

Cover sheet for an interview NEITHER conducted in Zambia NOR by me

## **Miss E. M. Shoosmith**

**This interview was conducted by Mr. R. N. Wyatt, a former Secretary General of the African Evangelical Fellowship (AEF) in Britain). Like the one with Mrs. Florence Pirouet, the interview was NOT dated, but probably conducted in the late 1950s or 1960s.**

**Both Miss Shoosmith and Mrs. Pirouet (along with her husband) were retired missionaries. They served much of their lives in the NWP for the South African General Mission (SAGM), in Kasempa and Solwezi Districts. These interviews were located in the SAGM Archives in Jan. 1976, in Wimbledon, British Council Office at 30, Lingfield Road, London SW19-4PU.**

**Neither woman was an educator and these interviews were general and NOT focused on education. Still, they have useful information on the NWP. Both women were deceased by the time that I did my research at Wimbledon.**

**Note: AEF replaced the name SAGM and by now has (2006) been merged into SIM. I do not know if this archive and center in Wimbledon still exists.**

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CONVERSATION BETWEEN MISS E. M. SHOOSMITH and MR. R. N. WYATT

(General Secretary of the A.E.F. in Britain.)

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Well it's Saturday afternoon the 24th April. I've motored over from home to see Miss Shoosmith. We're sitting in her sitting room at Crowborough. We've just had a very nice tea, I think I've eaten all the scones that she intended for someone to have tomorrow.

Not a bit.

Now we're sitting comfortably by the fire on this rather cold April day and I'm going to ask Miss Shoosmith about her first journey to Africa. When did you first go to Africa Miss Shoosmith?

On May 12th. in 1921.

Yes. Oh May 12th, yes that's just two days after I was born.

Which mission station did you go to first?

I went to <sup>MUSONWEDZI</sup> Mozambwesi, one of the first mission stations in that area.

Where about is that?

About sixty or seventy miles, I suppose almost due west from <sup>MUKINGE</sup> Nukingi Hill. I joined Mr and Mrs Foster there, and a Miss <sup>LOWL</sup> Cowell who was the single woman worker there, who left very soon after my arrival because she was in ill health. She went up to <sup>KALENE</sup> Kalayni Hill to get some kind of treatment, but did not come back to <sup>MUSONWEDZI</sup> Mozambwesi, but went straight home and retired from the mission.

How did the Lord call you to missionary service, was this something you always wanted to do since being a child?

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No it wasn't. I had been greatly blessed<sup>e</sup> at the Railway Mission at Brighton. Miss Bristow and Miss Crowley were the ladies in charge there, and Mrs Crowley after I had experienced definite spiritual blessing, was starting<sup>t</sup> a bible class or rather a missionary study band of about twelve young women, and she asked me if I would like to join it. We were studying the life of Bishop Hannington in Uganda.

I was very sceptical about missionary work at that time. I said 'you will never change an African into a christian and not to be sure that he would be permanently a christian and he would want to slip back into his old ways.' It was very much I suppose what my own spiritual experience had been, rather up and down sort of experience, but after I had really a definite experience of the Holy Spirit coming into my life, it gave me quite a different outlook. Mr Hamilton came down for the S.A.G.M. week-end to speak and while he was talking, mother was there too at the service with me. I had a conviction in my heart that I should go to Africa. After the service was over I told Miss Crowley, I said, 'You know it won't be my fault if I don't respond to that call.'

Mr Hamilton was talking about the Andrew Murray Memorial Field which was about to be opened up, to go over to what is now called The Beloved Strip. He had been in the Kaonde area and had gone over to Angola. I was very much interested, I had been reading about it, I was interested in that particular call.

Well it was some little time afterwards, several weeks afterwards

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that I made enquiries, or Miss Crowley made enquiries for me about getting trained at Redcliffe.

Oh you went to Redcliffe.

