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- * Alderton (Miss)
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NOTES

41701

(1) David Hamilton during this year seems to be in charge of corres., while Faithful visited Africa and travelled around.

Faithful to C. T., 1 p., 29/7/1918

41705

Notes that he had heard that Suckling was bringing a printing press and thus they might hold their similar plans at Musenwedji until they saw how ~~the~~ things went.

Middlemiss to Faithful, 6 pp, 11/8/1918

41710a

PHOTOCOPY ATTACHED, pp. 20-1, on Harris reply to Middlemiss on what he meant by his comments on Faithful's visit.

In connection with missionary work I have been reading that striking article in the January Number of the "International Review of Missions", on missionary principles and prayer, by a woman worker in the Oxford Mission in India. I hope to make quotations from it in the circular letter, but I would very much like if it were possible for you to get that number of the Review and let me know what you think of the article.

One of the Misses Hitchcock was telling me that the two educationalists that Dr. Loran got from America for the Young Men's Institute at Amanzamboti, who were very much on his lines, have both resigned from the Institute. It appears that Mr. Murlburt went up there to hold services and one of these men got converted and immediately resigned and has gone back to America to prepare to return as a missionary to the field. The other man felt he could not go on any longer on those lines and resigned, but we have heard nothing of what he intends to do.

The other points in your letter do not seem to call for remark, except that in the official letter dated 12.1.18. we sent news regarding Petro at Bathany for Mrs. Watts, Hoyleke, and from the circular letter you will see that we have asked for contributions for "Diamonds". I shall try and do what I can re a resolution of thanks to Mr. Calow.

Mr. Harris. In a recent letter from Mr. Harris he replies as follows to my queries re yourself:-

"At the close of a meeting at which I was not present Mr. F. invited the boys to come to him if they had any trouble, or if they had any questions to ask, meaning of course spiritual things, but he or his interpreter failed to make this clear and the inevitable followed, the boys coming with a complaint about food and salt. That was nearly a year ago and it will serve no good purpose to rake up all the details now. The trouble arose through not understanding the native. That is why I said 'Quite innocently added to the trouble'.

In regard to conditions not being normal. Mr. Faithfull himself when here expressed his regret that he could only see things under more or less abnormal conditions. The village work was suspended for the time and all the teacher-evangelists were on the station. My time was divided between Mr. Faithfull, Mr. Vernon and the D.C. instead of being out at work with the boys and going on with the building work in hand at the time. The fact of his visit and of Mr. Vernon being here with his carriers would, alone, be unsettling to the boys, but the biggest thing was the hidden trouble which was working underneath, the manifestation of this was unwillingness to turn out to work, lack of promptness in coming to the meetings, all of which Mr. F. put down to lack of discipline, etc. Had he been here a few weeks earlier he could not have complained on that score, nor could he now. I presume that a copy of Mr. Faithfull's report is sent to each station concerned".

So far as I can read between the lines he is making a mountain out of a molehill. If this is all he has to say, I think there is nothing in it expect perhaps at the bottom he feels he would have liked things to be more in accordance with his ideal when you came and possibly, and I am not speaking unkindly, he would have liked to have had his methods flattered as he gives me the impression of being tremendously self-opinionated and self-

satisfied with regard to his opinions and his work. This impression comes to me not only from what he writes himself, but in his attitude towards the other workers in the District.

You will see what he says about the proposed new site referred to by Mr. Taylor.

You will be interested in hearing that the D.R.C. Mission in Nyasaland, has bought the printing press at Lulwe. We got this news from Price in a recent letter. Whenever the Press has been received at their Station and reported upon Mr. Murray will send a cheque for the amount - £150.

Please note that when we cleared the last A.H.U. boxes from the Post Office they repeated their request for an invoice, and have stated that unless we can produce an invoice whenever we have another lot passing through they will refuse to let us have them and charge for storage until the invoice is procured. We are mentioning this in the official letter and shall be glad if you will make a note of it in the Office for our next order. It is only by their grace that we have got the boxes delivered at all.

In the official letter you will see that Mr. Bailey does not think the present site on the Muye River is a suitable one for the Arthur Memorial.

At the Executive Meeting referred to in my personal letter to you of the 25th April Mr. Dantree mentioned that he had heard that Mr. Darroll had applied for ordination. One of the workers in Swaziland also said that he had written to Cape Town on the subject, so in writing to him I asked for an explanation. We felt that if he was not going to stay in the Mission the question would be raised as to whether the Mission House should be built at Mankalana or not, and the following is his reply:-

"Re your permanent Ordination. I did not mention the matter to you at Mbabane, for I thought it was "off". At Endulini, Mr. Faithfull wrote to Mr. Lasbrey at Wynberg, about my ordination, should there be no sphere for us when Endulini closed. He never answered Mr. Faithfull's letter, but when at the Cape before returning to England, Mr. F. saw him and wrote me that Mr. Lasbrey saw no difficulty to my being ordained and entering the Church. As I told you, when you came to Mbabane, it seemed we could see no "sphere" for ourselves in Swaziland, so I wrote myself to Mr. Lasbrey but he never replied, and I concluded it was settled. In looking back, I see it would have been more pleasing to the Lord, had I quietly waited for the unfolding of His Purpose. And now He has brought us to Mankalana, and we are full of praise for His Leading, and trust He may work out His Purpose concerning us in this place".

So far as I remember you did not mention the matter to the Executive at all. You will notice that he does not say anything about his continuing to remain in the Mission, and it is just possible that when this is considered by the Executive we may point out this fact and ask for a definite reply.

In a letter from Mr. Arthur Day which came by a recent mail he says, "While at Hong Kong I called on Edgar Faithfull's uncle and brother", but gives no further particulars.

FAITHFUL TO MIDDLEMISS, 7 pp., 23/7/1918

4 | 1 | 7 | 1 | 5

In this letter he refers to Harris's comments that are photo'd on previous pages. He says on p. 2. ((p.44))
 "I have been interested in what you told me of Mr. Harris's explanation of what he called 'my unconscious indiscretion'. I remember the happening, and, in light of what we now know, he is quite right in saying that it did not help ~~xxxx~~ the state of things which existed at Chisalala during my visit. I wish I could visit the station again now, so ~~xxxx~~ as to be able to see him at work under normal conditions. His letter regarding the proposed site at Jiundu has been dealt with in our official letter.

4 | 1 | 7 | 2 | 0

MIDDLEMISS TO WIMBLEDON, 15/6/1918, 3 pp.

Notes that Harris feels he cannot go on furlough as planned but that Mrs Harris will leave soon. Following this is a note that Mrs Vernon had a miscarriage at Kalene Hill but was recovering quite well. ((This topic comes up in several later letters but little more to add from the above note.))

MIDDLEMISS TO WIMBLEDON, 10/8/1918, 7 pp. and
MIDDLEMISS TO WIMBLEDON, 7/8/1918, 3pp

4 | 1 | 7 | 2 | 5

These letters are of little importance to me, but there are several attachments to each which are interesting. Attached to the first and PHOTO ATTACHED IS a two page circular letter from A. A. WILSON, dated 17/6/1918 ((pp. 132-3)) AND attached to the second are ~~xxxx~~ two pages of extracts sent by Harris re school visitation and such problems, dated 27/6/1918 (Harris and 7/1/1918 by Solwezi magistrate to Harris. PHOTO'D AND ATTACHED ((Pp. 138+139)).

FAITHFUL TO C.T., 4 pp., 17/10/1918

Notes that Misses Alderton, Cowl and Radcliffe - first two for N. Rh. - cannot get classification as of 'National importance' to N. Rh. and hence passports, but that Wimbledon is working on the matter. This matter continues and finally they make it and take up language study under Harris in S. Af. for proceeding north. Following quotes indicate problems involves. Hamilton to C.T., 5 pp., 14/11/1918 notes receiving "a letter from the Secretary of the Chartered Company, who points out that, if passports are obtained, no hindrance will be put in the way of workers entering the territory, so it is a question now of our getting the passports of these workers."

((NOTE: by Oct, Mr and Mrs Harris were in S. Af. on leave but Mrs Harris became desperately ill complicating their problems. Her illness was to continue after the above ladies arrival and beginning of language lessons.))

MIDDLEMISS TO WIMBLEDON, 2 pp., 2/10/1918

4 | 1 | 7 | 3 | 5

Attached to this letter is a very important 2 pp letter from HARRIS which was extracted ((pp. 279-280)), dated 6/9/1918. PHOTOCOPY ATTACHED 41736

MIDDLEMISS TO WIMBLEDON, 2 pp., 4/1/1919

4 | 1 | 7 | 4 | 0

Attached to this letter is an important circular letter from A.A. Wilson (2 pp.), ((pp. 380-1)) which is PHOTOCOPIED AND ATTACHED, dated 13/12/1918 from Kasempa.

↓
41741

A. J. Wilson, Apr. 14 H(2) 1918

1918 9 4 1 7 2 4 52
Blanche Memorial P.O.
June 17th, 1918.

Dear Fellow Helpers:

The little force that started this year in this particular corner of the Vineyard has again been reduced, but happily not to the low number that struggled on previous to December of last year; and also, the reduction here has but been made to strengthen inadequate forces at our most northerly station, for at the end of March Mrs. Vernon left here for Chisalala to enable Mr. & Mrs. Harris to take their well needed rest in order to recuperate for further effort on behalf of Christ among the Vakaonde. Recently there has been a rich harvest around that Station, and in consequence, the work, heavy though it already was for two workers, has become increasingly heavy - and in view of this we rejoice to know that those who have been removed from this quarter, where there is plenty to have kept them fully occupied, have gone to meet a greater need - a more urgent task, and we still have close fellowship with them as they labour instructing the young in Christ in a deeper knowledge of Him.

But our work here has not yet seen the great ingathering experienced at Chisalala. They have had the showers, what we have received may perhaps be the droppings that form the pebble of a good shower. God knows, we do not know, but to trust and expect, knowing in whom we believe. The first of these blessings may be said to have come just previous to the Vernons' departure when on Sunday, March 17th, Solomon, our most promising evangelist, publicly confessed his oneness in Christ Jesus in the baptismal waters. It was a particularly happy incident and one for which we had long been praying, also a very rare incident in these parts for it was only the second baptisim yet performed here. We are however looking forward to others in the near future, and likewise we are confident that the testimony given that day will bring forth fruit to God's glory.

During April it was my privilege to attend our District Conference at Chisalala, & not only did we have splendid fellowship together, but I saw the manifestations of God's blessings upon the efforts of His children, for there were boys whom I had known as raw heathen lads, standing bright and strong, zealous for their Master, out for souls. I could not help noting the comparison with the lack of zeal shown by so many at home. On my way home from there I also was able to notice the great change that has taken place in one of the villages where I had an opportunity to speak a few words. It was joyful to see the heathen and most of his people (three years ago I knew them as deep in their heathen customs as any of the Vakaonde) coming uninvited every Sunday morning and afternoon to the little school-house that they have built in their village to hear and learn more of the Way of Life.

From that district to this is a long step when one has to cover it on a bicycle accompanying slow travelling carriers, and it also seemed a long step in another direction when upon my arrival I learned of and also experienced poor attendance at the Gospel services. The attitude of the people seemed so totally different and at times it is even hard work preaching to them. This season of the year is always less encouraging than others however, for the people are wholly occupied in the watching of their kaffir corn crops, and as soon as it is reaped they are busy wasting it in

curse. Such is life in Satan's grip. But these mercy drops that I spoke of at first, it seems that I have lost sight of them! Soon after my return from the North and at the close of one of the Gospel services, a young man from the nearby village stood to confess his faith in and desire to follow Jesus. That is five young men now from the local villages. They present great possibilities for Christ. The following Sunday after this young man's confession, three of our school boys stood, no invitation was given, we were realizing the Spirit's working among the few - these responded to His pleading, and the following day at the mid-day service another lad made the stand for Christ. These five fresh cases may seem a small number to many at home, but to us they came as great refreshing, we saw the crumbling of Satan's stronghold taking place. It seems to be tottering, soon it will crash down. Don't stop praying, we need your aid and if you stop we shall quickly miss your help.

