

## **Mr. John [Ginger] Wright**

**This file contains two letters in early 1975 and more important a 16 page typed script entitled "The Africa Evangelical Fellowship." There is no date on the script but if I recall correctly, Ginger wrote this himself in the late 1960s and early 1970s in Zambia.**

PO Box 1395

Ndola Pioneer

May 17<sup>th</sup> 1975

Dear Mr. Wilkin,

so sorry  
to have been so long returning  
these papers. At long last  
I have got them copied.

I was able to make use  
of them recently in compiling  
a quiz for our missionaries  
at our recent annual  
conference.

It was of particular interest  
to note that Mr. Bailey  
used school work as an  
approach to evangelism almost  
from the first day he arrived.

I have just come upon a map of  
Zambia on which I marked the 14  
outschools of Mbutanda we had probably  
in the early 1950's.

Yours sincerely

John L. Wright.

EXTRA-MURAL STUDIES,  
NORTH-WESTERN PROV.,  
P.O. BOX 43,  
SOLWEZI

55/PDW/RES

25th March, 1975.

Mr. J.L. Wright,  
P.O. Box 1395,  
NDOLA.

Dear Mr. Wright,

Thank you for the time you and your wife graciously gave me when I dropped in unexpectedly several weeks ago.

Herewith the typed manuscript on "The Africa Evangelical Fellowship". You have spent alot of time on it and I am most impressed by its compacted detail. Am I correct in assuming it was written by you in 1970 or 1971?

I do hope we can keep in contact. Have given the books to Jim for Joan at Mutanda. He looks very over worked these days! Our landrover has still not arrived from the Southern Province but is definitely due in the next fortnight. When it does, I hope to get out to Mutanda to look over available material during the week when Jim is there.

Sincerely,

David Wilkin.

DW/Aca

THE AFRICA EVANGELICAL FELLOWSHIP (From Mr. Wright Ndola)

The Africa Evangelical Fellowship is an interdenominational mission that owes its origin to the response of an English evangelist to the invitation of a number of Christian leaders at the time working in the Cape Province of South Africa. In 1882 the well-known Scottish minister of the Dutch Reformed Church in the Cape, Dr. Andrew Murray, while on a visit to England met and was very impressed by Mr. William Spencer Walton, an evangelist and Bible teacher.

Back in Capetown a Mrs. Osborne, widow of an army officer, and a Mr. Howe, a former army chaplain, had formed the Christian Workers' Union and opened two Soldiers' Homes and a Sailors' Rest to seek to minister to the spiritual needs of the soldiers and sailors of many nationalities who passed through the port of Capetown.

In 1888 these Christian workers in Capetown felt the time was ripe for a series of special meetings to reach a wider group of Europeans in their city. Dr. Andrew Murray remembered Spencer Walton and Mrs. Osborne was asked to write the invitation to him to come out to South Africa for a series of special evangelistic and Bible teaching meetings in a number of European churches. Spencer Walton accepted this invitation and a very successful visit was made that resulted in much spiritual blessing. When Spencer Walton was about to return to England Mrs. Osborne and Mr. Howe felt that here was the man of God's choosing to take over their work and to expand it to provide a Christian ministry to all sections of the population of the Cape, not just to Europeans and not just to soldiers and sailors. Accordingly, in agreement with Dr. Andrew Murray they invited Mr. Walton to see if he could get support of Christian leaders in England to form a mission and to come back to work in Capetown.

Mr. Spencer Walton accepted this invitation as a call from God, and back in England he consulted with such evangelical stalwarts as the Rev. F. B. Meyer, Reginald Radcliffe and the founder of the

China Inland Mission, J. Hudson Taylor. These men gave their blessing and support and as a result on March 12th. 1889 the Cape General Mission was formally founded and its first council met in a Y.M.C.A. office in London. Though not present at the meeting Dr. Andrew Murray was appointed as first President of the mission and Mr. Spencer Walton named Director. On June 5th. Spencer Walton married Miss Kathleen Dixon and on August 16th. Mr. and Mrs. Walton set sail with a party of five young men for Capetown.

By the end of the year work had been commenced in Capetown itself, at Wynburg and among the diamond mines of Kimberley. Early next year tragedy struck at Mr. Walton. Shortly after the birth of his first son, whom he named Murray after Andrew Murray, his wife fell ill and died. It was a son of this Murray who in the 1950's was working for the U.S.C.L. in what was then Northern Rhodesia.

