

## Letter to Arthur Tidman, 12 October 1855

*Livingstone, David, 1813-1873*

Published by Livingstone Online ([livingstoneonline.org](http://livingstoneonline.org))  
[0001]

Linyanti, on the River Chobe

12th October 1855.

The Reverend D<sup>e</sup> Tidman

Dear Sir

The excessive heat and dust which prevail previous to the commencement of the rainy season, have prevented my departure from the town of Sekeletu as I intended at the beginning of this month, in order to descend the Leeambye or Zambesi. And though often seized with sore longing for the end of this pilgrimage, the certainty that the present weather would soon lay me up with fever at a distance from friends almost reconciles the mind to the delay. As I now possess considerable knowledge of the region to which I have devoted some years of toil, I will employ my present comparative leisure in penning a sort of report which may enable you to form a clear idea of intertropical Africa as a missionary field.

It may be advantageous to take a glance at the physical features of the country first, in order to be able to appreciate the nature of the obstacles which will [^][have to] be surmounted by those whom God may honour to introduce christianity into this large section of the heathen world. The remarks made for this purpose must be understood as applying exclusively to the country between 18° and 10° South Latitude, and situated towards the centre of the continent. The region thus indicated may be described as an extensive plain, intersected in every direction by large rivers with their departing and re-entering branches. They bear on their bosoms volumes of water such as are totally unknown in the South. And never dry up as the Orange and most [^][other] African rivers do. They appear as possessing two beds, one of inundation, and another cut out ~~in that~~ exactly like the Clyde above Bothwell bridge. They overflow annually during the rainy season in the North. & then the beds of inundation - the haughs or holms, are all flooded though as in the Barotse valley they may be more than 20 miles broad. The main body of the water still flows in the now very deep low water bed - but the rivers look more like chains of Lakes than streams. The country between this and Sesheke was during the present year nearly all under water. The parts which remained dry are only a few feet above the general level - and canoes went regularly from Linyanti to Sesheke, the

distance being in a straight line more than 120 miles. It was an unusually wet year and the plains are not yet free from large patches of stagnant foul smelling water, though we expect the rains of another season to begin during the present month. The inundation, if I may judge from my own observation, is by no means partial. The exceptions are where outcropping rocks form high banks and there we have rapids and cataracts [0002]

which impede navigation and have probably always been the barriers to inland trade. When the supply of water from the North diminishes, the rivers are confined to the low water channels and even at their lowest are deep enough to prevent invasion by enemies who cannot swim or manage canoes. Numerous Lakes of considerable size are left on the lately flooded meadows by the retiring rivers, and these are either fringed with reeds or covered with mat rushes - Papyrus plants - the Egyptian Arum - the Lotus and other waterloving plants. They are always drying up but never dry ere the next wet season begins

The country over which the rivers never rise is rarely 200 feet higher than the holms. More frequently it is under 100 feet. In many parts there are plains so level the rain water stands for months together 6 or 8 inches deep. We waded accross some upwards of twenty miles broad and fish, otters and water tortoises appeared in numbers and quite at home among the grass bushes & trees. These peculiarities result in a great measure from the form of that part of the continent to which our attention is directed It appears to be of a basin or trough form - the hollow is much more elevated certainly than the sea but it is considerably depressed in reference to two longitudinal ridges or fringes on its Eastern and Western sides. I was led to the recognition of this fact by contemplating the Lotembua running in two and nearly opposite directions. Parting at the Lake Dilalo the Northern portion is discharged into the Casai and thence into the Atlantic by the Congo. The Southern half disembogues into the Leeba and thence into the Indian Ocean by the Zambesi. The boiling point of water shewed this takes place at the highest part of the basin. It is a sort of partition in it and both North and South of it all the feeders of the great draining rivers flow from both Eastern and Western ridges towards the centre of the continent. The general direction of the ranges of hills and the stratification of the rocks dipping down towards a central basin now much filled up by eruptive rocks I had noticed many years ago, and information recieved from Arabs of two Large shallow lakes within the Eastern ridge make me wonder I did not recognize what seems so self evident now. I advance the view to you now with the less diffidence inasmuch as I have just now ascertained by the perusal of a speech of Sir R. Murchison before the R.Geog.Soc. that he promulgated the same idea so long ago as 1852. I cannot imagine how he recieved that information but from his eminent scientific attainments

it is certain to be from a reliable source. And as I reached the conclusion from independant but very jogtrot observation, the view of that gentleman is surely correct.

