

THE BONDEI MISSION, EAST AFRICA.

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[In connection with the foregoing article, the following paper we are sure will be read with lively interest.—Eds.]

It is doubtful if, in the history of modern missions, there has been anything more pronounced in the way of the reflex influence of missions than that which has attended the labors of the "Universities' Mission" on that section of the East African coast which is now the theater of the revolt against the authority of the Sultan of Zanzibar. It is less than a quarter of a century since the inauguration of efforts outgrown from the notable work of Bishop Steere on the site of the former slave-market. The spire of the new cathedral had hardly been reared to cast its shadow across the straits upon the dark mainland, when men of the band bore the gospel to the savage tribes whose fire-winged arrows had repelled the advance of trader and teacher.

"We bear Life and we trust to live!" they said when warned of the embrace of death's opportunity. And they lived. Not a knife was drawn—not a spear was raised. Incredible as it may seem, within ten years the Bondei country was the seat of several flourishing stations. Magila had its mud-walled chapel; Pangani was made the port of entry for the good tidings; and all along the water-side from Bagamoyo to Dar-es-Salaam striking results were visible. More than this, the chiefs of Usagara, Nguru, Uzeguha, and Ukami, and the redoubtable Kimweri, Sultan of Usambara, all invited an extension of the sphere of activity and welcomed the missionaries. Nothing could have been more encouraging. Moreover, the country was thus opened for trade, and the merchant, following in the track of the missionary, and profiting by the protection afforded him, gained a success which commercial endeavor could not have achieved alone.

All went prosperously. For benevolence of intentions, modesty of demeanor, and purity of proceedings, the missions had no superior. The year 1884 brought the first premonitions of a change. With the Englishmen came other Europeans—Italians and Germans—men with other aspirations and ambitions than those of evangelization and trade. On the 26th of February the General Act of the West African Conference for the future partition of Africa was signed by the European Powers, and within twenty-four hours the Emperor William chartered the German Colonization Society and confirmed certain papers which Dr. Karl Peters and Count Behr Bundelin had brought from Africa. These papers were distinguished as treaties, and were concluded by Dr. Peters in November and December of the previous year with the four principal savage chiefs, who, by their presents, made cession of large territories to him with sovereign rights. The charter conferred the Imperial Protectorate. Supplementarily there was added to the bundle of treaties a formal concession from Seyid Bargash, Sultan of Zanzibar, which granted to the company for fifty years the administration of the entire coast line from the Umba to the Rovuma river. The secret of the proceedings which led to the signing of these several documents stands unrevealed. One of the missionaries, Rev. J. P. Farler, writing of the matter, says pointedly: "No chief ever did knowingly make such a treaty with utter strangers for no equivalent."

That this opinion had some basis the sequel showed. When the news gradually reached the natives that the Germans had acquired sovereign rights over the countries of Bondei, Chaga, Pare and Usambara, the indignation was of the most intense character. They came in crowds to the mis-