## Inlhambane

# Christian Advocate 

Organ of the Inhambane Mission Conference of the Methodist Eliseopal Church

## Thè Freure Hope of Airica．


－Forbid them notifor fo such belongeth the kingolon of heaven．＂Matlu。 19：14．

Bb
$-5 \times 5$

## The Ravens' Club

## "And the ravens brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:8. <br> During the last Month gifts have been received in the following amounts;



## SCHOLARSHIPS.

| Bolton, B., Kas. | T.5n |
| :---: | :---: |
| Bunten, A. B., Kas. | 11.25 |
| Clark, Robert, N. Y. | 50.04 |
| Fitt, A. J., Col. | 3.75 |
| Fraser, Mrs. J. S., Col. | 15.00 |
| Gunsou, L. P., N. Y. | 15.00 |
| Gadelmon, Ireve, Mo. | 20.00 |
| Gathrie, H. W., N. Y. | 15.00 |
| Hagans, Harriet, W. Va. | 20.00 |
| Harris, Miss Saral, R. I. | 75.00 |
| Hermann, C D., Ill. | 13.10 |
| Martin, Mrs. and son, Okla | 5,00 |
| Michaels, Mrs. J.; Kas. | 7.50 |
| Thrush, Mrs. J. M. O. and M. R., Wash. | 24.00 |
| Sunday Schools. |  |

Birmingham, Mich
Diversey Byd., Chicago, Il
rields. O .
30.00
30.00
20.10

Vorstill., Ford City, Pa
15.00

Class of Mrs. Walkır, Chanate Kas.
5.00
'Dr. Mattison, Evanston, Ill. 15.00
"of Boys and girls, Panola, Iil. 15.00
"No. 2, Woodside MI E., Baffalo, N.

15 (0)
Philathea Class, Chaunte, Kas. 5.00
Epworth League.
Jr. L., Numa Charch, Derr Creek, Okla.

## Zoar M. E., St. Lonis, Mo.

 Others.Sweden Couference, Sweden
38.60
W. F. M. S., Janes Charch,

Creighton, Pa .
15.00

Nickle-A-Week Club
Bauer, Mrs. T., O. 1.00
Boyd, Miss Sydney V , Pa.
Dahn, Mr. Noah, 0 .
Corp, Mrs. Chas. , N.Y.

## MISCELLANEOUS.

## Individuals.

Arthor Mrs Mary Ta 10.00
Bunten, Miss Buelah, Kas.
Fanlkner, Thos. R. , W. Va.
Jeusen,Gladys, Wis.
Perkins, Alma S., Mass.
Spaunth, Mrs. Agnes, W ash.
Squiers, Mrs. A.,Okla.
Sinclair, Mr. John, O.
Wenz, Mrs H. C, S. Dak. Swedeu Conference, Sweden. S. S., Grays Lake, Ill.

## Epworth Leagues.

Albany Pk., Chicago No.
District.
Arlington Heights,
7.80

Austin,
Avondale,
19.95
8.50

## A Lesson in Politeness.

Two girls were drawing water at the wel when along came two young men, in their hands were knob kerries [heavy sticks with a large knob on the end which were used for defence against monkeys, wild animals and snakes). Seeing the well close at hand, they stopped for a drink. They made the girls draw themsome water, drinking some, cooling off their faces and wasting much; generally these two acted as lords-of-all-in--is ght. The Picture man stood near by and took in the scene. the swagger, the general air of superiority and inconsideration for that other sex. This made all the Americanism in him rise to action. He picked up the knob kerries and when the young men turned to go, they faced the white man, who made them understand that they

