me with his suppurating scalp wounds and lacerated limbs. It was necessary to remove two bits of his skull, which are now in my possession. Mrs. Masters dressed his wounds with such things as she had, hoping for the best, but fearing the worst. To our absolute amazement the man completely recovered. A few months later he walked up to me

seeking work, apparently little the worse for his adventure. It is one of the most remarkable recoveries I know, bearing testimony more to the native's hardihood than to our skill.

The strength exerted by these lions when wounded is enormous, and it is extremely bad policy to follow them into the long grass, no matter how keen and clever the hunter.

A THREE-CORNERED FIGHT, ALL DEAD.

Here is an example. A Boundary Commission came out in 1911 to mark out the boundaries between the Lower Congo and part of Rhodesia, just north of us. Most of them were Army officers. When hunting, the party wounded a lion, and one of the hunters, with two natives, followed it into the long grass. They came upon the lion or the lion came upon them, it will never be known which, and a fierce fight ensued, the grass was trampled down and the ground bespattered with blood. When the other members of the Commission came up they found the dead bodies of their colleague, the natives, and the lion all lying close together where the deadly battle had been fought.

It is well known that Livingstone was attacked unexpectedly by a lion, being seized by the right shoulder and borne to the ground before he had time to fire. His right humerus was broken, and his shoulder so lacerated that its full use was never regained. From that time he was obliged to use his rifle from the left shoulder. His life on this occasion was undoubtedly saved by the timely shot of his native attendant. It is an interesting fact to remember that the native was supported by a poor elderly Scotch woman, who collected £12 per annum for that purpose.

Little did she think that her donation would be so effective in sparing to Africa its greatest benefactor.

A LUCKY SHOT. Mr. Moubray, an engineer, to whom I have referred, came across a lion quite unexpectedly, not very far from the Mission Station. He had just rounded a bend in the forest track when he saw a huge lion just ahead in the centre of the path. He was not carrying his rifle at the time, neither was it loaded. While the native was bringing up his elephant gun and it was being loaded, the lion stood up, faced the hunter, lashing his tail to and fro, and growling furiously. It was an anxious moment. The gun loaded, he fired a hasty shot, which struck the lion in the shoulder instead of the heart. The shock knocked him over, but he soon rose again, faced his foe, roared, and stood upon his hind legs, as if about to spring. With his fore legs reared and extended he offered a splendid target. A shot was fired which dropped him dead. The conflict was decided in the hunter's favour. All the native carriers except two had fled, but upon looking up, all the trees seemed to be alive with natives, while their loads were all scattered about the path. Up the highest tree was a native who, only the day before, had been telling the party that in his district they went out to fight lions single-handed, and would slay them with an axe or spear. After that this boasting Angoni was the fun of the Walamba. This particular lion had been a source of trouble for some time past. He had carried off eight natives, mostly women, and had waited for them by the side of the path as they went with pitchers on their heads to draw water. There was great rejoicing in the village at the news of the brute's death, but of course their

tale was that only his body was killed, his spirit was still alive and dangerous. This was killed that night by the beating of tom-toms, singing and shouting, for they assured the hunter some time later that it must have been so, as the lion had never troubled them since.

LEOPARDS. The leopard, or panther, distinguished by its colouration of spots and rosettes, is our chief source of fear. He is more to be dreaded than the lion, for he will attack man or beast day or night. Leopards are very crafty and stealthy. They attack from behind, never in front, gripping the back of the neck so fiercely that it is often broken. They are very fond of sucking the blood of the creature they capture, leaving the carcase for the hyænas, which are never far away. Unless every possible care is taken of goats and dogs, these creatures will be carried off at night. For protection the natives often surround the villages with a tall fence of reeds and grass tied to a pole framework, and headed with thorns. On two occasions leopards have come to our station in the broad daylight, once tearing out an eye from one of the goats and later carrying off a kid. Naturally, these creatures are more dangerous when in the forest and wounded. A hunter had wounded a leopard, and as he was looking for him, to his horror, the brute sprang upon him from a tree. His armed natives fled in all directions, and left him to his fate. The following day leopard and hunter were found lying together, the former dead, the latter nearly so. He was removed in a dying condition to Broken Hill Hospital, but died on arrival. It is sometimes difficult to rid a village of this pest, for they climb trees very readily, and seem to possess the proverbial nine lives of a cat. The best

way, unless one desires the excitement and risk of a hunt, is to set a gun-trap for them. We were much troubled by one which had carried off one of our dogs, so I decided to set the trap. A report was heard a few minutes after the gun had been set, and upon arrival we found that a fine leopard had shot himself and was lying quite dead at the mouth of the trap.

LEOPARD KILLS CHIEF.

At a village only six miles away from the Mission Station a leopard was seen carrying off a dog. It was pursued, and shot in the shoulder. As it was night, the natives wisely decided not to follow it into the grass, but to wait for the morning. Scarcely a native could sleep that night, all being afraid, as they knew full well that he would be prowling around. Next morning all the men joined in the search to find and kill him. They took every available weapon, but never went very far into the bush. At last one of the party saw him and shot him in the paws. The brute, twice wounded, was very much enraged, and selecting an old chief, Nkomeshya, sprang upon him, clawed his head, shoulders and chest, fractured his skull, and bore him to the ground. The chief's son struck the creature a blow with the butt end of his gun, which broke the gun in twain, but did not make the leopard loose his hold of the old chief. Another native, then rushing up, ran the animal right through the abdomen with his spear, and so despatched him. News was at once sent to the Mission Station of the old chief's terrible condition. I had been suddenly called away to attend to Mr. W. P. MacDonald, who was seriously ill at Kapopo, 45 miles distant. Mrs. Masters, with our two-year-old little daughter Ndola, was alone, except for natives. But she did not

hesitate. A poor sufferer was in need, and she had nursing ability. She commended her little one and the Station to God, placed a native in charge, packed up her dressings, and hurried through the forest, unarmed, to assist the wounded man. She found him in a frightful condition, and did all that nursing skill could do under such circumstances. Before she returned she left instructions that the poor fellow was to be brought to the Station next morning, but the old chief died during the night. The natives have never forgotten that journey of love. The African is impressed by tenderness and sympathy, and even in *his* heart, love begets love.

WILD CATS. These creatures, a little larger than the English cats, are native to Africa. They abound in most parts of Rhodesia, and roam in units attacking small animals. I have a very fine Kaross made from thirty of their "jackets."

HYÆNAS. Spotted hyænas (Hyæna crocuta) can be found almost anywhere. They are savage and powerful brutes, living in caves and holes during the day, and roaming in search of carrion during the night. Their jaws are remarkably strong, having a large tooth at each side of the upper jaw, which bites against the sharp edge of a corresponding tooth in the lower jaw (carnassial teeth), thus forming a pair of shears. These are sharp enough to cut paper, and strong enough to split bone. The hyæna is a cowardly creature, coming when the natives are asleep in the bush, and when their fires have burnt low; he then rushes into the hut, takes a bite off someone's fleshy part, and clears off. Natives have been seen with parts of the cheek missing, or with a bad notch in the calf of the leg, which have formed

dainty morsels for these creatures. Mazinkwa had lost his upper lip in this way. Wherever their teeth meet they remove flesh before they are withdrawn. They have been known to carry off a child into the bush.

Hyænas are never very far away from the hunters, whether the latter are men or beasts. If men or lions leave any portion of a carcase the hyænas are soon on the spot. If only the bones remain these they will enjoy, crunching them up and swallowing them until nothing remains. When hungry they delight in old bones which have been long dried in the sun, without a particle of meat upon them. One can hear them for a long distance on a quiet night cracking up these bones. As we have hinted, they do not always wait for carrion, they may seize meat, dead or alive. They have been known to enter a hut at night while the occupants were sitting talking inside and, seizing a dog, carry him off, much to the surprise and terror of the natives. One of the boldest acts I know was perpetrated near my own door.

NIGH UNTO DEATH.

It was upon the evening of Feb. 26th, 1911, just after we had finished our evening meal. Our house boy, Kapiriwiri, having bade us good-night, took with him a few dishes in a basket which he intended to leave in the kitchen only a few yards away. The path from door to door was five feet wide. He had no sooner gone than we heard a scream. Expecting what might have happened, I loaded my rifle, lit the lantern, and rushed out. In the meantime the two watchmen had disappeared. A large hyæna had dragged Kapiriwiri 60 yards away along the path towards the long grass, gripping the

lad by the right hand. He pluckily hit the brute over the head with the basket. The hyæna then seized the left hand, and dragged him further; then, seeking a more vital part, the animal loosed the hand, and was attempting to lay hold of the lad by the neck. It had all happened in a minute. At the first cry, while I was loading my rifle, David, a native Christian, rushed out knobkerrie in hand, and was just in time to drive the brute off before he could get a good grip of poor Kapiriwiri's neck. The courage of that Christian boy is to be admired, the more so as one remembers that the two non-Christian watchmen had fled upon hearing the first scream, leaving the boy to his fate.

For many reasons I love that native boy David dearly. During the six years I have known him his spontaneous goodness and constant faithfulness have been exemplified again and again. Mrs. Masters dressed the boy's wounds and drove away his fears, which being of the greater importance I cannot tell. The hyæna, however, was not far distant. The following morning the watchmen had occasion to drive the same brute away, he having returned somewhat disappointed, perhaps, about his anticipated meal the previous evening.

"THE BITER BIT." I made up my mind to rid the neighbourhood of this pest. Sixty yards from the house I set a gun-trap. This was made of bushes, thickly set, with a narrow passage between them six feet long, and just wide enough for a hyæna to enter. My rifle was loaded and fixed in position, with the muzzle pointing to the inlet. A piece of savoury meat was placed on the muzzle, attached by a piece of string to the trigger of the gun. If the meat

was pulled the gun would be automatically fired, and the intruder would receive the full contents into his chest or mouth. In the early morning, about 3.45, a report was heard. I rushed out with gun and lantern in hand, and found the brute at the mouth of the trap quite dead. The natives shouted and danced for joy. They jumped upon the animal, and threw numerous stones at him; even poor Kapiriwiri could not wait until daybreak. He must see his vanquished foe and share in the rejoicing at his death. This brute had given us trouble before, for we saw scars upon his head and face which made us think that he was the one that escaped the trap some weeks previously. Burns were also noticed upon his paws, by which the natives identified him as being the one that had rushed into one of their huts, and in its hurry to get out stepped into the fire in the middle of the hut. At last was "the biter bit."

WILD HUNTING DOGS. These animals, as large as an average retriever, are the fiercest of all wild dogs. They go about in packs, and attack all the game they meet. If the natives have secured an animal, and the dogs see or hear them, they will at times try to drive the natives off and secure the meat for themselves. Should a lion be having his meal the dogs will come and drive him off and finish the carcase. If they are very numerous the lion will not wait to be driven off, but will vacate the place in their favour. Other animals so dread these dogs that it is useless to go hunting after their bark has been heard. All antelopes clear from the district at once. The name "hunting," as applied to these dogs, is descriptive. They single out an animal from the herd and follow

him; one acts as leader and coaches the rest, jumping at the hind legs and stomach of the hunted animal. When tired the leader drops behind, and another takes his place, and repeats the process. Thus the pack always has a "coach," spurring it on, and the hunted animal always has a brute biting pieces out of him until he falls exhausted, when the carcase is soon devoured.

BABOONS. Troops of these creatures exist among the hills. They are a nuisance to all farmers, and those who have gardens, as they steal the corn and the fruit, and attack goats and sheep, tearing the udder right off the goats, and leaving the creature to die. Natives capture them through their greed for corn. A dried hollow pumpkin, with a small hole in it, through which some grain is placed, is left where the baboon will find it. The baboon comes, puts his hand inside, but cannot withdraw it when full of corn, the hole being too small; consequently he drags the pumpkin away with him. This hinders his movements and permits the natives to approach and spear him. How the baboon attacks and disarms scorpions is described on another page.

A troup of monkeys paid us a visit before we had been in the district very long. As we had not given them permission or invited them to dine with us they came into our gardens and helped themselves, much to our annoyance and loss.

Foxes, stoats, and a few tortoises can often be seen and heard.

MOLES. The moles which burrow in the plain are driven out when the water rises during the rainy season. As they will not enter the water they

can be seen on tiny islands, from which the natives capture them for food.

MICE. Mice are a great pest on our Mission Station. They have eaten our filter candles, packets of black-lead, etc., to say nothing of the sacks of food-stuffs partly emptied upon the floor as a result of their unconventional way of opening them. Wherever mice abound serpents may be expected in this country, for the latter prey upon the former. A cat, therefore, is a great preventive measure against the entrance of these noxious reptiles. The natives are very fond of mice, and they are prepared to spend much energy in digging them out of the ground.

CHAPTER IV.

CREATURES AND THEIR CUSTOMS.

(Continued).

"When men are *rightly* occupied, their amusement grows out of their work, as the colour petals from a beautiful flower."

—RUSKIN.

REPTILES, CROCODILES.

Reptiles are cold-blooded animals, and their temperature varies with that of the surrounding medium. They have no protecting coat like fur, skin, fat, or feathers to modify heat or cold. Crocodiles are the largest of all reptiles. They have four limbs, a powerful swimming tail, strong long jaws with conical teeth and tough skins, covered with rough horny plates. They abound in the marshy and muddy districts, and are very plentiful in the Kafue river, near Kapopo, not very far away from the Mission. They like to get a good grip of their victim, drag him under water until he is drowned, and then eat him at their leisure. These reptiles have been known to wait upon the river bank until the antelopes come to drink, and selecting a hartebeeste as large as a small cow will knock him into the water, holding him under until he is drowned. They will also attack men. A native was swimming across a swollen river to get a bark canoe which had contained elephant flesh the day before, but a crocodile was in hiding. The result was that

the swimmer lost his great toe. He was a fortunate individual not to have lost his life.

PLUCKY NATIVES.

At Kapopo a native rushed towards the river to commit suicide, and another brave fellow followed to prevent him. There was a double splash, then all was quiet. Undoubtedly the crocodiles had a good feed that day. On one occasion a native was dragged under while swimming, but he had the presence of mind to draw his ragged edged javelin. When he reached the bottom he stabbed the crocodile between the shoulders. The reptile, writhing in pain, left him. The native rose to the surface with the deep marks of the crocodile's teeth in his thigh.

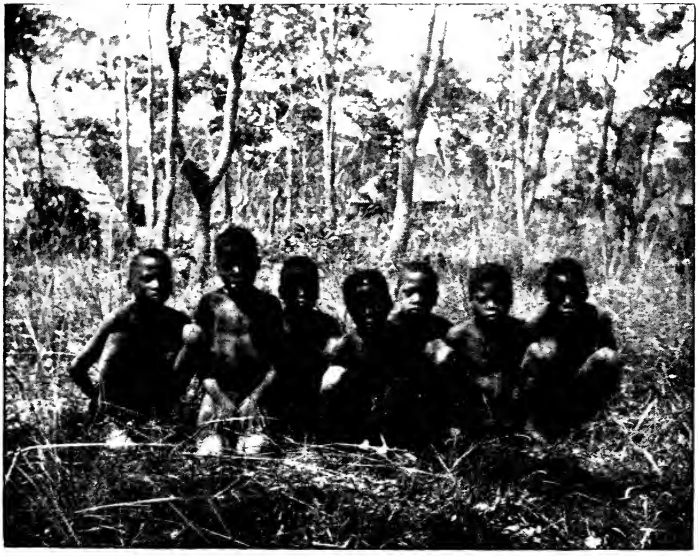
HUNTING CROCODILES.

Some natives have an ingenious way of catching crocodiles. They make a bark rope and attach to one end a hard thin strong stick, about 18 inches long, and sharpened at both ends. The rope is tied securely in the centre. The stick is applied in a straight line with the rope, and tied loosely with fine fibres. A tasty piece of meat is then placed over the whole stick. At the other end of the rope is secured a heavy log of wood. The baited stick is thrown into the river, the crocodile swallows it and makes off. When the rope is spent, the log pulls and breaks the fine fibres that hold the stick lengthwise, permitting the stick to be at right angles, thus embedding itself firmly in the crocodile's stomach. The log, if dragged into the river, floats and locates the prey. When exhausted the crocodile is despatched with spears and eagerly devoured.

HOW HATCHED.

Crocodiles make their nests in the mud; some of which contain as many as 60

HYÆNA. "THE BITER BIT." [*Page 75.*



A GROUP OF AWATWA (SWAMP) BOYS. [*Page 109.*

To face page 80.

WALAMBA CHIEFS—UNCLE AND NEPHEW. [*Page 105.*

WALAMBA HEAD DRESS. [*Page 112.*

To face page 81.

eggs, about the size of a goose's, but equal in diameter at both ends. The shell, which has less lime than a hen's egg, and a strong internal membrane, is thus rendered slightly elastic. The eggs are placed a few feet away from the water, covered over with 4 inches of mud, and left; later, the young crocodiles are assisted out of the shells and nest by the dam. She leads them to the water when they are about ten inches long, and leaves them to catch small fish for themselves. All are marked with transverse stripes of pale green and brown half an inch broad. When speared they bark like whelps, and bite the weapon savagely. The white of the egg, which is not eaten, does not coagulate, although the yoke does.

LIZARDS, ETC. Lizards are plentiful. They have better developed legs than the crocodiles, which enable them to run, jump, and climb. There are tortoises that have teeth. Their long jaws are covered with horny plates, which are used for cutting. They have the usual bony protection, under which the head and legs can be withdrawn in the presence of danger.

CHAMELION. Chamelions (Chamelion vulgaris) are with us. They have large, grotesque heads, often helmeted, with moveable, protruding eyes that can be turned in opposite directions, each moving independently of the other, enabling the creature to see all around it without moving its head or body. The feet are equally peculiar, being divided into two equal portions, of which one is turned outwards, the other inwards. The body sways before they step forward. They can also change their colour; they will turn black when angry or frightened. They have a long, sticky refractile tongue, equal to the length of their own body,

which they shoot out with remarkable rapidity, picking up insects, grubs, caterpillars, cockroaches, flies and all kinds of insects. They have enormous appetites. They prefer to live in the presence of foliage and plenty of water.

SERPENTS, PYTHONS. Serpents have no limbs externally, although rudiments of hind limbs are present in the Pythons. They are covered with scales, most beautifully marked, often very like mosaic work. They glide along by means of a "concertina" like motion of their very fine ribs. The skeleton of one would do well for a miniature tube railway. Pythons and Boas, though large, fortunately are not poisonous. They may attain 20 feet in length, and be as thick as a man's leg. The Boas kill their prey—warm-blooded animals—by constricting them, hence the term "boa constrictor." Ducks and the rodentia display no fear when near to them. They are suddenly seized and killed as painlessly and often more quickly than when killed by man. Snakes have on more than one occasion entered my hut without an invitation, but to their own disadvantage and death. Some natives relish them as food.

One evening, while sitting at my table writing, I heard a strange rubbing sound near to me; getting a candle and looking under the table I saw a Black Mamba snake rubbing along by the wall; it was over four feet long. Reaching for the loaded shot gun I blew it into two parts, the fore part wriggling away a few yards. The Cobra and Viper also are in the district.

PUFF ADDER. The creature to be most dreaded is the Puff adder (Bitis arietans). I have seen

them on the Station, and in the orchard, but not many natives have been bitten. It is one of the most venomous. Its name is derived from its habit of inflating its body with air. It is short and thick, as long as a man's leg, and as thick as the lower part of his thigh, with a short stump tail, and is one of the most beautifully marked. When amongst fallen leaves in shady places it can scarcely be perceived lying concealed, with the exception of a few inches. Should the traveller when resting sit down upon one it would be, in all probability, his last resting place, as death always follows within an hour of its bite. This is a horrible trap for unsuspecting weary travellers. The poison dissolves the red blood cells (hæmolysis), which carry the oxygen to the various parts of the body, and is absorbed in a remarkably short time. If one should be bitten, the limb should be tied firmly *above* the wound, and the wound cauterised. Small sticks of Silver Nitrate ($Ag\ No_3$), about half an inch long, are useful and light to carry for this purpose. Crystals of potassium permanganas are also efficacious. Some have cut out the whole portion about the wound with a knife, without an anæsthetic, while hunters have been known to put gunpowder in the wound and set fire to it in order to destroy the poison, but even this must be done very quickly to be effectual. In the case of Scorpion poisoning put on a watch key and press until a cupping glass can be secured; it extracts the poison.

There are green snakes of many varieties. Some have entered my hut, scaling the wall, and passing out through the grass roof. They have also killed many of our fowls. I once trod on one sleeping upon a forest path; it looked just like a dead branch, and I

had no idea it was a snake until I felt its soft body yielding under my foot.

BIRDS. The birds are varied, and some very beautiful, but there are no songsters like we have in England. The largest bird is a black and white stork, which stands higher than a man when erect, six to seven feet. They have long legs and a heavy body, long powerful bills, but no voice. They are not numerous. I have seen a few strutting about the plain in front of the Mission picking up slugs. We refrain from shooting them because of their stateliness. They are very rapid when on the wing, but rise slowly.

There are numerous eagles (Helotarsus ecaudatus), vultures (Gyparchus papa), and hawks. These carry off carrion, and thus help in the sanitation of the district. The hawks are a nuisance, as they swoop down and carry off the chickens. It is almost impossible to rear fowls in some parts because of them.

Owls can be seen occasionally in the day-time. As is well known, their eyes look forwards, and they perch with the outer toe turned backwards, thus differing from all other birds of prey. Their plumage is soft, to enable them to fly in the night and to steal on their prey without noise. They are fierce and savage when defending their nests, and will then even attack man. When in a strong light smaller birds persecute them. They can see better in the dark because the cones in the rod and cone layer of the retina are highly developed. It requires a microscopical study of the retina to appreciate the difference of structure. The cones select the light rays better in the dark, the rods doing it better in the day-time.

There are flocks of wild ducks and geese, which

form a dainty dish for the hungry traveller and ever hungry native.

There are beautiful Birds of Paradise, allied to crows and ravens, but differentiated by their magnificent plumage and shyness. The variety of colour is confined to the male, the female being covered for protection, like the foliage. They are shot by the natives with blunt-headed arrows. Many strange beliefs are held concerning them.

The Honey-bird (Cuculus indicator) about the size of a sparrow is interesting. It is both a help and a hindrance. The bird may have located honey in some tree or ant-hill which it cannot get, so, when a passer-by is near it cries out to attract his attention, and would be greatly obliged if the traveller would obtain access to the honey, help himself, and leave the rest for the honey-bird. Thus they are a help to the traveller, and seldom deceive him. Whenever game hear its cry they are much on the alert and uneasy, and this often spoils what otherwise would have been a very good "bag" for the hunter, the game knowing full well that someone is near. On one occasion the traveller will rejoice to hear them for the sake of the honey; on another he will feel inclined to express himself in bad English because he has lost his "bag."

There are little buffalo insect-pickers which fly upon the backs of the buffalo, and pick the grubs out of his skin. Others have been seen picking the bits of meat from between the teeth of the crocodile, acting as a tooth-pick at the crocodile's consent.

Seeing a herd of buffaloes coming along at full gallop, some travellers took refuge on the top of an

ant-hill. The leader of the herd was an old cow; all the others allowed her a full half-length in their front. On her withers sat about twenty buffalo-birds, which act the part of guardian spirits to the animals. When the animal is quietly feeding, this bird may be seen hopping on the ground picking up food, or sitting on the back of the buffalo, ridding it of the insects with which its skin is sometimes infested. The sight of these birds is far more acute than that of the buffalo, and so they are sooner alarmed at the approach of any danger, and flying up cause the buffaloes instantly to raise their heads to discover the reason that has led to the sudden flight of their guardians. They sometimes accompany the buffaloes in their flight on the wing, at other times they sit as above described.

TSETSE-FLY. NAGANA. The Tsetse-fly is the curse of Africa. The Glossina palpalis, so deadly in producing sleeping sickness in the Congo and Uganda districts, has found its way into N.E. Rhodesia, and, from information I have just received, I fear it has also found its way into our district. Mr. M. A. H. Watson, while out tax collecting, had a serious attack of fever; and he called at the Mission on his way to the Livingstone Hospital for treatment, where he has since died. Examination revealed signs in him of the dreaded sleeping sickness (Trypanosomiasis), which it is believed must have been contracted in the Ndola district.

The Glossina morsitans is the great cattle scourge. It is twice the size of the house fly, of a brown colour, with four yellow bars across the after part of the body, very alert at ordinary temperature, with the peculiar

buzzing well known to travellers. The poison is inserted along the central proboscis, which pierces the skin, but its insertion does not startle the animal like the gadfly. In a few days the eyes and nose manifest catarrhal symptoms; swelling under the jaw and emaciation begin; purging and inability to graze soon follow, and the animal dies of extreme exhaustion. Some stagger about and become blind soon after they have been bitten, as if the brain was rapidly affected. The cellular tissue is injected with air, and looks like soap bubbles. I have counted ten of these flies on a native's back when out hunting, but no symptoms followed. The Mission Station itself is free from them. Goats and sucking calves thrive if well protected, but dogs perish, even though they are fed on milk. No cure is known for the disease, but animals should be taken around the known fly-belts and not driven through them. A careless herdsman may lose all his cattle in passing through a fly-belt. One chief lost thousands in this way. The Glossina morsitans injects a spirochete known as Trypanosome Brucei, discovered in 1895, in the blood of horses. The wildebeeste, kudu, bushbuck, and perhaps buffalo often exhibit it. These appear in the blood one or two days after the bite, and the more rapidly they multiply the sooner the death of the domestic animal. There is œdema from infiltration of lymph into the tissues of the neck, abdomen, and limbs. Intense anæmia, skin eruption, wasting, and often blindness ensue before death. Glossinæ are never found on mountains, and seldom above 3,000 feet high. They are absent from extensive plains, and are rarely found in close cultivation. When found, they are always near to open water, river banks, lakes, swamps, and at the

foot of mountains. Cattle should not be taken along rivers or through swampy districts. There are fly "belts," or definite areas restricted to strips of jungle or swamp; these should be avoided. The flies need open water, a woody district, and loose soil. They are voracious blood suckers, and bite almost exclusively during the day. Of the horse-flies and mosquitoes (Tabanidæ and Culicidæ) the females alone suck blood.

HIPPO FLY. The Hippo fly is larger than the tsetse. Its proboscis, unlike that of the tsetse, is at right angles to the creature's body, and is arrow-shaped. It strikes downwards and draws blood. In my case no symptoms followed its bite. There are small flies, not unlike the house fly, with one mark across each wing, called by the Walamba "Intowelele." They exist in great numbers, and bite considerably during the early part of the rainy season. Natives affirm that death has resulted therefrom, but I have not been able to confirm this.

MOSQUITOES. These ferocious insects exist in myriads. The females are the blood suckers. Natives get accustomed to them, perhaps because their skin is somewhat leathery, and their sense of touch not so well developed. The pain is equal to a pin-prick and as annoying as toothache, often preventing one from having any sleep unless under a mosquito net. They are the well known causative agents of malarial fever.

RED OR DRIVER ANTS. Red or Driver ants travel in armies, constructing a road for themselves one to three inches wide, with raised sides of soil or mud. They can be watched, but will not be molested. If a

person is attacked, the ants are sure to win the battle, as they wait until a goodly number have assembled upon the individual, and then all bite together. What the signal is I know not. Great care should be taken when removing them, or a small ulcer will form if the mandibles are left. These ants have been known to stampede a herd of cattle, entering their nostrils and ears, and then biting. The animals almost go mad, and sometimes rush into the river to get rid of them, and thus are sometimes drowned. All wild animals fear them. A baboon tied up may be so frightened by them that even though the ants do not attack him he may never recover from the shock. They once entered into our goat house, among the fowls and dogs, playing havoc with them. The ants are prevented from getting into our houses by surrounding them with a layer of fresh ashes, which they will not cross. I shall not forget once jumping over a small stream into a nest of red ants. The bites were like sparks of fire. I jumped about, but got no ease; they would not leave me, so I was obliged to strip completely, and get my natives to remove them seriatim. They would stir up any lazy individual to be the most energetic, at least for a time. These ants are very fond of animal food. I once set a gun-trap and baited it with meat, but during the night the meat became completely covered with red ants. I left it for a few days, and knew that although hyænas and leopards were prowling around, they would not touch the meat, which was being devoured by the driver ants. The red ants have no fear; they attack small and great alike. When passing through a human habitation they eat up or drive out all animal life, white ants, vermin, rats, lizards, and snakes.

Even men must flee at their approach. They never make hills like the white ant, for their nests are just below the soil.

WHITE ANTS OR TERMITES.

Termites consist of King, Queen, and workers. Some of the latter act as body-guards to the Queen in her chamber, while others, stronger built, with more powerful mandibles, act as soldiers or sentries to guard the workers. The King and Queen alone have eyes, all the others being blind. The workers are about half an inch long, and as thick as a pencil. The Queen is very much larger, from two to three inches in length, and as thick as one's little finger. Her royal apartment is in the bottom of the nest, which may be 80 feet below the top of the ant-hill, or 30 feet below the ground level. To destroy a colony she must be removed, which is no easy matter, as may be assumed. Only privileged ants are allowed in her royal chamber, viz., the King, who is nearly always present, termite soldiers as a bodyguard, and a number of workers who carry off the eggs as they are laid, and bring food for the Queen to eat. The Queen never leaves her chamber. Food is brought to her by a regular retinue of waiters, who, with their own jaws, push into her mouth as much food as she can eat. The Queen then does her best to lay as many eggs as possible. They amount to thousands in a day, and she continues at this rate for months without ceasing. The function of the Queen therefore is to eat as much as possible, and lay eggs as quickly as she can. The waiters having deposited the food, then proceed to remove the eggs, and carry them to the nursery. In the middle of the day the eggs are carried up to the top of the ant-hill, which may be 30 feet high, but are

brought down at night. Should it be cold during the day all these eggs are removed to a warmer place, as heat is required for hatching. The white, red and black ants are sworn enemies, the white being devoured with zest by both red and black ants alike. Hence the termites live under ground, within their hills, having all apertures securely sealed. They prepare for siege and famine by cutting up leaves and grass, and depositing them safely in their nest. Should the red or black ants come along and find an open way into the ant-hill, the poor termite will certainly be overcome. When an exit has been found, or forced, one can see a little later a stream of victors going forth from the opposite side of the hill, each with an egg or a captive termite, which they remove to their own quarters. Thus ants are decidedly cannibals, feasting on one another.