I had a year at Redcliffe for ordinary bible training, and then a year at the missionary school of medicine. I was going out to Mozambwesi with some little knowledge, very little knowledge of medical work, you know that I might be of some use in that direction.

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Was there anything eventful about your first journey to Africa? I suppose you went down on the, were the Union Castle liners running in those days?

Yes, twenty three days on the boat and seven days on the train. We had to change trains at Bulawayo, and had a days wait there I remember.

Was it what you'd expected or was it very different?

It was very strange, I had never been away from home before farther than London. It was a great adventure. I travelled out with Miss Annie Law who was going to one of the stations in the south, on the boat you see. When I got to Cape Town I found Mr and Mrs Gale there, and I spent three weeks with them to let my luggage come up on the train, and then I would overtake it later on. I was at Bulawayo for a whole day, but I should have been a whole day, but I only had an hour or two, or less than an hour because our trains were late, they didn't connect properly.

A Mr Fry, a member of the Meningnite mission met the train and

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helped me with my luggage and put me into the other train coming up to what we called, Oh what was it? Lusaka.

Lusaka was it and then did you trek up from Lusaka?

Yes, in a hammock. Mr Foster met me there and about, I suppose twenty or thirty African carriers.

How many days did it take you to get up?

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Twenty one days from Lusaka, putting down every night with our tents, and we had a Gospel meeting, always stopping at a village. There was nothing like those old days of trekking for doing village work.

What were the Africans like in those days? Were they very friendly or very different?

Very friendly, very helpful in every way.

Have you any vivid impressions when you arrived first on this mission station? Were there any christians there in those days?

Yes. I would like to tell you about the journey a bit. You see Mr Faithfull had been there just before visiting <sup>MUSONWEDZI</sup> ~~Mosambesi~~ and <sup>KISALALA</sup> Kisarara. He had taught a hymn in the African language that embraced the whole story of the Gospel, and I learnt that on my way in, and by the time I had got to <sup>MUSONWEDZI</sup> ~~Mosambesi~~ after three weeks, I could pretty well find my way around in asking for things, telling people. I picked up the language by ear, there was no grammar or written word whatever. I learnt by ear as a child would learn from its parents.

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Well when I got to ~~Mozambique~~ <sup>MUSONWEDZI</sup> of course Mrs Foster and Miss ~~Cowell~~ <sup>COWL</sup> and a group of Africans came out to meet me. I believe the first Sunday we were there we had a communion service, so far as I can remember there were about eight people, one of them a woman. I lived in the school, Oh no I didn't, at first I lived with Miss ~~Cowell~~ <sup>COWL</sup> in a round mud hut, but I had to sleep in this school building. There was no windows, and the beauty of that school building was at night time when I had a lantern on, the bats would come in, hundreds of bats on the ceiling. But eventually after a few weeks time I was taken into Mr and Mrs Fosters' house and stayed with them. Miss ~~Cowell~~ <sup>COWL</sup> had left and I made a home with them, and I fed with them.

I began doing the <sup>work</sup> medical, as little as I knew a bit, and my first real job there was Mr Foster was translating the Gospel of St Mark and I made a couple of hundred copies on the typewriter on cyclostyle more or less badly and indistinct as cyclostyles are in those days. Before I could read properly I was copying this, and going down to daily dispensary, looking after little ailments such as I knew and didn't know.

Do you remember how the station was first founded? Had it been in operation long when you got there?

Not very long, because the original station was at a place called Lalafuta, and Lalafuta was manned, I believe found at first by Mr Bailey. Mr and Mrs Vernon were there but I forget which year they went to ~~Mozambique~~ <sup>MUSONWEDZI</sup>. But the brick building was up, a brick

building was up for the Pesters house, and eventually a brick building was put up for us too, we single girls.

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Did the work grow much there in that place? Why did it ultimately move to <sup>MUKINGE</sup>Mockingi?

*Reason for*  
The moving to Mockingi wasn't because of lack of need in the Mozambwesi area, but because of the scarcity of European workers.