I may have dwelt too long on the foregoing topic, but you will at once percieve it has a most important bearing  
[0003]

on our prospects. The great humidity produced by quick evaporation from such a vast expanse of water and marsh - the exhuberant vegetation caused by fervid heat and a perfect flood of light in a rich moist soil. And the prodigious amount of decaying vegetable matter annually exposed after the inundations to the fervid rays of the torrid sun, with a flat surface often covered with forest, and little wind except at one season of the year, all combine to render the climate far from salubrious for any portion of the human family. I really do not desire to deepen those dark colours in which the climate of certain parts of Africa have been pourtrayed. But in dealing even prospectively with that sarced thing human life, it is necessary to be conscientiously explicit. Take the experience of the Makololo who are composed of Basutas, Bakwains and the Bamangwato. They came from a dry climate, than which there are few more salubrious in the world. They have not been 20 years in this quarter but so great has been the mortality among the men the tribe presents all the appearance of being destined at no distant day to extinction. I have heard Sebituane ( Sebitane his own people call him) and many others complain of the numbers of children who have been cut off by fever. The women are less fruitful than formerly and ascribe the difference to the excessive operation of a natural phenomenon [...] produced by the climate. This may explain why they are generally less subject to fever than the men. The Barotse, Batoka, Bashikia &c. who belong to the true negro race now constitute the body of the tribe. Then who can boast of being pure Makololo. We considered the [...] istocracy &c are a mere handful - the negroes differ from the Bechuanas in being very prolific. Every village we entered in the North swarmed with children. This perhaps explains why notwithstanding all their wars, kidnapping, slave selling and mortality by fever. they are such an imperishable race. I supposed the mortality to be considerable among them because many with whom we formed acquaintanceship in going North were in their graves when we returned. But we saw many aged men there.

Having given the dark side of the picture first the impression may have been produced that it can have no other. Before deciding let me try and give the brighter phase as fairly. No one seeing the country around Linyanti or Sesheke could form an idea of what it becomes further North. The Southeast portion is the least desirable of the whole. For when we go beyond the Barotse the land gradually becomes more lovely untill in Londa ( Lunda) we reach an exceedingly well watered fruitful country. It is flat, but the luxurient loveliness of many a spot will remain in my imagination for

ever. As for the Interior of Angola if Eden sent up so quickly such a rush of rank vegetation our progenitor must have found sufficient occupation in dressing it. The very thing to be dreaded

It is necessary to qualify their experience a little in view of the general practice of smoking the Cannabis Sativa which in the form of hackshisch is nearly as injurious as opium among the Turks  
[0004]

you think, [\*][ *Note: The great moisture does not appear so undesirable after one has been pining as we did under a sky of brass untill we almost believed the Prince of the Power of the air had too much of his own way there*] ] the miasmata from such luxuriance must be terrible. This is from the decay of a hundred thousand organisms every one of which [^][is] beautiful But the London Directors surely have not been such unprofitable hearers of sanitary sermons, as to forget that they inhale perennially, effluvia, miasmata, poison! from millions of things almost everyone of which is too horrible to name.

The fever is certainly the great bugbear of this field. But it must ever be borne in mind that it is the only one. There are few other diseases. No consumption, nor scrofula, nor madness \*. [ *Note: 3 cases of mania, one of puerpural insanity & one of senile dementia in 15 years do not require notice in a general statement* ] Measles and smallpox paid a passing visit some twenty years ago (singularly enough inoculation was employed in the latter disease.) I have seen but one well marked case of hydrocephalus, three of epilepsy but none of cholera, cancer or hydrophobia. [^][or delirium themeus] and many other diseases common in England. "Silent friends" et id genus omne, would here have light purses. The paucity of complaints renders people less gullible than with you. A person is very rarely suspected of malingering, and though we have the most implicit faith in medicine homeopathy never alters nor alleviates a single symptom. Indeed Odyle, Table, Twinny, popular mesmerism are all the accomplishments of high civilization. The only exception is where a state of extacy allied to hypnotism is produced by violent action of the voluntary muscles. The individual pretending to the prophetic afflatus. The application or even threatened application of that which is recommended for the backs of children and fools produces instantaneous return to propriety. The most common diseases are inflammations of different organs but neither these nor fever should form a barrier to missionary enterprise. I imagine they will not for those who wished to engage therein have never yet stipulated for a field in which death has absolutely no deaths in his quiver. I hope I am not estimating the prospect of subjection to frequent attacks of fever too lightly for should missionaries who are educated and sent out at great expense be cut off as soon as they enter on their labours by causes which might have been foreseen and avoided, great losses would be sustained by both the church and world. But can any unfavourable inference be drawn from my personal experience in respect of fever? I believe decidedly not. It is true I suffered severe attacks of the disease no fewer than twenty seven times in the space of 2½ years, but it will readily be confessed that sleeping month after month with only a little grass and a horsecloth between me and the ground

