

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>

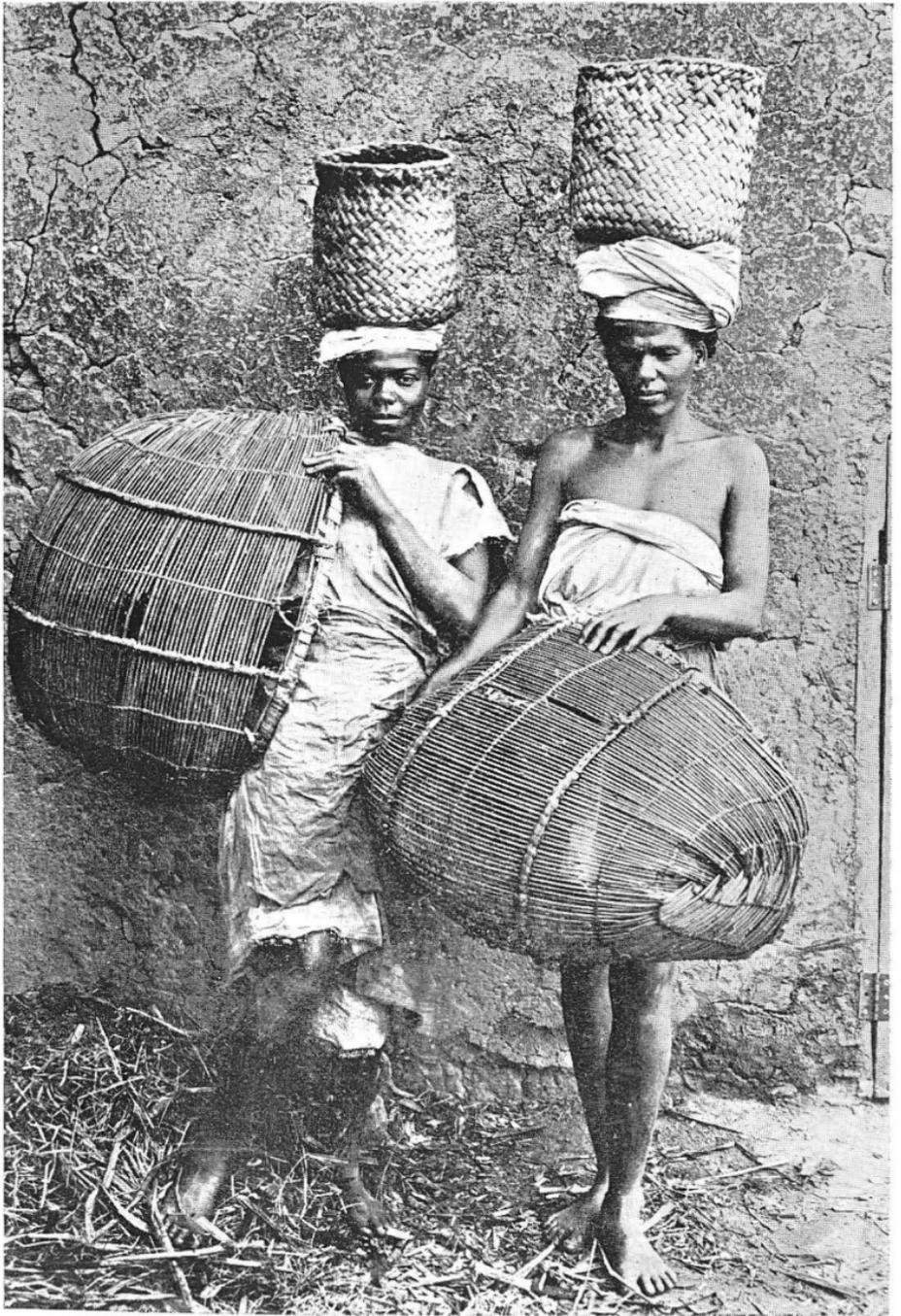


PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>



Photo]

[M. Razaka, Tananarive]

MALAGASY FISHERS

CHRISTIAN MISSIONS
IN
MADAGASCAR

BY
E. O. McMAHON
ARCHDEACON OF IMERINA, MADAGASCAR

WITH PREFACE BY
THE BISHOP IN MADAGASCAR

ILLUSTRATED

The Society for the Propagation of the Gospel in Foreign Parts
15 TUFTON STREET, WESTMINSTER

1914

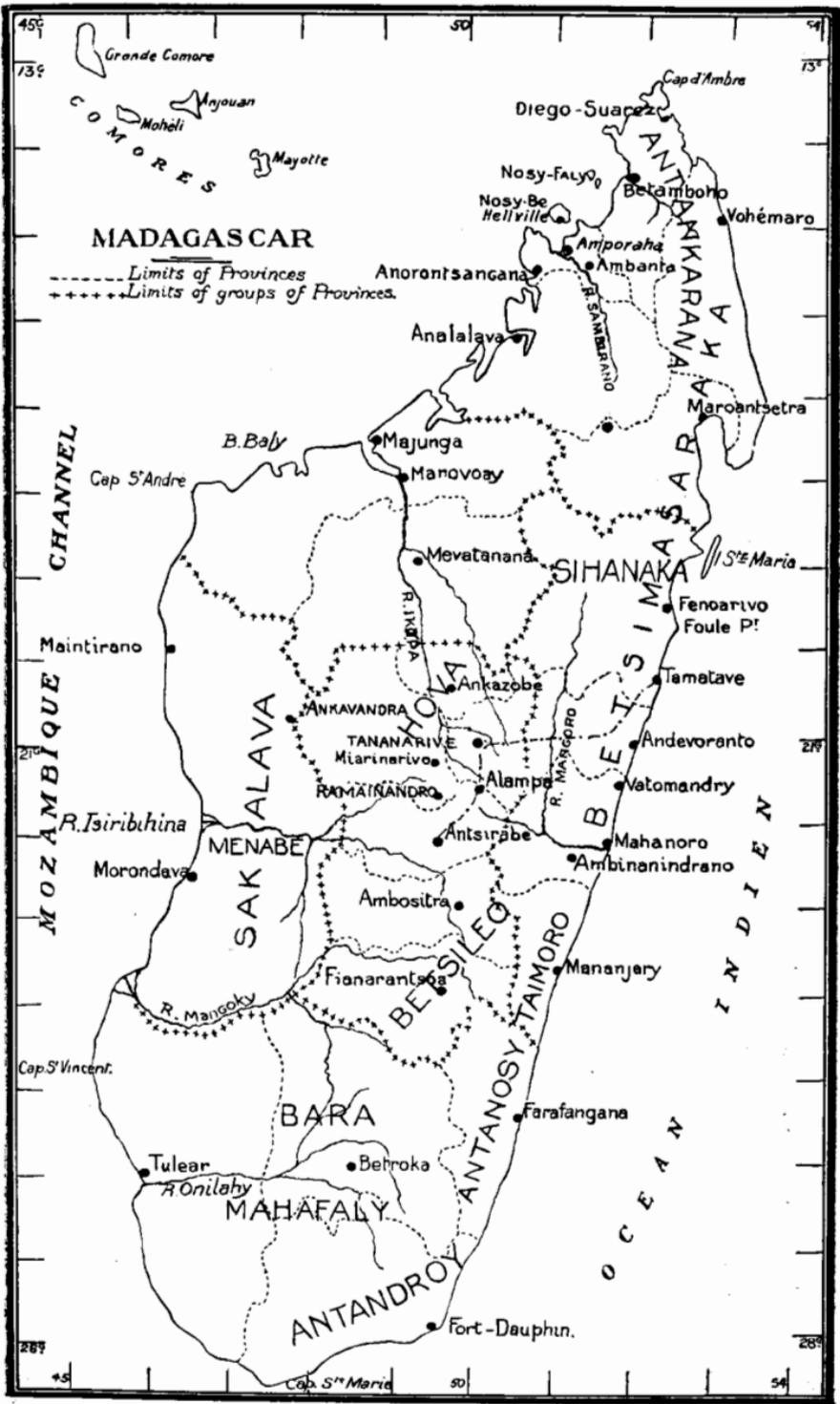
CONTENTS

	PAGE
Preface	I
Introduction	4
CHAPTER	
I. Madagascar and the Malagasy	9
II. The first Christian Missions in Madagascar	29
III. Religious beliefs and customs	46
IV. Progress of Christianity	71
V. The last days of Hova rule	82
VI. Missions under French rule	93
VII. Review of the Anglican Mission work in Madag- gascar	106
VIII. Church work in the north	144
IX. The Malagasy way of looking at things	154
X. The comity of Missions	161
XI. Hopes, problems, and Jubilee festivities	169
Bibliography	176
Index	177

LIST OF ILLUSTRATIONS

Malagasy fishers	<i>Frontispiece</i>
	FACING PAGE
Map of Madagascar	I
West view of Antananarivo	4
The old east gate of the Capital	12
A Malagasy blacksmith	12
Types of Malagasy : Antaimoro	22
Types of Malagasy : Betsimisaraka	22
Sakalava Prince Joba Andriantarany and Arijeby his wife	26
A forest village	28
A Betsimisaraka village in the forest	28
A forest bridge in Madagascar	38
Students on the way to Church, Ambinanindrano	38
Idols at Ankaiov, Sakalava district	42
Girls' school, Tamatave	42
Betsimisaraka coffin in the forest	50
Fisoronana altar near Mahanoro	50
Ambinanindrano village and place of sacrifice	54
Market-place, Ramainandro	54
"Fanataovana," lumps of stone on a sacred place	68
Plaiting hair	68
Mass meeting to consider the French ultimatum in Tananarive, 1894	84
Carpenter's school, Ramainandro	98
Hospital built by the pupils of the industrial school	98
All Saints' Church, Andovoranto	106
Malagasy weaving cloth	106
Meeting house of the Mothers' Union, Andovoranto	110

	FACING PAGE
Dug-outs at the ferry	112
Church group, Mahanoro	112
The Rev. J. Rainizanamanga on his bullock	114
St. Augustine's College, Ambinanindrano	116
Mahanoro Church	118
Children at play, Mahanoro school	118
Transplanting rice	120
Working rice fields	120
Cathedral of S. Laurence, Antananarivo	122
Cathedral interior	122
Women's Bible class (June, 1914), S. Laurence Cathedral .	124
View of Ambatoharanana College	126
Teachers' house at Ambinanindrano	126
Rainiavo, who warned us of the outbreak	136
The botona tree, at Betomba	136
Banner and sacred vessels recovered from the rebels .	140
Girls sewing and lace-making at Ramainandro	142
St. Michael's Church, Andranonahary	142
The Revs. P. Tsimilanja and J. Andriamaitso	144
Princess Arijeby and the Christian congregation at Amporaha	148
Oxen swimming a river	156
A bamboo raft used for transporting rice	156
Boys at St. Augustine's College, Ambinanindrano	164
S.P.G. Mission and native clergy. Jubilee thanksgiving, June, 1914	174



PREFACE.

I HAVE been asked to write a few words to commend this book to all who love Mission work. It has been prepared with infinite pains by my dear friend and fellow-worker, Archdeacon McMahan.

No present member of the Mission is better qualified than he is to write an account of our work ; for, with one exception, he alone remembers those early days, so interesting and romantic, before the French occupation. Many readers will regret that the old days are gone for ever, and that many interesting customs and survivals of heathenism and the peculiarities of native rule have been swept away. "The old order changeth yielding place to new."

The book, though necessarily brief, is comprehensive ; and it will be found that full justice has been done to the noble work, which has been done, and which is being done for Christ, by other societies in this island.

Madagascar is very large, and every reader should make a real effort to grasp its size. Let no one think that Mission work is done : in large

tracts of the island it has not even been begun. I trust that those who read this book will find in it an incentive to prayer and work.

The photographs which illustrate the book are by various hands: fortunately, we have several good artists in the Mission.

As will be seen by a glance at the Table of Contents, a real effort has been made to present our work as a whole, and from many sides. Chapters I to III will enable readers to understand the conditions of our work, the beliefs and customs of the people, and the first beginnings of Christian work among them. The two Chapters which follow (IV and V) deal with the "progress of Christianity" and the Mission work done in the last days of the Hova kingdom. Chapter VI deals with our work as it is at present under French rule, and with the very grave problems and the religious disabilities which must always be found where a highly civilized power, with a strong anti-Christian bias, holds the reins of government. Chapters VII and VIII describe the work of our Mission in the present day, and should be closely studied. The work closes with three Chapters which deal with the Malagasy character—which few understand better than the author—with the Comity of Missions, and with our thanksgiving services for the completion of fifty years of S.P.G. work in this island.

The review of work in this book is enlivened by personal touches and reminiscences, which only a missionary of long and varied experience can supply. The book will be eagerly read; and those who read it are sure to recommend it to others. I wish to place on record my thanks to the author for writing a book which will prove of great service to the Madagascar Mission.

GEORGE LANCHESTER KING,

Bishop in Madagascar.

20 July, 1914.

INTRODUCTION.

THIS is the fiftieth year since the commencement of Mission work by the Church of England in the Island of Madagascar, and we are keeping our jubilee which was honoured by a visit from the Archbishop of Capetown, who spent the month of June with us.

It is not intended to limit the scope of this book to the work of our Church Missions, which form only a small portion of the whole, yet it is an appropriate time to take a review of the past and see what has to be done, as well as to consider what remains to make Madagascar a Christian country and to include the Malagasy in the family of Christian nations.

Things have changed since the arrival of Mr. W. Hey, and Mr. J. Holding, the first S.P.G. missionaries, in Tamatave in August, 1864. The country was then just recovering from the savage rule of Ranavalona I, whose persecutions of the first Christians directed the attention of the



Photo]

[M. Razaka, Tananarive

WEST VIEW OF ANTANANARIVO, SHOWING PALACE AND MARTYRS' ROCKS (UNDERNEATH TO THE LEFT)

Churches in different lands to Madagascar, and Missions from France, England, and Norway came to help spread the Gospel in the island, and if the new-comers, as well as the missionaries of the London Missionary Society on the spot, had been able to work together, the island might have been Christian from one end to the other ere this ; or at least each tribe might have heard the Gospel, and have been educated in schools and industrial work.

The dates of the arrival of different Missions will show that the interest in Madagascar at the time was great :—

London Missionary Society	1818.
Jesuits	1861.
Society for the Propagation of the Gospel	1864.
Church Missionary Society	1864.
Norwegian Lutheran Mission	1866.
Friends' Mission (Quakers)	1867.
French Protestant Mission	1896.

To show how far we have travelled since those days towards the comity of Missions, it is only necessary to record, that when the representatives and missionaries of the seven societies now working in Madagascar, that is, all except the Roman Catholic Missions, met in friendly conference in the Capital last September (1913), the first matter

for consideration was how to reach the parts not yet touched by Christian Missions. We had our "Kikuyu," but we did not attempt the impossible. We found it enough to cement the friendly relations which have grown up during the last few years. There are none who desire union more than ourselves, but it is not a matter in which we can allow ourselves to be carried away by sentiment. Divisions which have lasted so many generations, and which go to the very foundations of the faith, cannot be got rid of by agreeing to unite. Those who have watched the growth of the desire for unity cannot doubt that it is the working of the Holy Spirit, and we may rest on His promptings for the way in which it is to be accomplished. It is not, however, so much with the different missions that we shall occupy ourselves in the following chapters, as with the natives of the country, and their progress in Christianity and civilization.

There are few countries in which the good effect of the work of Missions is to be seen better than in Madagascar. When you compare the people in the civilized parts, where the Missions have taught the natives all they know, with the parts where the Missions have not worked, in the one you see a civilized people, intelligent and self-respecting, in the other you get the raw native covered with charms and very little else. The

Malagasy are very grateful for what the Missions have done for them, and realize that the time has come when they ought to do something for themselves ; so that we are now at a most interesting time, when the native congregations are beginning to support their own clergy and pastors and also to send their own missionaries to the parts still in darkness. The experience they are gaining in this work both in raising funds and providing men, as well as in other ways, will be invaluable to them when the time arrives for them to stand alone.

Since Madagascar has been a French Colony, Mission work has become increasingly difficult ; on the one hand, we have the difficulties which seem always to accompany the opening of a new country, such as drink and the bad example of Europeans and others, who leave their religion behind when they leave their fatherland ; on the other hand the unsympathetic attitude of the authorities and vexatious restrictions which were unknown under the native sovereigns, who not only appreciated the efforts of all Missions, but gave them full liberty to carry on their work.

I have found the Malagasy History of the Church in Madagascar published by the late Mr. Henry E. Clark of the Friends' Foreign Mission Association, 1887, most useful for reference, also

the "Guide-Annuaire" published at the Imprimerie Officielle. I am also indebted to the Rev. H. H. Blair; M. Razaka, photographer of Tananarive; Archdeacon Kestell-Cornish and Mr. Jorgensen for the use of photographs.

E. O. McMAHON.

CHAPTER I.

MADAGASCAR AND THE MALAGASY.

MADAGASCAR is sufficiently out of the way to be still a new country to many people. The nearest port is four days south of Zanzibar by steamer, and although the distance from South Africa is not great there is very little communication. It is far enough south of the equator to have a fairly cool climate, except on the low-lying coast, which is hot and unhealthy for Europeans. The interior, which is about four thousand feet above the sea, has a beautiful sunny climate with cool nights, and in winter there is frost, and even ice is not unknown on the mountains. The line of mountains running up the centre of the island rise to between nine and ten thousand feet.

The history of Madagascar begins with visits of Portuguese in 1506. They gave it the name of S. Laorenzo, which we have taken for our cathedral (St. Laurence) in the Capital, the principal town of the Hova tribe, in the interior, a day's journey by rail from Tamatave, the port on the East Coast. The Hova call their capital Antananarivo, but the French have shortened it to Tananarive. It is a large town of about 70,000 inhabitants. The Arabs have long had com-

munication with Madagascar and have left their mark on the inhabitants of the coast, where small colonies of Arabs settled. Some of the coast tribes consider themselves to be descendants of these, and they guard the few Arabic manuscripts they have with great veneration. The Hova in the interior had already begun to learn the arabic characters when the missionaries arrived early in the last century and taught them the roman characters; progress would have been a good deal more difficult if the language had been written in arabic instead of roman characters. Lately there has been some interesting finds of pottery on the coast which will no doubt show that Madagascar was known to the Phœnicians or other travellers, long before the Arab invasion.

Seen alongside of the map of Africa, Madagascar does not seem very large, but it is just under a thousand miles long with an average breadth of two hundred and fifty miles, and an area of more than a quarter of a million square miles, so that it is larger than France. The population, however, is only 3,170,000. About one half of these are found along the coast and rivers, and the other half on the central plateau; between that and the coast there is a great silent tract of country, consisting of forest on the east, and grass lands on the western side, where great things might be done by the way of raising cattle, as the tsetse fly does not trouble the settlers.

Before the French occupation (1895) there were no roads and everything was carried on men's backs, and the "filanzana," a seat fixed between two poles,

was the usual means of travelling. Six or eight porters are required for each palanquin, so that travelling was a costly affair, besides taking up much time. It is still the only way of getting about the country except between Tamatave and the Capital, where there is a railway, and on some of the trunk roads where there is a motor service. The porters were formerly slaves of the Hova; they are well-developed men but their life as porters does not last very long. They get over about four miles an hour, and will travel for nine or ten hours a day. Their pay ranges from a shilling to one and sixpence each a day. They are a pleasant lot of men, and if you understand their talk you hear a good many amusing things; they are quick to notice anything peculiar about those they are in the habit of carrying, and give them nick-names though it is the rarest thing to hear what they call one.

Madagascar can hardly be called a beautiful island. The coast and interior are very different, to move from one to the other is like going to another country. In parts especially near the coast the scenery is very fine, the valleys are filled with long feathery bamboo and tree ferns, the hills clad with primeval forest where immense creepers climb over and strangle the tallest trees, and orchids hang down. Palms, especially the travellers' palm, abound on the skirts of the forest: these are used for many purposes by the natives, the leaves as plates and spoons, fresh ones every meal, also when dry the leaves furnish roofing for their huts, the trunks are flattened out and used for the walls and flooring. In the interior there is no forest, the hills

covered with coarse grass are brown and monotonous except in the rainy season. The wonderful sunsets, however, afford some compensation, as well as the patches of green of various shades in the rice fields in the valleys and along the rivers.

The principal articles of export are gold, hides, rubber, rafia, vanilla, graphite, manioc and cattle, uranium and precious stones. The value of exports in 1913 was 56,054,377 francs; of imports 46,747,456 francs: in 1898 the exports were only 4,974,000 francs and imports 21,627,000 francs. There has been a considerable falling off in export of gold and rubber lately, also of graphite, which is found in many places, and manioc. It would be interesting to know the amount of exported lace made by native women taught by the missions; it must be considerable. Manioc grows in most parts and is largely eaten by the natives, also used for feeding pigs and cattle. It has lately been exported and is used for making tapioca, starch, and alcohol. Transport is against it as it is bulky and the distance both in Madagascar and to Europe is great. This is true, of course, of everything, especially cattle, of which there are said to be over three million head, and except to Mauritius and Bourbon the export is limited to the canning industry which is only in its infancy.

Madagascar has not made as rapid progress as those who know the country expected it would have done. There is no doubt that the country is rich in minerals, but capital is necessary for their development; however, the French do not seem willing to put



Photo]

[Rev. H. H. Blair

THE OLD EAST GATE OF THE CAPITAL



Photo]

[M. Razaka, Tananarive

A MALAGASY BLACKSMITH

their money into their colony. Colonists too are rare, and the few who come pity themselves and long for the day when they shall have enough to get home again. Officials abound, but they alone do not make for the prosperity of a new country.

It is one of the first surprises to a new comer to find so little communication with Africa; one would naturally expect that Madagascar, which supplies so many things wanted in South and East Africa, would be in touch with that part of the world. Madagascar is one of the cheapest places in the world for food, e.g. turkeys and geese sell for a couple of shillings or less, chickens for sixpence, and other things in proportion. Yet the difficulty of getting them to East Africa has not been overcome. The railway and principal communications go towards the Indian Ocean; even Majunga, a splendid port on the north-west coast facing towards Africa, and three days nearer Europe, has been neglected; and Tamatave, which has no shelter whatever for shipping, and a wretched port at the best right in the track of the cyclones, has been chosen as the principal port. Until Madagascar turns round and looks the other way there does not seem to be much chance of a great future for her from a commercial point of view.

Madagascar is a true child of Africa as regards harbours. After leaving Diego, a military port in a beautiful bay almost land-locked, in the extreme north of the island, and Majunga at the navigable mouth of the Betsioboka, the largest river in Madagascar, in the north-west, you look in vain for other

harbours, the coast is as free of indentations as a pumpkin and the rivers are all silted, and reefs follow the coast, with changeable currents. The tide on the east coast is not often higher than eight feet but there is usually a heavy sea running; on the west the Mozambique Channel is generally as smooth as a lake, and the tide rises much higher and fills the mangrove swamps and shallow lakes, where salt can be gathered at will after high tide, consequently salt is very cheap in that part. When Mr. Smith and I were on the west coast, we sent our boy to buy some salt, and as we were intending to travel for some time we gave him eighteen pence and he came back with two men carrying a huge bag each. We had been used to the price up country. A mangrove swamp is a most loathsome place, and I never thought it could be the least use to anyone; but on my last visit to that part I found people cutting down the mangroves and stripping off the bark, which is rich in tannin and is now exported to Germany. On some of the islands in the Mozambique Channel may still be seen the remains of the strongholds of the pirates who infested that passage in the old days, when communication with the East was by the Cape, and such names as "Murder Bay" remain to remind us of those rough old times.

To the geologist and botanist Madagascar is one of the most interesting islands, the affinity with Asia being so much greater than with Africa, which is so close, but is cut off by a channel so deep that any connexion by land seems improbable, except perhaps

in the extreme north where the Commore islands may represent a connecting link.

It is pre-eminently the land of lemurs, which are found in numbers, from the small night lemur which is not much bigger than a mouse, to the long-legged whitish lemur as big as a large dog though thin in the body. I think the dark-brown one with a silver grey ruff is the finest of all. Some of the natives eat the flesh of the lemur; I found it tasted like hare. When we had a number of men dependent on us for food in the western forest we shot lemurs when we came upon them, and once my men called my attention to a number in the trees. I shot some for them and noticed that one was wounded and clinging to a branch; while I was waiting for the boy with the cartridges to come up I saw this lemur gather some leaves and chew them and put them on the wound. I did not shoot any more. In the evening the men skinned them, and spitted them on sticks around the camp fire. After that they had to be contented with guinea-fowl and parrots.

Dr. Standing, who has made many interesting discoveries in the fauna of Madagascar, has lately found the remains of a lemur, "Palæopropithecus," which was amphibious, buried with other remains. Finds of bones of the æpyornis and hippopotamus, both now extinct, are not uncommon in swamps and in the volcanic regions. The æpyornis, of which they have now obtained complete skeletons, was an enormous bird with the pelvis and leg bones bigger than that of an ox. It was too heavy to fly or even run fast. The

skeletons found on the south-west coast are much larger than those found in the interior. The eggs, which are sometimes found after a flood on the coast, are enormous.

Birds and butterflies of Madagascar occupied M. Grandidier the French naturalist several years, and form the most interesting part of his monumental work on the natural history of the island. They are too numerous to mention here, but the commonest are: the "railovy" (*Dicrurus forficatus*), a black-blue shrike with its long forked tail and pugnacious-looking tuft, like a horn above the beak, paraquets in flocks, black parrots and cardinal birds abound. The tufted umber (*Scopus Umbretta*), a dwarf stock about which the natives have many superstitions, e.g. that those who destroy their nests will become lepers, are to be seen in the rice fields. The crow, called "goaka" by the natives (onomatopœia enters largely into the native names) is found everywhere and is noticeable with its white tucker, and there are larks on most of the hills.

Guinea-fowl and black parrots, green pigeon, and doves are plentiful in the forest, quail, partridges, snipe, and sandgrouse abound in some parts. The sun birds are beautiful little things with metallic plumage and are often very tame; they are rarely found except in the lower and hotter parts of the island. I have seen the hoopoe and the cock-of-the-woods (*Lophotibis cristata*), a splendid bird, in the western forests, but they are rare.

Various kinds of heron abound, the slate coloured one with white tips of the wing feathers being the

largest ; the white heron with its aigrettes was common but is getting scarce owing to the value of the feathers. There is also a very fine flamingo which I think is peculiar to Madagascar. I have shot one measuring six feet from beak to toes, and the same across the wings ; it has lovely pink feathers on the breast, with black bands on the wings ; the bill is straight, yellow, and very long ; it has no pouch. The natives call them "sama" owing to their immense jaws. Hawks of various kinds are common as well as the native cuckoo, which is heard at the beginning of the rainy season calling at the top of his voice "cuck-cuck-cuck-o".

There are a good many kinds of wild duck, teal being found everywhere in great numbers. The muscovy duck (*Sarcidiornis Africana*) is one of the largest ; with a huge protuberance over his beak, the drake is an imposing looking bird. But of all the water fowl the "Royal Goose" is the most interesting ; he is very small, not a pound in weight, with a green and white head interlined with black. There are flocks of them among the water lillies on most of the lakes. They fight tremendously. Being very shy and flying at a great pace they are not easy to shoot. The natives have several names for them, one being "Voron'andriana" (Royal Duck), which some one probably translated, hence the name.

An account of the butterflies and moths of Madagascar alone would fill this volume, so we must pass them by with a single remark about the *Urania*, which is perhaps the most beautiful of them all ; even the Malagasy, who rarely notice the beauties of nature,

admire it, they call it "Valorambony" (eight tailed). Its flight is curious, it seems always to fly eastwards.

Many kinds of locusts are met with in Madagascar. There is a large kind known by the name of dog locust ("Valalamboa") which has scarlet wings with yellow and metallic green body. When first seen one thinks it is a bird. They do not keep their colour when preserved and are evil-smelling creatures, which, I suppose, is their means of protection, as I have never seen the hawks prey on them, while they swoop down on the other kinds of locust.

Swarms of locusts do much damage to the crops of maize and rice. If they arrive before the harvest they settle on the stalk and eat the rice; of the maize nothing is left but the bare stalks. If, however, they arrive during the dry season the Malagasy burn the grass on the hills where they have settled and destroy them in great numbers; yet when the swarm starts to fly, as soon as the sun warms them next day, they seem to be as numerous as ever. The Malagasy collect them for their pigs and poultry, which thrive on them. Those they eat themselves are caught alive and fried or boiled: they are rather tasteless.

If anyone reading this is interested in spiders and insects, and wants to find a new field of research, let me recommend Madagascar. It is a real spider land; some of them are vicious and dangerous. The "menavody," a small black fellow with a red spot underneath, who lives among rocks, is poisonous; I have seen several cases of natives bitten by them. The "taratra" is a brown spider who burrows in the

ground and whose bite is fatal to cattle which happen to lie down over his hole. The "trap-door" spider, who burrows and puts a door on hinges to the hole, is a clever creature. As the door hangs open I defy you to distinguish it from the ground around, unless you notice it to be round. As soon as the prey has entered he pulls his door to, and the ball commences. There is nothing very dangerous in Madagascar except crocodiles which abound in the rivers. The largest animal in the forest is the "fosa" (*Cryptoprocta ferox*), a creature peculiar to Madagascar, it is something like a large cat but plantigrade, with a very loose skin and thick tail. It is ferocious and the natives fear it.

There are some very fine orchids, but only the common white ones are to be seen hanging from the trees as a rule, the rarer sort require to be searched for in the unfrequented parts of the forest glens, as well as the pitcher plant which grows in the swamps.

The rafia is one of the most graceful palms, but it is getting rare, as quantities of rafia are exported. To get the fibre used in greenhouses as mats and for tying, the palm is sacrificed, as the young leaves only can be stripped and dried. The travellers' palm, which is much used by the natives of the coast for building, is to be seen on most of the hills near the coast; at the base of the leaves water collects which gave it its name.

The knowledge of the geology of Madagascar has increased considerably of late: French geologists have

been much occupied with their new colony. The prevalence of alluvial gold in many parts of the island and the desire to discover coal has given zest to their labours. The archæan bed rock is of gneiss which shades off into micaschist and granite ; but the metamorphism is so intense that it is difficult to distinguish the granite from the gneiss. The gneiss often contains traces of gold. The mica in the granite is generally black, but white is to be found also.

The result of volcanic action is apparent in many parts of the island, the bed rock has been traversed by numerous lines of ancient volcanic rock. Quartz of different kinds is to be found, some forming large crystals, rose quartz, smoky quartz, amethyst quartz of fine quality. The principal range of mountains, the "Ankaratra," and other ranges are the result of volcanic eruptions. Fairly recent craters are to be seen in the interior, round Lake Itasy, near Betafo, and in the Ankaratra there are beds of lava and numerous hot springs in the volcanic districts.

The primary sedimentary regions are found all along the west of the central plateau, where the plains running parallel with the coast occupy two-fifths of the breadth of the island ; they have all the appearance of having been submerged until quite lately. The silurian and devonian groups have not yet been identified, nor the age of the shale formations, which are common, been determined.

A coal-field has lately been found in the south-west not far from the port of Tulear, and beds of coal four metres thick are said to exist over a considerable

area ; there is also surface coal to be seen in the north near the island of Nosy-Be.

The lias group of Madagascar contains fossils corresponding to the same group in France, and forms plateaux analogous to those found in the south of France. The jurassic epoch of both upper and middle oolite consists of calcareous grit and clay, and contains fossils similar to those of the same period in Europe.

