

## Retrospect to be Inserted in the Journal, 10 March 1870

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[0001]

Retrospect to be inserted in the [40  
]  
Journal if I get back to where it is left in  
Ujiji -

I often ponder over my missionary career among the Bakwains or Bakwena and though conscious of many imperfections not a single pang of regret arises in the review of my conduct except that I did not feel it to be my duty while spending all my energy in teaching the heathen, to devote a special portion of my time to play with my children - But generally was so much exhausted by the mental & manual labour of the day that in the evening there was no fun in me - I did not play with my little ones when I had them & They soon sprang up & left me conscious [When half grown in England subsequently] that I had none to play with [^] I was conscientious in punishing glaring faults when these were brought before me and now think that Solomon's dicta which mainly guided me were a mistake "

He that spareth the rod hateth his child

" "Let not thy soul spare for his crying'" seemed to me then to be virtues - axioms - and I punished when my nature said forbear = The severe inculcations were intended for the mild East & not for the hard ungenial temperaments of the North and West - no Eastern would beat his son too much - scarcely at all - His wife might punish but it would be feminine strokes - H[S]olomons opinions were to be taken as the command "

Give to everyone that asketh of thee  
but joined to providing for ones own

”

[0002]

My first missionary efforts were necessarily directed to the chiefs because without their sanction nothing could be done - The first chief Mosielele was as his name implies a weakling - I was accompanied by a much older man than myself and he advised caution & reserve as to our objects - I listened to the voice of age & we made no efforts to teach in a formal way - Messages had however been sent from chieftains further south explaining our objects and that our mode of procedure would be pretending liberality of sentiments which meant hiding our real objects till we had gained a footing among the people and then said old of Motito farewell to your power & chieftainship - We were to be closely watched and any one shewing an inclination to to harm was to be prevented - My associate soon put his foot into his own system for having obtained information privately by some improper ~~[deeds]~~~~conduct~~ on the part of the chief he gave his informant his views of such conduct, and Mokhosi the spy proceeded at once to utter all that had been committed to him in confidence before a full meeting of the principal men - so long as I was busy building a comfortable house and laying in water for irrigation on a fine garden I endured this underhand system but I went to the Bakwena or Bakwains & was at once formally invited by the chief Sechele to come & teach him & his people - I accepted this call joyfully and began by teaching the chief himself the alphabet - He was greatly superior in every respect to Mosielele and told his people that he was determined to examine this new system to the foundation for himself - and would go into it too if he found it worthy of trust - I had hard manual labour

[0003]

in building here too, but it was lightened by [41]

feeling that every day I was doing real missionary work - Glancing back at my associate he very soon had some quarrel with Mosielele lost all control of his tongue & pronounced him to be a fool in words which he had a

special aptitude in picking up - The chief forbade man woman or child to go near the school or have anything to do with the teacher and this prohibition lasted with rigour for eight years - The mission spent all the little zeal it had on a few emigrants from Kuruman who already christianized came to enjoy better pasturage for their cows - The Boers ultimately rooted out the whole affair - The chief many years afterwards was reported to be eager in getting his children instructed by a native teacher who has good command of his tongue -

Sechele's progress in knowledge was rapid - He was much taken with the idea that in learning to read he was acquiring the key to all that we know of the gospel He could then judge for himself as to its value and teach his people accordingly This he gave as a reason for his great assiduity in learning - I have no doubt but that his heart too was touched by what he learned - "This man said he has been sent to us by Jesus" - He did not know our name but he put it into his heart to go & warn us" = I was anxious to avoid public profession of faith on account of the effect on the people of a weak wavering converts whose defects would all be noted & commented on

[0004]

and especially for the effect on the superfluous wives & their relatives The wives were the best scholars we had and I longed that they should understand the gospel before any action were taken by husbands or others Sechele said to me "I firmly believe the word of God to be true - I invariably tell my best friends so - but I am in great difficulty - You cannot understand how fast I am bound by our customs Oh I wish you had come afore I was enchained by them" - As it then seemed the vesture of his chieftainship depended on his keeping on good terms with the relatives of the woman whom he had married - they in fact built him up when his father was murdered and made him all that he was - "Let me go to your country where I shall be

free” - As I have published some account of this chief I shall not add more than that though he has given some cause for dissatisfaction by his weakness & subsequent inconsistencies I can solemnly declare that I considered him to be a true christian - The first extempore prayer he uttered in my presence could not have been learned [ ] but from the Holy Spirit - The phraseology was not acquired from me or from