APP

The Devil is of course resisting strongly and subtly, and is using various means to thwart God's work. For instance there has just come into force a new proclamation that restricts instruction of any kind except by duly qualified and registered teachers and evangelists. The regulations governing the qualifications are not yet gazetted and until they are we cannot send out any preachers, for preaching is claimed to be "instruction" under the meaning of the proclamation. Thus the use of our boys is now limited, but pray with us that the Lord will speedily remove the obstacle and over-rule the work of the Prince of the Powers of Darkness to His honour and glory. In the meantime we will go forward with the work in hand with all our energy so as to be ready as soon as the way is opened. Prayer is the mightiest of our weapons. God has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics, but in this matter in exercising the greatest force that is at work to-day, we are on the same footing. Let us avail ourselves of it fully for there are souls to rescue, souls to save, souls ensnared by Satan's most evil subtleties, held fast by hideous superstitions and by vile, oh, such vile customs! We cannot, we must not, rest while such things be. Let us hold to our task, strong in the might of the Lord our God.

Till Jesus comes,

Yours in His name,

(Sgd) A.A. Wilson.

1918-9

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Cape Town.
30.7.18.

Appendix A (3)
138

EXTRACT FROM REV. D. A. L. KIMBLE'S LETTER DATED 29.6.18.

C.
H

"NATIVE SCHOOLS PROCLAMATION. This is now in force in its original form. This means that all our christian classes and every village where our evangelists preach must be registered before the 31st of July. This I am doing, sending in two lists under the headings of "Regular Schools". This list contains the names of fifty-five villages in forty-eight of which there are christian classes. List B. "Occasional Schools" will be a much larger list. All of these villages must be visited by the European in charge at least four times a year or be abandoned. Our men can only preach in villages so registered and visited as above. It takes a Boma official eight months to cover this District ^{once a year.} We have to do it four times. It costs the Boma 110.16 a year for carriers for this work when the official uses a bicycle and £32 [pounds] extra if he has to use a machila. I want you to see clearly the problem we are up against from NOW ON. It cannot be shelved, it cannot be played with, it must be met and met NOW. To meet the present need we must have another man immediately. It is surely possible to release someone out of all the workers in the South. You know there are workers who wanted to come up and probably still want to come. What is the good of talking at every B.C. for years of "letting go", when you want "let go"? Now the question that must be settled is - What are you going to do, release someone to come and meet the present urgent need, or abandon the work God has given the Mission in this District? Think what this means. Since last November there have been nearly 800 converts. They are not on the station, but scattered over a very wide stretch of country. Are they to be abandoned, left to drift? Has the Mission a similar work in any other part of the field? Is there as great a need anywhere else in the whole field? If these questions are honestly answered we feel that you, without any delay whatever, will send the needed help. I feel sure God will not hold the Mission blameless if no effort is made now in face of what confronts us in this district.

Further if we are forced to abandon any of these villages now, it will be difficult to re-enter them later. It will mean much trouble and delay. The District Commissioner emphasised that point when talking with me yesterday. Once more I implore you, for God's sake make an effort to send someone to our aid at once, if only to tide over the time till new workers can be got from home. We must be three men on the station. The work can't be done with less"

B.P.P.

J

COPY

1918-9 Apdx H(4) 8

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Office of Magistrate & District
Commissioner,

Solwezi, N. Rhodesia.

July 1st, 1918.

Rev. H.A.M. Harris.,
Chicalala.

Sir,

I have the honour to acknowledge receipt, with thanks, of your letter of the 29th ulto covering list of villages for registration in the terms of the Natives Schools Proclamation.

I note that the number of villages in your lists is very considerable and I presume you have not lost sight of the fact that the schools must be inspected by a European member of the Mission at least 4 times a year? I mention this because with your present staff I do not see how you can carry this out. I know that with two men here, and eight months travelling it takes us all our time to visit all the villages in this sub-district a minimum of once each, (say an average of 1½ visits per village); and your lists cannot be far short of the total number of villages. The population is so scattered that a great deal of ground has to be covered to get the visiting done, and to visit all these villages four times a year, in my opinion, would mean about twelve months' travelling.

Trusting that you will not object to these few remarks,

I have the honour to be,

Sir,

Your obedient servant,

(Signed) J.H. Melland,

DISTRICT COMMISSIONER.

Apdx H(5) Chisalala, 6.9.18.

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"I note what you write under this head. There is only one possible solution to this question and that is to make an immediate effort to get two men to meet the need. I am persuaded that prayer and effort will remove the difficulty and men will be found to send up for this work. Of course if no effort is made to get men, you can hardly expect to get them. The sending of lady workers cannot meet the need. There are now over a thousand Christians connected with the work at Chisalala most of them are but babes in Christ, and to abandon them will be criminal. I cannot think that you can for one moment entertain such a course. Yet if men are not sent that is what will happen. Every village registered must be visited four times a year by a European or abandoned. The evangelists cannot preach in any village not registered. Under the N.S.P. the word "School" has been purposely defined to make it embrace every form of Christian service even a prayer meeting. So that to hold a prayer meeting is to hold school. I have been through the whole matter most thoroughly with the Magistrate, and know just what his mind is on the subject. That he will enforce the law there is not the least doubt. But I think he will be perfectly impartial and fair in all his dealings.

Giving the school a holiday would not help matters as Vernon would not go out for weeks at a time and leave his wife behind at Chisalala. It would be a costly matter to go out with his wife even if she could stand the life. In this connection it is absolutely to secure the needed workers as quickly as possible as you know their furlough is due next year and I am not allowed to forget it. I don't think you will hold them here long after the rains stop. It will be absolutely impossible for me to do the work without help asked for above.

In a letter written while on tour I said that £120. a year would be needed for itinerant work. I am very doubtful if we could come out on that amount. My last journey cost £9. A little more than half what it costs the home, but the longer journeys will cost more as you have to carry more provisions. Vernon and I have gone into the matter and we feel that at least £140. per year should be available for this work. Itinerant work must have priority of claim on funds, whatever else stops this must be carried out. We are forced to do it by law, or abandon the work. I trust I have made the matter clear".

Apdx H(6) Chisalala, 16.9.18.

"I wrote you very fully on this matter last week, but if it will make it any clearer I will repeat, in order that there may be no mistake that the word SCHOOL in the N.S.P. was purposely defined to make it embrace every form of Christian Service, even a prayer meeting is termed a school. To read the scriptures is to hold a school. The point you need to grasp is that every village in which our evangelists preach has to be visited four times a year by a European missionary and registered as a school or else be abandoned. To abandon the villages I have registered would mean that we abandon numbers of young converts and cut them off entirely from all means of grace. It seems clear from your letters that you have not yet grasped the gravity of the situation and the urgency for the help for which we have asked. If that help is not forthcoming by the end of the rains, when Vernon leaves for his furlough, I shall be faced with an impossible task and I assure you that I shall let everything else go, station a/cs, letters, station work, everything in order to save as many of these young converts as possible.

There is only one out-station in charge of an evangelist at present and that is Nyundu where Walalambaya is stationed. We have only two other married men, Mukangwa and John. Mukangwa will be sent to take charge of a district as soon as arrangements can be made. I wanted to send John out to another district but Mr. Vernon objects so I leave it for the present. We cannot send an unmarried man to take charge of an outstation. The

tables in use in the schools you refer to is to visit them as often as possible, preach the gospel to the unsaved and help the christians to know Christ truly, teaching them the way of salvation as fully as we can. All the unmarried evangelists are employed week-ends for itinerary work. Once more, the situation here is exceedingly grave and an immediate effort must be made to obtain the needed men to enable us to carry on the work, it is no use talking about it, it is time to DO".

Apdx (7) Chisalala, 18th, September, 1918.

"I have just been to the Boma, where I had a talk with the Visiting Commissioner, who, as you know, ranks next to the Administrator of Northern Rhodesia. The subject of conversation was the N.S.P. and he made it clear that the word school in the Proc. "was purposely defined so as to include every form of Christian service. And that every village where services are held must be registered as schools." This we have already done, and now remains the task of carrying out the regulations. I have already made known to you that to do this we must have a minimum of three men for this Station in order to meet the present need, and I would remind you that this does not allow for extension and the natural growth of our work. This need is urgent, probably more urgent than any similar need the Mission has had to meet during the whole of its history. It is the crisis of the work in this field and what is done now will either make or mar it for all time. I wonder to what extent you (the Executive) have grasped the situation. "Very interested", but that is not sufficient. Has the need gripped you? Does it keep you awake at night? It does me. Does it bring tears to your eyes and a great pain in your heart to think of hundreds of young converts practically unshepherded, because there are not the men here to do the work? Are you doing anything to meet the need? If you are let us know what you are doing that we may back your doing by definite prayer. Let us know that this great and urgent need has gripped you, that it has taken hold of your hearts and that effort is being made to meet it. That you will leave nothing undone that can be done to secure the men. It is the only way out, there is no other solution. We must have men. I want you to see this and also that with three men on the station furloughs will be next to impossible and that every time one man is on furlough one man on the station will be saddled with the work of two men. It means that and nothing else, I leave you to judge if that is desirable.

I have done all in my power to make the situation clear to you. I can do no more. I have "delivered my soul". God bless you as you take the matter in hand and bless and guide you in every effort you make. I feel sure He will do so. He knows the need and He knows I have not overstated it. I have sought to make it clear to you and there I leave it. 1.Chron.22.16."

1918-1919

Copy

41741a 380

Blasche Memorial M.S.,
Kasempa, N. Rhodesia.
December, 13th, 1918.

Dear Fellow Helpers,

When passing through Samaria with His disciples our Lord gave them a summons which has throughout the succeeding ages been borne in upon the hearts of others of His followers labouring in various parts of His vineyard. "Lift up your eyes and look on the fields for they are already white unto the harvest". These words have also been recently impressed upon us, but not alone, for with them has come that other word of His, "Pray ye therefor the Lord of the Harvest that He will send forth labourers into His harvest".

We realize however, that we are few in number to cope with the task that presents itself to our eyes as we take our view of "the fields", and that there are many at home willing to share the responsibility; and I am therefore using this letter to lay before you the case of the Va-Kaonde for your better understanding and more intelligent prayer-help.

At the beginning of the dry season this year we removed to this new and permanent site, and the re-establishing of the station and the erection of the various buildings needed for the carrying on of the work, meant the employing of rather large numbers of natives. These natives, who came from far and near, and represented a very large proportion of the villages of our district, heard the story of God's redeeming love almost daily, and up to the end of September there were about twenty of them who professed a desire to follow Jesus. Besides these about ten of our school boys made like professions, and lately a number of others, labourers, school boys and women have stood up for Christ. Some of our evangelists in training have also been to local villages with the Word of Life and have returned reporting professions among the villagers, and in all there must be some fifty or sixty that have professed to cast aside their heathen customs in favour of Christ Jesus.

At the end of September our three most advanced boys took it into their heads to quit this Mission, and, as they avowed, went in search of better education elsewhere. One of them got as far as Kansashi on his way to the Congo, but was turned back by fear of the influenza epidemic which had reached that place. He seems to have learnt his lesson and has returned here asking to be reinstated which has been granted pro tem. The other two got about 320 miles on their way to Kafue and at Lusaka they too met the epidemic and were scared back to their villages. One of these two has since come back to the Station in full repentance, having seen the hand of God in this shutting of his path, and has declared his intention of waiting upon the Lord for guidance in future. I believe this lad Solomon, the only baptized boy on the Station, has fully learnt his lesson and means to serve His Master zealously in spreading the Gospel amongst his fellows. You can make him a special item for prayer that God will mightily use him in the salvation of many souls.