| Barrington, | 7.00 |
| :---: | :---: |
| Bethel, | 5.00 |
| Berry Memorial | 14.53 |
| Broadway, | 5.45 |
| Evanston, | 100.00 |
| Cayler Ave., Oak Pk., | 1.00 |
| Diversey Bvd. | 20.80 |
| Edison Pk., | 11.00 |
| Epworth, | 2.25 |
| Franklin Park, | 6.00 |
| Garfield Park, | 6.05 |
| Glen View, | 2.00 |
| Grace, | 20.21 |
| Gross Park, | 21.06 |
| Hemenway, | 9.00 |
| Highwood, | 6.00 |
| Irving Park, | 31.00 |
| Joyce, | 3.90 |
| Lamon Ave, | 11.75 |
| Lake Bluff, | 6.75 |
| Mandell, | 16.85 |
| Mayfair, | 3.00 |
| Maywood, | 2.10 |
| No.Chicago. | 3.00 |
| Palatine, | 16.77 |
| Park Ave., | 3.09 |
| Olivet. | 52.00 |
| Oak Park, First, | 11.50 |
| Ravenswood, | 28.17 |
| Rogers Park, | 5.00 |
| River Forest, | 8.00 |
| Sacramento Bvd., | 11.75 |
| Sheridan Park, | 1.75 |
| St. Lukes, | 12.04 |
| St. Pauls, | 10.15 |
| Wesley, | 12.93 |
| Wheadon, | 7.00 |
| Western Ave., | 8.00 |
| Wicker Park, | 16.50 |
| Wilmette, | 2.00 |
| Inhambane Christian Advocate |  |
| Vol. XVI. | No. 8. |

were to draw a bucket full of water. They did this, not ungraciously, but a little wonderingly. Thinking that they were finished, they turned to go, but the white man insisted by signs with the knob kerries that they were to pour this into the two water pots of the girls. Again they turned to go thinking that they had fufiled the pleasure of the white man but again they were signed to drawanother bucket full of water which they did, still without hesitation. For lack of the ability to make himself understood he had to let the two young bucks go on their way without the moral in plain words. Probably they are wondering as to the sanity of the Mulungu. The girls gave him an unintelligible thanks and putting their waterpots on their heads, went off down the road laughing and chattering at the joke.

# THE WAR AND THE PEOPLE <br> <br> The Economic Condition. 

 <br> <br> The Economic Condition.}

East Africa is separated from the world of civilization in degrees, minutes and seconds. The gulf that divides the thoughts. ideals, enstoms and practices of the different parts of this globe, is wide indeed. But the nearness of the relationship of interdependence of the different countries is measured by the facility of the commerce, and the exports and the imports of the east and the west, and the north and the south. But closer still is the vital relationship of the war between good and evil,and only as each part of the world is brought under the dominion of the Prince of Peace, will the peace of the whole world be assured.

A quarter of a century ago, no one but a seer could have foretold that the heathen in the innermost parts of Africa would have been affecteé by a war in Europe as seriously as this struggle has concerned the Dark Continent. And hardly he would have dreamed that the black man would have questioned the why, the wherefore and the outcome of such a war.
Soon after the war commenced there were but few who had heard or knew that somewhere in Europe the white men were fighting. Among these few it caused wondering and questioning. It was long before the $-\bar{y}$ could realize the fact that white men were pitted against each other in a death struggle. It was regarded as a wonder and quite contrary to their ideas of white men. The invasion of this country by Gungunyana still gives them uneasy feelings and whereas it might be right for the black man to fight, the white man is thought to be above those things.

The rumors and news about the war spread and was talked about among the people, and questions were asked whenever
the opportunity presented itself. The thought of the war affecting themselves was just creeping up on the horizon.

The Indian and Arabian traders early began to feel the pressure of the atmosphere.The goods began to rise in price, cotton and iron first. The freight increased with the loss of vessels, cunsequently they had to raise their prices. Many times the price was added to and somes times it was raised through fear. Another cause contributing to the rise of prices was the loss of value of the currency. Not long before the beginning of the war the one pound sterling [approximately five dollars] was fairly stable around five thousand reis, but it was not long until it rose to five thousand five bundred and then to six thousand, until it went as high as nine thousand. This was alarming aud as the value of the currency decreased, the commodities became scarcer and dearer.