There was a station at Kisafafa where Mr Bailey started with Mr Arnett.

Mr and Mrs Harris were there, the Vernons went there eventually, and

Mr and Mrs Wilson were all at Kisafafa, but when they went on furlough

there was nobody at <sup>MUKINGE</sup>Mockingi at that time to relieve them. There

was always a robbing of one station to try to keep them both going

and so Mr Faithful had suggested that the solution of the problem

was to make one station in the Kaondaland at the central point. So

Kisafafa moved down and we moved in from <sup>MUSONWEDZI</sup>Mozambwesi and formed the

one station at <sup>MUKINGE</sup>Mockingi.

Then I suppose you went out there, it was a kind of out station, was it?

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Yes but we were so limited staff, there were no African evangelist at that time. We started I remember with the first twelve men in the tribe at our end, that had believed and showed interest and a keenness to learn to read.

Mr Foster started with weekly or monthly bible classes with them, it was really a training class. We had twelve, I think it was twelve bible lessons that had been put together by Mr George Ingram,

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starting with the creation, the fall and then leading on to the birth, you know simple lessons. These men were taught these lessons, but they had nothing in their hand to read, they couldn't really properly read, there was no literature, but they were taught these lessons by heart of course, took it into their memory. They went out to certain villages for a month and then came back to learn the next lesson, and that's how we started.

Then after a few years of course, Mr Foster got a proper little bible school started, just with the twelve men. Some of them have died, but most of them are still there, Ezekiel retired there of course.

Can you remember, was there anything spectacular about the conversions of some of these men in the early days?

I can't think of any outstanding thing that I could recall sufficiently to record. There were ups and downs. Two men I remember were sent out, I rather think they went from ~~Monastwici~~ <sup>MUSONWEDZI</sup> to a Methodist Bible Training School at ~~Kafue~~ <sup>KAFUE</sup>. This was before I got there actually. Mr Faithful had on the way up had been to ~~Kafue~~ <sup>KAFUE</sup> and had not been very happy with the kind of teaching there. There was a good bit of modernist teaching and they were withdrawn. One was John ~~Peepcy~~ <sup>PUPE</sup> and another man Simon ~~Ezeon~~ <sup>EZEKIEL</sup>. These men were very disappointed they couldn't go on with their bible training, and couldn't go on with their English. There was always a little disappointment in their hearts to this day that they were robbed of what they thought was a step forward, but they have served faithfully

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in the mission as you know for many years and still are.

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Did you get much opposition or was there much persecution of christians in those early days?

Not much positive, active persecution, but pressure from heathen African natives. I mean that if a man lost his wife, he would be, they would say that he had killed her, that his spirit had somehow had not been, and if a man was a widower, was left a widower, he had to marry according to native custom, his dead wife's sister, almost like old bible times, and raise up a family for his brother, if his brother died. But I remember Joseph, he was the first man that I know whose wife had died. The relatives charged him with causing her death, and he would not submit to this other heathen custom, because he was a christian man.

Well he had to pay them, he had no money, there was no money in those days, no circulation of money, it was all barter. He had to give everything he possessed, blankets, clothes and hoe, it left him absolutely stripped of everything he possessed, to try to pacify them and to make up to them for the death of his wife. Of course when he married a christian girl that was a great step in their lives. This girl was a christian and her people cursed her, her mother cursed her with a most dreadful curse, but she married, because he hadn't been released from his dead wife's spirit. Those sort of persecutions went on, but no violence of any kind, but it was subtle. Often a person would come and escape to the station to get out of

the way of persecution.

Have you any reminiscences about your fellow missionaries in 

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 a those days, humorous or otherwise? I'll ask you, I believe you were in some way responsible for bringing Bob Foster into the fold?

I wasn't in the least way responsible, but I was there to witness and was there to give a helping hand. I think I actually gave him his first bath, he was a great big boy. He was as big as a three month old lad, over a ten pounder.