Before those three boys went there seemed to be continual turmoil and dissatisfaction among our prospective evangelists and when they went we felt as though, humanly speaking, we were stranded. Our hearts were heavy, we were perplexed and sorely tried. It looked as if the Devil had gained a victory; but not so, as the bringing back of these boys proved, He was "sorting out", purifying, and after a couple of months have passed we find peace and contentment in place of turmoil and dissatisfaction, and our constant expectation now is to soon be able to answer the call that is repeatedly coming to us from the villages for teachers to be established

argue

Edson

1918-1919

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in outstations. But we can only begin in a very small sense. You have heard that our "parish" is vast, about 17,000 square miles, and that our "parishoners" are widely scattered over that area, about one person to every square mile. We have actually ten boys in training as teacher-evangelists but only two of them are in any sense qualified for outstations. They are slow to grasp the fundamental truths, and moreover they lack "fire". They have as yet no real vision and we are praying that they soon may get the vision that shall set them on fire, make them more studious of God's Word, give them a great passion for souls and that they, realizing Christ to be all in all, shall know nothing but Christ and Him crucified.

But ten evangelists among 17,500 scattered people are inadequate. We need more and are asking the Lord of the harvest to thrust out more labourers. We are also striving by His grace to seek out these labourers for Him, but we wish you fellow-workers at home to appreciate this situation as much as you possibly can and join with us more fervently as we lay our petitions before Him.

Imagine if you can the Kaonde field with its widely scattered people, making necessary long itinerary trips and continuous if they are to be reached. In the two or three years that have passed we have endeavoured to reach them by our own personal trips and by sending out boys. For a long time we saw little or no results, neither in the villages nor on the Station where we worked to train some who would go out to outstations that would form the foundation for evangelizing the people.

ddem
But now the plea for teachers is coming in from several directions and we haven't the teachers to send out. We are sending out preachers to local villages each week-end, further than that we cannot do because forthcoming Government restrictions demand in the near future boys much better equipped than ours are at present. We are concentrating our efforts upon them so as to enable them to meet the Government requirements at the earliest possible moment.

Outstations are the only effective means of reaching these people, but before we can establish outstations we must have teacher-evangelists to man them. The people want outstations established, we want to establish them; the teachers are lacking. Do you understand our difficulty? The Lord alone can solve it. Do join us as we seek His aid. "Truly the harvest is plenteous but the labourers are few". "Pray ye therefore".

Yours in His Service,

(Signed) A.A. Wilson.

Middlemiss to Wimbledon, 4 pp., 8/2/1918

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Notes that Pirouet had arrived and would go north, in fact was keen to get moving; would join Harris at Chisalala and Misses Alderton and Cowl and they would all travel together north at the end of May. All were working on the language and "Mr Harris is greatly pleased with the evidence he gives of obtaining a speedy ~~xxx~~ grasp (of the language)." ((Note: earlier letters had expressed concern over Mr Pirouet's adaptability and flexibility but noted he was self-supporting.

MIDDLEMISS TO WIMBLEDON, 3 pp., 28/2/1919

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Following quote seems cryptic when writing this down as I cannot seem to find what ~~it~~ it refers to in the file but definitely on N.Rh. ed and looks important!

"In connection with this report by Mr Vernon we have shown it to Mr Harris, but he thinks the following info. re school hours should be added:- Each study lesson is from 1½ to 2 hours for 2 hours each forenoon, and in the afternoon about two hours as some days part of the afternoon is given to teaching."

MIDDLEMISS TO WIMBLEDON, 3 pp., 18/3/1919

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Note that in early 1919 plans were further disrupted when ~~with~~ Mrs Harris became critically ill and she would have to return to England if she recovered at all. This was reflected in this letter which noted Mr Harris would attend the General Conference and take in new workers up to Chisalala and then take his wife to England. "We are planning Mr and Mrs Wilson should be transferred from the Blanche Memorial M.S. to Chisalala as it is imperative that Mr and Mrs Vernon should come out of the country no later than June." ((In later letters it is expected that the Wilsons will meet the new recruits. Also by May Mrs Harris was slightly recovering in C.T.))

MIDDLEMISS TO WIMBLEDON, 2 pp., 7/5/1919

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"Mr Harris informs us that Chandaruva and Nyengele, ... have both left the Station and at present are not in the employment of the Mission. Differences have arisen between them and Mr Vernon. We expect that they will return to work when the new party arrives for Chisalala, as Mr Harris will be sending messages to them so that ~~they~~ for the present they are not taken off ~~our~~ our books."

INDEX

* Alderton (Miss)
* Chisalala
* Musonwedji
* Cowl
* Foster
* Harris
* Pirouet
* Vernon
* Wilson

NOTES:

4 1 8 0 1

(1) The first part of this file deals much with Mrs Harris's serious illness and her slow recovery and return to England with her husband once new workers get to the station. One whole letter dated 13/6/1919 from Middlemiss to Wimbledon (2 pp) is devoted to the problem and a reply by Hamilton dated 4/7/1919 encouraging them for financial reasons, etc., to bring the children out to live in S. Af.

(2) In this file - at the end, if I remember - is E.C. Faithful's report of his visit to N.Rh. in October 1917 and other places. It has been placed with Vol. XV material (1916-1917) at the end.

MIDDLEMISS TO FAITHFUL, 5/7/1919, 3 pp

4 1 8 0 5

He is concerned about Vernons in Africa who are just going on leave. "He asked us some time ago to send you a copy of his report on spiritual work at Chisalala, which we enclose herewith. ((Not at end of letter and red question mark by unknown archivist who put material in order.)) This reads quite differently from the impression given by the reports we get of the work on the station during the time he was in charge. He says himself that when some of the Native Evangelists heard that he was going there they left before his arrival. He also said to us that he never could go back to Chisalala because the natives do not want him back. He seemed to ~~xxxxxxx~~ have looked upon his time there as a failure and gave us the impression ~~xx~~ that he does not want to go back to N. Rh. at all. ((He wants to go to Angola.))... I mention these points to you because it is interesting for you to get at the bottom of all ~~thereis~~ in his mind and let us know what he has to say to ~~xxx~~ you on these points."

FAITHFUL To C.T., 2 pp, 1/9/1919

4 1 8 1 0

He thanks Middlemiss for Vernon's report of Chisalala and ~~xxx~~ feels Vernon did a "good work there and I feel that what he is needing just now is a period of rest which will make the horizon seem less greatly and enable him to see things in the right perspective." Feels Bailey would like to have him in Angola and he might well go there after leave if his wife's health

MIDDLEMISS TO WIMBLEDON, 3 pp, 5/7/1919

41815

Says in a letter dated 10/6/1919 Mr Pirouet wrote to say that he, Miss Alderton and Miss Cowl arrived after a splendid journey, including the trek south from Elizabethville. He quotes Pirouet "With regard to this later part of the journey, we all three felt what a wonderful testimony to our predecessors work the behaviour of the carriers towards us was; it was wonderful to find ourselves looked after so well and everything possible was done by them for our comfort. We felt that those who have come before us in the work have sent us a very high standard to live up to, and that in the lives the natives must indeed have seen Christ. We are not imagining that we have angels to deal with, but we have seen that there are fine qualities in these people, and therefore great possibilities."

MIDDLEMISS TO WIMBLEDON, 2 pp, 18/7/1919

41820

He enclosed with the letter "spiritual, educational, medical and property reports in connection with all the stations" which were presented to the G. C. "Later on we are hoping to send you copies of the future policy of the work in connection with the various Districts throughout the field." Six pages are devoted to N.W. Rh. and these are photocopied ((p. 74-9)) - very useful and comprehensive of the N.W. Prov SAGM mission work for the 1918-9 period. ATTACHED

41821
41822
41823
41824

MIDDLEMISS To WIMBLEDCN, 5 pp, 9/8/1919

41826

Many attachments from mission stations about their past and also plans for future policy. PHOTOCOPIED AND ATTACHED is a three page report by Harris on N.W. Rh. ((pp. 149-151)).

1919-1920

N. V. RHODESIA.

41821 a 74

SPIRITUAL REPORTS

B.M.A.S.

During the first part of the year at the old site the work proceeded evenly as hitherto in regard to the regular services. At the end of May our forces were divided when building operations were commenced at the new site, and in consequence the mid-week services were discontinued temporarily. The beginning of July we were able to unite forces again at the new site and all services were recommenced.

Services and Classes. Daily prayers were held at 2.p.m. Wednesday evening classes for Teacher-Evangelists, and Thursday evenings devotional meetings for professing Christians were held.

Sunday morning regular service at 11.a.m. and at 3.p.m. Sunday School classes met.

Evangelists (their training and work). Since November, Old Testament History and Homiletics have been introduced into the curriculum of the Teacher-Evangelists' class.

Teach

Evangelists have not been sent out with regularity because of the disturbance caused by the transference to the new site and by the "Influenza Epidemic". Prior to and since the epidemic visitation evangelists have been sent out on week-end trips. During Christmas vacation eight evangelists were sent in four different directions and upon their return gave reports of good meetings having been held.

Spiritual Progress. Recently a Baptismal Class has been organized and held each Monday. There are now about 26 in this class and altogether about 30 professing Christians at the Station.

From the villages are continually coming reports of many expressing faith in our Lord and Saviour, but owing to the lack of properly qualified evangelists and the pressing work on the Station it is impossible at present to shepherd them other than by the visits of our evangelists-in-training.

eddem

Some villages are asking for teachers and we are striving to equip teachers to meet the need, but do not feel justified in putting unqualified teachers to out-stations. In fact a Government regulation is pending which prohibits such being sent out. A.A. WILSON.

Chisalsia.

The spiritual work of this Station has gone on with much the same results as last year. The Influenza epidemic hindered our helping the villagers for three months but upon sending the Teacher-evangelists out after that time their reports show that, although some of those whose names are registered in the "Class Books" have died from the "Flu" and some refuse to answer to their names, there is the same desire on the part of many for the Gospel. In some places ones and twos and in one village thirty names being added to the list on a single week-end trip.

Baptism. Several desired baptism this year but it was thought wise to have them await the arrival of Mr. Harris who knows their lives since they have professed Christ better than I do. Kurimbwa, the wife of John the Teacher-Evangelist, desired baptism and as I have watched her life for four years since first she professed a desire to be a Christian, I baptized her after satisfying myself that she had really given herself to Christ and desired to follow Him for all time.

Classes. Both the senior and junior classes have had mid-week meetings for prayer and listening to Christian teaching. Since Nov. both classes have taken the special biblical course which has been given.

Services. All residents on the Station gather each Lord's Day for early morning prayer, noon preaching service and Sunday School at

1919-1920

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-2-

3 p.m. with communion service once a month. Much blessing has attended the daily chapel service lately as we have been reading Luke's Gospel together. This is especially noted where we have read the events of the last weeks of the Life of our Master and His death and resurrection, etc.

Itinerating. Besides the month that Mr. Harris was able to spend in itinerating and the few short trips I have taken among the villages the native evangelists have gone far and near and held services in many of the villages. While we Europeans have been unable to follow up this work of the T. Evangelists as much as we would like to have yet undoubtedly the Gospel seed is being sown in the hearts of thousands and a desire for things Divine awakened in the hearts of many. The names on the class books now go well over the 1000 mark. Many of these live in villages very distant from Chisalala and have never been visited by us and so we cannot report on how much of the Gospel they understand. The fact that they have given their names to the T. Evangelists showing that they have at least a desire to know more about Christianity.

Unfortunately some of the teacher-evangelists have not lived up to their high calling and have had to be removed from their work.

Teach Training of Teacher-Evangelists. In Nov. a specially daily course was begun designed to better fit the evangelists to preach the Gospel. This took the form of an outline of the most important events in the "Life of Christ" chronologically arranged with texts to prove each statement. All boys, evangelists and all others, were required to memorize all the outline and references for some of the out-standing events. Written examinations have added zeal to this work of memorizing. The outline which is enclosed will suffice to give you some idea of the methods adopted. After the first course was finished a further study was begun on the "Person and Work of Jesus Christ". In this the following subjects have been covered: The Humanity of Christ, the Divinity of Christ, the subordination of Christ to God, the holiness of Christ, the Prayerfulness of Christ, the Love of Christ, the Death, Resurrection and Ascension of Christ and we are now at the subject of the Second Coming.