The tertiary period is well marked over most of the island both east and west. The absence of indications of the secondary period on the east side of the island leads geologists to think that this region was at that period part of a continent which has now disappeared ; and that it was after the secondary period that the rupture took place, leaving Madagascar an island washed by the seas of the tertiary period. Earthquakes are frequent in the central part of Madagascar and are generally felt during the rainy season : they are probably due to the falling in of the crust of the earth. It is rare to hear of the loss of life occurring from an earthquake. There are two seasons, hot and rainy from December to April, and cold and dry from May to November, both are well marked ; the temperature in the shade on the coast varies from 100° F. with an average of 87° during the hot season, to 61° in August with an average of 72°. On the central plateau the thermometer varies from 45° to 75°, in the mountainous district it descends to zero. The mean temperature of Tananarive, which has an altitude of 1400 metres, is 64°. The observatory on a hill east of the capital was founded by Père Colin in 1889 where a valuable

work in astronomy, meteorology, and seismic movements is still carried on by the founder.

Population. Ethnology. Tribes.

The last census, taken in January, 1913, gives the population of Madagascar as 3,170,000. There are also about 14,000 Europeans, mostly French, with a sprinkling of English, Norwegians, Greeks, Italians, Germans, Americans, and Creoles from Mauritius and Reunion; and about the same number of Asiatics and Africans mostly on the coast. The origin of the Malagasy is obscure and there are several theories about them. One is that they are Africans conquered a few centuries back by an immigration from Malaya, the Malay conquerors having imposed their language and customs on the inhabitants. These immigrants are known as the Hova, who came originally from the Malayo-Polynesian Archipelago. This opinion seems to agree with the result of an examination of the physical characteristics of the Malagasy, which shows the two elements distinctly, the one African, the other Asiatic.

Another theory is that the Malagasy are not Africans but Indo-Oceanians. According to M. Grandidier, the well-known authority on Madagascar, a movement from the direction of the Himalayas southwards took place over twenty-five centuries before Christ, owing to the invasion of the Tauranians and Aryans from the north: one branch of these fugitives settled in Madagascar, the other in Oceania. The similarity of the character of the Malagasy and the Negroids of Oceania seems to point to a common origin. There is nothing



Photo]

TYPES OF MALAGASY : ANTAIMORO

[Rev. H. H. Blair



Photo]

TYPES OF MALAGASY : BETSIMISARAKA

[Rev. H. H. Blair

by the way of history or monuments to show when the Malay element came to the island.

It is difficult to say which of these two theories is right, but it is admitted by all that the former inhabitants of the island were dominated by a new race from Malaya or Java or thereabouts, who installed themselves in the centre of the island and extended their influence over most of the other people.

The result of these streams of invasion and fusion is now seen in a number of tribes having numerous traits of resemblance, which we will pass rapidly in review.

The HOVA inhabit a part of the central plateau called Imerina, signifying "open country" and this is true of this part of Madagascar which is very open and bare as compared with the other parts. It is the most healthy, but sterile, as compared with the luxuriant vegetation of the coast. It is an interesting question how the invaders came to establish themselves so far from the coast and in such a barren part. Malaria probably caused them to mount up from the lower regions. The limits of the Hova country are well defined. They lived on the hills of which Ambohimanga, their former capital, and Antananarivo are the most conspicuous; the plains and swamps they turned into rice fields. Each hill had its chief until Andrianampoinimerina (1787-1810) united them under his rule and commenced the subjugation of the other tribes, which was carried on by his son and successor Radama I (1810-1828). His descendants ruled the interior and a considerable part of the coast until

Ranavalona III, the seventh of the dynasty, was deposed by the French in 1897.

The Hova are the most numerous of the tribes ; they number about three quarters of a million and are now to be found in all parts of the island as traders, government officials, doctors, etc. In colour the Hova is light brown with straight hair, rather small in size, very intelligent with a remarkable gift of imitation but not much initiative. They are persevering and ambitious and are the best workmen in the country. They are timid, reserved, and very conservative.

“ Fomba ” (custom) has a strong hold on them which often prevents the good they learn from taking root. There are churches in almost every Hova village, and most of them profess to belong to some church, though it would be going too far to say they are all Christians. Wherever there are a few of them you will generally find they have built a church, if they can get permission from the authorities to meet together.

The BETSILEO is the next tribe of importance, numbering over half a million ; they live on the central plateau to the south of the Hova. They have frizzy hair and are darker than the Hova. There is a good deal of the negroid strain in them. They are much more robust than the Hova, especially the women ; they are patient and docile, but much addicted to drink and very superstitious. Next to the Hova the Betsileo have made more progress in religion and education than any other tribe. The Norwegian Mission has done great things for them, as the English Missions have for the Hova.

The origin of the Betsileo is obscure, some think they are the original inhabitants of the island. The name "Be-(many) tsi-(not) leo-(conquered)" refers to an attempt of a Sakalava king to conquer them a hundred years ago.

The BETSIMISARAKA are the largest tribe on the east coast; they are black with woolly hair, thick lips, and flat noses; those in the forest are brown but they are a mixed race probably. If they are not of African origin they are negroids. They are very docile, and of a happy disposition, but are lazy and credulous, and are much given to rum drinking. They are probably less than half a million and are said to be decreasing, which is probably owing to their love for drink. They were subject to the Hova for a long time and suffered much under their rule. The name "Betsimisaraka" meaning "many not divided" is a misnomer as they were well known for their divisions and petty wars. Our Mission has worked among them for fifty years and I think I may say we have done great things for them; but we might have done more if we had put our principal schools and colleges among them from the first; we have a college for them now.

The SAKALAVA are the inhabitants of the west coast. They are probably descendants of the Arabs and the original people of the country. They are very different in physique and character from the other Malagasy and are born fighters, which cannot be said for the other tribes, with the exception of the descendants of the Arabs on the east coast. They were never subject to the Hova, though the latter managed to place settle-

ments of Hova soldiers and governors at their ports ; this they succeeded in doing owing to their superior weapons, and the want of unity among the Sakalava ; the Hova were no match for the Sakalava if they had combined. Before the French occupation, it was a common thing for bands of Sakalava to raid the border land of the Hova and Betsileo, and carry off women, children, and cattle. Christianity has made very little way among the Sakalava though several Missions have endeavoured to reach them. They are prevented from making progress like the other natives, owing to their pride and suspicion of Europeans. The Arab spirit has prevented them.

We have now a promising congregation of Sakalava on the north-west coast from which I venture to predict great things. Many Sakalava are Mohammedan converts of the Hindi traders and Mohammedan settlers from the Commoro Islands. It is difficult to estimate the number of the Sakalava, but probably there are more than a quarter of a million, but they are not increasing, which is a pity, as they are the most manly of the Malagasy.

The BARA occupy the plateau south of the Betsileo. They are much like the Sakalava in character and temperament, being given to fighting and cattle lifting ; they are also as uncivilized and idle as the Sakalava. As far as one can tell they are an offshoot of the Sakalava. The Lutheran Missions (Norwegian and American) have Mission stations among the Bara.

On the east coast, south of the Betsimisaraka we have the following tribes :—

The ANTAIMORO, a race of Arab and negroid mix-



Photo]

[Archdeacon E. O. McMahon

SAKALAVA PRINCE JOBA ANDRIANTARANY AND ARIJEBY HIS WIFE,
BOTH OF WHOM ARE CHRISTIANS

ture. They are the best labourers in the country and will go in gangs to the gold fields in the extreme north and get permanent work ; their earnings they turn into cattle, which they drive home six to seven hundred miles after working a year or two. They are very proud of their origin and some of them can write the arabic characters. They are the most prudent and laborious of all the natives and are known as the "Auvergnats of Madagascar"; they have a future before them, though they are not particularly intelligent. We have a Mission in the north part of Antaimoro country, and the Lutherans in the south.

The ANTAMBAHOAKA are also a mixed race with Arab blood ; they are noted for their honesty and hospitality, but are not workers like the Antaimoro. We have a missionary stationed at Mananjary, their principal town. There are several tribes in the south of the island, the principal being ; the ANTANOSY, the ANTANDROY, the ANTAISAKA, the ANTAIFASY, and the MAHAFALY. The Lutherans from America are endeavouring to reach these tribes, but are hindered by the French authorities ; if they could get permission to place out the men at their disposal, a great change would probably soon be seen in that as yet uncivilized part.

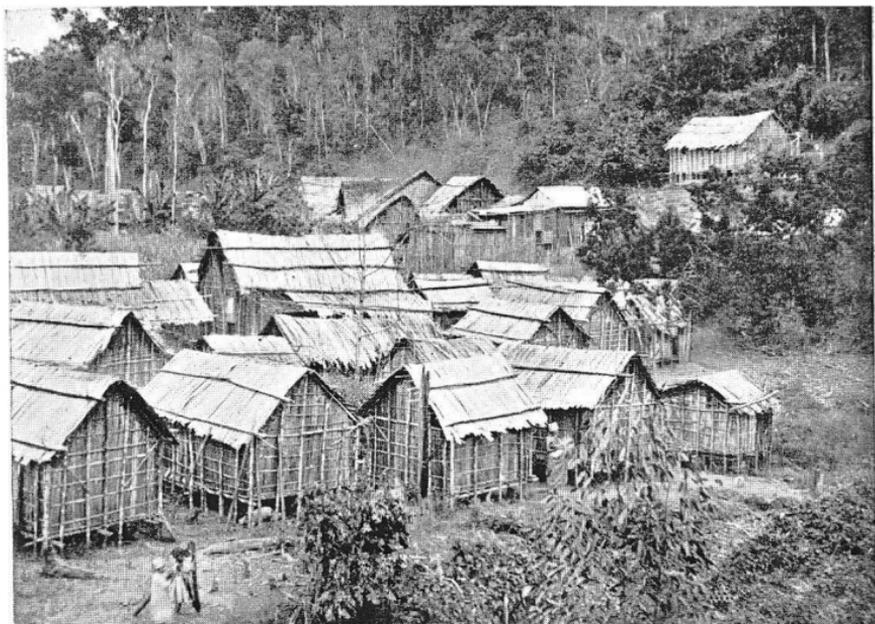
The MAHAFALY are the least known tribe in the island, partly because they live in an inaccessible part of the country, a large tract of their country being waterless ; and partly because they have done their best to keep themselves from European influence. After the conquest of Madagascar by the French this had to cease. They have straight hair, are of light

colour, and noses less flat than their neighbours. They possess immense herds of cattle; they are supposed to be an offshoot of the Hova, but there is not enough known about them to verify this tradition.

Leaving the south of the island and passing in imagination through the forest country on the east side, you come upon another tribe, the TANALA, "men of the forest," who are less intelligent than those already mentioned, and live by hunting and collecting beeswax. They are in the forest country in the hinterland of the Antaimoro; after that you come upon the VORIMO who are an offshoot of the Betsimisaraka.

We have a Mission station for them, and our college for the coast is in their country. Ascending the largest river on the east coast, the Mangoro, you come to the BEZANOZANO, who are an offshoot of the Hova, and a little farther north, around Lake Alaotra, you come upon the Sihanaka tribe, who are a mixture of Hova and Betsimisaraka; farther north there is another mixed tribe of Hova and Sakalava parentage, the Tsimihety, so called because the men do not cut their hair but wear it in plaits and knots like the coast women. Lastly in the extreme north you have the ANTANKARANA who are a mixture of Sakalava and Betsimisaraka amongst whom we have some very interesting work and the first to be self-supporting, as the church work is done voluntarily.

This enumeration of the different tribes in Madagascar, still mostly heathen, will help my readers to realize the size of the country and how much there is yet to be done.



Photo]

[Rev. H. H. Blair

A FOREST VILLAGE



Photo]

[Rev. H. H. Blair

A BETSIMISARAKA VILLAGE IN THE FOREST

CHAPTER II.

THE FIRST CHRISTIAN MISSIONS IN MADAGASCAR.

THE honour of introducing Christianity into Madagascar belongs to the London Missionary Society, and not the introduction only, but through the ninety-six years since their first missionaries landed in the island they have kept up their work with ever-increasing zest. It is a splendid record of work, faith, and backing up from home, and they have done a great work which the Malagasy will never forget. The first missionaries of the L.M.S. for Madagascar arrived in Mauritius in 1818. At that time the Governor of Mauritius, Sir R. Farquhar, was endeavouring to conclude a treaty with Radama I, King of Madagascar, to prevent the selling of Malagasy as slaves in Mauritius, which island we had then lately taken from the French.

The experience of the two L.M.S. missionaries, the Revs. D. Jones and J. Bevan, was a bitter one. They landed in Tamatave on August 18, 1818, from Mauritius. After looking round and doing a little teaching they returned to Mauritius to fetch their wives and children, but before the end of the year Mrs. Jones and her child were dead, and by February, 1819, Mr. Bevan

and his wife and child were also all dead. Mr. Jones only was left of the party inside of six months! But he did not give up. In October, 1820, he accompanied Mr. Hastie, the representative of the Governor of Mauritius, to Antananarivo, and was well received by Radama who was anxious for his people to make progress in civilization. On their way up from the coast they met three gangs of slaves, about twelve hundred in number, going down to the coast to be shipped abroad. Mr. Hastie succeeded in getting the treaty signed which stopped the exportation of Malagasy slaves.

Many years after (1874) another treaty with England was made, releasing the Mosambique slaves in Madagascar, to prevent the importation of African slaves. The first missionaries spent their time in teaching and translating, and reducing the language to writing as soon as they knew enough of the language, and by 1826 they were able to report that four thousand Malagasy could read and write. Industrial work was then commenced, and a printer and printing press were sent out in 1826, but the printer, Mr. Hovendon, died of malarial fever three weeks after his arrival. Malaria must have been bad in those days, for he was not the only victim: Mr. Brooks and Mr. Wesley also died soon after arriving in the Capital.

The missionaries on the spot, though they knew little about printing, managed to print a few things, the first chapter of Genesis and some hymns, also reading-books for the schools. From the first there was a suspicion of the white man's intentions: the stopping

of the slave trade, which was the only means of making money at that time, was very unpopular. It was only by the King's order that the people allowed their children to be taught, and the first scholars were children belonging to those around the King; after a time scholars were collected from different villages but they had to be forced into school.

Radama I died in 1828 and was succeeded by his widow, Ranavalona I, and reaction against Christianity and European influence commenced. The missionaries kept steadily on with their teaching and translation of the Bible; the results of both were seen when the first edition of the New Testament appeared in print from the Mission press on March 30, 1830, and three thousand were distributed. On Sunday, May 29, 1831, the first converts were baptized, twenty in number and eight more soon after. This no doubt excited the Government, for in November (1831) of the same year, word was sent that scholars and soldiers were not to communicate; also new L.M.S. missionaries (Mr. and Mrs. Atkinson) arriving about that time were told that they must not stay more than a year, and they had to leave the following year. Owing to the unsympathetic attitude of the authorities, those who had homes in the country left the Capital. This spreading of the native Christians was perhaps the best thing that could have happened, as the persecution, which was close at hand, was confined mainly to the Christians in and near the Capital. In the meantime the Christian teaching was gradually taking root in the hearts of many.

In November, 1834, children were ordered not to learn except in the government schools, and many Malagasy who had formerly been friendly with the missionaries dropped off. Several of the missionaries left the country about this time as there was not much for them to do. But those who remained worked hard at the translation of the Scriptures, and the last sheet of the first complete Bible was printed on June 21, 1835. The work was done by the missionaries themselves, as their native printers had had to leave after the great "Kabary" (public assembly) at which there were not less than 150,000 present on March 1 of that year, declaring the profession of Christianity to be illegal, and the persecution of Christians began. Many of the Christians were provided with copies of the Scriptures, but the rest, some seventy bound copies, were buried to prevent their falling into the hands of the spies who were everywhere. The last missionaries to leave the country were the Rev. D. Johns and Mr. Baker, in July, 1836.

There were political reasons as well as others for this *volte-face* of the native rulers. Soon after Radama's death, a French expedition arrived to demand redress for the harm done by him to their settlements opposite the island of St. Mary on the east coast, as well as the destruction of Fort Duphin, a French possession since 1664; on the refusal of the Hova, Tamatave was bombarded, and an expedition sent up the coast against the Hova at Foulpointe. This, of course, was used by those who disliked the presence of missionaries, as a reason for getting rid of

them, and persecuting those who followed their teaching.

Besides this there was a growing dissatisfaction with the material results of the work of the missionaries. When they arrived great things were hoped for by the people; the lucrative trade in slaves to Mauritius had been stopped, as we have seen, but the industrial work taught by the missionaries was expected to produce great results, but although the natives were taught to make leather and soap, and their ways of working in iron and stone improved, the cotton mill proved a complete failure and caused much disappointment. There is no doubt that the hope of material advantage is often uppermost in the minds of those who are willing to receive missionaries nor can there be any doubt that enlightenment and progress accompany the preaching of the Gospel; but unless the missionary keeps these things clearly in mind and works accordingly he may find difficulties at the time when he hoped to see some fruit. This is particularly the case with an ambitious people like the Hova. There is no doubt that they expected much from the presence of missionaries. The missionaries were anxious to teach religion which ruffled the heathen party, especially the medicine men who soon found a pretext in the gospel message to incite the people against Christians. The missionaries preached the equality of all men in the church, which was a great cause of offence; for if there is one thing the Hova dislike more than anything, it is to be considered on equality with their slaves. Just at this time, too,

the Hova were busy subjugating the surrounding tribes and each expedition brought back numbers of slaves. All this tended to increase the dislike of the white man and missionaries in particular. Later a plot against the Queen, said to have been led by Christians, made matters worse, and many of those who were put to death about this time were considered to be traitors. The Hova are a cruel people, and they let loose their fury on the Christians, the friends of the white man. Many of the martyrs were women, and the way they bore their trials shows that they were imbued with the true Christian spirit. Rasalama, a woman of thirty-nine, who was speared to death on August 14, 1837, was the first to suffer. Batches of Christians were burnt, stoned, speared, or thrown over the precipice below the Palace to the west. They met their death in prayer, and often sang hymns to encourage each other. One of the accusations, which must have been very bitter to these Christians, was that they prayed to an ancestor of the Europeans, meaning our Lord. This persecution lasted on and off for twenty years, 1837-57. It was said and it is probably true, that there were more Christians at the end of that time than at the beginning; the Christians met for worship in secret places and on the hills. There were also seven different houses known to them in Antananarivo where they met for Communion, when as many as sixty or seventy came together.

To show how completely the Hova authorities lost their heads during this time, the Queen ordered all Europeans in the island to do the *corvée* (forced service)

as the natives did and to be subject to the laws of the Hova, one of which was the ordeal by "tangena" (poison). This was in May, 1845; in June the French Admiral, Romain-Desfossés, with two vessels, and Captain Kelly in the "Conway" bombarded the Hova forts at Tamatave. It was about this time that the French made treaties with the independent Sakalava kings ceding to France the Island of Nosy-Be, the port of which is named Hellville, after Admiral de Hell, also parts of the north and west coast. In 1854 Prince Rakoto, son of Ranavaloa I, asked the intervention of Napoleon III to put an end to the barbarity of the Hova Government, and a representative of France, M. Lambert, was installed in Antananarivo, and Père Finaz accompanied him as chaplain to Prince Rakoto. But in September, 1857, the Queen exiled the whole of the Europeans in the country, and confiscated their possessions! On August 18, 1861, this self-willed lady died, and Prince Rakoto succeeded her under the title of Radama II. With his reign began a new era for Christian Missions, as one of the first things he did was to proclaim liberty for the Christians. Colonel Middleton was sent in September, 1861, by the British Government to visit Radama on his accession and a French Mission also arrived in February, 1862. Several missionaries of the L.M.S. recommenced work in 1862, and four churches in memory of the Martyrs, the first to be built in stone, were commenced soon after. The joy of the persecuted Christians to see their friends again was great.

A Medical Mission was begun at the same time by the London Missionary Society which developed into a Missionary Medical Academy, through which Diplomas were given later by the Queen Ranavalona III.

The long and severe persecution had called the attention of Christian people to Madagascar, and made many anxious to do something for the Malagasy when the country was reopened. The Roman Catholics were the first to take advantage of the reopening of the country and they sent a mission to Tamatave and the capital in 1861. They had had a representative here some time before as mentioned above, and also priests had accompanied the French expeditions to the south-east as long ago as the seventeenth century, but that was not mission work.

The Anglican Church followed in 1864, when Bishop Ryan of Mauritius accompanied the English Mission sent to congratulate Radama II, on his accession to the throne. Radama asked the Bishop to send missionaries; the first to arrive were the Rev. W. Hey and the Rev. J. Holding, S.P.G., in August, 1864; in November of the same year two more English clergymen sent by the C.M.S. commenced work in the Antankarana country in the north, and another afterwards started the work which is now one of our central stations at Andovoranto, south of Tamatave. One of these, the Rev. T. Campbell, also was the first to visit the capital of the Betsileo tribe, and is still remembered. Mr. Holding was the first European to preach the Gospel in the Sihanaka country. At first our missionaries found a welcome from all, and during the

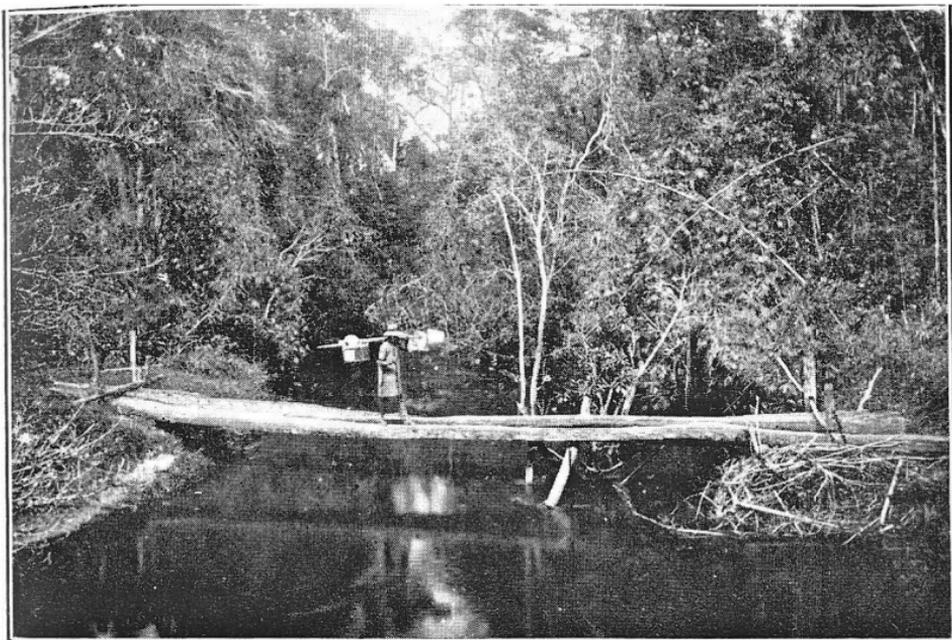
first year over eighty were baptized; but soon they had difficulties with the Hova officials and soldiers on the coast, who opposed a Church not known to the Government, and the native Betsimisaraka, a trodden-down and despised people, were afraid. The only thing to be done was to come up to the Capital, and the Revs. A. Chiswell and H. Batchelor came up in 1867, and commenced work in Antananarivo where they were well received by the Queen. Rasoaherina, the widow of Radama II, was then on the throne, Radama having been put to death by his own councillors for his excesses, in 1863.

The comity of Missions was little thought of in those days, and instead of helping each other, the Christian missionaries did their best to put difficulties in each other's ways. However it is waste of time to recount such matters, for happily a very different spirit reigns to-day. Naturally the Independent missionaries who were just reaping the fruits of many years' devoted work felt sore at the intrusion of other Missions; but they did not realize the difficulties which the Anglican Mission encountered on the east coast. We made many mistakes at the same time, for which we have had to pay dearly, the greatest mistakes perhaps were the taking on of a number of men who knew next to nothing about our teaching and making some catechists, and others deacons. It has taken a whole generation to rectify this initial mistake; now, thank God, we have a set of educated Churchmen from our schools and colleges of whom we may be proud. This mistake was due to the

rush of people who came to ask for teachers, but of course we had none; after a time the work of these untrained men was found to be far from satisfactory.

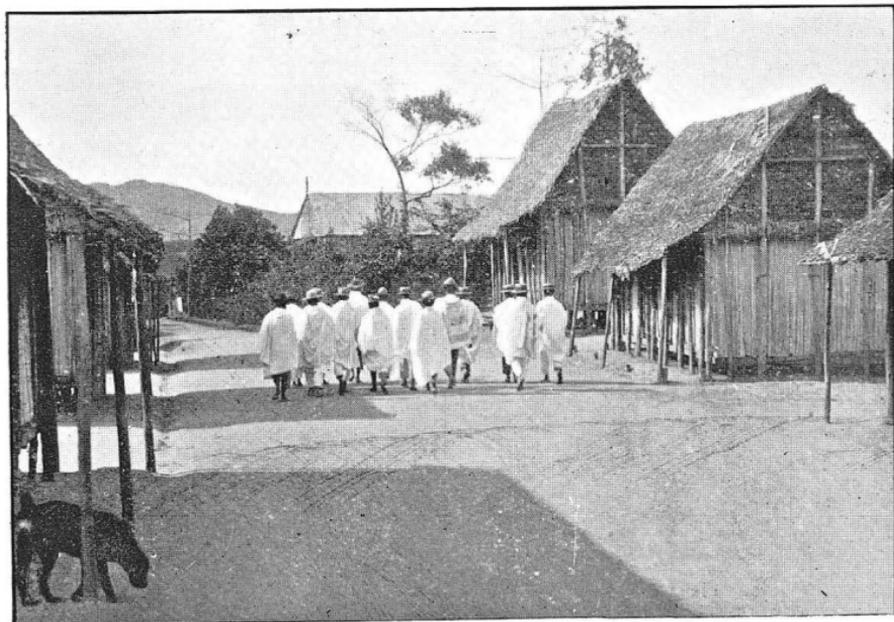
Christianity was making great progress about this time. On October 28, 1868, Sunday markets were abolished by order of the Queen. These markets held on different days of the week in different places are a great institution, as crowds of natives go to them and they form their great meeting-places.

A royal chapel was also built in the Palace yard, and on February 29, 1869, the Queen and Prime Minister, who was her husband, were baptized. In September of the same year the idols were publicly burnt. This was a real break with the past. Mahavaly was the Queen's idol; I will translate the account given by the man who burnt it. "On Thursday I accompanied Rainisoamanahirana fourteen honours, and Rainandrianaly fourteen honours, and the other officers sent to Ambohimanjaka to burn the Queen's idol. On arriving at the house of Rainimaso, the keeper of 'Mahavaly,' the officers said: 'this is the word of the Queen: To whom does Mahavaly belong: to her forefathers or to your forefathers?' When they heard this they were all afraid, but the officer said, 'Don't be afraid but answer me, to whom does the idol belong?' Then the keeper answered, saying: 'If the Queen asks this we answer: "The idol belongs to her ancestors, we are only the keepers"'. Then the officer answered: 'In that case, the Queen orders her idol to be burnt, for it only deceives the people and wastes their goods, so "I order it to be



A FOREST BRIDGE IN MADAGASCAR

Entana (baggage) man crossing



STUDENTS ON THE WAY TO CHURCH, AMBINANINDRANO

burnt," says the Queen, "I trust in God and rest on Him and order you who keep the idol to deliver it up that it may be burnt; also if you keep or hide any part of it, I will burn you as well". All present were thunderstruck, and when they were ordered to fetch it down from its place in the north end of the house, not one of them moved for fear. Then the officer sent me to fetch it, telling me to take care not to fall down the ladder. I went up and fetched down the box in which the idol was kept, and all belonging to it, viz. two large wooden boxes and fifteen baskets with covers, and eleven small baskets with covers, and nine wood cylinders all full. The baskets were all filled with leaves and dust of charms, the cylinders full of wooden charms joined together with silver rings and beads, such as are worn on the neck and head when going out to war; the one box was full of red and purple silk, in the other box was the idol itself which was called 'The Great One'. It was made of two pieces of wood each seven inches long and as large as one's wrist. It was wrapped up in different coloured cloth, blue, grey, and purple, and covered with oil and incense (ramy) decorated with agate and silver beads; in shape it was like a bird with a red head, and wings glittering with its dressing of beads. When I took hold of it I thought it was alive, but when I raised it up I saw that it was not. They all looked scared and shouted out: "If he does not die suddenly! it must be true that there is Jehovah to whom he prays". When I went to burn it one of the officers said: 'look out for your fire, for if it is not

consumed they will say, the Great One put out the fire,' so I put some grease on the wood, and burnt the leaves and small things first, then chopped up Mahavaly, which was not easy to do—owing to the amount of oil on him he was slippery, but when he got into the fire he burnt like a bundle of dried grass, and I took care that it was all burnt, as I was glad of the job. After it was over and the people were leaving I heard some of the keepers telling how I fell down dead. They did not know that I was near, so I called out, 'I am here, and whoever says I fell down dead is a liar,' and they all looked very foolish."

After this digression, which will help to show the state of things at the time, we will return to the history of the Anglican Mission. In 1869 the S.P.G. had provided a stipend for a Bishop. Archbishop Tait, convinced of the need, applied to the Foreign Secretary for the Royal license, and was refused, in consequence of the protest which Lord Grenville had received from the London Missionary Society. The Society took a firm and dignified position, and declared that "the principles for which it contended were the same as those under which all the Missions of the Society ought to be conducted, viz. that the Church of our Lord, and Saviour, should be presented to the heathen, and opened to them in its integrity of doctrine and discipline, and that under no circumstance whatever, of opposition from the heathen, or from the bodies not belonging to the Anglican Church, should this integrity be compromised or invaded". His Grace, on behalf of the Society, invoked the aid of the

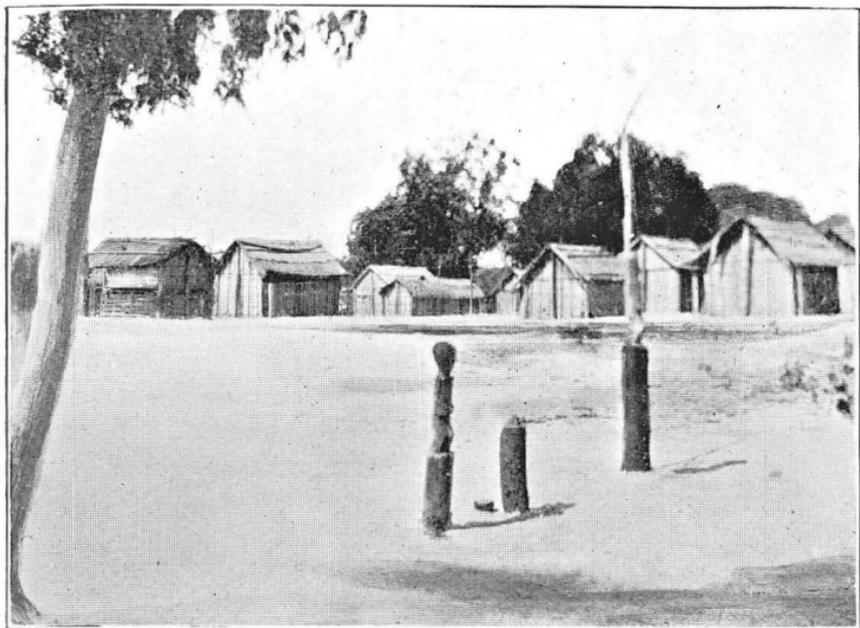
Scottish Church, which had solved a like difficulty in Bishop Seabury's case nearly a century before, and the Rev. Robert Kestell-Cornish was consecrated first Bishop for Madagascar on February 2, 1874.