The ant-hills are often 30 to 40 feet high, built either like vertical pillars to get the sun for hatching purposes, or, like ordinary cone-shaped hills, to obtain food from trees, or to build a nest for the colony. The interior of an ant-hill is always moist, no matter how dry the ground outside may be. The dryer and harder the outer covering the better, as it prevents evaporation, and serves for protection as well. In order to be sure of moisture, their workings are often from 20 to 30 feet below the ground level. Should the water level be below this they will go down lower still to a place where the soil is permanently damp. Water is essential for their existence, even in the long dry season.

AFRICA'S PLOUGHMEN. This creature is hated by all civilised people, yet no worm or insect plays a more important part in nature. The farmer works with his plough, but no plough is used in the produc-

tion of Africa's extensive forests, yet the soil must be turned over, and these white ants are the creatures to do it. Much of the work is done in England by the common earth worm. Darwin said that on every acre ten tons of soil passed through the bodies of worms and was brought to the surface annually. Thus the earth was ploughed in England by worms and moles, and in Africa by ants, long before the plough was invented. The tropics are poorly supplied with worms, and if it was not so, the earth's crust is too hard and dry during several months of the year for the operation to be completed. Some travellers have been thousands of miles in Africa and have not seen a worm. I have seen a few. Moles are numerous, and with their spade-like feet form the natural navvies, but he would turn his nails against the crust in the dry season. This great task of ploughing Africa is left for the white ant. It is not really an ant at all, but a termite with a flabby yellowish white body that is repulsive enough to the European, but very acceptable to the African native. The termite lives to a very great extent on wood, and they are soon on the track of the log that has been felled. One day the door post may totter, and the roof come down with a crash. The leather portmanteau may disappear in a night in a place where no ant has been seen. The inside of the timber is eaten, leaving the shell, representing the complete log. Woe to the man who "sleeps out" in Africa with a wooden leg. Although the ants must come out above ground for food, they do not expose themselves, as they bring the earth with them. Should they be seen, a score of enemies await them. Darkness offers little protection, for the red ant usually takes his journeys at

night. These termites will instinctively locate a dead branch in a tree. They then line the trunk and branches completely with mud, carrying it particle by particle, and cementing each piece with a secretion from their own bodies until the dead branch also is reached and covered. This is then eaten from within. Or, they may build an ant-hill directly from the ground in the same way, no scaffolding being required. When the bough is enclosed, perhaps at a height of 30 feet, they will devour the timber from within. It is interesting to see them build. The material is brought along a main tube, smaller ones leading off this to the various parts. Along these tubes to the sphere of operations the worker carries a particle of earth between his jaws, covers it with secretion, smooths it with his mandibles, and then rams it tightly against the particle preceding it. A few white ants of larger build do not work in this way, but can be seen walking to and fro at the mouth of the tunnels with an air of dignity and importance. They are not architects, but sentries. A red ant may come, alone may be, fearless in his coat of mail, thirsting for the blood of the white ant, the latter is blind, but the Goliath termite without any to-do goes out alone to meet him. The intruder is destroyed by the soldier termite's cutting mandibles. He then carries off his victim, the workers quietly continuing their task, unconscious of the fray. There may be but one fighter to every 100 workers. Surely these creatures are highly civilised! The white ants clean the forests of debris. How different in South America, where one cannot make headway for tangled, broken, and dead branches. From carcase of elephant to wing

PIGMY BUILDERS.

of gnat, from giant pine to thorn twig, all are removed. Some of these ant-hills are of enormous size. Near Lake Nyasa all the houses of the Mission were made from one ants' nest, and enough remains to repeat the number. With the soil bricks are made, floors are paved, and walls plastered; by the hills cover is provided for the hunter, and ovens for the soldier, as used in the Boer War; fertile soil for the native gardens, and landmarks for all.

As the eggs hatch the young ants have wings and pour out of little holes in the earth by myriads at the beginning of the rainy season. They fly from 1 to 300 yards, select a suitable site for their new colony, bend up their tails, unhook their wings, leave them on the surface, and begin mining operations. If an insect is caught and the wings pulled backwards, portions of flesh are pulled out, but if turned forwards they are detached quite readily. They are evidently made and attached to be thrown off at short notice.

Dogs, cats, hawks, and all birds eat the young termite. Natives roast them, after which they resemble grains of boiled rice. I once had some with my soup, which was unintentionally thickened, when at Kapopo, on the outward journey, the taste being not at all objectionable. A chief was once given a meal of bread and preserved apricots. "Have you food to equal that in this country?" he was asked. "Oh," he replied, "did you ever taste white ants? You never could desire anything better." To catch them one should dig into an ant-hill and wait until they come to repair the damage. They can then be brushed off into a vessel.

BLACK OR SOLDIER ANTS.

These travel in armies like the red or driver ants. They are never in such

numbers, but are far better organised, four or five abreast, with scouts in front and behind. If attacked in the rear they spread out in skirmishing order, making a buzzing or hissing noise. They have a very keen sense of smell, and are black, or slightly grey tinged, half an inch long. They follow a few leaders, who never carry anything, the "privates" seeming to be guided by the scent left by these forerunners. If water is thrown across their path they cannot find their way for a considerable time. Not until a wide circuit has been made and the old track found can the journey be resumed. They will not attempt to cross water, earth, or stick if put across their track, even though the obstacle is only half an inch high. When attacking white ants, the big leaders, with powerful jaws, seize them one by one, they inflict a sting, and inject a paralising fluid, rendering the termites insensible, and then they toss them over to the rank and file, who seize and carry them off. If their nest is likely to be flooded they will remove all eggs, perhaps thousands, to another more suitable spot. They do not use the white ants as slaves, but eat them, leaving their heads and legs. Thus they are cannibals. Sometimes they remove the legs, and carry the living creature away captive for a feast later. Without them the country would be overrun by the termites, which are so prolific in their reproduction and energetic with their work. The black ants bury vegetable matter as quickly as the red ant does dead animal matter. At a given signal they will come out by hundreds and go grass cutting, the sound of the mowing is like that of a gentle wind.

JIGGERS. Another African pest, introduced by the white man from the West Indies is the

jigger. Some say they came in sand ballast from S. America to the East coast, thence all over the Continent. The female requires blood for hatching her eggs She selects usually the vascular bed of the toe nail for the process; burrowing her way in, she lies quiet for two days, enlarges until the size of a pea, and then makes her presence felt. She should be at once removed, with the aid of a clean needle, and then destroyed. Should she not be removed she lays her eggs, each of which becomes a jigger. These insects are found mostly in sandy districts, and on the floors of houses not constantly swept clean. I have seen and treated natives who, through neglecting the jigger, have developed large ulcers, have lost toes, and some of them even part of the foot.

Hot water, with sheep-dip mixed and sprinkled over the floor, will often clear them out. Sometimes the whole floor must be dug up and removed. It is always best to build houses on piles.

CATERPILLAR. There is also an irritating caterpillar, known by the natives as "Shintawaya," two inches long, yellowish green, and covered with fine hairs. The natives say the hair stings and irritates markedly, and that the pain lasts longer than that of an ordinary sting. I have never attempted to verify their assertion by a personal experiment.

SPIDERS. These are of numerous varieties, some of them poisonous. Some are jumpers and leap upon their prey, even though 12 inches away. Some weave a white, silky substance, much sought after by the natives, who use it in the manufacture of their musical instruments. The native harp has a hollow base, with a hole in the centre, over which one of these

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A REED HUT OF THE SWAMP DWELLERS

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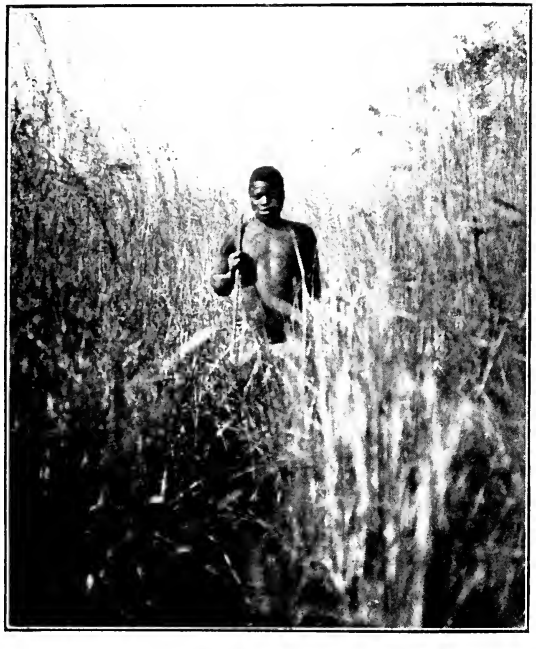

A NATIVE IN THE LONG GRASS.
[*Page 127.*

NATIVE GIRLS BRINGING FOOD FOR MISSIONARIES, LUAMALA.
[*Page 130.*

woven substances is spread. This is supposed to improve the tone of the instrument, a theory which is somewhat open to question.

There is also a reddish spider (Mygale), which runs to and fro for its food with great velocity. It neither lies in ambush nor jumps upon its prey. It is not harmful to man. Its nest is ingeniously made. There is a hole the size of a shilling piece, close beside it is a door made of a paper-like silky material, the outer side being coated with earth to look like the other parts. It is hinged on one side, and fits perfectly. Should an enemy go down one hole, the spider opens the door from within and escapes. If attacked from without, the door being left open while she is away, the spider rushes back and closes the door behind her, and the enemy fails to find the secret opening.

LOCUSTS. These come in great wedge-shaped clouds at intervals, the cloud coming apex first. I saw three lots in seven years. One cloud which came by the Mission Station was about three miles long and half-a-mile wide. When over us, we could scarcely see through them. They looked like a dark cloud when approaching, and sounded like a distant waterfall. They devoured the plants from our garden and exhausted the native crops. They are always followed by hawks, which come to pick up all remaining after the main body has again taken to the wing. It is interesting to be met by so many visitors. They come falling about one like rain, and are about the size of a man's thumb. The natives, with great glee, filled all their baskets. Bark was stripped from the trees to make additional receptacles. The locusts have a vegetable taste, flavoured according to the plants upon which

they have been feeding. There is a physiological reason why locusts and honey should be eaten together, the latter making them much more palatable. Some are roasted, and when pounded into meal and eaten with salt, do not taste at all bad. They are disagreeable if boiled. Fried in fat, they are quite acceptable.

GREEN CATERPILLARS. These are three to four inches long, without hair, and are collected by the natives in large quantities, and eaten with great relish. They are found on the fresh green leaf of certain trees. These are usually cut down by the natives, so that the grubs can be collected by the women and children. This is less trouble than climbing the trees to pick them off.

Butterflies are many and beautiful.

MIMIC INSECTS. These are numerous, and for security are tinged and shaped much like the foliage amongst which they live. They are so numerous that the types can only be exhausted by the most skilful and patient observer. Naturalists, in picking a piece of grass off their coats, have been astonished to find that it was a living creature, which resented being removed by force. Sometimes they can be turned over and over again without their "moving a muscle," or "turning a hair," to indicate their vitality. These living skeletons are adepts at shamming death, and are not easily killed. When the grass turns yellow the creature changes colour accordingly, and thus it is exceedingly difficult to see them when attached to it. There are others that imitate twigs, leaves, and mosses. The famous naturalist (Drummond) once saw what appeared to be a "bird-dropping" fall upon a rock, but it moved. It was a flattened white ovoid, but remained perfectly still. It

was examined, turned over, moved to and fro, but it was just like a "bird-dropping" still. He stepped away and took a hasty sketch, lest it should vanish in that land of wonders. Then it moved across the boulder. He at once captured the impostor and found a place for it amongst his specimens. If a naturalist should be thus deceived, there is much that would miss the layman's eye, no matter how observant.

LEECHES. Leeches do not give much trouble, but are apt to get on one's legs, and become rather annoying. Natives are terrified, thinking them to be a kind of snake. It is advisable in swamps to wear puttees or fasten one's trousers to the top of one's boots; even then they have been known to enter the eyelets where the lace has been threaded.

BEETLES. Scavenger beetles are very useful creatures, as their name indicates. They smell cattle excreta, and at once begin to roll it away in balls three or four times their own size. They walk backwards and push with their hind legs. When in a quiet spot they dig a hole and roll the ball into it and deposit their eggs in the midst. The larvæ eat the interior before coming into the world.

BORER BEETLE. This is a small beetle-like creature which is very fond of the sap of cut timber. They work from any part of the outside and bore away, reducing the interior to fine powder, not anxious about the fibre, but the sap. There are but few timbers they will not attack, and these borer-proof timbers should be obtained for building purposes. The native will not trouble himself to find them unless you insist upon it. Such timbers, however, are more difficult to cut and work than others. One of our largest buildings

was used as a school, and after five years the roof fell in. The timber had been bored to powder by these creatures. This is the price we have to pay for our knowledge. The school of experience is a very good one to graduate in, but very exacting. May someone profit besides ourselves, and take the precaution to select the hardest timbers, when they require but little preparation for their purpose. In other instances take care to soak the poles in running water for at least fourteen days immediately after they have been felled. This removes the sap, of which the borers are very fond.

CHAPTER V.

THE PEOPLE AND THEIR PECULIARITIES.

"We live in acts, not years, thoughts not breaths. He lives most who thinks most, who feels the noblest, and acts the best."
—RUSKIN.

The people of Africa belong to six great groups, viz.: Semitic and Hamitic, Bushmen and Hottentots, Negroes, and the Bantu. The first five we shall refer to briefly, and then dismiss, as with the exception of a few Mohammedans they are not present in Rhodesia.

MOHAMMEDANS. Almost all races coming under the Hamitic and Semitic groups are Mohammedans, and for our purpose can be considered together. There are Arab traders and Mohammedan propagandists scattered throughout the whole of the country. These often marry native wives and settle down, forming, in the course of time, a small colony. Thus Mohammedan methods and ideas are introduced and readily accepted by these mixed colonists, and all who can claim any Arab extraction seem very eager to profess the Mohammedan religion. The natives thus brought into contact with Mohammedans embrace it more readily than they would Christianity, because it is less exacting, and more favourable as regards polygamy. In some measure there is imparted to them cleanliness of person, neatness of clothing, dignity of bearing, and usually also a partial or complete con-

tempt for the white man, with all his "spirit" powers, because he is an "unbeliever." Mohammedanism lifts the native above his Paganism, because he must cease to bury people alive, and is compelled to put away his witchcraft, human sacrifices, and cannibalism. It fails, however, to satisfy his full moral capabilities and spiritual instincts. Not only so, but because of the prejudice, bias, and self-satisfaction introduced by it, the Christian missionary finds it much more difficult to reclaim them than if they were Pagans. As our readers may know, Mohammedanism was founded almost as a Christian sect. Mohammet, its ill-informed but good-hearted founder, was greatly attracted by Jewish and Christian teachings. The prophets of the Bible consequently became the prophets of the Koran, but Mohammet was the greatest of them all. In order to be a follower of him, and a member of the Mohammedan faith, it is only necessary to know and repeat one sentence, viz.: "God is one God, and Mohammet is his prophet." This simple formula is easily grasped by the native mind, and is doubtless attractive to those who are already weary of seeking to avoid multitudinous evil spirits. They need have no scruples about lying and stealing, in the art of which the African needs no further instruction. He is not troubled about putting away his wives, and is made happy for life because his faith promises him many more in heaven. As a result of these things the Mohammedan religion appeals very strongly to him, and will secure him as an adherent unless the true power of Christianity is already in his heart and mind. Undoubtedly Mohammedanism adds a little to his civilisation, but leaving his heart unregenerate, and his spiritual instincts unprovided for,

his last condition is not much better than the first. The Mohammedan native's satisfaction in his religion is well shown in the words of a native Moslem to an European "You must not wear our clothes. They are given to us by God to set forth the character of our religion, and He has given you your clothes to set forth the character of yours. You see these garments of ours, how wide and flowing they are, our sleeves are loose, and we have easy fitting slippers. As our clothes are wide so is our religion. We can steal, tell lies, deceive each other, commit adultery, and do all manner of iniquity just as we wish, and at the last day our prophet Mohammet will make it alright for us. But you poor Europeans, you have tight fitting trousers, waistcoats, and jackets. Your clothes are just like your religion—narrow. If you steal, cheat, deceive, and tell lies you stand in constant fear of condemnation by God."

It was realising the necessity of being first upon the field, and foreseeing the possibility of the Crescent being planted in Rhodesia instead of the Cross, that became one of our chief incentives to go forth and claim the African direct from his Paganism.

BUSHMEN. The Bushmen and Pigmies who originally came from Asia are the oldest inhabitants of Africa, but are quickly disappearing. They are totally distinct from the Negro and Bantu races, being very small in stature, and averaging only four feet seven inches in height. They are hidden away in the forests, living in caves and miniature huts. Their occupation is hunting the game and eating what they kill. Theirs is the most primitive form of articulate speech known to man. They have no numerals beyond two, and express the plural by repetition, as

man, man, etc. These people are found chiefly in the equatorial regions of the Congo.

HOTTENTOTS. The origin of these men of fine physique is not definitely known. Perhaps they are from Asia, or the far North. They are now found around the Great Lakes, in Southern Rhodesia, and mostly in Cape Colony. They are a superior race to the Pigmies in every way. They cultivate their gardens, and trade with the produce. They smelt their iron and copper, and make their own furnaces. They believe in good and evil spirits, and have a crude idea of God. As a result of intermarriage they have now become a mongrel tribe. They can be readily located by the name of their country, which ends in "qua," meaning "the people of." Hence Namaqualand—the land of the people of Nama.

NEGROES. There are three great groups of Negroes, viz.: Sudanese, Nilotic, and Ethiopian. They are chiefly to be found above the Equator. There are numerous tribes, among which is the Hausa tribe, whose language is spoken by about fifteen millions of people.

BANTU. There are about fifty millions of the Bantu (people) in Africa, speaking over 380 languages and dialects, all of which have a striking uniformity of construction. They came from the far North, and became mixed with the Pigmies, Negroes, Hamites, and Semites as they descended.

INTERNECINE WARS. While the African coast was being explored by European adventurers between the sixteenth and nineteenth centuries, the interior was in a state of great unrest. Vast hordes of the Bantu were roving to and fro in strong, irresistible bodies,

founding and devastating kingdoms as they went. A great warrior would kill a score of his foes with his mighty arm and giant spear. Tens of thousands would gather round him, and these together would go on a wild journey of bloodshed and cruelty. They pillaged, butchered, and burned everywhere they went, devastating the country, and keeping the survivors in a constant spirit of fear and dread. Then in turn would come some other powerful monarch, and with relentless savagery demolish the kingdom of the Napoleon of the past. Thus Africa ran with blood.

In the seventeenth century the Jaggas, a fierce cannibal people, spread into the Congo basin, annihilating tribes, and wiping out whole dynasties in their mad career. The cruelty of the Dahomie, with its Amazon soldiers, is known world wide. Their wars were for sacrificial victims, and their Capital became a city of skulls.

The Massai people were numerous and powerful, being divided into the pastoral and agricultural tribes. All the males of the former class, between the ages of seventeen and twenty, were compelled to abstain from all intoxicating drinks, and from marriage, and obliged to enlist as soldiers. They then rushed hither and thither, first annihilating their agricultural brethren, then crushing Arab slave raiders, and exacting tribute from all travellers and traders.

The Mayimba were bold and numerous enough to attack the Portuguese at Mozambique. There they gained a temporary victory, followed by a crushing defeat. They then passed downwards, crossed the Zambesi, where they were met and overcome by the savage Alambo.

From these tribes arose the Zulus, who wantonly exterminated over a million people during the chieftainship of Chaka alone. These tribes had numerous internal conflicts, and other divisions arose, named after some powerful chieftain, viz.: the Matabele, Angoni, and Mantiti. Robert Moffat, one of Africa's pioneer missionaries, was compelled to meet and resist the savage and cruel Mantiti, or be mercilessly wiped out by them. He gathered his native forces together to resist this bloodthirsty horde, and by the aid of fire-arms was successful in the attempt. So ferociously did these Mantiti attack their foes that natives would fight on with four or five assegais protruding from their bodies. These people, utterly crushed by this organised and well-armed resistance under Moffat, wandered about in small crowds; some settling and multiplying, some dying of starvation, and others being in turn exterminated.

Well might Livingstone cry out as he saw the result of these internecine wars and Arab slave raids: "Blood, blood, everywhere blood."

SAVAGERY ABATED.

During the present century it seems as if savage fury, having done its utmost, has spent itself. The tribes are more or less settling down, being either too weak to wage war upon their neighbours, or constantly kept in check by one of the European Powers. Naturally, with such wild people there are frequent tribal conflicts, but these are of smaller moment, and are readily suppressed. On the whole, the natives are becoming less restless and cruel, more docile and teachable.

From these remarks it will be gathered that the origin of the Bantu tribes is as obscure as their boun-

daries are unmapped. Many of their names are unknown, and some of their languages are unintelligible. Their life is simple enough, but their ideas are somewhat difficult to understand. Their whole experience seems to circle round a few things, viz.: the dance, drink, drum and devil (evil spirits). It was into the midst of such that we went with the purpose in view of learning their language, and reducing it to writing, of ascertaining their ideas, and knowing their customs, then, to give to them in their own tongue the Gospel Message, coupled with all that is good in modern civilization. We found the savage, hospitable, courteus, and generous, the latter quality not unmixed with worldly wisdom, as he was ever hoping and expecting to receive some greater gift in return. He is more or less truthful, but if ever he possessed the latter quality in any marked degree he seems to lose it the more he assimilates European civilisation. In the presence of the White Man his savage cruelty is not at first manifested, because the native looks upon the European as a spirit to be propitiated and not angered.

STRANGE CUSTOMS.

There are many tribes in Rhodesia, all descending from the Bantu race, but living in no definite geographical area. Some, however, are more or less resident in North-Eastern, some in North-Western, and others in Southern Rhodesia. The Walamba are the people who occupy that part of N.W. Rhodesia in which our Mission is established. The customs of the Bantu races are much alike, but modifications may be met with among certain tribes, which make them of singular interest. For example, in the Basenga tribe, the women wear circular metal ornaments in their upper lip, nasal septum, and in the lobes

of the ears. The more the lip is thus made to protrude the more is their beauty enhanced, and the more likely they are to secure influential and wealthy husbands. To insert these metal ornaments is a painful procedure, but then, women all the world over are prepared to suffer much in order to add to their beauty. These women shave both sides of the head with broken whisky bottles or native knives, leaving a thick central portion standing erect, not unlike a horse's mane cropped short.

The Bakaondi women are very fond of wearing bangles around their wrists and ankles made of coiled copper rods. For these ornamentations they gather their own copper ore, smelt it in their native furnaces, and then pour it down a hollow reed held vertically and covered with mud. The metal is allowed to cool, the mud and reed are then broken away, and the rod of metal thus separated is coiled into various shapes and patterns. The Kaondi men are exceedingly good but cruel hunters. One of them will, creeping up behind an elephant, shoot it, and designedly lodge a copper bullet in the knee joint of the hind leg. The creature not mortally wounded limps away. The hunter follows. For hours and days he keeps his vigil, being in no hurry. He knows that eventually blood-poisoning will set in from the infection of the wound caused by the ball. Then when the creature falls exhausted the hunter can despatch his victim at his leisure. What extreme pain an animal must thus suffer can well be imagined. These people are as cruel to men as they are to beasts, and altogether unreliable. Their long, shaggy, unkempt hair adds to their savage appearance. Not long ago a Native Commissioner and his friends

were visiting one of their villages, in good faith and absolute friendliness, when suddenly and without warning, the Bakaondi fired a volley of copper bullets at the party, with their muzzle loaders, from behind a stockade. They shot the British magistrate in the arm and wounded several of his men. These wild Bakaondi had, without the slightest provocation, premeditated this murderous attack.

The Baila, or Mashukalumbwa people, are unique because they fight in the night-time. They throw a slender spear eight feet long with deadly accuracy. Because of this they are greatly feared by the surrounding tribes.

THE AWATWA. A PRIMITIVE RACE.

The Awatwa are still more peculiar, because they have for unknown generations lived hidden away in the Great Lukanga Swamp. They are but little visited by other natives, and were never visited by Europeans until Mr. J. M. Moubray went into their midst in 1908. So little intercourse do they have with the natives of the mainland that when exchanging some of their fish for grain, the fish is placed upon the edge of the swamp at night, the natives from the mainland remove it, and substitute grain, etc., the following morning, neither party seeing each other during the transaction. Very rarely the men will take wives from the mainland, but in such cases, as she always refuses to live in the swamp, he is compelled to live upon the mainland. It is estimated that there are several thousands of Awatwa living upon this triangular swamp of 40 miles diameter. Their toes are not webbed, as was reported, but their feet are so soft and flabby, that they cannot travel far on land. They paddle quickly to and fro along the narrow water-

ways in their canoes as if in a primitive Venice. These canoes hold two natives, both of whom stand in the erect position with perfect ease, and propel the canoe by means of a slender pole having a notch in the end to obtain leverage against the reeds. As the fish are seen the natives transfix them with large wooden spears. These curved narrow waterways, lined by strong high reeds, lead to an open space "carpeted" by a species of water lily. Around this clearing the huts can be seen. They float upon the surface of the water, and are unanchored, but as very little wind reaches them they scarcely need to be fixed. Reeds are cut and tied in bundles, and are then placed upon the water, forming a platform ten feet by twelve, and standing one foot above the water. The walls and roof of the hut erected thereon are also built of reeds placed vertically, and lined with mats made of a similar material. A circular hearth is made in the centre of the reeded floor by placing a layer of clay upon it. Apart from this the whole house is built of reeds. There is a narrow "pavement" a few feet wide around each house where the natives bask in the sunshine. These huts are only a few feet apart, but they have no footways between. The breach is traversed by canoe. Numerous villages are built in this way. Although these people are naked, and myriads of mosquitoes abound, they seem to be practically immune to malaria. They live upon the fish they catch, the grain they get by exchange, the wild ducks and geese they shoot, the antelopes they spear, and the flour they make by drying and grinding the root of a species of water lily. The antelopes are native to the swamp, and when disturbed sink in the water, leaving only their nostrils above,

hoping thus to evade their pursuers. The method of the Awatwa in dealing with the dead is also unique. After a little mourning the body is placed between two layers of reeds, towed into a dense part of the swamp, and there deserted for all time. It has been suggested that these people took to the swamp either during the Arab slave raids, or during one of the ferocious internecine wars, and have since remained there. Perhaps in the course of time they may be persuaded to dwell upon the mainland. They are a very timid people, and fly away into hiding at the approach of a stranger. The Nyasa Industrial Mission has already conceived the idea of doing some mission work amongst them.

THE TYPICAL AFRICAN.

The African natives in their primitive condition are, with a few exceptions, Nature's spoiled children. They are clothed with tropical sunshine, and if they need more, Nature provides it in skins and bark-cloth. They are free sons of the forest, untrammelled by intellectual exercises and arithmetical problems. They live to eat, sleep, hunt, and talk. The palaver is essential to their being. It may be a private conversation, a public discussion, a personal or tribal quarrel, it matters not as long as he can talk. For days and weeks together they will be having one palaver, but, of course, like Englishmen, they do not gossip, they only talk business. The women do the manual labour about the house, so that the husband is left free to hunt and talk. They spend no weary hours at the wash tub, and no anxious moments at the mirror, but, like others of their sex, they take a great pride in their hair. In this they excel. So important is it, that a special hair-dresser will pay fortnightly visits in order to introduce the latest fashions. The

hair will be put up in mud-plaster and palm-oil, and must remain so for weeks together. To prevent its disarrangement during sleep, the hair must be raised from the ground by a narrow wooden support being placed under the neck or by the hair being slung to the roof with a cord. The men are almost as vain as the women in this respect. The little wooden stool forming the whole of their furniture is carried upon the spear point as they journey from one place to another.

It has been said that the native is lazy, and that once an European seeing him working on the Sabbath did not forbid him, as he had a Sunday six days in the week. Be it said rather that he has seldom any occasion to work. He does all that he feels to be necessary, and the average European does little more. When taught the dignity and utility of labour they often prove good and capable workmen, as we shall see later. They live hidden away in the forests without clothes and without learning; wild sons of Nature, thoughtless, careless, and contented with their lot. They have but few wants, and these are easily supplied. As one has said, "One stick pointed makes him a spear, two sticks rubbed together make him a fire, fifty sticks tied together make him a house, the bark he peels from it makes him his covering, the fruit which hangs thereon provides him his food." When dead his belongings may be buried with him. His knife, pipe, bowl, bow and arrows are placed at his feet, the bow-string being broken to indicate that its work is done.

Let it not be presumed, however, that the native is ideally happy. The previous pages would scarcely permit of the thought. To him the whole world is peopled with spirits. These exist to torture his body,

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NATIVE HUT AND FAMILY.

[*Page 131.*

MRS. MASTERS' NURSING ABILITY IS VERY USEFUL. [*Page 134.*

MR. PHILLIPS DEALING WITH A BAD CASE. [*Page 138.*

destroy his homestead, rob him of his cattle and produce, if such he has, and only by propitiating them can he hope to escape. Thus to the ills of life he adds the terrors of an unseen world.