I cannot hope to get these further outlines translated and written out for you to accompany this report. The fact that on one subject alone, such as the Death of Christ, the boys were all required to memorize 25 sub-divisions under four main headings and were ~~stuck~~ taught orally on each sub-division, will give you an idea of the benefit they are deriving from the whole course. It is my purpose to continue this training until I leave for furlough.

Encouragement comes from the fact that the evangelists have all testified to the great help that the knowledge they have thus gained has been to them in their preaching. They request me to continue it.

While the year has not been without its discouragements and problems yet the presence of the Spirit has been very manifest. We are full of hope for what may be accomplished when there will be five workers on the station instead of two as formerly.

W. ROY VERNON.

1919-1920

4	1	8	2	2
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N.W. RHODESIA

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MEDICAL REPORTS

B.M.M.S.

The first item in this report takes the form of an expression of thanks to Mr. J. Calow, of England, for his splendid gift of medicines. The complaints dealt with at the dispensary are many and varied, but in particular a large number of chronic ulcers have been successfully treated during the year. Gradually the confidence of the people has been gained and whereas two years ago none would come to the Station to stay for treatment, now we are seldom without three or four such cases. Sometimes these ulcer patients have come from remote parts of our district and have returned healed. One man who had to be carried in a machila for forty miles was able to walk home after six months treatment.

Pneumonia cases have also been prevalent, and we regret to have to report that in one instance the patient succumbed to the disease. She was the wife of one of our Teacher-Evangelists and contracted the disease from her husband whom she had been devotedly nursing to the best of her ability.

We rejoice in the opportunities this brings to us of being able to reach some who otherwise might not have come within sound of the Gospel, and we have definite knowledge of four having professed faith in Christ.

M.L. WILSON.

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1919.

N.W. RHODESIA

EDUCATIONAL REPORTS

B.M.S. Educational Report for the year ending Feb. 28th, 1919. (Boys' school including evangelists in training).

Attendance.

Day school was open	150.
Possible attendance	5084.
Actual attendance	4826.
Enrollment Mch. 14th, 1918,	14.
" Feb. 28th, 1919,	41.
Highest enrollment at any one time during year,	73.
Total enrollment	94.
Villages represented	31.

Progress.

School systematized, put on firmer basis, small fee introduced. Effort made to follow S. Rhodesian Native School Code. Special Course drawn up for Evangelists in training. CHAS. S. FOSTER.

Women's School

At the old site approximately six married women and three girls were boarders and about six villagers attended school somewhat irregular. At the new site the numbers gradually increased to 24 boarders and then decreased toward the October vacation. From November to February the attendance has fluctuated between ten and six. The progress shown on the whole is good. M.L. WILSON.

Chisalala. The educational work of this Station during the past year has been broken into for several reasons, the principal ones being Mr. & Mrs. Harris going on leave, our being unwell part of the time since we took over the school in July and the Influenza epidemic. The school register shows that during the first six months some sixty boys and eight women attended school. Some of these were present only a few days or weeks and not over fifteen of them were in attendance three quarters of the school days. After September there were fewer boys in school but the attendance was rather more regular until the middle of November when the Influenza broke out in the whole district and the school was closed.

At that time many of the boarders were given permission to go to their villages with the understanding that they were to return when the epidemic was over. As it is still prevalent in some villages near the Mission and in other places in the District few of those boys have returned as yet. Here I wish to record our gratitude and praise to our Heavenly Father that although the scourge has been on all sides of us and large numbers of war-transport carriers, returning from Ndola, passed through our premises already suffering from this disease, and that many of their companions succumbed whose corpses were left on and beside the path between here and near-by villages, yet we have been spared from having a single case on the Station.

After we took charge of the School in July Mrs. Vernon planned a course for the boys studying English and was just beginning to see some results from her efforts when the school was closed. Since the re-opening in February her health has not permitted her to undertake this work again.

While there was no regular school during those three months the boys were not left in idleness during the hours for school. This gave an opportunity for which I had been longing and accordingly I began a daily course for the Teacher-Evangelists on "The Life of Christ". While this course was specially mapped out for the Teachers...

1919-1920

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Evangelists all the boys on the Station attended the classes and took the examinations. These classes were held out in the open under the trees. After completing this study another and stiffer course was begun on "The Person and Work of Jesus Christ" which I am still teaching in place of the English I formerly taught in the same time. The vernacular school is carried on each day but only eighteen boys are in regular attendance at present as the older boarders are working for wages on Mission work.

W. ROY VERNON.

The Native Commissioner,
Solwezi, Northern Rhodesia.

COPY
REPORT

Chisalala Mission,
March, 12th, 1919.

1919-1920

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Sir:

I beg to submit the following report of work on this Station during the year April, 1918 to March, 1919.

1. Labor. Wages have been paid to twenty-five different men for garden and building work on this Station, for at least one month each. 10 Evangelist-teachers are employed continually. Seven personal servants are employed continually.
2. Feed. 32656 pounds of grain has been bought during the year.
3. Mission Work. 1. Religious. Two services and Sunday school are held each Sunday. A daily Chapel service is held at noon. One mid-week Christian class is held for seniors and one for juniors. A special daily theological or Biblical course including "The Life of Christ", "The Person and Work of Christ", "Eschatology", etc., etc. has been given since November, with examinations. All professing Christians who can write in the vernacular have taken this course.
4. 2. Industrial. Twelve boys have learned saw-pit work this year. Large grain gardens have been cut and planted in which all boarders have worked. Many of the boys were employed in building a large carpenter shop and in making alterations and improvements to the houses of the Europeans.
5. Buildings. There are at present two dwelling houses with out-buildings, one brick chapel and one school building on the Station. Also a large carpenter shop, a covered saw-pit and lumber store and 13 large compound huts. All buildings are in good repair.
6. Attendance. The school register contains the names of 48 tax paying men and 8 women who together with 23 boys have attended school more or less regularly.
7. Boarders. All pupils are boarders.
8. Fees. No fees have as yet been charged.
9. Hygiene. This has only been taught orally.
10. Out-side schools. In July last an out-side school was opened at Nyundu's village which is about 16 miles from the Mission. A small temporary school-house was built and 22 or more pupils attended the classes for instruction in the vernacular and arithmetic. The Influenza and resultant scattering of the villagers has somewhat hindered progress in this school.
11. Walalamabaya, the teacher of the school, is the most advanced Christian and pupil of the Chisalala work. He can read quite fluently in the vernacular and understands considerable English. He had been teaching in the Chisalala school, under European supervision, for over five years. He is married.
12. Medical. Common remedies only have been dispensed since Mrs. Harris who is a trained nurse, went on leave in July.
13. General Remarks. During the year there have been many villagers who have shown an interest in Christianity and whose names have been registered as enquirers. There has been one woman baptized. There has been seven weeks European itinerating done in the district. Eight Teacher-evangelists have regularly visited many of the villages in the district. The Chisalala school was closed for three months after the outbreak of the Influenza epidemic in November, at which time many of the boarders went to their villages.

Respectfully yours,
(Signed) W. Roy Vernon.

THE WORK OF THE S.A.G.M. IN NORTH WEST RHODESIA.

June, 1919

THE FIELD

The sphere of the S.A.G.M. in N.W. Rhodesia is first amongst the Kaonde, and second amongst the Mankoya people.

Kaonde. The Kaonde tribe occupy a stretch of country which may roughly be described as being between latitudes 12 and 14 South and reaching from the East bank of the Lunga River on the East, to the Kabompo River on the West, bisected by longitude 26 E.

Mankoya. The Mankoya country being immediately to the South.

THE PEOPLE

Kaonde. The Kaonde people are said to number approximately 42,000. The major portion of them reside in British territory and the remainder in the adjacent Belgian Congo. They are an intelligent, and for Bantu, a hard working people, the cultivation of cereals entailing much labour, everything being done by hand, the presence of the deadly Tsetse fly rendering it impossible to keep cattle. The older men in each village are usually blacksmiths, some of whom turn out very good work with their primitive tools. Formerly they smelted their own iron for making axes, hoes, spears, knives, etc., etc. They are a wilderness people and often move their place of abode because of their gardens, usually selecting the places where the forest is densest and consequently the ground richest.

Mankoya. The Mankoya people have been visited by Messrs. Bailey and Vernon. They number about 20,000, speak a different dialect and being out of the fly belt are able to keep cattle, etc.

RESPONSIBILITY OF THE S.A.G.M.

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When, in 1910, the Mission sent the Rev. A.W. Bailey to N.W. Rhodesia, and started work at Chisalala amongst the Kaonde tribe, they became responsible for the evangelization of a people scattered over a very large area, an area of many thousands of square miles. This naturally makes the work of evangelization and supervision more costly, both in men and in money, than would be the case in a more thickly populated area. That is to say, the number of European missionaries required to effectively supervise the work of native teacher-evangelists scattered over so wide an area and to carry on the necessary educational work entailed in lifting a people from a state of savagery and heathenism, including all that is denoted by that word, must of necessity be higher per thousand than would be the case when the population is more concentrated and can not therefore be estimated on the numerical basis. The area to be covered becomes the principal factor, a factor which cannot be ignored, to ignore it will be to fail in our responsibility to God, to the tribes concerned and to the missions that would have undertaken the work, had the S.A.G.M. not done so. We as a Mission are responsible and we must, at all costs, fulfil our obligations.

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When we can speak of the heathen in terms of millions, or even hundreds of thousands, there is that which appeals to the romantic in our imaginations and we can conjure up visions of teeming multitudes stretching out their hands for the bread of life, but when we come down to tens of thousands there is not the same appeal to the imagination and the romance begins to fade. Nevertheless they are "those for whom Christ died". This wilderness people scattered over the wide area for which the S.A.G.M. is responsible in North West Rhodesia are in God's plan, and have a claim on us equal to the millions or hundreds of thousands more easily reached elsewhere. The very fact of their being scattered and the difficulty of working so sparsely populated a country should make us more than ever determined that these people shall

not go out into eternity without a knowledge of Christ. I would appeal to my co-workers who are already in the field, not to let the glamour of numbers appeal to them or raise their eyes away from the work in hand until it is finished, that we may be able to look up into the Father's face and say, "I have finished the work which Thou gavest me to do". After all God is not glorified in that we have preached the Gospel to so many hundred thousand heathen (man glories in that), but in that we have been faithful in the work which He has called us to do. Let the reality of this grip us heart and soul; if we fail to work this field effectively we fail Him who has committed to us this responsibility.

WHAT HAS BEEN DONE

Two main Stations have been started, one at Chisalala near Kansanshi Copper Mine and one at Musonwedzi, some 70 miles West of Kasempa. Both of these Stations are far from complete in personnel, buildings and equipment. From Chisalala, the older Station, the Gospel has been preached (mainly through native agency) in the whole of the Solwezi Sub District and also in the northernmost part of the Kasempa District, or over an area of several thousand square miles, with the result that many hundreds have confessed Christ. These have been formed into classes for instruction, registered and kept in touch with up to a few months ago. From Musonwedzi also the Word of Life has been carried forth to the villages in that district, and many have confessed Christ. Two boarding schools for boys and one village school have been established with good results.

PRESSENT POSITIONS

The inadequate staff has, through furloughs and sickness, been depleted leaving Mr. & Mrs. Foster alone at Musonwedzi, and Mr. & Mrs. Wilson at Chisalala where the Misses Alderton & Cowl, together with Mr. Pirouet (new workers) have just arrived. Besides these we have about a dozen partially trained Teacher-evangelists.

PLAN OF WORK FOR THE IMMEDIATE FUTURE.

Evangelistic. It is our aim to thoroughly evangelise the area for which we are responsible, as speedily as possible. This can only be done by means of native Teacher-evangelists. These should be drawn from the tribes amongst whom we are working and trained either at Chisalala or Musonwedzi. We do not favour the introduction of alien teachers from distant tribes. At present all our Teacher-evangelists in this district have been drawn from our boarding schools.

Schools. Educational work is of next importance and can best be carried on by means of, 1st, boarding schools, and, 2nd, village schools. Boarding Schools for young men and boys have already been established at both Stations ~~xxxx~~; similar schools for girls are urgently needed and no time should be lost in starting them.