On the appointment of the Bishop, the Church Missionary Society withdrew their missionaries from Madagascar, and their stations at Vohimaro and Andovoranto were occupied by the missionaries who accompanied the Bishop. Ranavalona II was now the reigning Queen, having succeeded to the throne on the death of her cousin in 1868. She, with her husband Rainilaiarivony, who was Prime Minister, received the Bishop graciously and gave him permission to work wherever he wished.

As we have already seen, the work of the Anglican Mission was largely on the east coast; but the difficulties besides those already mentioned were considerable, owing to the want of educated natives to act as readers, catechists, and teachers. There were two men of the coast sufficiently advanced to be put in charge of work, viz. Simeon in the north, and Andrianado at Tamatave. Both were ordained deacon and did good work. The need of faithful assistants is better understood when you realize that Europeans are not at home in the language in a short time; even after some years' residence they only begin to know the Malagasy. Therefore the first thing to be done was to learn the language, translate the Prayer Book, and begin teaching: this occupied the time of the Bishop and his companions. A boys' and girls' school was begun, fortunately there were capable teachers amongst the

missionaries. The girls trained by Miss Lawrence,* the first lady the Women's Missionary Association sent out from England, both in the Capital and on the coast, were numerous, and many were a credit to their teacher. A high school for boys followed, and St. Paul's College for Mission workers was founded in 1878 by the Rev. F. A. Gregory, son of the late Dean of St. Paul's, and now Bishop of Mauritius. From both these institutions we have sent out young men who have well repaid the care spent upon them, and most of the thirty-six native clergy now working are boys taught in the High School and St. Paul's College. A small printing press was set up and a hospital erected in the Capital. Later on the hospital was given up but recommenced on the east coast at Mahanoro, where it did good work. Two churches were built in the Capital, and others in the country around. The college also, which is about twelve miles north of Antananarivo, became a centre of Mission work. There was also a promising station in the hills, two days west of the Capital. This was the extent of the work when I joined the Mission in 1880. There were two natives in deacon's Orders at that time up country and two on the coast. The Rev. D. J. Andrianado was called "Snowball" by the traders at Tamatave; he had a fine head of hair perfectly white, which looked very funny over his black negro type of face. He was getting old but was much respected. The Rev. H. B. Ratefy, who was then assisting at the pro-cathedral, a large sun-dried brick building in the Capital, was of noble birth. He had a most extraordinary command of

* See p. 45.



Photo]

IDOLS AT ANKAI OV, SAKALAVA DISTRICT

[Albert F. Pim



GIRLS' SCHOOL, TAMATAVE

The Rev. J. Coles and Miss Lawrence standing behind

language in the pulpit, which I found to be not uncommon among the Hova. I remember sitting agog at the first sermon I heard him preach and wondering what would happen to me, when my turn came later on, if that was what the congregation was accustomed to. He was quite a nice-looking man, and except for his brown face he would have passed for a European. The Rev. J. Rafilibera, who was then tutor at the College under Mr. Gregory and soon afterwards made a priest, was a very able man, but quite the oddest looking clergyman I have ever seen. When he came to call on Mr. Adney Jones and me on our arrival he had on a long clerical coat with the pockets and lining hanging out below, and shoes to match; nevertheless he was an intelligent and good man. I give these few first impressions of the native clergy not by way of disparagement, but of things as they appear to a newcomer.

In the High School, which was the work given to me, there were about a hundred and thirty boys and young men. It was held in the ward of the hospital which had just been discontinued until we could build a school. A good deal of time was given to teaching the English language, which the boys were keen to learn, but could not pronounce; they find French much easier, which has now taken the place of English in our schools. Bishop Kestell-Cornish was eager to build a cathedral worthy of the name, and we commenced to seek a site not too far removed from the quarter in which most of our church people lived. This was by no means an easy thing to do, as most of the

sites on the side of the hill on which Antananarivo is built are very narrow, and not at all suited for a large building. We applied to the Prime Minister for advice, and he deputed one of his sons to help us. With his aid and unlimited patience we succeeded in buying up over thirty little houses and levelling the site, which overlooks the central open space near the top of the hill, on which the rock crops up where the Sovereigns of Madagascar were crowned. This space has now been turned into a garden. Before I go any further with the account of our Mission I will mention the other Missions which began to work about the same time as ourselves.

The Norwegian Lutheran Mission sent their first missionaries in 1866. They began with the North Betsileo tribe, and are one of the largest missions in the country. They have worked southwards, and with their two American affiliated societies have worked among the Bara, Sakalava, and other tribes in the south, south-east, and south-west. How large a work they have done will be gathered from their statistics of 1913. Number of churches, 784; Church members (i.e. baptized) 83,727; baptized during the year, 5201; missionaries, 22 men, 32 women. Before the French authorities stopped most of their educational work, they had 885 schools, now they have only 84. I have had occasion to stay in more than one of their stations and I do not hesitate to say that their work is thorough. They have ninety-six native pastors and over nine hundred catechists. Their form of worship is presbyterian. Like us they soon found it necessary to

put a church in the Capital so as to be in touch with the native government. Their printing house in Antananarivo puts out excellent work. Most of our printing is done by them now. Our relations with the Lutherans have always been most friendly. They have two medical Missions and a leproserie with about eight hundred lepers in Antsirabe. I can remember once preaching to this crowd of lepers in their church ; it was pathetic to see those who had feet carry those who could not walk to church.

The Friends' Foreign Mission Association sent their first missionaries to Madagascar in 1867 and have worked with the London Missionary Society in Imerina. They are now commencing a new field on the west coast. This Mission has done much for the education of the Malagasy, both in schools and in their publications. The Medical Mission and school already mentioned was the joint work of the L.M.S. and Friends. Where our work touches that of the Friends in the western part of Imerina, we have the most friendly relations and work together for the advancement of the Malagasy in social matters.

Note.—Emily Lawrence, the first woman missionary sent out by the newly-formed Ladies' Association of S.P.G. in 1867, passed to her rest on October 11, 1914, and her memory deserves a specially warm and grateful record in the Church's annals. Her first work was in Mauritius. From thence in 1874 she passed to Madagascar, leaving that cherished work of her life at length in 1899, forced to return through continued ill-health.

CHAPTER III.

RELIGIOUS BELIEFS AND CUSTOMS.

PRIMITIVE BELIEFS OF THE MALAGASY.—The Malagasy being such a mixed race as we have seen, it is to be expected that their religious ideas would be equally mixed and sometimes incongruous, and this is the case. It is not very difficult to distinguish the origin of their different ideas, but it is not so easy to trace their order; I think one may safely say that there are strata of religious beliefs. Some no doubt came over with their ancestors from Malaya, such as for instance their idea of God, and reverence for the spirits of their ancestors; while witchcraft and idol worship is of African origin, and divination and the whole system of lucky and unlucky days, etc., are of Arab origin. Most of these beliefs have their taboo, so that the mind of the heathen Malagasy is full of fear and he hardly trusts anyone. This probably accounts largely for the timidity and cautiousness so characteristic of the Malagasy.

At the bottom of their hearts and minds there is a deep belief in God, Who is known under the different names: Andriamanitra "the incorruptible King," and Andriananahary or Zanahary "the Creator"; all of

these terms are used in translating the Bible, hymns, etc. All their other religious beliefs, whether connected with the idols, divination, or witchcraft, are later than this idea of God, and take a lower place. Andriamanitra is above them all and often includes them all, as well as the spirits of the ancestors which are venerated, but not exactly as gods.

The Malagasy seem to have stopped at the acknowledgment of God's existence and greatness, they had no form of worship nor prayer to Him, nor temples, nor holy places, nor days, nor priests. All their later forms of belief had something of these, some more, some less. Their idea of God seems to have been more philosophic than reverential. His Name constantly appears in their old proverbs such as: "Do not say there is no God, and jump blindly". "Simple folk may not be deceived, for God is to be feared," the idea is, God will protect the simple. "God made our hands and feet." "God is not to be blamed, the Creator cannot be found fault with, but men have many faults." "Do not think you are alone in the silent valleys, for God is above," *apropos* of stealing cattle.

God's name is in common use in everyday life, the usual way of saying goodbye is "God bless you," and the emphatic way of asserting the truth of anything is "True by God". You will hear a native merchant swearing "by God" that he gave so much for a thing and is selling it for about the same price, when you know he is asking double its cost. They call God to witness about the smallest matter, true or untrue.

This want of respect for God's Name shows how little the heathen native thinks of God. Other things, witchcraft especially, have usurped His place; while it is probable that this bare acknowledgment of God is responsible for many of the shortcomings of the Malagasy Christians, but we will return to this later on when we are considering the effects of Christianity in Madagascar.

Ancestor Worship is another important feature of their religious belief, and possibly here we get two strains mixed: there is the fear of the spirits of the dead, especially of the "vazimba," the aborigines of central Madagascar; this, I think, is of African origin. There is also veneration of the spirits of their ancestors, which seems to be quite separate from this gross fear; this veneration of the dead, I think, is of Malay origin. There are some curious customs connected with the burial of the dead, which seem to apply to both, and are undoubtedly animistic, e.g. the new mats and rough bier used to carry the body to the grave are thrown away south of the grave, and no one would think of touching them. A newly opened grave is feared especially in the evening; and a child passing, or anyone carrying mutton, will be followed by the spirits, who seem very partial to mutton; and the only way to get rid of the spirits or their influence is to pass the person through the smoke, or hold the meat over the fire! Old women are almost always suspected of dancing in a new grave or tomb where a burial has taken place. These ideas are of African origin, as well as the custom of stealing

the skull from the tombs of the princely families which goes on still. The heads of more than one of my friends have been stolen from their tombs. All the information that one can get about this is that they are used to "make medicine". They are said to be sold for as much as a hundred dollars, and seem to be in request on the north-west coast, where there are colonies of Mozambiques and Makoa, brought over as slaves.

Besides this lower form of ancestor worship there is a higher form, which is not based on fear or dread, but on veneration, as the dead are supposed to be able to grant the requests of the living. In the less civilized parts of the country, you will see offerings to the dead in almost every village and burial place. I have seen little bamboo tables with a little rice, honey, rum, etc., placed on them, and women prostrating themselves near and calling on the dead. At the graves of the "vazimba" there is almost always some grease on the gravestones, and sometimes a hole is to be seen, where someone has been getting a handful of earth from the grave to take away with them; this is proof that someone has been there to seek something from the "vazimba". I have seen small pieces of silver money and other offerings at these venerated spots. The mats used at the ceremony of "turning of the dead," that is, wrapping the bones of their ancestors in new shawls, are much sought after by heathen women, as they are supposed to bring them luck.

CARE OF THE DEAD.—The scrupulous care of their

dead is one of the characteristics of the natives of Madagascar. The Hova are like the Chinese in taking care to bring the bodies of those who die at a distance back to their ancestral tombs. A family will impoverish themselves to pay for the return of the corpse of a relation from a distance and in buying silk shawls in which the dead are wrapped. It is astonishing to see a corpse of a man, wrapped in costly "lamba," as the shawls are called, and buried in the family tomb made of large slabs of gneiss, who when alive had only a wretched hovel with hardly any furniture, and thinly clad in cotton, if not rags; the shawls when rotten will be replaced by new ones. The burial places of the coast tribes are generally in the forest, where the dead are put in wooden coffins or canoes. In the interior, the family tomb of each family is built near their homes; the door, which is made of a huge slab of gneiss, swings on ball and socket joints, and always faces west like their houses. This respect for the dead has been exploited by the sorcerers, who say if sufficient care is not taken of the bodies, the spirits of the dead will not bless the crops, herds, etc., and they pretend to find a day when it is not unlucky to open a grave, e.g. if a grave is opened on a Tuesday in Imerina or a Thursday in Betsileo, it will be necessary to open it again soon, that is, there will be another death in the family in a short time. There is a mixing of the old ancestor worship and the divination, which came from contact with the Arabs, in these burial customs.

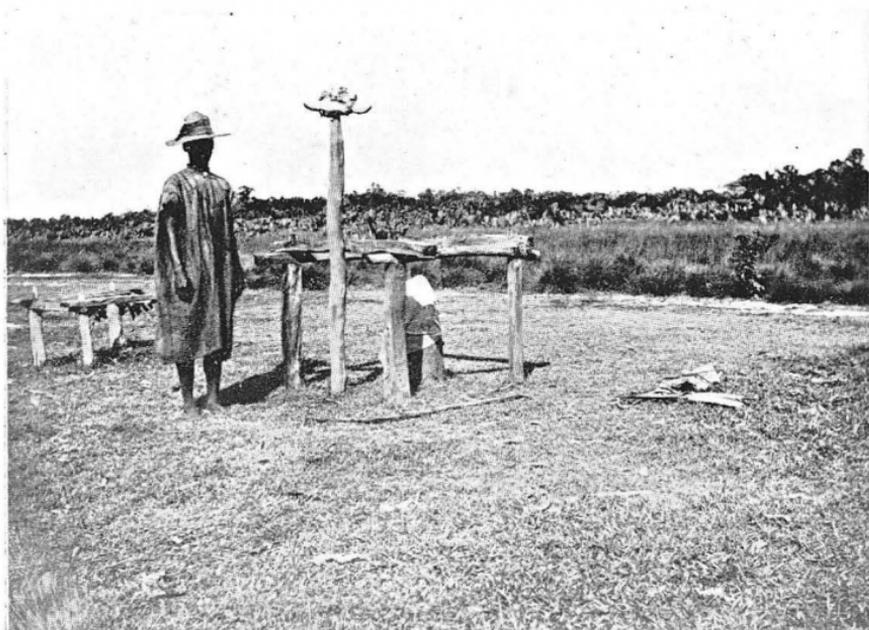
SACRED PLACES AND POOLS.—Sacred spots are numerous, but their renown depends much upon the



Photo]

BETSIMISARAKA COFFIN IN THE FOREST

[Rev. H. H. Blair



Photo]

FISORONANA ALTAR NEAR MAHANORO

[Rev. H. H. Blair

medicine men who discover and advertise them. I have known of several which in time have lost their renown. There is a pool called "Ramazava" not far from Ramainandro, where the sick are supposed to be cured, and anyone who wishes for anything has to go very early and call upon the spirits who live there, and toss a piece of silver into the pool. There is also a hill not far from an old town called Amboanana, where the sick are taken and made to dance and are supposed to recover. This dancing mania is found in many parts of Madagascar, under different names. The sick person is supposed to be possessed by some spirit. The tops of the Ankaratra Mountains are supposed to be inhabited by spirits who preside over the destiny of the island. I have seen the remains of oxen sacrificed there. But of all the sacred spots whose renown never wanes, the graves of the "vazimba" take the first place. Women seeking offspring are probably the most frequent visitors to those graves, but although the tokens of their visits are very plain, it is done secretly. When the palanquin bearers drink at a spring in passing they often tie a knot in the grass near the water. I have asked them why they do so; they say it is to prevent the water giving them pain. I suppose the idea is a sort of acknowledgment of the presiding spirit. On crossing a stream the Betsileo put a little water on their heads and toss a little upstream. This is clearly praying to the spirit of the waters. Certain rocks and trees are also held sacred and numerous small pieces of cloth are tied to the branches.

A FUTURE LIFE.—We will now consider the native idea of the spirits they alternately venerate and fear. That the spirit lives after the death of the body no Malagasy doubts for a moment, and that they are more powerful for good or ill than the living, is not doubted. After death the spirits are supposed to go to a Mountain called "Ambondrombe," where they continue the life they led on earth, there is no idea of separation of the good and bad; a poor man here will be a poor spirit there, a rich man here will be a rich spirit there, provided a number of cattle are killed at his burial: if not, he has a real cause of grievance with his family. The horns of the cattle killed at that time are put up round his tomb. The sorcerers lay claim to power to recall the spirit "ambiroa," which is an Arabic word (arruh); this shows where the idea started, as the ordinary word for spirit is "fanahy". If the spirit has not crossed the dark water before getting to "Ambondrombe" the sorcerers pretend to be able to recall it. Fainting fits are not uncommon in malarial fever, which is prevalent in Madagascar; this gives the medicine men their chance of making something. If the spirit cannot be recalled, of course the sorcerer says they did not send for him in time!

Among the less civilized Malagasy the spirit is supposed to stay near the body, and to be appeased or otherwise, according to the amount of rum drunk or oxen killed. In some parts of the country the spirits are supposed to enter into snakes: sheep are slaughtered at the caves and holes where snakes live, and they come out at the smell of blood. There is also a large moth

which is supposed to be the abode of spirits. There are many superstitions about the "takatra" (scopus umbretta), the tufted umber, a brown coloured bird like a stork; on no account will a native kill one, and you will become a leper if you destroy their nests! There are not many creatures held sacred by the Malagasy, nor can they be said to love animals, and animal worship would be very repugnant to them, though many use charms which they suppose prevents crocodiles from attacking them. I once saw an immense tomb on the bank of the Tsiribihina in the Sakalava country, and on inquiring about it was told that it was the grave of the son of the principal chief, Mahatanty, who had been taken out of his canoe by a crocodile and eaten. After the medicine men had arranged matters, they set a trap and caught a crocodile and buried it, with the honour due to the chief's son; it never occurred to Mahatanty to cut it open to see if they found any proof that it was the right crocodile! The medicine men said it was the one, so it must be.

The spirits of the dead are supposed to appear. Sick persons will sometimes tell you that the "razana" (dead relations) have appeared to them and called them; being credulous, they believe they are going to die, and it is not much use to try and persuade them that it was only a dream.

IDOL WORSHIP.—The next stratum in the religious ideas of the Malagasy to be considered is their idols and idol worship. The best informed Hova say that the idols came from the Sakalava, and their forefathers had nothing of the kind; they are probably right.

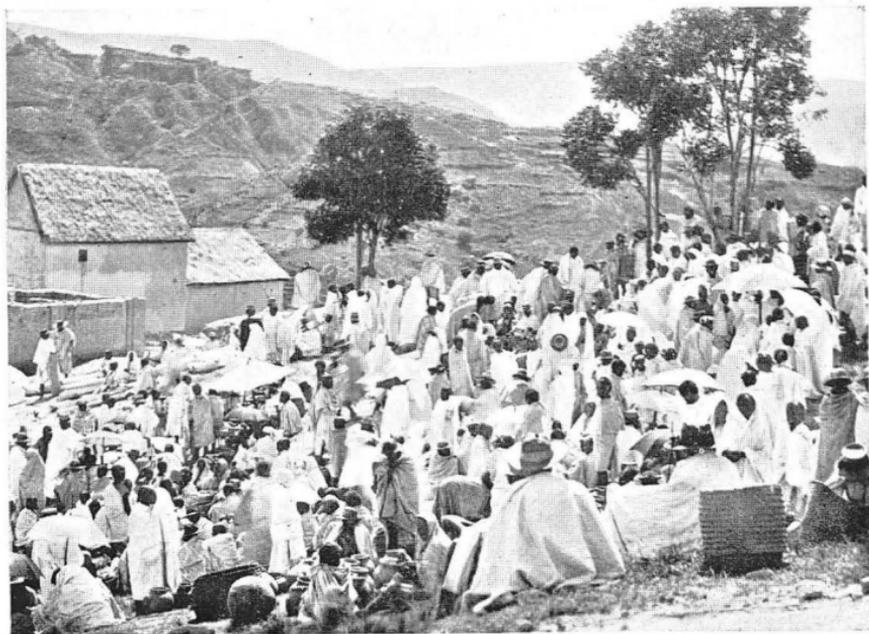
The idols were in great repute under the native kings and queens, and the towns in which the royal idols were kept were considered to be sacred, no stranger was allowed to enter. Their number was legion, as each tribe and family had its own idol. They were mostly bits of wood worked round with beads and wrapped in red cloth. The principal idols were "Keli-malaza" (Small but renowned), "Ramahavaly" (the Answerer); these and many more were destroyed by the Queen in 1869, and the way the order was acquiesced in by the people, who then knew little enough about Christianity, shows that the respect for the idols was not very deep-seated. The idols are a thing of the past in the more enlightened parts of Madagascar, but there are sacred spots and sacred posts of wood in almost all of the coast villages, on which the blood and fat of the oxen is smeared after a sacrifice. The King of the Sakalava (Toera) with whom I stayed had an idol, which was a curious mixture of idol and ancestor worship; it consisted of a large crocodile's tooth, in which were the thumb nail, a tooth and a few hairs of the old Sakalava King, and it was called the "dady". The possession of this constituted his right to reign; it was kept in a small house next to the King's. We often heard him crying to it, and no doubt he was seeking advice about our visit, as he was perplexed at our request to stay in his country: he had never had white men in his town before. They were not ashamed of their idols, and when we spoke to them of religion said they already had their own; but the more enlightened native is ashamed to talk about idols,



Photo]

[Archdeacon E. O. McMahon

AMBINANINDRANO VILLAGE AND PLACE OF SACRIFICE



MARKET-PLACE, RAMAINANDRO

and it is difficult to get much information about them. It is, however, a fact that during the rising against the French in 1895, two of the idols were unearthed, viz. Ravololona and Masobe, and many went to be sprinkled with holy water before fighting; and dun coloured oxen, supposed to be sacred to these idols, were sacrificed to them. Masobe was wrapped up in the white silk frontal taken from All Saints, Romainandro, and tied with one of my stoles, when the keeper carrying it was killed in the fight with the French troops, sent against the rebels in the west of Imerina. The idol was said to have been lost at the time.

DESTRUCTION OF CHILDREN.—The time of the idol worship was the dark days of Madagascar, and great sacrifice of human life took place, not actually sacrificed to the idols, but in connection with them. All children born in the month of Alakaosy were supposed to be uncanny and were put out of the way. I know a case of this as late as 1891. On the west coast a Sakalava medicine-man called Tsarahomehy took his baby into the forest and left it to die; fortunately a Hova passed that way and took the child home and brought it up.

ORDEAL OF TANGENA.—All serious quarrels were formerly settled by the ordeal of Tangena (*Tanghinia venenifera*), a tree with an egg-shaped fruit and stone, like a peach stone, the kernel of which is a violent poison. The ordeal often ended in the death of one or both litigants, unless the man who administered the decoction had been squared beforehand. Besides this the "ombiasy," medicine men, were all-powerful at the time of the idol worship; and as they deal largely

in poisons, a bribe of a few shillings was enough to get rid of an enemy. It is no wonder that the population of the country was stationary or on the decline. I have never heard of a case of human sacrifice offered to the idols, but I believe it was the custom to bury a person alive under the foundations of a king's town or house in the north of the island, and a few months ago a medicine man persuaded the villagers in the Antsihanaka country, that it was necessary to kill a child and put up its entrails around their fields, as a charm to keep off the locusts and hail ; so that if such things happen now, it is not difficult to imagine what was the state of things when these men were all-powerful.

CHARMS.—Charms like the idols were introduced in the time of Andrianimpoinimerina, the first king to subjugate the country more or less to his rule (1787-1810). The story goes that in his battles with the Sakalava, his soldiers were often beaten, owing to the onset of the Sakalava, who had no fear, trusting to their charms to protect them. Being a man of great resource, he set about giving his men the necessary confidence and gave out that he had a very strong charm against which the spears and bullets of the Sakalava were of no avail ; and gave an exhibition before his troops. A man was set to shoot at the King (without a bullet in his gun), and when the gun went off the King opened his mouth and spat out a bullet, already put there for the purpose ; he then told his soldiers that he would give them such a charm when they went out to fight. He gave them small pieces of wood, with many instructions as to what they

were to do, and on the next encounter his men astonished the Sakalava by their onrush and disregard of death. After this the charms became the rule, not only for bullets but for everything, and they are as common to-day as they were then: a small baby without any clothes will have a charm on its neck and another on its wrist. You will see the porters with a brass or iron ring on their arms, as a charm against drowning, and charms made of the sensitive plant are supposed to be very powerful philtres. These charms can be bought from the medicine men for a few pence. They, like the idols, came from the contact with Africa.

DIVINATION AND DESTINY.—Divination is called "Sikidy" (Arab. "sickr"), and destiny, fate, or luck, "vintana" (Arab. "evinat"). We now come to the next strata of religious ideas and customs and the Arab influence is seen at once, as all the names of the lucky and unlucky days are Arab words, as well as the actual working of the oracle. Of all the old customs, this is the most persistent, even in the more enlightened parts of the country. The native is more or less a fatalist to begin with, and believes that everything good or bad is from God, like the Jews of old; so divination and destiny find fertile ground and will take a long time to root out. Idols and ancestor worship hide their heads before civilization, but not so divination and destiny: they rather find a place in the new order of things. It is human nature to seek to know the future, and the credulous native is no exception, but an easy prey to the sorcerer (mpisikidy), who by the help of a handful of Tamarind beans, pretends that there

is nothing he cannot find out. Do you wish to know which doctor it would be best to call in? go to him! When you have got your medicine he will tell you when and how to take it, to get well! Are you going to begin a new house? he will tell you the day to begin and so on throughout; they practically direct the life of the natives, outside of the Christian community. Their influence is seen when you find all the families in a district circumcising their children on the same day, which means that they have all been consulting the sorcerer. I was lately talking with a man who often works for me. He is not a Christian. I asked him if he would go to the Capital for me; he said he would not be able to go until next week. I said, Why, you are not planting just yet? No, he said, but my child is to be circumcised on such and such a day. I said, Does it matter about the day? Yes, said he, because all things have their proper day, and that is the child's day!

A curious coincidence which is worth recording happened in relation with the laying of the foundation stone of our Cathedral on August 10, 1884. It happened to be the lucky day, not only of the month, but one of the very lucky days, and, of course, the sorcerers gave us credit for choosing that particular day. When I heard of it later on, and said that it was chance, the native who told me did not seem to agree at all.

Another curious coincidence is the bandstand the French have put up in the centre of the Capital. They have put it over the spot on which the Sovereigns of

Madagascar crowned themselves; there was an open space with grass in the old days, and the rock underneath was supposed to be a specially sacred spot. The open space has been turned into a garden and a kiosk built over the sacred spot; what is more, on the two "lucky days" in the week, viz. Sundays and Thursdays, the band plays in the evenings; the old fashioned Malagasy think there is more than coincidence in all this.

TROMBA.—A dancing mania called also SALAMANGA and RAMANENJANA. Forms of this mania are found in various parts of the Island, and take different forms in the central plateau. It is generally connected with attacks of malaria, and the unfortunate patient has people clapping and beating a drum and dancing till quite exhausted, this is supposed to do them good! In other parts the person is supposed to be possessed by a spirit, and crowds collect, rum is drunk, oxen killed, and the dancing goes on for days. Of course, this mania is exploited by the sorcerers under whose directions the "tromba" is carried out. I have heard of a man who had spent as much as £16 on drink and oxen at his tromba.

CHRISTIANITY IN CONTACT WITH RELIGIOUS BELIEFS AND CUSTOMS.—We now come to the most interesting part of this chapter, viz. the meeting of Christianity and the religious ideas of heathen customs of the Malagasy, and I wish to be quite frank about this subject, and not write from the point of view of a missionary, but of an observer for more than thirty years. Let us take the religious ideas of the native in order:

First, then, as regards the idea of God: Christianity has enlarged upon it and taught the Malagasy to love and worship Him whom they only acknowledged formerly. It has been of greatest service to the Christian Missions to have this notion of God to work upon, and it is an exception to find even the most ignorant native who will scoff at any allusion to God, or dishonour Him; the Malagasy is pious by nature.

Next in order we come to ancestor worship, and here again it is no small gain to have the immortality of the soul, already an article of belief according to the native notions; however, it is not all plain sailing: the lack of morality in the former religious notions of the Malagasy makes it an effort for him to see any difference in the end of a good man and an evil one; both, according to him, are "lasan' Andriamanitra," that is, "taken by God" when they die.

I have heard of natives who have spoken of Jesus Christ as if He was an ancestor of the white man, and they did not see why they should not pray to their ancestors if we prayed to ours; but I think they were rather disposed to be anti-European than anti-Christian.

On the whole it may be said that Christianity has put ancestor worship out of court; I have never heard of a native who, although he may have given up attending a Christian place of worship, has gone back to the worship of his ancestors.

The same may be said of idol worship. It is left behind entirely by the civilized, not to say Christian Malagasy, and they are ashamed of it. Quite lately a

number of natives around the Capital have taken to going to a hill called Andringratra, about twenty miles north of Tananarive, which was a well-known high place in heathen times, where there is a family which acts as the "oracle" and answers questions from the bottom of a cave; but I do not believe it is so much a recrudescence of heathen *belief*, but only a revival of heathen *licence*, which is not easy to practise in villages where there is a Christian church, as is the case in all the villages around the Capital. This recrudescence of heathen customs is seen in other parts also.

When we come to divination and its ramifications in the life of the Malagasy, we touch on a weak spot where the influence of Christian teaching has had as yet little effect, so that little progress has been made by the Malagasy Christians in combating this canker. Indeed it is very rare to find Christians who are alive to the importance of this matter; the greater number only think of it as Malagasy custom with which religion has not much to do. The Christians themselves do not consult the sorcerers, but they do little or nothing to prevent others, even their near relatives, from doing so, and they fall in with "lucky" times on which the family circumcise their children, open their tombs, etc. To save unpleasantness they often allow themselves to be mixed in what they know to be wrong at the bottom. They show a great lack of moral courage in not standing firm in these matters, and it not only leads them into strange paths, but gives the heathen members of the family a pre-

dominant position, which, as we shall see, works out disastrously when it comes to such important matters, for instance, as marriages. The difficulty as a rule is this: the older members of a family or clan are often still heathen, and the younger members do not venture to go against them. They follow their family customs, and not what they know to be right as Christians. It is rare to hear of a Christian member of a family standing out because he is a Christian. Lately one of our young Christians refused to join the rest of the family in building a tomb if they consulted the sorcerers in the matter. He was told he would not be buried with the rest of the family in their tomb, a dreadful thing in the eyes of a Malagasy, and he said he would build a tomb for himself. When they found he was determined and they could not bend him, he got his way and the tomb was built, without the sorcerer's advice as to the time and place of building the tomb. If there were more like him things would improve quickly. In time, perhaps, when most of the heathen members of the families are replaced by the Christians, we may hope things will right themselves, but it will take a long time, and there will be some members of most families who will keep alive their old customs, unless the Christians make a firm stand. They also fear a split in the family. Here is an example: a man I know very well had a difference with some of his people about the new shawls for the dead in the family tomb, whereupon they took out the remains of his father, grandfather, etc., and refused to replace them, and the poor fellow was left with his dead, and had to go about

to find some one to give him a place in their tomb for them. It sounds odd to us, but it was a sad affair for him. However, it is not only in such matters that the customs of the Malagasy, founded on heathen ideas, prevent the infiltration of Christianity deep down into their lives; there are questions of more vital importance, not only to the progress of Christianity but the future of the race, which we will now consider.

What has been said above applies largely to the marriages of the Malagasy Christians. The level is deplorably low. It is the exception for even the communicants to be married in church; they content themselves with the native custom of making a present of money to the parents of the bride, which is called "vodi-ondry"¹ and registration; even this we have to insist upon, or the greater number would not register their marriages; every year a number of candidates for Confirmation fail in this matter and cannot be confirmed.