Undeterred by this set-back Spencer Walton carried on with his evangelistic work among European, Coloureds and Malays. In 1891 however the call was heard to expand the work to include the Bantu peoples of South Africa and a start was made to the South East in Natal. Three years later this work was amalgamated with another independent work which had been called the South East Africa Evangelistic Mission, which had also been started by Mrs. Osborne and Mr. Howe who in the interval had married. The amalgamated mission was renamed the South Africa General Mission, which was indicative of the wider scope of the work.

In the next few years work had extended to Natal and Zululand, to the Transkei and to Swaziland and later to Rhodesia, Malawi, N. Rhodesia, Mozambique and Angola. Though for many years the name South Africa General Mission was retained, the expansion of the work was recognized in 1963 by renaming the Mission the Africa Evangelical Fellowship.

From the start the spiritual need of all men for the Gospel of Jesus Christ has been the overriding and uniting consideration of members of this Fellowship. But it has been recognized that the Gospel is a message for the whole man, so throughout its history

evangelism has gone hand-in-hand with medical and educational work. The aim has been to establish churches based firmly on Word of God, which would be self-governing, self-supporting and self-propagating under God. Educational work has been engaged in not only as a means to evangelism (though evangelism has always been a primary aim) but in order that church members may be well instructed in God's Word and may also be equipped to be self-respecting independent members of society with a sense of responsibility to serve the community. Moreover it was an early aim of the Mission 'to preach where Christ was not named', that is to occupy only unoccupied fields where no other evangelical body was at work. Having originated in England it was not long before the Mission began to draw recruits from much further afield until today there are sending councils not only in Britain but in U.S.A., Canada, S.Africa, Australia and New Zealand as well, so that the 260 present missionaries of whom nearly 80 are in Zambia represent a truly international as well as interdenominational Fellowship.

CMM L  
 ?  
 ~

While the South Africa General Mission had been establishing its work in South Africa and nearby territories, missionaries of the Christian Brethren had been pushing their way across the central Angolan plateau and into the South of Congo as far as the Luapula. Around 1909 the British South Africa Company asked one of the pioneer missionaries, Mr. Fred S. Arnet of the Garanganze Mission if he could not occupy the territory to the south of him in what is now Zambia. Mr. Arnet's hands were already more than full so on a visit to Capetown he approached the authorities of the South Africa General Mission and asked if they would not come into Northwest Rhodesia to the area east of the Kabempe River and south of the Congo that was mainly peopled by the Kaonde tribe.

Accordingly in 1910 Mr. Arnet accompanied a single man, the Rev. A. W. Bailey to the Solwezi District to establish work there. The site chosen was about 8 to 10 miles to the South-east of the present Solwezi Boma, a few hundred yards from the present site

of the Kapijimpanga Upper Primary School. Remains of the first burnt brick buildings can still be found in the bush though the station was long ago abandoned. It was named Chisalala after the stream it was on.

Mr. John Pupe, the very first Kaonde convert to be baptised (in 1915), who at the time of writing is still active in preaching though retired for some years, tells how Mr. Arnet and Mr. Bailey came to his village:

'When they came in 1910, they began to preach the Word of God on Saturdays and Sundays in the nearby villages. When the people found out that the Europeans taught reading and writing they said 'Let's go to them and let them teach us to write'. So they went to the missionaries and I went with them. I was 14 at the time. When we got there, the elders said they wanted to join the school. Mr. Arnet said 'School is not for you grown men, but for boys like him' - pointing to me. So I went back to the village and the elders told me to go back to the Europeans to be taught. So in May I went to the Mission and was there learning for two years. In that month Mr. Arnet left Mr. Bailey alone <sup>having begun</sup> ~~xxxxxxx~~ to build a mission house in the April. There were six of us in the first class'. Another of the six was Simon Kibanza who is still a prominent figure in Solwezi.

The following year (1911) reinforcements came in the person of Mr. and Mrs. Harris and their children. They had previously been in Zululand. As soon as they were established Mr. Bailey took the opportunity to explore further afield to find possible sites for <sup>additional</sup> ~~further~~ mission stations.