Village Schools. These will be vernacular schools and will form feeders for the boarding schools and will make it possible for us to select our pupils for the latter. It is our aim that every large village or group of villages shall have its own school. The teacher-evangelist in charge of such schools will also be responsible for evangelistic services and Christian classes in his district. To begin with we shall divide each district into so many centres (a limited number) each centre being in charge of a teacher-evangelist, and the centres will again be sub-divided as teachers become available for opening fresh schools.

Supervision. Under the Native schools Proclamation of Northern Rhodesia the word school is defined to mean any and every form of

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Christian service. We cannot here enter into all the provisions of the M.S.P. but we regard the regulation for the regular supervision by a European missionary as a wise one, one that will make for effective work.

NEEDS

Workers. In order to provide for continuous effective work during periods for furlough and to comply with the provisions of the M.S.P. there is an immediate and urgent need for a minimum of four men on each of our two Stations. Two at least of these should be married men. After permanent buildings are completed it might be possible to release one or two men for work elsewhere, but for the next few years four is the minimum for each Station. The girls' boarding schools will require at least two single ladies on each Station.

Village schools and evangelistic work will require a large number of native teacher-evangelists.

Buildings. The erection and equipment of permanent buildings is also a pressing need. Much valuable time is continually wasted in the erection and repairing of temporary and makeshift buildings.

Of first importance is the erection of suitable houses for workers, dry, light, airy dwellings do much to keep one fit and so make for effective work.

Second, School buildings are separate compounds for both sexes at each Station.

Third, a Church on each main Station, where the Christians from the villages can be gathered three or four times annually for communion, prayer and instructions, etc. Such a building must be large and the main cost could be met by the Christians themselves in labour. Doors, windows and roof, etc. would cost about \$200, but the entire building very much more.

THE BANROYA TRIBE

Much has been said and written from time to time about this tribe and the responsibility of the Mission for their evangelization and D.C. 1918 dealt with the question and made certain suggestions to the Executive and C.C. on the subject.

The writer has not visited the tribe but from the information received from Messrs. Bailey and Verpon it would seem that one main station with two married couples and two lady workers would meet the need there. Workers going to this field could keep cattle and sheep, etc. it being out of the fly belt.

ARREST A.S. MARRIS.

MIDDLEMISS TO WIMBLEDON, 2/9/1919, 1 p

4 1 8 3 0

Says he has received a letter from Mr. Foster who reports that the June Pioneer noted the movement of Mr and Mrs Wilson to Chisalala, but said nothing of the fact they were left alone and the great need for workers at the station. Middlemiss said that he had written Foster that the article was simply a ~~xxx~~ notice but that his need was "before the Councils, though the appeal is not yet before the ~~xxxx~~ readers of the Pioneer."

MIDDLEMISS TO WIMBLEDON, 9 pp., 23/10/1919

4 1 8 3 5

Says Harris wrote a long letter about a 250 miles to the site Mr Taylor suggested on the Djiundu River. (The letter quoted extensively and was written by Wilson on 27/8/1919.) Mr Harris was very unimpressed but said they would discuss the matter at a district council meeting where they would discuss "the desirability of retaining the present site at Chisalala. The question of the best methods of evangelising the Vakaonde is also under discussion,..."

Later on in the same letter he describes at length, p. 8 ((p. 224)) the impending crisis unless the Brit or Am Home Council sent someone - a married couple - before Mr and Mrs Harris's furlough in March or April as it was not possible to leave Mr Pirouet and Misses Cowl and Alderton at Chisalala and hence either Musonwedji would have to close and Fosters to Chisalala or Pirouet exchange or the ladies go to Musonwedji. They had ~~xxx~~ no one in S. Af. at present to send. They had even asked local workers to contact Garenganze Mission at Kalene Hill or elsewhere to see whether they could loan a couple to come to their help.

Extreme short of workers

HAMILTON TO C.T., 6 pp, 13/11/1919

4 1 8 4 0

In reply to the above Hamilton says that they had no one to send at present and that Pirouet might have to take one of the two stations on his own unless Jakeman would be willing to come from Muye to Musonwedji for a year.

MIDDLEMISS TO WIMBLEDON, 11/11/1919, 4 pp.

4 1 8 4 5

He quotes Wilson again on his visit to Djiundu River. Wilson wanted to make clear his visit was to not only look for a better site to see if their previous feeling that they were becoming isolated by the ~~xxxxxxx~~ southward movement of the people was true. He found they were not correct; that many villages to the west had moved more to the NW. He wanted to be able to give the D.C. an accurate picture to make a decision.

MIDDLEMISS TO FAITHFUL, 11/11/1919, 2 pp (same date as previous letter)

4 1 8 5 0 a

This letter is PHOTOCOPIED AND ATTACHED ((pp. 277-8)) and its enclosure of 3 pp. from Melland, D.C., to Wilson, dated 4/11/1919 ((pp. 280-4)) is also PHOTOCOPIED AND ATTACHED

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SOUTH AFRICA GENERAL MISSION.

PRESIDENT

Rev. ANDREW MURRAY, D.D.

EXECUTIVE:

J. C. GIBSON, Chairman.
Rev. A. DAINTREE, M.A.
J. MIDDLEMISS, Superintendent.

Founded
1889.



Incorporated
1913.

"S.A.G.M."

ENGLISH COUNCIL: LONDON, S.W.
17 Homefield Road, Wimbledon.

AMERICAN COUNCIL: NEW YORK CITY,
137 Montague Street, Brooklyn.

SOUTH AFRICA: CAPE TOWN.
Office: Markham's Buildings,
Hout Street.

TELEGRAMS: "UPWARD," CAPE TOWN.
PHONE 1197 CENTRAL.

P.O. BOX 988, CAPE TOWN.
11th, November, 1919.

E.C. Faithfull, Esq.,
S.A. General Mission,
Wimbledon, S.W. 19.

4/11/19

My dear Mr. Faithfull,
From the official letter, No. 77, dated 17.10.19, I noted that you were still away from the office under Doctor's orders. Mr. Hamilton adds that they will be glad of prayer that you may have a complete recovery.

Jakeman
It will not, I presume, be a strain on you to have the enclosed extracts from Mr. Jakeman's letter dated 19th August, giving his views re the development of the work in P.W.A. I send this on that you may have the opportunity of discussing the matter with Mr. Bailey on his arrival in London. We had similar correspondence from Mr. Jakeman on the subject during the time Mr. McGill was in Cape Town, and it was decided by the Executive, in consultation with Mr. McGill, that no steps should be taken to locate mission sites, nor any other development in the work in P.W.A., further than obtaining all possible information with regard to the population and the best sites for mission stations throughout the district, until the return to the field of Mr. Bailey with his party, in order that the new workers, as well as those who are already in the district, should have an opportunity of considering these and any other suggestions, so that the whole district could move forward as one man in the development of the work. I am sending a copy to Mr. Bailey so that he can, if he chooses, discuss the matter in an informal way with the A.H.C. and on his arrival in England he can discuss the matter with you and the B.C., and thereby both Councils obtain some idea of what the future development of the work in P.W.A. is likely to be.

I am also enclosing a copy of a letter which Mr. Wilson has sent us, setting forth the views of Mr. Melland, the District Commissioner, regarding the establishment of a mission village. This, as well as the other letter, is simply for your information.

The Executive, in correspondence with Wilson on two points:— (1) the acceptance of the N. Evangelists as preachers to their own people, (2) the converts Mr. Harris regards as Christians, have received the following replies, and I forward them on to you as they will give you an idea of the position of things in connection with Quisakala:—

(1) In connection with the Evangelists the Executive want to know what kind of reception by the heathen is given to these boys when they go out preaching. In regard to preaching I should judge their reception to be average. When they have been with me the patient on whilst

Mr. Faithfull

the boys are preaching has in all my observations been of an in-
different nature. The old men and headmen as a rule do not respect
them, this has been at times in my experience quite obvious, in fact
I have heard the remark passed "We do not want our children to
teach us." The people as a whole as yet have a very crude conception
of Christian truths and what the Christian life really is or should be
and our boys have not yet gripped what the Holy Spirit is willing and
able to do in their lives. Patient and prayerful labour alone will
avail in bringing them to the necessary full knowledge."

(2) "Before closing on this question I would like to remark on the
value of these large numbers of converts in the Chisalala District of
whom you speak as "those who have professed their faith in Christ".
We feel that the above terms as we understand them, do not apply to
these people when they express belief. "Belief" to them can generally
be reckoned as a desire to follow Jesus. The most common form of res-
ponse is "na itava". The word "itava" means "reply" or "answer" and in
most cases does not mean more than belief in the words spoken and a
desire to know more. They sometimes say "I desire to follow Jesus",
but what this "follow" means they have no idea, and to a people who
have no real word for sin in their language, and consequently no con-
viction of sin, much less any idea of the need of atonement for sin,
this step surely cannot be one of either conversion or an intelligent
profession of faith in One whom as yet they do not know. My recent
trip to some of the villages has proved to me that the sending of
their names to the Mission, as was done through the Evangelists, the
only method of recording, is to most of them a good omen and nothing
more, and that their lives are much the same as before. All this
shows that it would greatly help us and the work in general if numbers
were not so much taken into account. With the Evangelists at present
unable to teach fundamentals, and the new workers unable to speak
the language, it is impossible to cater for these souls immediately
except as we concentrate on our Evangelists in order to properly equip
them and send them out in the near future. It is this knowledge,
coupled with more that I have not stated, that has brought us to the
seeking of a new plan of working.

I would like to say right here that what I have written above is
simply in response to the Executive's request that I give a frank
statement of things here and not in the slightest degree with the
desire to reflect upon the work or methods adopted by my predecessors".

Enclosed please find a cutting from the "Cape Times" being a brief
resume of the reports from the various Missions connected with the
Church. You will be interested in particular in the report from Nyasa-
land, and that from Mashonaland where Reyneke conceives of the possi-
bility of making progress too rapidly. It is striking also, if it is
correctly reported, that the Evangelists receive as good a training as
the European missionaries, and that they are also taught industrial
work. Then what he says, too, about the teaching of English is important.
I am sending copies to our workers in the North, so that they may see
that other workers have the same difficulties to contend with in the
work as they have. When you have finished with the cutting please pass
it on to Mr. Hamilton.

With kind regards to Mrs. Faithfull and yourself,

Yours sincerely,

James Middlemiss

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District Commissioner's Office,
Solwezi.

A.A. Wilson, Esq.,
South Africa General Mission,
Chisalala.

N.W. Rhodesia.
April 4th, 1919.

THE B.M.E.S. AT MUSONWEDZI, ETC.

Sir,

1. As agreed I have the honour to confirm herewith our conversation of yesterday's date concerning your Mission; and I shall be obliged if you will read this letter carefully, and then inform me in writing (i) if you consider that this letter fairly represents the gist of our conversation, and (ii) if you consider that the agreements herein recorded are satisfactory, and (b) if not, in what ways they are not satisfactory. On receipt of your reply a copy of this correspondence will be sent to Kasempa.

2. THE QUESTION OF A MISSION VILLAGE AT MUSONWEDZI (B.M.E.S)

(i) First of all you stated that you agreed with me that if the Mission teaching is to do real good it must get at the home life of the natives, and that to accomplish this the mission village seemed advisable; therefore you were anxious to have one.

(ii) That the difficulty you found was this:- The village headman's permission had to be obtained before anyone could leave his village to reside at the Mission village, and that this was almost invariably refused, so that you could not get the village established. In reply to this I pointed out that we administer this country through the chiefs and headmen, and that therefore we are bound to uphold their authority - and that no native is allowed to leave his village to live anywhere else without his headman's consent unless he can shew good cause. I added that my usual practice was to support the headman in such cases by refusing permission to the applicant to leave, but to record his application and tell him he could apply again in 12 months' time; that so far as I could recollect whenever such application was thus renewed the headman had then agreed - i.e. one party had succeeded in talking the other over: the applicant did not renew his application or the headman removed his veto. I further said that I did not see how we could do more than that in the case of the Mission village, without being charged by the natives with coercion and interference in tribal custom. You told me that certain chiefs and headmen had told you that they considered that the Boma and the Mission were in league, and you stated that you quite saw my point about this.