The native of this part is dependent upon civilization for somethings. There are no satisfactory ways of producing cloth, blankets, hoes, cooking pots, chairs etc. Cloth, they must have for the law does not permit the women to enter town without the shoulders covered. Before 1914. a girl could buy a good cloth, enough for two good sized windarounds and a small waist for two thousand reis and up to six, according to the size and the texture of the cloth. In 1918, the cheapest cloth that could be purchased would take take from six thousand five hundred to seven thousand five hundred and eight thousand. By the yard, the price has gone from one hundred and twenty reis and two hundred and fifty to five hundred and two thousand reis per yard. All ironware, knives, axes, hoes, cooking pots, etc. have simply disappeared and hoes
which not so long ago would be given in payment for a wife are not to be had. Soap used to be fairly cheap, but it can hardly be had for five time the former price. Chairs and lumber for making tables, beds, doors etc. are notimported into the country. Little metal lamps which were giving a modicum of satisfaction to many of the more pretentious huts are either replaced by empty milk cans with a rag for a wick or by nothing at all. The whole population miss the ubiquitous Standard oil tin which served so many purposes. Sugar which is manufactured in the country was controlled by two conditions: the lack of labor, due to the recruitiug for the war in East Africa and the terrible floods in 1917 and 1918. For months the whole supply was commandeered by the goverment for war purposes and the more abstemious part of the population, who used tea as a social beverage instead of the more intoxicating liquors made in the country have had to be more economical with this commodity. The tea has advanced to about three times the prewar price. Not only has the war vitally affected the Province, making luxuries practically and literally unobtainable, but the necessities have been reduced to the lowest ebb.

All this has had a reflex action. The economic situation here is peculiar, as the wages earned in the country does by no means give an adequate living. There are reasons for the lack of great agricultural endeavor which need not be discussed. The fact is that seventy-five percent of the men and boys in this country go to the mines in Johannesburg, leaving the women and girls to scratch and scrape together a living eked out by what their menfolk send them from Johannesburg. In view of the increased cost of their living
expenses they have charged more for their produce. Chickens which used to sell for one hundred reis apiece are refused at five times that price. Eggs are more than four and five times what they were formerly. Corn and peanuts of which there has been a very inadequate amount for the last two years have increased three and four fold. Cocoanuts and all oil bearing nuts bring twice and thrice what they used to. Fish and fruit also command higher prices.

It is not be wondered at that the native has raised the
price of the articles that he has for sale, for in sheer defense against the charge for things that he must have and the small returns for the amount of money spent he is out compelled to seek a way of his dilema. When he went to the store and stood aghast at the prices, be was told that it was the Germans who were responsible for it, or the war makes it. So they, in turn when asked why he asks more than formerly for the fish and eggs, would give the answer, "Ahati" (I dont know) "the Germans" !

## $\rightarrow$ Fdicorials.



IT IS TO RE regretted very much that the Bishop and the Deputation could not have made their memorable visit to Inhambane at a more favorable time. Nearly all the conditions have mitigated againsta thorough oversight of the country. 'Ihe dangers form the " hot and rainy season" always deplored, have not been as virulant this year as they usually are. The heat has not been as intense and the rainfall has been below normal. The exceptional condition has been caused by the epidemic which still prevails in places after four months. The Government has tried to prevent further spread of the disease by shutting off as completely as possible communication between the circurnscriptions, and by closing all public gatherings. This prohibition has very effectually denied the Bishop and the Deputation a chance to see the normal work of the Mission. The natives are dismally disappointed for they have long been anticipating the honor of the visitors from America, and lament very openly the lack of an opportunity to "showoff" their stations and the work.
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WE TRUST THAT the few pictures that Mr. Rowe has been able to olitain will
give a great inspiration to all those who may see them and we pray that they may make the greater impression to compensate for the many more views of the native customs and life which he was barred from talking because of the heat, the inability to travel and the lack of other facilities.

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THE WAR CONDITIONS which still exercise a great influence on this part of the world has held up transportation, causing much inconvenience and loss of time to all concerned. It was terribly unfortunate for the Bishop and the Deputation whose time was so limited to be marooned in one spot for almost eight weeks with no possible way of escape. The mail was received only twice during that time.

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EQUALLY UNFORTUNATE and possibly more so, were the Missionaries who, while on their vacations, some of whom have not heen off the field for three and four years at a time. They had not been able to foresee the time of the arrival of the Bishop and the Deputation in order to adjust their holidays and when they wanted to return, they were held up on the other end, and
unable to be athome. Thus circumstances defeated both the visitors and the would-be hosts. Undoubtedly there would have been much gained had al! been able to have met together in one place.

