

Cover sheet for an interview conducted in Zambia:

Rev. Peter Letchford

21st November 1975 in Albany, New York

No Brief Biographical sketch

See the additional one page with more confidential comments that Rev. Letchford made while the tape recorder was turned off.

The original cassette recording still exists. Two audio WAV files were created; one for each side of the recording and a CD-R generated. Side one of the cassette ended in the middle of the paragraph near the bottom of page 15 of the transcript. Thus, this is the beginning and ending of each WAV file.

General note on all interviews and interviewees: These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P. Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.
8/9/2006

INTERVIEW WITH REV. PETER LETCHFORD IN ALBANY, NEW YORK ON 21ST

NOVEMBER 1975 BEGINNING AT 15.15 (by P. David Wilkin) (Note: A

set of rather vague, tentative questions was given to Rev. Letchford before he began and he spoke extemporaneously in continuous narration without the interviewer formally repeating or asking any questions.)

~~"First I would like to say a few words about George Suckling whom I first met ^{as} in what was then Northern Rhodesia in the Solwezi District in 1944. George Suckling was then in charge of the Chitokoloki Mission Station in what was then ^{the then} the Balovale District of Northern Rhodesia."~~

We met because of our common interests in African education. George Suckling had initiated at Chitokoloki one of the few ^{in the country} Upper Middle Schools, ~~that is to say~~ schools which had what were then known as Standards V and VI, and one of the projects ~~that was~~ before me at that time was the beginning of a similar school in the Kaonde area to serve the Solwezi and Kasempa Districts. As the years went by ^{however} we had a warm, friendly relationship, both personally and in terms of ^{the} work in which we were both involved ~~in~~. There came a time, ~~I would think it would be~~ probably in 1947, when we began discussions on the desirability and practicality of beginning a school which would carry ~~on~~ the education of Africans beyond the Standard VI level up through to University Matriculation. ~~In other words, I suppose one would call it a junior and senior high school to in which in the course~~ ^{could be added} We ^{even that in due course} hoped ~~could be added~~ a teacher training department ^{similar to that being then operated at Chalimbana, near Lusaka.} The very tentative thinking of those days also included the possibility of the eventual addition of education at college level. We discussed the thing, formulated some tentative plans, chose a tentative site on the road running from Ndola to Mufulira, and entered into some very initiatory discussions with various officials, ^{both in} the provincial government and in the Department of

African Education. It was entrusted to me to make contact in England with various friends of Mr Suckling ~~those~~ who belonged to the same Christian group as himself, the Plymouth Brethren, known in Africa as Christian Missions in Many Lands. Mr Suckling introduced me to two ~~of these~~ wealthy businessmen in England and I had discussions with them on the question of starting this new educational institution. They were most interested and I think would have given very substantial backing financially to the project, except that I was unable to give them any ~~personal~~ assurance ~~of my part~~ that the institutions enrollment would be limited to those who subscribed to the theological doctrines of the Christian Missions in Many Lands. They were convinced adherents ^{of} this group and felt that any money that they put into a thing like African ~~S~~chooling should be related to the propagation of their particular faith. While I was substantially in agreement with their theological position, I didn't feel that a school could be begun and then operated with any effectiveness if enrollment was restricted to those who would subscribe to the beliefs of that particular group. It would mean on the one hand that ~~on the one~~ hand, as they used to say in China, "rice Christians" would come forward in great numbers, people, in other words, who profess to an experience either ^{of} with conversion or of theological persuasion purely in order to get into the school, and then abandon the thing of course, immediately upon graduation. It also meant that we, on our part, would have to restrict in what seemed to me to be in unreasonable manner, the enrollment of worth-while students. ~~And then~~ On this issue the whole thing foundered and was aborted at that point.

When I arrived in the Solwezi District at Mutanda Mission in 1944, the situation ~~is~~ so far as African education was concerned was roughly as follows: missionaries of the South African General Mission had been in the area, I think, from about 1910 and between

then and the time when I arrived they had succeeded in transcribing the language and had done a good deal of evangelical work; had produced a few elementary reading primers and had got a small network of village schools in operation. The teachers for these schools were Africans and such of them as had any training had received it at Chitokoloki in the Balevale District.

My guess is that at the time that I arrived, there were probably ~~eight~~ ^{eight} such schools being run in connection with Mutanda Mission. The job which I went out to do at the invitation of the South African General Mission, was one which they had been prompted to do by the then Department of African Education of the Government of Northern Rhodesia, ~~mainly~~ ^{namely} to expand this network of village schools, and to develop out of that a system of central schools for students in Standards III and IV. These would be ~~self-sustaining~~ boarding schools to which the students would go for five days of the week returning home for weekends and coming again for the next week. The teachers for these schools were also initially to be trained at Chitokoloki. Then emerging from those schools, I was asked to bring into being a school offering Standards V and VI, then known as an upper-middle school, and to add to that at once a programme for training the lowest grade of rural school teacher. Back then that was known as a T4 teacher. It was one year training in addition to Standard IV in school. These teachers went back and were able initially to take charge of the outlying rural schools. So this was my first assignment, and over the period of 5 years, this was done. ~~The central schools,~~ ~~and~~ ~~rather~~ the elementary schools, were increased in number. My guess is that we probably doubled them in those ^{first} ~~five~~ ^{five} years; the central schools were brought into operation; the T4 programme was initiated; Standards V and VI were added; and from the Standard VI students, (some) began to go to Munali Secondary School in Lusaka or failing that to the Chalimbana Teacher Training School, also in Lusaka, where they could

get the T3 or T2 qualifications enabling them to come back and to take charge ~~either~~ of rural schools, (in preference to the T4 staff) or to take over the Headmasterships of the central schools.

I should mention that as things turned out the upper middle schooling and the teacher training turned out to be a "for men only" business. Now this ^{was} not by planning. It was simply ^{but} coincidental with the developments at Mutanda under my general direction, ^{but} parallel ^{work for girls} to what was going on at the Mukinge Mission, a 100 miles to the south, near to the Kasempa Boma, under the leadership of Miss Janetta Forman. They did not actually have Standards V and VI for girls, no upper-middle school, but they did have Standard III and IV. I cannot remember at the moment if they did any teacher training there. As time went on, however, and especially after 1950, the work at Mutanda became increasingly co-educational, and the upper-middle school in particular always had a number of girl students in it.

The normal school or teacher training programme at the T4 level was not very long lived at Mutanda. We knew at the beginning it was only to meet a passing need in ~~the~~ ^{these} early stages of developing education. And the Department of African Education in Northern Rhodesia, phased the thing out as soon as was practical simply because the teachers were of ~~very~~ ^{fairly} low attainments and obviously no sound ~~of~~ educational programme could be developed until there was a better grade of teacher. At Mutanda we did not embark on the T3 or T2 level of teaching, but instead sent our young men to Chalimbana for this grade of training. Or perhaps I should say, either to Chalimbana or to Chitokoloki, which for a period also offered teacher training at the T3 level. Chalimbana, of course, being a government operated school, was essentially a secular school, but this created so far as I am aware no particular problems for students coming in from Mission schools, nor for the missionaries that sent them in. As far as I am concerned, I had the deepest respect for Mr Maxwell Robertson who was the then Principal of

Chalimbana. He was himself a former missionary, I think of the Church of Scotland, a man of great ability and in every way ~~seemed to me he was~~ suited to lead such a school. And so both at Chitokoloki and Chalimbana we felt that the young men got a sound training and came back with their convictions reinforced rather than undermined.