Was he a naughty boy?

No, he was a good little chap, when he got bigger, with beautiful fair curly hair.

Fair, he's dark now, isn't he?

Then you see when I was at <sup>MUKINGE</sup> ~~Mooking~~, Bob used to put all sorts of hypodermics into me, and I showed him how bruised <sup>it</sup> was. I said, 'Now look what you've done to me'. He said, 'I'm getting even with you.' <sup>You</sup> He let me go home to Canada with colds, as if I could have prevented it. I wasn't his mother anyway. He was only about three years old when he went off to school in Canada.

Did you have any local tragedies? Were there any famines, pestilence or epidemics in those days?

Of course the greatest difficulty in the area at that time was a disease known as yaws, hundreds of people suffered from yaws, and the dispensary was always inundated with people coming for injections for this particular trouble. That was almost a permanent plague, not

a plague really.

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What is yours, I'm afraid I don't really know?

It's an insidious disease, it has three different stages, and it brings an African out in repulsive sores, and has all sorts of other effects in his life. I believe a series of five injections would clear the immediate symptoms and help the sores to heal, but couldn't cure the disease. He would have to come back at different times, at different stages.

Then once we had an epidemic of smallpox, and then of course I had to vaccinate every being within a radius of miles that came in. There was of course the tragedy of Mr and Mrs Posters' little boy. Two of their little children got cerebral malaria.

Did they indeed, I didn't know that.

Their first little girl child. Now the boy got this malaria first. I knew and diagnosed a meningitis. Our nearest doctor was two hundred and eighty miles away and I could diagnose it but I didn't know what to do. We got in touch with Dr. Fisher at <sup>KALENE</sup> ~~Kalayni~~ Hill, and he wrote back to say he couldn't possibly come, he had got a hospital full of patients needing injections at certain times, and said that I expect by the time you get this letter the Lord would have taken the little one home. Instead Edgar recovered, but he was left a perfect little invalid, the medial of his brain had been destroyed. He was perfectly helpless, he couldn't respond in any way, in any kind of way, couldn't grasp a spoon or toy, he couldn't

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speak or do anything, his co-ordination was entirely destroyed. Almost before Edgar was beginning to recover, when his temperature began to come down, His little sister, or his bigger sister, she was the older of the two, eighteen months old, was evidently bitten by the same mosquito, she sickened and died. That was a tragedy, that was all within my first nine months. It was a great sorrow.

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It must have been, part of the tremendous price that was paid in those early days, which rather leads me to the next question which is, were there any special satanic attacks in those days upon the work?

Not consciously, that was simply physical, I mean, and of course we had very little knowledge of dosages of quinine, and we had no hypodermics in those days, so that we couldn't sufficiently treat the malaria, it had to run its course. Then the little boy, as he recovered, he used to throw terrible epileptic fits. His mother and father went on an early furlough in 1922, they came home on furlough and took the little chap to hospitals and got advice. I think Mr and Mrs Foster were greatly exercised at that time as people at home would say 'prayer and faith would cure him, you know'. But they came back, they brought him back and I looked after him during their next furlough, and eventually he was, that was a wonderful story, I'll leave it for the Fosters to tell.

I think the miraculous way God opened a way for him to go into a hospital permanently, he lived to be twenty one, and he never

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regained any of his faculties, his little brain was entirely destroyed.

Were there any times in those early days of outstanding blessing on the work?

Not in any great numbers, there would be a steady growth of christian believers and a very careful screening of them. I mean you didn't baptize a believer on a confession of faith, he had to be instructed, we put our believers on, they were called 'enquirers', at first and still are. For the first year the enquirers are expected to attend if they are within reach of the villages, to be present at services, and then they could be enquirers. But until they asked to go into the baptismal class they didn't automatically go into the baptismal class until they showed some real desire. Then they were entered into a baptismal class and for two years on probation. I don't know when this developed, this keeping of record, but it has slowly developed over the years, so that now we have our village evangelist. The village evangelist keeps a record and marks their little card to show they've been present at the instruction class. Then after two years they come up for examination by the church, are baptized and admitted to the Lords table, if they are passed as sufficiently mature for that.