NATIVE DWELLINGS. Their primitive huts, made of boughs and grass, may be cone-shaped, with no sides, having a small opening about two feet six inches high for a doorway, through which they crawl. Or, the houses may have walls about six feet high to the eaves, formed by putting poles into the ground, and running bamboo horizontally inside and out, and binding them to the uprights with bark fibre, or branches may be interlaced between the poles, as one would darn a stocking. These walls may be plastered on both sides with ant-hill material, or the inside only may be covered. The roof is made of poles and grass so as to overhang the walls below, and to meet at one point above, where they are lashed together. The floor may or may not be plastered. There are no windows or openings to allow smoke to escape. To provide such would involve waste, as smoke is required for warmth and cooking. The upper half of a hut well worn and darkened with smoke reminds one of a coloured clay pipe reversed. A hollow in the centre of the floor forms the fire-place. One opening in the circular wall about three feet wide is left for a doorway. A door is made of bamboo bound together, and wedged into position at night for protection. A man can build his house in a week, and his cone hut in a day. A grass mat provides his bed, other furniture, except his neck-rest, being undesirable.

NATIVE FOOD. Meals are taken anywhere, at any time, when hunger prompts and meat is near.

Fruits abound, game is plentiful, maize can be grown, while snakes, locusts, ants, grubs, and gnats may serve as an extra dish. The amount they eat is according to the supply, which is devoured until none remains. Their capacity is enormous. If an elephant or hippopotamus is slain they build their shelters around and eat until the carcase has been consumed.

A TASTY MORSEL.

The hide, perhaps two inches thick, and as tough as leather, shares the same fate. The degree of putrefaction which is often most marked in this tropical country is no hindrance at all. "Truly," they say, "the smell is bad, but then we do not eat the smell, we eat the meat." We once came across the carcase of a Water-buck, which I had killed seven days before, but which we had then failed to find. It was a splendid animal, almost as large as a cow, but its putrefaction was most objectionable. Even the natives did not approach against the breeze, but once it was reached the natives soon sliced it up and ate it with zest. It is most unusual for meat to escape the hyænas and the hawks for so long a time, but it was hidden away in a bamboo bush between two ant-hills. The natives are intensely fond of meat, and will lie or steal or do both in order to obtain it. I once wounded one of two antelopes, both of which rushed into the thick bush. A native was sent one way with a spear, another a different way with an axe. I went between them with the rifle. One of the natives saw the wounded animal, and, secretly as he thought, dispatched it, allowing the other to escape. He intended to return and have a good feed later. He came out of the bush with an open countenance, as if he could not be forced to lie, and said, "I have not seen them." I only had to

walk a few yards to find out what had happened. On another occasion the whole animal, which they assured me could not be found, was taken later and devoured in a village, where I afterwards saw portions of the carcase hanging in the huts.

BIG GAME TRAPPED.

The natives often trap big game in various ways. They dig large pits in the paths leading to the rivers, along which the animals come to drink. These pits are about seven feet deep and may be square, with spears, point upwards, projecting, or they may be wedge shaped with the apex below and without spears. In the latter the more the animal struggles the more firmly it is fixed. The natives also erect stages in the trees overhanging these runs, and prepare a spear, the shaft of which is as thick as a man's wrist, with a very thick, strong blade twenty inches long and two inches wide. This is dropped between the ribs of the unsuspecting animal, which at once makes off. The strong handle is continually knocked by the trees as he passes, and fearful wounds are made within, which soon kill the victim. Sometimes a poisoned spear is weighted by a piece of timber, and poised above the path. The creature treads upon a trap below, liberates the weighted spear, which automatically drops and enters its body. It has occurred to me that meat thus poisoned must be disastrous to the native, but I have never heard of any untoward effects.

When an animal is being quartered they seldom skin it first. This is removed with the portions of the carcase, and taken to their homes. These small portions of skin, if not eaten, are used to make sandals for the dry season, when the ground is hot, and the

short burnt grass stumps painful to walk upon, or they may make skins for drums, strings for bows and musical instruments, and small tobacco pouches, which hang from the waist of many.

HOW FISH ARE TRAPPED. Fish they eat with relish when it is procurable. During the rainy season the rivers overflow, and part of the adjacent country is flooded. A dam is then made of turf along the river banks, when the water is not too deep. Here and there in the dam they leave breaches, in which they place wicker baskets, so arranged that when the water subsides the smaller fish are caught. Large dams are also made in the rivers during the dry season with various sized wicker baskets, so arranged that the fish cannot pass by without entering the trap, from which they cannot again escape. A little fish is caught by spearing, but the general method of the Walamba is to trap them as above described.

GRUB HUNTING. Caterpillars abound, and of these they are very fond. At certain seasons of the year some trees are almost covered with them. On such occasions the whole village may turn out grub hunting, the men felling the trees, this being an easier process than climbing them, and the wives and children gathering the grubs from the leaves.

SALT. They have a great craving for salt, and place a considerable value upon it. In some parts of Rhodesia salt plains have been found. They are usually flat, treeless areas in some valley or low-lying country, where brackish waters have dried up, leaving the salt in varying layers upon the surface. When once collected it does not reaccumulate. In the Ndola district none have been found, but after the

rains small white crystals can be picked up from the ground. The natives procure salt from the short fine grasses at this time. These grasses are cut down and burnt. The natives then dissolve as much ash as possible in water, separate the solution from the ash, evaporate the water, and the salt remains. If they can collect any directly from the ground it is so much the easier, if not the cleaner, for them. They may then eat more dirt than salt, but they have no objection to that, for some of them would make good earth-worms.

DRINK. There are no imported intoxicants here, but the natives make their own from millet, maize, roots, fruits and honey. The longer it is kept the more it ferments, and the more intoxicating it becomes. If required for general purposes, it is "mild," if for dances and special occasions it is "extra strong."

INDUSTRIES. In their primitive condition the natives are not industrious. There is no need for the development of that quality, for they ingeniously provide themselves with the crude things they require. They collect their own iron ore, smelt it in their native furnaces (described elsewhere), and hammer it out into hoes for gardening, axes for felling trees, spears and knives for hunting and fighting. They gather blue clay, fashion it in various useful ways, dry the articles in the sun, and burn them in the midst of a wood fire. They skilfully make mats of grass, reeds and bamboo, while their baskets, made of a similar material, are not less beautiful. With their primitive tools they dig out canoes, make wooden stools, neck rests, bowls, plates, and spoons. The wooden eating utensils, like themselves, seldom get

washed, neither do the missionary's, unless he stands over them. My cook was anxious that we should have clean plates for our Christmas dinner, and when seen by Mrs. Masters was rubbing them vigorously with his loin-cloth, which had scarcely seen water since the day he first put it on.

The natives love their tobacco, and make very ingenious pipes. They obtain a small hollow gourd from the bush, the shape of an elongated pear, the lengthened narrow end serving as the stem. Into the greatest diameter of the opposite end they cut a small hole, into which a reed about four inches long is fixed, and upon the top of it a clay bowl is secured. The gourd is partly filled with water, the clay bowl above with a small quantity of hemp, tobacco, and hot embers. The smoke is drawn down through the water in order to reduce its bitter taste. Nearly every man carries his small tobacco pouch. The smoke seems to have an action in some respects like opium; it first excites, then stupifies them. Tribes have been known to smoke freely just before going to battle, so as to be in a mad frenzy, and thus fight better. Sometimes they have a violent fit of coughing, or may become almost comatose. In my opinion it predisposes them to pneumonia, which is so prevalent and fatal amongst them.

MUSIC. Before the advent of the white man they had their own idea of music. They manufacture a *small harp*, which consists of a piece of board with eight to twelve flattened iron strips, about three-eighths of an inch wide, fixed into a strip of wood at one end, and a small rod placed underneath them a little lower down, about an inch from the fixed point of the iron strips. The latter are of various lengths,

the extremities of which are twanged with the thumbs while the instrument is held in both hands.

They also have a *musical bow*, made as for shooting arrows, but with a string in the centre, pulling the bow-string towards the bow. A hollow cup is attached to the short string behind the bow to aid the resonance. The strings are struck with a reed and the two notes altered in tone as the short string and hollow cup are moved to and fro.

They also have a *banjo*, made and played somewhat like ours. One hand upon the two strings in the narrow part to produce the variations, the other hand to twang the strings.

The *drums* are made from part of the trunk of a tree, hollowed out, and a skin stretched tightly over one end, and secured by means of small wooden pegs. The upper surface of the skin is rubbed with a gummy substance, so that when struck the hand slightly adheres. This drum is held between the legs in a sloping position, and struck with the palms of the hands and the tips of the fingers.

The *friction drum* is of interest. It is a small piece of hollowed tree, with skin drawn tightly across both ends. A small hole is made in one end of the drum, and a stick fitting tightly is pushed to and fro through it, the stick being grasped in the hand by a piece of damp bark cloth. It reminded me of one learning to play the double bass at home.

The *wooden tom-toms* are troughs cut from solid wood, the shell of the troughs being of varying thicknesses. A number are placed before the player, who strikes them with two sticks, producing different notes on each *tom-tom*. From these crude instruments the

natives produce music, as he would say; an awful noise, as we would say.

The harp, musical bow, and banjo are played as the native walks about, the drums are reserved for the dance, and the tom-toms used to frighten the birds from the gardens.

They were not a little astonished to hear the music which came from our instruments, the folding organ, concertina, and gramophone. They expressed their surprise by covering their mouths with their hands and opening their eyes to the fullest extent. They insisted upon it that either a man or a spirit was inside the box. They reported to the Native Commissioner that the White Man played on the box (organ) every day and Sunday all the day. They were almost as much surprised when I threw a picture of a man upon the sheet, and they went in front and behind, but could not understand how a man could only be as "thick as a string."

MORALS. The African seldom speaks the truth, especially to a stranger. In seeking information, one is either met with lying or reticence, so that the questioner should not be as wise and crafty as themselves. They are untruthful for the sake of their own protection and indulgence. On one occasion I sent seven men to bring in grain, and agreed to pay them for the few days that they would be away. They had not proceeded far on their journey when they met other natives just arriving with the grain. The seven took charge of the grain, and at once went off to their villages for a four days' holiday, then on their return claimed four days' pay. Of course, they lied about the whole business, and told me that they had been the

whole way, but I knew the facts. The ringleader was a man who had been brought to us some time previously in a dying condition, and whose life we had undoubtedly saved. This was how he expressed his gratitude. One of my native workers candidly told me that only a few years ago they so lied and deceived one another that a number were slain and many injured in their maddened frenzy. Because of this they decided to live in isolated families, and at the present time they are only just beginning again to form villages.

In Africa, morals are at their lowest. The native's conception of men and spirits is equally debasing, and the grossest vices and immorality are enjoyed by them alike. Lying, stealing, gluttony, polygamy, and licentious debauchery are at their worst. The unspeakable horrors of spirit worship, witchcraft, human sacrifice, live burials, and cannibalism are prevalent more or less in all pagan tribes. There is an universal callousness to suffering, and a gloating over brutality. Their depravity is undoubtedly increasing from generation to generation when uninfluenced for good by others. They are selling the immortality of their souls and the physical ability of their bodies for the sake of passing pleasures. As we shall now describe seriatim the customs and ideas of these people, the reader will be left to form his own opinion as to their standard of morals, always remembering that there is much one cannot put upon the cold page.

BABYHOOD. An African child, like the adult, takes its life in its hands. Lack of proper care carries off thousands, and tetanus (lockjaw) is stated to carry off thousands more. If a baby girl is born she is

undesired, and no one will mourn her loss, whether her death is brought about accidentally or designedly. If the mother dies as a result of her confinement the living child usually accompanies her body to the grave, or to the forest, in the probable event of the body being cast aside for the hyæna. In many tribes twin children are destroyed, together with the mother. Twins are supposed to be a depraved form of human life, like that of the beast. The mother, when spared, is excommunicated, and turned out to starve. A Rhodesian mother, living within the bounds of civilisation, was roasted alive with her twin babies, as recently as 1902. If a little one cuts its upper teeth first the child is usually buried alive, or cast into the bush. In some districts these customs are more universal than in others, but as far as we can ascertain they are not particularly popular in the Ndola district among the Walamba. If a child is still-born or dies within four days of birth, some roots are placed at the door of the hut wherein the dead child lies, and these are then placed upon the head, chest, and arms of the mother to prevent headache and pains that otherwise would be sure to accompany the untoward event.

CHILDHOOD. If the infant has passed through all these dangers, it is in all probability a sturdy child, for it is only the fittest that survive. The little girls must first be carried on the mother's back while she works, and as soon as the child can toddle she is expected to become "mother's help." The boy may roam about as he pleases, picking up his food, fashioning his bow, and hunting his small game. From the age of seven and upwards the children attend secret "bush schools," for a period ranging from one month

to two years. This schooling is not to inculcate ideas of religion, or to give them some crude elements of education, but to initiate them into unrestrained vice, and to absolutely destroy what little modesty they ever possessed. An old man takes the boys, and an old woman takes the girls. They assemble in the lonely bush, and all onlookers and listeners, if discovered, are summarily dealt with. In our district the girls go about the fourteenth year, for a period of three months. During this time no one is allowed to see them except the old woman. If the girl must leave her hut she must be entirely covered with a cloth or blanket, and walk with her body bent at right angles. At the end of the term a dance is held in her honour. We draw a curtain over all that has happened in the meantime. This dance is the greatest social event in her life. The villagers assemble for days and nights, decorate their bodies, excite themselves with beer, and dance in their maddened frenzy, the little children looking on with wild delight. Their practices are loathsome in the extreme, and the whole atmosphere is filled with the foulness of hell itself. I have seen over 400 people at a dance of this type, and have on more than one occasion recognised some of our enquirers amongst the number. After this the girl returns to her village to enter upon adult life.

MARRIAGE. Marriage is often contracted early, the girl only waiting for someone to buy her. Her husband is usually much older than herself, because he must acquire enough wealth to offer a dowry to her father. There may or may not be a ceremony, as the mere exchange of goods is often considered sufficient. This dowry system is somewhat protective

for the woman. In some districts, if she is illtreated she can return to her father, and the dowry—perhaps a heavy one—is forfeited, thus, the husband knowing this, may exercise less cruelty towards her. Instead of a wedding breakfast, they have a beer-drink and dance to commemorate the event, when many incantations are employed to ensure good fortune and many sons, the latter feature being so prominent that the childless women present are often so derided that much grief is felt. In their songs they repeat, "So and so has no children and never will have any"; the insult being sometimes so keenly felt that the one so derided may rush away and destroy herself. After the initiation the bride takes her place among the man's wives and becomes wholly subservient to him.

Amongst the Walamba people a marriage is completed when an agreed dowry has been paid. Unmarried people may, however, agree to live together for a certain time for a fixed sum, say, five shillings a month. During such time they are looked upon as man and wife, the children of the irregular marriage belonging afterwards to the mother. There is no age limit, but a man may continue to pay dowry for a baby girl until she has been initiated in a "bush school." In the interim she sleeps behind him. If, after payment of dowry, she elopes with some other man, it is a case to be decided by palaver. Except in such cases as the so-called baby marriages, the woman herself is the only person consulted. If she has determined to marry a certain man, relatives and friends can say what they will, but they cannot prevent it. In this respect the native women are as free as Europeans. Influence can be exercised by the parents and the mother's relatives,

but the paternal relatives have no voice in the matter at all. A suitor breaking his promise loses all he has paid; a woman doing the same the father returns her dowry. If she refuses to return it, her relatives or those of the new suitor must pay. If they do not, it is a palaver before the headmen, and she becomes a slave until it is paid in full. If a suitor is unable to pay the promised dowry through poverty or indisposition, the marriage agreement is rescinded, and any past payments lost. A dowry, formerly consisting of hoes and bark-cloth, cannot be collected by a third person. If a husband dies some distance away, so that his affairs cannot be wound up at once, no one can marry the widow. She may hoe and prepare food for another man, but if she sleeps with him the friends of the deceased husband will have a case against her.

DIVORCE. Grounds for divorce are numerous, but not void of common sense. They are the unwritten social rules, which every headman knows and must decide upon in cases of palaver brought before him. The facts recorded have been obtained and tabulated from numerous cases which have been brought and tried before the British Magistrate. Otherwise it would have been very difficult to have ascertained them with any measure of completeness.

Divorce is granted:

1. If either are barren. The dowry to be returned. If doubt exists as to which is at fault, both take fresh partners, and the one that becomes a parent first claims damages from the other for the accusation. If both become parents the man sues for dowry, and accuses his wife of unlawfully taking another

husband, although the step was agreed to by both parties.

2. If the children all die. The wife is then accused of being constitutionally unfit, and as the man will have no children to care for him in his old age it is better to waste no more time about getting another wife.
3. If the wife is lazy. The dowry to be returned unless the man has married his cousin. If so, he could not ask his uncle to return the goods, as he is of the same *mukoka* (blood relation).
4. If the wife becomes a thief.
5. If the wife contracts certain specified diseases.
6. If either party eats too much, so that the season's supply of grain is endangered.
7. If the wife commits adultery, and is discovered. The man may do so with impunity, but if his wife finds him out he will have a bad time of it.
8. If the wife is quarrelsome with the other wives or other men's wives.
9. If the relatives of the mother-in-law or father-in-law are troublesome.
10. If the husband provides insufficient clothing for his wives, etc.

If leprosy, or certain other diseases, are contracted after marriage, divorce is not granted, as she is under the husband's protection. Neither is it granted in cases of lingering illness Divorced persons can marry as soon as they like, but disputes should be settled first, and these may take a long time. If a woman marries before they are settled she must pay compensation, that is, return the dowry.

If the husband finds the wife unfaithful he may spear both, or pursue them with the same object in view. Should they escape the man may be enforced to pay heavy damages. A chief will pay bountifully for his son. If the chief himself is the culprit he may be killed legally, but the husband who performs the deed must quit the country quickly, as things will be too hot for him. If the wife boasts of such an act the husband can spear her upon her own evidence. If she admits the act, and says she was unduly persuaded she is exonerated from blame, but the culprit must pay heavy damages.

These are just a few of the things that occasion palavers, and when one remembers that there is no written law, that all are crafty in the extreme, and all are liars, one can better understand why so many palavers are held.

FAMILY LIFE. In any case there is but little family life as we know it. The husband, for whom the whole world and its occupants were made, struts along, carrying his spear and smoking his pipe. His wife follows him, more often than not carrying a child upon her back, and a loaded basket upon her head, while one or two little ones may be trotting behind at her heels. Each wife has her own hut, where she and her children live apart, for she never takes her meals with her husband. The father takes but little interest in his sons, perhaps because they do not inherit his possessions, but there is always some love between mother and children. The huts form a little compound. Here are his wives, slaves, children and live stock. He struts about lord and master of it all, controlling his family affairs in his own sweet way. All

must unite in their efforts to make a great man of him, no matter at what cost to themselves. They must do all the work, so that he can eat and drink, fish and hunt, war and talk. Ah, the latter! How he loves it. A cool evening, a nice fire, a screen of reeds, and a long, long talk with other villagers—that is a paradise.

INHERITANCE. There are many, so many things to talk about, perhaps it is with regard to some inheritance. About this they have formulated some interesting ideas. A younger brother may inherit from an elder, but not *vice versâ*. The next of kin are, younger brothers according to age, grandsons and nephews, then the heads of other families. If a chief dies only a chief can inherit. If the two younger brothers desire the chieftainship they may divide the wives, or fight the matter out without external interference. The dead man's wives may even then refuse to marry the victor, and may become "engaged" to some mere boy until he is of age. If a man marries his cousin he cannot inherit his uncle's possessions. His younger brother takes his place and the goods, which he may distribute among the relatives, but he usually retains the "lion's share" for himself.

If one of the wives which falls to him happens to be ugly, and it is quite possible, he can bewail the poor taste of his uncle, and send her to her friends, recalling the dowry: not a bad idea for getting an increase of goods. On the other hand, if the woman does not think him a suitable husband, she can return her dowry and marry elsewhere. The wives of the nephew may object to live with the wives of the deceased uncle, so they can return their dowry and remarry. Hence in the life of a single family there are innumerable things

SPIRIT HUTS. [*Page 144.*

OFFERINGS TO THE SPIRITS. [*Page 144.*

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HOW H. MASTERS WAS TAKEN OVER 100 MILES TO THE NEAREST DOCTOR WHEN DANGEROUSLY ILL. [*Page 169.*

A CAMP IN THE BUSH, SHOWING H. MASTERS AT TENT ENTRANCE. [*Page 176.*

to talk about and settle, these only being hinted at by the above remarks.

TRIBAL LIFE. The tribal life is an enlarged family life. A chief or presiding judge rules the monarchy, the village headmen are his counsellors, the laws, though unwritten, are known by them all. These people may be savage, but there is some justice among them. If their decision is not accepted, secret societies are organised to enforce it. Neither life nor property is worth much if a secret society is working against one. Yet these people, so crafty towards a foe and a condemned man, are exceeding loyal to a friend, especially to a kind but firm superior, whether he be coloured or white. He is conceited and arrogant when over others, but very teachable and docile when others are over him.

DOMESTIC SLAVERY. In a husband's family compound there may be many slaves. All his female slaves may be his concubines, and some may become wives if they obtain his favour. If, on the other hand, they incur the slightest displeasure, their punishment may be most cruel. Every male member of the tribe is concerned with this long standing social practice, from the poorest free man to the chief himself. Slaves may own slaves, these may own others, and so on. They are the workers of Africa, the tillers of the soil, and the carriers of the produce. It is one of the greatest problems the missionary has to deal with, and one we shall consider in a later chapter. The system of domestic slavery was tersely described by a local native when he said that it was "the cutting of firewood, drawing of water, cooking of foods, hoeing of gardens, while the owners' wives did nothing."

HOW ENSLAVED. A person becomes a slave:

1. By being the child of a slave.

2. By purchase from the mother, uncle, etc.

3. By inability to pay a fine inflicted by the headmen in palaver.

4. By being unable to pay for a near relative thus fined.

5. By being children or grand-children of one found guilty of witchcraft.

6. By being caught stealing in the day-time, especially garden crops and maize supplies. If caught at night the person might be shot or speared like a thieving wild pig.

7. By being the sister or grandchild of one who permanently injures another accidentally or otherwise, etc.

HOW LIBERATED. A person ceases to be a slave:

1. By picking up ivory found in the bush and taking it to his master.

2. By working extraordinarily well, making countless hoes, bark blankets, etc.

3. By having the good fortune to be the slave of one who becomes a Church member.

An owner has perfect right to kill his slaves if he so desires, but this would bring ill-luck, so he often desists. A slave has no rights, for he cannot even bring a case against anyone. If he injures an outsider a claim is made against his owner. Should a slave be injured by an outsider, the owner would claim compensation and keep it. Should one slave injure another slave belonging to another man the case is between the owners, the slaves themselves or compensation goods being exchanged to settle the dispute.

POLYGAMY. Bound up with the family life and domestic slavery is polygamy, which is another great missionary problem. It is practised by all, the number of wives being according to the man's wealth. Some are limited as to the number. The King of Ashantee was limited to 3,333 wives, another king to 30, and so on. Even the savage has an idea that a time may come when a man is sufficiently married. A native has no "Stocks and Shares," in which to invest his wealth, so he buys more wives, who feed the man and do his work. The more he has the greater dignity he possesses in the eyes of all, so he has no objection to the system. As for the women, the more wives the less work for each to do. Not only so, but one hut is as good as another, and the drudgery is much the same wherever she may go, consequently she has no desire that the system should cease. Naturally there are innumerable jealousies and quarrels, but this also happens in civilised countries, *before* marriage, so that it is not surprising that it should occur here, with many wives in one family, *after* marriage. I recall an incident when two wives of the same husband had a quarrel, the result of which was, that one hanged herself in her hut. The husband came in later, and seeing it went out and did likewise. In this instance, the little jealousy between the wives resulted in two deaths. Such troubles often lead to considerable bloodshed. To my mind, polygamy is not essential to the African. It increases indolence and sensuality; it lowers womanhood, and makes family life impossible. To the native, what has been must always be, but we think differently and so will the native in the course of time. No drastic change should be made, but the sooner it is

peacefully discountenanced and suppressed, the better for all.

CANNIBALISM. This inhuman practice is very prevalent in Central Africa, especially along the hidden waterways, and is not extinct in Rhodesia. There are still a few tribes who sharpen their incisor teeth to a point in order to eat more easily the flesh of their foes. In Rhodesia this is now done more as a mere following of custom than for the actual purposes of tearing human flesh.

The practice is in all probability an outgrowth of Pagan religion, it being considered a high type of sacrificial feast. The spirits, all powerful, required the best sacrifice; thus man, the highest in the scale of animal life, was sacrificed to appease the wrath or to purchase the favour of the gods. It was also believed that to consume such a sacrifice was to add the strength of the victim to that of the eater, and that the degree of strength added was in proportion to that eaten.

There was a powerful head tribesman in the Shire Highlands, whose success in battle was attributed by the whole tribe to his having eaten the entire body of a strong young man.

Scarcity of meat and depravity of taste were doubtless incentives to the custom.

CHAPTER VI.

THE PEOPLE AND THEIR PECULIARITIES.

(Continued).

"All that the Africans have thought of has been present gratification; and now, as I sometimes deposit seeds in the soil, it seems to them, as the act of the South Sea Islanders appeared to us when they planted in their gardens iron nails received from Captain Cook."

—DR. LIVINGSTONE.

DISEASE. The mortality is very high, especially with infants. This need not be wondered at when we think of the exposure, insanitary conditions, devastating epidemics, and gross neglect practised by all the parents. They have but little sympathy for themselves, and less for others. If too ill to look after themselves, very few will help them. Previous to the introduction of Christianity no country cared for its sick, and the first hospital ever erected was built by a Christian man, Saint Basil of Caesarea, as a religious act. The more Christian a country the more attention will its sick receive. The more pagan a country the less care does it bestow upon its afflicted; consequently Africa, mostly pagan, cares but little for her sick people.

Small-pox, measles, and pneumonia pass through the country, and cause great ravages. Cancer and cholera are almost unknown, and cases of insanity are

few. Venereal diseases abound, and are always prevalent in the trail of the Arab. Calculus or gravel is unknown, although some drinking waters are strongly impregnated with sulphate of lime. Curiously enough, the natives have adopted the method of inoculation for the prevention and treatment of small-pox. The material injected consists of some animal deposit, mixed with the native virus, from the small-pox lesion. In one instance, they used the discharge from a very virulent case, and inoculated all the villagers. A very malignant form of small-pox broke out, and practically exterminated those thus treated. They seem very ready to accept vaccine treatment. It is not known when the theory of inoculation was first practised amongst these people.

Rheumatism, dyspepsia, diarrhœa, and ophthalmia are common. There is generally an epidemic of one of these disorders just before the rainy season. It is more frequently ophthalmia or diarrhœa.

Nagana, the sleeping sickness of cattle, has long been prevalent, but now there is a greater danger from that deadly human sleeping sickness (trypanosomiasis), which has already decimated the Congo and Uganda peoples. It has gradually crept down to Lake Tanganyika, across the great plateau, through the country north of Lake Nyassa, to N.W. Rhodesia. Stringent measures are being taken by the Rhodesian Government to prevent its spread.

As to obstetric work, there is little one can do, for no European is allowed to interfere, at least not until after many years of residence in the country. There are numerous cases of umbilical hernia, due to lack of proper care at these times.

LIVINGSTONE'S POPULARITY.

It was Livingstone's medical knowledge that largely enabled him to work his way through Africa. He cured a certain case of sterility in a woman who had travelled 100 miles to see him. The result was that his fame spread rapidly, and when others heard of this wonderful cure they came from North, South, East, and West, sometimes over 200 miles, to purchase the great boon. Livingstone explained the circumstances of this particular case, which enabled him to be successful, but he pointed out that their trouble was different, and nothing could be done for them. The native women could not, or would not, understand. The more he declined to interfere the more earnest became their entreaties. Old wives with grey hair, about to be cast away as useless, pleaded tearfully for the "child" medicine, but all to no purpose.

Livingstone was always prepared to treat the natives whenever possible, and often ran short of drugs for himself in so doing. Some months before his death the little quinine which he had reserved for his own use was stolen, a loss which allowed continued fever to wreck his frame, and eventually to bring about his death. Verily he gave his life for the African.

The surgeon is in great demand in Africa. The natives will herald his coming with joy, and will submit to an operation without wincing, and without an anæsthetic often. There are always numerous fatty and fibrous tumours, reaching to the size of a child's head, situated upon the back of the neck, that the native is only too pleased to have removed.

NATIVE SURGERY.

The natives are not without their medical attendants. Native doctors and patients

alike possess a courage and endurance which would be envied by European practitioners. Dr. Nassau records the case of "a man who was accidentally shot in the chest. The native doctor was called in, and made a perpendicular incision into the man's chest, and groped about among the vitals for the bullet, which he succeeded in removing." Perhaps a modern report of such a case would be: "The operation was successful, but the patient died." No anæsthetic was given.

Africans scorn to shed tears, and will refuse to admit of pain. A fellow missionary once amputated a man's hand at the wrist joint with a pocket knife, using a rock for his operating table. The native bore the whole performance with fortitude.

Upon another occasion there was a native who had a tumour as large as a small head situated upon the nape of the neck. A native doctor tried to dissolve it by kindling a fire made up of certain roots upon it, but without success. After it had been removed by an European the native concerned held his head higher than he had ever done before.

NATIVE DOCTORS.

As hinted at above, they have their own "medical men." Usually these are more learned and crafty than the rest. If the natives have no ailment they can produce one. A man may bruise his leg, the native doctor then plasters it with some filthy concoction until an ulcer has developed. This becomes septic, the bone is eventually laid bare, the wound is never washed, but bandaged tightly so that the poisonous matter cannot escape. This treatment results in the loss of the limb and later of the life—but the doctors must have practice somehow.