In our last year's statistics the number of marriages celebrated in our churches were as one to five, as compared with the burials. They should at least have been equal, and the Anglicans are certainly not behind other Christian bodies in this matter. The principal reason for this is that the heathen members of the family rule the roost, and the level of marriage is what they choose to agree to. They will upset a marriage without a second thought if anything offends them, either by taking the wife away and giving her to some one else, or by bringing lying accusations and so

¹ The hind quarter of a sheep.

separating the couple. The Malagasy Christians have a great work before them in this matter if they are to rise to their high calling. Unfortunately, marriage in church has got to be considered a very costly affair owing to the copying of European ways; this is most unfortunate as it deters the younger Christians. In the old days the parents arranged the marriages of the children among their own relations and forced them together. This intermarrying, of course, has had its bad effects on the enfeeblement of the people generally, and on the decreasing birth-rate. This custom, as well as that of child marriage, is going out of fashion, but the Christian ideal is far off, the greater number of professing Christians are not serious enough about this important matter. One reason is the low position of women—they will not stand up for their rights; while the parents are often to blame in not doing their duty, which leaves the door open to licence and looseness in a country only half civilized.

It is not necessary to point out that progress in these matters depends much more on the leading Christians and clergy than on the efforts of strangers. We cannot interfere in Malagasy customs, the natives would resent it, in fact, we hear little about it; the Malagasy are very reticent, partly because they realize how little credit there often is in these matters.

It will probably take two or three more generations of Christians to develop sufficient moral fibre to overcome the weakness indicated above. In the meantime, we cannot be too thankful for the progress effected by Christian teaching and take hope for the future, as the

native clergy and teachers become more and more real leaders of their own people.

NATIVE CUSTOMS OTHER THAN THOSE CONNECTED WITH RELIGIOUS BELIEFS.—There are a good many customs not necessarily connected with religious beliefs, which have nevertheless got strung on to them in everyday life. Like the Jews in Bible times, the Malagasy can think of nothing except in connection with God.

CIRCUMCISION.—Probably the Malagasy learnt circumcision from the Arabs, but we cannot tell; it is the custom throughout the Island, and a great time of rejoicing, when they generally kill one or more oxen. It takes place in the winter and the fortune-teller must be consulted, lest it should be done on an unlucky day. Dancing goes on the whole night before, and any quarrel or grievance the parents or relations may have had must be settled up before, as it is necessary for the child that nothing but peace and happiness reigns at this time. The relatives as they come into the house bless the child, and express the hope that it may soon recover. On the morning of the ceremony, as soon as it is light enough, the young men rush off to the river or spring to get "strong water"; if there is a cascade near, the water is supposed to be very strong. They creep down to the water and as they reappear there is great shouting: "Young eagle, young eagle," "May he rest in the rocks," etc. When they approach the village the rest of the young men and women throw small stones at those carrying the water, pretending to stop them; sometimes this de-

velops into a stone throwing match, and I have known a youth's eye injured. Those with the water must get through, as they represent the boy to be circumcised and must show strength. The child is taken from the women and held by the father or grandfather. Everyone pushes in to say "well finished," and the operator is given two pence, and leaves taking with him the head of the pig killed and a mat as a present; often a number of children are circumcised at the same time. In the Christian families circumcision is now a very simple affair.

TURNING OF THE DEAD (Famadihana).—The care of the dead is one of the characteristics of the Hova, and this turning of the dead is a very serious matter with them, and as it costs a great deal, it only takes place once in about twenty years in each family. During the dry season, May to October, one often hears the drums beating, and sees the dead being transferred to their family graves. Whenever a family has built a new tomb, there is a great moving of the dead from other tombs, where any member of the family may for one reason or another have been buried. The dead are wrapped in "lamba" (silk shawls), then placed on shelves on the south side of the tomb, which is built of gneiss slabs, with shelves on three sides. The west side is occupied by the door, which consists of one or two immense slabs of stone ornamented, and swings on its hinges, which are formed on the top and bottom and fit into other slabs. These slabs are flaked off from the bedrock by the application of fire, made with dried cow-dung. They are often of considerable

size, three or four yards long by two or three broad, and are dragged to the tomb on rough carriages by crowds of people.

However, it is not only at the inauguration of a new tomb that the turning of the dead takes place, though that of course is a great opportunity for putting new shawls round the dead. These shawls are made of native silk which is thick and very durable, and lasts many years before getting rotten in the tombs ; but after a time they rot, and then the children and grandchildren make or purchase new ones, and on the appointed time, with music, dancing, and killing of oxen, the dead are rewrapped in their new shawls, and having got to the mummified state they can be put together, e.g. husband and wife, a mother and her children. They are now moved to the north side of the grave, which is a place of honour in houses as well as graves among the Malagasy. If the family is well-to-do they use more than one shawl on each. A good shawl costs from £3 to £5 or even more, according to the weight and texture. The remains of a whole family are collected in one shawl after a time, and a native does not think he has done his duty while the bones of his forebears are not well clothed. They spend much more on their tombs than on their houses, and on the "lamba" for the dead than on their own clothes. This custom obtains in the interior of Madagascar only ; on the coast they do not reclothe their dead.

ERECTION OF MONOLITHS.—In travelling about the interior one often sees monoliths standing alone and some are of considerable height. These often

show signs of having been used as places of prayer, as there is a mark of grease and often a small hole in the centre of the greased part, which means that some ignorant folk have been seeking something at this stone, which in time has become venerated owing to its permanency, and also with having been set up by their ancestors.

Most of these monoliths have been erected in memory of some soldier whose body the family failed to recover and bring back to the family tomb. I know of one erected for this reason in 1885, after the first French expedition; the man's body was lost; and the family erected a big monolith near his family tomb. Others marked the divisions of the country in the feudal times. They are mostly very old. It is quite possible that some of these monoliths are erected in connection with the stone and tree worship as sacred posts are common in the coast villages where they have no stone, while here they have no trees of any size, but I think the greasing and seeking of luck at these stones which goes on now is of a much later origin. When I was seeking some stone for steps some years ago, I noticed one had a round hole in the centre, and I heard the stone mason say, "they have gone and broken up the sacred stone above the Mission House"; on inquiry I found the hole had been used to toss pebbles into and if three lodged in succession the wish would come true.

TRACKING AND TRACKERS.—The Malagasy are clever at tracking, and cattle lifters and pig stealers often have to leave their spoil behind, to escape them-



Photo]

[M. Razaka, Tananarive

“FANATAOVANA,” LUMPS OF STONE ON A SACRED PLACE



PLAITING HAIR

selves. They will follow the footprints of cattle or men where most people would see nothing at all ; and the way they recognize each other's footprints is really uncanny.

I will give two instances that have come under my own observation, which will illustrate their smartness as well as their credulity. When Mr. Smith, now Canon of Madras, and I were doing pioneer work on the west coast, our guide remarked to us as we were going through a wood : " my little (i.e. second) wife is in our camp ". We asked him how he knew, as she was not there when we started out to look for guinea-fowl, as we had to shoot for the pot. He pointed to some footprints in the sandy path, but the path was simply full of footprints and we were some miles distant from his village. Sure enough, when we got in, the woman was there. To show that this is not just chance but the result of observation, I have heard my bearers say, " so and so has passed this way, look at his footprints ". I could not see anything particular, as there were plenty of footmarks about.

The other case I came across was that of professional trackers who undertake to track thieves. On my way home from one of my out-stations I saw some men coming, but they were going in the grass, where there was no path, which with their bare feet is not usual. Leading them were two men holding on to a stick as if it pulled them along, this stick had a bit of blue cloth tied round it, and I said to my men : " What are they doing ? " and they said, " Finding the track of cattle stealers ". I watched them go across country,

and heard afterwards that they picked up the track and got the oxen. That the performance with the stick was all nonsense was very apparent, and was really done to impress those who employed them. I expect trackers get information from the sorcerers, as to who had lately been getting charms for stealing oxen; they would make money from both parties. Tracking is called "tsongo dia" (dia, a step) by the Malagasy.

BLOOD BROTHERHOOD (Fati-dra, ra, blood).—The ceremony of entering a solemn pledge of friendship. It is performed by each party partaking of a small piece of cooked liver or rum mixed with a little blood of the other party, taken from the chest, after a series of vows mutually sworn, each holding on to a spear with the head downwards. The man who presides first calls on the spirits of the ancestors and the north, south, east, and west, and the sacred earth to witness and punish the one who breaks the vows made. This custom is held in great esteem in the less civilized parts of the country. The Sakalava king and chiefs asked me to become their "fati-dra". I was much struck when I heard them call on the "sacred earth" to witness, when I witnessed this ceremony with the Sakalava; but since that I have heard old Hova use the same invocation. I suppose it is an old form of pantheism.

CHAPTER IV.

PROGRESS OF CHRISTIANITY.

BEFORE taking up the thread of the history of the Missions which was brought down to 1880 in Chapter II, I must give a brief review of the principal events which happened about that time, as they affected the progress of Christianity, the principal of which was the first Franco-Malagasy war.

In March, 1881, the Queen at a grand "Kabary" (Public assembly) published the Malagasy code of laws. I was present at this mass meeting. There was a great crowd, even on the tops of the houses and walls around Andohalo, the open space in the centre of the city; there was more than a quarter of a million present. We were given a place on the Royal dais by the Queen.

In 1881 the British Admiral Gore-Jones and his staff arrived in Antananarivo to interview the Queen and Prime Minister, and spent some days in interchanging courtesies. The French seemed to have looked upon this visit as dangerous to their prestige and influence. They already had difficulties with the Hova Government owing to the refusal of the Queen to recognize the rights of M. Jean Laborde's heirs in

France to the land he had acquired in Madagascar, also as to the raising of the Hova flag in the north-west coast of Madagascar, which the French considered as under their protection.

In May, 1883, the French bombarded Majunga the largest port in the north of the Island, and sent an ultimatum which the Hova Government rejected, whereupon in July the French bombarded Tamatave, and other coast towns, some of which they occupied. When the French commenced to bombard the coast towns, the Roman Catholic missionaries and the few French traders in the Capital were in a very difficult position, as they were a week's journey by palanquin from the nearest port, and the bearers refused to take them, and if they stayed they would have been murdered by the enraged people. Bishop Kestell-Cornish asked for an interview with the Prime Minister, and begged that the Sisters of Mercy at least might be provided with palanquins, and was assured that the Queen had already given an order to that effect. This was another proof of the goodness of Ranavalona II, the best ruler Madagascar ever had and the first Christian Queen. She died four days after the bombardment of Tamatave, her last days no doubt were saddened by the difficulties which had come upon her country.

After two years in which the French never got farther than the coast, the war was ended by a treaty which gave the French the protectorate over Madagascar in all things relating to foreign affairs, and a French Resident (M. Le Myre de Vilers) was appointed

to reside at the Capital. It will be easily understood that these two years were a time of trial for the Christians, as the difficulties with the French seemed to prove what those who were suspicious of Christian Missions had always said would happen, viz. if the religion of the white man was accepted the Malagasy would lose their land and liberties. It speaks well for the Malagasy that they did not waver for a minute in their adherence to Christianity, though naturally they were incensed with the attack on their country and liberties. The missionaries were all called up to the Capital by the Prime Minister, as he could not answer for their safety if scattered about over the country. We had no mails for nearly a year while Tamatave and the other ports were bombarded.

In Chapter II we related the introduction of Christianity and its early history, also the persecution which followed, as well as the great revival which succeeded on the reopening of the country. We will now take a rapid review of the later progress.

When the Queen and the court pronounced for Christianity and the idols were destroyed, it is to be expected that there would be a great increase of professing Christians, but at the same time the level of Christianity would be lowered, and this is exactly what happened.

In looking over old statistics I find the figures given by the missionaries of one Society for the years 1866 and 1870 to be:—

Number of churches 76, communicants 4,374, adherents 12,000. Four years after this, that is in

1870, the numbers had increased to: Number of churches 621, communicants 20,951, adherents 231,759. I quote the statistics of the London Missionary Society, because that was the only society which had worked a long time in the country, the other societies had only just commenced, but their numbers of adherents were proportionately large. It is pleasing to record the willingness of the Malagasy to accept the Gospel, and that the numbers were too great for the first missionaries to cope with successfully was not their fault. The Church at home should be prepared to meet such emergencies. I trust our Church will take warning and meet the present needs in South India and other parts, where the same mass movements as I have recorded above are taking place.

In a country so thinly populated as Madagascar large numbers mean great distances, and unless you have trained and trustworthy catechists, such numbers result in weakness rather than strength. The quantity makes quality impossible, you spread your butter too thin, to use a homely metaphor. Most of the Missions working in Madagascar have found this to be their greatest difficulty.

The want of catechists and evangelists made it practically impossible to cope with the new state of things, and instead of being an advantage, the numbers which professed to be Christians at this time were a decided drawback, and set a low standard from which the Malagasy have not yet recovered. We have no record of spiritual and moral progress, made by the early Christians before the days of the persecution,

so that we cannot compare the levels of the different periods, but I expect that if we could do so, we should find that the slackness in morality, honesty, and truthfulness, which troubles us now, is in a large degree owing to the looseness which resulted in the flooding of the churches by half-converted heathen at this time. The form of Christianity which they understood was too easy-going, and there was a great lack of definite teaching. I think that there are signs of improvement since the country has been under French rule, because the profession of Christianity brings no advantage to anyone, rather the reverse.

Our Mission is spread over great tracts of country, but we have not often taken up places for which we could not be responsible, so that our numbers have never been unwieldy.

I hope my readers will not put this book down in despair, after what I have said, for indeed it takes generations to make a race Christian, and the Malagasy have their strong as well as their weak traits; for instance, they could give us points in patience, long-suffering, humility, and like virtues. I will consider this in detail when we come to the subject of mentality of the Malagasy.

PROGRESS OF EDUCATION.—We must now consider the progress in enlightenment, as that must go hand in hand with the progress of Christianity. Only those who have to do with a congregation, in which scarcely one can read, can realize how hopeless it is to expect much by the way of progress. In the early days, it is said, the people often met together and went away

again as there was no one who could read or teach. To meet this, all the Missions commenced schools and colleges for teachers and evangelists; in time a school was attached to each church for the children of the village. Many of the young men, who were taught in the better schools and colleges, were absorbed by the native government, which required educated men. This, however, was not by any means all loss to the Missions, as many of these men helped to bring enlightenment in the distant parts of the country to which they were appointed as government officials, and often they were the means of the beginning of a Christian congregation. But with a timid people like the Malagasy, there was always the danger of their thinking that the Christian religion was part of their "government service," when officials occupied themselves with Church matters, and this was too often the case, and the effect was bad.

A good proof of the progress of education is the fact that twenty thousand Bibles were sold between 1874 and 1880.

PROGRESS OF MEDICAL WORK.—We are only just waking up to the fact that our religion must recommend itself to the heathen world by its good works, and the first of these is medical aid, which not only does good to the sick, but breaks down prejudice on the one hand, and the sorcerers' influence on the other. Of prejudice there was not a great deal; the natives of Madagascar had not got far enough to be jealous of Europeans. They were quite ready to appreciate them, but the sorcerers kept the people in darkness

and fear, and even now, after so many years, their influence is by no means at an end: they are the devil's own agents. In towns where medical aid is to be had, there are not many left who think that everything which befalls them is owing to some evil-disposed person or spirit; but in the country, this is the rule except among the Christians. The first hospital was commenced by the London Missionary Society; afterwards the Friends' Mission shared in the work. After a time the Queen started a hospital, and our Mission also opened a hospital for women and children through the generosity of Mrs. Gregory. Lastly the Norwegian Mission opened a hospital.

These were all Mission Hospitals except the Queen's, and all in the Capital. The missionaries out in the country also were mostly doing something to relieve the sick. All this was a revelation to the Malagasy, as they had been accustomed to be taken advantage of in times of sickness by their sorcerers, instead of being cared for. Many native doctors were trained in the Medical School attached to the large hospital of the London Missionary Society and the Friends, and some of them turned out capital doctors, —Europeans put themselves under their care, without a second thought. I have no doubt that the medical work of the Missions saved the Malagasy race from dwindling down to nothing. As it is they are not increasing, at least not to any appreciable degree. The coming of the Gospel not only saved their souls but also their bodies; this they know and appreciate. Since the French organized their "Assistance Medi-

cale" a few years ago, they have stopped the medical work of the Missions, and much good work has been hindered; in parts where the government doctor's influence does not reach or is not appreciated, there has been a return to the old customs. Exactly the same thing has happened in this matter as in the shutting of Mission schools all over the country; there has been a great set back, and heathenism and ignorance has returned like a dark cloud.

NATIVE MISSIONARY SOCIETIES.—In nothing has the progress of Christianity been shown more distinctly than in the efforts the Hova Christians have made from as early as 1878 to send evangelists to the heathen tribes. They have given freely to this object, and men have volunteered for the work. The Churches founded by the London Missionary Society and the Friends' Society were the leaders of this movement, and they have not flagged from that time to the present in this praiseworthy effort to send the Gospel to their benighted brethren. The Churches of the Lutheran Mission (Norwegian) have also done good work in the same way in the south and in the west.

This work of the native Churches, which is certainly well-intentioned and disinterested, received severe criticism from some of the Delegates at the Conference of the seven Missions held last September (1913), and what was said agrees with what I have seen myself of the work of these native evangelists, viz. : (1) They do not succeed in evangelizing the tribes to which they are sent, but collect Hova traders and others, and form a Hova congregation. The reason of this is probably

because the other tribes have their old fear and suspicion of the Hova. It will take generations to get rid of this feeling. (2) They sometimes try to blend mission work and trading, which of course is fatal to their influence as Christian teachers. (3) The congregations which send these evangelists and pay them look to the Missions for support for their own evangelists. This is a curious development, but it is true that it is much easier to raise money in the native churches for evangelists to outlying tribes than to raise money to pay their own pastors. The Delegates pointed out this putting the cart before the horse, and the representatives of the native churches were forced to acknowledge that it was so.

Another point brought out very clearly was the difficulty of supervision of the work of these evangelists scattered over the country. It would take the whole time of a missionary and cost a great deal to visit them all periodically. The committee of this Native Missionary Society was advised to take up a district and work it systematically for the future, rather than scatter their men over the island; and where they have evangelists within reach of a missionary to place them under his supervision. This does not apply to our Mission, but to the Protestant Missions who unite in supporting this Native Missionary Society called "Isan-enimbolana".

The Norwegian Missionaries explained that they had found their native evangelists incapable of doing much with the other tribes, and had persuaded their congregations to use their subscriptions in taking up

a district and working that, so as to set the European missionary and a certain amount of money free, for forward work among the heathen.

Our native congregations began their Missionary Society last year (1913), and sent a native priest to a district in the forest which forms the hinterland of part of our coast work. The funds required were easily collected, and this year they have sent a second priest to the same district. For their means the native Christians are generous and give well to anything which appeals to them. It is too early to say whether our native evangelists will succeed. It depends so much on the men themselves and their power to stand alone and not get homesick.

THE REVISION OF THE BIBLE IN MALAGASY.—We are greatly indebted to the British and Foreign Bible Society for the Holy Scriptures in Malagasy. The Bible has taken much the same place in the minds and hearts of the Malagasy as in the English race; and in years to come, I quite expect that those who look back will say that the revised version of the Bible has done the same for the Malagasy language as the authorized version of the Bible did for the English language. It is quite the largest thing in the language, and one naturally turns to it as an authoritative work in the language, the educated natives as well as ourselves.

The Bible was translated by the first missionaries as long ago as 1835 but it was felt that a revision was needed. The Bible Society appointed the Rev. W. E. Cousins, M.A., L.M.S., as its chief reviser, and he called upon the different societies working in Madagas-

car for help, and a committee was formed, which with the help of the best native scholars obtainable worked steadily for eleven years. The revision was finished in 1887 and cost the Bible Society about £4,000. Mr. Cousins deserved the M.A. degree conferred upon him by the University of Oxford, for his labours in connection with the revision.

CHAPTER V.

THE LAST DAYS OF HOVA RULE.

WE will now briefly review the history of the last days of the Hova rule and the end of the dynasty of Andrianampoinimerina, which had lasted 110 years, from 1787 to 1897. There were seven monarchs, three kings and four queens. The power had, however, gone out of their hands. For a good many years the Prime Minister, who was the chief commoner, governed the country. The Queen, to whom he was married, was only an ornament. I was at her coronation, and when she went down from the dais and entered a carriage and drove round to inspect the troops, the crown she was still wearing tumbled off and rolled on the ground! The Prime Minister picked it up and she replaced it.

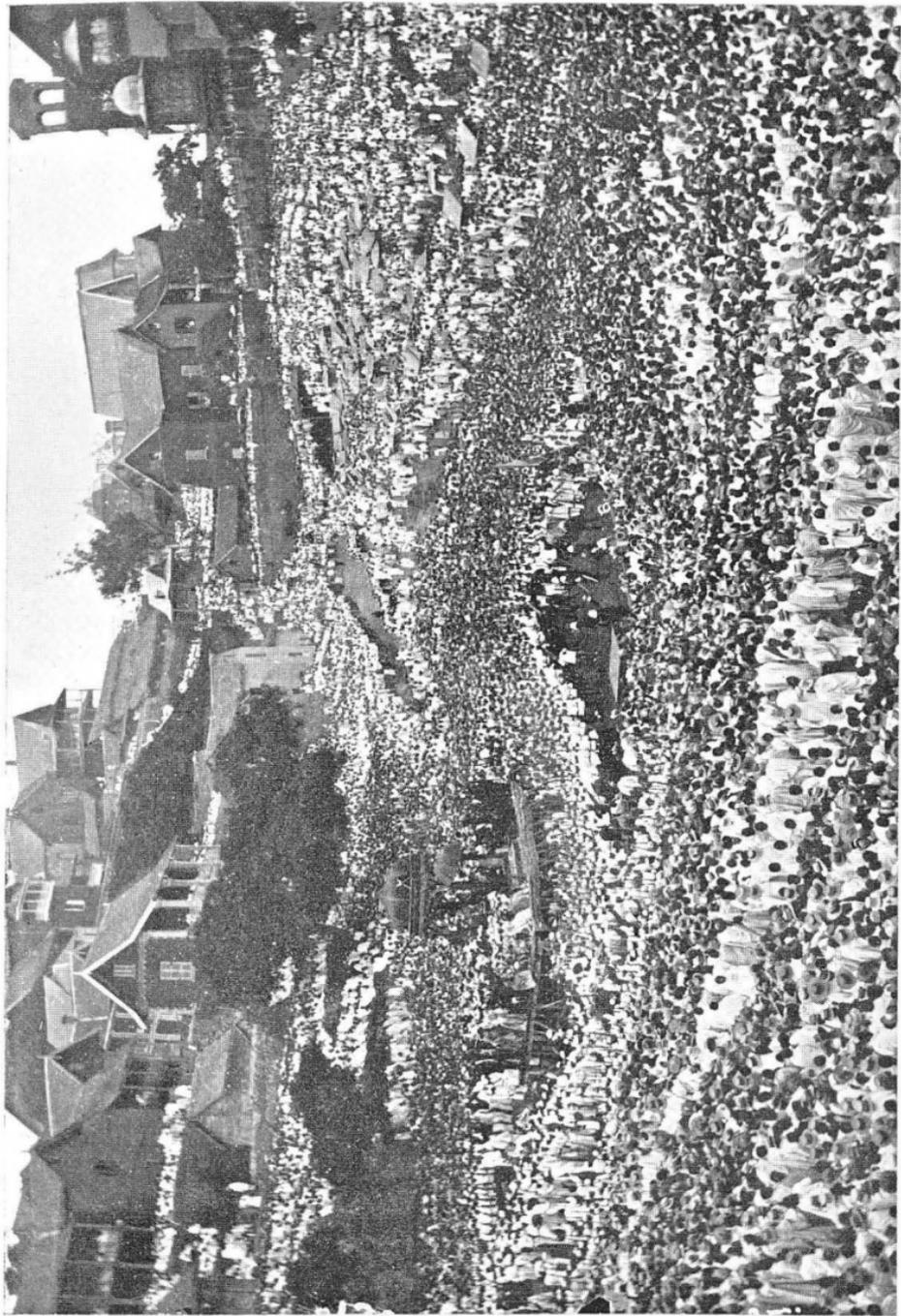
It was a great pity the Malagasy Government did not open their country to European enterprise, but they were afraid and always suspicious. Their leader, the Prime Minister, was a man of the old school, who passed for a very clever man, which undoubtedly he was with his own people, but in dealing with Europeans his one idea was to put them off, and then refuse everything suggested. The old Conservative party

who were mostly heathen, kept the country back for fear of Europeans getting a footing. The question of domestic slavery made this attitude of the Government popular amongst the Hova, who had a good many slaves and feared that the opening of the country would put an end to slavery. The slaves were treated rather as poor relatives than as slaves; the Mozambique slaves had been released since 1874. I have known many who preferred to remain as slaves, rather than be released and do military service, which was the lot of the poor Hova, who were often sent to live in distant parts of the country and form Hova colonies. These slaves were taken captive in the wars, from the outlying tribes. The hardship came in on the division of property on the death of some important member of a family, or when some family was sold for debt, then the slaves were often separated, husband from wife and mother from children.

A few Christian masters released their slaves as a Christian duty, but this was a rare thing. Most of the servants of Europeans in Madagascar are from the slave class, and make very good servants if properly taught; the Hova are useless as servants. These servants generally purchased their freedom, a man would pay about £15 to £20 and women much more, if they were likely to have children. When they freed themselves they appreciated their liberty and mostly turned out useful men and women, and often reliable Christians. When they were all freed by a stroke of the pen by the French, later on, very few rose to the dignity of freemen. They were very poor and without

anything at first, having been used to depend for everything on their masters. It was not only the slaves who suffered by being freed suddenly, the upset was felt everywhere; the Hova found themselves burdened with rice fields which they could not cultivate alone, and herds with no one to take care of them. If the French had declared all born after the conquest free, and put a fixed sum as the price of freedom for the slaves, as was done at Zanzibar, things would have been much better for all; the slaves would have valued their freedom, and the owners would not have been ruined; and what is equally important, there would have been less unfriendly feeling raised between the two classes.

One of the worst evils of slavery was that it abetted kidnapping, but it was not the slave children that were stolen. Hova girls especially were the victims. I remember the distress of one family, who lost two little girls who were going home from our girls' school and disappeared; they were kidnapped and taken away to be sold to the Arab traders. In the Sakalava country I saw many Hova girls who had been stolen from the interior. At Ibosy, at the mouth of the Tsiribihina River, several of these girls were kept waiting for the arrival of the slave traders; in the excitement of our visit they managed to communicate with us, and succeeded in escaping, and got away to their homes. They came to visit us later on in Imerina and thanked me, though it was little enough I had been able to do for them. Ramosa, the biggest one, told me that they hid themselves for three days in a mangrove swamp, until they thought it safe, and then



Photo]

MASS MEETING TO CONSIDER THE FRENCH ULTIMATUM IN TANANARIVE, 1894

[Archdeacon Kestell-Cornish

followed us to the Hova outpost at Mahabo. Numbers of people stolen formerly have returned to their homes since the country has been under French rule.

Before we come to the fall of the Hova rule we must say a little about the failure of the Hova to govern the island. It is sad to think that with all their ability they did not rise to the occasion. They were spoilt by power, they treated the other tribes as people to be squeezed rather than ruled; consequently they had no moral influence with them, and most of the coast tribes welcomed the arrival of the French and turned upon the Hova, instead of helping them. The fault was at the bottom of their system of government. There were no regular taxes, everyone who got an appointment had to pay for it, and recoup as best he could, which, of course, led to all kinds of abuse of authority. Any officer who was unpopular was sent off to a distant place to get rid of him; this happened occasionally. Very few of the judges were free of the taint of bribery; the only chance a poor litigant had of getting justice was to get some one to lay his case privately before the Prime Minister or the Queen. Occasionally some one despairing to get his case settled, would wait at the Palace Gate, and cling on to the palanquin of the Queen, when she happened to go out.

On the top of all this there was the rivalry of the family of the chief commoner, viz. the Prime Minister who was a Hova, and the Andriana (nobles) descendants of the old Kings. The Prime Minister had broken the power of the nobles and the feudal system

in the time of the former Queen, and only the name and special salutation were left to them. Naturally they were against him, and the end of it was that he, the only person who could have led the native army with any chance of victory, dared not leave the side of the Queen, when the French column succeeded in getting up to the interior. I have not a shadow of doubt that he would have wiped out that column with the greatest ease, but if he left the Capital, a strong party would have taken possession of the Palace and civil war would have ensued. Consequently the war was a walk over for the French. They had a very bad time owing to fever, dysentery, and the insufficiency of their transport. Having no leaders, the Malagasy troops retired as the French advanced, and from the hills near the Capital a few shells directed at the Palace, on the top of Antananarivo, ended the war and the Hova power, on September 30, 1895. We were still at our station, Romainandro, at the time; when the news came the old men were very sad, but the younger ones did not seem to care, and I heard that some of the poor people said, "we shall all have clothes now the Europeans have come". They tell a different story now, as they find the taxes very heavy.

The twelve years between the accession of Ranavalona III and the conquest of the island by the French was a time of consolidation, and each Mission did its best to make Christians of the crowds that frequented their churches, and teach the numerous scholars in their schools. A considerable number of better

churches were erected. We built our Cathedral, which took six years and cost about £9,000. The provision of adequate buildings is always one of the greatest anxiety and expense to a Mission, and in the beginning of things you cannot expect the native converts to do much, especially in a poor country like Madagascar. Fortunately the cost of building was not great when we built our Cathedral, St. Paul's College, and the High School; fairly good native masons and carpenters were to be had for about a shilling a day, a number of workmen had been taught by Mr. Cameron and Mr. Sibree, when they built the four churches in memory of the martyrs. Good building stone is found on the side of the Capital; but wood was dear, as the forest is three days' journey off, and there was no means of transport; a beam which cost two shillings to prepare in the forest often cost five shillings for carriage. The Roman Catholics also built their Cathedral in the Capital. The Missions developed industrial work and turned out a number of good workmen, who have helped to bring about the great changes, which have become visible during the last few years, and which would have been impossible had it not been for the long labours of the Missions.

The Missions were not contented only to improve their existing work, but made attempts to reach the more heathen parts. The Norwegian Mission succeeded in extending their work to the tribes in the south of the island. Mr. Nilsen-Lund, one of their pioneer missionaries, made several journeys into the

Bara country taking his life in his hand. I met him out in the wilderness, a week's journey from civilization. I was on my third journey to the Sakalava. My men had taken fright and gone back, and I was wondering what to do next; fortunately a gang of Hova going to the west coast passed and I hired them. Nilsen-Lund and I compared notes; he hoped to establish a Mission station amongst the Bara, while I was endeavouring to do the same in Menabe, the principal Sakalava tribe. On my return about eight months afterwards, I stayed a day or two at his Mission station at Ambatofinandrahana, and found he had roofed his church there with slate which they dug up close by. The name of his station means "At the stone easily split". I think he was one of the best missionaries it has been my good fortune to meet.

The London Missionary Society followed up their Christian students who had been sent to different parts of the country as governors. Mr. J. Richardson and Mr. D. Cowen did some bold pioneering in the south-west and in the south-east to tribes then only known by name. Bishop Kestell-Cornish and Mr. Batchelor had visited the north-west coast, and later on we endeavoured to found a Mission among the wild Sakalava in the West. I made two journeys to that part accompanied by Hova catechists.