emitting so much moisture; dew is deposited so quickly on the glass roof of the artificial horizon if placed on a box and within it if placed on the trough on the ground. It is extremely difficult to observe the stars - exposure in comparative motion to the hot sun by day in a temp<sup>e</sup> generally upwards of 90° in the shade. (My poor ox "Sinbad" would never allow the "old man of the sea" to hold an umbrella!) - Drenching showers often making me deposit the watch in the arm pit.- the lower extremities wetted regularly two or three times every day by crossing marshy streams - and food in the [^][half] journey North and half passage south purely native, (with the exception of fine Angola sugarless coffee and that is composed of that [article] which is sold in England as the lesser bird seed - manioc roots and meal, all of which

[0005]

2<sup>d</sup> sheet

contain so very much starch the eyes become affected as in the case of animals fed on pure gluten or amylaceous matter only. No ulcer was actually formed but this I attribute to being occasionally able to procure a fowl and some maize - these constitute rather a pitiful hygiene and few who follow will have to endure the like. These privations I beg you to observe are not mentioned as if I considered them in the light of sacrifices. I think the word ought never to be mentioned in reference to anything we can do for Him who though he was rich yet for our own sakes became poor. But I supposed you could not well appreciate my experience at its true or rather no value, unless I stated the drawbacks to fair treatment of the animal economy I came into collision with. No unfavourable opinion surely can be formed from mine as to what the experience of one less exposed to the vicissitudes of the weather and change of diet, might be. I beg that in the event of publication the parts marked by a line on the margin may be suppressed. Unless I mentioned privately the foregoing circumstances it might be supposed I was speaking too lightly of a disease which has inspired so much terror

The fever may be said to commence at the Latitude of Lake Ngami (20° South) and extends to the equator or beyond it But from 8° South Lat. it generally assumes the intermittent or least fatal form. \* [ *Note: I would speak in a different tone if I believed this to be the West African Remittent. That terrible disease seems to baffle all medical means - I believe it occasionally becomes epidemic in the country mentioned. I have seen a few mild cases - yet in the intervals we have a more salubrious field than the church, Baptist American & United Presbyterian missionaries* ]

The sequelae of this are enlargement of the spleen and great emaciation which after a considerable period end fatally. Abundant warning is always given to seek cure by change of climate and we have not far to go, for a few degrees of southing introduces into the dry, pure air of the desert and every step in that direction is made in the very remarkably healthy tract termed the Interior of Southern Africa. I have had the complaint in its severest forms and, when checked by exposure during its course vomiting of large quantities of blood ensued, yet I am aware:- of no organic affection as the result. Indeed I am as well now as ever I was in my life. The greatest inconvenience I was subjected to was being less energetic or quite useless for long periods as a missionary.

One cause of the great mortality which prevails at certain times and particularly at the period of drying up of the inundations is the want of prompt though not heroic treatment. Neither doctors nor patients hurry themselves. Though his services may not have been asked till danger appears, the medical man must throw his dice first and spend hours of talking over that, then if it is late in the afternoon he will go and dig the roots tomorrow, and even then stir not till the sun is well up. The treatment when once fairly in operation is undoubtedly that best adapted to overcome the disease for they set themselves assiduously to induce profuse and long continued action of the skin. By a combination of this ~~and~~ with simultaneous but gentle stimulation of the internal organs which as well as the skin have ceased secretion, I have found no difficulty in relieving and ultimately curing every case submitted to my care. My company of 27 persons were often attacked. (two of them being jaundiced appeared as if affected by something of the West African remittent) but all were brought home in good health. With an equal number of Europeans it might have been otherwise. But I apprehend no great mortality among missionaries [0006]