BLEEDING. I well remember a native, Chapewa by name, falling headlong from the roof of the hut we were building. He fell upon his head and shoulders with sufficient force to have broken the neck of any ordinary individual; but after a few minutes he rose, dazed and stupefied. He was taken to his village close by, where later on, seeing him, I found the native doctor at work letting the evil spirit out of him. He had made twelve holes in the skin over the neck and shoulders with his knife. Over these wounds he was applying cups of antelope horn to draw off blood. Hands and instruments were as filthy as possible, and would have been the nightmare of an English surgeon. The great wonder is that more do not die of sepsis. These horns had the narrow extremity removed, and over the cut end a small ball of gum was placed, and a hole made through it with the needle-like end of the incising knife. The wide end of the horn was placed over the wound, and the air sucked out through the narrow end by the native doctor in charge of the case. The gum was pressed into the hole, and a vacuum created, by means of which the blood was drawn into the cup. Bleeding seems to be almost as favourite a method with them as it was with us years ago. I once saw a man's skin pinched up in the region of his thigh, and multiple incisions made into it with a barbarous surgical knife.

SICK UNCARED FOR. When a patient has reached a certain stage in his illness he is left to struggle on alone or die. It is the survival of the fittest here. I once treated an old chief who was thin, wasted, destitute, and forsaken. He had lived in his hut alone and deserted for twelve months, simply because he was ill.

CHARITY REFUSED.

Sometimes the relatives not only refuse to help, but will positively hinder one's attempt to assist, relieve, and cure. In one hut a patient had died from pneumonia, and another was very ill with the same disease. We went next day and found the relatives sitting outside taking a meal, apparently quite unconcerned. "He is dying," said my colleague, Mr. W. A. Phillips. They took no notice and simply went on eating. Later they felt it necessary to go away to another village seventeen miles distant. They decided to take the dying man with them. We remonstrated, but it was useless; we offered them a blanket for him, but it was refused; we requested them to take medicine for him, but it was all in vain.

When out itinerating one sees some horrid cases. One man in the prime of life was covered with septic ulcers from the crown of his head to the sole of his foot. I shrank instinctively from him, my whole being was repelled, but my heart won the battle. A house was built for him near to the Mission Station, and there he received treatment. On another occasion an old man, living 35 miles away, had been suffering considerably with his foot for five years. I offered to pay his relatives or friends if they would carry him to the Station so that he could receive treatment. As no one would go to the trouble poor old Sawanta was left to suffer.

Some are indeed pathetic cases. A small boy was once struck upon the back with an axe, and was never able to walk afterwards. We treated him, but a cure was hopeless. On one occasion he was unfortunate enough to roll over into the fire, and he had a nasty

burn near his original injury, which resulted in a very foul condition of the whole injured area, which soon caused his death.

MEDICAL MEN NEEDED. There is ample practice here for any qualified man who desires it. What with accidents, disease, torture, hunting, and tribal fights, there is always plenty for medical knowledge and surgical skill to treat. Incidents such as the following may at any time occur. Two Waulima men met three of the Bakaondi, who had a quarrel; one of the former fired his gun, wounding a Bakaondi in the leg. The latter at once threw their spears, one penetrating through the middle of the body of the older Waulima man, and the younger one, who had fired the gun, came running to us with a piece of his heel cut off, which we treated.

RELIGION. The Africans are a religious people. Above the Equator they are mostly Mohammedans, below, mostly Pagans. Paganism consists of fetishism, spirit worship, sacrifices, poison ordeals, and witchcraft. These are much interwoven,

IDEA OF GOD. and though disastrous, serve to show the African's thirsting after the true God. They believe in one God, and *all name* and acknowledge Him, but *none know* Him. "Yes," said a native, "He made us, but having made us he is far from us. Why should we care for Him? He does not help nor harm us. It is the spirits who can harm us, whom we fear and worship, and for whom we care." Upon one occasion, however, I asked a native what they understood by the halo we could see around the sun. "We believe," he said, "that God has called a Council to decide who is the next chief to die." This is the only

indication I have had from them of God being concerned about them. The Supreme God has too much on hand to care for them, so they are left to the evil spirits, by which they are ever surrounded. When undergoing the ordeal they raise the hand to heaven, as if appealing to Him to assert their innocence. When they escape or recover from sickness, or are delivered from dangers, they offer a sacrifice, shedding its blood in oblation to the soul of some departed relative.

SOUL AFTER DEATH. They believe in the soul's existence after death; also that it visits small huts which they build purposely for it in quiet places, the spirit eating the food and drinking the water placed there. Their belief is that the soul dies with the memory of the remaining relatives.

TRANSMIGRATION. They believe in the transmigration of souls and also that while persons are still living they may enter into lions and alligators, returning again to the bodies previously occupied. A dream is a real visit of the spirit to some other place.

EVIL SPIRITS. The horror of evil spirits is the African's daily dread. Their prayers when offered are for mercy upon themselves, and judgment upon their enemies. They have no love for the spirits, and the spirits have none for them. These spirits are ever seeking to frustrate their endeavours, injure their bodies, spoil their crops, and bring about their death.

ANIMISM AND SPIRITISM. Spirits exist in all animals and things, plants and trees, rivers and lakes, mountains and hills, fishes and reptiles, birds and insects, lightning and thunder, wind and rain, atmosphere and even space. They each have self-conscious, self-directing spirits, which are the sworn foes of man.

There is no such thing as an accident. All is designed by some rational being, who is the instrument of some infernal league made against the African.

The native has found that the best way of obtaining the goodwill of his *human foes* is by propitiating them, hence he seeks to obtain the neutrality and favour of the *spirits* by propitiation, homage, and flattery. To the native many animals and things are superior to him in force and motion. The elephant, monarch of strength, picks him up in his trunk and hurls him away like a leaf; the lion, quick on foot, crushes his body with his merciless paw; the python, stealthy in approach, entwines himself around the helpless victim; the puff-adder, resembling the foliage, draws near and strikes death in an hour; the river engulfs him, and disregards his wildest efforts; the tree falls and crushes him to the earth. They believe that tremendous monsters lie hidden in the river, and lay hold of and retain the canoe, in spite of the efforts of the crew, and that someone knows the prayer that will slay them.

When the lightning struck and burned my hut to the ground, killed the donkey, and dazed Mr. Phillips and myself, the chief and his people gathered together to drink medicine, so that the spirits should not visit them.

Everywhere are powers exceeding their own, passions which rage more fiercely than theirs. When sacrifices were offered the spirits were appeased. Of this they had no doubt, for their crops grew, they did well in the hunt, and did not they crush their foes in battle? This animism is the most elementary form of religion. Our predecessors had it, and traces of it remain with us still, nominally Christian though we are.

We speak of the sun as *hiding* its face; of the tree, that it *groans* in the storm; of the wind that *howls*, and the breakers that *roar*. We know these things are lifeless, but the idea of an inherent controlling spirit remains with us. Habit brings us away from animism, but passion very quickly takes us back again; hence even an intelligent man may be impelled in a moment of agonizing pain to kick the lifeless object which has caused him to suffer. How well this is manifested in children will be remembered.

The Africans then are a religious race. Though they have neither temple, idol, stated worship, nor written creed, they are religious, and that religion requires correction, not creation. They live in an atmosphere of spiritual things. Their use of the poison cup or rather ordeals is an appeal to the spiritual, just as was that of our predecessors in King Alfred's day.

SUPREME SPIRIT. To the African all spirits are related, from the lowest water spirit to the supreme spirit, including that of beast, man, and the unseen host. The higher evolves from the lower, and there is no line of demarcation between them. These spirits, however, have differing occupations; some are concerned with all men, others only with particular tribes, others with individual families, and others with a particular person. The general spirits controlling in war, famine, and pestilence may be disregarded, except during such times.

TRIBAL SPIRITS. The tribal and family spirits find enough to do to look after the things that concern the life of the whole tribe or family. If "Imfwiti" has caused this or that, the individual or

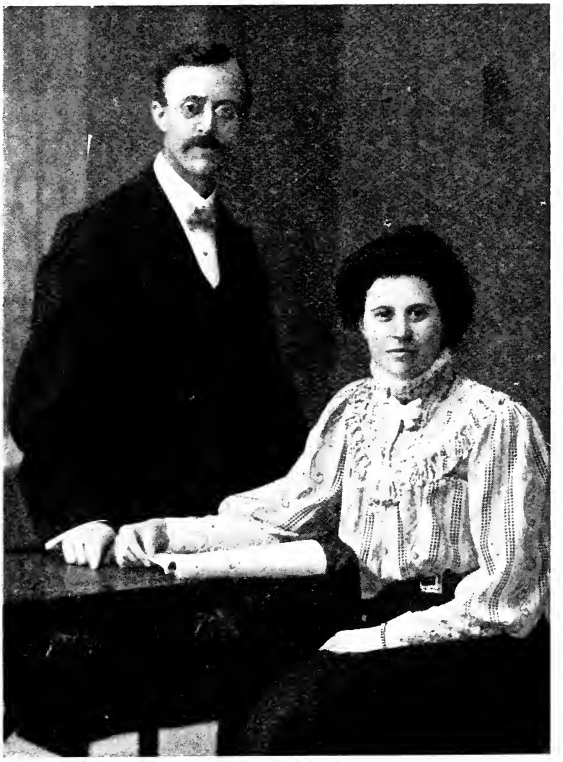
community becomes fatalistic with reference to that particular incident. He will not fight or attempt to help himself, but will lie down and die if "Imfwiti" has willed it. These family spirits are all so preoccupied with collective things that an individual is forgotten, hence the need arises for personal spirits. Now these latter must have a medium to work through, consequently the native makes a figure, not to worship, but because the spirits delight in it, and use it as a fulcrum to move this world of sense. This object, which may be a carving of wood, or a small bit of stick threaded on bark string, and fastened round the neck, arm, or any other part of the body, is called a "fetish," from "Feitico," meaning a charm, a word introduced by the pious Portuguese priests 400 years ago.

PERSONAL SPIRITS.

These spirits can also make their will known directly or indirectly through a human medium, commonly called a witch-doctor. For example, the witch-doctor may say that the natives must neither quarrel nor fight with each other, and that they must bring grain and beer as an offering to the spirits. These wishes are at once fulfilled without question. Again, a person may think that the spirit has told him directly, without the intervention of a medium, to go with his bow into the forest, when he is sure to kill an animal. Should he succeed then surely the words were those of the spirit; if he fails, then he concludes that they were the thoughts of his own heart. These spirits are feared and obeyed. They may live in a lizard or snake, whose body is looked upon as a kind of temple, and in some parts of Central Africa it would be a capital offence to kill one of these creatures.

SPIRIT HUTS. This spirit may take up his abode in a hut, hence can be seen in or near to the villages miniature huts, in which reside the spirits of the departed. Food and drink is placed therein, which soon disappear, the water having evaporated, and the food being devoured by mice and ants, but the natives are satisfied that the spirits have been enjoying the meal. In some parts the natives place a stick in the mouth of the corpse when in the grave. After the grave is filled in the stick is withdrawn, and thus a channel is left down which beer and food can be poured. Here we see a trace of ancestral worship so prevalent in China.

CHARMS. In order to keep the spirits in a good temper, and to procure their aid or favour, charms are worn and sacrifices offered. The charms must be made of material pleasing to the spirit. A concoction of carrion, human eyes, etc., for which graves have frequently been rifled, are stuffed into antelope horns; teeth of a lion or leopard hung about the neck are also of great value. If these are placed near to goods that are of value, the thief when he comes will be filled with fearful forbodings, and will desist, and perhaps confess his fault to the owner. He may have evaded the vigilance of the watchman in pursuit, and of the man he desires to wrong, but if he meets a charm he falls prostrate and surrenders. The whiskers of a lion will prevent an attack. The bones of a tortoise's legs will give endurance. The lower jaw-bone, when worn, prevents toothache. The spine of serpent prevents backache. The nose, tip of tail, and a bit of the brain of a hyæna giving cunning, tact, and power to the hunter. Charms are worn to prevent



MR. AND MRS. HENRY MASTERS.

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TIMBER SAWING IN THE FOREST.

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disease, and are placed in the hair to keep off rain or to cause arrows to pass by them. They may be placed near the village to prevent lions entering. These charms may fail again and again, but the natives' faith in them remains unbroken.

Mwepo, an elephant hunter, had a sister who was killed by a lion. He wanted the people to be tried for murder, because it was a special lion, made by strong medicine, that had been sent in to eat up his sister. Often, after hearing one roar at night, the native will take food and put it near to the place for the beast next day. A man about to go on a journey may spend much time preparing fetishes and charms to overcome those of the foes he may meet. The belief in the power of charms, and their containing medicine, is very widespread and influential. It may increase or decrease bloodshed. Thus, when the younger members of a family were to be taken as slaves to be sacrificed, the elders were killed first, so that they could not annoy the raiders later by their charms. The belief may at times act upon them just in the reverse way, and no one is killed. The belief in charms may also stimulate apparent sympathy. A little girl was burned. The father and the whole family built their huts around her grave in order to weep for her, the idea being that if the grave was left unwatched someone would put charms and medicines on it and bewitch them all.

One man, upon experiencing a severe headache, said sadly but thoughtfully, "My father (deceased) is scolding me because I do not give him any of my food." He believed that if the food was sent it would act as a charm, and the headache would disappear. The following incident will indicate how firmly rooted

in their minds is the belief of spirits. Ntalashya, a native, was too ill to eat and scarcely able to speak. I gave him medicine, and with David, a faithful evangelist, prayed in his hut in the presence of others, asking that God would raise him up. A week later, when I returned, he was sitting up smoking. I said to those around, "God is answering prayer," and some said, "Yes, it is so." But the restored man said emphatically, "Iyi imilimo yakwe Lesa koku, ndi mwami" ("This is not the work of God: I am a favourite of the spirits.") This he repeated two or three times. He would not yield. Disappointed, I said to those assembled, "If he gives the glory to the spirits instead of to God, God may leave him to die." Three days later he was dead.

CHARMS REPAIRED. If the wearer has outlived the power of his charm he returns it to the fetish doctor for repairs. This shrewd rascal says it does not like the owner now, and that he must have another and a more expensive one. The purchase is made and the charm faithfully kept. By and by this one fails; he takes it to be repaired, but a new one must be purchased. This procedure is repeated again and again without the native's faith in the charm being broken.

SACRIFICES. The idea of sacrifice is common to all spirit worshippers. Sacrifices great and small are offered, either to appease the spirit's wrath or to purchase his assistance. That offering may be a straw or a stone added to some heap he may pass, or it may be a morsel of food, or a drink of water sent to his departed relative's spirit-hut. It may be of greater moment. The more powerful the spirit the more costly the offering. Some of the Bushmen indulge in self-

mutilation, and after severing one or more fingers of the hand at the joints offer them as sacrifices. On occasions of great importance, offerings of men and women are essential. After war hundreds and thousands of victims have been offered. They were the spirits' captives. The spirits had fought and won them, and they demanded the captive's blood. The testimony of a fellow missionary is, that in his district "Nothing of importance could be done without a human sacrifice. In most cases a child. First the fingers and toes were cut off, and the blood sprinkled upon the drums, the house, and whatever was in view. The victim was then killed, mutilated, and thrown into the river. The burning of men was carried on to a fearful extent. Not a day passed but someone was tried and burnt. The details of scenes that I have been forced to witness of this kind are too horrible to put on paper. Many a guiltless victim has been marched off to the sacred pile. A few hundred yards away from my hut there was a perfect Golgotha of skulls and human bones, fearful to look upon. Yet somehow one became used to it, and to all their murdering ways."

It is a great thing that the British Government have in many parts suppressed this horrible practice, but what is going on now along the lonely rivers and in the dark deep forests—who can tell? It is as Dr. Stewart says: "Though simple in form, Paganism is a terrible fate spiritually, and an oppressive power under which to live. To all the ills of life it adds the terrors of a world unseen, whose agents are always actively engaged with human affairs. The poorness and hardness, narrowness, and joylessness of human existence in Paganism must be seen to be understood."

They are unconscious of shame. There is no rebuke for what the spirits sanction. They are mentally so blind that the value of vision is unknown to them.

FETICISM. No word could have a more indefinite meaning than this one, interwoven as it is with animism and spiritism, to which references have already been made. In reality it is a degraded form of animism, and owes its introduction into Africa to Portuguese Roman Catholic sailors. Ornaments and fetishes brought by the Portuguese were adopted by the natives, and adored, not for their value or beauty, but because they were the abodes of spirits who worked in and through them. A fetish without a controlling spirit is practically unknown to the African. It very rarely happens that the spirit is forgotten, and the fetish valued for its own sake alone. This doctrine of feticism is almost universal in some form or other, and traces of it can even be seen in the most highly civilised peoples. The development of the idea is of some interest. Many races preserved the dead body because the soul occasionally returned to it, hence the custom of embalming the body. Later, it was thought sufficient to preserve a limb or lock of hair, to insure the presence of the spirit, which became subject to the owner of the relic, which was employed by him for evil and good deeds. Later, anything once in contact with the body would do, and could become the receptacle of the soul and so a place of power. Hence the idea that a twig from a grave embodied the soul of the dead person. The Melanesians place a stone shaped like a bread fruit on the root of a barren tree, not because of the stone's power, but because of the power possessed by the indwelling spirit to resuscitate the non-bearing

tree. A stone may be a fetish containing the spirit controlling rain. Thus, in drought a medicine man, a witch-doctor, will pour water over a stone, assuring his people that by imitation of the desired effect the spirit will take the hint and send rain. The belief in such fetishes and charms has been and is still prevalent in Europe. Says a spectator of the battle of Bebrinnes: "Truly we can declare that no one fell on that day who bore the cross in his helmet." Here the cross was the fetish. How many believe that the wearing of the cross or a string of beads next to the skin will bring good thoughts and prevent disease? How many believe that the horse-shoe will bring good fortune; the crossing of knives, spilling of salt, tapping on window pane; misfortune, or death? These things are fetishes; the ideas connected thereto are not far removed from those of the Pagan.

Even in Cornwall there lingers a belief that a certain stone is supposed to impart healing properties to water in which it has been dipped. Thus, although we are apt at the outset to think of the Pagan in his blindness bowing down to wood and stone, we find that upon investigation the custom is not far removed from our own.

WITCHCRAFT. The outcome of spiritism is witchcraft, with all its attendant horrors. All violent deaths, calamities, diseases, and famine are caused by spirits. If a man has been speared in the forest, shot in battle, killed by a lion, crushed by a falling tree, drowned in the river, or died from fever, the spirits have done it all, and these have been set to work by some enemy of the man killed or injured. This man or these men can and must be found and punished.

A witch-palaver is held, and the guilty persons decided upon. The witch-doctor is there in all his paint, feathers, and charms, more like an advanced red Indian on the war path. He is the most influential man in the tribe. His decision is absolute, to disobey means death. Such men have some knowledge which is reserved in their families, descending from father to son, and the secrets are guarded most jealously. The hysterical and sly folk do the best trade. Their frenzy and madness will grip them and the gathered crowd. Their gesture and frightful appearance will excite the fear, dread, and the passive submission of all. This creature acquainted with spirits of the hidden world can interpret their wishes, cast out devils, cure sickness, heal wounds, prevent famine, produce rain, detect crime; in fact, there is nothing this wild, shrewd man cannot do. To ascertain the cause of the trouble he will constantly repeat all that might have happened until he hits upon the right thing, reads the answer in their faces, and then tells the spirits' revelation. This is how he works. A favourite dog had its eye torn out by a leopard, and a witch-doctor was sent for to state why the calamity was allowed. He asked all about the family, where they had been that day, how they were, but did not mention them by name. Obtaining no clue here, he passed on to the cattle and the goats, continually jumping, dancing, shouting and shaking his basket of charms. Then he thought of the dog. He asked about the animal, was it well? At once he saw that he had hit the mark. Then he went to his bones and claws, and ascertained from the spirits that *something* had befallen the dog. He now asked if it was dead; had it been stolen? Was it wounded? In their

countenances he read the affirmation to the latter question. Then he demanded of the spirits, "Was it a leopard that did it?" The crowd repeated with a look of satisfaction, "Was it a leopard?" "Yes," said the witch-doctor, "It *was* a leopard." "Yes," shouted the crowd, with ecstasy, "It was a leopard," and so on. From early morning till evening they went on, and the reason of the calamity finally was that "the spirit of the father of one of the native's wives had been grieved at the man's long absence from his town and family, and had employed the leopard to tear out the dog's eye as a gentle reminder that it was time he should be going back to his own village."

SMELLING OUT. If the trouble is more serious, perhaps the spirits require several lives to be sacrificed, and the witch-doctor must be invited to find out from the spirits the guilty person or persons. After dancing about, foaming at the mouth, roaring like a wounded bull, he proceeds to "smell out" his victim. If one is absent it is a confession of guilt; his doom is sealed. The witch-doctor then runs in and out among the frightened people while his scent of smell is strong, and yells loudly when he finds another suspected. The ones chosen are generally those whom he knows have lost favour, and so he expects less trouble afterwards. The men now accused, and there may be a score or fifty, according to the magnitude of the calamity, have their case tested by one of the ordeals, viz., boiling water or poison. The accused must plunge his hand and arm boldly into boiling water. If any skin comes off in twenty-four hours the victim is burnt alive. If not scalded he is innocent; if scalded, guilty. Hence some horny, bony-armed old men occasionally escape.

THE POISON TEST.

The more frequent test is the poison ordeal. The poison is handed to the suspected people, and is made just as deadly as the fiendish witch-doctor desires. If the accused vomits he is innocent. If he grows dizzy, and shows other symptoms, he is given over to torture, outrage, and a death more barbarous than the reader can imagine. One old man, a particular friend of F. S. Arnot, begged hard to be spared the ordeal. Often he had been accused of witchcraft. Through the influence of the missionary he was, on this occasion, spared the poison ordeal, but banished from the country and his relatives for life, for no other reason than that some one had an ill feeling against him. Mr. Arnot missed his old friend greatly. He suggested to the chief that the witch-doctor, being of course innocent, should dip his hand in the boiling water, and drink some of the poison. The chief agreed, but public opinion was against him. The natives themselves place implicit faith in the test. If they run away it proves their guilt, if they are innocent they will vomit the poison, and from this they cannot be moved.

At Mulamba, Sandawunga, our evangelist, who has witnessed two such tests, calls one poison "Mufundansofu," a drink made from roots and leaves pounded and dried. One good "pull" from a native pipe or half a cup of the liquid will produce almost an instantaneous and painless death. If roots of Musafwa and Mufundansofu trees are mixed with earth worked by Tunengene (small black ants) in cold water, and given immediately, it is said to save life. If the antidote has been taken first he assured me that the poison will have no effect. They also make poison from the

castor oil plant and crocodile bile, for which they have no antidote. These statements I have not confirmed.

It is estimated that four million perish annually in this search for witches, and wizards. Whole districts have been depopulated. It is interesting to note that the poison test was practised in England during the days of Alfred the Great.

DEATH. BURIAL. Death is surrounded by many strange and absurd superstitions. Nothing is done to alleviate the sufferings of the sick man, except perhaps to make a few holes in him somewhere to let the evil spirit out. Perhaps the counter irritation relieves him somewhat. The more dangerous his condition the more successful is the spirit who is tearing the soul away from his body. If the sick person is someone of note, then all the rank and file turn out, fire their guns, beat their drums and tom-toms, surround the house, shout, dance, and make the most hideous noises imaginable to drive the evil spirits away. The worse the patient the more excited and noisy the crowd. At last death comes as a welcome relief to the poor creature. Feasting, drinking, dancing, and a general debauch then take place. Their view of death is absolutely cheerless. They are utterly helpless, hopeless, completely in the power of disembodied spirits. They believe that death is foreign to man, and could be avoided in all cases if the right charms could be used.

HASTENED TO THE GRAVE. In some parts, especially in the Bihé country, it is essential that a sick man should die in his own district. The condition of the sick man, no matter how dangerous, must not prevent

it. The invalid is tied to a pole carried by natives, who run up hill and down dale if there is the least likelihood of the person dying outside his own country. Missionaries have seen the poor creature's convulsive movements when thus carried, and perceiving his great pain and death throes have tried to stop them, but in vain. If he dies in a strange country the people thereof must pay heavily for allowing their demons to kill a stranger.

HUTS OF DEATH DESERTED.

Amongst the Walamba, when a person dies in his own village the house he inhabits is securely closed, abandoned, and left to fall to pieces. No one ever occupies it again. Sometimes they desert the hut before the sufferer has died, and will return only to bury the body. At a fall of earth on our Station two men were buried. When we got them out we found that one was severely injured. We took him to one of the huts and did our best for him, but he died the following day. Later, when we had other workers sleeping on the Station we wanted them to occupy this particular hut, as we had no other accommodation, but no amount of persuasion would make them go in, although they had been under our influence for some time.

NATIVE'S BURIAL.

In a case of burial for an ordinary native, the body is tied up with the knees to the chest. The procession forms up and enters the forest, being careful to avoid the paths. They bury the body in a shallow grave with nothing to mark the spot to attract the attention of the passer-by. Sometimes they are buried close to water, so as to be more likely of avoiding the ants. I was with one

native when he died. A grave was prepared for him, under my instructions, but I failed to find the body intended for it when the grave was ready. Then I found that his relatives had buried him, but they refused to point out to me the burial spot. I demanded to know, and also to be guided to the grave. They tremblingly conducted me, pointing to a small heap on the outskirts of some thick bush about fifty yards away. They declined to go nearer, as they said they would "break caste with the dead man's spirit." I compelled one to go with me to the spot. He shook like an aspen leaf. I told him to take away some of the soil; this he did with his hands, as the perspiration rolled off the terrified man's body. There, with only nine inches of loose soil as a covering over the corpse, was an example of the way in which they at times bury their dead. The hyænas would soon have found it. This, however, gave me an opportunity of showing how groundless were their superstitious fears.

CHIEF'S BURIAL.

If a chief dies, there is a special burying ground where his remains are deposited when they are ready. Men carry their loves and hates, ambitions and endeavours beyond the grave. Consequently, there is dancing and drinking, quarrelling and fighting above as below. Because of this the chiefs must have wives to feed them, slaves to work for them, and men to fight for them after death. If he runs short of troops, they must be despatched to him. Some usually accompany a chief at his burial. There is one large common grave, the wives are placed alive in the bottom, with the two favourites supporting the corpse in their arms. A slave kneels at the dead chief's feet, presenting his pipe and spear. All the remaining

slaves are beheaded and thrown in, the living and the dead are then buried together. If a message is to be sent to the dead chief a slave is secured, the message shouted into his ear until there is little chance of his forgetting it, and his head struck off, his spirit going on its mission as messenger. If a postscript is to be added a second messenger is similarly despatched. The custom at present seen in the Ndola district is much less cruel. There are many preliminaries to which attention must be paid. The body is first placed in a small hole in the centre of the hut, irrespective of the disease, contagious or otherwise. A mound of earth is raised over it, and plastered to keep in as much of the offensive smell as possible. The reason for doing this may be just because of custom. This may have originated as a protection of the body against witches or cannibals, or in order to have the body near its dwelling place while the spirits visited it, or because of the increased convenience to the relatives and tribesmen. Either or all would be sufficient to prompt the native in doing it. All who wish to pay their last respects to the dead chief visit the hut. If they should be overcome by the decomposing gases, which is quite possible, or expectorate while in the hut, it is regarded as a gross insult to the dead chief, because the effluvia is considered as a part of him. This conduct is punishable by death. When the body has thoroughly decomposed the bones are taken with the belongings of the deceased, and ceremoniously buried. If when being carried by the drunken porters they stumble, it is taken as an indication of the spirit to go in that direction, and go they must, no matter what may confront them. Dances are always arranged, which are partly propitiatory, and partly in honour of the dead.

If a person is found dead in the forest, no native will take the belongings and leave the corpse without burial. He would be troubled by the spirit for such disgraceful conduct. If, however, he will give the body a decent burial, he is entitled to whatever he may find thereupon, without fear of being harmed by the departed spirit.

DISCONTENT. The natives strongly dislike any interference with their customs, and will resist any efforts put forth to alter them. Naturally, they dislike the white man coming into the country, shooting their game, enforcing them to do this or to leave off doing that, and then putting a tax upon them all. If there is some cruelty or oppression on the part of the white man he may light up the adverse thoughts the natives have with regard to him, and there may be serious trouble. They can see only a little handful of Europeans in some hundreds of square miles of country, so that if these can be exterminated everything will be once more in their own hands. There was an instance of this in N.W. Rhodesia in 1907. The trouble arose as a result of unfair taxation. The country is divided into districts, and the tax rights are in some instances sold. The purchaser pays his amount to the Government, and then collects what he can from the natives. As far as we could ascertain an individual, somewhat unscrupulous, had been exacting heavy taxes. The natives planned a rebellion, and made considerable preparation to exterminate the white man after the harvest.

A NATIVE RISING. The trouble centred round the Sable Antelope mine, about 160 miles from Kafulafuta. I heard nothing of it until afterwards,

but my colleague, Mr. W. A. Phillips, together with his brother Charles, were thinking of making a tour from Broken Hill round that part of the district, returning back to Kafulafuta from the West. They reached the Sable Antelope mine, and were warned not to follow the course they had mapped out, as that would take them through the troubled area, but rather to go to Government quarters at Mumbwa, or return to Broken Hill. The Rev. Mr. Chapman, of the Methodist Mission, who had been in the district but a short time, was, along with others, advised to flee. He took his wife to Broken Hill, intending himself to return to his Mission Station. In the meantime his premises were burned by the natives, the loss amounting to about £500.

It has been thought by some that more was made of this matter (of the Mashakalumbwe rising) than the circumstances warranted. The danger was far greater than we then knew. Mr. J. M. Moubray was one of those warned. A Magistrate travelled thirty miles to tell him that if, as engineer of the mine, he meant to remain there with the others, that he must put the place in an immediate state of defence, but he thought it best that all should go at once to Fort Mumbwa. We shall now leave Mr. Moubray to tell his own story, and our readers will be able to form opinions as to the threatening dangers.