Suckling

I would like to make few further comments on George Suckling, who was one of the outstanding missionaries of the Plymouth Brethren (C.M.M.L.); builder and long time leader of the mission station at Chitokoloki, on the banks of the Zambezi. George Suckling was a man of great elegance. He was, ^{no} I ~~don't~~ think, a very highly educated man. I don't think he was a man with any college or university training, but nevertheless he bore all the marks of good breeding and was what I would call a cultured man - a man of many parts; a man who was able to assimilate situations and analyse them and come to very imminently sensible conclusions on them. It goes without saying that he was a man very deep^{ly} dedicated to his calling as a missionary. Under his leadership, there had grown at Chitokoloki a fairly large grouping of younger missionaries who had come to join him, most of whom were engaged in the task of evangelism in the Lovale and Lunda villages surrounding Chitokoloki and in the programme initially of elementary training in literacy with a view to being able to read Gospel literature and simple versions of the Scriptures and thus of helping forward the work of establishing Plymouth Brethren assemblies in that part of the country. But George Suckling from the beginning had much wider horizons than this and recognized that his commitment as a Christian was to help the African people in every conceivable manner and so it was that at Chitokoloki educational work developed further and faster than in any other point, I would say, in North-Western Rhodesia. He was the first to have a teacher training school at the T3 level; he was the first

to have an upper-middle school going up to Standard VI. Moreover, he had a variety of training courses in the manual arts and any African builders that we had in the Solwezi District always turned out to have been trained at Chitokoloki; any carpenters we had were trained at Chitokoloki. Indeed one could almost say that any African that could do anything useful seemed to have found out how to do it at Chitokoloki. So George Suckling exerted an immense influence, I would say, on the early developments of the Kaonde people. Another of George Suckling's achievements was to establish a leprosarium near Chitokoloki, which at one point, I understand, had as many as 1400 lepers in it, and one of the very exciting developments was that as a result ~~of course, primarily~~ of the advances made in the treatment of Hanson's Disease, and of the diligence ^{with} which George Suckling utilized these in the treatment ^{of leprosy at} through his hospital, ~~through the doctors that were there, of leprosy as I understand it,~~ the incidence of leprosy was immensely reduced in that part of the world, to such an extent that in due course the leprosarium was totally closed down and the few remaining lepers were sent to leprosariums in other parts of the country.

Curriculum

Now I will say a word about the curriculum which we used in the various schools in the Solwezi District. I would say that up to, and including Standard IV, we were conventional and more-or-less had to be because the schools were all financed by the Government of Northern Rhodesia and the Department of African Education quite rightly kept a strict watch on the schools and on the people who were running them and it was they who basically decided on the Syllabus and published the syllabuses indeed and also wrote the examination papers, so there was not room for a great deal of latitude. There was good communication between the missionary educators and the Provincial Education Officers and I think that we all felt that ^{when} any of us who had initiatives to take, or had any special ideas to present, there was no problem in

presenting them and as it seemed proper to the Department, in due course, to getting them implemented. In one area, however, I found that something which I instituted did not receive any ultimate ^{official} approval and I think was dropped. This was that in the upper-middle school programme, which was basically a two year programme, Standard V and VI, we introduced a third or middle year, which we called VB, during which the students spent about only about 1½ hours in regular classroom work each day. The rest of the day was spent on a programme which we developed, basically in two fields - agriculture and carpentry - although some students also learned building and a few learned other things such as printing. (We had a printing press there.) My father-in-law was able to give the initial instruction in printing and then John Wright learned enough of the printing procedures from my father-in-law to be able to carry on after he left. Now the idea of instituting this additional year was to equip as far as we were able, the young people going through our school, to take their place in Zambian life, or Northern Rhodesian life as it was then developing, and quite frankly to put them in a position where they could go out and earn as reasonable a living as possible, because merely to go through Standard VI - well that led basically at that time to nothing much more than the teaching profession. In due course the government instituted a school for the training of medical orderlies; this made yet another opening for the Standard VI graduate. A little later than that the African Police Force was substantially developed and there was considerable number of openings for Standard VI fellows in the Police school. But back in 1947 aside from going into the teaching profession or going into some sort of church related work, the options were very small and the pay was very poor. I should mention of course that another opening was ~~to be~~ what was then known as a clerk, which was ~~to be~~ a sort of a secretarial filing clerk in one of the

government offices. This was another favorite occupation of the Standard VI graduate. However, good money was to be made in the carpentry and building trades and ~~for this reason as well as the fact that~~ I felt it was a healthy thing to give every student the opportunity to be able to make something with his hands, to do something constructive in the practical line, rather than merely to grow up as someone whose idea of human development was restricted to getting more and more grades of education under his belt, ^{So} we instituted this programme and for several years it was very successful. In the agricultural area we had the very eager cooperation of the Provincial Education Officer of those days who was one of the great Moffat family and was himself I believe a great, great grandson of the Moffat who was father-in-law of David Livingstone. He gave us six easy steps for improving African agriculture, which we proceeded to pass on the Standard V students. ~~I mean~~ When I say simple, ^{I mean} things like elementary rotation ^{of} crops, contour ridging, fertilization, seed selection and so on and the results of this was spectacular; to such an extent that some of the local chiefs called on me - I think ^{it} was the second or the third ^{year} after we had initiated this programme. They besought us to take this programme out into the villages and train the villagers in this way of agriculture. This proved to be impossible, we just didn't have the staff nor the time to do it. But one would hope that the young people themselves having learned the benefits of these simple agricultural methods would themselves take them back to their home communities.

The training in printing which of course, was only given to one or two young people as we only had the one small press at Mutanda, paid off at least in this respect - that Maxwell Tepula, who was a Lamba from Yowela's village in Chief Chikola's area ^{of} near Kipushi

in the then Congo, went into this as a profession in the office of the Government Printer. Eventually he has risen, I think, to a position of leadership in that particular department.

Syllabus

Back again to the question of syllabus up to the Standard VI level. As I mentioned before the syllabuses were drawn up by the Department of what was originally Native Education, subsequently changed to African Education. I would like to say that the men who manned this department back in 1940s all seemed to me to be people of good calibre. In particular one would single out Clifford Little, who was Provincial Education Officer, ^{and} later became Principal of Munali Secondary School and later Director of the Department of African Education. ^{He was} a man not only of great ability and insight and initiative but of tremendous character and quality in every respect. Men of this calibre left their imprint on the syllabuses ~~fit for~~ used in the schools of Northern Rhodesia, no matter by whom they were operated. And I personally found them entirely satisfactory, with one or two small exceptions, such as the one I have just enlarged upon - the introduction of this third year in the upper-middle school. I felt then and I somehow feel the same now that it doesn't do anybody any harm to regard education as something ~~that is~~ not merely associated with books or sitting at the desk or cramming your head fuller and fuller with all sorts of knowledge. I think that the more education can include the idea of the dignity of the manual arts and of their worthwhileness and the fact that life is much fuller if you can operate with something other than your brains or make your brains operate in areas other than the purely academic or in the area of merely pushing a pen. However, aside only from that, I found that the syllabuses themselves were of great merit and even though I, and later my colleagues, served on an advisory board in Lusaka in which it was possible to offer some input into the

Little

philosophies and the content of African Education, by and large we found that these other fellows had gotten there first, and I think that we felt little need to be innovative or openly creative. They had already shown these characteristics ~~and that~~ within the limits of the view points of those days, which admittedly was, ~~well, wildly~~ imperialistic, I suppose, and substantially paternalistic; within the limits of that view point that was to become so outworn - and maybe then wasn't even then entirely justified - the syllabus offered in African schools I think was of great merit and of good quality.

Sending pupils
Overseas

Let me just say one other word about innovations. I can't blame these on the South African General Mission, and in a way, I suppose, I have to admit that it was done without their consent and not really with their approval. But I personally came to the opinion that very early in game we should get at least a few of the students, those who showed merit and capacity and potential in this area, out of the country for training that was ~~just~~ not available in Northern Rhodesia back in those days. And I felt it necessary to take initiative then in getting students from Zambia to attend schools overseas. The first one whom I made these arrangements was Murray Pandwe, then known as ^{Malibata} ~~Beta Pandwe~~, who was a Kaonde from Chief Mumena's area in the Solwezi District. He spent a number of years in England taking courses in various areas, first of ^{all} improving his English, going to the University of London, taking a specialised course, in English for non-English speaking students and later taking courses in accountancy which prepared him - ~~I wouldn't say he became a Chartered Accountant - for some sort of work as~~ (~~work as~~) an Accountant and was equipped to enter the business world when he got back to Zambia.

Another student that later came over was ^{Kirkwood} ~~the~~ Achiume, who had already gone through Munali Secondary School and matriculated there. He came first of all to McMaster University in Hamilton, Ontario, where

he did his pre-medical courses, went on to the University of Toronto where he graduated as M.D. He went back to Zambia for a short while, and worked with the Medical Department of the Government, but he is now back in Canada where he practices as a physician.

Govt firmly controlled by 1944

When I arrived in Northern Rhodesia in 1944, and during the years that I worked there in the educational field, I think it is true to say that the Colonial Government of Northern Rhodesia had established very distinctive and firm patterns for the development of African Education. As I said before they were the ones who produced the syllabuses; they were the ones who insisted on their implementation in the schools, no matter by whom the schools were managed or operated; and so, I think it is true to say that by 1944 and certainly in the years following it, all African Education in Northern Rhodesia followed pretty well the same pattern and stereotype. I think it wouldn't matter where you went. You could go up into the Northern Province near Abercorn, or come down to Tonga Country, Lusaka in the South, or you could come out into the big Bemba areas. It wouldn't matter too much whether you went to a Protestant or Catholics school, run by this group or that group, you would find substantially the same pattern of African Education ^{run} ~~rather~~ along pretty well the same lines, with teachers trained in pretty well the same training schools.

