

# Informal Conversations and Correspondence

(For the Wright and Short materials see separate files)

- **Mr. / Mrs. Don Brooks on 15<sup>th</sup> June 1976.** They were CMML missionaries at that time in Kabompo. 1 manuscript sheet. (Their names were not listed on the sheet of informal conversations and correspondence in the dissertation.)
- **Rev. and Mrs. Charles Foster on 27<sup>th</sup> May 1975** at their home (just before they retired to America) at Mukinge in Kasempa District. 2 typed pages.
- **Mr. Horace Totterdall on 6<sup>th</sup> January 1976.** Then Secretary General of AEF in Great Britain. Clarification of mission policy and structure as it affected Zambia. 2 typed pages.
- **Mr. and Mrs. M. Warburton on 7<sup>th</sup> January 1976** at their home in England. They had served for most of their earlier life at Mutanda Mission and were then working in England for the AEF. I met them when teaching at Solwezi Secondary School in 1963 and by this time they had become old personal friends. 1 typed page
- **Mr. / Mrs. T. Ernest Wilson on 11<sup>th</sup> November 1975** at their home in Spring Lake, New Jersey (USA). Former CMML missionary in Angola. A few comments on specific topics. 1 typed page.
- **Except for brief correspondence, I have no notable comments from: Mr. Kanga, Mr. Kasumbelesa, Mr. Musompo, and Mr. Samungole.**
- **Mr. John [Ginger] Wright.** Two letters in early 1975 and a 16 page typed script entitled "The Africa Evangelical Fellowship." (Separate file)
- **In addition, Mr. Robin Short and I** exchanged a lot of correspondence in the period after my dissertation (from August 1985 through January 1987). He not only read it carefully, but also thoughtfully reflected on the late colonial period in Northern Rhodesia where he had been DC of Kasempa District as well as holding other posts. He added some key points about NWP history that may possibly be useful to future scholars. His seven paged typed commentary of 3<sup>rd</sup> February 1986 is extremely informative. (Separate file)

Mr & Mrs. Don Brooks [Kabongo]  
(informal talks on 15th June 1976)

Said Mr. Chizawu came to some services & was interested in C.M.M.L. but had problems with alcohol plus had two wives.

<sup>Note:</sup>  
(This ~~is~~ confirmed my impressions of Mr. Chizawu who said exceedingly praiseworthy things about Sukling but was willing to be very critical of other mess., but showed no bitterness to C.M.M.L. & yet expressed grave doubts about the Catholics.)

27 May 1975

INTERVIEW WITH MR. AND MRS FOSTER OF MUKINGE AT THEIR HOME  
AT 9.00 HRS. ON THE ABOVE DATE

Much of the interview was very general, e.g. problems of ~~the~~ transport in past years, moving of the mission station from Musonjeji, their children.

He said at first he did not know much about the ~~mission~~ educational side, but that his wife had taught a number of years in the schools, but implied their ed'l work had been left with other missionaries. He especially noted Mr. Frost who had taught his son along with his African boys, and that had made the lad sit up a bit and work harder.

He noted their arrival in 1917 which should make him the oldest, or one thereof, serving missionaries in N.R. He said that he and his wife were due to celebrate their anniversary (59th) in a few days. He and his wife both seemed healthy and spry and had perfect hearing as far as I could tell.

He called special attention to his son in Angola, Dr. Foster and his grandson who was coming from America to give his father a break. Another son died in 1960 after serving from 1952 as a missionary. A third son was now a farmer north of Salisbury in Rhodesia.

Towards the end of the interview, when I had most unfortunately to leave, he opened up much more showing that he had a good memory of the past and what had been done. He noted the depression and implied it had adversely affected their mission work.

Regarding the early schools, he noted that the missions provided everything and the boys (few girls would attend) would study a day ~~in~~ and then to help pay for their board would work a day, esp. growing food. School was not just the place for learning the three 'Rs', but also meant for evangelization. He felt the boys memories of sermons and lessons were quite outstanding.

He especially noted ~~XXXX~~(Ezicho) the film 'Ezekiel' about a living Christian who was an early convert in 1918. The person is a Kaonde living across the stream from the secondary school in Mpukuta area. In 1920 he went to Kafue Institute ran by Fell There he was trained as an evangelist for one year. He was the first pastor at church at Mukinge.

But mission H/Q came out to see the Kafue Institute and did not agree with them on doctrine thus all students for many years were not permitted to attend that training school. This seemingly hindered the training of advanced teachers, etc.

Another early church convert still living he noted was Simeon Kibanza. (Note: Mr. ~~Mukangwa~~Mukangwa says he died in 1974.) He was living in Solwezi, Chief Kapijimpanga's area when died.

A third outstanding African Christian was Jesse Sandasanda. He was their first trained man, at Kafue institute where he went for Standard IV and teacher training. He now lives near Kalengwan Mine. (He has a small grocery, store, nearby the Mine.)