The first visit was a very trying one. No European had ever penetrated that part before. There were no roads and we found travelling difficult, and were much longer on the way than I had reckoned on. Our food gave out after a week, and my men searched for roots

and wild oranges; how we managed to get over the last two or three days has always been a wonder to me. The men toasted their sandals and skin caps, and ate them. When we got to the first Sakalava settlement we found all we had heard of the Sakalava to be true. They were simply painted savages, all armed and very rowdy. The border chief was against receiving us, and placed a lot of armed men round our camp, and if it had not been for the women taking pity on us, I think we should have been starved to death. Fortunately the principal chief wished to see a European, and we were passed on to him. As a boy he had accompanied Rasalima, a Sakavala princess, one of the wives of Radama I to Antananarivo, and I found him an interesting old man. He was quite friendly, but told me it would be impossible to put Hova teachers among the Sakalava. He was anxious to send me on to the King, who lived two days further on, nearer the Mozambique Channel; but he said I must go alone, the Hova with me would not be allowed to travel through their country. I asked him if he could guarantee their safety while I went, but he was doubtful as to what might happen, so of course I could not leave them. He promised to do what he could to prepare the other chiefs if I would return, which I promised to do. He gave me an ox and we dried some of the meat for our return journey, which was about 150 miles. When I got home my wife, who had remained alone with our children at Ramainandro, did not recognize me! We had had a very rough time. After a few months I returned, and with

his help penetrated further into the country and made friends with other chiefs, but I found they were not prepared to accept Hova teachers, and as I could not then stay myself, I brought them back. During our stay some of my men separated from us; they stole a number of my things and were trying to return home: two were killed and two taken as slaves, but were released by this old chief who had befriended me from the first. The only thing now to be done was to go myself straight to the King's town, which could be reached quicker from the west coast. Accompanied by the Rev. G. H. Smith, I went round to the nearest port on the west coast. After a good many delays in getting men to take our luggage, and endless explanations to the Sakalava en route, we at last got to the King's town, and he received us with a number of chiefs and warriors sitting round. He was friendly and told us to put our tent near his enclosure for safety. We saw him often and explained our object in coming to him. There was a strong party, however, against accepting us; they feared the Hova would get a footing in their country. Their medicine men also were violently opposed to our staying. They tried to kill one of their number who had accompanied us as a guide. He had his suspicions and came and slept in our tent; during the night a spear was driven through the bamboo wall of the hut he occupied and pierced the place where he usually slept. We had some curious experiences during the three weeks we stayed in the King's town. They had big meetings to hear what we had to say and decided that

friendship with us was good, but as regards religion they had their own already. They had a story to explain the different kinds of people. God had three sons: the eldest was a Sakalava and so got all the oxen; the second was black, but the third was white, and God gave him wisdom as he was the youngest and much beloved.

A good many sick came to us for treatment but the medicine men were very angry at the popularity of our dispensary, and set it about that those who drank the European's medicine would have to follow them wherever they went, as we should have power over them. The King wished to know if this was true and if we gave freely the medicine people had taken, or should we recall it if we went away, and leave them to suffer horribly. We reassured him, and soon the sick began to appear again, but for a day or two none had come near us; great was their astonishment when we explained the probable result of some of the drugs, and they found it came true. One important person, who was covered with sores, was a walking advertisement for us after a few days' treatment. If we could have stayed a few months, I think we should have succeeded in settling with them, but the Sakalava are always on the move, and just then the King's brother was making trouble and there was likely to be fighting, so the King said we had better go and he would send for us later on. We could not be sure at the time if this was an excuse for getting rid of us or not; however, as he did not respond when we were prepared to go back, we decided that the time had

not come for commencing permanent mission work in that part. This was in 1888 and 1891 and 1892; an account of our journeys was published in the "Mission Field" of 1890, and in "Among the Menabe" (S.P.C.K.). The door at which we knocked so persistently then has now been opened of its own accord, and the Sakalava are asking us to come to them, but this is in the north-west; an account of this work will be given later on, as it belongs rather to the present than to the time we are considering.

The Jesuits were back again in 1886 with a Bishop at their head. Their work had suffered a good deal during their absence for three years. They had much to contend with after the first Franco-Malagasy War, as most of them were French. Their work in the towns stood the strain, but in the country districts there was not much left on their return. I was glad to aid one of their little places at Ambohitrandriamaitra in the Ankaratra hills, not far from one of our churches, during this time of trouble. The little congregation there was being harassed by Malagasy officials because of their connection with a French Mission. They begged to join us and with our aid they built a little church. On the return of their Mission I let them know that they were at liberty to go back to them. I have no statistics of the Roman Mission so I cannot say much about their work. There are four Orders working in Madagascar with six bishops; they have more European workers than all the other Missions put together. In the large centres they are much in evidence and have large buildings and schools.

CHAPTER VI.

MISSIONS UNDER FRENCH RULE.

WE have seen how readily the Malagasy Government welcomed Missions and the liberty we enjoyed under the native Queens. They really appreciated our educational, industrial, and medical as well as our religious work. It is also self-evident to anyone who cares to study the country, that the Malagasy owe everything by way of progress to the work of the Missions, which spared nothing, so far as their slender resources would allow, to lead the country forward, and the missionaries have not spared themselves.

But the arrival of the French brought a great change, not indeed in the attitude of the natives, that is not changed or likely to do so, but in the treatment of Missions by the new masters of the country. Unfortunately the French do not appreciate Missions in their Colonies. Perhaps in time they will understand us and give us credit for disinterested motives, but up to the present it would be difficult to say they do the one or the other. The late Governor-General called us filibusters, but I suppose we may take that to be the extreme view. I do not think there are

many who go as far as that. I suppose there is no place for Missions in their ideas. This has often occurred to me when talking with my French friends. "Ma foi!" they say in astonishment and pity, when one says how many years one has been out; no doubt they wonder what we have done amiss at home to absent ourselves so long. One feels mission work is as strange to them as cricket.

If we were simply philanthropists it is possible that we might have been better understood, but the fact of our being Christian missionaries adds another difficulty. The troubles in France over religious matters have left their mark, so that there is a bias against anyone connected with any religious society.

We have to bear in mind that the Mission work of the Roman Church is carried on by the Propaganda, and is directed from Rome, which may account for the want of interest in such matters outside of the missionary Orders, in the Latin races. Nor have I ever met a Frenchman who understood anything at all about Church matters in England. I spent the best part of a day once with the judge d'instruction verifying reports on the rebellion in our part of the country, and it took him at least an hour to make up his mind as to who and what I was, and after explaining what the Church of England was till I was tired, I think he wrote me down a Presbyterian.

If an exception is necessary to prove the rule, we find it in the French Protestants, to whom none of the above remarks apply. It is not to be presumed that missionaries are always wise men and never cause those

responsible for the government of the country trouble or anxiety. The only instances of this in Madagascar that I call to mind are hardly worth mentioning and occurred in the beginning of the French rule. Sometimes a native would go to the missionary he knew, to speak a word for him to an officer he did not know, and to whom he could not make himself understood ; this generally resulted in more harm than good, the missionary being told not to interfere.

To show what happened to the work of the Missions after the conquest of the country by the French, I need only quote the statistics of the two largest Missions. The London Missionary Society in 1888 had upwards of ninety thousand scholars, in 1910 they had less than five thousand. The Norwegian Mission had 885 schools, now they have 84. It is the same in our Mission ; in all but the central stations the schools have mostly been stopped by order of the Government, and where we are allowed to have schools the number of scholars granted by the Government is generally insignificant. In my own district I had fourteen hundred scholars in regular attendance, now we are limited to four hundred. The children around would like to learn, and their parents are much concerned about their not having a chance of learning. At Romainandro we have room for 300 children and teachers and apparatus sufficient, and children are waiting to learn, but we were only allowed to teach ninety, until after repeated letters of request we are allowed twenty-five more, that is 115. We cannot teach in our schools unless we are appointed Director

of the schools by the Government, which would necessitate our spending the whole of our time in the school. An amusing thing happened in one of our schools, where the people wished to increase the number of scholars, and enlarged their schoolroom before sending in a letter to the Chief of their District, asking for permission for more children to learn in the Mission School. The answer was astonishing, the number of children granted was less than before they enlarged the school. I could go on giving amusing examples such as these, but to us who are giving all our time and energies to pull these people up, it is far from amusing to see the country falling back into barbarism, for that is the result of stopping many hundreds of schools and putting one here and there under a Government teacher, whose time is chiefly occupied in teaching the children a few words of French, the vernacular being despised.

One does not expect the French to be content to leave the education of their colony in the hands of the Missions, but by shutting down schools wholesale and not having men or means to replace them, they have done a great wrong to their new subjects, and thrown back the progress of civilization by at least a generation, and probably more. It is the exception now to find the young people able to read and write, except in the towns, and when the rising generation grows up, it will be a long way behind the present one. We do all we can in our Sunday Schools to encourage the children to learn to read, but the results are not great. It is not only their ignorance which one notices, they

are fast losing the polite and respectful manners so natural and pleasing in their forefathers. It is sad to think that the contact of the east with the west has such disastrous effects, but one must hope that when they feel less trodden down, their good points will reassert themselves.

The Government education statistics for 1912 were:—

	(Government)	(Mission)
Schools (official)	616 (non-official)	405
Elementary Schools	...	249
Teachers (official)	1,000	1,161
Scholars	59,151	39,927
Expenditure	£41,733	?

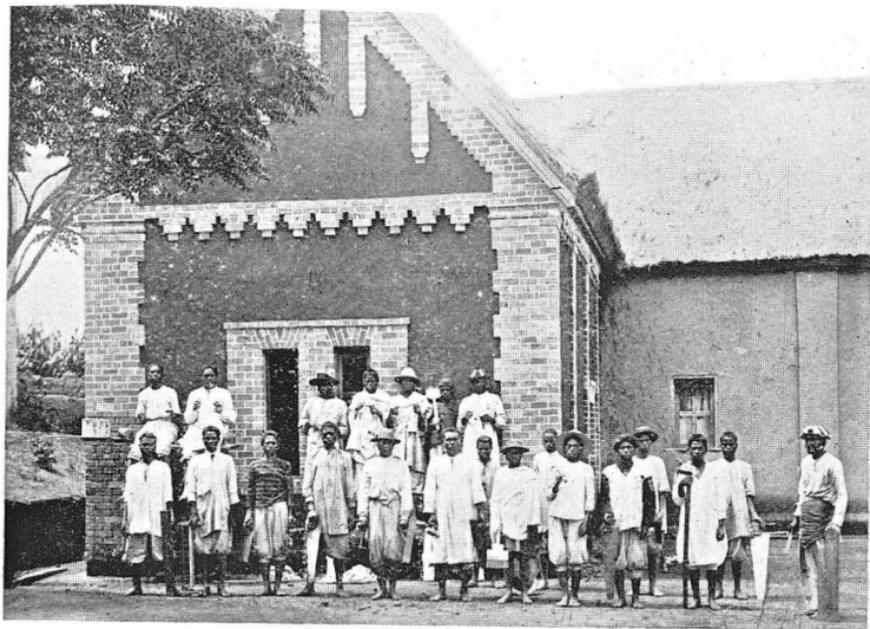
This expenditure includes twenty schools for European and Creole children with 1100 scholars.

Elementary schools in the above list means schools where the young children are taught by non-certificated teachers. The Mission schools shut up by the Government were in this class.

The same melancholy story as the above must be repeated with regard to Mission industrial schools. We found the new regulations and expense impossible for us; yet the Missions had turned out real workmen who are the backbone of the country. The principal Mission industrial schools were: (1) that of the Norwegian Mission at Sarobaratra in Vakinankaratra, where they used water-power for their saw-mill. Many lads were taught carpentering, etc., there. (2) At the London Missionary Society station at Isoavina, east of the Capital, where Mr. Peake taught industrial work of all kinds. The same Mission has an industrial

school in connection with their principal school in the Capital where engineering is taught successfully. These two illustrations will show what the boys of the industrial school at Romainandro could do: this hospital was built by them in about four months; they did everything, brick-making and laying, plastering, carpentering, glazing, etc. There were over thirty lads in the school, my master carpenter is standing to the right of the photograph; the building behind is a new wing of our school which they also built. We have no funds for such useful work in our Mission, which is a real pity and one of the reasons why we are behind many other Missions. We have much to learn in this as in many other things, but this is not the place to discuss our shortcomings.

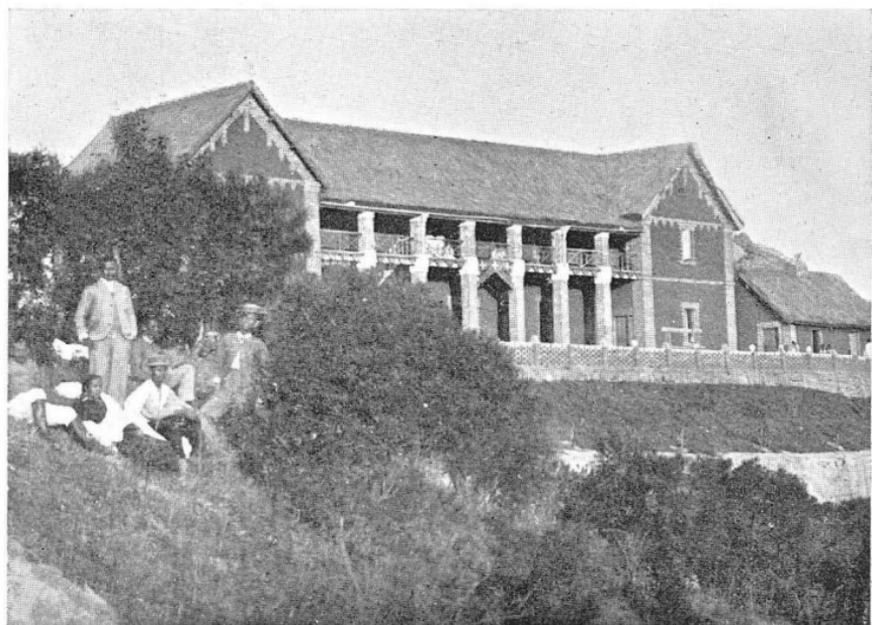
The Medical work of the Missions has suffered much in the same way as the schools. One would think that in a country where the population is so scant and dwindling and where quite one-half of the children born die before they reach the age of twelve, every encouragement would be given to those able and willing to aid the sick, but it is not so. It would be easy for me to enlarge on this subject, but I have said enough to show that the missionaries who would like to spend part of their time in their schools, dispensaries, workshops, and other ways of helping the natives to develop into useful men, find themselves breaking the endless regulations put out by the Governor-General. These rules are all very well for a country where there is enough of everything, but in a country just emerging from heathenism and barbarism, and where there is



Photo]

[Archdeacon E. O. McMahon

CARPENTERS' SCHOOL, RAMAINANDRO



Photo]

[Archdeacon E. O. McMahon

HOSPITAL BUILT BY PUPILS OF THE INDUSTRIAL SCHOOL

often no one who knows how to do anything but the missionaries, they become fetters and prevent progress. The only thing left for us to do seems to be to write and translate books, and preach and teach in our churches as we cannot do anything outside; even an address at a burial is illegal, unless the Administrator has seen and approved of it beforehand! This has had one good effect in increasing the number of books and periodicals put out by all the Missions. Of course one can visit, but the villages are empty for the greater part of the day, the people are away in the fields. That the old missionaries who were used to the days of liberty and usefulness have stuck to the work and did not leave Madagascar, like the British merchants and others, speaks volumes for their love for God's service and their native converts and friends. They realize that it is for some good purpose that their work has had such a trial,—although I would not presume to say how many good purposes may be intended by God, yet I think the greatest is the development of our native leaders and congregations. Sailors are not made on smooth water but on the rolling seas, and our native Christians and clergy had had a long time of smooth water and it was about time they launched out into the deep. It has had some good effects already, though many of them and perhaps a few of us too, are still suffering from the effects of the troubled waters.

I must not let my readers think that it is in our educational and philanthropic work only that we find ourselves in difficulties. Our evangelistic work is hindered and curtailed also. We find it exceedingly

difficult to extend our work owing to the refusal of the Government to give permission to build new churches or mission-rooms. In our Mission only last year we had eleven villages sending in applications to the Governor-General, as they are directed to do in such cases, for permission to assemble for worship and build themselves a church, and all were refused but one. In another place a congregation of sixty-four baptized persons, including children, have been asking for permission to build a church, or even to meet in one of their houses on Sundays, but they are refused. According to the "Decree regulating public worship in Madagascar" published last March (1913), no less than *eighty* persons must agree to ask for a place of worship, before the Governor-General will consider their application, and then if there are five other places of worship within eight kilometres (that is about $5\frac{1}{2}$ miles), he may refuse.

In the old days the word used to indicate a European (*vazaha*) was a term of great respect, because their experience of Europeans was a very limited one, but it is different now; this perhaps has been one of the greatest stumbling-blocks, but it is ceasing to be one now, and in time other difficulties will disappear, or rather will be viewed in their true perspective.

Perhaps one of the things we English people understand least is espionage, but it seems to be an important part of the French Administration. One hopes that those in authority know how to discount the stories they hear from their spies, or they must get befogged. Some time ago one of the missionaries was in hot water

about a sermon on Dives and Lazarus. The spy seems to have reported that he preached that the Malagasy, like Lazarus, might expect a good time later on as they were miserable enough now, and some other people a bad time! Another was reported for speaking against Freemasons: this, of course, would be a very grave offence. However, my friend was able to show that he had done nothing of the kind; on the contrary, he had only used Freemasons as examples for Christians to learn to help each other more. I should much like to have a look at my own dossier. I know that I have been reported once for nursing sick Malagasy, but thanked also by the Governor-General: once for saving a young officer who nearly died of bilious fever, and once for the industrial work at this station, and once again at the inauguration of three hospitals, one of which I built; the only one of the three, by the way, which has stood the heavy rains, but that was owing to the foundations, over which my boys took much trouble.

It would be impertinent for a missionary of another nation to praise or criticize the way the French manage their colonies, and I only mention matters which directly affect our religious work.

The French Protestant Mission (*Société des Missions Evangelique de Paris*) arrived on the scene in 1896 to help the other Protestant Missions, and to take over part of the work of the London Missionary Society. Their help to the other Missions has been most valuable, also their educational establishments have given the other Missions the necessary help to get their

students through the teacher's brevet examination, without which we could have no schools at all. They received a subsidy of 25,000 francs a year from the Government towards their schools, but this was stopped as well as the subsidy to the Jesuits, when the Government started its own schools. Two of their first missionaries, Pastors B. Escande and P. Minault, travelling while the country was still unsettled, were assassinated on May 21, 1897, by a band of rebels a few miles south of my station. We recovered their poor bodies, which were dreadfully wounded, and built a tomb for them beside All Saints, Romainandro, where they still rest.

It is early to estimate what will be the effect of the new Decree mentioned above.' The French Protestants think it generous, and it gives us a status, which we had not before; this is no doubt true. Of course everything depends on the spirit in which it is carried out, and with the revival of religion in France we may hope for better times perhaps. Certainly the authorities in France did their best to meet legitimate grievances. The Decree was made with a view to the civilized part of the country, that is the central plateau, and so it hardly suits the heathen and uncivilized part. Here in the more Christianized parts there are a good many places of worship, in other parts there are very few. The Decree is framed with a view of limiting the number of churches, which is quite right for the one, but makes progress in the other well-nigh impossible, as will be gathered from what I have said above about the number of people required to petition the Govern-

General before he will consider if they may build a place of worship.

Again, a missionary stationed in or making a tour in a part where there are few if any Christians, must get permission to meet the people; when this is near an administrative centre it is not difficult, though irksome, and limits him to formal visits, which are not desirable; but when he finds himself many miles from an Administrator it simply wastes his time, unless the authorities are willing to give him permission to visit a district and hold meetings when and where he finds it convenient; but I doubt if that is likely to be granted. One of the principal matters considered by the conference of the Seven Missions last year, was how to reach the tribes still heathen, and all were anxious to do their best in this matter. The Anglican Mission has undertaken a considerable portion both in the north-west and on the east coast, where we already have work going on, but the difficulty of reaching the heathen in these parts and starting Mission work amongst them is greatly increased by these regulations. Up the Sambirano and Mahavavy rivers, there are many big heathen villages, where we hope to work out from our existing congregations near the mouths of these rivers, but we are met in the beginning with these impossible regulations. The Mohammedans are making headway in those parts, but the authorities do not allow them to build mosques, and for that reason they refuse us permission for Christian places of worship.

The advent of the French has made communica-

tions much easier for us. Formerly, travelling cost a great deal and is still expensive, but the railway between the coast and the Capital, and the motor service on the great roads has done a good deal; each year things improve. It not only saves much in cost but in time as well. One wonders what has become of the great army of bearers who got their living by carrying luggage and palanquin before the railroad was finished. I suppose they have been absorbed by the road building and other public works. We are anxious to see the country progress, as the prosperity of the natives makes for better things both in civilization and enlightenment. At present the great number of them are miserably poor; I know many families where the parents have to take turns in coming to church, as they have only one decent "lamba," which is made of five yards of cotton cloth, cut in two and joined; it is worn by the men and women alike.

Before leaving this subject I must try and answer the question my readers will no doubt wish to ask, namely: has Christianity made progress in Madagascar during the last twenty years, that is since the country has been under European rule? It is very difficult to say, but I think that there is not much doubt that the good Christians have become better, while there has been a falling off of the nominal Christians, as was to be expected. In the towns the churches are generally well attended, and there is as much interest taken in all that has to do with religion as formerly. In the country there has been a falling off in the numbers found in church on Sundays: this is

largely due to the difficulty in finding catechists. Formerly the teacher of the Mission school was also responsible for the Sunday services. Since the schools have been stopped these men have had to seek other employment, often at a distance; this leaves many congregations with no one sufficiently educated to carry on the Sunday services. However, where there are young communicants who can read, this difficulty is gradually disappearing, as they carry on the services.

The want of the due observance of Sunday, too, has had a bad effect. You see people working, which was very rare a few years ago, when Sunday was observed as a day of rest. On the whole I think one may say that the Christian religion has taken deeper and firmer root in the hearts and minds of the Christians in Madagascar, but the difficulties during the last few years show how much more there is yet to be done, even more than those who know the country best thought.

CHAPTER VII

REVIEW OF THE ANGLICAN MISSION WORK IN MADAGASCAR

I MUST now review the work of our Church in Madagascar, but I need not repeat what has already been said about the early history of the Mission. We have already seen that the large tribe called the Betsimisaraka on the east coast has been the special care of our Mission from the beginning. At the first work developed northward from Tamatave. We had missionaries at Vohimaro where the C.M.S. commenced work, but after Mr. Woodward and his companion left in 1880, we were unable to find men to replace them. The same thing happened again at Fenoarivo, the second central station up the coast north of Tamatave. If we had had the same staff of trained men that we have now, these stations need not have been abandoned; we could have sent native clergy to occupy them, but at that time we had not yet prepared native helpers. So that part of the coast was abandoned after years of work and a good deal of money spent in buildings and commencing work. If our first missionaries had begun to prepare native workers as teachers and catechists, as soon as they had a few Christian families in



Photo]

ALL SAINTS' CHURCH, ANDOVORANTO

[M. Jørgensen



Photo]

MALAGASY WEAVING CLOTH (LAMBA)

[M. Razaka, Tananarive

their charge, we should have been spared many disappointments and have done a great deal more than we have. One must make one's own tools, and the only way is to push on the better scholars and watch their development, at the same time to remember that they will not all turn out as you had hoped.

The French Protestant Mission has undertaken that part of the coast now, from Tamatave to Diego Suarez, and we work south of Tamatave.

The progress among the coast population is much slower than among the Hova, as the coast tribes are far less intelligent and wanting in energy and industry. They are a much lower race on the one hand, and the rum drinking has helped to make them stupid. The climate too is hot and enervating and malaria prevalent; all this tells on the people. When I have had the opportunity of visiting my brother missionaries on the coast, it has always been a surprise to me how they managed to do so much as they have succeeded in doing. They are isolated, often two days' journey from each other. Let my readers think what that means in case of difficulty or sickness. Dr. Percival died in his palanquin on the road near Andovoranto from a violent attack of malarial fever, and poor Llewelyn James died alone at Fenoarivo. From Tamatave our work extends down the coast for about three hundred miles to Mananjary.

The congregation of St. James, Tamatave, is one of the largest and most liberal in all the Mission; they pay the whole salary of their native priest, the Rev.

John Rakoto, and part of the teachers' salaries. There are about 500 worshippers of whom 130 are communicants. The church has made great progress under the Rev. John Rakoto, who is a very able and hard-working missionary. The Sunday School and Bible Classes are well organized, and there is an air of general keenness and unity in the congregation. The church is entirely built of wood. It is large, dignified and airy, and they have had to enlarge it lately owing to the crowded congregations. The day school has a regular attendance of ninety children. It is at Tamatave that the missionaries find a warm welcome on landing in Madagascar, and a kind farewell when they leave. If, on their arrival, they are able to stay for a Sunday they will find a bright service, a crowded congregation, a large number of people waiting outside to shake hands when service is over. It makes them feel at home at once, the hand-shaking is a splendid means of communication until speech is found. It is the custom among the members of all the congregations on the coast to wait outside the church after service to shake hands with one another. It seems to correspond to the "kiss of peace" in the early Church. There are four churches in the district of Tamatave under another native clergyman. The strongest feature of these churches is their sense of unity; they are a considerable distance apart, but the congregations meet at one centre for corporate Communion on all the great Church festivals.

ANDOVORANTO is about sixty miles south of Tamatave, it is the headquarters of the European missionary.

It was one of the old stations of the C.M.S. It is a large Betsimisaraka village at the mouth of the Iharoka River, and there are a few daughter churches, mostly up the river, which the missionary visits in his canoe. It is a fairly convenient centre for the missionary, as he can visit the Tamatave and Beforana forest districts, which are now connected by the railway to the Capital; this has made the visiting of these churches much easier than formerly. The Mission station at Andovoranto consisting, like most of the Mission stations, of the church, missionary's bungalow, day school, and teachers' houses, stands among the cocoanut palms and eucalyptus trees in the centre of the village. The Christians live in palm huts on the north side of the church; the population on the south side of the village is almost entirely heathen. The only wood buildings on the Mission compound are the church and bungalow; the travellers' palm supplies the material for the rest. The huts can easily be moved from place to place, and are not infrequently blown down in a hurricane.

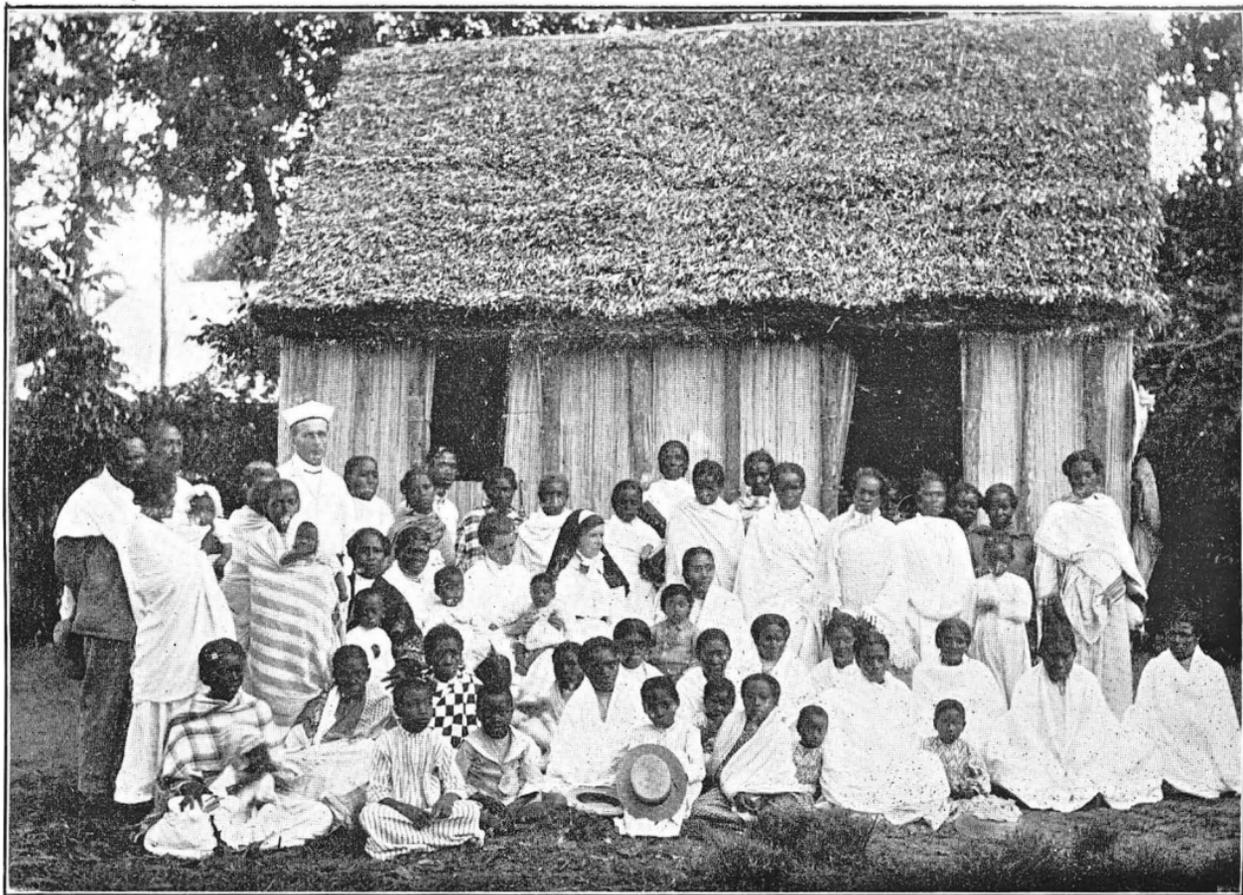
There are no paid caretakers for the church; the children love the church, they open and close it, ring the bell and do all that is necessary. The boys clean the floor, polishing it with the outside of a cocoanut which, cut in two, makes good brushes for polishing waxed floors. Before the festivals they are up early and off in the forest to get flowers and palms for decorations.

The Sunday services are bright, the singing on the coast is much heartier than up country, and the way

they take up their verse of the psalms with a shout astonishes a new-comer. There is a good Sunday school, besides large Bible classes for men and women. There are flourishing branches of the Mothers' Union and St. Margaret's Guild for Girls. The missionary has a Malagasy priest to help him both at Andovoranto and in the forest district.

VATOMANDRY, the next station, is about thirty miles south of Andovoranto. Here we have a Malagasy priest who is much respected and an energetic missionary. There are a few country churches also under his charge. Vatoman-dry was a considerable trading centre formerly, but like many of the coast towns it has declined of late years. This, of course, has made the congregation much smaller as many of the people have left. As one approaches a Betsimisaraka village one sees bits of cotton cloth tied round rocks which happen to be standing up, possibly they are old "high-places" and some spirit is supposed to dwell there; numerous bits of rag too will be seen tied to a tree. I suppose it is a mixture of animism and ancestor worship. In the centre of the village there is generally a pointed stake decorated with horns and the fat of the ox sacrificed there, sometimes there are three stakes, the two being rather shorter than the central one.

The next central station is MAHANORO which is some fifty miles further down the coast at the mouth of the Mangoro, the largest river on the East Coast. Here we have a European missionary, two lady workers, and a native priest. Formerly we had a hospital here, the building is now used to house a Boarding



MEETING HOUSE OF THE MOTHERS' UNION, ANDOVORANTO

School for coast girls. Miss Lawrence commenced this school in 1884; she was the pioneer of that work, and old girls from her homes at Tamatave, the Capital, and Mahanoro are often met.