"Next morning, accordingly, I called a meeting of all the Europeans on the property, and told them that the Magistrate considered that we should all go into Fort Mumbwa, if we had regard to our safety. The fort had been provisioned for a siege, and all the Europeans in the district excepting ourselves had now

moved into it, including some traders who lived about twelve or fourteen miles north of the mine. We debated the question at some length, and I gave my reasons for advising that we should stay on the property. We could make a very substantial defence from the material that we had on the mine, and, further, we had a large quantity of dynamite and a number of rifles, with some thousands of rounds of ammunition. I also argued that, as the natives to the north-east of us had always been under different influences to those on the south-west, there was never much chance of their uniting and fighting together.

"In the end, the white men on the property decided that the game was not good enough, and that they were not going to stay to be killed by natives. They also decided against going to Fort Mumbwa, where the chances of holding out against a long siege would be small. Instead, they would go at once into headquarters at Broken Hill, which was on the railway, and where they would be safe. There were on the mine about six hundred natives, perhaps two hundred of whom were aliens, who came from the country many days' journey to the east and north-east. A few of these had been in some of the Central African native regiments, and all were keen and eager for a fight. Having discharged all the local natives, beyond those that were required to carry the other white men's loads to Broken Hill, I called up the northern and eastern boys, and telling them that we should probably have some fighting to do, requested those whose hearts were not strong, or were like water, to stand on one side, when they would be paid their money, and could get away while there was a chance. But they all, to a man,

decided to stay. Many of them belonged to the Awemba tribe, who live on the other side of Lake Bangweula, and are fine fighters.

"I had about ten of my own natives, in whom I had the utmost confidence, several of these men having previously saved my life in various ways, while some could use a rifle fairly well.

"With a good supply of arms and ammunition on the mine, it would have been foolish to sit still and try to repel an attack single-handed, so I took the natural course of distributing arms and ammunition to those natives who understood how to handle a rifle. Most of these men had been with me in one or two pretty tight corners before, and had shown up well. I then proceeded to thoroughly fortify the camp.

"A common plan adopted by the natives for killing a white man is to wait for a very dark night, and then for a number of them to creep up and set a light simultaneously to the thatch of his house all round. As the climate is tropical and the rains torrential, the thatch is made somewhat thick, so that when dry it burns rapidly, making a hot fire.

"When the thatch has been lit, the natives go to the doorway, and wait, with uplifted spear, until the occupant, suddenly awakened, must rush out or be burnt alive. On his rushing out, some of the spears are bound to take effect on him. In order to frustrate this plan I hit on the following idea.

"Near my dwelling-house, which was a hut with mud and pole sides, and a grass roof, I had a block-house built of wood, stone and mud, which could not be set alight. Inside the block-house was sunk a small shaft ten feet deep, and beside my bed in the dwelling-

W. A. PHILLIPS, ONE OF THE PIONEERS.

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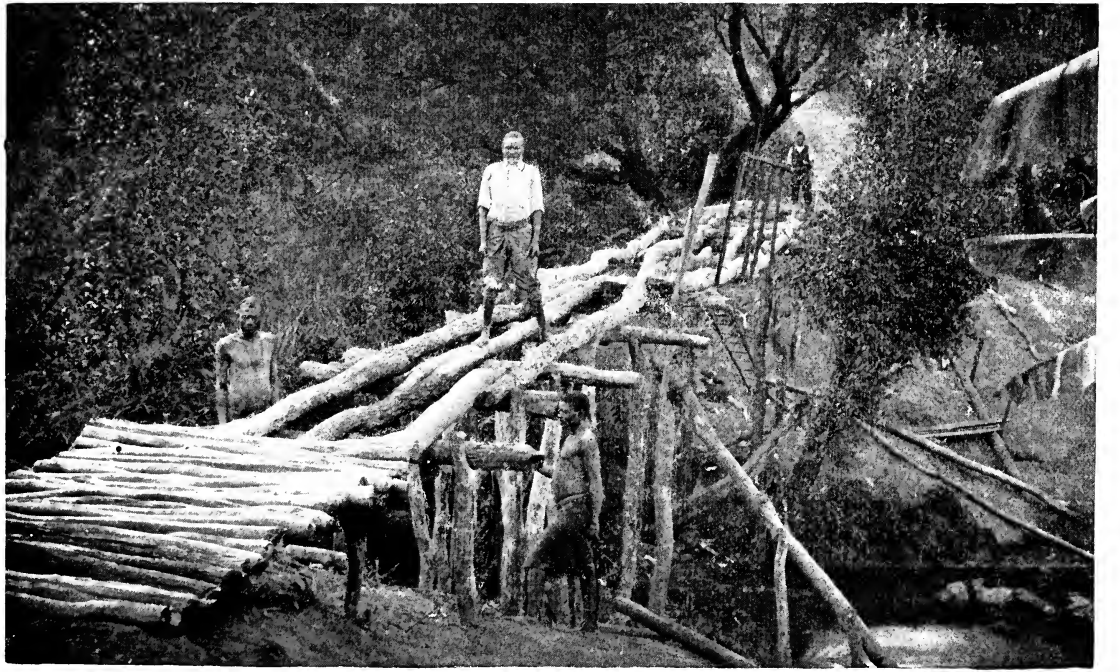


BRIDGE BUILDING. [Page 181.

house a similar shaft. The bottoms of the two shafts were connected by a small tunnel.

"Should I awaken in a hurry and find my roof ablaze, all I had to do was to drop down the shaft close to my bed, run along the tunnel, and climb up inside the block-house, which commanded the hut. In the block-house I had a few natives with rifles and ammunition, so that any spearman waiting outside my hut would probably have had an unpleasant surprise.

"Near the store and about the centre of the camp the main block-house or fort was built, and just under this, and therefore commanded and defended by it, was the stockade in which were encamped those natives and their families who were not in the block-house. This block-house was a two-storied building made of stout 2-inch native planks, which would be proof against any spears or copper bullets that might be fired at us from native guns.

"The upper story was twelve feet from the ground, and was really the conning tower from which the whole camp could be kept under observation. In several places, at a radius of some hundred yards from the block-house, pits were dug, and a hundred pounds of dynamite placed in each of them, and on the top of the dynamite a number of stones varying in size from a goose's egg to a cannon ball. The ground was then nicely smoothed over, and the blasting wire led underground to the electrical firing-machine, which was installed in the conning tower.

"With several such mines, any attacking force of natives, in the form of a charging 'impi,' would have been somewhat nonplussed by the effect of the explosion, just as they were passing over the particular spot.

"I had an acetylene lantern on the mine, and, by altering the reflector and the lenses, managed to rig up quite a serviceable searchlight, which was mounted on the top of the conning tower.

"The stockade, or native fort, was circular in form and some two hundred feet in diameter, its sides being constructed of poles from twelve to fifteen feet high, bound tightly together, while round it a trench five feet wide was sunk, the soil from the trench being piled up on the inside. A number of small huts were built inside, and the remainder of my fighting force brought all their goods, belongings, and women-folk into camp within the stockade. Our water supply was in the open at no very great distance, and was commanded by the block-house.

"It can be seen that such a fort, although affording little or no protection against modern weapons, would be very effective in stopping a rush of savages armed only with spears. The attacking force, too, would probably not feel inclined to linger long, when trying to effect an entrance, in face of a shower of spears from the inside, and an occasional bullet from the top of a tower only a few hundred feet distant, to say nothing of a few charges of buckshot from a choke-bore.

"While all these preparations were going on, I thought that a little bluff on my part might not be out of place, especially as one morning, when in the bush not far from the mine, I happened to come on a village unawares, and had the good fortune, before being seen, to obtain a photo of a native blacksmith and his assistant hard at work making spears. These spears were to be used to kill the white men, and as there was only one in the neighbourhood, and that was

myself, I had no doubt that they were for my especial benefit. The master mechanic became rather confused on being asked for which particular part of my body the spear was meant.

"On returning to camp, I sent for the headmen of the surrounding villages to come in and see me.

"In front of my hut were several small rose bushes which had been imported at great trouble, and in order to prevent people from walking over them there had been arranged round each bush a ring of large white stones.

"When the headmen had arrived and had sat down in a semi-circle by the door of my office, after passing the time of day to them in their own fashion, I informed them that my rose bushes were not growing well, and that I had asked them to come, in order that we might consult how to make them grow better. For a long time they cogitated, and I could see that they were trying to find out what I was driving at, but could not hit it. At last I said that they all knew what the preparations that were being taken meant, and that it would be a great pity for them as chiefs to be killed in the ordinary way. This they agreed to. I then suggested that, if they liked, I would show each of them which of the stones round the rose bushes his head could replace; when all the stones had been replaced by their heads, I was sure the roses would flourish much better.

"I told them also that, on the first signs of trouble, I would send out and fetch their heads in for my rose bushes, as before I went I wanted to be sure that the rose bushes, which were a white man's medicine tree, would grow well. It appeared from subsequent in-

formation that I had been taken quite seriously in the matter, and that our talk of the afternoon had furnished considerable food for discussion in the villages.

"The trouble now was to keep our Awemba in hand. They used to hold a war dance every evening, and at the end of it they would want to go out and bring in heads. One night, indeed, they went so far that it was only by firing several shots just over their heads, and threatening to shoot straight into them that they were induced to return to the stockade.

"We got word just about this time that an 'impi' was approaching from the West, under the command of a Barotse general, whom some of the natives stated to be the Prime Minister. Very shortly after this we heard that a large force of police, with Maxim guns, was being pushed forward as quickly as possible towards Mumbwa from the south. This last news seemed to have a very soothing effect in the Mashakalumbwe, who then began to be much less restive.

"Sooner or later it is probable that trouble will come, as all through Africa, at one time or another, the various tribes have attempted to throw off the white man's government, but neither the Barotse nor the Baila (Mashakalumbwe) have yet had a try. The average native sees only a very few white men, and having a very limited knowledge, or perhaps no knowledge whatever, of the outside world, he cannot be blamed for thinking that he has only to kill off the few that live in the country to be his own master again.

"We heard that the general in command of the 'impi' from the west had one day gone elephant hunting, and that the 'impi,' being now without a commander, had returned. Matters gradually quieted down

and in a few weeks resumed their normal course, other white miners being sent out to the property. We had one native on the mine who had been at Cape Town during the South African War, and I sometimes heard him trying to describe to the others the vast number of white men who would come here if we wanted them. He used to tell of the ships that came up out of the sea, one after the other without end, and from which the white men used to pour out like locusts."

CHAPTER VII.

EARLY DIFFICULTIES AND LITERARY LABOURS.

"No man is fit to govern great societies who hesitates about obliging the few who have access to him for the sake of the many whom he will never see."

"The leading strings which uphold and preserve the infant would impede the full grown man, and so the very means by which the human is, in one stage of his progress, supported and propelled may in another be mere hindrances."

—MACAULAY.

FOR an European to settle down in Central Africa is to undertake a formidable task. Almost insurmountable barriers intercept his progress at every turn. These he must be prepared to meet with the determination and fortitude of a conqueror. Fortunately for us we met with no armed resistance from the natives as we marched into their territory; upon the other hand, we were welcomed by the chiefs, and had every possible assistance from the British Official. We found no Ethiopianism or Roman Catholicism to rival us in our task, while Mohammedanism was only present in small communities. The dreaded sleeping sickness, which in one year had reduced the population of Bunuma, Uganda, from 22,000 to 8,000, had not yet reached our sphere of operations; nevertheless we found difficulties enough. The selection of a suitable site, the roving disposition of the people, the frequent attacks of disease, the difficulties of food and

transport, and the necessity of building houses, with our ignorance of the language and the cunning of the natives, presented difficulties not to be overcome in a day, or even a lifetime. We felt when taking the initiatory steps that patience and prudence, courage and endurance, coupled with the Grace of God in a man's heart, were sufficient to enable us to meet bravely and perhaps overcome entirely many of the barriers known to be present.

SELECTION OF SITE.

Our first difficulty was to select a suitable sphere for Mission work, and a good site for our residential quarters. We desired to work in the most populous part of an untouched area of N.W. Rhodesia, but how were we to find that out? No maps had been prepared or census taken. There were no means of getting about to ascertain these facts except by walking, and perhaps where we should find a large community one week, the next it might be a deserted place. Although there are 160 millions of people in Africa, 70 millions of which are absolute pagans, there are only fifteen people to the square mile as compared with China's two hundred and fifty. Yet there are some areas, especially along the river banks, where the people are more numerous. Finally we decided upon the district of Ndola, which is about half the size of England, situated just below the Congo State in N.W. Rhodesia. It has an area of 20,000 square miles, and a population of over 40,000.

Here the people, through internal quarrels, had separated themselves, and were residing in units, until the Government Official compelled them to come and live in villages under their respective chiefs and headmen. Mr. J. E. Stephenson, the Official for the Ndola

district, has been good enough to tell us that we could have any site that we cared to select for the erection of Mission premises. But where in this vast area should we build? A site now dry and healthy might become swampy and deadly in the rain season, producing malarial mosquitoes by myriads. We knew something of the sickness and death that had brought sorrow upon sorrow to other Missions, and we had no wish to repeat such experiences without first accomplishing some good amongst these people; verily we were "perplexed, but not in despair." One cannot alter the climate and geography of Africa, but one can avail oneself of its variations. Eventually we decided upon a triangular site of 250 acres, partly a gravel soil, now known as Kafulafuta. It stands like a flattened hill bounded by the rivers Kafuwe and Kafulafuta upon two of its sides. This part is fairly free from swamps, and promised to be an ideal spot. In the rainy season, however, we found the site almost surrounded by water, causing a bad, swampy area in the vicinity. One large pool we partly filled in with the soil taken out in draining other parts. To increase the healthy aspect of the site we felled the trees and cleared a considerable area.

SICKNESS.

No sooner had this been done than sickness came upon us. But there was one factor for which we were grateful, viz., that we were spared the calamity of both being ill together. Mr. Phillips had a slight return of dysentery, which had so nearly proved fatal at Kapopo a few months before. Fortunately, he recovered. Then, although all precautions had been taken such as were possible under these circumstances, I began to have attacks of malarial

fever. One attack after another, predisposed to, perhaps by the overland journey, and our exposed condition, resulting in my absolute invalidism for a time. Had it not been for the patient and constant care of my colleague, this story would not have been written. So wasted and exhausted did I become that it was considered necessary to take me to the nearest doctor at Broken Hill, about 95 miles away. But how to get there was the next difficulty. There were no railways, rivers, or horses. The only means of transit was to be carried by natives in a canvas sheet slung to a pole. Twenty of the most reliable natives were chosen for the task. The picture opposite will give the reader some idea of the journey, how it was made, and the kind of country we passed through. The ground was very uneven, and the natives' march tended to exaggerate its irregularity at the expense of the sick man's comfort. The journey took six days, and the distance covered was 115 miles instead of 95. The natives, taking advantage of my ignorance of their language and country, passed through the villages of their friends, and thus wasted precious time. The nights were long and dreary, the natives slow and lazy. I wondered if ever I should reach my destination. The last day I persuaded them to do a forced march, with the result that we covered thirty miles in eleven hours. Only three more hours, and our haven would be in sight. The natives seemed to know instinctively this little cheer, so determined again to dash my hopes to the ground. They went on strike, and refused to take me further. I coaxed and threatened, but in vain. One carrier put his end of the pole in a tree, and departed in defiance. Realising the seriousness of the

situation, I gathered my strength for one supreme effort. I leapt out of the sheet, raved, shouted, and gesticulated in such a way that in my calmer moments I was half ashamed to recall the event. Nevertheless it was the only thing to do with these people. They then went out of hearing and held a palaver. My hope, like my strength, was almost gone. With what spirit remained I poured out my soul unto God, and in the lonely African bush the answer came, not in the words of a man's voice, but in the return of first one and then another of the carriers, who eventually deposited me at Broken Hill.

At this time great preparations were being made there for the opening of the Cape to Cairo railway at that point. Consequently, the Camp was full of visitors. Upon enquiry, it was ascertained that there was no accommodation for me. There were no apartments to let for a sick man. I was given a small tent for the night, and, my bedding not having arrived, one of my carriers procured some grass, which served for a mattress. I stretched myself upon it, and for once in my life could have cried like a child. My comfort was that "He would never leave me nor forsake me," and in this mood I fell asleep.

When Mr. Donaldson heard of my condition he was as good as man could be. As his patient and guest he took me in, and slowly but surely brought me back to health and strength again.

Then the question arose, should I be sent home? How could I go, with my colleague alone and liable to fever at any time! The suggestion could not be entertained, so the return journey was begun.

Malarial fever is a cruel foe; every African

traveller must meet him and not always to overcome. For months he may escape, but his very footsteps are dogged, and in an hour, when he thinks not, he will be stricken down. Happy is the man who then has a friend near to him. Irritability, depression, and weariness claim him. No sooner does the sun rise than he sighs for the noonday rest. He staggers on, anxious to conceal defeat, he spurs himself, and at last creeps away like a defeated fighter, a victim to a thousand unseen foes. Then he aches as if his limbs would break, and perspires until the blankets are saturated beneath him. The life and death struggle begins. Myriads of parasites are attacking the red cells of his blood to destroy them. Millions of such cells are destroyed, and the parasites increase a hundredfold, as if to make sure of their victim. But another foe is coming to attack them in the rear. Quinine, the one and only remedy, which has been poured into the system at the rate possibly of thirty to forty-five grains during the day, is absorbed by the blood stream. Myriads of parasites die in the death throes of this poisonous drug, unless the victim himself has passed the vale. Then, after three or four days, the patient rises, a shadow of his former self, to slowly accumulate strength for another attack, in which he knows full well he will not be disappointed. Malaria spares no man. European mortality has been appalling, and missionaries have paid heavy tribute to this scourge. A fortunate individual, who may seem to bear a charmed life, smiles—well, let him witness the numerous graves from North to South, and East to West, and he may think himself fortunate to be alive.

One of my later colleagues, Mr. W. P. MacDonald,

also had malarial fever before he had been in the country very long. His severest illness was when at Kapopo, 45 miles away from the Mission. He sent a note to me by a native messenger, which arrived about 7 o'clock on Sunday evening. The writing was far worse than any I have seen done by natives, and this in itself caused me some alarm, indicating that he must be seriously ill. Mrs. Masters and I consulted for a time, with the result that I packed up a few medicines, and with three natives set off in the night to Kapopo. We walked for six hours, saturated by the dew on the tall grass. In the early morning we saw what we thought was an isolated, deserted hut, and were about to set fire to it in order to dry and warm ourselves, when we noticed a few red embers within. We shouted, and found that a lonely native, who had thus narrowly escaped being roasted alive, had previously taken possession of the hut, in order to drive off the birds and pigs from some wild grain in the deserted gardens. We were glad, though disappointed. Making two small fires, we stretched ourselves upon the ground, had a glance at the starry heavens above, and fell asleep. In two hours we rubbed our eyes open, shook ourselves, picked up our few things, and were soon again on the tramp. We walked for $13\frac{1}{2}$ hours, with an interval of two hours' rest, and still we had nine miles to go. I had hoped by this time to have reached my destination. The little food I had brought was consumed, and no more could be procured. We were all well nigh exhausted. Poor Mr. MacDonald, "how was he? Perhaps in his death struggle. Still we could go no further, so I had my evening meal," which consisted of a drink of cold water, and slept on

the floor of a native hut. Next morning my breakfast was of the same nature. Upon this meal I walked for three hours more, and reached Kapopo. The increased distance was caused by taking a wrong turning at a place in the forest where several paths met. Upon arrival, to my absolute astonishment, Mr. MacDonald came out of his hut to meet me. With what mixed feelings I beheld him. Had he tricked me? No, never! He was too genuine a man for that. He had partially recovered before I could get to him; he was still weak, but then he might have died in the same time. One can never say how sickness will leave one out in Africa. Such are the trials and difficulties of African travel and sickness. That forced march is the worst I have ever done. But then one is willing to endure a little hardness for the sake of his brother man.

After four years another helper came in the presence of Mrs. Masters, who accompanied me after my furlough. As a newcomer she, too, had to pay heavy tribute to malaria, and gave nine donations in twelve months. Some time later a little baby girl came to us like an angel in the night-time. The first white baby to be born in that district, hence we called her Ndola. Surely her presence would sweeten our cup and cheer us in the midst of our discouragements. Yes, but she, too, must pay tribute, and this she did by having slight fevers and a series of convulsions before she was many months old; in one instance the convulsion was accompanied by half an hour's unconsciousness. We looked upon her, helpless as she was, perhaps dying, and ourselves unable to help her. We tried to pray, but our hearts were too full, and our voices

choked. I asked David, our native evangelist, to pray, and he asked that "Our Father above would raise up our child." That prayer did our hearts good, and greater good because it came from an African. We opened our eyes to see our little one watching us. The worst was over, and although the danger was not past she was spared to us, and is with us still, hearty and well.

FOOD. During the early months we suffered much from lack of fresh meat and vegetables, while even our natives often experienced the pangs of hunger. We had only tinned foods with us, which would soon have produced scurvy and other disorders if we were unable to obtain some fresh food in addition. I had my rifle, but when we were most hungry animals were most scarce, and my aim exceedingly bad.

We selected a site for our garden, and made an experiment with some European vegetable seeds which we had brought with us. We found, to our dismay, that in the cold season the winds destroyed our produce, as the garden was situated on the most exposed side. Nothing daunted we tried the opposite side and planted more seed. The rainy season came, the river rose, overflowed its banks, and made a swamp of our garden just when full of promising vegetables. Our supply of seeds was now running low, but we tried again above the high water mark, and more or less succeeded.

We had now learned by experience what was best suited to that soil, but when it was most promising, all that appeared above ground was destroyed by

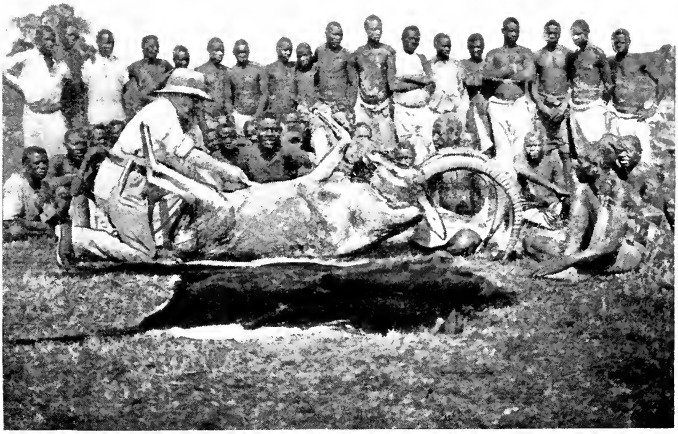
grubs or nibbled off by monkeys. The very seasons seemed against us, the rains being exceedingly heavy. One thing was noticeable, viz., that while some of our food produce would not grow, and others would not ripen, the weeds persisted and did remarkably well. I find it difficult to reconcile this with the theory of "the survival of the fittest." We then tried to rear a few native fowls, but the snakes were jealous of the attempt and insisted upon coming in the night-time and killing off a goodly number in the fowl-house. Food became so scarce that we tried to secure a little from the natives by exchange, but they had not sufficient for themselves. They had been drinking and dancing during the sowing season, and now it was too late, for the heavy rains had come. "What will you do," I asked, "when you should be gathering food from your gardens?" "What is the use of preparing food for months ahead," was the reply. "If we plant much and then die, who would have our produce? Oh, no, we are not going to grow food stuff for other people." So these short-sighted natives, through laziness and strange notions, willingly encounter the risk of starvation. For several months of the year they will eat grubs, roots, mice, and such like foods, and—survive. Finding it useless to expect food from the people in the vicinity, we sent out little companies of men in various directions to try and secure what they could. Some were successful, others were not. One company of seven men were away fourteen days, and we despaired of their return. When they came with good food supplies, they told us of the long journey they had made to find it. That they had crossed a river which, upon their return, was very much swollen by the

heavy rains, so that they could not recross. To overcome the difficulty they felled a large tree, stripped off the bark, binding up the ends, placed the food therein, and in this frail boat paddled across the swollen current, and so reached us in safety. The making of the canoe had caused one day's delay. Needless to say how cheered we were at their loyalty and success.

We were then living in a tent, and not very secure against the wild beasts we could hear at night. Not only so, but when we attempted to have our evening meal therein numberless mosquitoes came and desired to feed upon us. To overcome these fearful little pests, more trouble and torture to us than lions, we decided to have our meals under a mosquito net. This was suspended from the centre of the tent covering the table and food, also the two that dined. The next step was to kill as many mosquitoes as possible before commencing the meal or the attempt to eat would be of no avail. What a picture! Two fully-grown men fly-catching under a net! Later we thought that a little better light would be of some assistance. We had candles in bottles, the sides of which were beautifully ornamented with wax, but even with these we found it difficult to see if we were eating mosquitoes in addition to our meat. We were indeed Primitive Methodists in those days. We conceived the idea that an oil illumination would improve matters, so we set to work to procure it from the ground-nuts (monkey nuts), such as we were eating. This was accomplished. We dispensed with our pint-and-half bottle and introduced our oil lamp. As compared with those at home it gave a minimum of light with a maximum of smoke, but then we were nearing civilisation by its adoption.

MR. H. L. WILDEY.

To face page 176.



OVERCOMING DIFFICULTIES. H. MASTERS SHOT THE FOOD, AND W. A. PHILLIPS BUTCHERED IT. [*Page 184.*

REINFORCEMENTS IN A DOUBLE SENSE. [*Page 193.*

TRANSPORT. Now that our food supplies were better we anxiously awaited the arrival of our goods from England. They came in the course of time. There is no hurry in Africa. Some of the goods ordered before we left London reached us thirteen months later. There are many things that may cause the delay. The rivers may be swollen and impassable, lions or other wild animals may be very much alive, and perhaps no carriers can be obtained, and if they can it is only natural that they should call and see all their friends on the way. Our Mission was about 120 miles from the nearest depôt, and our goods, made up into parcels of from 40 to 60 lbs. weight, were carried upon the heads of natives. Should they come to a stream and spend the night there, it may be too swollen to cross the next morning, so rapidly do the rivers rise. The natives are never in a hurry, and there is no urgency with the white man, no matter how badly he needs the goods. If, while crossing the stream, he drops the load therein, the accident is of no moment—to him. A concertina arrived in small sections, bedding also was damaged by water getting into the cases, but in Africa one has to get accustomed to surprises, pleasant and otherwise.

Then we desire to receive letters occasionally, and also to send them, but our nearest pillar-box is 35 miles away. Native runners are employed to carry them this distance. Usually they go in pairs. Some have but one messenger; of course, the deciding factor in this connection is the nature of the country they have to traverse. We used to send one man out each week. With his spear and our letters, covered with waterproof wrapping, off he would go. These messengers are able

to run, without chart or compass, over unknown country, guided in some miraculous way by instinct, and often cover from 30 to 40 miles in ten hours. On one occasion the post boys were stopped for a whole day by lions. Another time, a messenger, being hungry, ate some strange plant on the way, and, in consequence, died soon after his return.

BUILDING. Upon our arrival no one gave us a reception or offered us a residence of any kind. Our tent was very insufficient, both in times of storm and hurricane, and also for protection when hungry midnight prowlers were around. We had a good wood-yard close at hand, the timber only required selecting, felling, sawing into planks and boards, working and fitting into shape. Doors and frames, windows, tables, and a host of other things were required. I had never felled a tree or made a door in my life, and now it was necessary to teach others that which I had never done myself. However, we were unable to do much for a few months, as it was the rainy season. For the time we were content to erect and to live in a native hut, which was a round structure built of poles, grass, and mud. Makonko, a chief, gave us an unsolicited gift of 81 bundles of grass for the roof, refusing, to our blank astonishment, to accept anything in return. Our first hut was used as a carpenter's shop, stable, and mortuary in turn. No one being willing to live therein after the donkey was killed, and an injured native had died there. We then erected a store in which to keep our provisions and barter goods from would-be thieves. Our next house was to be an elaborate structure containing doors and windows. We went into the forest, felled a tree, stripped it of branches, and carried it back

to the Mission. Having dug a hole and thrown some rough timbers across it to serve as a saw-pit, we placed the tree thereon, and began the laborious task of cutting square timbers and boards. I knew nothing about such work, and the natives knew less, but after cutting numerous "big wedges," because the saw would not cut straightly, we secured a few good boards. With such I made doors, windows, tables, chairs, bedsteads, book shelves, school forms, etc., of which I was proud, though our joiners and cabinet makers at home would have been grieved that good timber should have been thus ill-used.

My colleague, Mr. Phillips, was, in the meantime, hunting for clay. He found some red sandy marl, with which he made bricks. These were dried in the sun, and burnt by means of wood fires. The clay, unfortunately, was so sandy that the rains caused them to disintegrate rapidly. With the bricks Mr. Phillips built fireplaces and chimneys for our houses, the other parts being of poles, grass, and mud. The natives could not understand the purpose of a chimney; they looked up the shaft from below, and down it from above. This structure was a palatial residence for us, and served our purposes admirably. We have now erected 21 buildings of various kinds, only two of which contain brickwork. Two others which we had built, having brick fireplaces and chimneys, were literally "eaten" within five years by wood-borers. The considerable expense of making bricks from such material as we have at hand has prevented us from building brick houses. It is necessary when securing timber to obtain the right kind in the first instance, or the building will not last long, for the wood-borer eats away

the interior of the timbers, and at any time an apparently strong roof may collapse, as happened in the instance referred to before.