But there's been a steady growth, and in those early days a slow growth, it's been much quicker in these last years.

When did you leave <sup>MUKINGE</sup> ~~looking~~ for <sup>MUTANDA</sup> Matanga?

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I left <sup>MUKINGE</sup> ~~looking~~ in 1929 when I had a breakdown after looking after, well too much work really. I mean I had the care of little

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Edgar while the Foster's were on furlough. The nurse was on holiday. Mr and Mrs Pirouet had gone down for the birth of their first child. Mr and Mrs Stevenson were new on the field, and I suppose I did carry a big load then. I had broken down and I went down sick. I went down for intermediate furlough in 1929, but I was so run down with work they sent me home. I was home about three and a half years before I went back. Then I went to <sup>Mutanda</sup> Matanga.

To Matanga, I see you didn't actually move there? Matanga<sup>da</sup> is a place that has always interested me greatly because I've known about it for so long. I went out first in 1949 to visit my brother and when we went up country to KALENE HILL and SAKEJI and Hill Wood farm, of course we stopped at MUTANDA.

Yes it's sort of half way house.

So I've known about MUTANDA since those days, it was the first S.A.G.M. mission station that I did know anything about.

It was always rather a small station at that time and very understaffed. We did a lot of village work, a lot of evangelising of villages. I did personally at MUSONWEDLI quite a bit too, sometimes twelve or thirteen weeks I would go on trek by myself.

At <sup>MUTANDA</sup> Mutanda Mr and Mrs Nelson were there then. I was sent out with fifty pounds to build a house, different in those days, and I stayed with Mr and Mrs Nelson. I had been there a few months when I was followed by a Miss Read, Florence Read, who was a nurse, and she had fifty pounds to build a house. So we put our fifty pounds

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together and built a little bungalow and lived there together. It was very nice, thatched roof, mud floors, a screen wire for windows, you know very primitive, but a very happy time.

I did the medical work at first until Nurse Read<sup>e</sup> came out, and then I tried to do village work systematically. I had about twelve villages within reach, and tried to keep up on my cycle, I couldn't cycle at that time even, not to keep it up, and I was getting so overtired. Mr Nelson said, 'Why don't you start a little girl's school.' That was in 1935, and I started the first girl's school at MUTANDA with twelve girls, little evangelists' daughters. I had to begin, of course, from the very beginning, the children didn't know the right way up of a book.

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We had got our first primer by that time, and had taught them to read, to write and count, and of course the training was a home training, how to keep their houses tidy, how to cook their food in a cleanly manner, and they had their own garden. We had a native woman in charge who taught them all the things. This granny would have taught the children at home, and I gave scripture lessons. They were a lovely bunch those twelve. Some of the twelve girls are now qualified teachers, and teaching still. One is KOGA<sup>1905</sup>'s wife, they're fine women. Of course that school grew until I left in 1944 there were fifty four boarders, plus a girl's day school.

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Then the church grew very rapidly in that area. We started our village conferences. I think they had been started before, while I

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was at home but I was new to them when I went back in 1933, I hadn't seen conferences before. It was, we used to go out to these far distant places, gather up the christians in that area, five day bible study, and very helpful times they were.

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Did you have many evangelists? African evangelists who went out?

I'll tell you how they first started as far as I was concerned. When Mr and Mrs Nelson went on furlough in 1937, Miss Read and I were left there alone, and I think it was John PURE at one of the conferences, I had the village conference on the station that year, and they gathered up there. John PURE was talking to the christians and said, 'You know the white people have carried the burden, the evangelical organisation by themselves for quite a long time, and it's time we helped to take the load.' He gave them a very searching message, showing them that they had a responsibility towards their own fellows. He said, 'You know I would like to see if there is anybody in the company that would volunteer to leave their own village, and go out into some of the distant places with their wives and make homes.' The men said they were willing but it would depend upon their wives, because the family, you know, the wives lived with their mothers' mostly, and the children are such a bind there.