John Pupe set out ~~in~~ with Mr. Bailey in September 1911 following the Lunga river southwards preaching in the villages as they went until they got to Chief Kasempa's territory and cut across to the Kasempa Boma. From there they struck out south-west in the direction of Mankeya and came to the Lalafuta river in Chief Mushima's area. Mr. Bailey must have decided that this was the area in which to build a station but at that point after a short stay they retraced their steps to Chisalala where they arrived

in November. For the rest of the wet season John stayed there now being taught by Mr. Harris. The following June however (1912) John set out again with Mr. Bailey to make their way to the Lalafuta. This time they had a great deal of equipment and had difficulty in getting enough carriers to take it all. Among the carriers who joined them at Kasempa Boma was a lad named Ezekiel Musempo, who along with John was destined to become one of the outstanding leaders in the Kaonde church. He too at the time of writing is still active in the Lord's work though officially retired. Arrived at the Lalafuta a site was chosen at Lwange's village, on top of a hill over 90 miles from Kasempa. A start was made on building, but after only a month (August 1912) Mr. Bailey set out with John to explore further west still, over the border into Angola. This trip took them until November of the year, and entailed much hardship and privation. The rest of the wet season was spent at the Lalafuta. During this season John Pupe and one of his friends bought copies of the English Bible and Mr. Bailey taught them each day to read it, and prayed with them in his house. It does not seem however as if Mr. Bailey established any regular school. At this stage he would seem to have been essentially the pioneer who explored and opened up the way for others to follow and consolidate what he had begun.

The following dry season Bailey again trekked with John Pupe up to Chisalala and then almost immediately set out on the long haul by bush path to Broken Hill (Kabwe), whence he dispatched John back to the Lalafuta while he himself went down to Capetown for leave and supplies. In November John was back with a party of carriers to meet Mr. Bailey on his return to Broken Hill and to escort him back to the Lalafuta. On this trip they had an exciting encounter with a pride of lions.

The following year another couple came out <sup>via</sup> Chisalala to the Lalafuta - Mr. and Mrs. Vernon, from America, leaving the Harris's at Chisalala. Hardly had the Vernons get settled than Mr. Bailey left them in charge of the work with John Pupe as their capitae since he was able to communicate with them in English,



and taking Simon Kibanza ~~with~~ as his cook and a competent sawyer named Bweupe went back to Chisalala and then eventually to pioneer a number of new stations in Angola where he spent the rest of his missionary career. This early training evidently ~~steed~~ Bweupe in good stead as he later became one of the leading P.W.D. road foremen in Selwezi District.

The Vernens soon realised that the site on the Lalafuta was right on the furthest western edge of the Kaonde territory and decided after extensive touring of the area that they should move nearer to Kasempa. Accordingly in 1915 they moved 40 miles nearer to the Boma to a site on the Musonweji river. While John supervised the building of a house Mr. Vernen took his wife the long trek up to Kalene Mission near the Congo- Angola border to have her child with medical care, but the child was born on the way and did not live, and Mrs. Vernen herself died the evening of the day she arrived at Kalene. Mr. Vernen went on to Angola to confer with Mr. Bailey and did not return to Musonweji until November 1915. In the meantime a Mr. A. A. Wilson had arrived from Canada at Chisalala and on hearing the news of Mrs. Vernen's death had moved on to Musonweji. So for almost the first time in the history of the mission there were two male missionaries on a station together. But with the constant trekking within the district and journeys outside no organized educational or institutional work was possible on the station until more reinforcements were available, except for part of the wet season. Nevertheless those who, like John Pupe and others, worked for the mission learned to read and write, to speak some English, to saw planks and do simple carpentry, to make bricks and build <sup>and</sup> to grow new crops by the exigencies of daily life on a mission station.