HORACE TOTTERDALL: A DISCUSSION IN HIS OFFICE ON 6th January 1976  
(GENERAL SECRETARY, AEF, GREAT BRITAIN)

1. Sources of revenue in U.K.

- a. Home General Fund - British only
- b. Personalized support - for particular missionaries
- c. Designated gifts - for a specific project or institution, etc.
- d. Legacies - general funds usually
- e. Reclaimed tax - £3,000 to £4,000 generally.
- f. Funds on the field: (1) Africans in Africa, or Dutch or (2) large foundations.

T.E.A.R. - The Evangelical Alliance Relief Fund which is preventive as well as for disasters. Leprosy missions.

2. GROUPS OF CHURCHES SUPPORTING A.E.F. IN BRITAIN

- a. Evangelical Anglican
- b. Baptist
- c. Independent Evangelical Churches (F.I.E.C. - Federation of Independent Evangelical Churches).
- (d. Scotland and Ireland also get support from Presbyterian.)

3. FINANCIAL SUPPORT TODAY

NOT decreasing as compared to non-evangelical ~~xxx~~ churches - for missions as well as local church activity.

Note: A lot of Evangelicals cooperation in England - locally and nationally.

4. LOCAL CHURCH

Local evangelists (not only teachers) were employed by missionaries at first and hence local congregation became 'churches of mission'. This was true until mid-1950s, when nationalism started growing and changes had to come. With reluctant 'agreement' by Africans, there was an Evangelical ~~Church~~ Christian Organization (church) started as a parallel to A.E.Z. (Presbyterian type organization, pyramid but dual and based on mission station.) Now in 1976 the two organizations are fused. Many missions in Zambia did not do this. Americans very reluctant to leave 'dichotomy' as they 'wanted freedom of action'. (See Ginger Wright about the parallel organization that came as he was involved.) 'Americans talk of fusion and British of 'integration' of two groups.

Totterdall sees the old Presbyterian type of organisation that came into being in the pre-independence days as unfortunate with present hindsight. (It was not so seen that way at the time.) Churches were responsible only for themselves hence objection because anything that attracted overseas money went to the missions, or even much government money, esp hospitals, schools (academic or Bible).

5. Missionaries vs. Associate Missionaries

Missionaries (full) accepted for 'life'. Not really a 'career' but the equivalent thereof, at least long term and means 'home' (or 'sending') councils' full financial support for five year term (average). An associate goes to do a job - medical or schools generally - often (usually) government pay to mission and often on contract, i.e. no home support and often shorter periods. Exceptions are associates who are self-supporting (pensioned, etc.) often not trained as missionaries.

INTERVIEW: TOTTERDALL

6. Home Councils became sending councils 'two years ago' (1974)  
- no seven countries (new ones are N.Z. and Brazil). Field  
directors with field committee responsible who have control over ~~the~~  
specific ~~countries~~ countries, i.e. six African 'areas' that 'receive' -  
Zambia, Angola, Malawi, Rhodesia, the Indian ocean islands  
(Reunion and Mauritius), plus the 'southern field' of S. Af., S.W.A.,  
Botswana and Swaziland. Botswana and S.W.A. are new ~~field~~ fields  
and hence must come under southern field as too few missionaries for  
being their own 'field'. S. Af. was a home council and now a  
sending council, as for other 'sending councils'. But they,  
unlike other sending councils, sponsored missionaries within their  
own countries. Hence have a field council as well as a home council.

MR. AND MRS. M. WARBURTON: 7th January 1976

(Note; I spent the day with the Warburton family in their new International office of A.E.F. in Reading, U.K. They were most hospitable and Mike attempted to answer general questions asked him ~~about~~ about the African organization of Evangelical Church in Zambia. This supplimented talks with Totterdall.)

1. The International Office was just in the process of receiving (by post) most of the Johannesburg files, except for the general CapeTown Home Council correspondence with London (Wimbledon) etc. Were sent from S. Af. in late 1975 and thus still in packing boxes in January 1976, as just noted.

~~xxxMssly~~

2. Material looked at on 7th January.

Mostly 1940s-1970s general correspondence, minutes, etc. were checked and were of little use to me as so little on N.Rh. field Only parcel F29 containing general corres of the mid-1960 might have useful information on the formation of Mukine and handing over of primary schools. Much material either seemed very old or very recent.

INFORMAL CONVERSATIONS WITH MR AND MRS E. WILSON ON 11TH NOVEMBER \*1975  
(Note they very kindly invited me to lunch at ~~there~~ their home in New Jersey on this day, and I ~~met~~ met them on several occasions later that year.) The notes below were mainly taken after the conversations at their home on that day.

1. The Butcher's left on desire of fellow missionaries as they did not seem to fit into mission field. I did not ask why or how. Different case from Lorah's where 18 missionaries considered the moral's charge at Kalene and wanted him to leave. (Mr Wilson was at this meeting.) But home congregation in Lorraine refused this opinion, also local government official supported him.
2. He noted Mr Suckling being very active in ed at Chit in days before others were.
3. Agreed Irish Brethren tended to be harder or more formal and that even he had had to sit down and go over several points with Dipalata Brethren before being welcomed there.
4. Murrains of Angola all now dead. Last were 'Gussie' and Elliot in Bihe. Noted black congregation in Manhattan, largely Caribbean and not American blacks. Very little success, he implied, with American blacks by Brethren assemblies.