- men of education and prudence who can if they will adopt proper hygienic precautions. Excuse me if I remind you this is more than the natives of London can effect though liable to three if not four forms of fever. Their breed will never be whitened by bone dust alum or sulphate of copper The detestable adulterations [^][of which] you are the victims are here unknown. And even though it may still be thought a disease sufficiently menacing the terrible ravages it committed among the Northern or Independant Boers in its sweep it made a few years ago round the Cashan mountains shew it is not to be regarded as an unmitigated evil. Radama called a complaint of the same nature one of his best generals. Neither English nor French soldiers could be hounded on to a caffre war in Madagascar for the especial benefit of "Frontier settlers". It may appear ludicrous to look even askance to a Fever for protection. I bear with the loss of my entire property - plundered as the very first act of their independant existence of the Transvaal Boers with very great composure for it would have cost me a world of time and trouble to have brought it here, but it is bitter to be told by the Boers who heard him that her Majesty's commissioner said "they might do as they liked with the missionaries" and then to have the additional insult by the Cape Governor that "if we go into the Interior it must be at our own risk". If so, and it never yet has been at anything else, why appoint a consul [^][at Bloemfontein] for which England must pay a handsome salary. Such gratuitous insults to loyalty and confessions of imbecility from commissioners and Governors were never dreamed of in America though they can go great lengths in some disreputable directions. We will not become disloyal though. On we intend to go as heretofore at our own risk. We have enlarged considerably the boundaries of British commerce and have conveyed ~~the~~ an impression to thousands of Africans of British justice and honour. Witness Sechele's faith in the justice[character] of Queen Victoria on the strength of which he travelled from the vicinity of the Tropic to Cape Town, more than a thousand miles, certain if he could only get near enough to tell her his case would be

attended to. And certainly it would have been, for hundreds of of his children reduced to hopeless slavery in direct violation of the treaty is no where else looked upon by British statesmen with indifference. At Kuruman I dissuaded him from the attempt to go to London. "Will the Queen not listen to my story?" I could not say Nay. Well, English officers just returning from fighting with Basutas - his own family and friends, with that love of fair play which distinguishes them, generously contributed upwards of £60. to defray his expenses to England. Let our rulers be entreated by all that is good to forbear allowing such noble minded men ~~from~~ being employed (as the Russians against Magyars) in crushing men who have for years shewn a devotion to their chiefs only equalled not surpassed by [^][that of] the Scottish Highlanders to the Pretender. A caffre war presents no elements of honour and it is impossible for any one who loves the English soldier not to view with gloom the persevering efforts to get up another Natal. Some members of a commission sitting there lately unblushingly advocate compulsory labour. Others removal of 100000 caffres by 6000 [whites] [0007] and this too though the Recorder of the district declares that history does not present an instance in which so great security for life and property has been enjoyed. The killing modesty of the colony bravadoes becomes evident when you see the men who say, "I would drive the 100,000 over the border by force". "I would make a law to compell them to give their young men to us to labour" described by another of the examined, as "generally men who came to the country in search of employment themselves". They cannot now dig but to beg for enrichment by a Caffre war they are not ashamed.

In regard to the people inhabiting this large and populous territory it is difficult in the absence of all numerical data to present a very precise idea. The tribes are large but divided into a great number of villages so thickly were these dotted over the country that in travelling in a straight line in which we could rarely see more than a mile on each side we often passed ten or twelve hamlets in a single day. Occasionally however we marched 10 miles without seeing any. In no part of the South I have visited is such a population seen. Angola contains 600000 souls and Londa seemed more populous and of larger extent than it. The Cape Colony with 200000 souls, possesses some hundreds of mission-aries and other Christian instructors and schoolmasters, but it will bear no comparison with Londa as a missionary field. The Makololo territory has several tribes of Batoka, Barotse, Bashubia, Banyeti Matlotlera &c. and there is no impediment to immediate occupation by missionaries and to such as aspire to the honour of being messengers of mercy to the actual heathen there is no more inviting in South Africa. I am not to be understood as meaning that any of these people are anxious for the gospel - they are quite unlike the intelligent, enquiring race in the Punjaub, or the vivacious islanders of the Pacific. But there is not such callous indifference to religious truth as I have seen. nor yet that opposition which betokens progress in knowledge. But there is a large population and we are sure if the word of life is faithfully preached, in process of time

many will believe. I repeat again that I know of no impediment to immediate efforts for their instruction. Every headman and chief in the country would be proud of the visit or residence of a white man. There is security generally for life and property. I left by mistake a pontoon in a village of Londa and found it safe 18 months afterwards. Some parcels sent by M<sup>r</sup> Moffat by means of Matibele lay a whole year on an island in the Zambesi near Mosioatunya. It is true, it was believed that they contained medicine which might bewitch but regular rogues are seldom scared by such preservatives, the Balonda are a friendly industrious race, and thousands of the Balobale find an asylum among them from the slave dealing propensities of their chiefs. They seem to possess a more vivid conviction of their relation to the unseen world than any of the southern tribes. In the deep dark forests near their villages we always met with idols and places of prayer. The latter are spots about four feet broad and forty long kept carefully clear of vegetation and fallen leaves. They resemble garden walks [0008]