At the end of 1917 a new couple came to Musonweji who were destined to have the longest career and to exert the greatest influence on the development of the work of anyone in the mission. They were the Rev. and Mrs. C. S. Foster. Mr. Foster was a

staunch Englishman who had emigrated to America in his teens, married an American wife who was a trained school teacher, and after holding a pastorate in a church in America felt the call to Africa. Though not a university graduate Mr. Foster had theological training including some knowledge of Biblical Hebrew and New Testament Greek. In addition to being a man of great practical ability and a crack shot with a rifle, throughout his long life he has been a student of keen intellect. At 75 years of age, Rev. C.S. Foster is still working on the completion of the Old Testament in Kaonde together with Exs E.S. Frost and J.L. Wright. It is hoped to complete this for the press in 1969. On the 300 mile trek from Broken Hill west to Musonweji, accompanied by Mr. Vernon and John Pupe and 100 carriers, Mr. and Mrs. Foster began their study of the Kaonde language. Arrived at the station they continued to use John as their informant since he knew some English, and while they taught him more English he taught them the Kaonde language, which had so far neither been written down nor analysed. By using substitution sentences based on the story of the woman at the well in John's Gospel chapter four they gradually elicited the various grammatical forms and before many years were passed the first skeleton grammar of the language was written. Up to this time reading had been in the allied dialect of Sanga which Mr. Arnet and his successors used in Congo.

Meanwhile at Chisalala Mr. Harris had realised the necessity of getting reading material in the people's own language and in 1918 he duplicated the first Primer in Kaonde, that became the foundation of later improved versions.

In that year it was decided that the site on the Musonweji was not ideal, and so a move was made twelve miles upstream and the permanent Musonweji Mission Station built some 56 miles by bush path from Kasempa. Towards the end of that year Mr. Vernon left Mr. Wilson in charge of Musonweji with Mr. Foster and moved to Chisalala to relieve Mr. Harris who left for furlough in September after an exhausting time coping with an epidemic of influenza which swept the country.

Mr. Harris did not return to Northern Rhodesia. The following year (1919) Mr. H. G. Pirouet who had been an English Army officer in the Boer War, joined the Fosters and Wilsons at Musonweji, but very soon Mr. Vernen left for furlough and did not return, and the Wilsons moved to Chisalala. In this year too a couple of single lady teachers joined the staff at Musonweji. In 1920 the Wilsons went on furlough so a couple was needed for Chisalala. Mr. Pirouet solved the problem by marrying one of the single teachers and he and his wife moved to Chisalala leaving the Fosters and Miss Cowell at Musonweji. On their return the Wilsons transferred to Angola.

At Chisalala Mrs. Pirouet continued the small school that Mr. Harris had maintained and in the next year or two produced a couple of school readers consisting of a free paraphrased translation of the main stories of the Pentateuch. Meanwhile Mr. Foster was working on the translation of Mark's Gospel and by the time he went on furlough in 1922 this was completed and was published by the British and Foreign Bible Society in 1923. In succeeding years Mr. Foster worked together with a Miss Sheesmith who had come out in 1921 to produce two little books that are still read in the primary schools, the biographies of King Khama of Bechuanaland and of Canon Apelo Kivebulaya of Uganda. Matthew's Gospel was translated by 1926.

Although schools were maintained on both stations in these early days progress was hampered not only by the shortage and constant changes <sup>in</sup> of staff, and by illness and death, but by the comparative lack of interest of the people and by their very scattered distribution, and by the habit of moving village every three or four years. Throughout the Kasempa and Solwezi Districts the density was less than one per square mile and there were no concentrations of population. Village schools were impossible until there were Africans trained as teachers. Station schools had to be boarding schools, which were expensive to run as the pupils paid no fees but had to be fed and clothed <sup>at mission expense</sup>.

as well as taught. The pupils who came were teen-age boys who themselves wanted education and who were willing to do hard manual work either in the mornings or the afternoons for their keep and to study in the other half of the day. The curriculum was mostly the three R's plus simple hygiene and Bible History. At the very beginning English was learnt from the start, but later it was decided to postpone the learning of English until the pupil was able to read satisfactorily in the vernacular. The highest class taught was Standard II (the present Grade IV). Equipment of course was pretty limited as everything that could not be made on the spot had to be brought by carriers the 300 mile trek from the railhead at Broken Hill. There was no road or even cart track from outside the district until 1927, and no internal roads until after that date. All touring within the district had to be done by bicycle or hammock with foot carriers. All buildings had to be made with local materials, including the furniture. Cement, sawn lumber, roofing materials were not of course available. In a country subject to the ravages of the termite this meant that maintenance of buildings was a constant burden. School was normally held only through the wet season, September to April with a break at Christmas. The dry season was spent either in building or in trekking over the 20,000 sq. miles of each district. No specific training programme in agriculture or industrial work was set up either at Musonweji or Chisalala but in fact a number of men were trained as carpenters, bricklayers, plasterers and general handymen on the job. Cattle and sheep were introduced, fruit trees planted and vegetables grown in abundance.