(iii) You then asked if certain natives could remain written on at their villages, and yet reside with their families at the Mission village. I replied emphatically, No. That since I became District Commissioner I had been working to get the census on a domiciliary basis - to have everyone written where he lived - as this seemed to me to be essential for good administration, and that to do as you suggested would be a retrograde step that I could not countenance.

(iv) The question then resolved itself into the question of 10 native evangelists or pupil-evangelists now with you and of future pupils. I will deal with the first part now. Of these 10 natives, 2 (1 from Mutonyi, 1 from Kalela) have permission from their headmen to move to the Mission village. 3 (3 from Kabuka, 2 each from Ngambela and Mubombi, and 1 from Kalela) have been refused permission, which they asked for about Nov/Dec, 1918. The first two are settled; we are concerned with the eight. They have, you told me, been learning at the Mission for various periods of from 18 months to 7 years, and wish to continue. They wish to reside at the Mission. Being the nucleus of your teaching you want them to live there, only their respective headmen refuse.

Melland
to Wilson
A Mission Village

I have promised you this:- Each of these eight men must go to the Native Commissioner, Kasempa, with his headman, and must each severally apply for permission to leave his headman and go to the Mission village to reside there under the Mission village headman (to be appointed hereafter). The headman must state why he objects in each case, and so far as these eight men are concerned - unless the headman can produce some very good reason, they will be allowed to move; it being explained to the headman that as these natives have apparently definitely chosen this career, we cannot interfere with their liberty to this extent. This much will be done against the headman's wishes because I do not see otherwise how you can make a start, or have a fair chance.

However it must be clearly understood that I do NOT promise you that all the eight will be allowed to go, now. I do not know the villages concerned, and I instanced to you, as possible obstacles (2) Mabuka may have a very small village, and to take three of his able bodied men away against his will would be very hard on him, so the Native Commissioner may agree only to one or two going, and the other (s) would have to apply again later on. (b) Similarly Ngambela or Mucembo might be supported as regards one each of the would-be-emigrants. (c) The man from Kalela's, you told me, is one who is going to move with a newly appointed headman splitting off from Kalela's, and it was because of this that Kalela had refused his permission. (I cannot trace this: Konkera alias Mulemena applied to lead out a village from Kalela but was refused. You may possibly have been thinking of Ngambela, as Mangongo of his village was granted to leave to form a separate village. In any case paragraph c serves as an example, and what I have agreed to for Kalela would apply equally in any other similar case)... If so it may have been that the new headman, who has to find 10 tax-payers to go with him before he can be granted his village, can only complete his ten by including this evangelist. If this proves to be the only obstruction I will agree to this new headman having his village with 9 tax payers, thus setting free the evangelist.

I reckon that after the Native Commissioner has seen all the parties you would probably get not less than 4, and probably 6, of the eight, provided that they really want to reside at the Mission village. (They will of course have to obey the headman to be appointed, and treat him as their headman, and his chief as their chief).

(v) Having disposed of the 10 men already in training, I then made the following promise as regards future pupils:- You told me that such pupil had a preliminary training of two years before they became pupil evangelists.

During the first year of this preliminary training a pupil shall, if he wishes, apply to the Boma for permission to move from his village to the Mission village (with his wife if he has one). (a) If the headman agrees to the move will be sanctioned. (b) If, as will probably happen, the headman refuses, then the Native Commissioner will refuse leave too, but will record the application and will tell him to apply again in 12 months as per Para 24 (ii) of this letter. During this year the applicant must reside not less than six calendar months at his headman's village - the remainder of the time he can spend at the Mission village if he wants to, though still written on at his own village. After 12 months the applicant should know if he really seriously wishes to remain at the Mission or not. If not, his application lapses. If he does so wish he can apply again. (If an unmarried minor, his application should be supported by his parents or guardians, without which he would have a poor chance of success), and unless the headman can show good cause for refusing permission - not a mere whim - then the applicant will be transferred to the Mission village.

(vi) As regards a headman. As soon as the first few families are settled you should find someone for headman. He will have to get the headman's permission to remove from his village. Having...

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Kafue

submit the name to the Native Commissioner, and if he thinks him a suitable man, he (the N.C.) will recommend him to me, and I, in turn, will send the recommendation to His Honour the Administrator. Such headman, when appointed, will be a headman as defined in Proclamation 8 of 1916, and will be under a chief and divisional headman; and all residents in his village will be required to obey him.

3. FURTHER TRAINING OF EVANGELISTS. You asked me if Solomon, alias, Kakompi of Kabuke village Kasempa E/dist., and John, alias Kandela of Pupe village of Solwezi E/dist., could go - with their wives - for three years training at the Kafue Training Institute (Primitive Methodists). I replied:- If the men, and their wives, want to go, Yes, provided that the usual rule is observed as regards local women leaving the district: i.e. before leave is granted the Native Commissioner over the persons concerned must have a guarantee from the Head of the Kafue Training Institute that, the man leaves the Institute he (the Head) will personally see to it that the woman is repatriated to her home. I explained the reason for this rule to you, and you agreed that they were sound. I added:- If the man wants to take his wife with him (and she agrees to go) he must - or you must - get and hand to the Native Commissioner the guarantee before they start. If he prefers to go by himself and send for his wife later, he must send such guarantee when sending for her.

4. TIMBER. I handed you copies of District Circulars 11 and 23 of 1918 re this which explained all that you wished to know.

5. GARDEN PLOT. I explained to you that if you want to apply for a garden plot outside your grant you must do so in writing to this office - showing area required, and connecting it on a map with your mission grant. Your application would then be forwarded. Such leases are annual only - and I was unable to inform you of the amount of rent.

6. I think you understood that this Administration can bring no pressure whatever to bear on natives to attend your Mission or to live at the mission village; and that, further, we are bound to support tribal authority (i.e. the authority of chiefs, headmen and parents) so far as is possible. But, on the other hand, we have no wish to put any obstructions in your way, not - except so far as the above support of tribal customs limits us - in the way of natives who wish to benefit by residence at, and instruction from, the Mission. You have also, I fancy, understood that your efforts are bound to progress somewhat slowly at the start and that any attempt to move too fast now will surely militate against your chances of success.

7. I believe the above covers all our conversation.

I have the honour to be,

Sir, your obedient servant,

(Signed) J.H. MELLAND.

District Commissioner.

MIDDLEMISS TO WIMBLEDON, 8 pp, 8/1/1920

41855

Although Mrs Harris was better she was strongly advised to not go to N. Rh. again so they were going to ~~xxx~~ work with the Mission in the south. Middlemiss felt this was wise as Harris had kept close contact with the correes of workers in N. Rh. and felt "that the methods which they are likely to adopt are so different from the lines on which he has been accustomed to work, and seeing that the workers in the district are thoroughly unanimous, it would be difficult for him and Mrs Harris to work in the District."

Later in the letter he says that the district conference was held at Musonwedji where Mr and Mrs Foster were working and were joined for the conference by the Wilsons and two ladies. Mr Pirouet had visited two months before and did not go. The meeting lasted from the 13th to 22nd November and "seems to have been a time of blessing." Attached were the lengthy minutes and recommendations (9 pages), which are PHOTOCOPIED AND ATTACHED. They reflect carefully on the state of the whole N. Rh. work at this time and are exceedingly important ((pp. 376-384)).
(SEE ATTACHED SHEETS)

attached 41855/6/7/P

Middlemiss to Wimbledon, 2 pp, 5/3/1920

41860

Says Mr Pirouet and Miss Alderton are engaged to be married and as they will be married before the Wilsons go on leave, they will occupy Chisalala. Hamilton replied on 21/3/20 and said at the council meeting, it was pnted out "there are rules covering the time that new workers should be on the Mission before marriage. We presume you have kept this in mind. At the same time, we see that it is a very real solution of a very difficult situation." Middlemiss, 26/3/1920 in turn replied he was aware of the normal two year rule but that they had applied to be married and the executive agreed, especially in light of the staffing problems considered it to be 'providential'."

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MINUTES OF DISTRICT CONFERENCE OF N.W. RHODESIA.
held at

BLANCHE MEMORIAL MISSION STATION

KUSONWEDZI

from Nov.13th to Nov.22nd.

On Wednesday Nov.12th, Members of Conference met both morning and afternoon for prayer, whilst Conference was officially opened at 9.45, a.m. on Thursday Nov.13th, when the following were present:-

- Mr. & Mrs. A. A. Wilson.
- Rev. C. S. & Mrs. Foster.
- Miss F. Alderton.
- Miss P. Cowl.
- Mr. H. G. Pirouet.

*SA C. M. Ngweni
pat.*

Chairman & Secretary. After prayer Conference proceeded to the election of a Chairman and Secretary. The Rev. C. S. Foster was elected Chairman, and Mr. H. G. Pirouet, Secretary.

D. C. March 1919. The Minutes of District Conference March 1919 were read and passed.

MATTERS REFERRED BACK FROM G.C.

1. Benevolent Fund for H. Evangelists. The feeling of Conference is that the time is not yet ripe for the initiation of such a fund in this District. The Evangelists not yet being sufficiently advanced to grasp its purpose.

2. Buying Agent. Mr. Wilson's offer to go into the matter fully with the Executive was accepted.

3. Lobolo. Conference abides by the decision of D.C. Minute 50, 1917, (see page 25 Minute 3).

MATTERS ARISING OUT OF D.C. MINUTES.

4. Holidays. The Secretary was asked to write to the Superintendent with a view to ascertaining just what proportion of travelling and holiday expenses would be borne by the "Holiday Fund"; and at the same time to submit to him an account showing the cost of a journey to Elisabethville from Chisalala and B.M.S.; as an illustration; and also to state the time that would be occupied in such a journey.

5. Delegate to G.C. The Rev. C. S. & Mrs. Foster were appointed Delegates to the next G.C.

The Session closed with prayer.

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Afternoon Session. 3.p.m.

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The Session was opened with prayer.

MATTERS ARISING OUT OF BRITISH HOME COUNCILS' "SUGGESTIONS"

S. N. W. Rho- Missionary Conference. Conference discussed the question of Workers joining this Conference and feels that the matter is well worth the consideration of individual workers.

1. Mankoya. Conference directed the Secretary to write to the Superintendent of the S.A.G.M; asking him to communicate with Mr. Buckling of the "Brethren Mission" with a view to ascertaining what plans, if any, he has for the evangelization of the Mankoya. Conference, whilst bearing in mind the need of the Mankoya, regret that they feel it impossible to take any definite step for their evangelization, but hope that, as soon as the Kaonde field is effectively manned steps will be taken to find workers to man this field in the event of the "Brethren Mission" not being desirous of so doing.

Short

The Session closed with Prayer at 5.p.m.
(Signed) C.S. Foster.

Friday Nov. 14th, 1919. Morning Session

Conference opened with prayer at 9.20.a.m.
All Members present.

S. Policy (Chisalala) The whole Session was devoted to a discussion of Policy which resulted in an unanimous decision that circumstances rendered it necessary to close Chisalala M.S. temporarily at the beginning of next dry season.

Session closed with prayer at 11.45.a.m.

Afternoon Session.

Conference opened with prayer at 3.30.p.m.

S. Policy (cont). Chisalala. Conference being unanimous as to the necessity of closing Chisalala M.S. a sub-committee consisting of Mr. Pirouet, Miss Alderton and Mr. Wilson was appointed to draft a letter to the Executive going fully into the reasons for this decision.

S (contd) Method of Evangelisation. Having considered the method of evangelizing the villages by itinerary followed in the past, and upon evidence realized to be ineffective, Conference agreed to adopt the plan of visitation of groups of villages by parties of workers accompanied by Native Evangelists giving consecutive teaching for prolonged periods with a view to making a lasting impression upon the Native mind.

even

Session closed with prayer at 5.40.p.m.

Monday, Nov. 17th, Morning Session.

Conference opened with Prayer at 9.15.a.m.
All Members present.

