

sions to inquire what it all meant, and to absolutely repudiate the so-called treaties as exceeding any intention entertained by them. They inquired of the missionaries as to who the Germans were, and were greatly relieved to find that they were a different nation from themselves, speaking a different language. To again quote Mr. Farler: "They said, 'The English we know, and the Arabs we know, but who are these people?'" As we foresaw trouble," he continues, "we made it clear to the chiefs and natives, that in Europe, as in Africa, there were many races, speaking different languages, and ruled by different sovereigns." When the news of the Sultan's concession was added to the previous information, and was emphasized by the sad fact that it had been obtained on his death-bed, "the Arabs and Swahili of the coast towns were highly indignant, and openly said: 'The Sultan is our lord, and we will obey no other master. If the Germans merely take over the administration of the customs, and we remain under the Sultan's rule, we shall offer no objections. But if they attempt to exercise sovereign rights we shall oppose them by every means in our power.'"

It is easy to see the reason for the insurrection with which the cable is still burdened. When the time came for replacing the Sultan's officials by Germans, they unfortunately, through their want of tact and experience in dealing with indigenous tribes, excited the anger of the people by ignoring their customs, and treating both the flag of the Sultan and his officials with contempt. The patience of the natives gave way, and the whole coast rose against them. The tribes of the interior shared the feelings of the coast peoples, and in September they began to come down to the coast in vast numbers to support the Arabs and Swahili against the obnoxious foreigners. Thousands quickly assembled, and beginning with Tangani, the port of Magila, they visited town after town, until the Germans were all driven out or killed. In less than thirty days the company were driven out of the country, and the new Sultan's authority was in abeyance at all points.

Toward the close of the month grave fears for the safety of the missionaries began to be entertained at Zanzibar on the part of their friends, and especially on that of the British consul-general, Colonel Euan-Smith, who at once implored the Sultan's aid. An Arab of importance, and possessing large influence with the insurrectionists, was dispatched to Pangani in one of the Sultan's ships, under orders to bring away the missionaries, if they had survived the rising. At Pangani this official was refused permission to land, and had to return to Zanzibar. The following day (Sept. 27) the insurgents surprised all by sending Col. Euan-Smith a letter, "guaranteeing the safety of the missionaries, in recognition of their many good deeds." "They have always treated us with courtesy," the letter simply said.

Soon after the mission party found means of communicating with Zanzibar, and sent word that they were not in any danger, and that they were receiving the kindest of treatment from the natives. The Arabs and the chiefs, who have the most influence at Pangani and in its neighborhood, are the close personal friends of the missionaries; and one, an Arab of the highest prominence in the country, had paid a long visit to Magila just before the rising, and had been hospitably entertained. Indeed, there is not the slightest hostility of the coast people; and the same may be said of the inland tribes. There might be danger from some of the savages from the far interior, who might consider all white men of one race, and make no discrimination.

But this peril will hardly be great, from the fact that Usambara lies between the Bondei country and the interior, and Kimweri, its sultan, who