In 1922 a further advance was made to the west. The Paris Evangelical Mission were active in Barotseland but they had no work in the Mankoya District which bordered on Kasempa just the other side of the Lalafuta river where the first station in the Kasempa District had been. Since they had neither staff nor funds to start work in this district they were glad for the

Transport  
problems

S.A.G.M. to enter. At that period a great number of immigrants were coming into the Mankoya District from Angola and settling among the native Nkoya people. There was not a single missionary of any society in the district, according Mr. and Mrs. Jakeman, who had worked with the Mission both in South Africa and in Angola and had already learned Mbunda one of the languages of the Angolan immigrants, were transferred to Northern Rhodesia to open a station on the Luampa stream some 30 miles from Mankoya Boma. Mrs. Jakeman immediately set about learning the local language of Shinkeya and produced a small typewritten grammar <sup>of</sup> ~~in~~ it and eventually translated the whole of the New Testament into it. Mr. and Mrs. Jakeman were a very vigorous couple and rapidly started an active programme of evangelism and teaching. Mr. Foster visited them in 1924 and reports that he found a beehive of activity. In addition to religious services and instruction classes for young Christians, a heavy building programme was in progress. Carpenters and bricklayers were being trained, a school was being carried on and medical work being done. The Jakemans had the advantages of a heavily concentrated population nearby and the availability of trained carpenters and bricklayers in Barotseland whom they could employ to train others. Moreover they brought with them a number of men from Angola who had several years of education previously. In the same year another station was opened near the border with Mongu district at Kaba Hill, where for several years Dr. Watney carried on a medical work, but eventually this station was left as an outstation as the missionaries moved to Luampa. In later years village schools were commenced throughout the Mankoya district. By the time they were handed over to the Local Education Authority in 1965 there were twenty village schools run by Luampa Mission.

In 1926 a decision was made by the overseas councils of the mission that was disappointing to the local workers. On the basis of a dictum by the Edinburgh Missionary Conference of 1910 that world statistics showed that in missionary work one

missionary couple per 20,000 of population was adequate to establish a Christian witness it was decided that the two districts of Selwezi and Kasempa with a population of less than 40,000 only justified two missionary couples plus perhaps a third to cover furloughs. Since it was not fully desirable for one couple to be alone on a station, it was decided that the two couples should be on one station. The staffs were therefore requested to choose a more central site among the Kaonde people to replace both Chisalala and Musenweji and to concentrate all the work on this site. This decision took no account of course of the difference caused by density of population. To reach 20,000 people in an area of 20,000 square miles is a different proposition from reaching the same number in a single city of a mile or two radius. The missionaries themselves had been asking for a third station to be opened in Kaondeland. However they complied with their instructions and a new site was chosen only three and a half miles from the Kasempa Boma at Mukinge Hill, and all the workers moved there, leaving African workers in charge of the spiritual work at Chisalala and Musenweji. The first house built by Mr. and Mrs. Fester on an eminence with a view for 30 or 40 miles over the Lufupa in the direction of Mankoya still stands occupied today. This combining of forces was in fact an advantage to the work as far as work on the station was concerned. Both the educational and medical work were able to be strengthened. For the first time it was possible to take the school up to Standard IV (Grade 6) as there were enough staff to cope with the extra classes. Mr. Fester started a school for teacher-evangelists with the aim of sending them men out into the district after training to combine village school teaching with preaching. The well-known missionary anthropologist Dr. Edwin Smith included an account of the work at Mukinge in a survey that he wrote in 1928 for the World Dominion Press entitled 'The Way of the White Fields'. On page 96 he writes: 'At Mukinge Hill twenty-seven young men were being trained as teachers or evangelists in 1927. Preaching is carried on in many villages around, and