Just previous to my furlough, Mr. Phillips and I were going over our language notes together in my house, when a storm suddenly broke directly over us. There was a terrific crash of thunder and a flash of lightning, the articles upon the table were struck, Mr. Phillips felt a blow upon his thigh, and we were both rendered unconscious for a few seconds. Half dazed, we looked above, and saw the roof had caught fire, and was burning rapidly. Our first thought was flight, but our second was concerning the language notes we had been preparing. They were of great value, being the result of two men's work during 2½ years, and such that they could not be replaced, in fact, they were the only portions of this language which had ever been put into writing. We stayed to collect them, and hastened to put them into a place of safety. Upon re-entering the house we saw the body of the donkey lying on the verandah. He had been killed instantaneously by the lightning. The notes were saved, we were uninjured, but the donkey was killed, a new door and the house burned to the ground. We were sorry to lose this useful creature. He had been of considerable value for itinerating, and upon such journeys had played me a few pranks occasionally, compelling me to alight unexpectedly in a most humiliating manner. I explained to the natives that as the donkey knew neither English nor Walamba he had no other means of letting me know that he wished me to alight.

We soon found it necessary to find some means of crossing the rivers on either side of the Station. Mr.

J. M. Moubray, with 30 of his men, was good enough to give us a start with one bridge 380 feet in length. Another was constructed over the other river about 100 feet long. Unfortunately, they were soon useless. The unfavourable climatic conditions, together with the wood-borer, soon laid all our work in ruins, and compelled us to purchase a native "dug-out" with which to cross the stream. The natives make bridges by throwing one or two poles across trees or stumps in the water, and grip these with their feet almost like monkeys, but for Europeans to attempt to cross while wearing boots is quite a dangerous procedure.

NATIVE IDIOSYNCRASIES.

Another impediment to our progress was our ignorance of the native language and their mental peculiarities. The natives had little desire to help us, although they offered no armed resistance. The Walamba seem to be among the laziest of African people. One burly man, whose little daughter was ill, was urged to bring her to the Station for treatment, but he replied, "Who is to carry her?" Another native was persuaded to carry his friend to us for treatment, the wounded man having been badly mauled by a lion, but first requested that he should be paid for his work. Another was given some grain to sow, of which we had but a very small quantity; hence he was particularly told to sow it with every possible care. The way he did this was to put it by handfuls in a few small holes. When asked whether he had sown it carefully, as instructed, he said, "Yes, indeed, I have sown it carefully."

One may overcome this trouble, but it is more trying when one is led into many hours of strenuous effort because of their lying. One of our boarders re-

turning to the school from his village reported that a leopard had sprung upon his brother, clawing his arms and legs, biting him in the back, and so wounding his abdomen that some of the viscera were protruding. I started off with four natives to the village, twenty miles away, with dressings and instruments to stitch and bind up his wounds, and a machila in which to carry him back to the Station for further treatment, should he still be alive. We reached the hut, and I asked for the man. A healthy, happy, strong native, sitting on the verandah was pointed out to me. I viewed him over with a microscopical eye from crown to sole, but could not find a single open wound. A scratch or two were present, such as a playful kitten might have inflicted, but these were the full extent of the "frightful injuries" for which I had tramped twenty miles under a tropical sun. This walk of forty miles in the African forest proved to me that whatever these natives lack they do not lack a vivid imagination, nor a lying descriptive power. It was simply a ruse on the part of the boarder to secure a few days' holiday, and it was successful. go on their own sweet way.

In our clay pit we had repeatedly instructed the natives working there to cut the sides down vertically. Yet again and again they persisted in removing the clay from beneath, leaving a very dangerous overhanging ledge entirely unsupported. Mr. Phillips had compelled them over and over again to cut it down in his presence, but the native seems almost incorrigible. One day it fell and buried two of them. One had his leg broken, and received severe internal injuries. A splint was put on his leg, and we did the best that we could, but the poor fellow died the next day. Even

this was not sufficient to impress them of the danger, and to this day, if we are away for a short time, the clay overhangs in a most threatening manner.

If one is going to accomplish anything in this country, it means that there must always be a number of natives in one's employ. The constant strain involved by momentarily watching and teaching them is indeed trying. If one is away for a few days things are sure to be in disorder upon return. The workmen have been to a beer-drink, the natives have broken into and stolen from the store, the snakes have killed the fowls, monkeys have eaten the fruit, a hippopotamus has paraded about the garden, eating as much as he wants and treading down the rest, leaving it a picture of desolation. Then two men are quarrelling, one of whom carries a murderous-looking spear. To prevent trouble I rush up, snatch the spear from his grasp, and chase him off the premises with his own weapon, and so the days pass by.

It is indeed cheering in the midst of such people to occasionally meet with an European and a friend. We had miners, hunters, and Government Officials come to see us from time to time, and very pleased we were to meet them. On March 25th, 1907, as I was sitting outside my house with a touch of fever, two Europeans came along. I looked at one of them, a tall young man, and remarked, "I have seen your double," but not until we were chatting over our evening meal did I discover that he was William Grimes, a fellow townsman, and a past member of our Nuneaton football team. I had not seen him for about 15 years, and now we had met in "Wild Rhodesia": hunter and missionary. The world is small after all. Unfortunately

Africa has not dealt with him kindly, for he has since been afflicted with the deadly sleeping sickness, from which none, nervously afflicted, ever recover.

On July 12th, 1907, we had the pleasure and privilege of welcoming in this out-of-the-way place, Mr. Charles Phillips, the brother of my colleague. Mr. W. A. Phillips had been down to Broken Hill to meet him. The return journey was to have been through a little of the Mashahalumbwe country, but owing to the threatened rising they were advised by the Government Official to return by way of Broken Hill. It was on this journey that our donkey was procured, the same creature whose life terminated so dramatically during the fearful thunderstorm. Mr. Charles Phillips, a member of the Nyasa Industrial Mission Council, came to us, at his own expense, so that he might realise something of the great difficulties we had to encounter in this pioneering work. Having spent some weeks with us he was enabled to obtain first hand knowledge of the country and people; also the possibilities of opening up other work amongst them. This knowledge was of particular advantage to the Council when considering the work later in London. We were indeed cheered by his brotherly nature and spiritual earnestness in a work so trying. It was with much regret that we were compelled to say good-bye, just when we were feeling how helpful he was to us.

LANGUAGE. One of the greatest difficulties of establishing a Mission in Africa, as compared with China or India, is that the language is not available in literary form. In Africa, the missionary has usually been first in the field. Upon the pioneers devolves this immensely difficult task of collecting words,

ascertaining their meaning, repeating them intelligently, conveying ideas to the native through the medium of speech, compiling grammars, translating Scriptures, writing works of Christian and educational usefulness, and then teaching the native how to read and write them. From the outset the greatest care, skill, and thoroughness are required. Too much emphasis can scarcely be laid upon the inestimable civilising influence of wholesome literature in the native tongue. It gives a saving knowledge of the Scriptures, self-respect, and enlarged vision, higher occupation and increased usefulness, and a stimulation to all noble impulses.

The languages and dialects of Africa number nearly a thousand, and as many as seven may be spoken within the radius of one Mission Station. Most of those of Central Africa are derived from the Bantu. These dialects, though perplexing to a stranger, are not nearly as difficult as Chinese or Hindustani. In construction and pronunciation the natural law of euphony is followed. They are very accurate. To the translator's delight there are but few exceptions to grammatical rules when the latter can be formulated. These dialects cannot be thoroughly learned by conversing with the natives in a trading centre, for in such places many expressions, absolutely foreign to the dialect in question, are used. One must be much in the presence of the children when at play or among the natives in their own villages when conversing together, unconscious of the missionary's presence, for under such circumstances the pure dialect is most likely to be heard. When conversing with a European they distort their own language in a most extraordinary way, using at times outlandish expressions, which they think is the

language of the white man. Correct accentuation is most essential with all African dialects. Clicks and notes, shrill or deep, high or low-pitched, have each their differing meanings. The missionary cannot pay too much attention to these elements, for although his early work must be tentative, he knows that a strong native life cannot be built up, nor an efficient native agency trained, until the people can be provided with a correct translation of Christian truths in literary form. To this task he should set himself whole-heartedly. Upon it the success or failure of his mission largely depends. It is distressing that in many tribes missionaries have been working for more than a quarter of a century, and have been unable, through pressure of other work and inefficient training, to translate the New Testament. There are still 400 African languages and over 300 dialects into which the Bible has not been translated. If we can thoroughly master the language and then teach *two natives* to write it as thoroughly, twenty years of service have not been wasted, for their Christian influence is inestimable. In South Africa there are several vernacular newspapers, issued by natives taught in a Christian Mission School, and written from a Christian point of view, favourable to our faith.

In learning another dialect some men are favoured with prodigious memories. In a few months a large vocabulary has been memorised, but if such an one has no mental elasticity or imaginative power his blunders will be many and great, and he will have the dismay of seeing his less gifted brother passing him with ease in speaking intelligently to the people. A missionary armed with many words and phrases, more or less accurately

expressed, went forth to deliver his first oration. His zeal and earnestness were all that could be desired. Finally he said in good native language, "The message of Christianity is 'give to me thine heart.'" The natives looked in blank astonishment. The words they knew and understood, but to them they conveyed no meaning. Later, a Christian native evangelist very kindly pointed out the difficulty. The native would reply, "which heart, the husband, or one of the wives?" (meaning the kidneys). If the preacher added "all three," they would answer, "but why our hearts?" It was pointed out that with the native the stomach was the seat of the affections, therefore the preacher must translate, "give to me thy stomach." Thus one sees at once the difficulty of translating ideas, as well as expressions. We, unfortunately, had no native evangelist who could thus help us; but we found two Angoni Christian boys, David and Luke, whom we had brought up with us from Nyassaland, to be of great assistance in this respect. We entered the country and heard sounds as unintelligible to us as the sounds proceeding from a country farmyard. Not a single character had ever been written. This dialect was spoken by about 40,000 people, so that it was essential to acquire it. We heard a sound which we could more or less imitate by putting together a few English letters thus, "cindo ici?" meaning "what is this?" This sentence was the key by means of which we were enabled to unlock the mysteries of the Walamba dialect. We became the most inquisitive people in creation. From morning till night we were asking old and young, men and women, "cindo ici? cindo ici?" In the course of time we managed to obtain names of objects, then we listened quietly to

obtain the intonation. Later, we began with simple sentences. How humiliating and amusing one's early attempts are! I once set a gun-trap for a leopard which had troubled us. He was shot, and I reset the trap for his mate. Later I saw the bait covered with driver ants, which were devouring it. Upon returning to the house I somewhat seriously said in Walamba to one of my boys, "The bait is covered by 'imipashi,'" which means "spirits." He looked at me with surprise and with some apprehension. Thinking him to be somewhat "dense," I took him to the spot, and pointing to the ants said, "imipashi." He burst into laughter. Then my mistake was revealed. I should have said "impashi"; there was only an "i" omitted, but it made all the difference to the mental attitude of the native who has such a dread of spirits. I could now understand his apparent "density." Naturally one never forgets lessons thus taught.

We struggled on, much regretting that, as it was pioneer work calling for so much manual labour to be done, we could spend so little time at the language. We were highly delighted to receive, after four years, a little printed booklet containing translations of The Lord's Prayer, the Ten Commandments, and thirty-five hymns, the first ever printed in the Walamba tongue.

Mr. Phillips, having some previous knowledge of an African dialect, did the major part of the translation work. Together we completed the greater part of Genesis, the whole of the book of Job, Jonah, and the Gospel by Mark. Numerous Old and New Testament stories, the Thirty-seventh Psalm, and over fifty hymns.

When we had taught a few to write, I typed off various portions, and made a few booklets for use in

the school. Some of these copies were bought by the boys.

Sandawunga, our first convert, was of great assistance to us in language work.

A few sidelights are thrown upon translation work in a letter to hand from Mr. H. L. Wildey, who is now busily engaged with Mr. Phillips at Kafulafuta in compiling a harmony of the four Gospels. He says: "Translation work is very interesting, and one often gets new light upon a passage in the endeavour to express its thought in another tongue. It must also, however, be confessed, on the contrary, that some passages seem very poor as expressed in the native dialect. What a rich word 'Grace' is to an enlightened Christian, and what a word is 'Love.' We have to use for both of these expressions a native word that indicates very little more than a liking for a person as its meaning in the expression, 'I'd just *love* a strawberry.' Again the word we use for 'sin' means 'to damage,' or 'to make a mistake,' neither of which are of serious import to the native.

"We have to take hold of such words as these, and by continual usage in definite contexts, force into them the deeper meanings that we wish to convey, just as our English religious terms have acquired their present fulness of meaning by having been similarly appropriated to definite usage centuries back. We have this consolation that none of the people possess minds sufficiently enlightened to apprehend the deeper spiritual truths that we might hope to find words to convey to them.

"Now we would not have you understand that we regard the Walamba dialect as a very inferior one. On

the contrary, we are daily marvelling that a language so remarkable as to the orderliness of its structure, the precision of its expression, the fulness of its vocabulary, the euphony of its diction, should be the speech of a people that so many Europeans are pleased to regard as 'ignorant savages.' In some respects they express themselves far more sensibly than do we English folk. For example, we say, 'Close the door.' They say, 'Close the doorway.' Moreover, in many of their phrases they make much finer distinctions than we do.

"But we could not reasonably expect them to have expressions that would adequately convey the ideas that we have come to inculcate, the which, ere we came, were so utterly foreign to them, and it sometimes seems a matter of great difficulty to express even the first faint suggestions of the revolutionising truths we have come to impart.

"But just here there is one great encouraging fact that we are so often forgetting. It is just this—'The Word became flesh.' God, to fully express Himself, had to get beyond cold print to the Manifestation of Himself in the human form of the Incarnate Son. And we know that even so is it to-day. Surrendered human lives can be mightier channels for the Great Evangel than any written or printed page we can offer the Walamba. They will read *what we are* more readily and more believingly than what we say."

CHAPTER VIII

THE MISSION AND HOW IT WAS ESTABLISHED.

"It is the aim of Christianity to blot out the word alien and barbarian, and put the word 'brother' in their place."

—MAX MULLER.

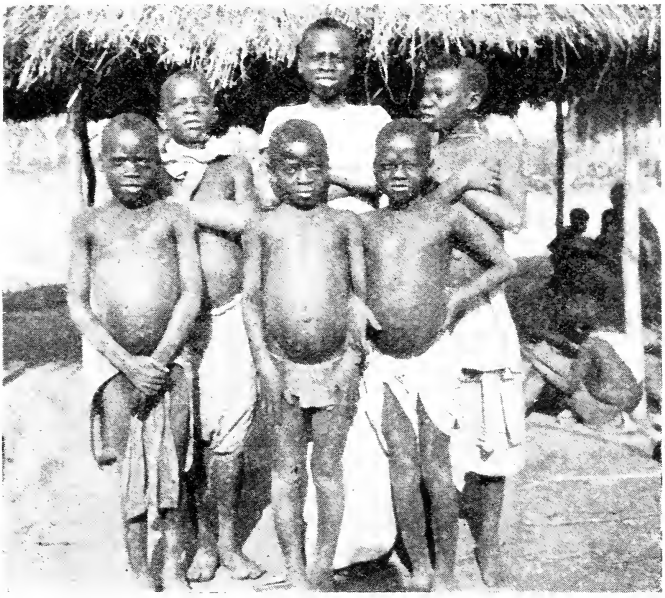
THE preceding chapters are only incidental to the one purpose the missionaries had in view, viz.: the establishment of a native Christian Church amongst the Walamba, in response to the Master's great command, "Go ye into all the world." These Pagan peoples were, for the first time, to hear of God's love and Christ's salvation. The Light of Truth was to be taken into the darkness of heathenism, before which, social barbarities and immoralities, spirit worship and human sacrifices would fade away and become extinct. The presence of Christian men would so raise public opinion that the promiscuous dance so natural and necessary to the native being would become a fiasco, and their attendance at such would become an indication of degeneration.

NYASA INDUSTRIAL MISSION. The two pioneers of this work in Rhodesia were William A. Phillips and Henry Masters, who were working under the auspices of the Nyasa Industrial Mission. This Society, though small, had an interesting beginning, intending at the outset to work in Nyasaland only. Later they

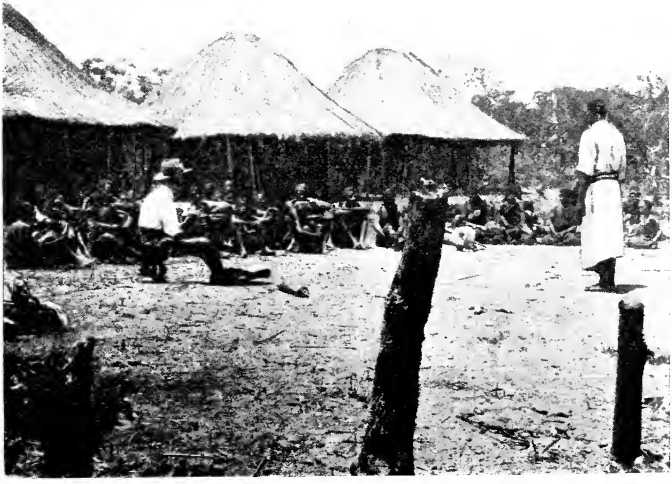
were led to establish the new Station of Kafulafuta, in N.W. Rhodesia, over 500 miles beyond the Victoria Falls. The definite blessing that had attended their work in Nyasaland and the steps which led to the formation of this new centre are contained in a letter from the Secretary, the Rev. A. Walker, which reads as follows: —

"Possessed with the conviction that God had called them to the service of Christ in Africa, Mr. and Mrs. Deeath settled, about twenty years ago, upon a small plantation, which is now known as the first Station of the Mission, at Likubula, near Blantyre, in the Shire Highlands. Their hope was to instruct the natives in the cultivation of the soil and other industries, and to use the influence thus acquired to arouse an interest in spiritual matters, by the faithful preaching of the Gospel. To this object they gave their all, seeking nothing but the barest maintenance for themselves, cheerfully enduring privation, if only they might win souls for Christ. And God not only gave them the reward of many conversions, but the Nyasa Mission, as it exists to-day, with its influence over many thousands, is largely the outcome of their consecrated labour.

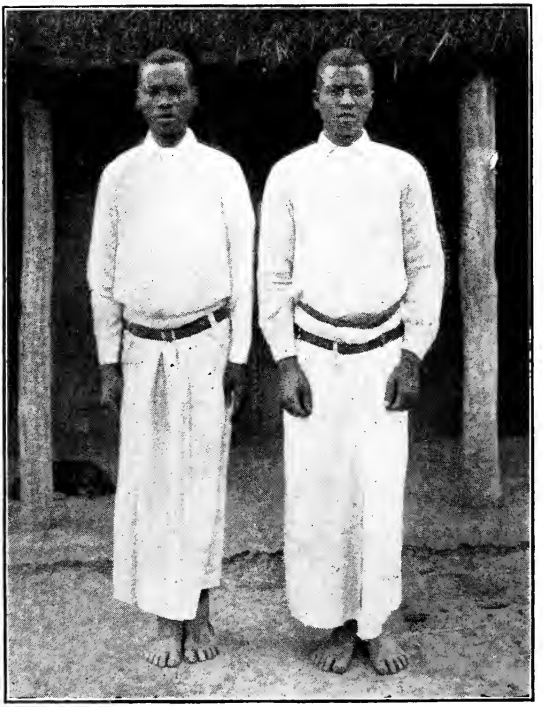
"The first great step in advance came in the year 1898, in the opening of a second Station at Cholo, about thirty miles from *Likubula*, and it is there that the most fruitful work, up to the present, has been accomplished. The first few years were quiet and uneventful, but after the appointment of Mr. J. A. Day, in 1905, a remarkable movement took place. It began with a number of the young men being led to confess Christ at the ordinary services; these were encouraged



EARLY SCHOLARS AS THEY WERE. [*Page 195.*



SANDAWUNGA, OUR FIRST CONVERT, PREACHING. H. MASTERS SEATED. [*Page 197.*



DAVID AND LUKE, OUR TWO ANGONI EVANGELISTS.

To face page 193.

to go out into the villages around, and tell others of the salvation they had themselves received. Out of this grew the Cholo 'Institute,' where fifty young men are training as native teachers and evangelists. Meanwhile the entire neighbourhood seemed astir with the mighty influence of the Divine Spirit. Crowds flocked to the preaching of the Word by the native evangelists, many conversions followed, and the people in all the villages eagerly clamoured that teachers might be sent to settle among them, they themselves providing the buildings required. Often the movements of the Holy Spirit were manifest in preparing the way for the Gospel. Here is a typical instance:

"'One of the native preachers, in casually visiting a village several miles from the place where he was stationed, to his great surprise noticed a building very like the usual native school, and calling the people round, inquired what it meant. "Oh," said the people, "that is our school." "Your school?" said he, "but you have no teacher." "No," they answered, "and no missionary has ever been here; but we were convinced a teacher would be sent, and have built the school in readiness." And then followed the news that for several weeks they had been meeting together in the new building, where those who had heard some little about the Gospel told what they knew to the others, in anticipation of the coming of a better instructed teacher.'

"In a short space of time, over thirty schools and sub-stations were opened, where the Gospel is preached every week to congregations, in all, fully 9,000 people. These stations are worked entirely by the young men from the Native Training Institute, and in most cases the support is guaranteed by friends at home at a cost

of £6 per annum for each station. Likubula has shared with Cholo in the blessing, and in Nyasaland, the number of Church members is upwards of 700, with 1,100 in the enquirer's classes. Between 200 and 300 have been baptised during the present year.

"A still more recent extension of the Mission has been undertaken in Northern Rhodesia, in a district 500 miles beyond the Victoria Falls, among tribes utterly ignorant of the Gospel, and perhaps the most destitute of the elements of civilisation of any under the British flag. Mr. W. A. Phillips and Mr. H. Masters went there in 1905, accompanied by some of the native Christians from Nyasaland, to start the first new station at Kafulafuta. On the day of the arrival, they were met by a group of men, one of whom, accosting the newcomers, asked if they were missionaries. On Mr. Phillips replying in the affirmative, the man went on to say that they had heard rumours of the approach of the missionary party, and he had determined, on the first opportunity, to offer himself for their service. 'And now,' said he, 'I am ready to work for you, and do whatever you bid, if you will teach me the knowledge missionaries have to impart.'

"To attempt, however, to interest tribes so low down in spiritual things as these Walamba might appear to many a hopeless task; but 'God is able of the very stones to raise up children unto Abraham'; and early in the year 1908, the hearts of the missionaries were gladdened by a little group of natives, numbering some twelve in all, coming forward to declare their desire, in their own picturesque phrase, 'to respond to the words of God.' They were formed into an inquirer's

class, to which others have since been added; and though these humble seekers after God are still very weak in the faith, the nucleus of a hopeful work has gathered.

THE MISSIONARIES' PURPOSE.

The missionaries' chief concern is how best to put before the native the great Truth that has prompted his going. He knows the great demands that will be made upon his physical frame, and that in all probability his years will not reach three-score-and-ten in that land, consequently he must use every possible power that will open the African's heart and mind to the Gospel. The first stages of progress are necessarily slow where there is no written language available, and where the very elements of education are unknown. The reader will have realised from the early difficulties of the foregoing chapter that a thousand converts could not be expected in a day, nor in ten years. It is to be wondered at that African missions make such progress as they do, considering the absolutely raw material with which the missionaries have to deal. It is only by persistent and prolonged effort that the mass of superstition and ignorance will be removed. The strongholds of spirit worship and witchcraft, which it has taken centuries to build, will not, like Jericho's walls, fall in seven days. But the united efforts of a handful of spirit-filled men driving in the wedge of Truth will, in the course of years, split asunder and bring to ruins the mighty structures of Africa's heathenism. One missionary's efforts may be *apparently* unsuccessful, so that his Society may be considering his recall, but the cumulative efforts of all must tell. A heavy iron bar of 100 lbs., suspended by a cord, would not yield *apparently*

to the first blows of a tiny cork made to swing and to strike it, but it has been demonstrated that the continued effort of that tiny cork would eventually cause that heavy bar to sway from side to side. The *first* insignificant tap was essential in order to produce the *ultimate* result. It is so in Missions. Early efforts produce few *apparent* results.

METHODS ADOPTED. The four methods adopted to produce the desired end were: *Evangelistic*, *Educational*, *Industrial*, and *Medical*.

We are of the opinion that the Evangel should be proclaimed at the earliest possible moment. Others believe that educational and industrial methods should precede it. The insufficiency of the latter method is well shown by Bishop Colenso's experiment. He selected twelve superior Zulu boys, to whose education he conscientiously and persistently devoted himself for a term of years without a mention of religion. They made rapid progress. The good Bishop then told them that all this was preliminary and incomplete without their acceptance of Jesus Christ as their personal Saviour. The next morning the natives had disappeared. They had thrown off their better clothing, donned their loin-cloths, and had gone back to Pagan homes and customs.

METHOD I. EVANGELISTIC. Evangelistic work is the essential to all aggressive missionary effort, pervading, never excluding, any other method used, whether educational, industrial, or medical. Other methods must be used to the full, but should always be subservient to the one purpose of Gospel preaching. It is useless to ignore the education of the natives, as some have done, and then to find, when the Bible has been translated,

that there are no people able to read it. Neither is it wise to be so absorbed in the industrial aspect of the work that only spare moments can be given to preaching and translation duties. Though the African cannot at first read, he can understand, with some degree of intelligence, the Story of the Cross when he hears it. Our primary task was to preach the Gospel, and then to teach them to read the Story for themselves, and later to send native evangelists among them to explain it. Our little native Church was completed on September 9th, 1906. Here the Gospel was consistently proclaimed six days during the week to the listeners assembled from far and near. At our anniversary there were 125 present, including one of the leading chiefs. If we can win the chiefs for Christ we shall soon win the tribes, for they follow his example in many ways. Before we had been in the country very long the power of God was made manifest. They were beginning to know what sin was, and what it involved. They were now, even though not professedly Christian, chastising each other for telling lies, a most remarkable thing for an African to do.

We had a personal boy sent to us by a chief. The latter had instructed the boy that if ever he saw anything out of its place to give it to the missionary and never to steal it. Later, we were compelled to dismiss him for lying and stealing. His chief reproved him, but he insisted that he had never stolen anything. The chief replied: "Now, come, those white men never tell lies." So at last we felt that we were formulating a standard of morals among these people.

At a later date a good opportunity was afforded of proving to them the power of the Christian's prayers

as compared to the uselessness of petitions offered to the spirits. There was a period of great drought, and the people were in want. They had made offerings to the spirits, and had for days been praying for rain. I was led to put God to the test. Going up to the people and addressing the spirit-medium, I said, "We will ask for a sign to prove who is able to give rain, the spirits or God. We believe that God alone can send it, and that it is useless to pray to the spirits. The sign shall be, if rain is sent before the end of this week (this was on Monday) that the spirits have sent it, but if no rain falls until early next week, that shall be the proof that the spirits cannot help you, but that God can."

On the station we prayed morning, noon, and evening that rain should be withheld. The next day the lightning flashed, the thunder pealed, the heavy clouds came nearer and nearer, but they were divided by a strong wind that sprang up and passed to either side of us. We saw the rain falling in the distance, but none fell upon the gardens of the people round about us. The next day rain came round about us but none upon us. The spirit-medium became very angry, and forbade the people to come near us. Each day we saw rain falling, but none fell upon our villages. Sunday came, and with it our prayers were altered. We had made no special arrangements for the meeting, besides ringing the bell in the usual way, but five of the leading headmen came with Sumpanya, the witch-doctor. They were: Katanga, Kaceya, Nkomeshya, Kalimanama, and Nsheteni, who had waited two hours for the meeting. We prayed to God earnestly that it might rain, and at mid-day it rained for forty-five minutes. Our prayers were answered. Jehovah was

vindicated. Superstition, witchcraft, and spirit-worship must crumble away before the faithful declaration of the good news.

Such events as these are far-reaching in their effects, but we feel that Africa can never be evangelised by the direct effort of the missionary alone. After the pioneering has been done, it is for the missionary to train, inspire, and organise a staff of native evangelists. A consistent native evangelist will present the Truth more powerfully than any missionary, no matter how fluent and earnest he may be. He will never be able to think as the native thinks. It is the bounden duty of each missionary to train teachers, even though the crowds may be neglected for the time being. Later, his few trained teachers will each be conducting Gospel services simultaneously with his own, thus reaching far more than he ever could by his personal preaching.

The Africans should be the great propagators of Christianity. They are orators, and public speaking is easy and natural. He speaks fluently and dramatically, as the missionary cannot. He requires no furlough, and has but little sickness. He is himself a concrete example of the Gospel's power. Some of the best evangelistic work and the greatest accessions to the native Church have been the direct outcome of native effort, guided and controlled by the missionary superintendent. Not only so, but in these days, when most missionary societies are lacking funds, it is as well to remember that twenty-five native evangelists could be supported at the same cost as one European. We have no hesitation in saying that one missionary with twenty native teachers would be more economic and efficient

than two missionaries. No pains should be spared in the thorough training of these few teachers, even though there is not so much "to show" in the Society's magazine.

We had David and Luke to help us in our work among the Walamba, two native Christians from the fierce and warlike Angoni tribe in Nyasaland. Their life and example among the heathen set up a splendid standard of Christian living. They were highly respected, both by the heathen and the European Government Official alike. The home of David and his wife was the first native Christian home among these 40,000 people. Though of mud it was an example to them of what a Christian home should be. David had walked over 650 miles from his country to help us, and upon desiring to return for a little while after three years of service, he travelled the same distance. During the six years he was with us he four times walked that journey, on two occasions his wife accompanying him. This is apart from the hundreds of miles walked by him in the district on evangelistic work. He knew what life was in a Johannesburg mine-compound, and also among the "untouched" heathen savages. Oft-times his Christian character was tested, but always with the most satisfactory results. His testimony ever was that "the help of God" was sufficient.