Well I think there were eight men who volunteered if their wives would agree. They agreed, and the whole territory was divided into these eight portions. I think they are still going out into these same districts today. There are more local churches now, but these

are main places where they operate.

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Was it a church every five miles idea?

Yes but one was ninety miles, another was seventy odd miles and it was a real routing out, it was like going into a foreign country for these boys. It was a great and noble thing to do. Then of course John suggested, 'Well now, if these men go out whole time and make their homes in other villages they can produce their own food, but they can't earn money to buy their clothing, and look after their responsibilities to their children, and to their in-laws, mother and father-in-law.' They had to clothe them and often pay their taxes, and so he said, 'There must be a church offering.' That's when the offerings began, and people brought in, they had no money to bring in, but they brought in chicken and grain or mats or baskets, whatever they had. We at the station would buy them and the money would go into the monthly offering, it was a monthly offering.

I can always remember the first day we gave half a crown each to these eight men for their months pocket money as it were. Half a crown a month, then it went up to five shillings a month, then it went up to ten shillings a month. That is why we didn't have very many evangelists, there were not many men willing to forgo earning big money at the mine, but they are faithful. I think now they only get about two pounds ten shillings, you know.

There was one man I remember so well, KANTUMOYA his name was. He had been burnt in childhood, his hand was bent right back,

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and I gave him his first half crown, it was my privilege to give him, to pay them their first half crowns. He took it between his hands like this, and he said, 'Please change it.' I gave him a two shillings and a sixpence, he accepted the two shillings and the sixpence was his offering for the next month. That was more than a tenth, and every month that he was there he gave me back his sixpence for his share of the offering. They gave to their offering which went to their own.

How remarkable!

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They were really wonderful. Another thing that struck me about the young church in those days, it was the way they disciplined themselves. I wish they would do as well now, I don't think they will. In those early days there was a man named Samson, he didn't come to communion. I missed him one month, missed him the next month. I thought, 'What's the matter with Samson, I must go and see what's happened to him.' Well he lived away so I sent a message and asked him to come. I couldn't very well go. I was left there in charge with Miss Read, I couldn't leave the station. We had the oversight of these eight stations, with often there was a school as well.

This man Samson, I said, 'Why aren't you at the Lord's table,' and he said, 'I can't come to the Lord's table.' I said, 'What happened.' 'Well', he said, 'I'm troubled because I haven't been doing what is right.' So I said, 'What have you done wrong. 'Well,' he said, 'I lent my bicycle to a boy, and I hired it for a shilling

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and while he was out he broke several spokes. I was vexed because my spokes were broken, and I had to buy fresh ones.' And he said, 'When I saw what he had done I said, you've got to get that bicycle mended.' I made him pay me, I think he said five shillings, it might have been more. 'Well, he said, 'You know when I got these spokes it didn't cost me that money, and I feel as if I have done wrong. I have taken more from him than I ought.' 'So, I said, that's easily righted, give it back.' 'I can't,' he said, 'because I've used it, and I can't come to the Lord's table till I have made that thing right, that I've given the money back that I shouldn't have.'

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Then one day I miss John PUPÉ, it was very unusual for John not to be at the communion table, because as a rule he officiated you see. I never officiated at the Lord's table, but one of the African elders did that. So I missed John of course, so I went down and I said, 'John I didn't see you on Sunday, were you sick?' 'No, I wasn't sick.' 'Well tell me what happened, why didn't you come to church yesterday.' 'Well' he said, 'Wana we had really high words during the week, I was angry with her.' I said, 'Well did you put it right.' 'Yes,' he said, 'we got it right, we always do that before we go to bed, but I was so angry I felt I couldn't come to the Lord's table today, I had been so angry with my wife during the week.' Now I think if we judged ourselves like that we wouldn't go to the Lord's table so easily, would we?

