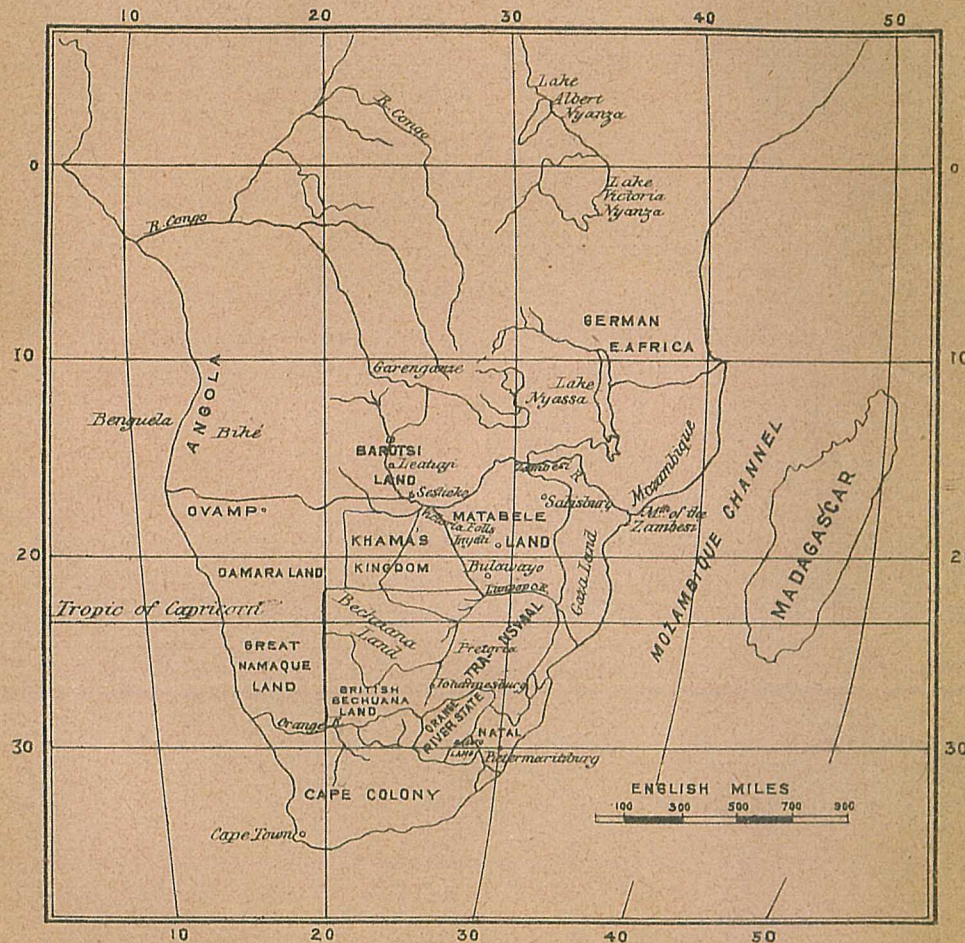


NEWS FROM BAROTSI-LAND.

(Paris Evangelical Mission.)

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AN UNPUBLISHED LETTER FROM THE
LATE REV. F. COILLARD.
FINANCE.



If not delivered, please return to the Hon. Secretary,
Miss C. W. MACKINTOSH, 5 Adamson Road, S. Hampstead, N.W.

Evangelical Mission to Barotsi-land, Upper Zambesi.

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KING LEWANIKA.

FROM A PHOTO TAKEN AT BULAWAYO IN 1902.

News from Barotsi-land.

MAY, 1905.

CHRONICLE.

1904.

October } Embanking of Lealuyi Station against the inroads of the flood.
November }

Nov. 25.—Founding of the out-station of Kanyonyo, near Lealuyi.

Dec. 19.—Birth of Hélène Edith Coisson at Victoria Falls.

Dec. 20.—Festival at Lealuyi to celebrate the return of the King's lost son, Nguana-Nyanda.

1905.

Jan. 6.—Service of prayer for rain at Sesheke, by request of chiefs.

Feb. —Birth of Jacques Adolphe Reutter at Sesheke.

Feb. 23—Foundation of the new Town of Livingstone, Victoria Falls, on a permanent site.

April 1st—Bridge across Victoria Falls united.

SUMMARY.

HEALTH.

Considering that the months we are now reviewing have been those of the rainy season, we have much to be thankful for in the health of our missionaries. Only one, M. Champod at Kazungula, has been dangerously ill with hæmaturic fever. M. Bouchet and Dr. de Prosch, however, have reached the five-year term when furlough is due. (It was formerly ten, and then seven years, but with the cheaper and quicker transport the time has rightly been reduced), and they both show signs of needing change and rest, as does Mlle. Kiener. Mr. Sidney Fort had a fortnight's bad attack of fever in December, but since then he has kept as well as before.

Good accounts too are given of all the children.

A NEW OUT-STATION.

The most definite sign of progress in the mission is the founding of an out-station at Kanyonyo, near the Government Residency at Mongu, about sixteen miles from Lealuyi. Filippi, a Barotsi native, who had grown up under M. Coillard's care, is the evangelist appointed to it. This is the first annex of Lealuyi.

PRAYERS FOR RAIN.

M. Béguin, of Sesheke, gives a most interesting account of how the neighbouring chiefs implored him to pray for rain, in the terrible drought. In these cases which are not infrequent, the missionary has to explain to them very carefully that he is not a rain maker as their own magicians profess to be, and that the prayer and repentance must be *theirs* not his alone. On this occasion, though he told them frankly that God might still see fit to withhold the rain, scarcely had they left the church when it fell in torrents.

LEWANIKA'S LOST SON.

Many of our friends have heard already of Lewanika's happiness in the return of a son whom he believed to have been killed as a child in the revolution of 1885, but who proves to have been sold as a slave to the W. Coast, and who now returns an *enquirer*, though not yet baptised. From M. Jalla's vivid description of the festival to celebrate his return, we can form some idea of the temptations in which his new position will involve him. We beg the special prayers of all our friends for this young man, that he may be as M. Jalla says, "like Joseph, a blessing to the whole house of his father."

"CHARITY HOPETH ALL THINGS."

But though M. Ad. Jalla wrote so hopefully in December of Lewanika's recovered son, later letters from Mr. Fort are much more sceptical. It seems that, quite of his own accord, he offered to his new found father to go through all the old pagan ceremonies. When we hear that Litia, his elder brother, after years of professed Christianity, felt bound to join in some of these on such a family occasion, and was with difficulty dissuaded from them, it is easy to see how overwhelming would be the temptation to a very ignorant lad, anxious at all costs to secure his position, and one need not jump to the conclusion that he is a hypocrite in calling himself an enquirer. It only shows that he has a very great deal to learn about the obligations of Christianity, and perhaps when he knows what sacrifices they involve he may not be so willing to make a profession. He will probably be forced to accept a heathen wife from his royal father. All we can do is to pray for him.

ADMINISTRATIVE REFORMS.

It was told in the *January* issue that the Administrator's visit last August to Lealui inaugurated several changes which will (or ought to) work as reforms. The hut tax will be levied on every man over a certain age; and an additional tax on every wife after the first. This will check

polygamy. *Witchcraft* is now forbidden under heavy penalties, whether practised in public or in private. As regards *slavery*, the announcement is clearly made that the British law does not recognize it, and that if any slave escapes from his master into the direct sphere of British rule (the eastern part of the country bounded by the Kafue river), he will not be restored, but regarded as liberated. This news, says M. Adolphe Jalla, fell on the chiefs like a funeral knell. Already many of their people leave them to work for the white man, but they return with their wages, of which their masters take the lion's share. Now they foresee the day when they will have to pay their servants, instead of being paid by them, if they are to have any. And their one idea is to save up all they can before it comes, by fleecing the white men (traders and missionaries, especially the latter).