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When one has traveled long, been delayed much and desired greatly to reach a permanent stopping place, the time seems never to hang so heavily and never to have an end. Our sympathies are with our three new Missionaries who have already been six months on the way to the scene of their new labors and have not as yet seen the country. May their years of service be proportionately happy and successful.

## -: $0:-$

A word of explanation is due to the Readers and an apology to the Editor of the Inhambane Christian Advocate. It was necessary for the Editor to accompany Bishop Johnsen to the Annual Conference and then to proceed to Johannesburg, leaving his wife in charge of his affairs. It was time for the paper to go to press and the printers were awaiting copy. There was no time to wait for the mail which might be from two to four weeks coming. So there was nothing to do but for the Editor's wife to assume the Role, protem and get out the paper. We trust that the Editor will forgive the "perpetration" and that the Readers will overlook all mistakes of omission and commission.
" 7 There is a great apportunity and need for Christian work int the compounds of South Africa. A single mine employs 13,000 untices who come from a radius of a thousand miles, all men between the ages of 18 and 45. Their wages are a little less thiten 45 cents aday in addition to food and sleeping acomodations", The Min-manty Review of the World.

## ${ }^{60} D Y M \mathbb{N}$

BETWEEN the awful horrors and tragedies of the battlefields and the unprecedented amount of sufering and mourning caused by the world wide epidemic, the attention of all peoples has been stressed upon the phenomonon of death. In normal times and in the easiest of circumstances, death is a strain and one shudders at the passing of the soul out of this world. The Christian wonld, because of its Christianity longs to ease and comfort the dying. Every effcrt of the doctors, nurses, Red Cross and other Christian agencies is a blossom on the Tree of the True Religion.

In contrast with this beautiful blossom fragrant with its sympathy, one can see the Tree of Paganism with its thorns. There are no medical aids, nor ministering angels with their patient touch to soothe and comfort the aching and suffering. Did ever one find in a country untouched by the religion of Jesus Christ, hospitals to care for the the sick, wounded and deformed? And among the heathen people it is uncommonly rare to see unselfish love giving its life for the sick unto death, the aged and the useless. Thorns of indfference aud abuse and active cruelty abound on this tree of paganism.

What does it mean, dying alone? Not Iong ago. a woman with her hair beginning to whiten, perhaps about fifty years of age, which is aged for these people, clothed with scarcely enough rags to make a decent covering, crawled along the hot sand down the road. She was sick, suffering, with an incurable disease. Because she was unable to work, sick, suffering, dying, her relatives made life unendurable for her and she crawled out into the bush to die. Somelittle distance from the Mission this woman was found and brought to the

Mission Huspital where she found food and some help.

This picture is only typical of thousands and thousands of caces all over this land where grows the Tree of Paganism with its many piercing thorus. Can you imagine it to be dying alone with no protection from the venomous snakes and the marauding animals, no food and no one to care?
This happened one day

AFTER seventeen months away from Inhambane our beloved and much desired medical missionary, his wife and little daughter, have returned to the field. It seemed at times as if their firlough period would never end. Now they are again on the field, it is so much like old days it seems as if they have never been awdy.

The doctor's furlough period in the States was spent in giving his thrilling messages regarding medical missions in Portuguese East Africa and what they mean in the winning of these people from paganism to christianity. He has a message for the Ciurch and he was in great demand Mrs. Stauffacher, also, was called upon continually to address various societies regarding her work, principally among the women of these tribes and among Moslem women. She has a fund of rich experience to tell. Miss Ruth is not to be discounted either, for many times she was called upon, with her suit rase of curios to tell the boys and girls of the Sunday Schools, Junior Leagues and day schools about her life in Africa. Thus their visit in the home land was fraught with great good to the Church, to Inhambane, as well as to themselves.

Loyalty characterises the Epworth Leagues of the
while the Deputation from America were here and this womar as she lay in the bush by the side of the road was photograhed so that those who had a chance to see this picture might get a glimpse of the iree of Paganism with its thome. You, who know the leatiful flower of the Tree of Erernal Life and have inhaled its fragrance, will you do your share in enabling this Tree to spread over all the earth?

