

and treatment, between nine o'clock and twelve, and in the afternoon those who are very ill are visited in their own homes by the doctor and a nurse.

As the patients wait in the morning their turn to see the doctor, tracts and Bibles are given them, and every Friday night Mr. Waller has a special service for them. One of our first patients has just been admitted a catechumen, and two others are receiving regular instruction. We feel that God has greatly blessed our work, and although results are very slow in Japan, we have every reason to believe that the medical mission is doing much to teach the people what Christianity is. Besides assisting the doctor, my nurses teach in the Sunday schools and do whatever they can of parish work; they are very faithful churchwomen whom I can thoroughly depend on.

We are greatly in need of a hospital, as the chief aim of my work here is to train educated Japanese women to be Christian nurses, and this cannot be done until we have a hospital. The land is already secured and we have part of the necessary funds, to which is to be added the thank-offering of the W. A. in '98. I am sure it would delight our churchwomen in Canada if they knew how anxious the Japanese are to see the new hospital.

By this mail I send you a photograph of our Dispensary workers—doctor, nurses and evangelists.

Yours faithfully,

JENNIE CAMERON SMITH.

## OPENINGS FOR WORK IN ZANZIBAR.

### UNIVERSITIES MISSION.

IT is interesting to note that one of the things which most impressed Bishop Richardson after his first month in Zanzibar was the need, not for retrenchment, but for advancement.

In saying this the Bishop did but repeat the last instructions of his great predecessor. As the readers of *Central Africa* well know, Bishop Smythies, or what was practically his death-bed, commissioned two of his clergy to undertake evangelizing work in that large district called Ng'ambo, which lies behind the town of Zanzibar.

Six months before he died, Bishop Smythies had solemnly charged his Synod that if we of the Universities' Mission showed ourselves unable to undertake work among the Mohammedan population in Zanzibar, we ought to signify our inability to cover this field, so that others might accept the opportunity we ourselves were neglecting. It may, then, be interesting to describe this district to which the late Bishop refers. The picture of the creek, which divides Zanzibar town roughly

into two halves, is familiar enough to us on the front of *Central Africa*. The bank on the foreground of the picture is covered with a multitude of tiny huts, which are themselves but the fringe of a huge native town, the population of which it would be difficult to estimate.

The streets would defy the skill of any drawer of plans, and the explorer unaccustomed to their mazes would probably, after much wandering, to his surprise find himself exactly at the spot from which he started. Here and there we chance upon some broader thoroughfares lined by shops kept for the most part by Indian traders. Mosques are plentiful, but their construction is simple in the extreme. Some are built of stone, but for the most part they are merely mud huts with a tank of water adjoining. Mohammedanism is the professed religion of the great majority of those who live here, but it would be hard to say with how much of the real tenets of Islam they are acquainted. In Eastern Africa Islamism has allied itself with the devil-worship, immorality, and drunkenness of the native peoples whom it has on the whole done scarcely anything to civilize or make better. The Indian houses, it may be noted, are by far the dirtiest of all the dwellings in this quarter, and the Indians themselves are but slight improvement, if any at all, on their darker neighbors. Every now and then we may meet with Arabs of various types—the wealthy owners of plantations, bestriding their donkeys and heralded by the slave boy running on before; sallow, dirty-looking strangers from Muscat; and the Zanzibar half-caste.

It was in the midst of such surroundings that a house was bought in 1894. Perhaps, however, we need not stay to recount the circumstances which led to the too speedy abandonment of Mission work in this district. Sufficient to say that a beginning *was made*, and by this very fact the Mission recognized its obligation to undertake this work. The question that faces us now is how to fulfil our obligation.

In 1895 for a short period the Rev. G. Dale and Rev. W. K. Firminger were enabled to carry on what might be called some slight skirmishing work in this neighborhood, and, perhaps, from what they saw they may have acquired some little knowledge of methods which may in the future prove successful in reaching the people. They abandoned the plan of preaching in open places, and preferred to leave the initiative in attack to their opponents. Setting forth with the idea of visiting the houses of Christians scattered here and there in Ng'ambo, they accepted all offers—and such offers are frequent—to call in and rest at the houses of natives hospitably inclined. Before long, the conversation of its own accord would