Effect of school/mission on traditional society

The question before me now is that of the changes which the church caused amongst the traditional Kaonde society and customs. The first thing I would like to say is that the changes turned out to be ~~very~~ ^{fairly} substantial in the long haul, but that the changes caused by the missionary activity as such, in other words its evangelizing activity, were somewhat different from those caused by its educational arm.

I think that it is true to say the early missionaries in particular those who preceded me; those who had gone out let us say in the 1910s,

1920s and 1930s, were primarily concerned with the evangelization of the Kaonde people and the establishment amongst them of Christian patterns of worship and life. Education was mainly considered to be a means whereby these new Christians could be taught to read Biblically related materials and such portions of the New Testament as had been translated. The changes in the traditional Kaonde pattern of life therefore, were such as been caused by the presentation of the evangelical message to them. The traditional animistic belief in spirits was undoubtedly undermined. I think possibly we might almost say belittled and derided by some. ~~However it was lost in an effort,~~ ^{Remain} of course, ^{was} to encourage the people in the belief in one God and in Jesus Christ, his Son; to expose what was held to be the fallacy of the animistic view of the cosmos. Moreover, there were some of the African customs which were held to be positively immoral by Christians standards and were therefore discouraged or forbidden in church circles. I suppose the most obvious of these would be polygamy. Female initiation rites also came under considerable displeasure, both of the mission and of the leaders of the African church which grew out of the missionary activity, and I have to admit that in the Kaonde area no effort was made, except possibly to some extent by Miss Janetta Forman at Mukinge, to Christianize these initiation rites. The thrust was ~~either~~ ^{rather} to abolish them and let the girls grow up like most of the missionaries' children grow up, in relative ignorance of what it meant to be adolescent or to mature as a grown person. The Bakaonde do have rites, similar to those of the Bemba chisungu rites, but these were things which the Africans were encouraged to think upon as more-or-less obscene and dropped. Indeed any African Christian that allowed his daughter to go through chisungu was at once disciplined by the Church. In other areas, other much loved customs of the Bakaonde; such as the drinking of native made beer on (special) occasions and others as well, was, of course, frowned upon, and possibly the

the missionaries were a little before their time here since as I gather that the imbibing of liquor has become a major national disaster in the Zambia of today and is not just frowned upon by narrowminded missionaries but by sober national leaders from President Kaunda downwards. But however that may be, the drinking of beer was certainly a solid Kaonde custom, associated with weddings and funerals and various times of the year and that was something that was ruled out. I don't know where the Bakaonde got their smoking habits from but since the South African General Mission was an evangelical mission, that likewise came under the axe. Other things that underwent revision, if not abolition, was the lobola, or the bride price; ^{lobola itself was subjected to} ~~I say~~ discouragement ~~possibly~~ rather than abolition, ~~or adjustments~~. I don't think that the missionaries ever got to the point where they were willing to say that this was non-Christian procedure. I think that some missionaries even felt that it was a discouragement towards too much looseness in the marriage relationship, but, however, unreasonable bride prices, or anything more than a token lobola, I would say, was discouraged.

In other areas of married life, radical changes were demanded by the evangelicals. For example, it was fairly common for a young man to have free sex relations with his first female cousin. This was, of course, was regarded as immoral and had to be ruled out.

One area in which the Church was not very vocal, at least not in my day, was the general relationship of a man to his wife or a wife to her husband. Here the Church seemed remarkably willing to leave the traditional relationship stand. And in church services as I remember them, the men sat on one side of the church and the women on the other. The women, of course, taking charge of the children - so the men on one side and women and children on the other. I personally took the point of view that this was a element in the culture which there seemed to be no Christian reason to perpetuate and part of our teaching on family life was that a man should stand by his wife and

a wife should sit by her husband and this we encouraged in the services in the church on the part of our African colleagues on the teaching staff. This aroused some considerable measure of opposition both from some of my missionary colleagues and possibly even more from the older and more conservative Africans who felt that it was an unnecessary undermining of African cultural patterns. So much for the influence of the evangelizing missionaries of Kaonde society.

Effect of
education

I think it is true to say that the educational missionaries of the same society exercised a somewhat different influence on African culture. It goes without saying that the introduction of what was essentially a European, British style educational system in Africa was itself the introduction of something capable of effecting a good deal of change. Education, in and of itself, was something that would be likely to undermine some of the basic, what we could call, "superstitions" of the African people, weakening their sense of the significance of spirits. And as students went on ~~students went on~~ further and further in the study of science on one hand, or history of man on the other, they came to set their own society in the context of the wider experience of the world and I think it is true to say that young Africans came through their schooling with a somewhat supercilious view of the points of view of their fathers and certainly of their grandfathers.

I think initially some of these changes were seen at fairly insignificant levels, however. One was the area of dress. As the upper-middle school developed, I came to the conclusion that it would probably be better for the general development of the young people coming to the school if they ceased to wear garb which was neither traditionally African and certainly not traditionally European. It was basically bits and pieces picked up from here and there by young people who knew they had to wear more than a string of beads but really had no guidelines by which ~~to~~ ^{to} purchase alternative clothing. And so rather than have them come in pairs of shorts of varying sizes

and makes - usually out of 86 lb. sugar bags - or have the boys come in various items of women's apparel or wearing oversized boots that someone had lifted on one of their trips to the mines, and so on and so forth, in other words the clothing which we didn't bother to smile at because there was so much of it that you hardly noticed it, but which nevertheless did not fit into a pattern of any sort - neither African nor European. And in view of the fact that as they were educated Africans, likely new to proceed into a world greatly influenced by, and probably to some extent controlled by, our Western cultures, therefore we said let us train them in the use of basic Western clothing. With this in view, we introduced school uniforms consisting of khaki shorts, khaki bush shirts, khaki socks, brown shoes - a simple and very neat set of clothing. This was welcomed by the Africans, I would say both older and younger and indeed speedily became a standard of dress for the Africans generally in the North-Western part of Northern Rhodesia.

School
Uniforms

It did not meet with warm approval from all missionaries of the SAGM. There was a fear on the part of some that it would cause the Africans to become ^{too} clothes conscious, to be absorbed with matters of their own personal appearance, get taken up with the "lulus" of the affluent life, and so on and so forth. Also, the overriding concern of the evangelistic missionary was that there should grow up from amongst the younger group of Africans, a new generation of rural teacher-evangelists. Now these rural teacher-evangelists were, of course, very ill paid people. One of the things that they could not afford was pairs of shoes and socks and most of them certainly had bits and pieces of clothing that may have been given to them on the mission station when they visited it and so it was felt that these African students in the upper-middle school, being dressed as they were dressed in a manner that could not be sustained on the sort of salary that would be obtained as teacher-evangelists in the rural areas; this would be

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a discouragement to them to enter into this work as teacher-evangelists. Therefore the missionaries felt that this whole effort to encourage the young Africans to dress in a reasonably becoming manner was misguided and that it would undermine the ~~incentives~~^{incentives} that they might have had to get into the work of being missionaries to their own people.

Reactions of the
Kaonde

I would like to make a few comments now on what seemed to me to have been the reactions of the Kaonde people, first of all to SAGM missionary work in the 1940s, especially towards educational work.

I would say that the Kaondes respected the efforts of the mission primarily in terms of the degree to which it enhanced their life style. I am not trying to suggest that they were a particularly self-centered people or that they appreciated ~~themselves~~^{others} only in terms of the extent to which these people contributed to their well-being. I think it is true to say, however, that with some quite outstanding exceptions, the specifically spiritual or religious elements of missionary work were not those that commanded the admiration of the Kaonde people as a whole. Now, of course, there were some Bakaonde who became extremely firm and mature Christians, John Pupe being perhaps one of the most notable examples; Kalubane^{and} Shayama, another. These men would, I think, take almost the same view of missionary work as the missionaries themselves would - mainly that the basic need of the Kaonde people was to learn about God, to learn how to relate properly to God. To learn therefore the message that was embodied in the life and death of Christ and to encourage as many Bakaonde as possible to become followers of and disciples of Jesus Christ. I wish that I could say that there were more of the Kaonde people that would seem to me to share this appreciation of missionary work with men like John and Kalubane^{and}. However, as I say, I think that for the most part the Kaonde people judged the worthwhileness of the missionary endeavour by its proofs

Pupe
in terms of hospitals and, of course, in particular, of schools. And this may account for the fact that even in a case like John Pupe, who I quoted as being a man who was possibly more than any other Kaonde, be understanding of and in agreement with the essential religious thrust of SAGM religious work, nevertheless to the end of his days retained a sort of a gripe against the early missionaries, that they did not teach him the English language and that they did not arrange for his better education. He became a person who was revered by the Kaonde people as a whole, by younger and older, educated and uneducated. But he had a permanent sense of inferiority based on his lack of education and specifically on his inability to the end of his days to converse with people in English. This became particularly humiliating after the initiation of our educational programme in which it was of course not unusual to see fairly young boys conversing with one another or with white people in the English language and John was having to stand aside and ^{really} not being able to keep up with the thing.