## Our Medicol Missionary.

Chicago North-western District and rowhere is it more clearly seen than in their support of Dr. and Mrs. Stauffacher, their representatives to Inhambane. This opportunity is taken to publicly express the hearty and sincere appreciation of this Mission for the faithfulness and cooperation of this noble body of young people. We congratulate this Mission on having the loyal support of these Leagues and Leaguers and we also congratulate the Leagues on having for their representatives in Africa two workers of the type of Dr. and Mrs. Stauffacher.
But how the natives, both heathen and christian, would plead during the doctor's absence for his return! How innumerable are the times when the Mohammedans of this field would ask:"When is the doctor coming back". The times can not be counted when the white folks, missionaries and others, said:"My, we wish the doctor was here".

He is now here. He landed with Mrs. Stauffacher and Ruth at Inhambane on the last day of December 1918. What rejoicing there was! In spite of the sadness that surrounded all, because of sickness, disease and death. But the doctor had come. To many he was the saviour of their bodies. The
welcome planned to receive these two workers could not be carried out owing $t o$ the epidemic, but the hearte of all were none the less glad and thankful.

We plead with you, dear friend and reader, to stand by the doctor and his medical work. The hospital is not yet finished. Funds are needed for its completion. The amount set aside for the purchase of
medicines is far too small to meet the need. Hospital and dispensary equipment is necessary, if medical work is to be done here. The nickle a WEEK CLUB still does business and is ready to receive your gifte. The Medical Department will welcome gratefully the amounts you are able to send, whether large or small. Help to heal the "OPEN SORE OF THE WORLD": AFRICA.

## Proposed Model Christian Villages.

The present status of the case.
The land upon which our christian villages are located is owned either by Portuguese or by native farmers, or by the government. If owned by the government it can be purchased by any applicant and the village compelled to move at the will of the purchaser. Thus in some cases villages have been compelled to move seven times in eleven years. There can be no permanency to our work under such conditions.

If, perchance, the native christian village is allowed to remain upon the land thus purchased, the members of the village, ofttimes, are subjected to severe persecution, and the work and development of their christian community is seriously hampered along all lines.

Under present conditions our christian villages are generally started and built up by the man who later becomes the evangelist of the village, and who selects the site, very often without regards to sanitation or sther considerations of health, other than that known to the native mind. Having selected the site he begins to gather around him a community who look to him as their head man in all respects-if a Church is built, it is done by him and his people and thue belongs to him, or is at least under his control. Thus it often happens that it
becomes very difficult to apply our itinerant system to these evangelists who look upon the community which he has built up as somewhat of a property rigist and his people often concur in this view.

## The proposed change.

A Mission owned plot for a christian village would give permanenecy to the work, tend to proper selection of village sites, improve sanitation, better methods of farming, the breaking with old customs, protection for our christian people and not least of all, would uake our itinerant system live, where it now is only in name.

First ... The site for a village of this kind should consist of from 150 to 200 acres of land, more or less, and should be chosen with reference to its strategic importance, water supply. sanitation, agricultural possibilities and any other items which would contribute to the establishment of a strong model christan center.
Second ... This plot should be large enough to furnish space for huts and reasonable garden room for a population up to 200 , more or less.
Third... All the hute of the village to be erected by the people of the villages themselves, but of such material, dimensions and upon such plans as may be determined by the authorities of the Mission, always with an eye to roominess, ventilation and
privacy and other items which may tend to the health and moral uplift of the people.

Fourth ... The chapel in each model village is to be built by the people, the mission to furnish the material where necessary, but where possible the people to turnish the material in consideration of the added security which will come to them from residence in such suroundings.
Fifth... the planting of cocoa-nut, fruit and shade trees shall be by, or under, the supervision of the mission in such a way that they shall be the property of the mission, or become the property of the mission when any dweller of the village shall for any reason remove from the village.
Sixth ... The Mission shall have the determining voice as to the admission of any person to dwell in these villages.
Seventh... The Mission shall have the determining voice in the appointment of the headman of such villages.
Eighth ... The Bishop in charge shall have the determining voice by appointment of the man who shall be the evangelist, preacher or teacher in such villages.
Ninth ... The Mission shall reserve the right to evict, for cause, any resident of such village.
Tenth ... Each such village shall contain a parsonage for for the native pastor-teacher, built of native material furnished by the Mission, size and plan to be determined by the Mission.