weekly visits are paid to the gael at Kasempa, three and a half miles away .... The South Africa General Mission does not 'educate for education's sake', but recognizes that trained evangelists, teachers and leaders are essential for the growing Kaonde Church'. In an appendix he lists a total of nine dayschools with an enrolment of 538 pupils and the above 27 'college' students as being under the Mission at Mukinge, Luampa and Kaba Hill combined. The coming together of the staffs also allowed Mr. Foster to get together with Mr. Pirouet and John Pupe to go over a translation of the Gospel of John that the latter had drafted and to revise it for publication in duplicated form. Another seven years were to pass before the whole of the New Testament would be translated. In 1934 and 1935 were spent doing this work, Mr. Foster being mainly helped by John Pupe and Ezekiel Musompe. The first edition of the complete New Testament was published by the B.F.B.S. in 1936. Work was not undertaken on the Old Testament at this stage as at that time Bible Society policy only allowed for publication of complete Bibles in 'major' languages and Kaonde was considered to be a 'minor' language since it only numbered some 40,000 speakers.

It was about the time of the move to Mukinge that the first village school was opened in Kasempa District. This was at Kabemba some 12 miles southwest of Musonweji. Later openings brought the number in the district up to about 12 but the sparsity of population never allowed a greater number than this in view of Government policy that a minimum enrolment must be guaranteed before a new school could be opened.

It was soon found that one central station for the whole of the Kaonde area was insufficient to supervise the work adequately; both the missionaries and the Solwezi Government officials pressed for a station to be reopened in the Solwezi district. Accordingly permission for this was given in 1929, and a new site was chosen on the Mutanda river some twenty miles south of the Boma on the meter road to Kasempa which had come into operation just the year previously. Building was commenced in August by Mr. Stev-

lerry ever to be stationed at Kasempa on the new road in 1927.

In October the Pirouets took charge of the new work there.

*More village schools*

By ~~July~~ July of the following year schools had been started in two villages about 30 and 40 miles respectively from the mission, one to the northeast, the other to the southeast. By the end of 1932 four village schools were operating and a boarding school on the station with an enrolment of 37 boys and 8 girls. In 1933 a fifth <sup>village</sup> school was opened in the far northeast corner of the mission area near the Congo border, nearly 100 miles from the mission. This Yowela school is still functioning on essentially the same site. All these village schools were staffed by teacher-evangelists who had been trained at Mukinge. In August of 1933 the very first six men to be sent for full post-Standard IV teacher-training left Mutanda and Mukinge for Johnsten Falls where the C.M.M.L. had a training school. One of these six, Mr. Tito Kibolya, was later Headmaster of Mutanda Upper Primary School for several years and is still a Headmaster of a Government school on the Copper Belt as well as a lay Pastor and Trustee of the Evangelical Church of Zambia, the church which has grown from the work of the Africa Evangelical Fellowship.

*Now Solwezi*

By the end of the next year three more village schools had been opened in the Solwezi area and two further students had been sent for a two-year course of teacher-training at the Jeanes School at Mazabuka. However for three months during that year owing to <sup>African</sup> shortage of/staff one of the missionaries, a Mr. McLachlan, had kept the Yowela village school going on his own. It is evident that the pupils in the station school at the time were still young men rather than children, as it is reported in the Mutanda station diary that in the dry season holiday of 1934 a team of 'schoolboys' spent three months on a preaching tour in a neglected and difficult part of the district. The motive of Christian service in conducting schools was exemplified by the offer of two men in the following year to open two more village schools on a completely voluntary basis, without pay. One of these two,



Mr. Kalubenyi Shayama, was later active in promoting literacy classes in the district and is now the District Superintendent of the Evangelical Church in the Solwezi District. Mr. Frost recounts how in the 1930's a single circuit of the outschools took six weeks.