The Administration has also signified its wish that *money* shall take the place of barter goods; and this will gradually put an end, first, to the incessant disputes and discontent arising when all the boatmen, workmen, or market-sellers want the things their neighbours have secured; and secondly, to the necessity for transporting and storing up vast quantities of more or less perishable goods on mission-stations, without which hitherto the necessities of life could not be procured.

None the less, the missionaries and traders both agree that the effect of this change will be to increase the cost of living.

SUNDAY REST.

Finally, the Rev. A. Jalla writes of all this:—

We know that in order to be real, reform must come from within. But the Lord can make use of external means. It is just the same with the Sunday Services. The chiefs, under the influence of Ngambela and of the King, have made a civil law in favour of *Sunday rest*, and several give the example of attending public worship, and for the last three months we have had good audiences. What we need is an outpouring of the Spirit.

But may we not conclude that to a great extent these reforms *have* come from within? Considering how notoriously dangerous it is to legislate in advance of public opinion, especially where armed savages are concerned, it is evident that only a great change in public opinion could have rendered these decrees possible.

BUILDING OPERATIONS.

The new houses at Nalolo and Lealui are in course of erection, and hundreds of men and women have been at work at Loatile, the ant-hill on which the Lealui station is built, making terraces and embankments. "It costs 1 franc per cubic yard of earth transported," writes Mr. A.

Jalla, "but it had to be done to secure the new houses against the flood, and the longer it was put off, the greater the cost of labour."

OUTGOING MISSIONARIES.

For the last few years each spring has witnessed the departure of a new party destined for the Zambesi. This time, none are leaving; but towards the end of the year some will probably be going with M. L. Jalla who should be leaving for South Africa in December.

THE NEW HOUSES.

Miss Kiener writes:—

"My gratitude is profound towards the friends who have provided iron houses for us. The one destined for Mlle. Amez-Droz and myself is being put up, and promises to be very fine: it will be a little palace for the Zambesi. I have difficulty in realizing that I am going to leave our two huts: what a comfort it will be!"

WOMEN AT CHURCH.

Rev. A. Jalla says that one of the most marked and discouraging features of the year's work has been the difficulty experienced in getting the women to church, and the girls to school.

During the earlier period of Mission-work, it is invariably so. The attitude of the men is "Christianity is too good for women." During the second period, they say: "Christianity is good enough for women." This is not limited to Africa. We need a third stage in which both shall be equally represented. May we not say?

The *first* (men only), represents *enquiry*.

The *second* (women only), represents *acquiescence*.

The *third* (men and women in equal numbers), represents *active responsibility*.

THE MISSIONARY'S POSITION.

M. Volla's letter (page 14) touches on a very real stumbling block felt everywhere in Africa, namely (1) the Missionary's business relations with the people, springing from (2) his superior civilization. Some natives are much richer than the missionary, the vast majority are much poorer. But of all Europeans in Africa, missionaries are on the whole the poorest, and in this manner the natives get accustomed to the much higher wages which people who are better off can afford to give them (£5 to £8 a month is quite a usual rate of pay for a cook or house-boy), and demoralised by the presents they receive either from the careless good native or the self-interest of their employers; and this makes the missionary's position exceedingly difficult when he has to be an employer of labour. The native invariably considers that he is mean and

unjust, and does not practise what he preaches. The effect of slavery is that food, shelter, clothing, and medical care count for nothing: these are what every slave has a right to expect from his master (though he does not always get them.) Gratitude there is none. "Why do you not come to the service?" asks the missionary of a boatman. "I shall come when you give me that extra *setsiba* (two yards of cloth) I asked for the last time I rowed you" (on a pastoral visit). This, when he has already been overpaid. Such altercations take place every day. The missionary longs to be totally independent of the people—but as M. Coillard often said, when he felt the strain of it most, it is just this intercourse with the people which influences them, and helps to educate them (as well as the missionary) in right social and business relations. Preaching is the easiest part of the missionary's task, although the most important.

THE ZAMBESI BRIDGED.

The British South Africa Company has received a cable from Sir Charles Metcalfe, their consulting engineer, now on the Zambesi, announcing that the bottom booms of the Victoria Falls Railway bridge were bolted up at seven o'clock on Saturday morning, 1st April, this implies that the two ends of the famous bridge over the Zambesi (each of which, from the necessities of the case, has had to be projected gradually from either cliff across the gorge), have now been safely joined. The slightest deviation from a just level would have caused great difficulties, and the satisfaction is the greater that this delicate feat of engineering has been accomplished.—*Daily Telegraph*.

GOOD NEWS.

In a letter, dated 22nd Feb., Mr. Fort says:—Something has happened here which I feel sure the English Zambesia will be pleased to hear about. The two young men, Semasiku and Ishisambo, who left the English school about this time last year and were so rude to M. Coillard (see *News from Barotsiland*, May, 1904) have now seen and owned their mistake. Last week they came and said that they wished to re-enter the school. After talking the matter over together, we decided that as they had made their rude statements last year in public, they must make their apology in public also. Accordingly on Monday morning we asked the Ngambella to come to the school, and in front of him and the other members of the school, they apologised for their fault and asked to be allowed to return. . . . Another very pleasant piece of news that I have for you is, that the evangelist David, who refused to do as he was asked at the time of the Conference and left the Mission has now given way and returned to us. This we all feel to be a matter for great rejoicing. The King has just sent certain of his chiefs to count his cattle. Those whom he has chosen for this work, as being the most trustworthy happen to be Christians. This is a very strong proof of the good effects of the Mission. These little things fill one with hope.

LETTERS FROM THE FIELD.

A LETTER FROM KING LEWANIKA

TO THE PARIS COMMITTEE.

*(Translated from the French of the Journal des Missions.)**To the Fathers of the Missionaries.*

LEALUYI, 8th November, 1904.

DEAR SIRs,

I received with great joy the letter in which you sent me consolations in the death of the Missionary, F. Coillard.

It is true that (I here and my people), we weep for his departure with great lamentations, for we know that we shall no more see amongst us any missionaries so strong nor loving our people as he loved them; and we loved him too.

But we hope you will continue to interest yourselves in our people in all that concerns the things of God and of this world. We turn our eyes towards you, sirs, and we beg you to continue thinking of us with goodwill and with love, as when you permitted your children (the missionaries) to come here. And now, this very year others have just arrived, and we have received them with great joy.

All the Ma-Rotsi thank you for taking so much trouble for them, and though our people is composed of different tribes, these tribes thank you for the great good you have done them in seeking to bring them out from the power of darkness, and to make them enter the Kingdom of God, both those that are learned and those that are not. They thank you because they see that the wars which desolated this country have ceased, that we have peace and that men agree together.

I bid you farewell with the salutations of all the Ma-Rotsi.

Your friend,

KING LEWANIKA.

LEALUYI.

FROM THE REV. AD. JALLA.

Another answered prayer. The young man who was converted in June (see *January Number*, page 8), has asked to be admitted to the School of Evangelists. He was one of our best pupils, one of the most advanced, although we only admitted him in January. He is called

Moruti, which means missionary [M. Jalla means that this is his personal name—probably he was born in the year that missionaries first came.] I have told him several times that he ought not to be satisfied with the mere name of “missionary.”

Our three other evangelist pupils continue to give us much satisfaction as they do to Mr. Fort, whose lessons they partly follow. May the Lord work in other young men. You ought to see the interest which the pupils of the Upper School manifest in the Bible lessons which I give them every morning, although none except *Moruti* is a Christian.

On Sunday, the attention is usually good, but that does not go very deep yet. Just now (Nov.), the attendance is small, we do not know why. Yesterday we only had about 250 persons. . . .