These native evangelists sometimes accompanied us on Sundays, and when itinerating. We have found the people in the midst of their dances, shouting and gesticulating like wild creatures, but upon asking for a cessation, and putting some hymns upon the gramophone, the scene was immediately changed from a

dancing and dusty throng resembling the troubled spirits of another world, into a quiet, attentive, and interested audience. No sooner had the service ended than the dance was resumed, but the intelligent questions asked by the chief indicated that the Word had not been spoken in vain.

METHOD II. EDUCATIONAL.

The African does not lack in mental ability, and is capable of mastering elementary mathematics and abstract subjects. He is teachable and ready to learn, as is indicated by the fact that men of 50 years will begin to practise "straight strokes and pot-hooks," in their ambition to write. It is remarkable that people with absolutely no educational antecedents should thus seize the opportunities of education afforded them.

We opened a new school on February 17th, 1907, with 125 present, the chiefs and men on one side, the chief's wives and the women upon the other, with the children in the centre. We had no seats for them, but they were perfectly happy, though chiefs, to sit upon the little reed-mats provided. We would that these had been our scholars daily; nevertheless, we had some very interesting pupils. One of the boys had come over 100 miles to school, another was Friday, the son of the half-caste Portugese who killed Cimfumpa the hippo-tusk tyrant. We opened our service with a hymn, "Praise God from Whom all Blessings Flow," sung in the native dialect, in which they all very heartily joined. Never shall I forget the impression received during the opening of that school. We taught them reading, writing, arithmetic, and catechism, awarding prizes at the end of each year. Out of a possible 891 marks for attendance and good conduct

some of them secured 880 and 875. They were all very glad when "Chaka" (sports) day came round. This was the anniversary of our arrival in the country. There were races, spear and knob-kerrie throwing, water carrying, tree cutting, etc. We always secured a large number of villagers at our "Chaka." Naturally we did not miss the opportunity of having a Gospel service.

Later, the school became somewhat modified, and boarders were accepted for one, two, or three years' instruction, the desire being to bring it up to a four years' course. They were expected to contribute towards the cost of maintenance. Mr. J. E. Stephenson, the late Native Commissioner of our district, was so impressed by what we were attempting in this direction that he contributed £16 per annum towards the cost of five boarders. We are indeed glad that we have in Mr. Stephenson such a staunch supporter of our work. Our idea is, that eventually these natives shall be sent back to their respective tribes as teachers, after being under direct Christian influence, and receiving some elements of education and the common virtues, during their stay upon the station. We know the dangers of pride and conceit, which so often spoil these schoolboys, but many remain good and true, though many miles away from the missionary. They are clothed and washed, the natives are naked and smeared with oil and dust; they are tender and sober, the natives are brutal and drunken; they are virtuous and know something of God, the natives are immoral and bow in fear to spirits and fetishes. Often when the missionary is itinerating he will find a school in which Christian hymns are sung and the Gospel message proclaimed, conducted entirely by a native teacher who has been

taught at the Mission. As to secondary education the writer has little to say in a book on pioneer work. But the response of African natives to education is such, that a College founded at Sierra Leone has now become affiliated with the Durban University, and is the one African native College which bestows degrees.

METHOD III. INDUSTRIAL

Native industry is now universally recognised to be necessary for the advancement of the African. To teach them the dignity of labour is therefore one of the missionaries' early tasks. Though these wild sons of the forest, at the outset, fail to see the utility of making bricks and furniture, considering it to be a superfluous waste of energy, less than one per cent. return to heathenism after a course of preparatory training in various industries.

There are two ways in which industry can be taught by Missions, both seeking the conversion of the African. On the one hand the Mission is seeking to make industry a commercial success, on the other using it for educational purposes. In the former type much difficulty may be encountered, for there is sure to be some competition with other traders labouring under heavy expenses. The missionary anxious to make it as great a commercial success as possible is tempted to give more of his time to industry and less to language study and evangelistic work. Much good work has been done by African Missionary Societies working along these lines, but we think it to be a mistake that supporters of Missions should expect to evangelise Africa cheaply by these methods, and so send their minimum instead of their maximum contribution. Then for those ever seeking to enter the Beyond, there is the additional difficulty that the more they penetrate the unevangelised

parts the fewer the facilities afforded for exporting their goods. We believe it to be far better to train the natives entirely for their own sake. In pioneering work the missionaries' existence largely depends upon the services rendered by natives whom they have trained. With regard to the establishment of our own centre the twenty-three buildings and 500 feet of bridging could not have been constructed without the assistance of some natives whom we had taught. There were four who could, after a short period of instruction, make bricks as well and as quickly as we could ourselves, and would burn 3,000 at a time in kilns. There were sawyers who could cut boards twenty inches wide and half an inch thick, from a log felled in the forest, in such a way as would have brought credit to sawyers at home. It would be well nigh impossible for Europeans to be doing such laborious work under a tropical sun, but these natives can do it with alacrity when they wish. Even though they have only received a few months' instruction, and then return to their villages, it is an indication that such has not been lost upon them, as shown by the decidedly better native dwellings that one finds erected at a later date. The missionary teaches him not only for his own advancement and his assistance upon the station, but because he is under the direct influence of Christian men, and may receive Christ as his personal Saviour, and proclaim Him to his fellows wherever he goes. Unless this ensues the missionary feels that the supreme purpose of his teaching has been missed.

METHOD IV. MEDICAL.

Medical agencies are pre-eminently effective in evangelising Africa. The neglect of infants, disease from exposure, and lack of sanita-

tion, wide-sweeping deadly epidemics, and self-inflicted wounds received at the hands of native doctors, and in tribal conflicts afford ample opportunities for medical skill, even though it may be of the most elementary kind. Africans have always associated disease with religion, and the missionary can do no better. Not only does it afford an opportunity for revealing the law of mercy, new to them, but it often creates a sense of obligation for life saved and sickness cured. To the native the extent of the physician's power depends upon the power of the God he serves, so that the more efficient the missionary in this respect the better for his cause. The African, as every other person, always desires to be well in health, and is generally grateful for service rendered in this direction. To heal a chief is to open the door for the Gospel message, and if won for Christ, the whole tribe can be drawn more easily. Chiefs and tribes will vie with one another in securing the missionaries' services and presence in their villages. They will then readily listen to the Gospel message that he brings. Perhaps there is no factor more helpful in winning Africa for Christ than the medical, yet this one is the least supported in that Continent to-day as compared with the amount expended upon educational and industrial Christian enterprises.

There have been natives so appreciative of the little good we have been enabled to do in this respect that some have walked great distances, and one over 100 miles, in a wretched condition, in order to receive our treatment. One man injured his leg while running away from slave raiders, another was bitten by a crocodile, another had his fingers blown off by the bursting

of an old muzzle loader, another was speared in a tribal feud, another was savagely bitten by a leopard, another was badly mauled by a lion, but all were alike in this, that they came to the missionary for treatment. One man was in such a bad condition that it took him four days to walk twelve miles for our medicine. He became one of our in-patients and recovered. We had no hospital, only a few drugs, but Mrs. Masters' four years of nursing experience in London has stood us in excellent stead. That this is helpful to our Mission in more ways than one is shown by the fact that boy patients have become school-boarders after their recovery.

RESULTS. In pioneer work one hesitates to say much from a statistical point of view, especially as we keep enquirers under observation and instruction for at least two years before admitting them to baptism. The African is extremely emotional, and is readily swayed by a mass movement, more often a movement of sensuality than of Christian virtue, and is readily drawn from the good desires of his own heart. No one except those who have witnessed the native dances and know something of the people's disposition can appreciate the power that these dances have over the African. On more than one occasion I have unexpectedly put in an appearance at one of these dances, and have seen some of my own enquirers taking part, but who looked very shame-faced when they saw that they were discovered. The missionaries' task is not to admit men and women to Church membership, but to purify their conduct and introduce the mind and character of Christ into the individual. It is always very cheering for the missionary to be told voluntarily

by natives that they wish "to respond to the Words of God." We shall not readily forget our first seven thus approaching us. Sandawunga, our interpreter, acted as spokesman for the rest. When the requirements, responsibilities, and blessings of the Christian life had been simply explained to them, Sandawunga, on behalf of all, asked, "If we lie, or are hungry and steal the food of others, or swear, or strike another in anger, what then?" When they heard that forgiveness was granted the penitent sinner, their faces brightened, and they then prayed, reverently, intelligently, and without repetition. During the conversation, they frequently referred to the characters of David and Luke, the two Christian boys from the savage Angoni, whom we had brought with us. We shall never know how great their influence for good has been among these people. At an enquirers' class held later, those assembled asked: "Is it right for us to beat the drum at our dances? Is it right for us to drink a little beer but not to excess? If in the future any one of us should become a foreman for a white man, and he desired us to beat our fellows, should we refuse to do so?" Surely these intelligent questions indicate the working of the Spirit of God in the hearts of those who only a short time previously had never heard of God. Surely progress has been made!

A few years ago the whole site was forest, now many buildings have been erected, and the place has something of a civilized appearance. Then, none of these people could read and write; now, a good number are able to do so, and the attendance and progress at school is very satisfactory. Then, these people had never heard the Word of God; now, most of the

villages within a radius of 35 miles and more have been reached. Then, they knew not the value of European medicines; now, many are glad to receive treatment. Then, their language was not written; now, several portions of the Old Testament and New Testament, and many hymns, have been translated. Then, there was no consciousness of sin; now, many have expressed their desire "To respond to the Words of God."

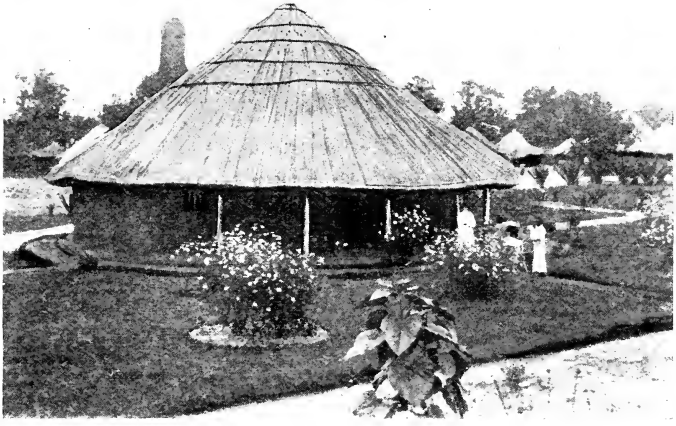
As in all other places, there is persecution for those professing Christianity, but the brutal treatment meted out to many in other districts has not yet been practised here.

The natives give as much of their time and substance as they can for the advancement of the Cause of Christ. Their first offering was a peculiar one, consisting of

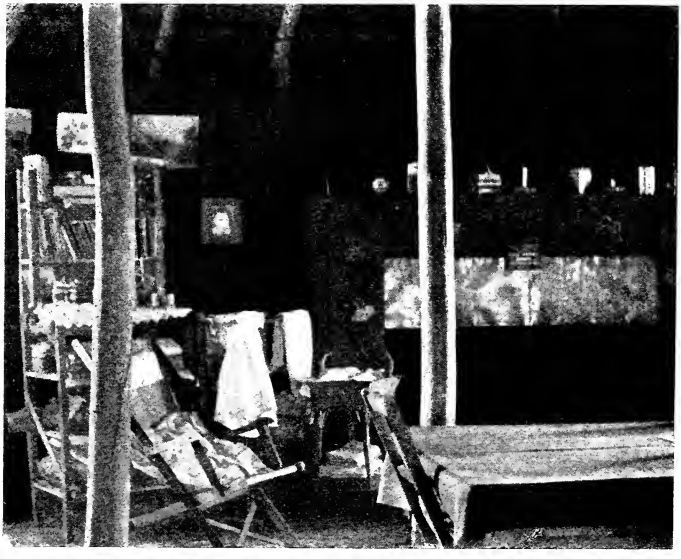
24 sheets of writing paper	4d.
3 cards of cotton	3d.
1 square of Reckitt's blue	1d.
1 threepenny piece	3d.
Total	11d.

but this unique gift from a primitive congregation is a small beginning of greater things to come.

Dr. Stewart, of Lovedale, has shown what natives will and can give. In 1908, over £5,000 was received in fees from African natives, for their College courses at Lovedale. The Fingoes were ambitious to receive similar training, and appealed to Dr. Stewart to help them. He promised assistance if they would raise £1,000 first, as a proof of their sincerity. In five



THE MISSIONARY'S HOME. *Outside*, MRS. MASTERS AND CHILD.
[*Page 205.*



THE MISSIONARY'S HOME. *Inside*. NOTE THE HOME MADE FURNITURE.
[*Page 206.*

To face page 208.

THE PIONEERS HAVING A "PALAVER" WITH NATIVE HEADMEN.
[*Page 199.*

FROM LEFT TO RIGHT—H. MASTERS, MRS. MASTERS AND CHILD, MR. WILDEY, MR. W. A. PHILLIPS, CHARLES PHILLIPS, F.R.G.S., AT KAFULAPUTA. [*Page 210.*

months he was invited to receive £1,450 in silver, placed upon a table on the open veldt, which *they themselves had contributed.*

The African *does* respond to the Gospel appeal. His animism and feticism are not contrary to, but preparatory for the missionaries' message. He is ever seeking a power that will enable him to conquer the evil spirits which torment him, and will gladly hearken to the invitation from the One from whom that power alone can come. Burdened with a thousand cares, he is unconsciously stretching out his hands to Him who is the great Burden Bearer of the world. So responsive is the African that Pilkington could summarise the results of his work as follows: —

"A hundred thousand souls brought into close contact with the Gospel—half of them able to read for themselves; two hundred buildings raised by native Christians, in which to worship God and read His Word; two hundred native evangelists and teachers, entirely supported by the native Church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years, ever since the return of the Christians from exile; the power of God shown by changed lives—and all this in the centre of the thickest spiritual darkness in the world. Does it not make the heart reel with mingled emotions of joy and fear, of hope and apprehension? Well may Christian hearts rejoice with trembling as they hear of it. Well may they labour in prayers for such possibilities, either of magnificent success or heart-breaking disaster."

FACILITIES. Never were there such facilities for conveying the Gospel message as now. In Paul's day the missionaries, ever preaching, marched with the soldiers along the new roads which had been made, radiating from Rome, to facilitate conquest and commerce. So, in Africa, every means possible should be used to facilitate Gospel preaching. The Cape to Cairo railway, which is being built at the rate of one mile per diem, has penetrated into the very heart of Africa more than 2,200 miles from the Cape. The overland journey, as we knew it, is now no longer necessary. The distance accomplished by us in six months can now be covered in four weeks. There are flotillas of steamers and barges upon the rivers and lakes. There are mines now worked by Europeans, employing many hundreds of natives, thus forming good centres for evangelistic effort. The Government Officials are, generally speaking, earnest supporters of missionary enterprise in all parts of British territory, helping by private gifts and public grants to further the interests of Christian education.

The Europeans are rapidly increasing, ever pushing upwards into new territory, and prospecting for mineral wealth. To the native they are all representatives of Christianity, their influence over them ever working for good or evil.

We want stalwart Christian business men who can live alone, and, surrounded by temptation, show forth the Saviour's love. Men who in the midst of the demoralising influences of Paganism can renew their souls from day to day in His love and power. Their presence would be of inestimable value to the cause of

Christ in heathen Africa. Whether we view the matter from the missionaries' or the traders' aspect, we must abandon the idea that "any type of man will do." It is not a rendezvous for those who have failed in every other direction. Every man must be of strong moral character, and a specialist in his calling. The hunter must be of steady nerve and unerring aim if he hopes to inspire with confidence those who should be of service to him in times of danger. The workman must be master of his trade, or his pupils will be of little value to him later. The teacher must know the art of instructing, or pride and prejudice will be more manifest than educational requirements. The linguist must be an expert, with powers of memory and imagination, or his work will be little more than a stumbling block to those who come after him. The medical man should possess every possible qualification, for there are neither hospital specialists nor consultants here. The missionary must know his theology through and through if he intends to lay the foundations of a Christian Church, upon which a permanent and useful edifice shall be erected to stand the test of time and trial.

Although Europeans have been steadily increasing during the past seven years, the number of missionaries has remained practically stationary.

Good and upright traders have lived alone with little comfort, and plenty of hardships, where no missionary has been. Pioneer Government Officials have been buried in the loneliness of the forest amongst a thousand dangers, faithfully fulfilling their duty. The Church has no monopoly of heroism. She is

lacking in enterprise. Men are enduring hardness for fame and wealth, but few will hazard all for Christ and the liberation of these people from the thraldom of sin. May the spirit of the Master, which caused Him to train each of the twelve for missionary service, inspire and energize the whole Christian Church.

CHAPTER IX.

NATIVE PROBLEMS AND THEIR SOLUTION.

"Think truly and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble deed."

WANDERING HABITS.

There are still many problems with which the Christian has to deal in South Central Africa. Perhaps the first one in order of sequence is the wandering habits of the people. It has been a great source of discomfort to several Missionary Societies to find, that after much time and energy has been spent in erecting suitable buildings, the natives have removed in a body. They will remain in one locality until the fertility of the soil has become exhausted, then go to another. It is the writer's opinion that if a Boarding School is to be established it is better situated a few miles away from native villages. If within easy walking distance the boarders are almost sure to yield to some of the fascinating native beer-drinks and village dances.

In Ndola, where the Walamba have become greatly scattered and unsettled, the Native Commissioner is compelling them to return and live in villages under their respective headmen.

If missionaries take up educational and industrial work, there the natives will assemble. By these means the natives are prevented from roaming about, when preaching alone would have been insufficient to have retained them.

The establishment of mining and administrative centres has also helped to solve this problem, for the natives are always found in greater numbers in these districts.

NOMENCLATURE. The natives originally named their villages and children as they wished, and took new names for themselves whenever they thought well. A traveller could go through a village of a certain name on his way up country, and upon his return be guided to a village of the same name with the same chief and people a hundred miles away, the former place being perhaps almost deserted and unknown. This was and is a constant source of annoyance. Again, as a result of the natives frequently changing their names, a great many difficulties are encountered by the Commissioners in collecting the poll tax. Katerere of last year would be Salti of this, and who would like to swear to the man either by his physiognomy or apparel? Consequently, the Official will recognise one name only. That, the native can choose, but to it he must adhere.

TRIBAL TRAITS. Some tribes are so shy and reticent, like the Swamp Awatwa people, that it is difficult for one to see them, not to mention evangelising them. Others, like the Walamba, are disorganised but docile, giving one the idea of a completely crushed people who have degenerated almost into cowardice. These welcome the Gospel herald, but seem too lazy

and indifferent to take any notice of him or his message. Others, like the Masai, have grown rich and famous by raids of murder and plunder, while others, like the Matabele, are trained warriors for the shedding of blood. Their whole social fabric is contrary to the Gospel and in direct opposition to it. How to effectively reach such with the Gospel is not easy to ascertain. Undoubtedly the advance of civilisation and the establishment of administration centres will do much towards overcoming an apparently insurmountable obstacle.

NATIVE POVERTY. The more tribes evangelised, the more thorough the work done, the heavier the financial burden becomes. There are vast areas yet to be claimed for Christ. This work is to be largely accomplished through the medium of an European Christian Church, a Church that is increasing but little numerically, and subscribing altogether insufficient to carry out the task. The native possesses little of this world's goods, and in any case does not feel very inclined, in his primitive condition, to support missions. The increasing demand, however, for their labour—the discovery of additional wealth in their domains, and the more their appreciation of its value will lead eventually to the native's enrichment. With their increased knowledge and wealth will come an increasing desire on the part of some to benefit their fellows by the establishment and support of Christian Missions. This has been manifested repeatedly in Cape Colony and Uganda. Missions must ever be subsidised and superintended by Europeans, but the African will give an ever-increasing amount for evangelistic work as the years pass by.

LACK OF DIFFERENTIATION.

It is not an easy matter to decide how best and most efficiently to formulate a healthy, robust, public opinion. Their powers of discernment and reasonable selection are poorly developed because little needed. They do not understand either the utility of labour or the folly of idleness. They neither appreciate the blessings of knowledge nor the deprivations of ignorance. They cannot differentiate between sensuality and happiness. They do not value truthfulness more than falsity. They cannot conceive of right being more virtuous than wrong. They do not know the value of health nor the right treatment of disease. They never consider either the purpose of life or the true cause of death, neither are they able to distinguish between the working of God and the visitations of evil spirits.

With a past history like this, even though some may be converted to the Faith, and show most marked changes in their characters, yet it is not surprising that some are drawn back again into heathen life and practice. The higher changes do not appear suddenly, neither can they be maintained with ease. The Ethiopian cannot change his skin, neither can the heathen African readily dispense with the social customs, practised from time immemorial, and take upon himself the higher qualities of Christian living. Let not the enthusiastic beginner expect that every convert will remain steadfast, unmoveable, always abounding in the work of the Lord. After hesitating for years before receiving them into membership, they may of necessity be suspended, perhaps all dismissed from Communion. They may be plucked as brands from the burning, but it requires some time for the flames to

flicker out. Conversion in a moment—yes, but sanctification—how long? In spite of all these difficulties it is remarkable what the Evangel has by the Grace of God accomplished. The thief has been made honest, the indolent industrious, the sensual chaste, and wild depraved savages have become zealous, consistent Christians.

SMOKING. Hemp smoking constitutes a far greater problem here amongst the Walamba than tobacco smoking does at home, as the former creates for itself a craving similar to that of opium. The natives grow it widely and smoke it universally. Old and young, male and female, alike indulge in the injurious drug. The pipe is carried before the spear, and the hemp-pouch worn before any article of dress is adopted. With boys and girls scarcely in their 'teens the drug habit has become fixed and insatiable. Often have I seen children, under five years of age, having their "pull" at the pipe ere they hand it to their elders.

Under the influence of this drug they are at first refreshed and soothed, but soon they become restless and noisy, they laugh and quarrel without due cause. They will chatter like monkeys and fight like demons, as their muscular system is stimulated their highest faculties are depressed. They are incapable of mental work, unable to concentrate attention or to reason in any way. Hallucinations and ideas of an impossible character flicker across their mental horizon. These they cannot control, neither do they recognise that they are ridiculous. Later, all the vital processes are depressed, and they become comatose, and may die from heart failure. In every way smoking is detri-

mental to them. It affects them *physically* by predisposing them to all kinds of lung troubles, especially pneumonia, which is so deadly amongst the African peoples. It affects them *mentally* by increasing their excitability, and making mental application impossible. It affects them *socially* by reason of their taking the drug to work them up to a mad frenzy before going to battle. It affects them *spiritually* by making them indifferent towards and incapable of accepting the greatest Faith known amongst men. From the human point of view we believe that as far as possible the growth of the drug should be limited, permission for its sale compulsory, and children forbidden to use it. From our point of view on the Mission Station we feel that prohibition of the pipe is necessary in the best interests of those who are there as School boarders. I have seen a youth brought into the morning service at 6.45 a.m. under the influence of hemp smoking, unable to walk alone, and with bleeding face and arms resulting from a fall while thus intoxicated.

DOMESTIC SLAVERY.

This is a native institution, a mild form of servitude, and is not comparable with the iniquitous traffic of the oversea slave trade. Domestic slaves are often treated well, and sometimes chosen as wives. They have not been dragged away from their homes, and compelled against their will to live in fetters. They are often contented, and if liberated would not know where to go or what to do. The question arises, may a native, who is or desires to be a member of a Christian church, possess domestic slaves? We do not believe that any drastic change should be enforced that would drive the enquirer away

altogether beyond the influence of the missionary. To anathematise them would be the height of folly. It is better for the natives to *fear* God, and keep domestic slaves, than to *abandon* God and retain them. Nevertheless, such should be enquirers only, and should not be admitted to Christian fellowship. It is not much to ask that these slaves should be paid a trifle for their services, and allowed the privilege to go elsewhere if they so prefer. This gives them an opportunity of leaving if ill-treated, thus reducing the tendency to cruelty. Should such proposals be carried out, the custom might die away in the course of a generation. It would be building the Church upon a bad foundation to admit slave owners into membership now. As they become more enlightened and the custom is discouraged they will readily acquiesce to this requirement, and no further trouble will be experienced.

POLYGAMY. Perhaps the greatest social and moral evil in Africa to-day is the practice of polygamy. It was born of lust, maintained by greed, and encouraged by indolence. Though a native will admit of its being wrong he will not consider *that* a sufficient reason for his giving up the practice. That it has existed for generations back, for ever as far as he knows, is ample justification for the practice remaining unaltered. The custom is the source of endless trouble to the native, and he knows it. Our first convert, Sandawunga, had two wives. One, the daughter of Nkonji, died. Because she died Nkonji had a case with Sandawunga, and would not settle it because the latter refused to give him a gun. Until settled, native law would not permit him to sleep with

the surviving wife. Nkonji was ever praying that the spirit of the deceased wife would kill Sandawunga for his not giving him the gun in settlement. This seems a light matter to an European, but it is a different matter with the African. The endeavour to secure a gun and settle other matters connected with this case necessitated his walking some hundreds of miles and often alone.

Pascal, in the *Missionary Review* for May, 1905, tells us of a sad but interesting case. A South African chief, Batlokwa, brought one of his wives to the missionary, saying, "I bring my wife to you that you may receive her into the class. She thirsts for God." He was asked to join the class also, but he said, "It is a good road, but it is narrow. I cannot get through with my six wives, and I cannot separate from them. Oh, I know God will give me strength if I ask him, because he answers. You know what a heavy drinker I was. I asked God to give me strength to give up beer. He heard my prayer, and since then I have not drunk. You see He hears, and because I do not want to leave my six wives I do not like to talk to Him about it."

His wife Nkalla, whom he left at the Mission, became a consistent Christian. Her husband, a chief, had taught her to pray, and had given her instruction in the Catechism. He had created in her the "thirst for God," but he died still in the broad way, unable to leave his wives. Poor Batlokwa, a good soul, and perhaps not far from the Kingdom.

Viewing the whole subject broadly, what are the pros and cons?

PROS.	CONS.
It is an ancient custom which the native feels he must retain.	It originated in lust.
It is one of his few methods of investing his wealth.	It has caused innumerable jealousies, quarrels, and acts of cruelty.
It adds pleasure to his monotonous life.	It increases indolence and sensuality.
Native women are often the strongest advocates of the system.	Womanhood is degraded thereby.
It facilitates the increase of the population.	Family life is impossible under it.
A converted plural wife cannot easily obtain her freedom, and should she for this be forbidden Christian fellowship?	There is no true nurture of rising generations.
It is unkind to dispose of wives and families who could not otherwise provide for themselves.	It promotes degeneration of the race.
The Government never attempts to legislate against it.	African Christians are in the great majority against it.
To abolish the system would encourage immorality.	The custom is rapidly dying out in some districts, *e.g.*, in Nyasaland hundreds of unions have been peaceably dissolved by the awakening of a new conscience.
A drastic change would hinder the progress of Christianity.	Home-life, virtues, and comforts are better introduced without it.
Some professing Christians (Mormons) have suggested that the Scriptures support it in the following passage :—	There is a great increase of married licenses issued by the magistrates at the natives' request.
O.T. : "I (God) gave thee thy master's house, and thy master's wives into thy bosom." (2 Sam. 12 : 8).	O.T. : In the beginning God made one male and *one* female.
N.T. : "Let the deacons be the husbands of one wife." (I. Tim. 3 : 12).	It was discountenanced in Solomon's case.
i.e., he must be a married man, to have at least one wife, he may have more if he chooses. So some interpret the passage.	N.T. : Never advocated or countenanced by Christ or any of the disciples.

We may add to the above points the testimony of Mr. J. J. Jackson, chief magistrate in Natal, who says :

"I firmly believe that it is only a matter of time,

when under the quiet, unostentatious work of the missionaries polygamy will die out. The number of licenses issued by me during 1902 for marriages by Christian rights was double that for the previous year, which is a very encouraging fact, and one which speaks well for the future of the natives. If this continues, as I believe it will, I see no reason why the much vexed question of polygamy should not be solved by a natural process. All credit is due to the missionaries who have succeeded in wisely placing before the natives the advisability of such marriages. I am convinced that they will do more to abolish the practice of polygamy than any legislation on the part of Parliament can do. It is a remarkable fact that so few natives who have contracted Christian marriages break marriage vows, prosecution of natives for bigamy being comparatively rare, as the records of our courts will show."

Our conclusions are:

Judge each case on its merits. Never anathematise. Discountenance the custom, but seek no drastic legal change. Accept both sexes as enquirers, but refrain from admitting them to the Lord's table. They can be saved eternally without being on the Church roll or partaking of the Communion. When one becomes converted, if a wife, seek to obtain her freedom, if a husband, seek to dissuade him from the custom. Do not permit a communicant to have more than one wife; should he do so he must be suspended; the same applies if a female communicant marries a polygamist husband. Advocate Christian marriage services, and show to them by example what a Christian home should be, with husband and wife.

The best way to overcome a difficulty almost

universal is to realise the possibility in every man. Some Africans have lived lives and achieved aggrandisements that would shame many of their more fortunate European brethren. There is some bad in the best of us, and some good in the worst of us. As men we should seek to find the good in our fellows, and to stimulate its development, and not, by hatred and cruelty, to arouse all the worst passions to which flesh is heir. To the Christian all souls are of equal value. Christ died as much for the African as for the Englishman, and when this brief span of life is over there will be no skins to differentiate between African and British. Give to every man his due, and if one cannot say or do anything good about another let him hold his peace.

Christianity is the greatest factor for the removal of this great obstacle. The more prevalent Christianity becomes the less will the difficulty be manifested.