When we commenced our work in Mahanoro in 1884, when I visited the place just before that, the town consisted of three large villages, one of the governing Hova, another of Betsimisaraka, and a third of Taimoro. After the arrival of the French, the coast tribes rose against the Hova and killed many of them. Mahanoro was the centre of this rising, and Mr. Fuller, our missionary there at that time, had his place full of shivering Hova, many of whom would probably have been massacred but for his protection. The missionary at Mahanoro has oversight of Vatomandry, and the out-stations connected with Mahanoro.

The Province of Vatomandry-Mahanoro contains, according to government statistics, 145,000 Betsimisaraka and 5000 of other tribes, so that there is still much to be done, as probably ten thousand would be a liberal estimate of the number of Christians, the 140,000 representing the heathen who are still overshadowed by a suspicious dread of offending the spirits of the dead. On almost every occasion of joy or sorrow oxen are sacrificed in every family. I do not think there is much connected with religion left in these "tsikafara" of the Betsimisaraka or the "tromba" of the Sakalava, it is rather a native custom at which there is a good deal of drinking, and a certain showing off of their wealth, with the vague hope that the ancestors will join in and leave a blessing behind.

We have called on our native Christians in the central province to help us in this our sphere of work and they have formed a Native Missionary Society and commenced a Mission sixty miles inland from Vatomandry and Mahanoro.

In the same Province, and about forty miles inland from Mahanoro, is the Mission station of AMBINANIN-DRANO and ST. AUGUSTINE'S COLLEGE. This college was founded by Archdeacon Kestell-Cornish in 1903 and formally opened in the Octave of St. Augustine's Day, 1904; on the same day the little college chapel was dedicated to the memory of St. Monica.

The college aims at training boys of the coast tribes to be teachers and evangelists for work amongst their own people. For many years we have been dependent on the Hova teachers and catechists for the more important places on the coast; this costs a good deal and the Hova suffers from the coast climate as much as the Europeans. We have tried the plan of sending coast boys to be trained with the Hova in our theological college in the interior, but the results were not encouraging, so that it was felt throughout the Mission that a real want was at last to be met, when a sum of £500 was set apart by the Society for the Propagation of the Gospel from the Marriott Bequest for the purpose of building a coast college.

The college buildings consist of a boarding-house for twenty students, the lecture room with class-room attached, St. Monica's chapel, the Malagasy tutor's cottage, and the Principal's bungalow. At the foot of



Photo]

[Rev. H. H. Blair

DUG-OUTS AT THE FERRY



Photo]

[Rev. H. H. Blair

CHURCH GROUP, MAHANORO

a hill on which the college stands there is a fair-sized playing field, almost the only piece of flat ground to be found in that hilly district. Football is played vigorously in the colder months, and cricket with less enthusiasm in the summer.

Fifty-six names stand on the college books (1913), twenty-one of which represent students still under instruction, eighteen at Ambinanindrano and three at the Capital. Of the thirty-five remaining, eight left during their course, either from sickness or incapacity, or unfitness for work; four after having finished the college course have proved failures; twenty-one are doing satisfactory work for the Mission; while memorial brasses in the chapel remind the students that two of their number have already been called to higher service. Eleven students have gained the Government certificate for teachers, which is a great thing for a coast boy to obtain. Many of them know enough, but they cannot summon courage to stand the strain of a long examination in French.

The Society for Promoting Christian Knowledge has given a liberal grant of £50 a year ever since the college was opened, for the support of ten students, and has most generously renewed the grant for three years ending 1915. Other students are supported by private friends in England at the cost of £5 per annum for each student.

Ambinanindrano is the principal village of the Vorimo, an offshoot of the great Betsimisaraka tribe. It is situated on one of the low hills that follow the coast. The hills and valleys around are covered with

feathery bamboo, the virgin forest comes down to these hills.

Besides the college chapel there is a very nice church in the village dedicated to St. Andrew, and a school. There are also eight district churches and about three hundred communicants. Ambinanindrano has the honour of being a scene of the martyrdom of Abel Boto, who was catechist at Anosiarivo, one of the district churches. He was killed on or about January 8, 1896, during the rising against the Hova already mentioned. Abel was a Betsimisaraka lad who followed Bishop Kestell-Cornish up to the Capital in 1880, and I remember him as a scholar. Very few boys knew the Bible as well as he, and he would sit and teach other lads from a scripture picture-book ; he came to me one day and asked to be excused from the geography lessons as he could not make it agree with the Bible. I failed to understand why, but excused him. He returned to the coast and worked as a catechist. When the troubles broke out he found himself cut off by the rebels, but being a Betsimisaraka did not anticipate trouble ; at first they found his knowledge of reading and writing useful, but when it came to sacrificing to their ancestors, he stood firm. They tied him to one of their sacred stones, which was still standing when I last visited that part, and speared him to death. Our first martyr was a Betsimisaraka. Another of our old catechists, Bernard Rainizanamanga, who was lately ordained priest, who was working in that part at the time, was caught and tied up for some days ; his hand is still stiff from the cords. He was not a coast



Photo]

[Rev. H. H. Blair

native, his parents were former slaves of the Queen. He is now working in Imerina.

Our last central station on the East Coast is MANANJARY, about one hundred miles south of Mahanoro. Mananjary is one of the most important towns, and the district one of the most populous in the whole island. It is the principal town of the Antambahoaka tribe which is a branch of the widely scattered Antaimoro tribe, and also the port for the Betsileo country. To the south of Mananjary district the Norwegian Mission (Lutherans) are working. The Mission district extends from Faraony River in the south to Sahavato, a large Betsimisaraka village, where we have a church and a native deacon, about half-way to Ambinanindrano. We hope to connect the work in the two districts in this direction.

The Antaimoro are met with nearly everywhere along the east coast, as they have small settlements in various parts, but it is only in their own country that they are found following their old customs to the full. They claim to be descended from Abraham and to have come from Mecca. As a consequence they have many Mohammedan customs. The medicine man reigns supreme, and the grossest superstition prevails. No work of any sort can be undertaken until the medicine man has been consulted as to whether the day is a lucky one or not. Some of the old men have books written in Arabic, which some of them can read. From these they prescribe drugs and leaves to be taken internally, or tied round the neck as charms against evil spirits or sickness. These people believe

in a superior spirit, the Creator, but look upon Him as a being vague and far away.

Their prayers are addressed to the spirits of their ancestors. The Bishop recently saw a man go down to the river bank with his nets. Before entering his canoe he sat down and cried out in a loud voice across the water: "Come and help me, O mighty ones". Then followed a long string of names of the departed.

There is a European missionary stationed at Mananjary, also a lady worker and a Malagasy priest. The church is built of wood and is dedicated to St. John. The Mission compound stands midway between the European and Malagasy quarters. It contains church, missionary's house, boys' school and boarding hut, deaconess' house, and Malagasy priest's hut. The church is well attended, and an excellent work is being done in the schools. The district is a wide one; it is connected with Tananarivo by a road and motor-car service which accomplishes the journey in three days.

There are fifty-two churches, large and small, on the coast with 1856 communicants, which works out at an average of about thirty-five each church. There is an average of ninety Church members in each church, that is baptized persons including children. Besides this there are a number of adherents averaging about thirty each church.

Before we leave the coast for the interior we must consider the work as a whole; the prospects of a native Church self-supporting, which is the goal to which we all work, is at present a long way off, but if the young men now being trained at St. Augustine's college de-



Photo]

ST. AUGUSTINE'S COLLEGES, AMBINANINDRANO

[Archdeacon E. O. McMahon

velop into leaders there is no reason why we should not see a beginning before long. Tamatave is leading the way bravely, so far as self-support is concerned, and it is to be hoped that the character of the natives of the coast will gain in strength in time and their morality improve. Although we have been working so long in this part only three Betsimisaraka have been ordained so far, the one, John Andrianado, was quite an old man when he was ordained; of the other two, one is in priest's Orders, the other a deacon, and another is preparing for deacon's Orders. I fear we have to look forward to a good many years of hard work before we expect much help in this direction. Yet when one sees the number of Christian children and such happy children too, in the coast churches, one wonders why when they grow up there is any difficulty about helpers. The reason must be sought in the bad influence of their heathen relations, which makes itself felt after they leave school and get to the age of marriage, together with the natural weakness of these people.

The first thing which occurs to one in looking at the work on the coast, and comparing it with that in the other parts of the country, is the small number of churches in a district. The churches are few and far between, while in the central plateau there are churches in each village. There are several reasons for this. In the first place, Christianity was not taken up as a national religion by the Betsimisaraka when the Hova Queen and court proclaimed for Christianity; only the Betsileo followed the Hova in this, none of the other

tribes gave up their heathen customs. Later on, many of the coast villages with their churches ceased to exist, during the rising after the French Conquest: for instance, around Tamatave, and Andovoranto, there was a number of district churches, but the Betsimisaraka moved back inland on the arrival of the French, and many of the villages ceased to exist, the teachers and catechists too being almost Hova were forced to leave on the rising against the Hova. There is another reason which does not apply only to the Betsimisaraka, but to the Malagasy in general, and that is that of even the best Christians among them few evangelise outside their own families; they are too clannish, and it would be thought impertinent and bad form for one to say much about religion to those outside his family circle. I know this from experience. I have often seen a native resent my speaking to him on the matter,—they seem to think it “makes them ashamed,” and that is offensive. The way to avoid this is the indirect mode of speech without seeming to be personal, with a proverb or two which they can apply for themselves.

The absence of any industrial teaching in our coast stations, and indeed throughout the Mission, is a very serious matter, as it would come in just where it is wanted, viz. to interest the boys at the time of leaving school, where we lose touch of so many. This, like medical work, which helps to keep the medicine men out of the home when sickness arrives, belongs to the more practical side of Mission work, which the funds of the Mission do not permit; of course each mission-



Photo]

[Rev. H. H. Blair

MAHANORO CHURCH



Photo]

[Rev. H. H. Blair

CHILDREN AT PLAY, MAHANORO SCHOOL

ary can do something for himself, but that is a matter which requires practical knowledge, and a willingness to put his hand into his pocket constantly.

There is one great drawback on the coast in the school work from which other parts do not suffer, that is the long time the people go away for their rice planting. Most of the people spend some months each year, back in the forest, where they cut down the brushwood and, after firing it, plant the rice in the clearing; the number of birds necessitates their staying to tend the rice. This is a wild time for the young Malagasy. Up country the natives make permanent rice fields near their villages, and this does not hinder the work of the schools.

Before we get to the central provinces we must look at the work in the forest between the east coast and Imerina. There are two districts there, the first in connexion with Andovoranto is along the old road from the coast to the Capital, and Beforana is the centre of the district. There are eight churches with five hundred Christians, about one hundred of whom are communicants. An itinerant Malagasy priest divides his time between these eight churches; they are also visited from time to time by the missionary in charge of the entire district. The work is slow and difficult, and requires much patience as well as physical endurance. The climate is very hot, and there is a good deal of rain; when the missionary goes round upon a general visitation, lasting perhaps a fortnight, he not infrequently does so in pouring tropical rain.

The spiritual condition of the people in this district

is improving, and the work has been greatly strengthened by the arrival of some trained catechists from St. Augustine's College, who have gradually taken the places of inefficient and only partly trained lay readers. These qualified students from the college are undoubtedly the backbone of the staff throughout the forest and river districts, and they are a great credit to their alma mater.

The work in the other district is only just commencing, but it promises well; already two native priests, one a certificated teacher, are working in and around Anosibe, in the forest hinterland of Vatomandry and Mahanoro, about half way from the Capital to Ambinanindrano. This work is under the supervision of Archdeacon Kestell-Cornish. The natives in that part are mostly Betsimisaraka; there are some fairly big villages but they are very isolated. It is too early to say much about the work there, but already there have been some baptisms and a confirmation when a few were confirmed. Two good-sized churches have been built partly by the native congregations with help from the Imerina churches. The two priests are chosen and paid by the Imerina churches as their missionaries. The Native Missionary Society was commenced in 1912 and we are glad of their help in this vast forest region.

CHURCH WORK IN IMERINA.—The early history of our Mission in the Hova country, i.e. the central province, has already been given in the review of the Missions in the earlier chapters.

In 1896 after an episcopate of twenty-two years



Photo]

[M. Razaka, Tananarive

TRANSPLANTING RICE



Photo]

[Archdeacon E. O. McMahon

WORKING RICE-FIELDS

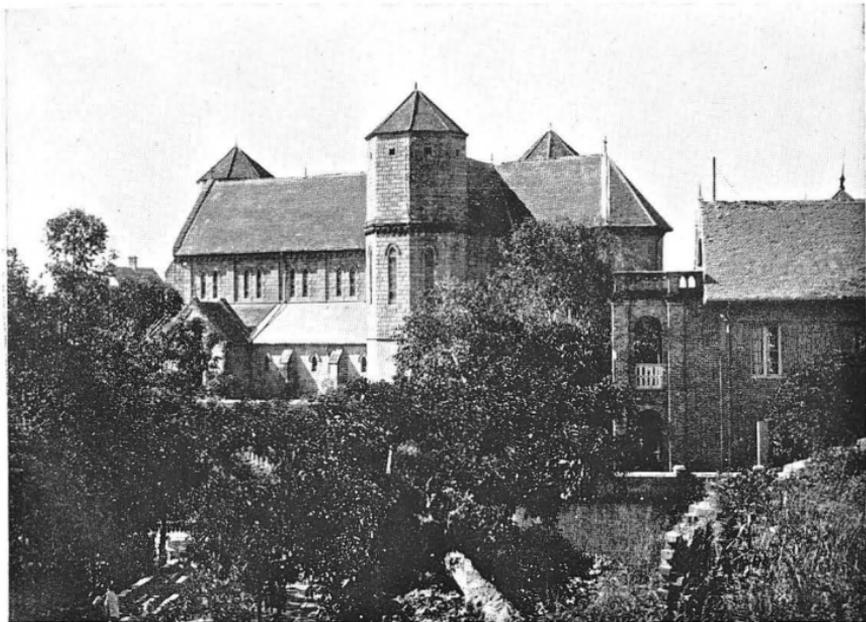
Bishop Kestell-Cornish resigned. Most of his time and energy had been spent in building for the future, and he was always anxious that all that was done should be well done. It is to him that we owe most of the fine churches in the Mission, both on the coast and in Imerina. If he had had the native Churchmen as clergy and assistants that we have trained later he would have been very happy; our first native helpers were a trial to him. We have not all the same gifts, but his were obvious; he taught the Malagasy the fear of God and to reverence His sanctuary. This was something new to many of them; they had been more used to be patted on the back and told what fine fellows they were. They still remember him as the "great bishop". After waiting three years, a most anxious time, after the arrival of the French, the Right Rev. George Lanchester King, D.D., was consecrated Bishop in St. Paul's Cathedral on St. Peter's Day, 1899, and reached Tamatave on September 6, accompanied by two new missionaries. A conference of the whole Mission was held in Tananarivo, soon after his arrival, which has since been held tri-annually. During the last few years the staff of native clergy has increased largely; the number is now thirty-six. This has been made necessary by the increase in the number of communicants, as will be seen by the statistics at the end of this chapter.

There are three districts in Imerina with seventy-six churches, large and small. The average number of communicants works out at forty-eight, church members, i.e. baptized, one hundred and twenty-seven, and forty

adherents, i.e. people who come to church fairly regularly but are not baptized.

ANTANANARIVO AND DISTRICT.—In Antananarivo there are two churches, viz. the Cathedral and Holy Trinity; also two in the suburbs, and seventeen in the country around, six of these to the east, and six to the west, each forming a parish under a Malagasy priest; the rest are visited by the Cathedral clergy.

The Cathedral is dedicated to St. Laurence, and is built on the ridge of the hill in the centre of the old city. The foundation-stone was laid by the Prime Minister on September 13, 1883, and six years later, on St. Laurence's Day, August 10, 1889, the cathedral was duly consecrated. The building with the site cost about £9000. The building fund was given in part by the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, and in part by Bishop Kestell-Cornish's many friends. The Bishop was untiring in his energy, and collected funds both in England and Australia. It is built of stone, is Gothic in style, and both dignified and impressive; the towers are not yet finished. It is proposed to raise the west tower as a memorial of the Jubilee. The Jubilee offerings of the churches were voted for this object at the meeting of the delegates from the coast and Imerina churches, at which the Archbishop of Capetown was present and spoke. There are seats for about 600, but on great occasions it has been known to hold double that number. The roof of the chancel and sanctuary were decorated in 1911, in memory of the late Bishop; the fine wrought-iron



Photo]

[Rev. H. H. Blair

CATHEDRAL OF S. LAURENCE, ANTANANARIVO



Photo]

[Rev. H. H. Blair

CATHEDRAL INTERIOR

screen made by Malagasy was put up in memory of the Rev. A. M. Hewlett, formerly precentor, to whom much of our Cathedral music is due. The Mission has been singularly fortunate in having had from the first some good musicians, with the result that the Cathedral services reach a fair level of musical excellence. The south transept is dedicated to the Holy Angels, and is used for week-day Eucharists, special services, and meetings of the clergy.

We had great difficulty in getting a site sufficiently large in a good position, conveniently situated for our High School and Girls' School, and the houses of our missionaries, all of which were built before the Cathedral. However, we succeeded with the help of the son of the Prime Minister, deputed by his father to assist us. I remember buying up over thirty small properties and levelling the site. Mr. Anker, a Norwegian architect, superintended the native masons and carpenters. The plans of the Cathedral were given by the late Mr. White, F.S.A., brother-in-law of Bishop Kestell-Cornish. The foundations of the Cathedral, especially the towers, had to be carried down a considerable distance to find a firm bottom, and crowds of natives came to look, which hindered us. Mr. Anker put up a palisade to prevent this. A short time after this, one day on my return from the High School at noon, I found Ratovo, the Malagasy clerk of the works, and a crowd of workmen waiting for me to say they were leaving, and could not work for us any longer. On making inquiries I found that Mr. Anker that morning, seeing two natives walking round looking at

the foundations, had taken one by the ear and put him outside the yard. This happened to be a big man, a member of the Malagasy Cabinet, who belonged to our church, and a subscriber to the Cathedral fund. He was taking a friend round to see how fine a building we were beginning.

The services in the Cathedral are in Malagasy. There is a Sunday afternoon service in English once a month, for the few English residents. The usual Sunday congregation is about four hundred. The Bishop is Dean of the Cathedral ; there is an English priest attached to the Cathedral, and two Malagasy priests who also visit the district churches. There are two large schools directed by Europeans connected with the Cathedral, the High School for Boys with an elementary school attached, and the Girls' School. There is a small boarding school for boys preparing for the Government teachers' examination, supported by scholarships from the Society for Promoting Christian Knowledge ; after passing the first part of this examination these boys attend the French Protestant Normal School for lessons in the *viva voce* part. In St. Laurence Home there are eighteen girls living with an English lady, and supported by friends at home. The support of a child costs £5 a year. French is compulsory in these schools but the vernacular is not neglected. In the Girls' School needlework is taught, also lace making.

The Mothers' Union has a flourishing branch commenced by Miss Gertrude M. King, in which the women of the Cathedral congregation take a prominent



Photo]

WOMEN'S BIBLE CLASS (JUNE, 1914), S. LAURENCE CATHEDRAL

[M. Razaka, Tananarive

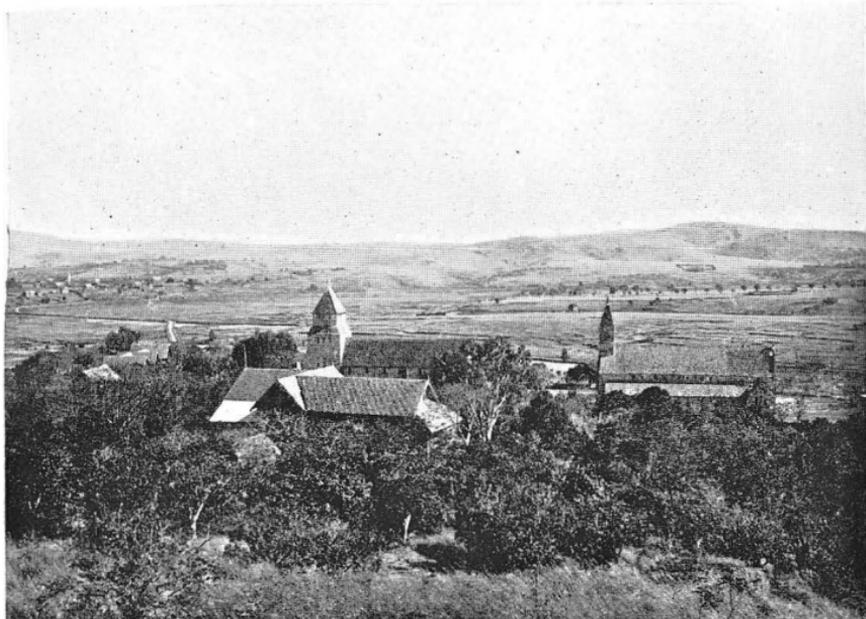
part. The other church in the Capital, Holy Trinity, dates from the early days of the Mission. This church was formerly in the native market-place, but that part of the Capital has now become the principal French business and government quarter. The Sunday congregation at Holy Trinity is about three hundred; the missionary in charge, the Rev. J. F. Radley, holds a service in modern Greek on their festivals for the Greek traders of the Capital, which is much appreciated by them, and the church is used by the Greek clergy who come round periodically to visit their people. I went to Holy Trinity for Evensong not long ago, and found a Greek lady kneeling at the west door and Mr. Radley churching her in Greek; she followed him up to the altar rail for the end of the service.

In the district churches, where schools have been allowed, there is a daily service, but in the others there is service on Sundays and Festivals only. A great deal depends on the catechist: where there is an earnest leader the people respond readily. In some of these district churches we are now in the third generation, and there are some zealous Churchmen and Churchwomen, but they are mostly poor people. This is true also of our congregations in the Capital.

THE AMBATO HARANANA DISTRICT AND ST. PAUL'S COLLEGE lies to the north of the Capital. The district churches have grown up since the foundation of the college in 1878; these are now thirty-three in number in charge of seven Malagasy priests, under the supervision of the Warden of the College, the Rev. J. U. Yonge, M.A. For our fine Theological College we

are indebted to the Rev. F. A. Gregory, now Bishop of Mauritius, from whose untiring efforts for more than twenty years to train men fit for the ministry of the Church we are now reaping the benefit. Mr. Butterfield supplied the plans for the Church and Lecture Hall, both fine buildings in stone.

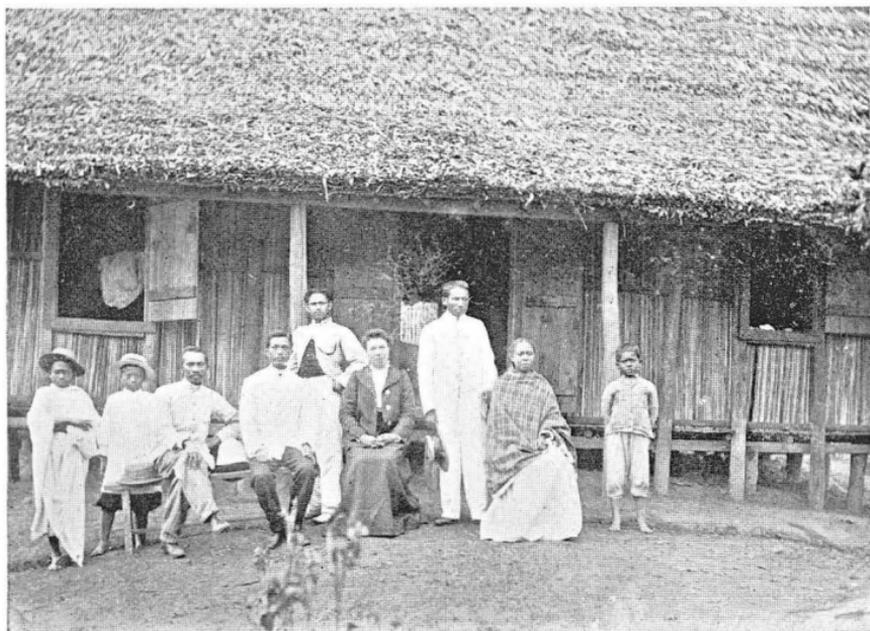
The college grounds, many acres in extent, are planted with several kinds of trees, so that the Warden's house and the cottages for the students are surrounded with a thick growth; the garden and grounds are an oasis of green among the dry bare hills around. A small village has grown up by the college. Mr. Gregory purposely chose a quiet spot for the college, but it has the disadvantage of a very small congregation in a fairly large church. There is a good school for the children from the villages around. The church is well furnished and contains the only stained glass which the Mission possesses. The college is a large, solid-looking building; its long upper room is now used for the boys' school, as is also one of the classrooms downstairs, as one classroom is sufficient for the number of students in residence at present. We are only preparing as many men as we have need of. Since the foundation of St. Paul's College, 184 students have been trained there; most of these have done, and are doing, good work in the Mission, and twenty-nine are in Holy Orders at the present time, and others preparing for ordination. The course is four years, the subjects taught are much the same as those in an English Theological College, French and English taking the place of Latin and Greek. Most of the students have



Photo]

[Rev. H. H. Blair

VIEW OF AMBATOHARANANA COLLEGE



Photo]

[Archdeacon E. O. McMahon

TEACHERS' HOUSE AT AMBINANINDRANO

taken their French brevet as school teachers, so that they can take charge of a Mission school in the station where they may be appointed.

It is interesting to watch the development of the mind of the Malagasy, especially to compare the capacity of the different races found in Madagascar. The Hova are a long way ahead of the others, but a few of the darker races are showing more originality. The Hova rarely gets further than reproducing just what he has learnt ; he seems afraid to think for himself. Some of the most promising boys suddenly come to an end of their mental powers. When they get to the age of sixteen or seventeen, they seem to have got up against a dead wall ; others develop unexpectedly. A few of our old students are developing powers of writing interesting articles for magazines. A new bell has just been hung, which is dedicated to the memory of the late Mrs. Gregory. It bears the following inscription in Malagasy : " Lozako, raha tsy mitory ny Filazantsara aho ". (" Woe is me, if I preach not the Gospel.")

Our third district in Imerina is in the west of the Hova country. RAMAINANDRO, the central station, is about sixty miles from the Capital, and one of the old villages of the Zanak'antitra tribe, a branch of the Hova, who have been living sufficiently long in these valleys to have developed characteristics of their own. This is the only part of Imerina in which we have been the first missionaries in the field, and have not had to take the leavings of others ; also we have not had the lowering influence of the Indian traders, or the drink-

selling Chinese, or Greek to contend with. The want of roads, and the deep valleys of the Ankaratra hills have protected us so far from this, although they have made visiting the district churches rather a labour. Raminandro was the name of their old idol, now destroyed.

When we came to live here in 1885 there were about fifty communicants and a large congregation of hearers, with a fairly large school carried on by a native deacon, in a sun dried brick school-church. Bishop and Mrs. Kestell-Cornish had paid yearly visits to this part and were very fond of the people. Mrs. Kestell-Cornish died in 1882, and the Bishop was anxious to build a church here to her memory. Mr. Sedding gave the plans, and the people willingly gave us ground for a Mission House and a site for the church, and did all they could to help forward the building. It was considered venturesome on our part to go and live on the other side of the Ankaratra hills, as the country had a bad name, and at that time there were no missionaries stationed west of the Capital. The Prime Minister did not refuse permission when the Bishop and I saw him, and explained our hope to build a Mission station at Raminandro, but he tried to persuade us it would be better not to go and live there as the people in that part were noted for their stubbornness. I found the medicine men were all-powerful and opposed to new ideas; if a Christian child or adult died they put it down to baptism. The people were afraid to go against what these men said as they were accustomed to consult them for everything; for instance, in all cases

of sickness they were called in, and were consulted as to the days of circumcising the children, marriage, burial, etc.

I soon realized that unless the bad influence of these men were broken, little could be done, or at least not for a very long time. The first thing, however, was to gain the confidence of the people. With the help of the dispensary, which even the least enlightened of them soon learnt to appreciate, we made progress. When these medicine men, whose knowledge of drugs chiefly consisted in poisons, found they could not prevent the people coming to us, they told the people our medicine was "lucky" and they took it themselves! By mixing freely with the people in their homes and mass meetings, when they considered local matters, their good-will was soon gained. At that time the Prime Minister was fostering local self-government, and gave the people the right of choosing their own governors, and settling local matters on the spot, and they welcomed the advice of a European. After a few years the principal medicine men became communicants and helpers instead of hinderers of the Gospel, and district churches increased in number.

It took some years to build the Mission house and All Saints', as I had to get workmen of all kinds, carpenters, masons, tile makers, etc., from the Capital. The people on the spot knew only how to build mud walls and thatch with grass. We found good building stone near, as well as clay and peat. I tried to get the young men around to learn carpentering, etc., but the Hova would not work, and they hindered their

slaves from learning, as the masters feared they would want to go away if they knew sufficient to get employment. It was some years later before I could start an industrial school. The Capital, two days' journey off, was the nearest post-office as well as shopping place, and we had to have money brought down by men we sent up. Twice, soon after we came to live here, men ran off with more than a hundred pounds. Each time I got the money back. I sent a man up for our mail, and my friend gave him the mail which had just arrived, and a large bag of over six hundred dollars (£120). The man, I think, had no intention of stealing, but on the way down he slept at the house of a friend who asked him what he was carrying; he said letters and dollars, and they looked at the bag. Then the conversation proceeded: said the friend who was called Rainitrondro: "If you work all the days of your life you will never get so much money as that; let us take it and buy cattle and make a new village out west". So they went to the markets around and began to buy cattle.

After waiting a few days we began to wonder what had become of the man and I sent to his relations, but they had not heard of him. We thought he must have fallen sick on the road, and sent a man to make inquiries; when this man returned with word that the other man had left the Capital with money and our mail more than a week ago, we knew that there must be something amiss. The next day was Sunday and I was loath to leave, but time was pressing, so after early Celebration, I left with his male relations

to scour the country. At noonday, having visited all the villages near the road, my men wished to cook their rice, and we stopped at a small place off the road; we noticed a pen full of fine cattle, which should have been out feeding, and the men inquired whose they were. I went into a hut to have lunch and noticed pieces of letters in the fire-place, which was unusual, and picked one up and found it was a part of our mail, so we were on the track of the man! My men also gathered that the oxen were being collected by the owner of the house and a stranger, and that they were leaving that day for the west. We made inquiries as to where the men were, and the people of the village said they were bringing oxen from Saturday's market; so we went back on that road and met a man driving oxen and questioned him. He said the oxen belonged to another person and he was driving them for him. My men put down the palanquin and tried to force him to say who he was. After prevaricating a bit he gave his name, but tried to bluff; whereupon we threatened him and he got frightened, and said if we would promise not to send him to prison he would tell us what he knew. He pointed to a clump of stones down the hill and said, "You will find the rest of the money I took to market under these stones." He had seen us coming and hid the money; sure enough we found over seventy dollars covered up. When we asked what had come of his companion he first told us one thing and then another. My men started to beat him, and then he promised to take us to their rendezvous; the other had gone ahead, he said, and

he was bringing up the cattle. We left the oxen in charge of one of the men and started off to find the other thief. After going a long way across country we thought he was fooling us, and the men threatened to beat him again, but he said "You will see him soon," and pointed to a man who was perched up on a hill waiting. As soon as he saw us coming he took to his heels; my men gave chase and caught him, but as they got near they saw him throw something away in the long grass. They brought him to me with the bag of money he had tossed away, and a formidable-looking bundle of sticks they were hoping to use on him. We got home late at night with a large drove of cattle and about a hundred and twenty dollars, and part of our mail which I found hid under the cooking pots still unburnt. His relations took over the oxen and brought me the money in full; then I informed the Malagasy authorities. If I had trusted the matter to them it would have gone on for months, and I should have probably lost most of the money. After a time the man and his family became Christians, and his son is now my gardener.