I had hoped to see a good class formed of candidates for baptism. But some of those of whom we thought preferred to wait yet, whilst, among those who ask for baptism there are those who do not give sufficient warrant of stability.

LEWANIKA'S LOST SON.

Among these candidates, there is one who comes to us from the west from Bihé. He says he is a son of Lewanika, and he seems to be speaking the truth. But he has much trouble to prove his identity. The king had always thought that his son had been massacred in the revolution of 1884, when he was only four years old. He himself says he was sold to the Ma-Mbari [Portuguese traders].

[King Lewanika, finding his kraal suddenly surrounded by armed rebels, seized his eldest child Litia by the hand, and broke through the ring. Before they could recover from their surprise, the pair had escaped, and taken refuge across the Zambesi at Lake Ngami with the chief Moremi. It was this experience which led Lewanika on his return to seek British Protection. It would appear that this boy was taken in hand by American missionaries at Bihé, who taught him the Gospel.]

. . . His history touches and interests us very much. He asks to come and live on the station as soon as his father has recognised him. We can only converse with him through an interpreter, his language being the *Sembari*. He has also learnt the *Selubale*, having stayed with Dr. Fisher, of the Arnot Mission, but that does not help us at all. He seems full of zeal, and has made a good impression on us.

Sick people crowd around us these days: we have fifteen or twenty a day and sometimes more. Many chest and bowel complaints besides fever, and abscesses, wounds, and sore eyes which are chronic. . . .

KILLING THE FATTED CALF.

LEALUYI, 21st Dec., 1904.

I think I have spoken already of Nguana-Nyanda, the king's son, lost and found, who has also found the Saviour. He was officially presented to the Khotla and the nation the day before yesterday. [During three months, the proofs of this identity gradually accumulated, and at last the king was induced to let him see his mother in the presence of the Queen Mokwae. They recognised each other at once with tears, and Lewanika then received him as a scion of the royal house.]

It was a ceremony without precedent. The story recalls that of Joseph, and shows us, as that does, that God can bring good out of evil.

In spite of my preaching, in spite of Litia's presence and that of Ngambela, and though Nguana-Nyanda is a Christian himself, Paganism must needs display itself, and we even feared it would have a great victory. Early in the morning, Litia wrote to me his great desire to manifest his joy by taking part in the Ngoma-lume, the sacred dance of the Ma-Rotse, performed at the new moon, in honour of the Divinity (Nyambé) and of the moon. He ended by saying, "Do not be surprised if I dance in costume" (*i.e.*, stripped to the waist, which is encircled by a belt from which hang numbers of tiger cats' tails).

What were things coming to? I replied to him—

1st.—That it would be making a profession of heathenism.

2nd.—That we ourselves were going to the festival, but to give glory to God there.

3rd.—That we were praying for him that he might not waver, nor be a stumbling-block to many.

At eight a.m., we went to the *Khotla*.* People from the capital were there in large numbers: those from the villages of the plain, summoned by the war drums, arrived armed with lances and guns, not knowing very well what was expected of them. Nguana-Nyanda, in a smart brand-new suit stood close to the covered hall of the Khotla, looking shy and embarrassed. His face lighted up when we came near him. The Ngambela (Prime Minister), assembled the crowd of men, and presented the prince to them, briefly relating his wonderful story. The crowd knelt and clapped hands. Then turning towards the King's house, they gave the *Shoalela* [the royal greeting, standing up, and appearing to throw water over the head, then prostrating themselves]. This, which is reserved strictly for royalty, was the obeisance Lewanika

* *Khotla* is the King's court—the place itself; *leKhotla*, the "court" assembled there in judgment.

performed before H.M. King Edward VII.] Next they did the same to the two sisters of the King, while Litia and the Ngambela conducted Nguana-Nyanda there. The war drums were beaten, and a sham fight began, intended to recall the time when the prince was sold.

Georges Volla and I went to congratulate the King. We asked him for the programme of the day, and when we could hold a service of thanksgiving.

"At once," he replied, "and I shall come myself." He had chairs brought for us, and for Mr. Roulet and Mr. Simpson, lay helpers. We went on ahead while he was putting on his Lord Mayor's costume.

After having given the *Kandelela* [the ceremonial greeting for all distinguished persons] the crowd expressed its joy still more unboundedly in the *Shoalela*. Then as if moved by frenzy, the chiefs once more recommenced the battle in which the whole gathering took part. Next came the dancers. Two vast groups of women danced in a circle before the courts of the King's sisters [Mokwae of Nalolo and Katoka]. The Ma-Rotse began the Ngome-lume; the Ba-Lubale, the Ba-Nyengo, the Ma-Nkoyä performed their national dances.

When we rose to sing, Litia, Mokamba (the Ngambela), and all my Christians with many of the school pupils, and others grouped themselves around me. The drums ceased. We were in the Hall which is much larger than our church. After a hymn of thanksgiving, and one of praise to the Prince of Peace, we asked of God Who had given the peace now enjoyed by this country and Who is the Author of the fact we are all rejoicing over to-day, to bless the Royal Family and the Nation yet more by drawing them to Himself.

Finally, addressing myself to the King and to the chiefs and officers of state, I explained why the Christians could not take part in the dances, but that our joy was none the less on that account. It was to God that we owed it. The King thanked us with emotion. He left the Khotla at the same time as we did. The dances continued the whole day, except for the time when the food was distributed, which the King had provided in large quantities. Of course there were no intoxicating drinks served.

Yesterday, the people went to collect reeds for building Nguana-Nyanda's house. He himself took advantage of his liberty in order to come and pay us a visit.

THE NEW OUT-STATION.

M. Jalla's letter on this subject is too long to print in full, but a few extracts from it give a picture of the present state of feeling towards the

extension of mission work on the part of chiefs and people. Filippi, hitherto known as Nyondo, was a slave of the King, and released by him specially in order that he might become an evangelist.

LEALUYI, 12th Dec., 1904.

Our last Conference . . . decided to found the *first* out-station this year. You understand what importance we attach to this new step in advance.

We decided to confide it to Filippi (Nyondo) who finished his course at the Evangelists' School in 1899, and has since been at Sefula replacing Paulus Kaneli. He is about our best Zambesian evangelist. He is not perfect (who is?) but he has character, and can make himself heard and respected.

. . . We decided that Kanyonyo ought to be the first place occupied. It is ten minutes from the great village of Mokoko, which belongs to the King's brother, Muĩ-Muĩ, the great chief of this neighbourhood, a man who, while remaining a heathen, has like so many others, understood what an element of progress and order the Gospel is.

On the 10th of November, he returned . . . bringing with him a perfect menagerie, a dozen lions, hyænas, and leopards. On the 11th, I told him of my project which the King had already approved. He received it with pleasure, but waited till the King should charge him to carry it out. Lewanika did nothing further. At last, on 25th Nov., I found them in the *Khothla*, and spoke to them myself publicly about it. On the 26th, I was called to the *Khothla*, where a score of chiefs were assembled from the villages forming the parish of Kanyonyo. After some short speeches the official consent was given.

Two days later, Muĩ-Muĩ went there to hasten the arrangements, and yesterday, Sunday, G. Volla, de Prosch, Filippi, and myself went there for the official dedication. 330 persons (190 being women) assembled at the village of Mokoko, where under some fine india-rubber trees (*ficus*) mats had been spread. The pleased air of all present was delightful to see.

After a hymn, Filippi rose. He testified to the power of the Gospel. He had not come, he said, to bring them silver or gold, nor stuffs, nor beads, but the healing in the name of Jesus, which he had found himself. He asked nothing from them. Neither victuals nor anything else. He was seeking *them*, to lead them to the Saviour. Teaching was a heavy and tiring work. Would they make it easier for him. Let them not leave him alone among the trees.

