

Christian propaganda, whether they agreed with it or not. They grasped at the Wesleyan, the Presbyterian, the Congregationalist and the Church of England missionaries as men who would educate their young people, who would introduce a wholesome form of trade, and would stand their friends in the arguments with the Dutch, German and Irish settlers, and the hot-tempered, autocratic military governors. The missionaries soon got beyond the sickly Hottentots and furtive Bushmen, amongst the big, black, Bantu negroes and the regions along the Orange and Vaal Rivers and far up into Bechuanaland on the healthy open veld with its half-dried streams. The nineteenth century was not very old before they had established themselves amongst the warlike Zulus. In fact, their journeys northwards were only checked by the prevalence of the tsetse fly, of malarial fever, and the harsh desert conditions of the Kalahari.

The wonderful travels of David Livingstone have been already alluded to, and need not further be described here, except to say that Livingstone's verbal attack on the Arab slave-trade in Central Africa led directly to the extirpation of that devastating agency. After the death of Livingstone, in 1878, there was a great outburst of zeal on the part of the Protestant Churches of Britain and Ireland, especially in Scotland. This resulted in the re-creation of missionary settlements