ISLAMISM. How best to prevent the downward spread of the Mohammedan faith has been the concern of African Christian missions for many years. Its swift spread calls for urgent action if the people of Congo and Rhodesia are to be preserved from its powerful grasp. Said Sir Charles Elliot, a wise and able administrator in Central Africa, "Mohammedanism can still give the natives a motive for animosity against the European, and a unity of which they are otherwise incapable. Had Uganda become Mohammedan, which was at one moment quite possible, the whole of the Nile valley and of East Central Africa might have been in the hands of Mohammedans ready to receive and pass on any wave of fanaticism which might start in the north, and perhaps to start one themselves." It is for us to com-

plete with all possible speed the line of Christian mission stations situated across Africa. Beyond the barrier of a people already evangelised, the Mohammedan will find it difficult to pass.

RACIAL FEELING. There seems to be a dislike to coloured people which is almost distinctive. To appreciate and love them is only by special effort of the will, after long and faithful service on their part, or because of some danger averted by such an one. This dislike does not always extend to cruelty, but few are free from it. In Africa most Europeans consider the native as a beast of burden, to work for his wages and keep his place with the lower animals. By some they may be kicked and beaten with less ceremony than his dog, and by a few they have been tortured for the purpose of providing amusement. Some do not even consider them worth employing, believing them to be either too proud or too lazy. Hence there have been imported, according to a blue book of Missions, 300,000 Indians and 25,000 Chinese coolies into South and East Africa.

ADVANCING CIVILISATION. It seems paradoxical to suggest that advancing civilisation is a serious problem, but such is the case. History has impressed it indelibly upon us. It has had a disintegrating effect upon the customs, beliefs, and homes of the African people without many attempts at reconstruction. The native's faith in the unseen spirits fades away, and the restraints of his religious and social life cease to hold him in check. European scepticism and materialism are only too readily absorbed, and positive evils embraced. Whole tribes are threatened with extinction, as a result of the introduction of civilised vices. The Walamba are not

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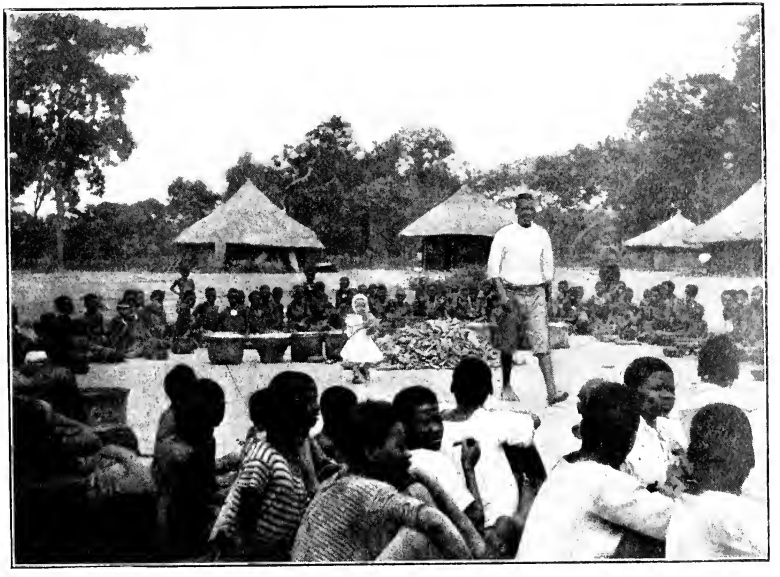
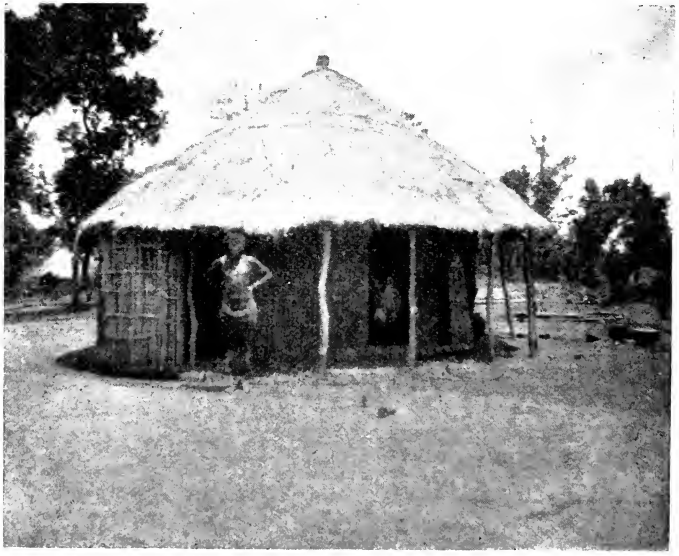


NDOLA AWARDING THE PRIZES ON "CHAKNA" DAY (XMAS.).

[*Page 214.*

OUR FIRST HOUSE WAS WORSE THAN THIS, AND OF GRASS.
[*Page 220.*



OUR SECOND HOUSE WAS A LITTLE BETTER, MUD AND WOOD.
[*Page 221.*

seriously affected by rum and gin, as are many other tribes, neither have they been exploited by their present Governors, but specific disease is appalling.

It is necessary that with advancing civilisation Christianity shall go hand in hand. The missionary must teach the native to adopt such measures as will enable him to come out the better after his contact with Western life.

Summing up, we can say that Christianity has been and is a great asset to Africa. By it, changes have been wrought which would otherwise have been impossible. Amongst the virtues born therefrom we find, as Fraser tersely puts it:

"Honesty among people who lived to pilfer and plunder; truth, where no lie was dishonourable except when discovered; kindliness, where cruelty was a habit; care for the aged and the sick, where these were formerly abandoned to the wild beasts; cleanliness, where filthiness was universal; modesty, where abominations were openly practised; clothing, where men and women were naked, and were not ashamed; good housing, where men lived under sheds or dingy huts; industry, where none laboured except under compulsion; prosperity and plenty, where poverty and hunger were as periodical as the seasons—these are some of the social fruits of Missions, which may be seen wherever Christ's gospel has been proclaimed."

CHAPTER X.

MISSIONARY INFLUENCE AND FUTURE PROSPECTS.

"The measure of influence depends much upon the good name one is able to secure, and which comes only through a long course of tolerably good conduct. No one ever gains much influence in this country without purity and uprightness. The acts of a stranger are keenly scrutinised by both young and old, and seldom is the judgment pronounced, even by the heathen, unfair or uncharitable. I have heard women speak in admiration of a white man because he was pure, and never was guilty of any secret immorality. Had he been they would have known it. And, untutored heathen though they be, would have despised him in consequence. Secret vice becomes known throughout the tribe."

—DR. LIVINGSTONE.

WE have already noticed that the forces of government and commerce have been used in establishing peace, encouraging trade, educating the people, and bettering their condition generally. We feel that missionary influence has had, and will have a large part to play in these matters. In this chapter we shall briefly consider how that influence has been working, the changes that have been wrought in the lives of some typical Africans, and the appreciation thereof by eminent British Statesmen. As missionary work is in its infancy in Northern Rhodesia our facts must include a larger field.

Assuredly missionary influence has:—

(1) CONTRIBUTED LARGELY TO THE PEACE OF THE CONTINENT.

The representatives of Christ's Gospel have again and again turned the people from war and rebellion to peace and obedience, unaided by Governmental forces. In the remote districts they have been largely instrumental in persuading the natives to obey their new Governors. The natives knew by experience that the missionaries were their best friends, and would not see them treated unjustly or oppressed without defending them to the utmost of their power. Consequently, they often acquiesced to the missionaries' request, and peacefully accepted the new situation. The changes were often the direct result of missionary suggestion and endeavour. Tribal wars, slave raiding, and the mischievous acts of some Europeans caused the missionaries to urge European Powers to establish Protectorates. In the establishment of these large Protectorates no military expedition was necessary, except in one instance, when war was waged against Arab slave raiders, the African tribes rendering valuable assistance. When the Germans were fighting the Hottentots, the Hereros were kept peaceful through missionary influence. Later, the missionaries acted as peacemakers in the conflict, and succeeded in bringing 12,000 of the rebels to voluntary submission.

The experience of Sir Charles Warren when Governor of Natal was such that he could say, "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." John Mackenzie, a missionary in Bechuanaland, was his right hand man in pacifying the tribes of that province.

When Sir Alfred Sharpe took over the control of the Angoni, once the most warlike and bloodthirsty tribe of South Central Africa, he had the missionary by

his side, not only to act as his interpreter, but also to aid him in securing the confidence of the native chiefs. Not a single soldier was required throughout the transaction.

Missionaries have introduced peace, and have maintained it. The peaceful attitude of the African peoples to-day is not because there are "little groups of native soldiers officered by Europeans, but because a new teaching is permeating the tribal life, breaking up the warring and turbulent spirit, and inculcating a patient forbearance."

As a result of exercising considerable wisdom and tact, missionaries have not only contributed to the peace of the Continent, but they have:—

(2) GUIDED THE DESTINIES OF TRIBES.

The *Griquas* were at one time the most powerful tribe in South Central Africa. They elected as their chief a native named Waterboer. This man had been a catechist at a Mission Station in connection with the London Missionary Society, and in the course of time accepted the Christian Faith. The result of missionary influence upon him was that he rigorously suppressed plundering carried on by his own neighbouring tribes. He absorbed warlike and roving clans into his own, and quelled their turbulent spirits. He drove off the blood-thirsty Mantiti from Kuruman, and gave every encouragement to commerce and industry amongst the people. His fame and power were soon noised abroad. His people became the best allies the Government ever had in South Central Africa.

The *Basuto* tribe is practically the only one which retains its independence. Their chief Moshesh was persuaded to cease raiding by the earnest solicitations of missionaries, and was otherwise discreetly guided.

When the *Kaffirs* were fighting the British, this tribe was held in check by Christian missionaries. To-day the *Basutos* have a native parliament, and are perhaps the most advanced of any African tribe south of the Equator.

The *Angoni* people form perhaps the best example indicating how the destiny of a tribe can be influenced by missionaries. They were always a plundering, bloodthirsty tribe, which raided for sustenance and slaughtered for pleasure. They terrorised the tribes and kept them in constant fear and dread. Because of their brutality and butchery a Mission was established amongst them. Dr. W. A. Elmslie worked for twenty years with untiring energy for their transformation and betterment. His efforts were not in vain according to the change so graphically described by J. W. Jack. "The national war spirit is broken. Both chiefs and people have become friends of the Mission. The brutal raids upon the Tonga and other defenceless tribes have entirely ceased. Spears and clubs are being exchanged for the Word of God. The lives of missionaries are no longer endangered. The horrible practices of the native doctors are giving place to the arts of true medicine. Savage creatures who have lived all their days for plunder or profligacy, whose hearts have never known principle or virtue or decency, are being born again by a Divine Power, are giving up their degrading habits, are sitting at the feet of Jesus, clothed and in their right minds. All this, too, in little more than a decade of time. And without any secular force to help, with no aid whatever from army or civil administration, and with the persistent savagery of the land as an opponent. It is surely a triumph as

splendid as any ever achieved by the force of arms. It is a change as stupendous as when the peaceful staff of Moses broke in shivers the weapons of war and the ten thousand spears of Pharaoh. It is a marvel of power, greater than any belonging to this lower world."

As will be readily assumed, missionary influence has been largely instrumental in the:—

(3) ELEVATION OF THE AFRICAN MORALE.

In another place we have mentioned the depraved morals of the people. We will not dwell upon them further, but there has been a decided change for the better. This has been largely due to missionary effort and example. No European can exercise much good influence in Africa without purity and uprightness. His acts are scrutinised with a microscopical eye by old and young alike, and seldom is the judgment pronounced unfair, even if it is expressed by the heathen. Secret vice soon becomes known, and is as familiar as if private notices had been sent to each individual. The missionary stands the test, and consequently is respected by all. His word now becomes law. His commonest acts are regarded as miracles, and his instruments are looked upon as being supernatural. He is their king, lawgiver and judge. What he is in character so they tend to become, but the change begun in them may not be manifested at once. Some have even suggested that harm has been done by Mission Schools when old Mission boys have occasionally given trouble in later days. The following illustration will give a good explanation of these unhappy events in the beginning of the upheaval of African custom. In building a railway over a swamp many hundreds of tons of rock are swallowed up without visible results. There is evidence, however, for the foul

gases of the swamp are thus disturbed and liberated, so that the condition seems worse than before. Yet without that foundation, which required a considerable expenditure of material and energy, the embankment, which would eventually carry the train over the swamp in safety, would never have been built. J. M. Moubray, a Rhodesian engineer, recently remarked that only when people are able to look back with the unbiassed view attainable by lapse of time will they appreciate the debt that the country owes to the missionary who cheerfully gives his life in an attempt to better the native. It would be unreasonable to expect that in a generation or two savage races should be able to throw off their old customs and traditions, and accept the restraints of a new moral code. In the transformation many relapses and disappointments must be encountered.

It is well known that missionaries have lived and died to protect defenceless children and innocent women destined for death, or worse, as a result of the depraved custom of village life.

Amongst the testimonies to missionary influence the transformed African characters and the appreciations of eminent British statesmen should not be overlooked.

I.—THE TESTIMONIES OF AFRICAN CHARACTER.

AFRICANEER. According to Moffat, Africaneer was a Hottentot desperado. Early in life he was the servant of a Dutchman, Penaar. His master treated him harshly, so Africaneer murdered him and fled. Gathering a few hundred followers around him, he led them to a life of war and bloodshed. They terrorised alike the neighbouring tribes and the Dutch farmers. They spared neither white nor

black. The Cape Government eventually offered a large reward for his arrest or death. Moffat found him, penetrated to his very kraal, and preached the Gospel of Peace on earth and goodwill to men. The desperado was won for Christ and baptised. Within one year they went to Cape Town together, Africaneer disguised as Moffat's attendant for safety. Officials and laity were amazed when they realised the undeniable change that had taken place in the desperado. Needless to add, Moffat refused the reward offered, feeling amply repaid by being able to thus demonstrate the power of Christ's Gospel. After five years of faithful Christian service Africaneer gave his final message to his people from his sick bed. "We are not what we were—savages—but men, professing to be taught according to the Gospel. Let us then do accordingly. My former life is stained with blood, but Jesus Christ has pardoned me. Beware of falling into the same evils into which I have frequently led you. Seek God, and He will be found of you to direct you."

KING KHAMA. Perhaps the most remarkable Kaffir now living is King Khama. His father disinherited him, exiled him, tried to kill him, and almost succeeded. All this, simply because after becoming a Christian he refused to marry many wives and follow heathenish practices. He has been a consistent Christian for over fifty years. Selous, the big game hunter, says that "he, King Khama, has converted a tribe of miserable nomadic savages into a happy pastoral people."

King Khama is the "Alfred the Great" of South Africa, and has done much to uplift his people. Native beer has been abolished. European liquors are not al-

lowed across the frontier. Slave raiding is strictly forbidden. The entire people are a peaceful, agricultural, and nominally Christian people.

King Khama once remarked to Mackenzie, who was his closest friend, "I shall lean on you as in the olden time, stop me if I go wrong." His fight for temperance, recorded in Hepburn's "Twenty Years in Khama's Country," is perhaps unique for an African monarch, and worthy of further reference. European traders forced the liquor traffic upon him and his people. King Khama warned them to desist, but in vain. Finally, he issued his memorable ultimatum. "Take everything that you have. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you White people, and you show them an example of wickedness such as we never knew. You, the people of the Word of God; go; take your cattle and leave my town, and never come back again." A friendly trader pleaded for pity. "Friendship!" Khama straightly replied. "You know better than anyone how much I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that *you* would uphold my laws, and you bring in the stuff for others to break them. You ask for pity and you show no pity. No; it is my duty to have pity on my people, over whom God has placed me, and I am going to show them that pity to-day. That is my duty to God." Later, King Khama wrote to the British Administration thus: "I dread the White Man's drink more than the assegaies of the Matabele, which kill men's bodies and is quickly over; but drink puts devils into men, and destroys their souls and their

bodies forever. Its wounds never heal. I pray your Honour never to ask me to open even a little door to the drink." And the drink went, and we hope for ever from that country.

CROWTHER. The example of Samuel Adjai Crowther indicates what Christianity is capable of producing from the raw material of Africa. He was one of a family of three, belonging to the inferior Yorubas. The Mohammedan Fulah slave raiders surrounded the town wherein they lived. His father rushed into the hut, seized his spears, urged his wife with her three children to escape, and then he turned to die in the defence of his town. The slavers won. The town was destroyed, the aged and infirm put to death, the remainder hunted down, captured, tied together, and marched twenty miles as slaves. Crowther, a lad of twelve, was one of the number. He was separated from his mother and sisters, changed hands five times in a short period, being exchanged once for a horse, but generally for tobacco and rum. He was at last shipped, together with other slaves, for Cuba. Two British warships were on guard. They pursued and captured the slave raiders, and took those captured to Sierra Leone. On the way one of the battleships sank with all hands, but fortunately Crowther was not on that boat. He was conveyed to and freed at Sierra Leone, where he became a missionaries' boy. Missionary influence was now about to fashion his future. He was there taught and trained. Later, he studied at Islington, London. Afterwards he returned to Africa to be Assistant Teacher, Assistant Tutor, School Master, and Government Chaplain in turn, and was consecrated Bishop at Canterbury Cathedral in 1864. After

twenty-five years he saw his mother again. He had long since thought her to be amongst the dead. His joy at seeing her can well be imagined. She became one of the firstfruits of the Yoruba Mission.

For twenty-five years Crowther laboured as Bishop, travelling up and down the Niger, and across the Yoruba country, building up the young Churches, and preaching to the heathen.

The African slave, later the Niger Bishop, is indeed a trophy of African Missions.

MOOLU. "Mission blacks" are bywords amongst the unsympathetic at the Cape, but Drummond paid a high tribute to one of their number in his "Tropical Africa."

This renowned scientist met Moolu for the first time at a communion service, where Drummond received the sacrament from his hands. "I cherish no more sacred memory," says Drummond, "than that of a communion service in the little native chapel, when the sacramental cup was handed to me by the bare black arm of a native communicant—a communicant whose life, tested afterwards in many an hour of trial with me, gave him, perhaps, a better right to be there than any of us. Later, in my service, he once waxed warm in his description of the Rich Man and Lazarus in terms of native ideas of wealth—plenty of calico and plenty of beads—a thing to remember. I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English, but I could trust him with everything. 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 I had gone to

rest, I remember being roused by a low talking. 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, with Moolu in the centre, conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march nor how tired the men. I make no comment. But this I will say: Moolu's life gave him the right to do it. I believe in Missions for one thing, because I believe in Moolu."

PAUL. Another commonplace black was Paul, often called "The Apostle." He was the son of a chief, and in his earlier days opposed the Gospel to the utmost. With drum, dance, and drink he assembled and retained the people just at the times of missionary service. Later, like another Paul, he heard the call of Christ, and he became a Christian. His own people now rejected him, so he erected his tent outside the Pagan town of his boyhood, and preached Christ there. He was a born preacher, and his results are well known. The church which he built up, and of which he was pastor, had six hundred members, all converts under his preaching. Such indicates his success, to say nothing of the numerous converts in other districts.

TIYO LOGA. The last African convert to whom we shall refer is Tiyo Loga. We are told that he went to Lovedale clad in a sheepskin, and equipped only with a knobkerry; a pure born Kaffir and a thorough gentleman, in whose presence white men entirely forgot his nationality and colour. Loga translated the *Pilgrim's Progress* into Kaffir. Learned and eloquent, he addressed effectively black and white

audiences alike. His son later became a medical missionary.

The above instances indicate that missionary influence is by no means lost or worthless. The inestimable value thereof is obvious to all who approach the question with an open mind.

The coloured people of Africa make equal, if not better, progress than Europeans, given the same facilities. They should not be depreciated because of the colour of their skins.

Gambella, the Christian Prime Minister of King Lewanika, of Barotseland, on his return from the Coronation of an English Monarch, feeling that colour prejudiced peoples, said: "The great ones honoured us, the Christians showed us affection, but the people of the world despised us because our skins were black."

After thus briefly considering the direct testimony of missionary influence, we would add

II.—THE TESTIMONY OF EMINENT BRITISH STATESMEN.

These of all others, perhaps, are best qualified to speak upon the subject, as independent and unbiassed witnesses.

It was the HON. WINSTON CHURCHILL who appreciatingly said that "The material services which missionary work renders to the British Empire are immense, but they can be appreciated. The moral services which it renders are far greater, and can never be measured."

The late W. T. STEAD paid his tribute to missionary influence when he remarked: "South Africa is the product of three forces—conquest, trade, and missions —and of the three the first counts for the least, and the

last for the greatest factor in the expansion of civilisation in Africa."

SIR GEO. LEIGH HUNT was never tired of expressing how much the Powers that be were indebted to Missions for the peaceful governing of these dusky tribes. "The Government owes everything to Missions," he said. "I wish I could make you fully realise what Missions mean to the Administration. It would have to be doubled, perhaps quadrupled in strength, if it were not for the little whitewashed houses along the coast where the missionaries live. So every penny contributed to these missionaries is a help to the King's Government; every penny spent on missionaries saves a pound to the administration, for the missionaries bring peace, law, and order."

Said LORD MACAULAY: "The man who speaks or writes a syllable against Christianity is guilty of high treason against the civilisation of manhood."

As Northern Rhodesia is the country in which Livingstone lived, laboured, and died, we might appropriately add H. M. STANLEY'S tribute to this great missionary leader:

"For four months and four days I lived with him in the same hut, or the same boat, or the same tent, and I never found a fault in him. I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here?' For months after we met I found myself

listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

As to our little work in Northern Rhodesia, I have little to add, except a testimony of our work, published by J. M. MOUBRAY, who perhaps knows the district and the people amongst whom we have worked as well as any other living man. He says: "At first, when the missionaries arrived (W. A. Phillips and H. Masters) they were looked upon with suspicion, and it was not until they had been there some time and had cured much sickness that the natives would come in any numbers to the Station. Upon taking up residence at Kafulafuta they were faced with an unknown and unwritten language, which they at once began to reduce to writing, in order to be able to translate parts of Scripture into the vernacular. At the time, only two white men could speak this, the Walamba tongue. When last I visited the Mission there was quite a large attendance at the school which had been started, and many of the children were being taught to read in their own language. School occupies part of the day, the remainder being taken up in working in the gardens, and in various other duties round the Station. At this Mission, as in all Missions that are doing any real good, the principle is recognised that it is necessary, besides teaching the native to read and write, to teach him also the dignity of manual labour."

The last testimony we shall give is by SIR HARRY JOHNSON, ex-Consul-General of British Central Africa,

and undoubtedly the greatest living authority upon that country. "In the opening up of the Continent," he said, "the missionaries paid little heed to the remonstrances and advice of stiff-necked military governors. They entered with wonderful rapidity into amicable relations with the native tribes, who had hitherto only looked upon the white man as a deadly foe. Almost as by magic, a few years after landing, they appeared as the advisors and ministers of powerful native chiefs beyond the limits of the explored country. The Kaffirs offered no opposition whatever to Christian propaganda, whether they agreed to it or not. They grasped at the Wesleyan, Presbyterian, Congregationalist, and the Church of England missionaries as men who would educate their young people, who would introduce a wholesome form of trade, and would stand as their friends in the arguments with the Dutch, German, and Irish settlers, and the hot-tempered autocratic military governors. The missionaries soon got beyond the sickly Hottentots and furtive Bushmen, amongst the big, black Bantu negroes, and the regions along the Orange and Vaal rivers, and far up into Bechuanaland on the healthy open veldt, with its half-dried streams. The nineteenth century was not very old before they established themselves amongst the warlike Zulus. In fact, their journeys northwards were only checked by the prevalence of the tsetse fly, of malarial fever, and the harsh desert conditions of the Kalahari.

"The wonderful travels of David Livingstone have been already alluded to, and need not further be described here, except to say that Livingstone's verbal attack on the Arab slave trade in Central Africa led directly to the extirpation of that devastating agency.

After the death of Livingstone, in 1873, there was a great outburst of zeal on the part of the Protestant Churches of Britain and Ireland, especially in Scotland. This resulted in the erection of a missionary settlement in Nyasaland, which led to the establishment of a protectorate over the region.

"It is to missionaries rather than to traders or government officials that many districts of Tropical Africa owe the introduction of the orange, lime, and mango, of the cocoanut palm, the cacao bean, and the pineapple. Improved breeds of poultry and pigeons, many useful vegetables, and beautiful garden flowers have been and are being taken farther and farther into the poorly endowed regions of barbarous Africa by these emissaries of Christianity. It is they, too, who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, book-keeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably it has been to missionaries that the natives of interior Africa have owed their first acquaintance with the printing press, turning lathe, the mangle, the flat-iron, the sawmill, and the brickmould. Industrial teaching is coming more and more into favour, and its immediate results in British Central Africa have been most encouraging. Instead of importing printers, carpenters, store-clerks, cooks, telegraphers, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them among the natives of the country, who are trained in the missionary schools, and who have been given simple, wholesome local education, have not had their heads turned, and are not above their station

in life. At the Government Press at Zomba there is but one European superintendent—all the other printers being missionary trained natives. Most of the telegraph stations are entirely worked by negro telegraph clerks, also derived from the missions.

"Posterity will realise the value of Christian mission work in Africa during the eighteenth and nineteenth centuries, not only in ethics, but in contributions to science, more especially geography, ethnology, zoology, and above all, the study of African languages.

"When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new stations, be the first historical event in their annals."

We are proud to know that missionaries have done their part in the opening up of Africa, and are prepared to continue to do so for the advancement of Christian commerce and industry in that land. They aroused the consciences of Europe when Africa was wronged, and civilised nations set themselves strenuously to check the havoc being wrought.

Vast tracts of country which the lawlessness of tribes and the havoc of slavery were fast depopulating have been given a fresh lease of life. A new security of life and property has been established, and howling wildernesses are smiling again with the prosperity of bygone days.

The annexation of South Central Africa and Rhodesia in particular imposes its duties, as well as offers its gains. Part of that duty is to educate the indigenous peoples and to recognise the rights they possess to the soil and its products.

A great change is coming over this country, and

we are called upon to guard the issue. That change is well portrayed in the following lines by friend Moubray: "When the White Man first came to Southern Rhodesia, only a few years ago, vast numbers of game roamed over the undulating plains of Matabeleland and the more hilly grass pastures of Mashonaland, but now even a small herd is seldom seen. The place of the game has been taken by herds of cattle, confined by wire fences. Where one could travel for miles without seeing a human being, homesteads are now springing up, and a land which supported an untold number of wild animals is being made to yield her increase in another form, whether for ultimate good or otherwise remains to be seen. The sense of the freedom once experienced in travelling North day after day amongst the wild life has now passed. In the place of it we have the increasing prosperity of the community; but although the advantages are nearly all with the latter it is hard to relinquish the old conditions without a sigh, when one gazes over the landscape; and in imagination the fences fade away, the waggon roads disappear, the farm houses become collections of little grass huts, and the cattle assume different shapes and forms."

It was a well-timed prophetic announcement when the Rev. J. Jack stated that "It was a new Africa brought within the range of missionary and commercial enterprise . . . matters are taking rapid strides every year, and if we mistake not, future generations will witness miles upon miles of railways. There will be large European colonies on its highest plateaux. There will be great cities and large manufacturing centres on its rivers. Wheatfields, cottonfields, coffee plantations will be found everywhere. The great and valuable forests

of timber will be coined into untold wealth everywhere. Africa . . . let us hope and pray, will be covered with the white robe of a Christian commerce, and occupy an important place in the counsels of the world."

According to the Report of the British South Africa Company that prophecy is nearing fulfilment. The report says: "Now that adequate funds are available, the Company has embarked on a large scale at its developed estates upon some of the proved branches of Rhodesian agricultural and pastoral enterprise. In this way a large commercial money-earning department is being built up. The Rhodesian Land Bank is making loans to farmers for agricultural development in both Northern and Southern Rhodesia. The general agricultural outlook is most promising, and progress has been steady and continuous. The coming tobacco crop is estimated at from 2,500,000 to 3,000,000 lbs.

"The cultivation of cotton continues to attract attention. The outputs of gold, coal, and chrome iron have exceeded all previous records. The development of the gold mines has been actively pushed on, and the stability of the industry is assured for many years. In the list of gold-producing countries in the British Empire, Rhodesia now stands third.

"Northern Rhodesia is rich in various species of rubber-producing vines, shrubs, and plants, and the board is satisfied that the time has arrived when an outlay upon machinery for the extraction of rubber is fully justified. Operations will be commenced at an estate situated in a promising vine-rubber area, and will be conducted at first upon a limited scale, but it is fully

anticipated that the undertaking will be capable of a great expansion."

Our nation and the Christian Church have contributed to the exploration and annexation of vast areas of South Central Africa, and they cannot sit down in ease with such treasures within their grasp. The nation has still something to atone for. She still owes Africa a debt, and the Christian Church can well assist in its repayment.

For thirty-five years practically no new missionary enterprise has been begun in Africa, a statement which means much when compared with the work begun in the last quarter of last century.

There can be no more Livingstones or Stanleys to inspire us with their appeals. The day of striking discovery is past. Our obligations to God and to our fellow creatures must alone be our spur. Unique facilities are afforded. Obstacles are few and opportunities many. Our task is plain, and weighty issues depend upon our undertaking it now.

South Central Africa is rising to take its place among the nations, British character and ability can lead it to the strength and maturity of manhood. The Christian Church must bring all her treasures of influence, insight, practicality, and wealth to bear upon the development of this country. She must send her best sons, not those who have failed elsewhere. In the words of H. M. Stanley: "It is the practical Christian tutor who can teach people to become Christians, can cure their diseases, construct dwellings, understand and exemplify agriculture, turn his hand to anything, like a sailor, that is wanted. Such an one, if he can be found, would become the saviour of Africa."

Such an one was found in the person of Dr. Livingstone, who said: "I am a missionary, heart and soul. God only had one Son, and He was a Missionary and a Physician. A poor imitation of Him I wish to be. In His service I hope to live, and in it I hope to die. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men."

THE END.

MASTERS

In wild Rhodesia.