After the service, I asked the people to tell us what they thought of our desire to teach them. Libumbu, one of the principal chiefs . . . expressed his gratitude, others followed. Muĩ-Muĩ recalled all that the country owed to the Gospel, and urged the people to prove their gratitude by attending the services, and sending their children to school. He grouped the children who might come, and 45 were present. But several said there would be over a hundred.

I heard one good man say to his neighbour: "Those who have not heard the *baruti* (missionaries) don't know what it is; but a seed remains in the bosom of those who have once heard them." God grant it.

We went afterwards to the site chosen for the annex. It is on the crest of a promontory, forming a pendant with that of Mongu (the British Residency), from which it is only separated by the little valley of Kanyombo, at the bottom of which flows a pretty stream of clear water.

A space of about 100 yards by 80 had been prepared: all the grass and undergrowth removed, but the tree left standing. Muĩ-Muĩ asked us to point out the places for the school and the evangelists huts, and they will build and finish them this week. All this "free gratis and for love," like our chapel at the Mafulo (Country Capital).

At Mongu, a good lunch was waiting us. Mr. Aitkens and his assistant, Mr. Moseley, received us as friends. We had tea with them before separating. What a splendid garden they have at the foot of the hill! Soon there will be a splendid orchard, full of promise.

Finally, a ride of an hour and twenty minutes brought us back here, happy for the day the Lord had given us.

AD. JALLA.

FROM OUR ENGLISH SCHOOLMASTER.

Rev. Ad. Jalla writes:—

"Mr. Fort pleases us very much. He has the gift and the passion for teaching. He cares for the people and attracts them."

LOATILE, LEALUYI, 8th Feb., 1905.

. . . With regard to the people you ask about, *Imakombiri* (M. Coillard's personal boy who accompanied him to the Cape) is now Miss Kiener's boy. He has professed a wish to become a Christian, and is having special instructions from M. Jalla.

The Prime Minister, Ngambela, and his wife are both of them among the best of our friends. They are regular attendants at church and do what they can to help the school or whatever we ask of them. . . . *Sekota* [who accompanied King Lewanika to England, and afterwards professed Christianity but was not baptised], I am sorry to say seems to be slipping away from us. He is so much under the influence of the King. His wife has run away from him altogether.

Semoniji or *Stephen* (as we generally call him) is still here at Loatile. I am very much impressed with the earnestness that he shows in his work, and his anxiety to learn. His wife comes three times a week to me with some other women for lessons.

The *Ethiopians* seem to be in very low water. They are doing very little active work at present, are heavily in debt to the merchants, and so far as we can hear are likely to have to give up for want of funds.

The *hut-tax* has been imposed upon one part of the country only at present, viz.: that inhabited by the Mashikulumbwe, but in all probability it will become general next year.

Mr. Simpson is here at Lealuyi. He is in perfect health and doing a lot of good work. M. Roulet and he erected the first of the iron houses here. It was finished about a fortnight ago, and is now inhabited by Miss Kiener and Miss Amez-Droz. M. Roulet has gone to Nalolo to build the one there, while Mr. Simpson is building the large wooden house (given by the Cape Zambesia) which was intended for M. Coillard here. These houses are a tremendous improvement.

I am pleased to be able to say that my school work is going on very well. I hope that next year I shall have a large number of pupils sent me from the schools of the different stations.

S. FORT.

thought that the bad wrinkles would be easier smoothed out to be replaced by good habits. At first they pouted when anything did not suit them, or did not trouble to reply; they lied too, sometimes, whereas now they do cheerfully all I desire them, even when they don't like it. When I punish them by depriving them of something, they accept it very well, without pouting, and come to greet me just the same. You will laugh rather at my enthusiasm, and you will think I have perfection already. Oh no, far from that! they often quarrel together, cursing their food for instance; the unlucky one on whom the curse has fallen dare not touch it, and cries in a corner until I come to see what is happening. They already do it less. It is a stupid habit that the natives have, for the least trifle, to curse fields, food, etc., and people themselves. Oh no! I do not think that everything will always go well, and that they will become accomplished women; I know very well that it is a difficult task and often full of disappointments, but which can also be a source of great joy if God gives His Blessing. Only I am so happy to have them that I cannot help saying so. They must be about 9, 7, 6 and 5 years old, the two latter are in many respects babies. They love Pierre dearly, and he returns their affection fully.

In Mlle. Nicole's absence I also had the girls from the school twice a week for work, and in my husband's absence (at the conference), many sick, who required close and regular treatment. I have three in the hospital at this moment. I could write pages to you about the miseries we see. The natives do not fight with each other often, but when they do, they are real wild beasts. To-day a man came with a long wound, exposing the bone of the skull, received from a white man who struck him this blow because the native asked for his wages.

From REV. E. BEGUIN.

PRAYERS FOR RAIN.

17th January, 1905.

The rainy season which begins in November and ends in April has this year been very scanty [M. Béguin speaks of Sesheke—we hear from other stations it has been quite the reverse—ED.] Consequently, these last few weeks we have heard continual complaints about the want of water. In our visits, it was an everlasting refrain, "We shall have a famine: our fields are burnt up by the sun. What shall we have to eat? Ask God to give rain."

One did not know what to think, for, though the drought had been very great, the people here generally grumble: like European peasants, they are never content.

But on Friday, 6th January, as we were coming out of the meeting which we always have with the Christians, I found, seated before the Chapel, eight of the principal chiefs of Sesheke [The Prince Litia was absent at this time—ED.] "Well I thought, what can they want of me?" "Good morning; has anything happened? What is going on?"

"Good morning, missionary, we are in great trouble; the fire burns everything: our fields are dying, we are perishing: have pity on us, and call an assembly to ask God for rain."

"What right have you to ask God's help? The whole year you scoff at Him. Perhaps He wishes to punish you by this drought." "True; but let us pray to Him all the same. He will forgive us."

"Perhaps: but you must understand that His patience has an end: it is long since the missionaries have been exhorting you to give yourselves to Him. To-morrow is Saturday: come to the service on Sunday and we will ask God for the rain; but very likely He will not give it on account of your hardness of heart."

On Sunday morning, and again in the afternoon, we had specially numerous audiences, such as we have not seen for a long time. It was all the more remarkable as a great part of the population was absent, in particular, Litia and his wife, and the Princess Akanagisoa. It was an excellent opportunity for speaking seriously to these people. I had taken as text, Acts iii. 19: "Repent and be converted, that your sins may be blotted out."

I tried to show them that before everything else, they ought to humiliate themselves, acknowledge their sinfulness, ask God's pardon for their faults and their continual transgressions of His Commandments. "You wish God to give you rain: I, speaking on His behalf, can say nothing else but this word, 'Repent and be converted!'"

Thus, this service had been above all a serious and solemn appeal for conversion and repentance: the audience seemed specially well disposed, and listened very attentively: God grant that some good and lasting impressions may have been left.

It ended with two prayers, in which the leading note was humiliation. We also asked of God to have compassion and give the rain which nature needed.

He had pity on these poor people. Scarcely had we left the church than a heavy rain began to fall, and has continued nearly every day since.

It is in these simple incidents that we are brought up short against the *tangible realities* of Christianity. "The natives believe vaguely in a Creator God, 'Nyambé,' whom they think takes no interest in them. But we can tell them that He *does*. True, 'no man hath seen God at any time,' but 'the Only Begotten Son which is in the bosom of the Father He hath declared Him.'" And so we find when prayers are answered in the details of every day that God is just what our Lord Jesus Christ declared him to be:—"Kind to the unthankful and the unmerciful, and sending rain upon the just and on the unjust."

