

Retrospect to be Inserted in the Journal, 10 March 1870

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[0001]

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1 Retrospect to be inserted in the 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 that I had none to play with [^] [When half grown in England subsequently] 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 incon-
-sistencies 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 follow-
-ed us when astray to save us - When he
applied for baptism as a formal recog-
nition 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 recieved 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 censors - He was
declared to be a hypocrite and was
decieving me - various scurrilities
concocted by christians & their leaders
reached Sechele's ears = He accounted for
them by people being of different temper-
-ments - 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
 without 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^r Todds work [^] [in Quarterly 1866] on
 S^t 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

to have St Patrick's success we would require a second
 Ireland and 2nd Irish10 March 1870 [1870]
 [0008]

- Tongwe
- Tembwe
- Para
- Chanza
- Manda very large the
best see hills
- Thupa
- Zongwe
- Tende
- Chunda ch D^o land

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