Chibanza
Other criticisms of the missions were made back in those early days by men like Simon Chibanza, who was a sub-chief in the Solwezi area - later his chieftainship was absorbed into that of Chief Mumena. But he as I understand it was probably the ^{very} first of the Bakaonde to make a positive response to the work of the missionaries. But by the time that I arrived on the scene he was already ^a somewhat embittered person; he had not survived his bitterness as well as John Pupe did, and had become somewhat estranged from the mainstream of missionary effort. He had got employment with the government as some sort of an official and certainly lost no time in telling me that my arrival there was long overdue and that he was just living in permanent regret that he had not been given the opportunity to ^{become} educated, as for example would have happened if he had been in the areas that been missionized by people like Scottish Presbyterians, and other major denominations. Criticisms mentioned continued. Of course, some ~~were~~ more vocal in their criticisms

than others. ^{Mwepu} Machinimwaku, who was very active in the 1950s in the movement towards African independence, was very, very outspoken on the inadequacy of the efforts of the South Africa General Mission to introduce a betterment in the life style of the Kaonde people. And there were others who made similar criticisms. Subsequently, and really this relates to the time after I left, but on return visits to the North-Western part of Northern Rhodesia (or Zambia), these things had been voiced to me by Africans and the same had been expressed to me by fairly high officials of the Zambian Government, who kept in touch with me by letter. I would say that over the years the idea has developed quite strongly that the SAGM has basically failed in what the Africans conceive to be the sort of achievements with the mission that had been in an area as long as the SAGM had been in that area should have been able to help to implement. I think basically that this ^{reflects} ~~was~~ on the educational work. In summary then I would say that the Africans generally, not explicitly, but in point of fact discount the spiritual contribution of the Mission. I don't think they are entirely insensitive to it but they discount it in terms of what they feel is ^{the} ~~the~~ major contribution to Kaonde life. I think that they are to some extent grateful for the medical contributions missionaries made, but in the educational field, which is a major sphere of concern to them, I would say that most considered the mission as having been somewhat of a failure.

Kaonde vs
Government

With regard to the attitude of the Bakaonde to government officials back in my day, I would think probably that in the 1940s one could only describe them as being submissive. It was in the 1950s that we first sensed any major resentment of imperialism. Now it could well be that in other parts of what is now Zambia that this sense of resentment pre-dates 1950. But speaking from my own experience, it would seem to me that essentially the Kaonde people of the 1940s were submissive to

what they regarded, I think, as basically benign form of government. I would even say that there was very little resentment, for example, over the matter of taxation which was of extremely marginal levels in those early days. I don't think they felt that they were being taxed for nothing either. It was possible, of course, to call on police for protection in emergencies. There was evidence that schools were coming into being. It was known that the government substantially financed what we called mission education or mission hospitals. And I think - I would just say again - in the 1940s there was a sense that the government was benevolent and there was an essential submissiveness to the authority of the Colonial Government.

Movement (migration)
to The C/B

In the 1940s there was nothing like the mass exodus to the Copperbelt that there came to be very early in the 1950s. It was largely a movement of men; the women and children were left behind. However, the impact even of this relatively small start of the small scale migration was soon felt. It was only in the introduction first of all, of course, of more money into the rural economy than there had been there before, but possibly even more significant than that of the bringing back from the urban areas all manner of bits and pieces that had not been previously seen in the rural areas; some bought, some just brought back by whatever means; such as immense ^{pressure} ~~trash~~ lamps and pairs of boots and enormous overcoats and so on. Later on, of course, I suppose one of the major things that were brought back were radio sets, bicycles. In other words in terms of clothing and of somewhat possibly unnecessary accessories to the rural African homes in terms of money and the things that money can buy; in terms of additions to the diet of elements like bread and tea and sugar; and in all these ways the traditional life style of the Bakaonde underwent a progressively greater change as a result of the visits for various periods, of the men from the villages to the Copperbelt for work.

I would like try to evaluate the impact of the increasing migration of the Bakaonde into the Copperbelt on their attitude to the value of schooling and of the other social services offered by the mission, particularly the medical ones.

Lack of C/B
re turns
clamouring
for ed.

I think that I have to say that I ~~can not see~~^{saw} no evidence that the African with experience on the Copperbelt was any more clamorous for, or ~~conscious~~^{conscious} of, the value of education than the Africans who remained in the bush. I think that it might even be established that those who remained in the rural areas were more clamorous for improved and extensive education than those who went to the copper mines. There may be a reason for this in that many of those who went out to the copper mines had little in the way of formal education. Indeed it was very often those who could not make the grade in the schools who then went off to the Copperbelt. But once out ~~then~~^{here} they found out, of course, that without too much problem they could earn a great deal more money than some of the better educated Africans could earn who remained in the bush as government clerks and teachers and the higher the wages, of course, the greater, I suppose, the sense of superiority. And there was no evidence that I can think of to suggest that Africans coming back from the Copperbelt had any exalted view of the value of education nor that they were foremost in urging young people of the tribe to get into school. Nor do I see any evident ^{eg} that they urged their friends and relatives in the villages to take advantage of the mission's medical facilities, in particular those at Mukinge and the lesser ones at Mutanda. One would have thought this might be the case but it would seem to me that the rural Africans, possibly because their need of medical help was more pronounced - they had less prophylactic medicines handed out to them on a regular basis than the urban mine employees would have - medical facilities were far less available and accessible and I am just guessing then that for all these reasons ~~that~~ the fellows coming

back from the Copperbelt seemed to be, not to any disastrous extent, more brutalized in their attitude to life, more uncouth, more insensitive to the sort of values that an educational system would offer and encourage or to the better health standards - hygiene programmes sponsored by our hospitals. They were less sensitive to the value of these things than they were when they first went to the Copperbelt.

Hindsight - - - - -

I have been wondering how I would do things differently if I had the chance to do this educational work in Zambia all over again. I suppose I have to admit that I ^{probably} wouldn't do anything differently unless I, myself, could come from some totally different background from the one that I actually came from. I have no doubt looking back that my approach to African education was totally coloured by the fact that I was born and raised in a still benevolently imperialistic Great Britain. I think that my concept of myself when I first went to Africa as being one of the "haves" and my concept of the Africans as being one of the "have-nots" and of course then I was what you might call "paternalistic", I suppose, to start with. And it was really only sheer enjoyment of ^{those} the African people ^{who} ~~that~~ became my colleagues and friends that eventually made me what I could call "fraternalistic". Secondly, as a Britisher, especially as an alumnus of one of the so-called public schools of Britain, namely one of the private schools, I believed that the aim of a good education was to train leadership. I don't think that is something that I anymore regard as a priority in education and I think that my ultimate goals then would be somewhat different if I started all over again, from what they were then.

I think that there were some things, however, that I would not change, that I would do again. I think that I would continue to endeavour to have within the system a healthy combination of manual arts and academic pursuits, of practical skills with purely bookish

areas of learning. Secondly, I would certainly make better efforts rather than decreased efforts to share in depth my Christian faith and the principles of the Christian faith with the students and this would not be for any purpose of mere ^{promoting} ~~apostasizing~~ one branch or another of the Christian religion. I would be out of a deep conviction that Africans like all other people in the world seem to go sadly adrift without this faith. If, during these years of Independence, all ~~to~~ many Zambians have become the helpless victims of alcoholism, it certainly is not because they heeded and followed the sort of teaching they got in a school system like ours. I is rather because they just have not heeded it. And the blame for that of course is as much on ourselves as on them. I guess that we just didn't communicate it very effectively or adequately.

End of Interview

PETER LETCHFORD: CONFIDENTIAL COMMENTS MADE OFF THE TAPE TO SUPPLEMENT HIS TAPED INTERVIEW - SEE TRANSCRIPT

1. Nelson - more rigid fundamental - would not set foot in his school. Relations with Africans progressively worse.

EMP2.SAGM had enough organisation to transfer incompatible individuals while CMML were responsible to home church. ~~Which CMML were~~
For example, Suckling had to fly home to defend himself to Echoes when Irish sent bad stories.