PROGRESS AT VICTORIA FALLS.

From MRS. COISSON.

26th January.

... Did I tell you that we have a minister staying on the station! His name is Rev —Stones of the Primitive Methodist Mission. He has come to work amongst the white people in Livingstone. Just now, he has been away over a month to Walker's Drift, to open the new church there.

The [railway] line is going on, on this side of the river. They have already got an engine and trucks running for several miles, and the bridge on the Maramba is finished. [The Maramba is a small tributary of the Zambesi, entering it close to the Falls]. The bridge on the Zambesi is getting on also. They have given up the cemetery down here, and are making a new one on the hill near the site of the new township. My husband was called up there to conduct the first funeral. The hospital is full of sick people, it seems. One poor man got away one night when he was delirious, and when he was found again, he was dead. It is strange how often they run away like that in the fever, and get lost on the veldt. We have had several cases since we came back. One poor old man got away like that, and was found dead not far from here. He has his wife at home, and was waiting to get some money, and go back to her. It is so sad. . . .

M. Champod in Kazungula has been very ill with hæmaturia, but has got over it. Mr. Burnier [from Sesheke] spent a week with us at Christmas time with all his little native boys. He has got eight, I think. He took them down to the Falls, and showed them all there is to see, the bridge, the railway, the engines, &c. They were quite delighted.

FROM THE REV. TH. BURNIER.

SESHEKE, 11th January, 1905.

I greatly enjoyed my stay [at Victoria Falls]. Coisson has a quite different work from that of our other stations, but very interesting none the less. There is no native village at Livingstone, but several at a little distance in the Botoka forests. At Livingstone itself there are a great many Zambesians, who work for the white people as cooks, house-boys, water-bearers, &c. Many of them are slaves, who, as long as they lived with their masters at Sesheke, could not go to school, being always kept at work. At Livingstone they work hard all day, but after 6 or 7 o'clock they are free, and it is touching to see them, in spite of the fatigue of the day, bending over the alphabet or slate; some, overcome with fatigue, falling asleep. They pay a trifle for their schooling, and buy their slates and books. There people are reached who would otherwise be inaccessible; there, more than elsewhere, the difference is marked between the "white men," on the one hand, and the missionary on the other.

. . . Andreas, the first boy baptised by M. Coillard, and who, alas! has long been an apostate, has turned up again at Livingstone at the head of a store, where he sells, on Lewanika's account, skins, baskets, antelope's horns, and all sorts of native curios. Well, this very man who, in Barotsi-land, steers clear of us, and never appears in church except in the King's suite, here goes to school, attends the services, and brings his people with him. This fact says much for the good that a missionary can do in Livingstone.

In other ways, one quickly perceives the symptoms of a new state of affairs. Young men who thought of nothing but money-getting, and who, in point of fact, have made a good deal, who have been able to buy, what in their eyes constitutes happiness, shoes, a hat, a trunk, a saucepan, begin to feel that that is not all a man needs; and some are even seen to give up good places in order to come and sit on school benches. These are as yet the rarest exceptions, but the case will become more frequent.

When the missionaries are alone in the country the work of clearing the ground is hard, but it yields great joys. Then comes the *second* era, the one we are passing through, an arid period: civilization is invading the country, and all thoughts are absorbed in the fine things that fill the stores: all energies go to money-making, by any method, alas! Lastly, in *third* period, equilibrium is restored . . . the first crop of civilization, which is the worst, is finished; and mission-work resumes its march, firmly and definitely.

I sigh after this third period, since we cannot return to the first, which has passed away for ever. Livingstone (Victoria Falls) seems to be entering on the third period. Sesheke is in the midst of the second, and Barotsi-land itself is just between the first and the second.

Doubtless many readers of "On the Threshold," and of M. Coillard's subsequent letters, will remember the deplorable story of

Andreas, formerly Nguana-Ngombe, of whose return to the fold he never despaired, and will join with the missionaries in prayer for him.

THE NEW TOWN OF LIVINGSTONE.

VICTORIA FALLS.

[The following is from the letter of a lady (not a missionary's wife), living near Victoria Falls. We feel sure it will interest our readers, telling as it does of the birth of the new town, which may have a great influence on our mission in the future. The site is on the north bank of the Zambesi, somewhat to the N.W. of the Falls themselves].

LIVINGSTONE, N.W. RHODESIA,
22nd February, 1905.

To-morrow, Thursday 23rd, will be a great day, and will decide the fate of Livingstone for some time to come anyway.—The sale of stands,—and according to how they are sold, prosperity or the reverse may be looked for!

23th.—The day of the Sale passed off, about 52 stands were sold; over 100 are taken up altogether with the reserved ones, although one cannot say it is very good, it is not so bad for a beginning. There were about seventy people altogether; the authorities had a free lunch prepared for 150 people. About 30 came up from Bulawayo. I wonder if you have seen the surveyed plan of the town. It is a square. It will at least have the merit of being compact which so few of these South African towns are. I like the site, and think it should make a pretty town. Two or three people are going to build at once. The Government are supposed to put up office buildings and to start at once. I wonder how soon that means. Mr. Coryndon is down here. He came for the Sales and had a very bad journey, for the rain has come all at once, for the last three weeks almost continually, the rivers are up, and the roads in a very bad state. He was nearly too late, he got in just in time for breakfast, and they started at 10-30 a.m. . . . [At the Govt. Hospt.] We have another nurse, they found it impossible to manage with only one, as one bad case meant day and night work, and it is not possible to keep that up for long in this country. I think they are both liked . . . the matron especially . . . it is a great thing to have a good woman at the head.

M. Coisson has been to see us twice on his way from M'Kossi's village—he has to pass close by us, and I had a nice little note from Mrs. Coisson. . . . I often wish we were nearer; there are so many little ways in which we might help one another if we were. . . . My husband has begun to get up fruit. . . . It comes from a large fruit farm in Cape Colony. Isn't it wonderful to think of being able to get up fruit!

I have been reading M. Coillard's book. When one thinks of what this country was like when they first came!! I think already one sees the mark of their labours—even in the unchristianism of the native—the refining influence, the first step I think towards their conversion. I am filled with wonder when I read that book. What they suffered and endured! Mme. Coillard's bravery in being left alone with these untrustworthy creatures is simple marvellous! I am by chance alone to-night . . . and I feel if I don't mind it for once, I certainly should not like it for long, and what must it have been to her, absolutely buried in the wilds, with no possible chance of aid in case of need! it makes my heart ache to think of all they suffered. It

has been a great interest too, to get an insight into the native character which he so well portrays. . . . Many of them I have taken a great interest in, though, I think, it is very very rare when they return that feeling. We represent the "Paymasters" which is what they desire: when they have accumulated as much money or its equivalent as they wish, they leave you at a moments notice, without a further thought of you. I believe, although one may have nursed them in sickness and done many other kindnesses to them . . . but as I said before, your influence—of the mission—is already being felt in a hundred ways, not exactly as you would look for it perhaps, that will come later—you are preparing the way. One has only to read M. Coillard's book to be sure of it—to see them as they are *now* and know what they were then. . . . What I very much wish is that there might be some permanent memorial to M. Coillard at Lealui, where he spent so much of his time and suffered so strenuously in his labour of love. . . .

ONE-SIDED ZEAL.

BEER-DRINKING AND POLYGAMY.

(A Letter from the late Rev. F. COILLARD.)

The following letter was one of the last addressed by M. Coillard to the *Journal des Missions*, and but for his death it would have appeared earlier in *News from Barotsi-land*.