S. (contd) Chisalala The sub-committee presented their draft letter, re closing of Chisalala M.S; which after some modifications and amendments was approved. A copy of the letter is attached to these minutes.

1. (contd)
Session

Conference was unanimously of the opinion that the teaching of English in the Schools should be abolished and only such subjects taught as will definitely assist in training pupils as Teacher-Evangelists.

*Engg
abolished*

It was decided that in addition to Bible instruction the following subjects be taught:-
Reading, Writing, Arithmetic, Composition, Sewing.
and it was suggested that where possible physical drill and games be taught.

Session closed with Prayer at 11.35a.m.

Afternoon Session.

Session opened with Prayer at 3.20.p.m.

8 (contd)

Day Schools. Conference agreed that a Day School be carried on for villagers, the number of scholars to be determined by the available staff (European and Native).

Boarding School.

Conference decided that the Boarding School be limited to Evangelists, Evangelists in training and those of a taxable age who show a desire to follow Christ and express a wish for fuller instruction in Christian truth. No boy shall be admitted to the full school until he has had three months Bible training.

Aim

School Year.

It was agreed that the School Year be Nov. 1st to July 31st.

Conference closed with prayer at 5.20.p.m.
(Signed) C.S. Foster.

TUESDAY Nov. 18TH. 1919. MORNING SESSION.

Opened with prayer 9.25.a.m.

All present.

Minutes of previous sessions were read and signed.

8. (contd)
Boarding School fees.

Conference decided that the first three months of Bible instruction in the Boarding School be free, and that a few of Five Shillings per annum be paid for the full School.

Day School fees.

Conference agreed that the Day School fee be Two Shillings per annum.

Women's School.

Conference decided that a Day School be established for married women from the near villages, and that if necessity arises a small Boarding School also be established for those from more distant villages who are desirous of following Christ.

Women's School Fees.

Conference agreed that for the present no fee be charged for the women's school but that Boarding School pupils be expected to work for their food.

Women's Curriculum

It was agreed that the subjects taught in the women's school be the same as those taught in the Boys' School.

9. Mission Villages.

Conference agreed that the plan of establishing villages be abandoned.

Session closed with Prayer at 11.35.a.m.

Afternoon Session.
Opened with Prayer at 2.35.p.m.

- 10. Boarding School. Food supply. Cloth-Native Evangelists. (a) This question was gone into at some length, and it was decided to adjourn the discussion in order to find out the mind of the supply. Cloth-Native Evangelists. (b) Conference decided to go no further with the project of a store at B.M.N.S.

Session closed with prayer at 5.25.p.m.
(Signed) C.S. Foster.

WEDNESDAY NOV. 19th, 1919. MORNING SESSION.

Session opened with prayer at 9.30.a.m.
All present.
Minutes were confirmed and signed after having been read.

- 11. Language. A set of rules for writing Kikaonde was drawn up by Conference. Conference agreed that it would be impossible to adopt Chiluba as the literary language of the Vakaonde.
- 12. Translation Work. Conference agreed that Mr. Foster be asked to undertake tentative translation of Scripture and Hymns and that such translation be submitted to all the other workers for their approval before steps be taken with a view to printing.
- 13. Increase of allowances. A sub-committee consisting of Mr. & Mrs. Wilson and Mr. & Mrs. Foster was appointed to go into this matter.

Session closed with prayer at 11.30.a.m.

Afternoon Session.
Opened with prayer at 3.p.m.

- 3. (contd) Discussion having arisen out of correspondence received from the Executive Mr. Wilson was asked to write to the Superintendent going fully into the matter.
- 4. Mission causes. Conference agreed that in order to obviate the necessity of the whole of one worker's time being taken with building, the Executive be asked to find an artisan to undertake the work of building the necessary houses during the dry season of 1920, and that a full explanation of the reasons for this request be stated in a letter to the Superintendent.
- 5. Boarding School. Food. Conference decided that the Evangelists who already have gardens school, feed-be allowed to keep them and to provide food for themselves and their families, but that when their gardens are exhausted those Evangelists automatically revert to the system of being fed by the Mission, the food for the Boarding School will as far as possible be raised in a large Mission garden.
- 6. Payment of Evangelists. Conference agreed that the present plan of payment of Evangelists in training has failed to inculcate the system of self-support, and to teach the necessity of self-sacrifice; and that to future Evangelists wages be paid for work done out of school hours in lieu of an allowance.

Session closed with prayer at 5.10.p.m.

1919-1920

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Evening Session.

Opened with prayer at 7.45.p.m.

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17. Evangelists' Work. Conference agreed that the work hours of paid Evangelists, including school hours, shall be from "Morning drum" to 5.p.m. (Saturdays to 12 p.m.) and that when not in school they shall do such work as is allotted them by the Missionary in charge for the time being.

After discussion of some local matters session closed with prayer at 9.30.p.m.

(Signed) C.S.Foster.

MONDAY, NOV. 24th, 1919.

Morning Session opened with prayer at 10.30.a.m.
 All present except Miss Cowl who was indisposed.
 Minutes of previous sessions were read and confirmed.

Custom

Thursday Nov. 20th was occupied in obtaining information from Native Evangelists regarding the Marriage Customs of the Va-kaonde, this information having been asked for by the General Missionary Conference of N.W. Rhodesia.

Friday Nov. 21st was devoted to explaining to the Evangelists and Schoolboys the decisions come to with regard to the school.

18. Estimates. Conference agreed to postpone the consideration of estimates till near the end of the financial year, when they will be drawn up by the workers on each station and after mutual consideration and approval be sent to the Executive by the Chairman of D.C.

Session closed with prayer at 11.55.a.m.

(Signed) C.S.Foster.

Minute 7. Refers to the Mankoya. Whilst we now know the intentions of the Paris Mission we do not know what Mr. Suckling of the "Brethren" Mission intends doing, though we hear that he has an out-station amongst this tribe already. We should be glad if the Executive would ascertain his plans so that there may be no clashing.

Minute 4. Refers to the holiday question, which is in this district a very difficult one. The nearest place which can be visited is Elisabethville this is a five days journey from Chisalala and a sixteen days journey from B.M.M.S; in both cases this means quick travelling; and even when Elisabethville is reached it cannot be described as a holiday resort! You will see that the least time occupied in the journey is ten and thirty two days respectively; the minimum cost for married and single workers is as follows:-

Married workers from Chisalala.

25 men for 5 days at 4d per diem	£2. 1. 8.
Return journey of same at 2d per diem	1. 0. 10.
Food for same at 2d per diem (10 days)	2. 1. 8.
	<u>£5. 4. 2.</u>

The cost of the return journey is the same.

For a single worker allow only 15 carriers.

Married workers from B.M.M.S.

25 men to and from Elisabethville ex B.M.M.S. £16.13.4d.

If two batches of carriers are employed it would be double the above. If one batch employed and kept at Elisabethville for the return journey the cost would be £35.12.6d.

The cost for single workers with only 15 carriers works out at

one batch of carriers,	£21. 7. 6.
two batches,	20. 0. 0.

Minute 14. With regard to this minute we feel that you will require to know the reasons which have led us to make what we quite realize to be a very large request. First and foremost is the question of inadequate staff. As we have already said we do not expect to have more than three men in the field next dry season. The Executive urge upon us the necessity of building permanent houses of burnt-brick: in any case, whether this is done or not, there is only proper accommodation at B.M.M.S. for one married couple: Mr. Pirouet is at present living in a temporary hut put up in 1918 by Mr. Wilson, and only meant to last one wet season; this hut will be quite unusable after this, its second wet season; therefore building work must be put in hand after the beginning of next dry season; the superintendence of this will occupy the whole of one man's time and this means either

(a) Mr. Poster must superintend, and so the training of the Evangelists will suffer; this we feel would be calamitous; we are basing all our hopes on being able to send Evangelists to out-stations at an early date. We feel it deeply that as yet we have not been able to send one out, this because of frequent unavoidable interruptions in the work, and because with our small staff no one has been able to give undivided attention to this work. One object in concentration on one station is that Mr. Poster may be able to devote himself entirely to this and translation work.

(b) If Mr. Pirouet takes charge of the building there will be no man available for evangelizing the villages.

(c) If the new man takes charge he will be hindered greatly in language study, and we feel that he should be able to give the whole of his time to this.

If we are to do work of real value next year we must have someone who will be able to relieve us of the charge of the building work. If a man could be found who would do this as his work for Christ it would be good; if not, we urge that the Executive advertise in the papers (Bulawayo Chronicle), etc, for an artisan who could begin work as soon as the dry season begins. If this is not done we fail to see how it will be possible, even with all our workers at one station, to fulfill our purpose; for either the training of Evangelists must be abandoned, or we must give up all hope of doing evangelistic work in the villages.

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SOUTH AFRICA GENERAL MISSION
-----B. M. M. S.,
Musonwedzi,
Kasempa,
N. Rhodesia.
Nov. 21st, 1919
-----From District Conference,
N. W. Rhodesia.To The Superintendent,
S. A. G. M.

Dear Mr. Middlemiss,

After much thought and long discussion, N. W. Rhodesia D. C. has decided to send you the following letter.

We foresee a difficult situation arising in this field owing to shortage of workers. We feel that we cannot reckon on having more than seven workers to man both stations next year. Mr. & Mrs. Wilson are due to go on furlough, and need that furlough badly; nothing should be allowed to interfere with their leaving the field next April, or at latest May. This will leave Mr. & Mrs. Foster, the Misses Alderton and Cowl and Mr. Pirouet of the present staff; at best the last three named can only have a slight knowledge of the language, and any new workers would be entirely ignorant of it. That means that we shall not be able to man our two stations with effective workers, and we are compelled to consider the question of concentration in order to get the best possible results with our inadequate staff. Here we would say that we are not regarding the return of Mr. & Mrs. Harris to Rhodesia as practical politics, but on this point we should like a definite statement from the Executive.

For the past nine years the work of the two stations has been carried on under extreme disadvantages owing to their being insufficiently manned; the progress has been painfully slow, and the consequence is there is now unrest and dissatisfaction among the native workers; we therefore propose concentrating all our workers (European and Native) on one station, the B. M. M. S. we were guided in our decision by the following facts:-

1. There are few villages in the immediate vicinity of Chisalala. By the beginning of next dry season there will be at least seven villages within five miles of B. M. M. S. and three others which can easily be visited in one day (i. e. within ten miles). At Chisalala there are none within five miles and only seven within ten. We regard the work of both stations as one, the evangelizing of the Vakaonde, and we feel that B. M. M. S. offers greater opportunities for reaching the people owing to the proximity of the villages. We recognize that there are a large number of people in the Chisalala district who have professed belief, but these are scattered over a very large area and with our present staff it is absolutely impossible to reach them.

2. The work of B. M. M. S. has suffered many interruptions in the past; it is now established on a sound basis, and a further closing down would spell disaster.

3. It would be impossible to evangelize the villages next year with a divided staff. If we adopt the plan of concentrating on a group of villages, and concentration of workers at one station we could thoroughly work the group of villages near the B. M. M. S. thoroughly. To have one well manned station would make for more effective evangelization than having two partially manned.

4. Concentration of workers on one station would give next workers a better opportunity of learning the language. A divided force would mean one station entirely manned by workers without a working knowledge of the language. Concentration would also mean economy of workers in the training of Native evangelists, allowing one or more workers

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devote the whole of their time to this work, and setting free a greater number of workers for evangelistic work in the villages.

5. With regard to visiting "registered" villages and the possibility of losing these villages if they are not visited, we would refer you to the letter of the Secretary for Native Affairs of March 25th, 1919, a copy of which you sent to Mr. Wilson, which shows that Registration has no force at present, the regulations only being in draft form and not having been submitted to the Legal Adviser.

With kind regards,

Yours very sincerely,

(Signed)

Herbert. G. Pirouet,

Secretary, D.C. N. Rhodesia.

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NOTES:

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(1) These notes include an informal interview with Mr Totterdale on 21/1/76 which helps explain a point of difference that is clearly revealed in the photocopied material - between govt and missionaries (individuals).