3. In 1949, secondary school issue to be held (Caldwell, Suckling and Letchford). Before that Brethren had no one to be manager and for a while Peter Letchford was manager for ~~for~~ both Chit and Mutanda. Out of this came close relations ~~which~~ between Suckling and Letchford and out of this came T.T.C. idea, to parallel Chalimbana - possibly secondary school added. Location: Ndola-Mufulira. Talks with Little (not sure of name). Government encouraged them. Sir John Laing approached by Letchford with letters from Suckling. Harlow seen not Laing - both rich Brethren in England. Idea capsized because Brethren wanted assurances school would achieve Brethren ~~ng~~ objectives. Hence stipulated they must attend all church services, etc. Letchford opposed this because: (a) it would produce 'rice' Christians, (b) on C/B some might want to be Christians but not Brethren, (c) too many restrictions on constituency to be reached. Dropped not by lack of missionary opposition or lose of interest by Suckling or Letchford.

4. Above related to Letchford's departure. Deflated his view of what was to be accomplished at Mutanda. Education (and building up a school system) brought you close to students and villagers and when you came home you felt little hope for area until one or two Africans broke out of mold and 'began to share Western orientation'. Letchford got money to bring a student out for school. This was opposed by many but not Forman or Wright. But Africans were very excited, especially Kapijimpanga. (Beyala Murray Pandwe - now in Lusaka with(?) Keith Donald at AEF.) By now Letchford and others divided over ed'l expansion, and also over clothing ~~w~~ in which he wanted a set uniform and African learn to dress. Others wanted ad hoc uniforms that had been in practice before. Included wearing of shoes. Some felt this would ruin the chance of village evangelists and felt strongly about this and Letchford's attitude would lead to 'little materials' (Materialists?).

5. He took over the Canadian position in SAGM which ~~he~~ was offered and was interested in.

6. Dr J. Kirkwood Achiume - now in Canada - from Lundazi but settled in Solwezi and attended Mutanda before Munali.

Others who went overseas for training were:

Tom Kaseba, no w possibly at Chililabombwe
Laban Kaseba - Katakwe (Trade Union).

Additional materials resulting from the interview

Rev. Peter Letchford

**Interviewed on 21st November 1975
in Loudonville (Albany), New York, USA**

- **Rev. Letchford at the interview made available some very interesting correspondence and other materials regarding his work in Northern Rhodesia in the 1940s. This follows along the our own correspondence.**
- **20 items of correspondence both preceded and followed this interview; these spanned almost 10 years from 7/1975 to 1/1984. Several items from Rev. Letchford give additional insight into education in the NWP in post World War II period.**

General note on all interviews and interviewees: These cover sheets were created from old notes 25 years ago. They contain key manuscript information in each interviewee's file. Often there is a short chronology of the interviewee's life written at the time of the interview. Most interviewees by this time (2006) are deceased; hence the huge potential value of this old interview. All interviews focused on education in the North West Province of Zambia mainly in the period from World War II until the 1970s. They often contain information on other topics that in some way related to education. All interviewees were in some way leaders of their own community or missionaries who had spent much of their life in the N.W.P Most interview transcripts contain rectangular boxes for, or with, 5 numbers. These were used to code key data for research and writing in this pre-computer era. These codes are now meaningless for me and for any one else. Unless noted otherwise, these interviewees can be used by scholars without restrictions.

7/15/2006

Copy

61-15 98th St., #4E
Rego Park, New York 11374
9 January 1984

Mr. Peter Letchford,
Hildenborough Hall,
Otford Hills, Sevenoaks,
Kent, U.K. TN15 6XL

Dear Peter,

Thank you for your letter several months ago. I am pleased to tell you that on Christmas Eve I received "xerograph" copies of my dissertation for you and for other interviewees who responded to my letter last July.

Within the next week, I shall get these copies into the post using parcel post surface mail. The post office tells me that the copies to Britain should arrive by mid-February and the copies to Zambia should arrive in late April or May. From experience, however, I suspect that those to the former may take until the end of February and those to Zambia until the end of June. Should you not get your copy by my latter estimate, please let me know.

Along with each copy, I shall enclose a note. I shall also enclose forms instructing everybody how to get additional copies, if desired. American and Canadian dissertations (except for those from a tiny handful of universities) have really become a new type of book as you shall see--one of the many new by-products of the modern age!

I hope that you have a wonderful New Year, with good health and much happiness.

Very sincerely,

P. David Wilkin

P.S. After ~~writing~~ writing this letter, I remembered
your advise Your copy has been sent to
Albany & the envelop marked "hold until
arrival".

61-15 98th St., #4E
Rego Park, New York 11374
9 January 1984

Mr. Peter Letchford,
Hildenborough Hall,
Otford Hills, Sevenoaks,
Kent, U.K. TN15 6XL

Dear Peter,

Herewith the copy of my dissertation that I promised you. I hope that you received my airmail letter, also written on 9 January 1984, informing you that it was coming. As very few studies cover the present-day entity called the NWP, the dissertation may have some future significance.

Please start by reading the Preface very carefully.

Note my general acknowledgement to all interviewees in the Preface and my specific acknowledgements in the bibliography. Note also that I make at least one -- and generally many more -- references to each interview. As there is no index, you must carefully read or survey the whole dissertation, including the footnotes, to find specific references to our interview.

As with all other readers, I invite you to write me with your comments. For at least the remainder of this year, use the address given at the top of this page. Thereafter, as indicated in the Preface, write to me in care of my brother.

If you do write to me with your comments, both positive and negative, I will certainly reply. If you also desire, I will give you a summary of American scholars remarks about this work. I suspect that those remarks will be different from, and often less astute than, those from you interviewees for whom this topic has a personal meaning.

I hope you are well and having a good year. As of the date of this letter, I am well and moving into a new business career. For the time being, I have placed both life in Africa and in the university world behind me. Nonetheless, I still hope to do some writing in the next year or so. Thus after you read the work, I will indeed value your comments very much.

Very sincerely,

P. David Wilkin

Hildenborough Hall

Offord Hills SEVENOAKS Kent TN15 6XL

Telephone: Office Sevenoaks (0732) 61030
Guests and staff Sevenoaks (0732) 61548/9

Mr P David Wilkin
PO Box 175
Rego Park, New York 11374
USA

27 July 1983

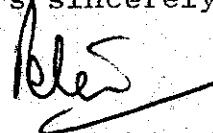
Dear David

Congratulations on the acceptance of your PhD thesis. It is most kind of you to offer to send me a copy, which of course I would like to have. To save expense, kindly address it to me c/o Robert J Baldes, 74 Hackett Avenue, Albany, New York 12205, and I will pick it up on one of my fairly frequent visits there. It would be helpful if you could mark the package, "Do not forward. Hold until arrival."

I know of no reason why bona fide scholars should not read the work. As far as I remember, nothing I said to you was libelous or seditious!

Now that you have obtained a Degree, what is your next step? Will you be going back to work with the University of Zambia?

Yours sincerely



Peter Letchford

PL/BMA

Hildenborough

Evangelistic Trust Ltd

Hildenborough Hall

Otford Hills

SEVENOAKS

Kent TN15 6XL

Telephone: Office, Sevenoaks (0732) 61030
Guests and staff, Sevenoaks (0732) 61548/9

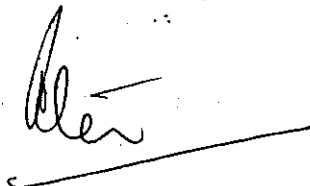
22nd April 1982

Dear David,

Thank you for your card. I was sorry to hear of your wife's illness and trust that she is now feeling well again. I drove right through Rego Park the week before last, and if I had known you were I could have given you a call. I had a busy weekend with congregations of Chinese Christians in New York City and neighboring New Jersey. They are simply marvelous people, and my daughter and I had Chinese food coming out of ears by the time we left - though that was not the purpose for which we went there!

You will deserve your degree by the time you get it. I finished my comprehensives nearly 40 years ago, and still have not submitted the thesis, so be warned!

Yours sincerely,



Peter Letchford

3rd May 1982

Dear Peter,

Thanks for your note. Sorry to hear you were here and that I had not given your my address. This was indeed careless of me. It is:

61-15-38th Street, Apt. 4E

Rego Park, New York 11374

Telephone: (212) w271-0084.

Should you get this way again and have time, do call or come by.

My wife's illness has now been diagnosed as lupus.

While there is now cure, it has been "stabilized". She is now working at her old job again and feels reasonably well.

We wish life to go on as usual.