The subject of polygamy among Africans is often treated very lightly and even jocularly by otherwise serious people. M. Coillard's letter shows how tragic it really is for the victims. The history of Mohammedanism shows that polygamy rarely exists apart from the two curses of slavery and frequent divorce. It also disposes of the argument constantly heard, that it is unjust and unreasonable to expect Africans to put away their wives before admission to the Church. The fact is that they put them away in any case as soon as they get tired of them. But the poor women are sent away in poverty and degradation to fend for themselves as best they can, or else to be the slaves of those who a few years hence will in their turn have to make way for others. When, however, a man becomes a true Christian he makes an honourable provision for his former harem. And this is so much the easier that in Africa, speaking generally, it is not the husband who supports the wife, but the wife, who by her labour and that of her serfs builds her hut, cultivates her field, and supports her husband and children. Hence, in the case of a chief (the only class who indulge to any great extent in the plurality of wives), nothing is simpler. He has only to assign to the ex-members of his household a piece of land to cultivate, when he is making the annual partition of plots in his district, and the thing is done. Other difficulties there may be and are, but maintenance is not one of them.

This letter also shows that it is very difficult to improve people by Act of Parliament apart from Christianity. The zealous moral reformer sometimes pursues strange methods when he is judging of "sins he has no mind to." A Russian mediæval Archbishop once sent for a tribe of cannibals and delivered over to them to be killed and eaten some church-members who had been guilty of the heinous crime of tobacco smoking.* Somewhat in the same spirit King Lewanika once degraded six chiefs from their offices for beer-drinking (1899), and not content with that, deprived them of their wives and children, who were distributed as slaves in various parts of the country without any reference to their feelings in the matter. It appears he has had to teach his people another lesson on the same subject.

* Augustus Hare, *Studies in Russia*, 1885.

LEALUYI, Feb. 14-19, 1904.

People sometimes talk of a storm in a teacup. Well, though our world here may be very small, we have had rather more than that. You know Lewanika is a fanatical teetotaler. Not that I blame him for that. Far from it. He had, as you know, imposed total abstinence at his capital. But, says the adage, "when the cat's away, the mice will play." During the King's journey to England, the passion for strong drink re-awoke, and had full fling. Some, even members of the Royal Family, drank the 'fire-water' of the white-man.* Others began to carry on a small trade in native beer: all clandestinely at first, afterwards openly.

The King's return put them on their guard for a time; then their passion carried them away. One of the King's chief attendants appeared in his presence on that day, chattering, rather too freely. The King said nothing. Of course, it happened again.

The police got their orders. One fine day, they detected something, and made a descent upon the King's kitchens, those of his wives, and others. They seized a quantity of jars full of beer, which they carried off, and without a word, deposited in the lekhotla (public place). Great and general was the consternation. In communicating the affair to us, the King warned us that he was preparing to strike on a large scale, whatever the consequences might be.

Accordingly, early next day, the sound of drums and *serimbas*, called all the men of the village together in the *pitso*. The King was not present, the chiefs consequently felt all the more bound to prove their zeal. The culprits were known. According to custom, they were made to crouch bareheaded in the full sun: but they had the courage to accuse some among the chiefs who were judging them, of being as guilty as they were themselves. And these, hooted by their peers, were forced to go and take their place among the accused: with whom (after submitting to the insults and threats of the assembled Court), they were ignominiously beaten with rods on the bare back. This was the judgment of the *lekhotla*. As for the King, he gave his in his harem. It was a bolt from the blue.

At ten a.m. all was over, and a messenger hastened to us to announce the result. Three principal lords-in-waiting, and three favourite wives had been already disgraced and driven from the household.

The lords-in-waiting! that was possible; but these great princesses! It was a dramatic stroke, wholly unexpected. No one could take it in:

* This is strictly forbidden by the British Administration under heavy penalties to the vendors. But sometimes traders who bring spirits up for their use and that of other Europeans, find means to evade the law against selling it to natives.

people whispered it to each other, unable to believe it true. What Lienenu, so pretty, frank, and amiable! . . . Ma-Sanana, so kind and worthy! Longa; so beautiful, gracious, clever, and intelligent; so queenly in short; so dignified and imperious at the same time, one of the ornaments and pillars of the harem! Disgraced, driven away! . . . Impossible! Heads were shaken, tongues clacked; mouths covered with the hand. It was the story of Vashti, transported to Barotsi-land.

I went to see the King and ask for explanations: for we had never heard that the princesses were addicted to beer-drinking. It was evidently a pretext. The King replied to me, laughing, "that he had had enough of them."

They had already been conducted away from the seraglio, and from the capital. One had received permission to retire to her son's village; but the two others, reduced to service, that is, to slavery, left for distant hamlets.

In this country . . . divorce is as easy as marriage, there being no contract. The thing is usually done in the most categorical and unexpected manner, and without any discussion. In this case, a confidential messenger presents himself before the princess*—I say *princess* by courtesy *bien entendu*.

Throned on her mat, and having no misgivings, she replies with dignity to the salutation of the King's messenger. For a few moments they converse on trifling subjects; then, suddenly, the envoy addresses her in the third person plural.

"And what are they doing, sitting on the King's mat, and wearing his ornaments?" The unfortunate woman has understood. Without a word she rises from the mat, tears off her bead necklaces, her ivory bracelets, her copper ornaments, heaps upon the royal mat her draperies, her furs and skins, her dresses—in a word, all that she has ever received from the King, all that she possesses. As an act of grace, the messenger allows her to retain the garment she is wearing, one blanket, one old fur rug, and one or two bowls. Then, after kneeling down and clapping hands, she makes a packet of these small possessions, places it on her head, and alone, without even a slave girl to attend her, she leaves for ever her house, and the court of the harem.

No one now kneels before her to salute her, the poor disgraced one,

* The King's wives not being of royal blood only bear the title of *princess*, which they forfeit on leaving the royal household. The title of Queen Mokwaë is borne only by the King's sister and her daughter, both of whom are *reigning* princesses, *i.e.*, have executive functions, and are of royal blood.

wretched and discarded! Not a single manifestation of sympathy or pity. She is indeed lucky if, passing along, she hears not the laughter of satisfied revenge from her servants of yesterday, whom she has perhaps insulted, ill-treated, and humiliated. Oh! . . . And if only she was free to go and hide her shame and pain among her own people! Alas! no. It is into slavery she is going, where she will be disposed of at will. . . .

My heart was saddened. How different it would have been if Lewanika had sent away these women from conscientious motives. Then he would have given them an honourable position, and he would have received universal approval. That was what I told him.

"Well," I continued, "I hope you will leave their places empty."

"No," he answered, laughing, "I cannot deceive my missionary."

So, after all, it is nothing but the renewal of his harem.

What is so heartrending to me in all this affair is the way in which he has swept out all the women employed in the royal kitchens, innocent and guilty, the same punishment has been meted out to all. That is the justice of these parts. So much the worse for the innocent; nobody troubles about them.

In this way we lose these very interesting old women, from whom we hoped so much. We also lose our Christians, the poor leper woman, and the one to lead her to the Gospel. Where are they going to take refuge? Alas! like many others already, in distant villages, where they will be deprived of every means of grace. I did my best to plead for them, and to beg for a personal revision of the sentence. But it was too much trouble. What matters it after all, if a woman is innocent? her neighbour is not!

You see the difficulties that grip us may well keep us from sleep. What we regret is the trouble we have in getting the women to church.

In spite of the king's ambiguous attitude towards the Ethiopians, our relations have lost none of their courtesy. I might even say that there is a redoubling of attentions on his part, and doubtless not without reason.

Quite lately again, he begged me to go to his boat building yard, and charged Semonja and the Prime Minister (Ngambela) to give me a canoe of my own choosing. Acting on the advice of my two men, I chose the one which [it afterwards proved] had been destined for his personal use. And when I asked the price: "I do not sell to a friend," he replied, "it is a present which I offer him."