Eleventh... Each village shall contain a but, of native material, provided and built by the Mission, wall ventilated and screened, kept solely for the use of the missionary on his rounds of the work.

Twelfth ... Each víllage shall contain two huts-one for the orphan boys and the other for the orphan girls of the village and for those seeking refuge in such villages, material for huts being furnished by the mission, but the work being done by the villagers.

Thirteenth ... There shall be in each village a mealie or corn mill for the grinding of various
grains, a toll being taken from those outside the village who wish to grind on the mill, which toll shall be used to help in the support of the orphan children who become charges of the village.

Fourteenth... The Portuguese flag shall fly from the center of every such model christian village.

Fifteenth ... The initial cost of such a village shall not exceed $\$ 1,000.00$, American gold. Every effort shall be made to make the village self vvpporting as to repairs and the upkeep of buildings and the support of the evangelist and pastor-teacher.

The deputation now visiting Africa, also Bishop Johnson unanimously endorses this
plan and urge the securing of the necessary money for the purchase of these plots. There is no better way to aid these Bantu peoples, and to lift them to moral, intellectual and social planes than this. There is no better investment offered today in the entire Church than this of making possible for this people model christian villages. WHO WILL BE THE first to answer this Call? For further particulars write to the field or to the Board of Foreign Missions, 150 Fifth Ave., New York City.
"Of all the non-Christian religions there is none that is so strong in its affirmations, none
that is so defiant in its denials, none that is so baffling in its difficulties, placed like great stumbling blocks in the pathway of missions, as the religion of Mohammed."
Rev. Samuel W. Zwemer, D. D.
> " On the whole continent of Africa there are 3,944 missionaries, each with a parish of 3,614 sguare miles and 46,23.9 people. Taking the continent as a whole, there are at least fifty millions of people who are not only outside the reach, but even outside the plans of any missionary society mow at work on the continent".

> The Call of the World.

## * Lette Stories for lutle Folis. *

## For lioys amod Girpls.

In this part of Africa there grows a tree with a very juicy fruit which all the folk, big and little eujoy very much. The little people suck the juice and a part of the juice runs in streaks down over their round brown "tummies". On the end of this frait grows a nut which is even better than the fruit. No the boys and girls gather the nuts and roast them and they are-oh! so good.

It is one thing to gather nots and roast them for oneself and a wholly different thing to gather and roast them for some one else; now, isnt it? The Senyari wanted some nuts to give to the visitors from America and she called the little boys, Solomon, Little Tile, Little Keep Still and others. She gave them a tin to fill. This seemed like work, much more like work than getting that many nuts for themselves to eat, and it semed dreadfully hard, to them, for they wereonly little tiny boys. So, to help them, the Senyari called a little girl, who was a little older than the boys, named Grace. Grace was lame and could not work hard, so she was told to help these boys; she was to be the " nduna" or captain. It did not take them very long to gather the nuts. Ther they built a fire and put the nuts into the fire. This made a very hot blaze and the nuts had to bo stirred fast to keep them from burning. Grace watched them carefully and when she thought
that they were done all the bors threw and on the fire to put it out. How do you think that they cooled these hot nuts? I am sure that fon could not guess for they dug a smail hole and put the nuts down in the cool earth. In a few minates they took them out and cracking them open with a stick they took off the burnt shell.

You onght to have seen these children when they were finished. It was well that they did not have on clean white clothes, wasnt it? Not only were their hands and faces black, but their round, brown tummies were as black as their hands. When they bad finished there was a nice dish full of golden orown delicious nuts. The nice big pieces were there, but where were the little broken pieces that broke off when they cracked them? Could you tell?

You really ought to taste some of these nuts and see how good they really are. I would love tir send you some. Perhaps. if I should get a letter from you some day telling me that you would like to help some of these little boys and girls get some other kind of frood, I would send ynu sone of these nuts already roasted and you would see why Solomon and Little Tile and Little Keep Still and all the rest like them so much.

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[^0]:    Inhambane Mission Press.