Although you may have friends or relatives in NYC, we have a bed for the overnight traveller from Ohio, Europe and Africa.

We live near LaGuardia airport. You would be most welcome to stay.

A

Very sincerely,

David Wilkin

P.S. I pity ~~the~~ ^{error} ~~fact~~ public figures
 who have this books written about them all the time
 I am ^{now} ~~not~~ ^{going to} ~~write~~ ^{write} about you ^{in my post with you}
 I am ^{indeed} ~~not~~ ^{very} ~~strange~~ ^{to write about people}
 only a few years older than I am. I ^{ashamed} ~~read~~ ^{figure} the
 thought of ~~any~~ ^{someone} ~~pestering~~ ^{me} ~~as~~ ^I ~~did~~ ^{you} ~~of~~ ^{Alaska}
 many other) ~~asking~~ ^{me} ~~about~~ ^{B.S. & something!}



HILDENBOROUGH HALL

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OFFICE: SEVENOAKS (0732) 61030

GUESTS AND STAFF: SEVENOAKS (0732) 61548/9

10 July 1981

Dear David

In answer to your letter, to the best of my recollection my staff was as follows (in addition to John Wright):

- 1944-6 Peter Kajoba (now Chief Mumena), trained at Chitokoloki
Isaiah Kanyense (Lamba from Musaka's area), trained at Chalimbana
1946-9 Tito Kibolya (Lamba), trained under Maxwell Robertson at Chalimbana
Aaron Ngalande, final training at Munali, I believe.
Carpenter Kafumukache, either Chitokoloki or Chalimbana
Levi Nyemvuka, gave training in carpentry (Chitokoloki)
Finar Fossum (Norwegian) agriculture
Notilika Kasonso, gave training in tailoring (untrained)
1951-2 Boatman Kafumukache, Chalimbana
Zebulon Yengwe, Chalimbana

If we were still in the States, I could consult my records, photo albums, etc. As it is, I can only rely on memory.

I am just back from two weeks in Israel. The Israelis have largely given up belief in a Messiah, but are keeping a helicopter handy to fly him in, in case he fools them and shows up anyway.

Warm regards

Peter Letchford
General Director

PL/BMA

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Card reply 2 Aug 81

P.O. Box 193
Syracuse, New York 13210
of 119 Bridget Circle, #3
Syracuse, New York 13207
16th May 1981

Dear Peter,

I am presently in NYC with my wife and planning on leaving for a fortnight's trip to Newfoundland tomorrow. Before leaving Syracuse, I sent you some computer sheets with extracts of my dissertation. This letter was to be sent at the same time.

For the last few months I have been writing fulltime. The first 250 pages (three chapters) were presented in late March and since then I have been reworking my thesis and planning a writing schedule that will hopefully enable me to finish by Christmas or shortly thereafter. I will have to do considerable re-writing and re-organizing of my present material but I feel that I now know clearly where I am going.

A little explanation is necessary about the material sent yesterday. This was extracts of my second and third chapters. The parts that describe the SAGE and Brethren missionaries were included and some material on Chitokoloki and Sackling and the first days of Chisalala and Lalafuta. These fragments are being summarized and re-written this summer, but I should very much like your comments with regards to two questions. One, am I being fair to the missionaries in general? Two, do you have even the slightest doubts or queries about any general or specific statements or generalizations made? I should, if possible, like to describe more accurately than past writers how the missions were organized and what the guiding philosophies were. You may not be a historian, but use your instinct based on your own experience!

As I am feeding my material into the University's computer and am doing text editing and word processing, what I have sent may look "fancy" but it is, however, a first draft and my syntax is rough, etc. With this method, I can easily re-write any part; much easier in fact than this typing! and smoother. These computer sheets will give you plenty of room for comments. If you wish to make comments on style, etc., that is fine, but my main concern at present is my attitude, as indicated above. (I am also sending these sheets to Alex and Marjorie Nicbet in Scotland for their opinions.) Make strong comments as necessary; we are used to the worst of criticisms in seminars! Also feel free to get opinions from any other person(s) nearby. But do not let anyone make any kind of copy from these sheets. I do not want anything to get back to Zambia yet. This will come later.

There is no hurry. I have delayed so long and it is a rotten time to send friends such material and ask for favors! Gorgeous spring weather is when we all want to do our thing. But when you can get them back I will highly value your opinions. I intended to send you a cheque for five pounds for postage but I forgot my chequebook in Syracuse so I will do this when I return to resume writing at the end of this month.

I am still trying to keep in touch. They are having serious problems, but as we also are having the same, who can point a finger? Hope you and your family have resettled over there okay.

Very sincerely

P.O. Box 43,
Solwezi, Zambia
29 March 1976

Rev. Peter Letchford
Laddonville Community Church
374 Laddonville Road
Laddonville, New York 12211

Dear Peter,

Thanks for your letter dated 31st December. It just missed me and was forwarded here. About the same day I send you a copy of the dissertation by Ragsdale. I hope that it reached you safely. With regard to the copy of weeks, I found another copy of it at the British Museum so all was easily sorted out.

After leaving America I spent most of the month of January in England and Scotland and spent time with the Nisbetts and Miss Foreman. Had a most fascinating time with all. Then after working in the British Museum a few days, I spent the remainder of the time in Witleton. Mr. Totterdell and his staff were all very helpful and I got much useful material for the period of 1910 - 1934. So I hope, when I sit down and put it all together, to have a much better picture of S.A.G.M. and education than I have had before. He also had some interesting publications (old) from S.A.G.M. that I doubt exist elsewhere so I was glad to have a chance to look through them.

I still have not written to Jim Kallam but hope to soon. He had been through London some time before myself and had chatted with Mike Warburton and Mr. Totterdell. Mike, at the new office has lots of very old material from S.A.F. and lots of recent stuff but nothing of interest on Zambia in the pre-independence days.

Now I am at my home in Solwezi. And glad to be here, mind you. N.Y.C. was big and noisy, London tiring, and Lusaka disturbing. Unfortunately I arrived in the latter just as trouble was coming to a final head. The university and government had clashed over policy towards MPLA and Angola and just after I returned the main campus was forcibly closed and 5 lecturers and 17 students detained. The only parts remaining open were the School of Education and our Centre for Continuing Education which are located on the much smaller Ridgeway Campus. Like it or not, one cannot help but emotionally, at least, get involved and if nothing else become fearful of one's own safety. Hence, while still somewhat worried about the university and one's own welfare, I would rather be here than in Lusaka. Solwezi, under the new system of supplies distribution gets basic goods as much as the big cities which I think is marvelous - both for my own selfish needs and because it is fair to the people in general. Also we have our own dairy as I may have told you. So all is well.

I have not transcribed the tape yet but hope to soon. Am really grateful for the time you took with me despite your busy schedule. Also, for the kind hospitality of your wife and family. My warmest greetings to them all.

Very sincerely,

David Wilkin

~~[The remainder of the page contains several paragraphs of text that have been completely obscured by a large, hand-drawn 'X' mark.]~~

Hildenborough Hall

Registered office:
Orford Hills
Sevenoaks
Kent
TN15 6XU

Telephone: Office, Sevenoaks (0732) 61430
Guests and public, Sevenoaks (0732) 6148/9

18 May 1981

Sent 17 pm
From Canada
awaited my return
at the end of the month

Dear David

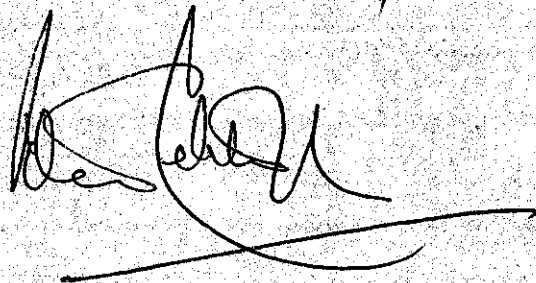
I was excited to get the print-offs,
& will be reading them with immense
interest and of course looking forward
to the later chapters! Thank you
so much for sending it over. A
few weeks ago I saw Ceizer &
Sulene Wright off to Mauritius where
they are to spend the next 13
years for A.E.F.

There are a number of Zambians
around here, including me from
the Shwesi area - one of the big
Katakwe families who live in the

hamba pocket in Musaka's area.

With warm regards,

Yours sincerely,



K

Since writing the above, have received your letter of 16th May & have also read the script (on plane en route to Toronto). My answer to your 2 questions can be brief & positive:

a) You have been fair and (for an "outsider" (to Missions) remarkably accurate.

b) I personally hold no question and your generalisation.

Comments on minor details enclosed.