The recovery of the second sum stolen was owing to one of my stone masons. A man whom I did not know went to fetch a load of mats for us from the Capital, and as Mr. and Mrs. Cory were starting on their way to visit us, instead of giving him the mats they gave him some of their baggage and a bag of money for us. The man showed them the way until they were near Ramainandro, when he stopped at a stream to drink and was seen no more. When Mr.

Cory wanted his things he told me about the man, and as he did not appear the next day I made inquiries as to where he came from, and sent to see if he had arrived. My messenger brought the man with him. When we asked him where the baggage was he said he knew nothing about baggage and had not been to the Capital! Mr. Cory could not be sure it was the man, and I did not see him go off nor did I know him. One of my servants said it was the man, the others were not sure. He protested he knew nothing about the matter! We did not know what to do. My work-people collected round and, like Malagasy, all talked at once. My foreman called me aside and said: "If you will let us take that man in hand I think we can find out the truth". They took him to the back of the kitchen and in about half an hour they came round and said: "He has confessed he stole the money and will show you where it is". We were naturally keen to know what they had done to him, as I had stipulated that there was to be no bullying. It was simple enough; one of the stone masons, who was a judge in the Capital, cross-questioned the fellow until he contradicted himself, and was forced to acknowledge what he had done. But we had not done with him; he still expected to get away with the money. Mr. Cory's bag, he said, was in a village near where he had separated from them, so we went there and found most of the things hid under a rock. Then he said the money was buried some miles off, and I went with him. On the way, where the track was very bad, he tried to get away. I had taken my gun and a

couple of blank cartridges which I fired off and scared him. He took us to a manioc field in a lonely place and scratched about in the corner and produced a bag of dollars. I asked him where the rest were, and he went to another part of the field and dug up some more, which he said was all; as there was still a good sum missing, the palanquin men prepared to teach him not to fool us further, when he produced the rest from a hole. As he had been promised he should not be sent to prison if he gave up all he had taken, we let him go home. I think the sequel will astonish my readers. Two or three days after, this man came to our house to ask for his pay for going to the Capital.

I think the recovery of these two large sums of money, and the shame which overtook the thieves, did much good to the people generally. It certainly impressed the old men who were my friends and advisers. Those inclined to play the thief had an object lesson, and we have had nothing of the kind since.

The memorial church "All Saints" was finished and dedicated by Bishop Kestell-Cornish on the eve of All Saints', 1889. The Queen was good enough to appoint an officer to represent her at the dedication, Rajoelina, thirteen honours, son of the Prime Minister, who addressed the people in the church-yard after the service, and told them that Her Majesty had heard with pleasure of their progress and the finishing of their church; that she thanked the missionary in charge for what he had done, and trusted that the people of that part of the country would make further

efforts in education, religion, and civilization. The church, which is built of stone, is about 100 ft. long and 47 ft. broad, at the transepts, and holds about 400. (See "Mission Field," Feb., 1890.)

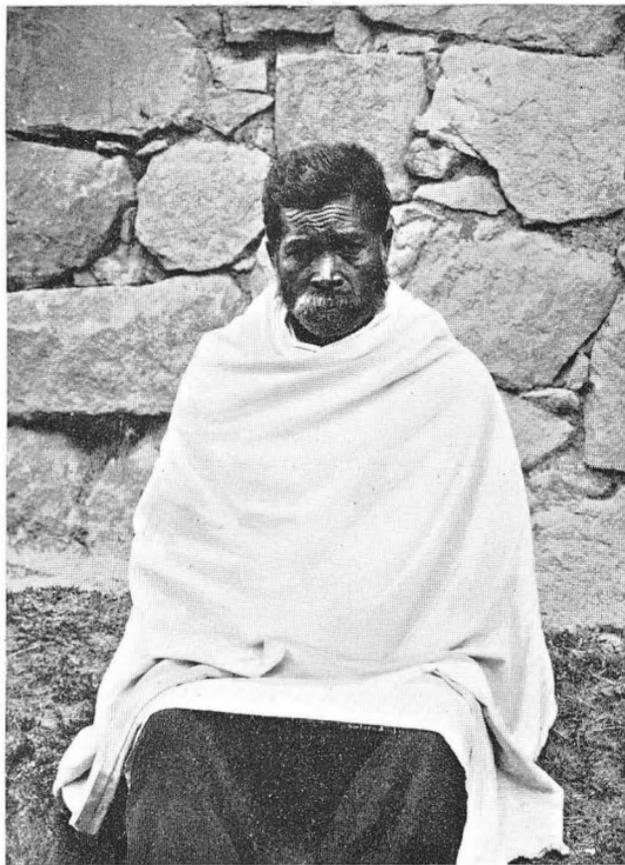
Our work gradually expanded. We already had a few churches among the Vakin'ankaratra tribe, about a day's journey of Ramainandro. In returning from a visit to those churches Mr. Gregory was very nearly drowned in the Sahasarotra; he was carried down stream, palanquin and all. When visiting that part, I sometimes found the people running away from the bands of Sakalava who raided the borderland during the dry season, when the rivers were fordible. From the hills one can see a long way over the no-man's-land which separates the Hova from the Sakalava country.

We took our first furlough as soon as All Saints' was finished, and the first letters which we got from Madagascar, after our arrival, told us of a cyclone which had swept over that part of the country and taken off the greater part of the roof of All Saints', besides doing damage to other buildings. It is not often that cyclones visit the interior, but they are a yearly occurrence on the coast. However, friends rallied to our help, and on my return we reroofed the building and repaired all damages. We hoped at the time that we had finished with bricks and mortar, so far as the central station was concerned, and we could turn our attention and energies to getting permanent buildings in the larger district churches, where all the people were anxious for better buildings than the

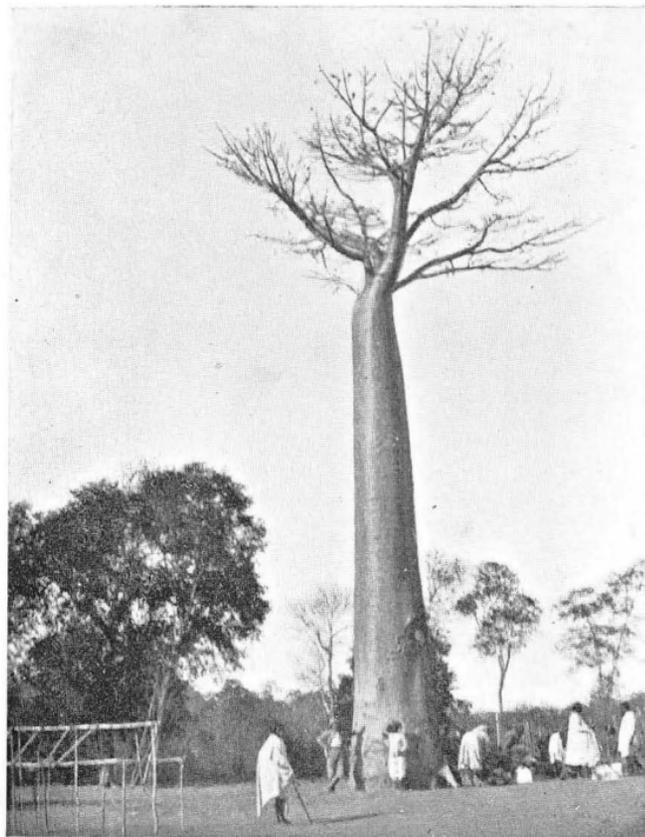
simple mud walls and grass roofs they had put up for themselves ; but alas ! in the rising against the French rule, the whole Mission station and most of the district churches were destroyed. On November 22, 1895, we nearly lost our lives, like the Johnson family, who were surprised and killed at the Friends' Mission station, half-way between Ramainandro and the Capital.

After looting and burning the Friends' Mission station the rebels turned towards Ramainandro. Rainimavo, one of their number, who was shocked at the brutal murder of the Johnsons, and who had relations in Ramainandro, hurried ahead of the others to warn us. He arrived about midnight and begged us to leave at once as he said that there were thousands of them behind him. We could hardly believe it was true, that the Malagasy could murder their best friends, like the Johnsons ; but we knew the country was in a state of unrest, and thought it best to leave and take to the hills, so we started at once. I gave the church plate to a trustworthy friend to bury, but there were spies about who followed him and got the plate. They then followed us and thought they had marked us down, when I stopped to hide a hand-bag in a little bit of forest, which they surrounded next morning, but we had gone on.

As our friend had warned us, early in the morning after we had left, the place was swarming with rebels, who burnt the Mission station, and looted the village. None of the Christians were caught by them, but some had narrow escapes. When they found who had warned us, they took all his cattle and killed them, and



RAINIAVO, WHO WARNED US OF THE OUTBREAK



Photo]

THE BETONA TREE, AT BETOMBA,
SAKALAVA COUNTRY

[A. F. Pim

would no doubt have done the same to him, if he had not got away. After walking all night we arrived at one of our district churches, and the people were exceedingly surprised to see us arrive at daybreak. They hurried to cook rice and chicken for us, in their hospitable way. Before long the village was full of ruffians carrying long knives, on their way to the rendezvous of the rebels, whose plans were to go up and burn the Capital, but their arrangements had miscarried. A native officer and a few soldiers had been sent to inquire into the rumours of a rising; these they had killed near Arivonimamo, and then they commenced to attack the Mission stations for the simple reason that they were enraged with white men generally. This band was ignorant of all this at the time, and their leader, a well-known cattle thief, tried to detain us until he could communicate with the others; however, I refused to be detained by them, and threatened to shoot him if any of our party were ill-used. This brought him to his senses, as they had no firearms, so we got away with a crowd of them following, yelling and jeering. A number of Christian women had followed us and our servants, also two of my scholars with rifles, and I had my gun. We had five of our children with us, the youngest about eighteen months old. There was a swift stream to cross after we had left Ambondrona (the name of the village in which we had breakfast). These ruffians, thinking to cut us off while we were putting the women and children over the river, had sent a party round the hill to await us, but I had seen this and told our party to keep all together and cross

the stream, which was only waist deep, just as they were, while I and one of my boys dropped behind and faced the crowd who were just arming themselves with stones. When they saw me drop a couple of cartridges into my gun they slunk off, and went back to the village and set fire to the church. When we got over the river we were in another tribe, the Vankin'ankaratra. We walked most of that night in the drenching rain, and were glad of a flash of lightning to see where we were going. We arrived at our next Christian village, a place called Ambarinomby. The people wept to see our sorry plight, and my children were glad of some of their old clothes, which my wife had given to our teacher there for his children. They had started off in their slippers and night clothes, as the nurses lost their heads entirely when they heard of the Johnsons' murder, and the children's feet were so sore that they could go no farther. The next day was Sunday. We sent word to the Government town, which was not far off, where we have a church. The Governor of the district sent palanquins for us and called a mass meeting to hear the news. As soon as we told them, there was great commotion, everybody anxious to save themselves. We went to church and were much comforted by a celebration of the Holy Eucharist. Fortunately I had left my travelling communion bag there on my last visit. We moved on after service and spent that night with a Christian family, in a deep valley where we stayed until I could communicate with the Norwegian missionaries, a day's journey off. As soon as they got my note they collected men and sent palan-

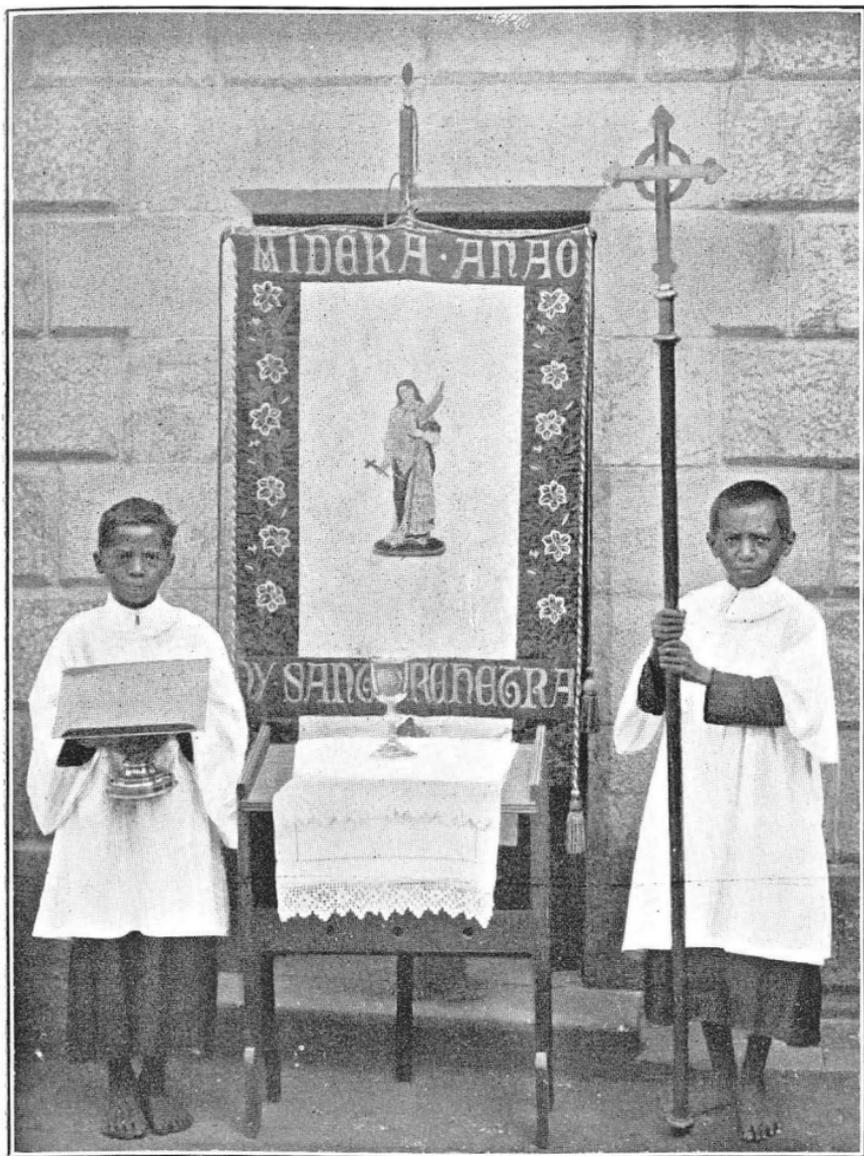
quins to fetch us, and we stayed with them and communicated with our friends in the Capital, and got them to send us some clothes, which we all wanted badly. The same Norwegians, who befriended us, had their turn after a few months, as the rebellion spread to their province and a number of them were besieged for days in their Mission House at Antsirabe, and would have been burnt alive, but for the bravery of two French non-commissioned officers and a few native soldiers who were with them, and kept the rebels off for some days from the house by firing from the roof until help arrived.

After this digression, which has been too long, I must return to the district of Ramainandro. It was some months before the French authorities permitted me to return there. When I did get down, it was a sad enough sight that met my gaze, the walls of the church were standing but damaged, the roof, windows, and everything inside gone, and where the stone altar had been there was a great hole dug by the rebels. I heard afterwards they expected to find treasure. Some of the blackened walls of the Mission House were standing, others had fallen in during the rainy season, the schools and teachers' houses the same. The trees in the garden had been chopped down, and the whole place covered with the remains of my books, etc.

Close by the church walls the Christians had erected a temporary church where they held services regularly. Poor things, they had suffered a good deal, as they had not been able to return to their homes until after the rebellion had been put down,—not so much because

they were afraid of the rebels, as from the fact that the Christians had all given up what arms they possessed when the French had ordered all arms to be delivered up, while the ill-disposed had kept theirs, and amongst the rebels were a number of soldiers who had kept their arms when the French took the Capital. If the Christians had had arms I do not think we should have left Ramainandro at all.

When we came to inquire about the Christians implicated in the rising, I was glad to find only three out of over six hundred communicants, who had voluntarily joined the rebels, and all these three had been killed fighting the French troops. The rising was entirely a heathen affair, hence their attack on Mission stations. They had produced most of their old idols except "Ramainandro," the most famous idol of them all. I believe it had been destroyed long before that. I think my readers will be interested to see this photograph of some of the things stolen from All Saints' and recovered afterwards. The chalice is silver and gold gilt set with amethysts; it had been used as a native lamp, that is filled with grease and a cotton wick. It was quite black when recovered: one of our communicants heard of it and bought it for a franc and brought it to me. The banner, on which are the words in Malagasy, "All Thy Saints praise Thee," was used by the rebels as a flag. The brass altar desk was found in two parts two miles apart, the stand had been taken by one person and the top by another; also the head of the processional cross! The French Government appointed a commission of indemnity which gave



Photo]

[Archdeacon E. O. McMahon

BANNER AND SACRED VESSELS RECOVERED FROM THE REBELS

me no end of trouble in making out lists of things lost with values, etc., after which we heard nothing more about it!

However, the experience we gained was great; we knew who was to be trusted after the troubles. A large grant from the Marriott Bequest helped us to rebuild All Saints', the schools, Mission house, and district churches; and the native Christians, too, gave their help most readily. All but two of the smaller district congregations rebuilt their churches after the rising. At Ambolotsangana, where we had finished a nice new church which was burnt by the rebels, Rabenjamina the catechist, who had not long left St. Paul's College where he had shown promise of great things, simply laid down and died. He was in feeble health and the upset was too much for him. Some of the congregations have now built permanent churches.

The work among the women and girls flourishes, Mrs. McMahan and my daughter hold sewing and lace classes for the girls in the day school and for girls from the country churches around. The Christian Women Association meet once a fortnight. They subscribe about £7 a year to the church funds. The Rev. J. Ramanankisana has a large Association for Young Christians which promises to develop into an important movement.

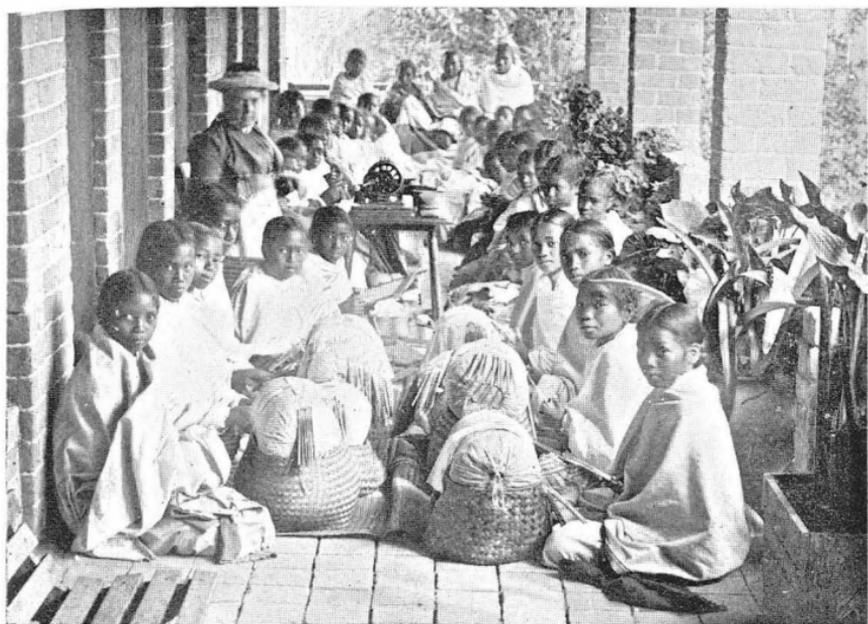
There are now twenty-one district churches connected with All Saints', Ramanandro, and the communicants' roll is just over a thousand. As soon as we have enough native clergy the district will be divided into five parishes. The Malagasy priest at All Saints' is

entirely supported by the congregation, and about half the district churches pay their catechists.

With the churches of the Friends' Missions we have the most friendly relations, and occasionally we have meetings of the principal men from their congregations and our own, to consider social matters which concern us all. The Roman Catholics have lately placed two *pères* in the new government town of the district, and they have a few small congregations.

We have now reviewed the work of our Mission on the coast and in the interior. There remains one other field in the extreme north which is most interesting: we will consider it in the following chapter. I will now give a digest of the statistics of the whole Mission for the last year, and the ten years before for comparison:—

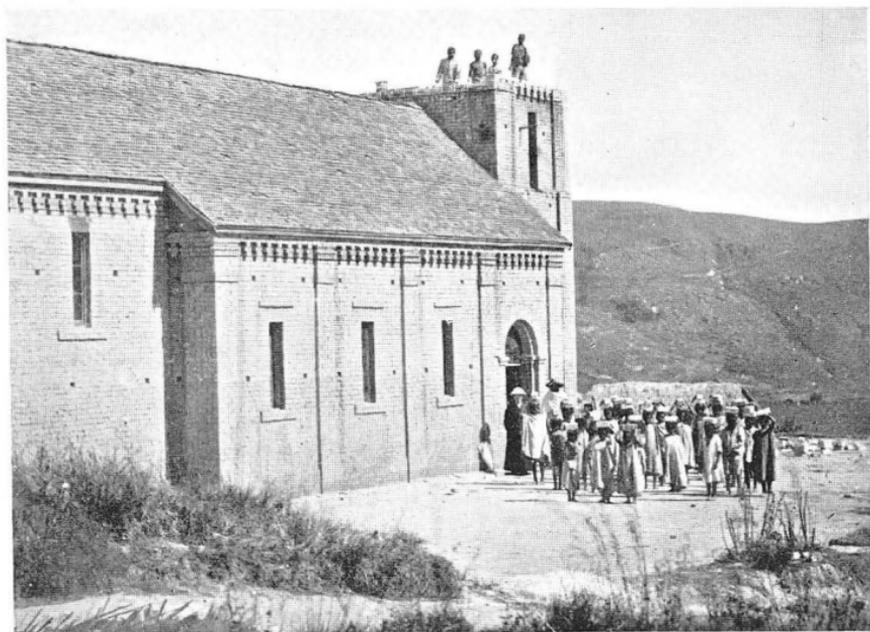
	1903.	1913.
Communicants		
Imerina	2703	3638
Coast	536	1894
Totals	<u>3239</u>	<u>5532</u>
Church Members (including children)		
Imerina	8782	9528
Coast	2980	4692
Totals	<u>11,762</u>	<u>14,220</u>
Baptized (during the year)		
Imerina	695	784
Coast	330	742
Totals	<u>1025</u>	<u>1526</u>
Confirmed (during the year)		
Imerina	245	481
Coast	59	283
Totals	<u>304</u>	<u>764</u>



[Photo]

[Archdeacon E. O. McMahon]

GIRLS SEWING AND LACE-MAKING AT RAMAINANDRO



Photo]

[Archdeacon E. O. McMahon]

S. MICHAEL'S CHURCH, ANDRANONANAHARY

It will be seen from comparing these numbers that there has been great progress made on the coast during the past ten years. The Church members are all baptized. If adherents are added there would be about 3000 more for Imerina and 1600 on the coast.

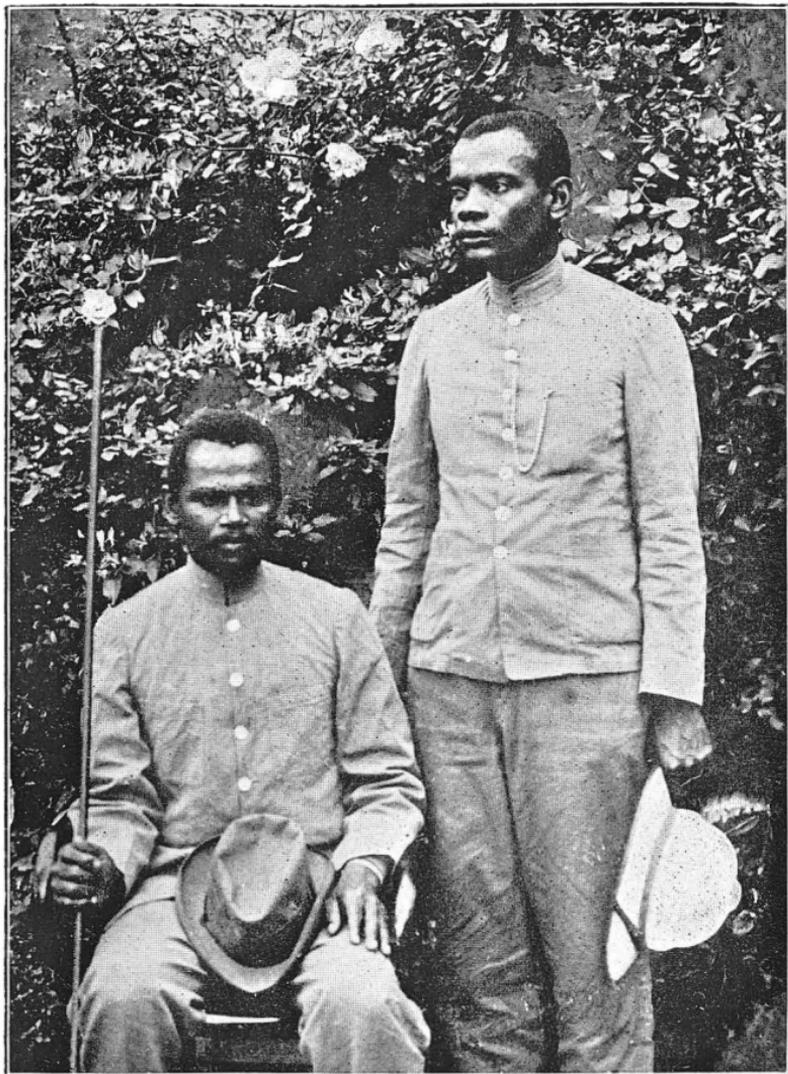
The European staff of the Mission consists of the Bishop, two Archdeacons, seven priests, two deaconesses, three lady teachers.

SELF-HELP.—The amount contributed by the native congregations towards the salaries of the Malagasy clergy and teachers in 1913 was £460 16s. 4d. In Imerina, they pay a third of all native agents' salaries; a few of the Central churches support their Malagasy priest as well. On the coast except St. James, Tamatave, the congregations pay a fifth.

CHAPTER VIII.

CHURCH WORK IN THE NORTH.

THE history of the work connected with our Church in the extreme north of Madagascar is quite different from that we have to record in other parts, and is very encouraging. It shows that there is a vitality which does not depend on the efforts of the European workers. The working of the Holy Spirit in the hearts and minds of these neglected Sakalava and Antankarana is very clear, and we are happy to be called upon to give them the appointed channels of grace and the direction and help which they now feel in need of. We have already seen that both the C.M.S. and our own Society sent missionaries to the north ; but since 1880 we have not had a missionary in that part. In fact the whole of the north part of the Island has been left without a missionary of any Society. The native evangelists have done something, but mostly with the Hova in these parts. Mohammedans have made many converts and the door for Christian Missions is almost closed. It behoves us to follow up this work with all speed. Among the Christians of our Church there are still a few who remember the missionaries : the greater part of the present congregations were baptized by an



THE REVS. P. TSIMILANJA (SITTING) AND J. ANDRIAMAITSO, PRIESTS
OF THE NORTHERN CHURCH IN MADAGASCAR

old lay reader from the Capital and his followers since the days of the Mission.

The history of John Ratsizehena, this lay reader, is a curious one. He went as an officer with the Hova governor of the extreme north of Madagascar in 1882. The first Franco-Malagasy war in 1884 brought the authority of the Hova in that part to an end and John Ratsizehena settled down and acted as a missionary. He and his wife, a native of that part, built a church, and he acted as a parish priest, following the Prayer Book, which he knew. After a time he started work in other villages and appointed leaders. Eventually he called himself a bishop, and proceeded to ordain these men deacons and priests. He made himself a hood and episcopal robes and took the title of "Bishop Lord Church, D.D., Avaratra"—avaratra means north. In all their services they followed the Book of Common Prayer strictly.

Some of the old members of our Church refused to acknowledge him, but he gathered together eight or ten congregations. Lately these congregations sought our aid. The French Protestant missionaries in their journeys in the north, where they have begun work, tried to get these congregations to place themselves under their charge, but they demurred. The French administration refuses to acknowledge any native church which is not connected with some Mission. No doubt this caused them to send to us; also the old lay reader, John Ratsizehena, was getting beyond work and tried to appoint Paul Tsimilanja to take his place, but Paul had doubts about his "orders" and with another

Christian came up to the Capital in September, 1909, to beg the Mission to take charge of their churches. They had walked over five hundred miles, which in itself was sufficient guarantee of their sincerity, as they had no thought of any reward for their trouble; we gave them the cost of their deck tickets by the mail from Majunga, but they had about three hundred miles journey to that part from Antananarivo, carrying books as well!

They stayed a couple of weeks with me until the Bishop's return and I was much impressed with their earnestness. They were delighted with the Cathedral and the services, and went home encouraged by the warm reception they had received, and the promise of the Bishop to visit their churches in the dry season.

This visit he paid in the following May (1910). He found seven churches all anxious to be recognized; they were all very strict followers of the Prayer Book and he confirmed fifty-five persons. He found about two hundred adult Christians in the district, and about five hundred adherents. The churches are scattered over a considerable tract of country very far apart.

On the Bishop's second visit in July, 1911, about one hundred and fifty Christians met in conference at the largest place, Betamboho, on the Mahavavy river, in the Antankarana country. The pseudo-clergy were licensed as readers, and two were chosen to accompany the Bishop to Imerina and spent six months with us at Ramainandro, preparing for ordination, viz. Paul Tsimilanja and Jonah Andriamaitso. It was a real pleasure to teach these men; they could both read and

write fairly well, and knew the Bible and Prayer Book well. They found the Imerina climate trying after their own hot, low-lying country. I was glad to present them for deacons' orders at Advent and they were ordained priests the following January, so as to go back and take charge of the churches, the pseudo-clergy having agreed to this. This put an end to the irregularities introduced by John Ratsizehena, and put the churches on a proper basis. The north of Madagascar was visited by a cyclone in the spring of 1913 and the people there suffered a good deal. All the villages were razed to the ground and most of their food was lost. The Imerina churches sent help to the Christians, for which they were grateful. I visited them in August, 1913, and spent three weeks in the two principal places: a school has been erected at Betamboho, and there I placed one of my old Ramainandro boys, who is now a certificated teacher, in charge; the Government has recognized the school and granted him sixty-six scholars.

There are two races in the north, the Antankarana in the extreme north, of whom there are between four and five thousand, and the Sakalava who are found all down the west coast; there are about fifteen thousand in that province. We have one Sakalava congregation of over seventy at Amporaha. I found there was an opening at the old Sakalava town, Ambanja, about ten miles from Amporaha, and met about twenty adults there who were anxious to build a church. I told them to get permission from the Administrator to meet on Sundays, but he refused this. It will make a good

centre for work when we get permission for a church in this town, but first we must get eighty adults to apply to the Governor-General which will take some time, I fear. The Christians at Amporaha even cannot get permission to build a church. The reason given by the Authorities for refusing them permission to meet for prayers, is that they are a danger to the peace of the district, that they have a feud with the heathen Sakalava, and that the Mohammedan Sakalava are asking for mosques, which the French do not intend to grant, and therefore the Christians cannot be allowed to have churches. The last reason is the only valid one, and there is something to be said for it, though it is shortsighted, as the progress of Christianity is the only thing to prevent the whole Province from becoming Mohammedan.