In 1935 there was evidence of a new sense of the importance of girls' education on the part of the local people. The Elders of the Church asked the mission if they could start a boarding school at Mutanda specifically for girls to encourage more of them to attend. Miss Shoosmith was set aside for this and an immediate start was made, the parents and local people themselves bringing building materials and helping with the construction of a school building. Apart from a break of a year while Miss Shoosmith was away on furlough this school continued for the next nine years. Though numbers were never very great (in 1939 just over 20) over the years a considerable number of girls received an all round ~~education~~ preparation for life. Miss Shoosmith was a devoted and meticulous teacher with a very strict sense of discipline who trained her girls in industry and character. At the end of 1936 Miss J.C. Forman, a graduate of St. Andrews University opened a girls' school at Mukinge also. The first year only twelve girls attended. The annual fee for uniform and boarding was 5/-. When the parents declared that it was a waste of money sending girls to school the fee was reduced to 3/6, and then waived altogether, the mission bearing the whole cost of maintaining the girls. The second year a recruiting tour of the villages produced a total of 27 girls. Many were the excuses that kept the girls at home: 'She is too young, 'She is too old', 'She is married', 'she is engaged', 'She's a stranger here; her parents live elsewhere'. But persistence and the visible evidence of the value of girls' education gradually won the day. Mukinge Girls' School is still in the hands of the Mission. Miss Forman had moved to a large Teacher Training College in Ghana before she could see the fruition of her early work in the opening in 1966 by the Africa Evangelical Fellowship of the Mukinge Girls' Secondary School, the first Girls' secondary school in the

Northwestern Province. Here 105 girls a year enter for their five year course.

The Mutanda Boys' school at this period (i.e. c.1940) officially went only as far as Standard IV but the diary notes the ~~fact~~ that in fact a number of boys were being prepared for Standard VI presumably as private candidates. This led to the demand that the mission upgrade the provision for boys' education. Mutanda was at the time the only school with Standard IV in the Solwezi district and there was no school that went higher in the whole of the Northwestern Province except possibly Chitokoloki school 300 miles away in the Balevale district. It was accordingly decided to recruit qualified staff to take the school on above Standard IV with a view to the possibility of starting a secondary or teacher training school later. This aim was realised towards the end of 1944 when Mr.P.Letchford came out from England. Mr.Letchford was an Honours graduate of Oxford University in Classics as well as holding a First Class B.Mus. degree of the same university. During his undergraduate days he had been President of the Oxford Inter-collegiate Christian Union. In 1944 he was a master at a well-known public school in Britain. 1945 was a year of intense <sup>building</sup> activity. A new six-classroom school block, ten twelve-bed dormitories in two quadrangles, two or three African staff houses, a new enlarged church to accommodate the increased number of pupils were all constructed in that year, and so the Mutanda River School was born. More buildings went up in successive years to house the 200 boys who came from Solwezi, Kasempa and Mwinilunga Districts, as well as <sup>a few</sup> from Luampa Mission in Mankoya, and from Fiwale and Kafulafuta Missions on the Copperbelt. This inter-tribal living was an education in itself. At first the circumcised boys from the west would not eat from the same dish as the uncircumcised from the east nor sleep in the same houses. But very soon the mingling in communal life broke down these prejudices and many cross-tribal friendships were made. In 1946 Mr.Letchford was joined by a former college friend, Mr.J.L.Wright who was an Honours graduate of Oxford in Modern Languages. Before long Mutanda River School was sufficiently well-known for educational materials.

Social effects

2

sent from Capetown to arrive addressed only M.R.S., N.R.!

The first four boys sat for Standard VI as private candidates in 1947. In subsequent years 30 a year sat as full school candidates Standards III to Upper VI were conducted, plus the J.T.C. course for several years. In those early years Standard V was largely a practical course. Mornings were spent in building, carpentry or agriculture. The school cleared, prepared and maintained a 15-acre farm. Most of the buildings were put up by the boys with their instructors. Many village school buildings were built by schoolboys on contract in school holidays. A ring of village schools were maintained throughout the district. Though several new ones were started the total number of schools never went much above 12 owing to the scattered nature of the population as in Kasempa. The main improvement was in standards of teaching and in enrolment and progression. At first more than half the pupils would be in the first grade for several years, and wastage was excessive. Yearly teachers' refresher courses were a help. In 1949 Mrs. Young from Britain reopened the Girls' School that had closed when Miss Shoosmith left in 1944. At first the girls' school was conducted as a separate institution but in later years the two schools were combined as a co-ed school.

Other contributions to educational work in the broader sense include the opening of the Chizera Bible Institute in 1949 for the training of evangelists and pastors. This provides a vernacular three-year course for those with less than St. VI and a three-year English course for those post Standard VI. The Bible College of Central Africa in Ndola commenced in the 1960's provides a three-year course in English for those with Form II upwards. Mukinge Hospital has run a Nurses' Training school since 1953.