(2)

HAMILTON TO C. T., 14/7/1920, 3 pp

4 1 9 0 5

Says the Council interviewed the Wilsons and heard about work. "In speaking, the question of the large number of converts, up to 1000 reported by Mr Harris was mentioned, and Mr Wilson gave... same impression as Mr Vernon that, in moving about the country, he could find little, if any, trace of this large number who were entertained on the books of the Mission at Chisalala. The Council regard this as a serious point with ref to the methods of work, and they will be glad of an expression of opinion from you, as they presume you have had reports also from both Mr. Harris, and Mr Wilson and Mr Vernon".

"We would also like to know from you what you think with regard to sending Native Evangelists from training to the Kafue Industrial Training Institute."

MIDDLEMISS TO WIMBLEDON, 13/8/1920, 8 pp.

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A reply to above two points. Regarding number of converts reported by Harris, a conversation the latter indicated that the 1000 referred to "only those who do profess to believe in the Lord Jesus Christ during the services at the station and district" and not baptised nor even "catchecums receiving instruction".

Regarding Kafue, he felt that this was "one of the matters that ~~require~~ require to be investigated on the ~~spot~~ spot, and we do not propose to send any workers there for training until we are fully satisfied about the religious views held by those in charge. We hear from Mr Foster that Mr Wilson had written to him to say that the ~~Mission~~ matter of the Mission sending boys to Kafue was "practically settled", and on the strength of this, has sent three. We are corresponding with him on the subject.

Contains a copy of a 2 pp. letter by Foster, 7/7/1920 (in very bad condition) to Mrs: Eldridge in Am. This is very imp for the description of an evangelist tour and face to face confrontations of their version of Ch. and Kaonde customs ((pp60-1))-

Kafue

MP. ON
DUCATION

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Kafue

EDUCATION
IMPORTANT

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HAMILTON TO MIDDLEMISS, 8 pp., 2/9/ 1920

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((NOTE: Mr. Hamilton's letters to Middlemiss seem much more abrupt and demanding to Middlemiss and C.T. than Faithful, his predecessor, as the following reply to the above controversy shows.))

Regarding the "number of converts report by Harris. It is not a question of their being admitted to Church Membership, but of the reports reaching this side and our playing (??) friends which are not confirmed by workers who have sufficiently examined the matter....care is needed. They could felt very strongly when the matter was reported."

MIDDLEMISS TO WIMBLEDON, 3 pp., 10/12/1920

4 1 9 2 0

Notes a letter from Melland to Foster is attached. This is photocopied and exceedingly important.

Melland to Foster ((pp. 245-247)), 11/9/1920

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MIDDLEMISS TO WIMBLEDON, 31/12/1920, 6 pp.

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Attached to this is a strong letter from Mr Harris re the ^{4/1926} conversy over 1000 conversions. There is no date and page 1 and top of page 2 cut off. BUT the letter is extremely useful and informative re the early SAGM in Zambia and problems of continuity. Five pages photocopied AND ATTACHED ((pp. 287-291))

GEORGE GALE TO WIMBLEDON, 15/4/1921, 5 pp.

4 1 9 3 0

Enclosed and PHOTOCOPIED are important extracts of Mr Pirouets letters with Mr Melland over problems between Adm (N.Rh.) and mission in policy, etc. As above these are very important. ((pp. 479-480).

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SEE ATTACHED NEXT PAGE OF INTERVIEW WITH TOTTERDALL

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[For other pp. see appendix
of discs]

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At Kalene Hill, N. Rhodesia,
Sept. 11th, 1920.

Dear Mr. Foster,

After our talk yesterday you asked me if I would put certain parts on paper and I do so herewith. I must, however, make it quite clear that although these opinions are those which I have as District Commissioner yet they are, necessarily, only my own opinions, and must not be taken to represent the views of the Administration.

I think the best way to begin is to state that my aims as regards the natives are justice, elevation, education and medical attention; and I do not believe that any of these can stand alone. At present the Administration gives only the first (justice, law, order). Your society aims practically at giving only elevation in a religious sense: the natives in this district get no education to speak of and (except for Mr. Fisher) no medical attention. But shortly: I do not consider that the natives in this district are getting a fair chance—Lynn striking speech on his return from Canada in 1919, N.A.S.M. the Prince of Wales said that 'every baby born should have a sporting chance'.—That is my policy; and missionary society that helps actively in this policy can count on my whole-hearted support while I am in this district. I do not consider that, to date, the N.A.S.M. has been an active help.

Wherein has the S.A.C.M. failed? In my opinion primarily (1) through insufficient staff partly due, it seems to me to having rushed on into Bechua when you had only a nominal occupation of the Bechua country, which has made the work disorganised and ineffective: (2) lack of direction: a kind of aimless drift— or piecemeal hopes not materializing: (3) absence of education: (4) absence of medical attention.

(1). At present the S.A.C.M. is the only mission operating among the Bechua: it seems to me that it should either get sufficient staff to carry on effectively, or else close down and leave the country open to some other society. By 'effective' I consider you need double your present staff on each station, and at least four stations instead of two. (5 or 6 would be better). That is to say I think you need at least four times the present European staff: also to render this staff effective you seem to me to need a doctor and nurse (this is apart from the natives' need of a doctor to which I will come later): so as to prevent closing down a station, or curtailing your work, when one of your staff need medical attention—e.g. malarial cases—. It is important to emphasize the fact that your staff requirements cannot be measured only by 'counting heads'. Distance is no relevant as population: a population of 1000 in 1000 square miles need a bigger staff than 1000 in 100 square miles. From my point of view I cannot see that natives should be denied medicine and help just because they are scattered, especially as there are several centres well enough populated to justify mission 'stations' in them.

(2). As your mission here is so far from your executive I consider that a local headquarters, with a local head with powers

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You continue, "both the Executive and the B. C. have had their attention drawn to the reports of the numbers of conversions connected with work at Chisalala". If you refer to correspondence from Chisalala and to S.A.P. Reports I think you will find that I was usually careful to write, not of conversions, but of those who confessed Christ. I abstained from using the word Conversion, because of the way in which it had been used in connection with the work elsewhere.

Regarding the work at Chisalala I want to point out that neither I nor any of the Teacher-Evangelists ever at any time asked the people to confess their faith in Christ, or to decide for Christ, or to stand or to raise their hands, a practice which other workers in the S.A.G.M. certainly make use of. We were most particular to preach the Gospel and leave the rest to the Holy Spirit. There was never any excitement in the meetings, Government Officials who attended some of our services expressed their surprise at the quiet and reverend way in which they were conducted. I assert that all who confessed Christ, did so voluntarily and not

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3.
 as stated by a newly arrived worker, in a letter to the Executive,
 "Because a white ^a man went from the mission", A statement which was
 absolutely untrue, indeed no statement could have been farther from the
 actual facts. It is easy for the Executive, who have never been near
 the Kaonde field and who have never yet had a clear statement from us
 as to the methods we employed, or the organization of the work at
 Chisalala, to judge that work on the reports of young and immature
 workers, especially those who only came in contact with it after it had
been practically wrecked by others almost as young and inexperienced, in
 Native work.

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 When we first went to Chisalala there was a school of seven who
 were being clothed, fed and paid 5/- a month. In return they did a
 small amount of work and they were quite independent and undisciplined.
 We gradually changed this state of things and the school gradually
 increased. From the first we saw the impossibility of our Evangelizing
 the country our selves and planned our work accordingly, believing
 that through the school God would raise up Native workers who would
 effectually preach the Gospel to their own people. After years of work
 God gave us the first-fruits, the number gradually increased and in due
 time He called out his witnesses from amongst these first converts. We now
 planned out the District into tours for evangelistic purposes so that
 every village might hear the word of God. After a prolonged period the
 work was shaken to its very foundations and several fell away and their
 names were removed from the roll. The Preachers grew discouraged, they
 had faithfully preached the Gospel from village to village, had endured
 dangers, hardship and hunger willingly for Christ's sake. I told them to

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go on preaching and that if they would believe they should see the glory of God. On the following Wednesday at the class I spoke on Acts 1-3. An intense quietness came over the meeting, one after another broke down weeping quietly before God and yielding up them selves to Him in true consecration. It was the most wonderful meeting, I was ever in, in all my life. Again the preachers went forth and preached and results followed, the work spread from village to village. We organized classes for the instruction of those who had confessed Christ and were seeking to follow Him, for this purpose we grouped villages and so arranged that all within thirty to forty miles of the station were reached at least three times a month, some of them twice a ~~month~~ ^{week}. Bands of these people came to the station for instruction, there, and in the villages, during the year I personally examined and got to know hundreds of them. Changed ~~lives~~ lives spoke more clearly than the human tongue of the change of heart, heathen customs dropped off like old leaves before the rising sap in spring. Companies of elder men and women came for instruction. At one time I sat for hours day after day giving instruction to a Chief who in his turn sought to help his people to follow Christ. One man had not touched beer or lived with his second wife for two years before he confessed his faith in Christ and his heathen wife testified to the truth of his statement. Did he "stand up because a white man went from the Mission"? A woman being closely followed by a lion sang a hymn and prayed, "O God do not let the lion eat me, I am your child". The lion turned back into the jungle and the woman came to the village and told how God had delivered her. A man spent a whole night in prayer and then confessed Christ, He was the head of a village and it cost him much to

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 On this stand, he had been influenced by the changed life of his son. Two young men rather than break their word to me, walked all one day, all night and most of the next day, twice during the night their way being disputed by lions. They were later described by a young missionary who could not yet speak their language as "not having the Spirit of Christ!! I could go on telling of other cases some of them even more striking but let these suffice for the present. What power was so changing these lives? Was it the power of God or of Satan? At that time a fellow missionary wrote and spoke sneeringly of these people as "Four so called converts"! At the time we left Chisalala over a thousand had confessed Christ, we knew where they were because we kept in touch with them, we knew their state spiritually as far as it was humanly possible to do so. They were being visited regularly and many had made greater advance in a few months than I have seen in some European converts after years of instruction.

7 | I want you to remember that not more than one in ten could read, that ~~th~~ they were without the Scriptures in their own language and were dependent on hearing the word from others for their spiritual food. If you keep a young child without food, how long will it live? If you keep a young convert just emerging from centuries of heathen darkness, without spiritual help and food, a convert that can neither read or write, how long do you think that convert is likely to stand in the midst of heathen surroundings? As well expect a plant to flourish and bloom when cut off from the light of day or the converted drunkard to stand true in a liquor bar, deprived of all moral and spiritual help.

bitter
 feelings
 This then is what happened at Chisalala. At a time when the people most needed spiritual help and comfort, in a time of sickness and trouble, the

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they were deliberately cut off from all spiritual help and left as sheep deserted in the wilderness, and the Mission station barricaded against them. The inevitable followed and the wonder is that any were left. And now "both the Executive and the B.C. have had their attention drawn to the reports of the numbers of conversions connected with the work at Chisalala". (By whom, and to what end?) Would it not have been more to the point to have called their attention to the honor which had been wrought and to have enquired into the reason? But instead it has been used to throw doubt on the veracity of a worker who has been 25 years connected with the Mission (I first joined in Dec. 1895) Gentlemen! I pointed out the danger on several occasions to the Executive and both by letter and verbally I begged to be allowed to go back to Chisalala to succour those young converts in the villages who had been forsaken and cut off from all spiritual help.

You also ask me to let you "have a definition of what I have in my mind when I use the word "conversion". I have no other definition than the Bible definition. It will be 35 year at 9 p.m. on the 6th. March next since I was converted, by that I mean since I believed in the Lord Jesus Christ as my Saviour and God's Spirit witnessed with my spirit that I was a child of God.

In closing may I request that the enclosed copy of this letter together with a copy of my circular letter be forwarded to the British Council, also that an enquiry be made into the work at Chisalala at the next General Conference and that I may be given the opportunity to make a clear statement of the facts to G.C.?

Never, as long as I live shall I cease to regret that I ever left Chisalala.

I remain,
Gentlemen,
Yours very sincerely,
Ernest A. M. Harris

~~xxxx~~(signed)