

take a religious turn, and the host or one of his friends would seize the opportunity of making enquiries. Then would follow a long and tortuous argument. In this manner our missionaries acquired some knowledge of the difficulties that beset the mind of the Mohammedan native, and the kind of tasks that it would be necessary to undertake if we are to equip ourselves for permanent work in this quarter. This plan of visiting the people in their own houses and talking with them at their own doors is necessarily more effective than street preaching, which only too often appears to the people in the light of an aggressive attack on their religion. Certainly no one could complain of the Christian defending his own cause when provoked to it. A sense of hospitality, moreover, always secures for the Christian advocate a fair hearing.

As an adjunct to this important work, a school for Mohammedans was founded by Mr. Radford with great success, and is now being carried on by Miss Cameron, who has the assistance of the native teacher, Acworth. This school deserves an article to itself. It supplies perhaps the most practicable method of obtaining a hold, more especially on the children of the Mohammedan Indians.

But work among Mohammedans is not our only opening for service in Zanzibar Island. Here, as on the mainland opposite, there are plenty of people who have never submitted themselves to the claims of the Prophet. The work at a neighboring plantation, some four miles from the town, is both sad and encouraging—sad because with our under-manned staff we have not been able to fully rise to our opportunity; encouraging because the little that has been achieved is so full of promise. Undertaken first, at the request of the owner of the property, by Mr. Allen, the work passed into the hands of Mr. Firminger, who for nearly twelve months was able to pay weekly visits to the spot. But these visits he was forced to drop when his duties as priest-in-charge at Mkunazini were such as to occupy all his time and attention. From that time the shamba has been visited by various teachers, but it is clear that work of this kind to be really successful must be both constant and consecutive.

Another venture during the last few years in the island has been hardly more than glanced at. In the centre of the island there still stands the old palace of the former native kings. This is called Dunga, and is about eleven miles from the town of Zanzibar. The old palace is of considerable interest, and has been described before in *Central Africa*. Here have gathered quite a colony of Christian natives from the far-off interior, and they are now employed in the construction of the road

that runs across the island. It was long the desire of the priest-in-charge at Mkunazini to gather these people together for worship and instruction. Once more it was the same story: an under-manned staff. It could not be managed. But on the first Sunday after Christmas, 1895, Mr. Firminger was able, by the kindness of Mr. Last (who represents the Government), to celebrate the Holy Communion and to communicate some twenty persons. He discovered at the time that there were several catechumens who ought, in the course of things, to have been baptized before they had left their mainland home. The death of one of them, to whom Mr. Firminger was much attached, was a great grief, and served to accentuate the feeling of disappointment that such a little could be done systematically for these exiles. It may also be added that both at Dunga and at Chuaka, a little town on the sea-shore some eight miles further on, many of our own Mission boys from Kologwe and elsewhere are in the Government employ. These boys come in from Chuaka on the Saturday in order to attend the solemn Eucharist next morning at the Cathedral, and after their breakfast return to Chuaka making altogether a forty miles' journey for their Sunday service. Naturally one would like to have founded a Christian self-supporting colony in the heart of the island. Such a colony might become a centre of work among the Wahadimu people, about whom let us now say a word.

When the Arabs came to Zanzibar they found in the interior of the island a fierce people whom they were never able thoroughly to conquer. As they marched across the plains of sharp-pointed coral rag their progress was difficult and slow, and before they could reach the Wahadimu centre—the great house at Dunga—they were shot down an easy prey to the bullets of their foe. To this day the Wahadimu are a singularly independent people, and have felt but little of the influence of Islam. Sir John Kirk, if he were so minded, could probably tell us a great deal about these people, but for most of us their history is obscure. If in the future the Mission ever undertakes work amongst them regularly, it will be interesting to remember that it was in Dunga Palace itself that the Eucharistic sacrifice was first pleaded.

The eastern side of the island of Zanzibar varies remarkably from the western. While the western side is covered with rich shambas and clove plantations, the eastern is almost a wilderness, covered with but a scanty vegetation growing in the shallowest of soils. As for Dunga itself, it is a wonderfully fertile spot. Here the Sultan's Government has made considerable experiments in cultivation. When the foundations of the palace were laid, accord-