It is a splendid craft, 16 yards long, and 50 to 60 centimetres [

inches] across at the widest part. It would be impossible for us to buy a canoe of this description at any price : trees of these dimensions have become so rare, they are reserved for the king's exclusive use.

We have given it the name of *Khotso*, that is, the *Peace*.

Do not forget Lewanika.

Yours in the Lord,

F. COILLARD.

THE PRINTING PRESS.

27th Feb.

A friend in Scotland, Mr. Sinclair, had given me a printing press which M. Anker was able to set up. . . . Unfortunately, our stock of paper was destroyed in the fire at Mambova (1899). We took advantage of the journey to the Cape to renew it. Now we have installed the press under a verandah and M. M. Adolphe Jalla and Volla have thrown themselves into the work with an enthusiasm which puts me to shame. During the moments they are free from teaching, they have already given us the first sheet of a *Sesuto-English* vocabulary, which is very good. We hope now to begin the publication of a small journal (which will bear the name of *Mafube*, that is to say, *Aurora—the Dawn*), and also to print a small collection of new hymns. If we get a little help to start it, we think our press will pay its own expenses, at anyrate we hope so.

F. COILLARD.

March 25th, 1904.—The first-fruits were issued, and almost the last letter received from M. Coillard enclosed the first impression of the *Dawn (Mafube)*, a small 4-page of quarto size. In Barotsi-land, as throughout South Africa, a passion for learning to read has seized upon the more intelligent natives. And as fortunately none but Christian people take the trouble to write and print reading matter for them, they are free from the curse of the "penny dreadful." The "Little Light of Sesuto," a similar journal started thirty-five years ago in Basutoland, has been a tremendous force for raising the moral and intellectual level of the people, and it is a happy thing that M. Coillard before he passed away, could leave them this messenger—a blessing from his own hand. He was a born *littérateur*, and one of the labours of his life had been to make the *Sesuto* language classical, both in prose and verse. During his last journey to Basutoland, he was continually collecting tunes, and in his few free evenings polishing these hymns with the help of the Basuto missionaries. If he had a human weakness, it lay herein, and nothing gave him keener pleasure than to hear his own compositions sung by his old congregations in Basutoland. The projected hymn-book, consisting largely of his own compositions and adaptations, he wished to present as his legacy to his past and present flocks, the Basuto and Barotsi churches, at his ministerial jubilee, 1907. But he was not to complete it : perhaps some other skilled musician and poet may be found to do so.

London Auxiliary—List of Contributions.

From 21st December, 1904 to 30th March, 1905.

1905.				1905.			
Jan. 5.	Mrs. Freeman, -	-	£3 3 0	Mrs. 7.	Miss Saunders, -	-	£1 1 0
" 9.	R. H. Hill, Esq., -	-	1 1 0	" 7.	Mrs. Winteler, -	-	0 5 0
" 11.	Per R. Neely, Esq., L'pool, -	-	1 18 0	" 7.	Mrs. Crewdson, -	-	2 0 0
" 17.	Mrs. Harding, -	-	1 1 0	" 7.	Mrs. St. Hill Gibbons, -	-	0 10 6
" 19.	Miss Watling, -	-	0 10 0	" 8.	D. J. Anderson, Esq., -	-	0 5 0
" 19.	Pascoe Fenwick, Esq., -	-	10 0 0	" 8.	J. Louis Field, Esq., -	-	1 0 0
" 20.	Rev. & Mrs. Stewart			" 8.	Albert A. Head, Esq., -	-	2 0 0
	Sandeman, -	-	1 0 0	" 8.	Rt-Hon. A. J. Campbell,		
" 20.	F. Jacob, Esq., -	-	3 0 0		Esq., -	-	2 0 0
" 25.	Mrs. Walser, -	-	1 0 0	" 8.	Mrs. Grugeon, -	-	1 1 0
" 25.	Mrs. Tydd, per Mrs. Walser, -	-	0 10 0	" 8.	G. P. H. Maynard, Esq., -	-	1 1 0
" 25.	Mrs. H. Smith, -	-	2 0 0	" 9.	Miss Rolleston and Miss		
" 25.	Miss Mayo, -	-	3 3 0		Nicholls, -	-	1 1 0
" 26.	Miss Stewart, -	-	0 5 0	" 11.	Miss S. Law, -	-	1 0 0
" 26.	Half-Legacy of the late			" 11.	Miss S. A. Tait, -	-	0 5 0
	Hammond Chubb, Esq., -	-	50 0 0	" 11.	Miss Higham, -	-	1 0 0
Feb. 1.	The Young People, Bromley			" 11.	Misses Teage, -	-	1 1 0
	Hall, per M. H. Hodder,			" 11.	Mrs. Ewart, -	-	0 5 0
	Esq., -	-	5 0 0	" 13.	E. Rawlings, Esq., -	-	3 3 0
" 1.	Miss Walrond, -	-	0 5 0	" 14.	Mrs. Harvey, -	-	0 10 0
" 3.	Mrs. Ferrier, -	-	1 2 6	" 16.	Mrs. Kendall, -	-	0 5 0
" 15.	Mrs. Bent, -	-	0 10 0	" 16.	Colonel Fawkes (1904-5), -	-	1 0 0
" 25.	W. A. Garratt, Esq., per			" 17.	Mrs. Harper, -	-	0 10 0
	Mrs. Malan, -	-	1 0 0	" 17.	Mrs. Stevenson, -	-	1 0 0
" 25.	Mrs. Owens, -	-	0 5 0	" 20.	W. H. Beeman, Esq., -	-	9 9 0
" 25.	Miss A. Mayo, -	-	10 0 0	" 21.	Readers of the "Christian,"		
" 25.	Per W. W. Hindsmith, Esq.,				per Morgan & Scott, -	-	0 10 0
	Collected at Meeting, Christ			" 23.	Miss Edmonston, -	-	0 5 0
	Church, Sneyd Park, -	-	2 5 1	" 23.	Mrs. Knight, -	-	5 0 0
	Collection at Meeting, Y M.			" 27.	" M," -	-	3 0 0
	C.A., Newport, Monmouth, -	-	1 15 6	" 29.	Miss Hanbury, -	-	1 0 0
Mar. 7.	" A Friend " (Greystoke), -	-	0 5 0	" 29.	Mrs. Bagot, -	-	0 5 0
" 7.	Miss Gurney, -	-	1 1 0	" 30.	Readers of the "Life and		
" 7.	Percy C. Reid, Esq., -	-	1 0 0		Faith," per Marshall Bros., -	-	1 10 0
" 7.	Miss Peirce, -	-	1 1 0	" 30.	Miss Wilson, Ilfracombe, -	-	0 5 0
" 7.	Per Miss Kemp, -	-	8 15 6				

Subscriptions to *News from Barotsi-land* are not included.

Several friends having asked for Mission Boxes, the Hon. Secy. has had some made on purpose, and will be happy to send one (5 in. x 4 in.), of polished mahogany with printed inscription, to any who may desire it.

The Coillard Memorial Building Fund.