branching off from the common foot path and have two or three partitions across them of split sticks of grass and generally terminate at a tree. There in the still darkness of the forest night the worshipper either male or female comes alone and prays to the gods (Batimo) or spirits of departed relatives and when an answer to the petition seems granted, meal or other food is sprinkled on the spot as a thank offering. The Balonda extend to 7° South Lat. and their paramount chief is always named Matiamvo. There are many subordinate chiefs all nearly independent. The Balobale possess the same character but are more warlike yet no prudent white man would be in the least danger among them.

It seems proper to refer to the ChiboqueBashinge and Bangala who treated us more scurvily than any I had previously met with in Africa. And in estimating their actions it will be but fair to conceive ourselves as placed in their circumstances. They have been visited by slave dealers of colour, and the nature of the country precluding the use of vehicles they[merchants] are always obliged to hire 40 or 50 carriers whose clannish feelings are all on the side of the tribes mentioned. In any difficulty they are ready to save themselves by ~~siding~~ abandoning their employer on arriving at any village. They tell how much he has been wicked at those already passed. The chief sees he has but one man and a few personal slaves with whom to deal and regulates his demands accordingly and the merchant feeling his correct position as well as [being] desirous to curry favour in order to induce him to part with ~~their~~[his] people. ~~Their~~[his] sole source of importance, generally accedes to every demand. Real Portuguese would not submit to the imposition but the men of colour they employ always do, and justify the squandering of their employers property on the ground that resistance would place in jeopardy the whole in going and a great part in returning, for nothing is easier in a densely wooded country than to abstract chainful after chainful of slaves - or kidnap straggling carriers in the rear. The tribes have by this process imbibed the idea that they have as



undoubted a right to these fines as our good bishops have to theirs. Could it therefore be otherwise than utterly disgusting to get the impudent answer from 2 chartists "who had only five guns" "We wont pay for treading the earth of God our common father". They were indignant to behold an unblushing attempt to defraud the revenue and uttered shouts of most patriotic disgust. Could we have done less? Sometimes they levelled their guns at us and it seemed as if we must fight to prevent entire plunder and reduction to slavery. A quiet arrangement by which chief and councillors were quite within range of the spearmen and our assertion that we were neither slavedealers nor soldiers & would fight only after they had struck the first blow. It would have been dangerous to fire without killing for one being defenceless till the piece is reloaded, the enemy is encouraged by seeing a good chance before this can be effected. These were trying times, the more especially as I had no predilection towards ending my career [0009] as a "soger" But it cannot be said they acted unreasonably. Indeed considering their circumstances, and entire ignorance of our previous good conduct, unreasonableness cannot be said to be a more obstinate hereditary complaint in Africa than in Ireland. I thank God we did them no harm and no one need fear vengeance on our account A few more visits on the same principle would render them as safe as all other tribes, concerning which it may confidently stated that if one behaves as a gentleman, he will invariably be treated as such. Contrary conduct will give rise to remarks and treatment of scorn.

Reference has been made to the BarotseBatoka &c. as of the true negro race which occupies the interior of the continent By their subjection to the Makololo they have acquired considerable knowledge of the Sichuana language. We have thus a very important field open in a tongue into which the whole of the sacred scriptures will it is hoped soon be translated, and the time necessary for learning and reducing the negro language may not be so barren as is usually the case. The Barotse, Batoka, Balonda, and Balonda[^][Ambonda dialects] (or language spoken by the Angolese) With those spoken in Luba & beyond, as also those of people on the East coast are all undoubtedly cognate with the Bechuana tongue and Caffre. The very considerable number of words exactly alike or only slightly varied in their inflexions can only be explained on that hypothesis for there has been no intercourse between these [^][tribes] at least for centuries past. Each of the negro tribes readily learns the language of the others. The Bechuanas however often fail to acquire that of the negroes though living among them, yet my companions acquired it in Angola as readily as I could a smattering of Portuguese and failed entirely in the latter. Fever prevented my learning more [^][of the Balonda] than the interpreter of a late Cape Governor had of Sitchuana when he coolly told his employer that, a language into which the Pentateuch is fully and idiomatically expressed in a very great number fewer words than it is in the Septuagint Greek.