[0005]

the native teachers but was his own & [42]

expressed the exceeding greatness of our sins, and of the love of God which followed us when astray to save us - When he applied for baptism as a formal recognition of his faith with the express hope that when he had fully professed his belief some of his people would join him I could not refuse though I regretted the step because of its probable effect on wives & relatives who could not account for it but my powerful charm over him, by of course medicine - No sooner was he received than the news spread like wildfire vexing more especially all the Southern chiefs who were of one accord haters of christianity - Feelings of envy unfortunately found an entrance into the bosoms of some who had [^] [in vain] been advised by the Directors to follow my example in commencing a new mission, and [[^] enjoying comfortable homes in the south] found [gave] vent in words to native ears who readily adopted & exaggerated the opinion that I had been too precipitate in baptizing the chief = No account was taken of the three years in which I had carefully [^] [taken in and] watched his conduct, and found it more upright & christian than that of the majority of his censurers - He was declared to be a hypocrite and was deceiving me - various scurrilities concocted by christians & their leaders reached Sechele's ears = He accounted for them by people being of different temperments - thus one teaching threw down

his book on the floor and uttered un-  
-becoming invective against circumcision

[0006]

which is never publicly discussed - "You  
nature would not let you do this" - We  
must make allowances for differences  
in hearts" = Sechele's people too heard of these  
scurrilities, and they lowered the christians in  
their eyes - The only weakness I was con-  
-scious of was unwillingness to drive  
away the superfluous wives to be enemies  
to christianity wherever they went - I wished  
them to be kept rather in the town within  
the sphere of christian influences - Sechele went  
to one of his wives - one whom he could not  
view as another man's - this rang still more  
loudly all over the country & my weakness  
& folly were supposed to be proved beyond  
question - If to sympathize with these poor  
women were weakness then I was guilty of it  
A series of droughts and the encroachments  
of the emigrant Boers made me turn my  
face Northwards & listen to the invitation  
of Sebitwane the chief of the Makololo - There  
if I could open up intercourse with the coast  
I might work out my plan of a widely em-  
-bracing mission without pain from the  
narrowminded who could not look beyond  
their comfortable houses & gardens to the heathen  
ø[W]ithout naming any one it was painful to  
have my wife insulted on a visit to her  
parents by loud guffaws raised by the  
bretheren gloating over perverted versions  
of my conduct from native telltales The  
mission of bishop Mackenzie opened  
still wider prospects than that of the Ma-  
kololo but was all quashed by his  
lamented death - His followers being all  
utterly incapable of leading a movement

[0007]

against Heathenism - I took up the sources [43]

of the Nile with the intention of combining  
a benevolent mission therewith in the  
most favoured spot I should come across  
It has taken much longer than I contemplated  
to trace the springs from 12° South and I am  
now so sorely knocked up - weak & toothless  
I must retire as soon as I can fix the course

of Lualaba - I can only hope to be awarded  
the honour of an example of perseverance  
in doing my duty in spite of ill health - war  
& unknown people opposing - a stout  
hearted servant of Him who made fashioned  
and owns all this region

In the Review of D<sup>r</sup> Todds work [^] [in Quarterly 1866] on  
S<sup>t</sup> Patrick & the Early Irish Church  
surprise is expressed that we cannot  
do as he did - I was offered lands and  
fountains of water by Sechele & by the  
Makololo but these are valueless unless  
peopled - land is absolutely of no value  
and missions could not be carried  
on without foreign aid unless indeed  
they were industrial institutions like  
the Moravian - Were I young again  
nothing would delight me more  
than attempting something of the sort  
but the Irish Monastic Institutions  
would have to be modified greatly  
before they would suit Africa - I  
pray to be guided in this & possibly  
the Basongo of Merere may be a  
suitable people to begin with - but  
age tells on my energies sorely & so  
does this unhealthy Manyema

10 March 1870 [1870]

to have St Patrick's success we would require a second  
Ireland and 2<sup>nd</sup> Irish

[0008]

- Tongwe
- Tembwe
- Para
- Chanza
- Manda very large the  
best see hills
- Thupa

- Zongwe
- Tende
- Chunda ch D° land
- Luambo ch. & D°
- Mazanze
- Msenga,
- Karembe's ch
- Lonangwa
- pango River [large]
- Nange
- Karambe = Tambala
- Msenga = chomba chief
- Chimembwe chief