1904.									
Dec.	3.	Mrs. Haddon (Bulawayo),	-	-	-	-	-	-	£5 0 0
1905.									
Jan.	5.	Miss Simmonds,	-	-	-	-	-	-	0 10 0
"	5.	Mrs. Mackintosh,	-	-	-	-	-	-	3 0 0
"	9.	R. H. Hill, Esq.,	-	-	-	-	-	-	1 1 0
"	11.	Miss C. Readdie,	-	-	-	-	-	-	2 0 0
"	19.	J. E. Mathieson, Esq.,	-	-	-	-	-	-	10 0 0
"	19.	Mrs. J. E. Mathieson,	-	-	-	-	-	-	5 0 0
"	26.	Captain and Mrs. Robertson,	-	-	-	-	-	-	2 0 0
"	31.	F. Jacob, Esq.,	-	-	-	-	-	-	2 0 0
"	31.	Miss Watts,	-	-	-	-	-	-	0 10 0
Feb.	15.	"M,"	-	-	-	-	-	-	5 0 0
"	15.	"A Friend,"	-	-	-	-	-	-	0 2 5
"	15.	"K. F. E.,"	-	-	-	-	-	-	1 0 0
"	25.	Miss Gloag,	-	-	-	-	-	-	1 0 0
Mar.	1.	Mrs. Blackwood,	-	-	-	-	-	-	5 0 0
"	1.	Mrs. Parker,	-	-	-	-	-	-	5 0 0
"	6.	Miss. Peirce,	-	-	-	-	-	-	1 1 0
"	9.	Miss Rolleston and Miss Nicholls,	-	-	-	-	-	-	1 0 0
"	9.	Miss Higham,	-	-	-	-	-	-	1 0 0
"	9.	Half-Legacy of the late Hammond Chubb, Esq.,	-	-	-	-	-	-	50 0 0
"	15.	Miss Logan,	-	-	-	-	-	-	2 0 0
"	17.	Miss Whately,	-	-	-	-	-	-	2 2 0
"	17.	Mrs. Greathead,	-	-	-	-	-	-	1 1 0
"	20.	W. H. Beeman, Esq.,	-	-	-	-	-	-	5 5 0
"	20.	Readers of the "Christian," per Morgan & Scott,	-	-	-	-	-	-	8 0 0
"	24.	C. B. Fox, Esq.,	-	-	-	-	-	-	2 0 0
									£121 12 5
Amount previously acknowledged,									237 14 0
									186 6 6
									<u>£545 12 11</u>

AN APPEAL.

Attention is specially called to the appeal which accompanies this number as an inset. From many of our regular readers we have already received contributions for this purpose, for which we would here express cordial thanks. There may be others, however, who while unable to contribute regularly to this Mission, will be glad to respond to this special call, in memory of the Rev. F. Coillard, or may be able to interest others in it. The sum of £2000 is aimed at for the station of Victoria Falls.

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Oct.	1.	Joseph Grey, Esq., Gateshead-on-Tyne,	...	...	...	...	...	...	£2 2 0
"	1.	"O. O. C.," Glasgow,	...	...	...	...	...	...	1 0 0
"	26.	John Thomson, Esq., 3 Crown Terrace, Dowanhill,	1	0	0				
"	26.	Miss Kidston, Ferniegair, Helensburgh,	...	...	...	...	...	...	1 0 0
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Dec.	10.	Lt.-Gen. Hon. B. M. Ward, Christchurch, Hants,	1	0	0				
"	18.	"E. G.," Bothwell,	...	...	...	...	...	...	0 10 0
"	21.	Archibald Colville, Esq., Motherwell,	...	...	...	...	...	...	2 2 0
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Jan.	8.	Mrs. Ewing, Balmenoch, Crieff,	...	...	...	...	...	...	2 0 0
"	15.	Mrs. Millar, Rutherglen,	...	...	...	...	...	...	0 5 0
"	27.	Mrs. Barbour, Bonskeid, Pitlochry,	...	...	...	...	...	...	5 0 0
Feb.	5.	J. P. Maclay, Esq., 13 Park Terrace,	...	...	...	...	...	...	100 0 0
April	6.	Miss Dunlop, Shieldhill, Biggar,	...	...	...	...	...	...	2 0 0
"	9.	Mrs. T. W. M'Intyre,	...	...	...	...	...	...	50 0 0
"	27.	"Dumfriesshire,"	...	...	...	...	...	...	5 0 0
May	10.	P. S. Honeyman, Esq., 12 South Park Terrace,	1	1	0				
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"	31.	Miss Madden, Bedford,	...	...	...	...	...	...	1 1 0
June	27.	A. Colville, Esq.,	...	...	...	...	...	...	2 0 0
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"	28.	J. P. Payne, Esq., St. Leonards-on-Sea,	...	...	...	...	...	...	0 10 0
Aug.	15.	Mothers' Meeting at Hamilton Palace Colliery,							
		per Miss M. Moody, Bothwell,	...	...	...	...	...	...	0 10 0
Sept.	21.	Alex. Rose, Esq., Richmond House, Dowanhill,	5	0	0				
"	21.	W. A. Campbell, Esq., 9 Woodlands Terrace,	1	0	0				
"	21.	Messrs. Bilsland Brothers, 45 Hyde Park Street,	5	0	0				
"	21.	W. E. A. Graham, Esq., 7 Royal Bank Place,	1	0	0				
"	22.	A. F. Peterson, Esq., 5 Hillsborough Terrace,	1	1	0				
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"	22.	R. H. Hunter, Esq., Glentyan,	...	...	...	...	...	...	100 0 0
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"	23.	R. Wilson Thom, Esq., 9 Woodside Terrace,	2	0	0				
"	23.	Wm. Ewing, Esq., 45 Renfield Street,	...	...	...	...	...	...	5 0 0

Sept. 27.	J. C. Hunter, Esq., Glentyan, ...	£5 0 0
28.	Mrs. W. B. Barr, 4 Park Terrace, ...	2 2 0
29.	Mrs. A. L. Bruce, 2 Rothesay Terrace, Edinburgh, ...	5 0 0
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30.	James B. Smith, Esq., Stirling, ...	0 10 0
30.	Francis Henderson, Esq., 47 Union Street, ...	5 0 0
30.	John Stephen, Esq., Domira, Partickhill, ...	20 0 0
30.	John Garroway, Esq., Rosemount, Cumbernauld Road, ...	0 10 0
30.	Robert Cochran, Esq., 7 Crown Circus, ...	1 0 0
30.	"A. R.," Glasgow, ...	0 5 0
Glasgow Zambesia, as per separate list, ...		39 15 4
Perth Subscriptions, ...		5 0 0
Helensburgh Subscriptions, ...		3 12 6
Dundee Subscriptions, ...		1 15 0

£421 8 0

£471 10 10

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Bank Interest, ...	0 4 4

£39 15 4

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Upper Zambesi Mission.

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For year ending 30th September, 1904.

Dr.		Cr.
To Balance from last year, £78 8 1		By Printing Reports, and Stationery, etc., - £47 2 10
„ Subscriptions as per list, 471 10 10		„ Postages, - - - 2 10 0
„ Interest from Bank, - 2 13 6		„ Hunter, Barr & Co. for Clothing shipped to Mr. Coillard, - - - 25 0 0
		„ Amount remitted to Mr. Coillard, 12th April, 1904, - - - 200 0 0
		„ Insurance Premium on Stationery, etc., - 0 5 3
		„ Balance on hand, - 277 14 4
	£552 12 5	£552 12 5

E. & O. E.,

GLASGOW, 30th September, 1904.

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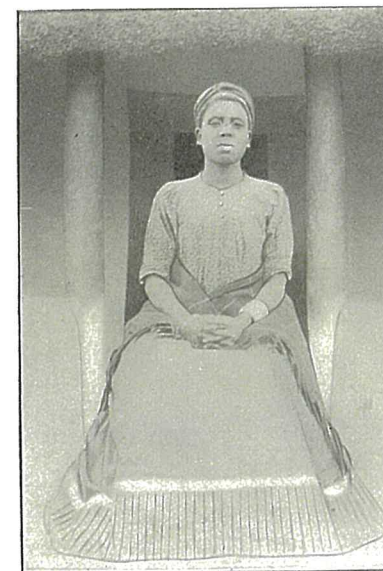
List of Subscriptions received up till 30th September, 1904.

Amounts previously acknowledged,	£563 12 6
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	£569 15 0

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