P.O. Box 193
Syracuse, New York 13210
30th June 1981

Dear Peter,

Please excuse the "computer" letter. I am doing some work on my thesis and typing this letter on my terminal is easier than writing it out by hand or even using the typewriter.

Many thanks for your quick reply to my letter in early May. It was awaiting my return at the end of the month. Probably you flew over my wife and I whilst we were visiting the rugged wilderness of Newfoundland! A good holiday can really relax one.

Needless to say, I am pleased that you did not think I was unfair in my handling of the mission. I shall send you more material later on in the year. As I may have told you, I hope to finish by Christmas, or at the latest, by spring of next year.

If friends from Zambia or interested in Zambia visit you, please feel free to have them read the material I've already sent and even send me their impressions if they desire. It is only the duplication of that material and its filtering back into Zambia at this time that I do not want. I hope that you will find the eventual end produce of interest.

I do have one small favour. But if it is too much don't worry and just ignore it. I have recently re-read the transcript of our interview and I don't think I asked you to give me the names of your staff, where they were trained, etc. Also the years they were with you if you remember them. Which were especially useful in your scheme for improving education? I am referring to both your expatriate and African staff. I have some of this information from government sources but it is not very complete. If you can do this just write it out, use a tape recorder, etc. I will be referring to you personally in the last chapter so I don't need the information until August. Anyway...if you can send this, I shall be grateful and put the information to good use. If not, don't worry about it.

I hope that you and your family have a good summer.

My best regards,

Chapter 2

Hildenborough Hall

p. 1. ~~commas~~^{apostrophes} lines 13+14
officials'
missionaries'

p. 2. Footnote 1, line 2.
"perjorative" is far too strong. The note
could better be worded: "... is
an epithet the brethren themselves
disclaim".

p. 15^{line 6} "exclusives" - omit final 's'.

p. 20. line 20: 'From here', should read
'from here'
(small 'f')
(no comma)

p. 24. footnote 29 line 1
Apostolic should be Apostolic

p. 27, footnote 30, line 10: 'who' should be 'whom'

Chapter 3

p. 4 line 4: 'him' should be 'his'.

p. 5 line 1: 'form' should be 'from'.

p. 6 line 19: 'not anything' should be 'not do anything'.

p. 9 line 3: 'Pope who Bailey' should be 'Pope to whom Bailey'.

p. 9 line 3: 'attention to' should be 'attention in'.

p. 9 line 23: 'Katen' should be 'Katere'

p. 12 line 21: 'embrase' should be 'embrace'

p. 13. line 20. 'prepared' does not, I think, represent either the mission's or the government's attitude. I would suggest 'in a position to'.

p. 15 line 27: 'adapt' should be 'adept'

p. 20 line 7: 'missionaires' should be 'missionaries'.

The Loudonville Community Church

374 LOUDON ROAD

PETER LETCHFORD
LLOYD P. JONAS
ROBERT W. MELLO
MINISTERS

LOUDONVILLE, NEW YORK
12211

January 4, 1978

Mr. P. David Wilkin
The University of Zambia
Centre for Continuing Education
P.O. Box 43
Solwezi, Zambia
Africa

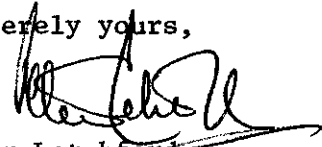
Dear David,

Thank you so much for the transcript of the taped interview. It brings back pleasant memories of your visit. I am returning it herewith with corrections and minor rewordings. Rather than keep a copy of this, I will wait for a copy of your dissertation in its final form.

I made contact with the AEF office in New Jersey, and they express great regret at their inaction over your request for Bailey's book. They assure me that it is now on its way to you.

My wife and I have still not given up hope of visiting Zambia. My father is due to go into a nursing home as soon as a bed is available and this will hopefully free us for travels of this sort.

Sincerely yours,



Peter Letchford

L.s
Enc.

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CENTRE FOR CONTINUING EDUCATION,
P.O. BOX 43,
SOLWEZI.

XXXXXX

297/PDW/PROF

9th November 1977

Rev. Peter Letchford,
Loudonville Community Church,
374 Loudon Road,
Loudonville, New York 12211

Dear Peter,

I fear that my slowness in transcribing the taped interview with you on 21st November 1975 is almost ridiculous! It should reach you about two years after the interview. I transcribed it only a month ago and then had my secretary type it. A few days ago I re-read it and corrected on the typescript a few words that I had not heard clearly before plus typing errors. I am enclosing the original copy of the typescript and am retaining two carbon copies here. If you want another to make extensive changes on please let me know. I never consider an interview as "finished", as many people often have thought of, or think of as they re-read the tape, some changes that they desire - additions corrections, etc. I have tried to quote you as exactly as possible but the wrong emphasis to an idea may have been given etc. Hence I should be grateful if you could send me a note about your reactions to the transcript.

In May 1976 I wrote a long letter to Jim Kallam, but to my surprise never even received an answer. I guess I was surprised in light of what you and Mike Warburton had told me about him and his research. Then this year I wrote AEF Headquarters in Glen Ridge, New Jersey about the following book that I had seen at AEF Headquarters in Wimbledon and said that I would like to acquire a copy of it. Likewise, I did not get a reply. I'm a bit puzzled. If you could advise me, I'd be grateful. The book is Rev. A.W. Bailey's Commission and Conquest in South Africa: An Autobiographical Account of Pioneer Work in Angola (edited by his wife, Metha D. Bailey and duplicated, with spiral binding Newark, New Jersey in 1968). Having a copy would be most useful and certainly some must still be available. Any suggestions appreciated.

I hope that you and your family are well. Solwezi is a quiet, but steadily growing town. With the new paved road, Mutanda is just minutes away. Times do change. Kansanshi Mine^{is} becoming an open pit mine and the old hill is slowly disappearing and will soon be a big hole instead of a Hill.

Looking forward to hearing from you when possible.

Very sincerely,

P. David Wilkin

The Loudonville Community Church

374 LOUDON ROAD

PETER LETCHFORD
LLOYD P. JONAS
ROBERT W. MELLO
MINISTERS

LOUDONVILLE, NEW YORK
12211

December 31, 1975

Mr. David Wilkins,
55-25 98th Street, Apt. 2H,
Corona, New York 11368

Dear David:

I hope this will get to you before you leave.
It brings best wishes for your trip back to Zambia.
I hope we may see you out there sometime.

This copy I have of Weeks' book is pretty
ancient, and I think I will not have it photocopied
unless you fail to find a copy in the U.K. You can
let me know.

With warm regards from us all,

Sincerely yours,



Peter Letchford

PL:MM

28/3/76

Dear Peter,

Your letter of 31st Dec. ~~reached me~~ ^{just missed me}

55-25 98th Street, Apt 2H
Corona, New York 11368
13th December 1975

Dear Peter,

Thank for your card received a week ago. I am glad that you have found a copy of W. Spencer Walton by Weeks. I will not have time to leave the city again so is it possible that you could get the book, assuming the cover is not broken, photocopied entirely for me or send it to me and I will photocopy it here - only 5¢ a page at Union now - and return it to you forthwith. I shall have to write to Jim Kallam from Zambia as I ~~don't~~ have a car nor the time to go out. I won't leave until New Year's Eve ^{but} the amount I have to do is voluminous. If you don't think the book's binding is good enough for photocopying don't worry as I will doubtless find it in the U.K. and have it photocopied there. (It is just more expensive now!) Have received the Pioneer papers back safely. You didn't have to go to ~~so~~ much trouble packing them, however!

Since leaving you I have had a most interesting visit - a week actually ~~is~~ in Spring Lake at C.M.I.L. Headquarters. They had a lot of interesting missionary material. Also my visit with John Ragsdale at Leslayan College in Allentown, Pennsylvania was most enjoyable. He gave me lots of useful advice with regard to my thesis and like yourself has kept up lots of contacts with the Zambian people he had close contacts with and has helped some come out to do teaching and theological work. I have sent for another copy of his dissertation at University Microfilms and will send you this copy as soon as it arrives. Hopefully in the next week.

With regard to the two photographs of your mother-in-law and father-in-law, the situation is as follows: the Librarian at the Missionary Research Library at Union Theological said they have no facilities for making photographs from books and magazines; they would have to send it to Columbia and this would mean that they would have to withdraw the magazines from use for several weeks as seemingly the department is very slow. He was obviously not keen, so the best thing is for you to note the issues and when you come down to N.Y.C. during the week come and photograph them yourself. I do not have a working camera with me now and will only get one in custom-free place when leaving. With a good camera and a flash you can easily take a photograph of the pictures in the library itself.