We certainly wouldn't.

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I think so far as I could see, we owed a lot to Mr Pirouet's solid bible teaching to those first evangelists at KISALALA, they were very well grounded in the Word of God and in the doctrines. They carry on their own church affairs and their own disciplinary affairs always with the Word in one hand. Sometimes we think it a bit severe, but I suppose it is better that way than now. How it is, of course I don't know, I've been home a dozen years and things have changed so much. In fact I don't know whether we women folk would even be allowed into a church meeting.

Really! Of course their emphasize are rather different to ours aren't they? Are they stern on moral matters, where they tend to be rather lax on them, do they not?

*clash*

The African standard, the African law was quite high in a way, you know. They would agree to several marriages provided they were all legally. But if they were married 'in the daylight' they said everybody knew about it. If the man did something wrong in the dark, that would be wrong. But he had no idea of sinning against God, the ordinary African.

Now the christians have, and I think they have been over-ruled by our own western standards. One man for one wife and if a man departed from that and took a second wife he would be disciplined in the church. If a man took a girl who was betrothed to another before she was married, he would be in trouble. But the African law before that they had no idea wronging God by their sinfulness, they

wronged each other, when they would pay up and had to make reconciliation you know for any wrong they did to their fellow man.

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Well Miss Shoosmith, we're coming nearly to the end of the tape. Can I ask you, looking back over your life would you have changed it for any other kind of life?

No my only regret is that I didn't start to be a missionary sooner. It was rather late when I began, and I had to leave far too soon. I'm full of praise to God for giving me the privilege of seeing his church begun to be built, and the way that they've grown. The progress that they made in their ability to grasp the truth and to put it into practical use.

Have you found it a happy family to be in the A.E.F. family?

Oh indeed, it is a true family. All my other family, my ordinary family are quite different, and most of them are in heaven now, but the love and the thoughtfulness and care that's been taken of me during illness and in health. Even when I was so disappointed in having to come home, and the way I'm provided for now. I often say that my home is such a cosy little place here, thanks to the mission, and of course to the God's goodness in his special gifts. I told you about the telephone.

Tell me again so it can go on the tape.

The last bit of real joy came just last week with a letter from Mr Tetterdell telling me that an anonymous friend wanted to pay for me to have a telephone installed here. I've often thought

about it because I'm alone at night and what would happen in case of emergency. Then there's the sheer joy of being able to talk sometimes to friends on the phone. I'm a great talker as you already know.

I don't know how many miles of tape I've used up. So that I'm full of praise for God's goodness and the measure of health that I still enjoy,

Well I think you were the first lady missionary I ever heard when you came to our little Baptist chapel when I was a child and I've always had a tremendous regard for you ever since those days. Well the tape is just about run out. Thank you ever so much.

Now after it's done of course I shall think of ever so many things I could have said that would have been more profitable.

1. Two men are referred to - they went from Musonwedzi to a Methodist Bible Training School at Kafue...one was John Pupe and another man Simon EZECU - is the spelling correct? If not, please print it below -

should read Simon Surname not known.  
? Ezevu should be Ezekiel, known then as Malata. He was from Musonwedzi. { I think he was from Chisalala. John Pupe & Simon went from Chisalala

2. Then later on you refer to a lovely bunch of twelve girls. Some of the 12 girls are now qualified teachers, and teaching still. One is Kosame's wife - they are fine women.

Is Kosame spelt correctly? If not, please print below

KOSAMO  
I am not sure what her qualifications are but she went to Chizala Bible School while Kosamo was studying in Canada for 13th. Afterwards allocated to Ndola Bible Inst: where I understand he now still is on the staff. Many thanks indeed.