or verbose English, was not capable of certain remarks made by a Basuta chief. The influence of the sacred scriptures in the true negro language will be immense, If we call the actual amount of conversion the direct results of missions and the wide diffusion of better principles the indirect I have no hesitation in asserting that the latter are of infinite more importance than the former. I do not undervalue the importance of the conversion and salvation of the most abject creature that breathes. it is of overwhelming worth to him personally But viewing our work of wide sowing of the good seed relatively to the harvest which will be reaped when all [0010]

our heads are low there can I think be no comparison It seems necessary in pointing out a large new field and counselling its immediate occupation that I should advert to this subject. for we have been amused once and again of late with the discovery that concentration of missionary agency is what is needed, and not that sowing beside all waters which led you to send Morison and Milne to ~~China~~ be lost among 300000000 idolators. And the Church missionary Society to look to the Antipodes & Patagonia[& East Africa] with the full knowledge that charity begins at home. The question involves various elements which I have not the means of solving. I therefore speak with diffidence though any report within my reach during the last ten or twelve years seems to say. "the more concentration the less success" i.e. If you increase missionaries so that they bear a proportion of more than one to 2000 or 3000 of the population - in ten years the proportion of communicants will be very much less per man employed than if the proportion had been one to 20000 of the people. I refer to Africa alone and as it has been held forth as an example of the good effects of concentration it is singular if you glance at the numbers of communicants & numbers of missionaries - the one is in inverse ratio to the other though it is believed that there is not much difference in the standards of admission. Time is more essential than concentration. Let the seed be sown and there is no more doubt of its vitality and germination than there is of the general spring & harvest in the course of nature. Although I have not the most distant hope that we shall ever approach to anything like converting or "conversions to order" the subject merits attention inasmuch as it may be elicited that there has been a great deal more done both directly and indirectly in India ~~more~~ than men believe. Will it be out of place to recommend the subject to our friend M<sup>r</sup> Mullens of Calcutta?

It might be premature to contemplate the probability of any results from the circulation of the edition of the testament which was furnished to Park. But the circumstances are somewhat similar seeing all the Arabs I have met with are able to read and write. We may accomplish that which he was not permitted to do. It will at all events be working

in the right direction. Schemers though we may be there is this difference between us and the worldly wise, While they seem annoyed with our fanaticism we are really glad to see their schemes, whether of prison or sanitary reform Niger expeditions or soup kitchens, and wish they would make another attempt at the commercial aspect of this field. The Africans are all deeply imbued with the spirit of trade. We found great difficulty in getting past many villages. Every [0011]

artifice was employed to detain us that we might purchase our suppers from them. And having finished all the game they are entirely dependant on English calico for clothing. It is retailed to them by inches. A small piece will purchase a slave. If they had the opportunity of a market they could raise on their rich soil abundance of cotton and Zingolia beans for oil. I cannot say they were lazy though they did seem to take the world easy - their hair was elaborately curled - many of their villages were models of neatness and so were their gardens & huts. Many were inveterate musicians, and made one remember how much of our Anglo saxon energy [^][is expended] in dress, & in the howling of pianos. The men who went with me to Loanda did so in order to open up a path for commerce and without any hope of payment from me. Though compelled to part with their hard won earnings in that city for food on our way home. I never heard a murmur - the report they gave of the expedition both [^][in] public and private and very kind expression towards myself were sufficiently flattering. A fresh party was dispatched with ivory under the guidance of an Arab from Zanzibar and two days only given for preparation. And when they return or even sooner my companions are to start again. That their private opinions are in accordance with their public professions I have evidence in the number of volunteers who offer themselves to go to the East with me knowing I have not wherewith to purchase food even. And they are not an enthusiastic race either. There is not the least probability of any mere adventurer attaining much influence among them. If the movement now begun is not checked by some untoward event the slave trade will certainly come to a natural termination in this quarter. Our outzers have rendered slaves of so little value now on the coast The Mambari purchase for domestic use alone and they can still buy in some of the Batoka tribes only on account of the very high value put upon small pieces of clothing they could not come for slaves alone but the Makololo feeling the value of the ivory which enables the Mambari to make the trip have resolved to purchase it all. Commerce has the effect of speedily letting the tribes see their mutual dependant. It breaks up the sullen isolations of heathenism It is so far good But Christianity alone reaches the very centre of the wants of Africa and of the world. The Arabs

or Moors are great in commerce but few will say they  
are as amiable as the uncivilized negroes in consequence.  
You will see I appreciate the effects of commerce much  
but those of Christianity much more.