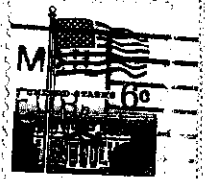
The details are: your father-in-law appears in Vol 27(1914), p.81
your mother-in-law appears in Vol 29(1916), p.79.

I know you are doubtless busy with church activities at this time of the year, but hope you and your family have a very Merry Christmas and Happy New Year. When I get back to Zambia I will send you a long letter telling you about the U.S., etc. Am looking forward to meeting the Warburtons again and if possible Miss Forman.

Very sincerely,

LOUDONVILLE COMMUNITY CHURCH
374 Loudon Road
Loudonville, New York 12211

ALBANY, NY 122
PM
DEC
1975



POST CARD

Address

Mr David Wilkins
55-25 98th St, Apt 2H
Corona, N.Y. 11368

I now have copy of WEEKS.
W. Spencer Walton, but would
suggest that you first call
Africa Evangelical Fellowship in
Essex Falls, N.Y., as my copy
comes from Canada. They may
have a copy in Essex Falls, N.Y.
may be able to get me from Jim
Kallam. Will be sending
back the Pioneer pages in a
day or two. Glen Henderson
from Kasempa was here with
yesterday.

[Handwritten signature]

Tingle Ptg. Co., Pittsville, Md. 21850

S-79002

reply asking
for book.

55-25 98th St., Apt. 2H
Corona, New York 11368

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14th November 1975

Dear Rev. Letchford,

I was pleased to be able to get in touch with you over the telephone yesterday. Since then I have made reservations to visit Albany as follows: I will arrive and depart via Allegany Airlines. I will leave Syracuse at 9:10 on Friday, 21st November and arrive in Albany at 10:05 A.M. (AL280). I have then booked a return from Albany back to NYC as follows: Saturday, 22nd November I will leave Albany at 12:30 P.M. on flight AL522. Just to make sure that it remains all right to visit as indicated above, I shall call you either on the evening before or very early Friday morning before boarding the aircraft. (It would be too difficult since I will be in Syracuse for us to write, etc., before I come upstate.)

Below are some questions that I would like to discuss with you. Some are major and some minor; several vague; others may not be applicable; as I have still more thinking about these before I arrive. So don't worry about any; ignore any you desire! Probably the first is the key one, as I have already indicated on the telephone because the written documentation is so meager.

- (1) Any reminiscences of Chitokoloki, Suckling and the relationship, in education, between your work and his.
- (2) Educational situation, in general, in what is now the N.W. Prov. when you arrived; situation when you left.
- (3) Type of education offered by S.A.G.M. when you arrived and changes that you instituted. (Including relationship with Miss Foxman and her work with girls at Lukinge, etc.)
- (4) Changes the church caused amongst traditional Kaonde society and customs by your time - emphasis on formal and non-formal education.
- (5) African reactions in the Kaonde areas, at your time (and before) to: (a) S.A.G.M. missionary work (esp. educational), (b) European Government officials, (c) town and mining life - those who had migrated to work temporarily in S.A.F. or the Copperbelt.
- (6) Educational matters and situation in the N.W. Province in relation to N.W. as a whole, especially:
 - (a) educational policy in mission of N.W. Prov. in relation to missions elsewhere, esp. missionary council;
 - (b) N.W. Prov. missions and government.

Again, don't worry over any of the questions above as I hope I can rephrase some better by the time I come up. Also, I should be grateful for any other topics you feel relevant to the history of education in the Province.

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55-25 98th Street, Apt. 2 II
CORONA, NEW YORK 11368

18/8/75

Dear Rev. Letchford,

I was pleased to reach N.Y.C. a few days ago and find replies to my letters from you and also Mike Warburton and Netta Forman. I have noted your schedule carefully when you will be away probably before I meet you, it would be best for me to finish the research I am presently doing, reading through all available issues of the Pioneer back to Bailey's days. I will then have a clearer position of A.E.F. historically in the N.W. Province in a fairly systematic and chronological manner. I might also have interesting photocopied extracts you would like to see. Also, I will have had time to think of questions that would be useful to ask you and give you time to think over your responses. As S.A.S.I. and C.E.M.E. as you well know controlled education more or less completely for most of the entire pre-independence period, I feel this is important.

Hopefully, I will complete this work by mid- September so I will write to you in that period and see if we can set up a mutually satisfactory time for my coming up your direction. (I will probably be heading up to Syracuse in that time as well.)

Thanks for your quick and most interesting letter thatt was awaiting me. All the best. I look forward to chatting with you.

Very sincerely,

David Wilkie

(3) ...
(5) ...
(1) ...

The Loudonville Community Church

374 LOUDON ROAD

PETER LETCHFORD
LLOYD P. JONAS
ROBERT W. MELLO
MINISTERS

LOUDONVILLE, NEW YORK
12211

August 4, 1975

Mr. David Wilkin,
55-25 98th Street,
Corona, New York 11368

Dear Mr. Wilkin:

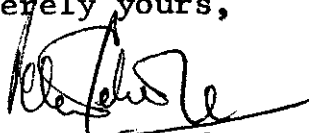
Thank you so much for your letter mailed just before you left Zambia. Yes, indeed, I have heard your name from various friends in the Solwezi area over the years. I am most delighted to hear that you are going to be in Syracuse for the next six months and for the opportunity that this will give us to meet and talk.

The best thing, I suppose, will be for you to let me know when you will be passing through this area, and I will then do my best to free some time for our discussion. During the month of August, my family and I will be away a good deal, though not continuously through the whole month. I will also be away the weekend of September 12 to 14, and will be fairly fully occupied here the whole week of October 19 through 26. I will also be away November 15 to 19. Apart from these dates, it should be reasonably simple to arrange a get together. We would of course want you to stay with us in our home while you are here. I have often thought how many things I would do differently if there were any way of my repeating my work at Mutanda while retaining the experience I gained during my years there. We were all so grotesquely, albeit benignly, English back in those days, and the summum bonum for any African was, in our view, to turn him into a black Englishman. One of my closest African associates, a young man from one of the Lamba villages northeast of Solwezi, who later worked with me both in England and Canada, actually took out British citizenship at my suggestion. I need hardly say he hurriedly took steps to recover his Zambian citizenship after independence came. Not that he surrendered anything by taking out British citizenship -- in the old Northern Rhodesia Africans were British Protected Persons, and had nothing that could be defined as citizenship.

Mr. David Wilkin
August 4, 1975
Page 2

Please let me hear from you, I will be greatly looking forward to seeing you.

Sincerely yours,

A handwritten signature in black ink, appearing to read 'Peter Letchford', written over the typed name below.

Peter Letchford

PL:MM

6 Willo Lane,
Loudonville, N.Y. 12211

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CENTRE FOR CONTINUING EDUCATION.

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21st July, 1975.

Dear Mr. Letchford,

Mike Warburton very kindly located your address for me before he left for England. Possibly you may have heard about me through your old Missionary friends. I have been in the North-Western Province in education off-and-on for twelve years, first as a teacher in 1963-5 at Solwezi Secondary School under Alex Nisbet where I also got well acquainted with the Warburtons. Then later as the first Head Master at Zambezi Secondary School and now starting this January as the first UNZA Lecturer in charge of the new Extra-Mural programme in the North-Western Province.

Anyway, whether or not you have heard about me, I have heard a lot about you and read carefully through most of the School records you wrote at Mutanda government records; etc., that still exist. I even read your last newsletter last year that you sent to the present Head Teacher at Mutanda, Mr. Lwizile ! So I feel as if I know you already! In my interviews with many people in Solwezi and Lusaka in government positions etc., I discovered many were your old students. More important, I have been amazed at their flattering comments about the Mutanda school and yourself(!) despite less than flattering comments about some others. Obviously, I should like to meet you very much if you could spare a few hours and chat with you about your remembrances, etc.

What I have evolved into, now that I am back in the North-Western Province with UNZA and with time for research, is working on a history of education in this area from pre-European days (traditional forms of education up to education in post independent Zambia. The changes both in types, structure and effect on society are, needless-to-say, fascinating.

The University has generously given me six months study leave, and I plan to spend much of it in N.Y.C. and Syracuse, New York, where most of my friends are. I will thus probably pass several times through the area that I am told you live in. Thus, if you would not object to my coming briefly, I should really like to meet you in person and discuss Zambia and North-Western in the past, and if you like, the present! (I have just made two detailed journeys through the North-Western Province.)

My address from 1st August (until almost the end of the year) will be

David Wilkin,
55-25 98th Street,
Corona, New York 11368.

Very sincerely,

David Wilkin.