The authorities have treated the Christians harshly, though they have no more loyal subjects in that part of Madagascar. The oldest member of the congregation, a man of importance among the Sakalava, was imprisoned for a fortnight and fined also; another was imprisoned twice for the simple reason of opening their church for an Easter service. To us this sounds preposterous, but other ideas prevail in French Colonies. The cause of this outburst of spleen is interesting. When Bishop King decided to visit these Christians in the north, as mentioned above in May, 1910, he asked for and obtained an interview with the late Governor-General and informed him of his intention, and gave him the names of the places where there were churches. The Governor-General did not refuse



Photo]

[Archdeacon E. O. McMahon

PRINCESS ARIJEBY AND THE CHRISTIAN CONGREGATION AT AMPORAHA

the Bishop the permission to travel in that part, but said the authorization of churches was another matter. The Bishop went north, but found on his arrival that the churches had all been closed by order of the Governor-General. The Sakalava are a spirited people and resented this, and at Easter they opened their church and had service, whereupon there was a great fuss made and two of them put in prison for defying the authorities. Soon after this, the Sakalava prince, who is also a Government official and anti-Christian, prompted the heathen Sakalava, after a drinking bout, to pull the church down. This they did and carried off the pieces, the Christians trying naturally to prevent this. Eight of the heathen Sakalava were imprisoned for doing this; also two of the Christians, just to balance things. Such treatment would stop the ordinary Malagasy who would acquiesce and say: "They won't allow you to meet, what can you do?" but with the Sakalava it is the way to make them more determined.

The accompanying photograph shows the Christian congregation, outside one of the huts in the village of Amporaha, which is at the mouth of the Sambirano River, up which most of the Sakalava of this Province live.

The journey by land from this place to Betamboho, in the Antankarana country is long and tedious; it is much more convenient to go by sea, so the Christians took me up the coast and the journey was one of the most interesting I have ever had. We left Amporaha at 1.30 a.m. to catch the tide, the rise and fall of

which is very marked on the west coast. After stumbling about in a mangrove swamp for nearly two hours, which the tide had left fairly muddy, we got to the large out-rigger canoe belonging to one of them and embarked. There were twenty-one of us all told and my baggage, but the canoe took us all. There was a simple platform of small sticks laid across the canoe to form a deck, with no rail or any protection from falling into the sea; on this we sat or squatted. The sail was immense, they told me it took about ninety yards of American cloth to make. We started to row out of the mouth of the river, which is choked with sand banks, and when nearly outside we got stuck on one of these banks and there we had to wait for the next tide. If we had left half an hour earlier we should have got off nicely. However, after about six hours the canoe floated, and we got away and put in at a small hamlet, where Shadraka, the catechist of Amporaha, has a hut. As we went into the bay we saw a shoal of fish and the natives out in small canoes spearing them. Shadraka's father came in with about forty large fish called "fifia," which looked like huge mackerel; he started to cut them open and dry them round a fire. He told me they were worth about a shilling a piece. Next day we passed Nosy-Be, and the islands between that and the mainland; the sea was as smooth as glass and the islands seemed to stand up out of the water: it was lovely. Down below in the clear water the coral of many shapes and colours, with different coloured fish darting in and out, made a most perfect picture. The wind failed us and we had to

sleep on another island that night. The next day the wind made up for lost time and we flew along so that the men had to go and sit on the out-rigger to keep it under water. I think we were doing at least twelve miles an hour and crossed the bay some forty miles to the mouth of the Mahavavy River, up which Betamboho is situated. The time on board was not wasted; we had singing lessons and taught them the Agnus Dei and other parts of the Communion Service, and some new hymns. Matins and Evensong on the water was a delightful experience. They all were keen to learn singing, and when we got to Betamboho, the Sakalava Christians astonished the Antankarana congregations by singing these parts of the Communion Service next day, which was Sunday, and they did it very nicely. They have good voices and are quick to learn.

At the conference at Betamboho, at which five of the churches were represented, I asked them what they considered most necessary for their progress, and next day they gave their answer, viz. that a resident missionary was what they wanted most, and that agreed with what I thought. They have got about as far as they can get without help in that way. The two native priests are good men and faithful, but they want help to be able to get hold of the people outside of their families and immediate friends. This is seen also in other parts of Madagascar. The natives are clannish, and a congregation often consists only of two or three large families; the others will not join them, often because they or their parents may have had a

feud. The missionary stands outside of all this. It is not only for the spread of the Gospel that a missionary is needed in a new district, he is needed to give depth to the work. The Christians in the north are untiring in their zeal to learn more. If we could spare a missionary for six months every year I think we shall meet the present needs, but if the work grows, as I think it will grow, we must place at least one missionary in this part, which has been left entirely to us by the other Societies working in Madagascar, until the next conference of the different Missions.

It costs about £50 to visit this district, but when the road is made from Diego to Ambanja it will be less and take less time also, which is important. The journey in palanquin from Betamboho to Diego takes over three days and is through a very sparsely inhabited country. At the military post half-way, where I stayed a night, I found a most interesting little bit of Mission work being carried on by the "boy" of the French trader, who provides a room and dinner for seven francs for people passing by. The sergeant in charge of the post was chaffing the "boy" while he waited on us, and I gathered that he collected the wives and families of the native soldiers and others on Sunday afternoons, had a service for them, and taught them to read and sing. When I had an opportunity of speaking to him next morning, he said he did what he could, but being alone he could not do much. I encouraged him and said: "Don't think you are alone, you have God on your side." He was taught by the Norwegians on the south-east coast. I envied them,

but I trust there are some of our young men doing likewise. I found Hova lads on the north-west coast from my carpenter school at Raminandro : and quite a number of our Church members at Diego, where they have obtained permission to meet for worship. If we can find a good man to place there we should have a strong Church. Wages are much higher in that part of Madagascar, which brings people from different parts, but they do not remain more than a year or two as a rule.

CHAPTER IX.

THE MALAGASY WAY OF LOOKING AT THINGS.

IT is always useful to try and see things from the point of view of others, and if we could see our work from the point of view of the Malagasy it would be interesting and useful too, although perhaps a little embarrassing at times to those on the spot. The mentality of the Malagasy is the first thing to consider. We shall not be far wrong in saying that their minds work in a very different way from ours, as different, perhaps, as their mode of speech, way of counting, or washing their hands. The native way of washing is to have water poured over their hands or backs. I do not think a Malagasy would know what to do with a bath if he had one, except to dip the water out of; in counting, the Malagasy begin at the other end and say four, and ten, and one hundred, for one hundred and fourteen, though they do not use "and" to connect the numbers, but "more than". Again their mode of speech is all the wrong way according to our ideas, the subject coming last, e.g. to say, he bought four books, you have to transpose it in Malagasy to "bought books four he". Many examples could

be given of this opposite ways to ours of doing things; for instance, a native woman naturally sews with the needle pointed away from her; a man digs the ground towards him with a long handled spade; a hand bag will never be carried by its handle, either they put it under the arm or on the head or shoulder. A child is not called after his father but the father calls himself after his child, changing his name; for instance, a man who has a son called Rakato, will take the name Rainikoto, "the father of Rakato"—the father was known formerly as Rabe. This gives us a clue to the working of their minds. Things are seen from another point of view and work out differently. We may say "set a thief to catch a thief" but we should not venture to appoint the most unsatisfactory person in a village to a post of responsibility. Yet this is just what the Malagasy often do. Here is an instance; when the people of a village near here were recently choosing a new chief, they chose the least satisfactory householder in the village. The idea is, that he cannot go far wrong when put in a responsible position; this is by no means an isolated case. It, of course, often works out all wrong, as one might expect, as the Malagasy found to their cost when they lost their liberty by making soldiers of all the least satisfactory characters in the country.

The next thing to be considered is custom, "fomba" as they call it. When a thing has been accepted as "fomba" it is second nature to them, and nobody questions it or tries to improve on it. It has its good points and is at the bottom of their civilization, but in

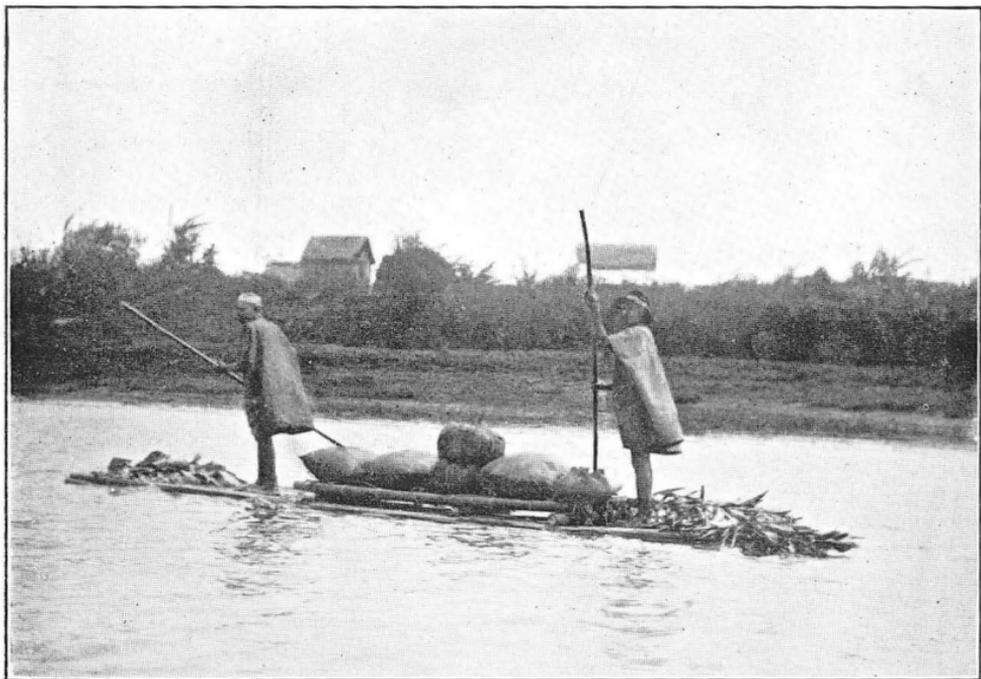
time it takes the life out of everything and only the husk is left as a rule. This is particularly so when it enters into anything to do with religion; it is always detrimental and ends in mechanical action, which has little or no value for good. Yet on the other hand, if a thing is not "fomba," no amount of showing how good and useful it would be will get them to do it. I have talked for years to the same people, to get them to put on sun hats when they work their rice fields in the blazing sun, often with bare heads. They always have a bad time afterwards, especially the women, stooping down in water and mud for weeks planting out rice. I have shown them pictures of Japanese and Koreans in their sun hats, and they agree that it would be wise, especially as they would not get burnt black! but because it is not their custom they are ashamed to do it—it is not "fomba". Now when they get accustomed to anything it becomes "fomba," and even a missionary is no exception. It is his custom to go to church, etc., and unless he can impress the minds of the people amongst whom he lives, much of the good he intended will pass for "fomba" only. The Christians themselves get into a stereotyped way, and those who are not Christians just look on Christianity as a "fomba". Custom is a rut out of which it is very difficult to keep.

I suppose the reason the Mohammedans have made such rapid progress in the north end of Madagascar is owing to their religion being mostly "custom" and easily copied.

Many of the old heathen customs, especially those



OXEN SWIMMING A RIVER



A BAMBOO RAFT USED FOR TRANSPORTING RICE

to do with marriage, are "fomba," and so deeply engrained that they will take generations to get rid of; while, alas! many of the better customs which have to do with politeness and respect for their elders are falling away, owing to the sweeping away of their old regime, and the slavish copying of European modes, generally the less satisfactory, which they had better be without.

After "custom" perhaps false shame, or saving of their face, is a thing ever present in the mind of the Malagasy and must be taken into account. There is a native proverb which says, "Better die than be put to shame," which shows how deep down their fear of shame goes. It is one of those traits of the native character which is very difficult to handle, and which must be taken into consideration if one wishes to get into touch with the Malagasy; at the same time it is the prime source of lying, which is a natural weakness of a timid race.

I once read somewhere that the Chinese mind was a water-tight compartment, which often contained ideas quite irreconcilable, and much the same thing may be said of the Malagasy. They do not base their ideas on logical thought or sound reason, consequently they see no connection as a rule between cause and effect, and very often they think the effect to be the cause. After a case of dysentery in a native village, several cases often occur from not taking ordinary precautions. When you point out that this was something which might have been foreseen and avoided, they take no notice, and the same thing

occurs again after a time ; if they gave their opinion they would say it is God's will and there is nothing to be done. This is not exactly fatalism, but want of connected thought, together with the habit of not taking any trouble or precaution. Again, there is often a brisk breeze with a swarm of locusts ; this wind they think is caused by the locusts, not the breeze which brings the locusts.

In many villages, in the ox-pens, which are large pits where the oxen are shut up to be fattened, one often sees pools of stagnant water which are always a menace to the health of the village, but it is quite waste of time to point this out, even to one's Christian friends ; you will not convince them that it is worth while to take any trouble about it. The same is true of the upkeep of a house, church, or garden ; it is the exception to find a Malagasy who will put in the "stitch in time" to save the ruin, which knows no delay in the tropics.

When a European takes the trouble to call on another about some matter, he generally says at once the reason of his call, but a Malagasy will talk about everything except the real object of his coming till the last moment, after he has probably wasted quite a lot of your time. Now what can be his object in this ? it is simple enough when you hear ! he has been preparing the way and trying to find out what you think, or endeavouring to put you in a mood to agree to what he thinks or wants. A new-comer is no match for them. They will ask you leading questions and get to know all you can tell them, but if you ask them

something you wish to know, as a rule they know nothing, or send you off on the wrong track. The reason for this is generally that they do not wish to be held responsible. They cannot be sure that you would not repeat, or take action, on what you have been told. This timidity is probably the result of generations of oppression, its roots are far back in the old days, which resulted in the formation of a passive rather than an active character. Now this is one reason why it takes so long to develop leaders; they like to learn from a stranger, though in their minds they probably do not agree with half he says.

The restless energy of the European, who finishes a thing before his Malagasy have finished talking about it, astonishes them, but they do not try to copy him. I suppose this will be always so, the past has left its mark upon them, and the climate too. Nevertheless the quiet, timid, passive Eastern will no doubt bring his share to the building up of the Church of God. It is difficult for us to appreciate their virtues, yet they are the complement of those of the energetic, logical, and active Western mind. They are very slow in moving, but the result is likely to be better than we expected. The European missionary will have helped to supply what is wanting in the Eastern character in stirring it up to energy and zeal for God, but owing to their difference in character the Eastern will develop on his own lines, when out of leading strings, but it will be all to the good for the future that they have been well grounded in the beginning.

During the last twenty-five years a certain move-

ment among the younger generation and better educated Malagasy has been observable. They read and think more, they are not contented to feel behind others, and then the wave of pride at the success of the Japanese came to give them heart. It was a new sensation for them, as if a load had been raised. It increased their self-respect, which was just what was wanted. The constant pointing out of their shortcomings and faults has a depressing effect, which I am afraid we too often forget. It behoves us to foster self-respect and never wound it, as it is the fulcrum which, by the grace of God, will lift them up to better things.

Unfortunately during the last few years the towns have been deluged with anti-Christian literature and it has become the fashion to be agnostic, but it is only a certain class who affect this attitude—the sense of the country is against it. The sad end of many of these young men, who often repent on their deathbeds, has had a salutary effect. In one case I heard of, when the corpse of a notorious opponent of Christianity was taken to the family tomb, not only would none of the people round come near, but they refused to lend a spade to open the tomb. A good deal of this anti-Christian attitude is simply a cheap way of seeking favour or advancement in the French service.

CHAPTER X.

THE COMITY OF MISSIONS.

THERE are few parts of the Mission Field where the friendly spirit and desire for more united action, now so happily prevalent in the minds and the hearts of the many Christians at home and workers abroad, could have been seen better than at the Conference of the seven Missions in Antananarivo in September 1913. There, members of the French, English, American, and Norwegian Missions met with one dominant wish and one intention, viz. of trying to carry out our Lord's command better and more effectually in this land and to gain Madagascar for Christ. All our thoughts, discussions, and prayers were directed to that one object, and I may say the result was mutual respect, goodwill, and a desire to help each other, and I think we were all content and happy to arrive at so satisfactory a result. The next thing is to carry this out in our work, and do all we can to foster the same spirit in our native workers and congregations. We must be patient, and not expect to do more than prepare the way for a brighter and more united future, in God's good time; we have all a great deal to do and to learn. The first thing

undoubtedly is mutual respect and goodwill; if we all learn that and teach it to our converts, we shall have made a long stride in the right direction. The desire for unity and perhaps the pressure to bring it about may come from the Mission Field; but since the missionaries are messengers of the Church at home, it is clearly the duty of the Church at home to be prepared for the great questions which active mission work must inevitably raise, as we see from Africa, India, and China. That these questions come up from all quarters at once, are a witness to the activity and teaching of the missionaries themselves, as well as the gradual rise of native churches, which cannot be expected to take over *en bloc* the divisions of Christianity in Europe. The waking up of Islam and other popular religions, as well as the anti-Christian attitude of many Europeans abroad, are new and great forces against which it is necessary for the followers of Christ to show a united front. There is little doubt that the way of true unity is in comprehension. We can no more expect other Christian bodies to give up what they hold sacred and have proved helpful, than they expect us to throw away what we know to be essential, so as to unite.

The Missions represented at the conference were the London Missionary Society, the Friends' Foreign Mission Association, and the French Protestants, the three Lutheran Societies, consisting of the parent society which is Norwegian and the two American branches, and the Society for the Propagation of the Gospel. The three first work together, and the three

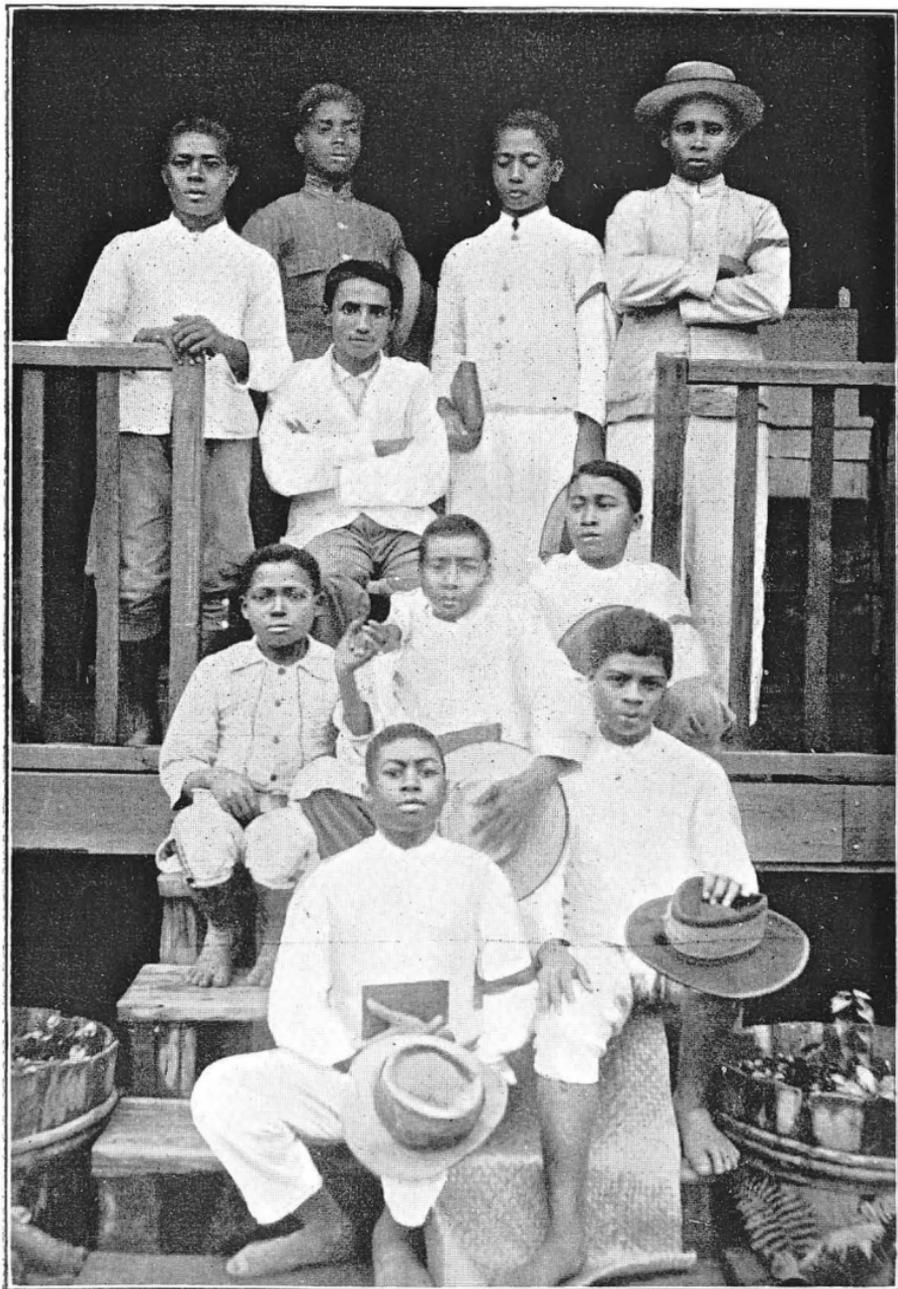
Lutheran societies are practically one large Mission, all working in the southern half of Madagascar. The four Orders of the Roman Communion were not represented.

As the object of the conference was to further the work of evangelization of the whole Island, obviously the first thing to be done was to apportion out the spheres of work which each Mission hoped to undertake; as more than half of the country is still unoccupied there is plenty of scope for all to expand. Of course there was no thought of giving up work already in hand. None of the Missions represented at the Conference, with the exception of the American Lutherans, could expect more help from home, either of men or funds, so that only two ways remain open, viz. to spare some of the missionaries working in the more enlightened for the heathen parts of the country, and to push forward the native Missions.

One is not blind to the possible difficulties in the future which may result from trying to shut up the different forms of Christianity in water-tight compartments, which will be the practical outcome of these spheres of work. But things could hardly be more confusing than they are at present; besides, the waste of money and energy scrambling for people in one town, while hundreds of other places are left untouched, is most stupid. The result is bad for the native Christians, and discipline is almost impossible. When a person has behaved badly in one church, the temptation is to go off and join another where he will probably be received.

I will give the approximate number of missionaries now working in Madagascar of all societies, except the Roman Catholic. There are 108 men, and forty-six ladies, besides the wives, sisters, and daughters of these missionaries; of these seventy-three men, and thirty-one ladies are engaged on the interior, and thirty-five men and fifteen ladies on the coast, and among the southern tribes. In the Capital alone there are twenty-three men and ten ladies; but as all the printing and most of the higher educational work is done there, a good many are occupied in that way. When you divide over two thousand miles of coast, and two of the island between thirty-five men and fifteen lady workers, it is not difficult to see why a good many parts have not yet been touched.

The whole northern part, about a quarter of Madagascar, is fallow ground, except the large towns where the Roman Catholics have important Missions. The French Protestants have lately sent two missionaries, and we also are turning our attention to that part. Diego Suarez and Majunga are the largest towns in that part. A very sad thing happened near Diego last year. The Independent congregation built themselves a church, and on the day appointed for the dedication, when they were collected from the places around, a cyclone caused the river to rise suddenly and swept the church and all in it away; there were about sixty people drowned. I saw a baby who was found on its mother's breast alive, the mother was left by the water dead on the bank. Much the same thing happened at Nosiarivo, one of the district



BOYS AT ST. AUGUSTINE'S COLLEGE, AMBINANINDRANO

churches connected with our college on the east coast. The river swept the native village away, and the people took refuge on the roof of the church, which was the most solid building in the place. When the church fell too they were all precipitated into the rushing waters. Pierre the catechist, an old St. Augustine student, and his brother, rescued quite a number of people, being strong swimmers, but the brother lost his life in saving a child.

Besides the arranging of these spheres of work, the Missions have found a way of being of service to each other in educational matters. In this we are all indebted to the French Protestant Mission in providing a course for the boys who are preparing for the Government teacher's certificate. The examination is entirely in French, and it is necessary for the boys to be prepared on the French system. Of course our boys who follow this course are taught Scripture, Church History, etc., by us. The same Mission now proposes to commence a school for secondary education, for boys who can afford it. The upper schools in the different Missions provide a fairly good education, as anyone who comes into contact with the men trained in these schools must admit, but since the French occupation all the time is spent in teaching them French and preparing for the teachers' brevet; consequently the education has got into a groove from which many of us would be glad to see it rescued. An advisory committee for education, consisting of members appointed by each Mission, was agreed upon at the conference. This committee, too, will keep the

missionaries working at a distance informed of the changes in the regulations to do with schools, put out by the Government, which are always hard on Mission schools. Many men who got a good education in the Mission schools themselves long for something of the kind for their sons. There is a danger of falling-off of educated leading men among the Christian congregations unless something is done to keep up the standard, which was set some years ago in the Mission schools and colleges.

Social work was considered ; in this there is a large field of usefulness in which all Missions could combine, but in a French colony this is much curtailed by the refusal of the authorities to allow such organizations as Young Men's Christian Association, or a hall where young men could meet, and lectures be given. Even the Sunday School Union connected with the Independent churches was closed by order as an illegal association, but permission has since been given for its continuation.

How great the need of social work is was shown by the great increase in drunkenness and immorality in the large towns during the last few years. As we have already seen, the Malagasy cannot be called a moral race, but they have been taught many evil things they did not know. The danger of bringing up young men and women from the country to be educated in the Capital, except where they can live with or under the eye of missionaries, was clearly shown. All the ladies of the Missions are working hard with their Unions, Guild for Girls, and meetings. The greatest

need, however, is the stiffening of parental authority ; there is a sad falling-off in this, mostly owing to the great changes which are taking place.

There were other matters before our Conference, such as equalizing of the salaries of the Malagasy workers in the different Missions, but it was found that the difference in this matter was not great. The recrudescence of heathen customs even in the more civilized parts, and the propagation of Islam on the coast, especially in the north and west, were considered. A statement of the belief and practice of each Mission was laid before the Conference by a representative of each Mission. Bishop King explained our position and the Lambeth requirements for reunion.

The amount of self-help attained by the congregations in each Mission was listened to with interest, also the work done by the native missionary societies. In all the Missions, the older and more important congregations support their native pastors, and the others all do something towards it. As one of the delegates from Paris pointed out, their Native Missionary Society is much better supported than their Pastor Sustentation Fund. A good many Malagasy Christians have not yet got beyond the idea that the churches at home will continue to support the native workers, as in the early days of the Missions. As I have already said in the review of our work, the work on the coast will require nursing for some time to come, but in the interior the native congregations are beginning to do their part, which will increase gradually until they are self-supporting. At present

it is necessary for these funds to be in the hands of the European missionaries, or the payment of the Malagasy clergy and teachers would be very irregular.

It will be seen from what has been said, that in Madagascar we have made a beginning, even if we have not got very far, towards a better understanding and mutual regard. This applies rather to the European workers than to their helpers, but in time they will realize that the Apostle's words, "Charity vaunteth not itself, is not puffed up . . . thinketh no evil," applies as much to the messengers, whether European or native, as to the hearers. But in this as in other matters time is needed to realize the working of the new spirit abroad in the Mission Field.

CHAPTER XI.

HOPES, PROBLEMS, AND JUBILEE FESTIVITIES.

FEW can have followed the history of Christianity in Madagascar without feeling hopeful for the future. In time the great African Island must be entirely won for Christ, as part of it has been won already. At the same time one must not shut one's eyes to the difficulties which are many and tend to increase. There are two great sources of hope and encouragement at the present time, showing that the good seed is working in the hearts of the Malagasy Christians, and also the European missionaries are working in the right spirit. First the desire of the Malagasy to do their share in evangelizing the heathen parts of the country is real and they are working hard. The evangelists of the "Isan-enim-bolana," the native name meaning "six monthly meetings," in connection with the Churches of the London Missionary Society, the Friends, and French Protestants, are working in many parts. The native Lutheran Churches are also energetic in missionary work and our own Churches have made a good beginning. Of course they will have to learn by experience, which they are gaining,

but these native Missions are a most hopeful sign, and show that the Christian ferment is gradually leavening the whole lump. The same thing as we see at home is repeating itself in Madagascar,—the congregations most anxious to carry out their Master's command to go forward, are the most united and zealous in His service in their own villages. It does not depend so much on the size of a congregation or their being well off, but on the existence of the missionary spirit, for the amount of interest shown or help given; some of our poorest communicants give most.

The desire for more unity among the different Missions shows that they are working in the right spirit and the good results will be abundant in time; by their brotherly love and respect will men know that they are the Lord's disciples.

The thing most to be desired is the strengthening of the character of the Malagasy Christians; on that so much depends. They are so timid, and have so little sense of responsibility. Progress in this is, naturally, very slow, but we may hope that it is sure. Like the forest trees, the most valuable are of very slow growth. One desires to see the Christian parents show more sense of responsibility in bringing up their children and in their protection; the same may be said of the leading men in the churches and communicants generally: one longs to see more character, and the same is true of the catechists and clergy in making their work more effectual. We must not despair, but face the fact that the want of moral backbone is the greatest need of the present time, and hinders the

progress of the native Church more than anything else. I often bring up this matter for consideration in the meetings of communicants and try to make them think. On most subjects it is easy enough to get them to express their opinion, but on this matter one has to do most of the talking oneself; this in itself is suggestive and shows they realize the difficulty, and as yet have little to say about it, but much to learn; a great deal depends on the native clergy and leading men: if they give a strong lead they will be followed. The Malagasy depend largely on their leaders. It is in this that one feels hopeful, there are some sterling good men in all the Missions. While the missionaries are on the spot these men do not take the place one would wish to see them take. This is one of the disadvantages that foreign leaders labour under; one feels at times that the presence of a European makes for unreality, and often things go too fast for the people, though they are almost always anxious to agree with their missionary.

There is another source of hopefulness, which may come as a surprise to those who have heard how many different Christian bodies, mostly of a very pronounced Protestant type, are working in Madagascar. This is the literal way the devout Malagasy Christians take the words of Holy Scripture. They believe our Lord's words with regard to the Sacraments to mean what they say: so that although many kinds of teaching, with regard to Baptism and the Holy Communion, are given in the different Missions, there is a firm belief in the Sacraments in the hearts of most Malagasy Chris-

tians. This forms a great bond of union underneath for which we cannot be too thankful, and from which one cannot but hope great things for the future of Christianity in Madagascar.

The Decree regulating public worship in Madagascar put out by M. Poincarè in March, 1913, ought to put an end to the difficulties of the Missions with the Government. This decree assures liberty of conscience for the Malagasy and gives permission for the exercise of public worship in authorized buildings. A great deal, of course, depends on the way the law is carried out. Nevertheless, the law is published and we cannot but be thankful for the decree, as the rights of Christian congregations to meet for public worship is recognized. Although the liberty to evangelize is much curtailed, as we have seen, I venture to hope that the new decree will prove a real help to the God-fearing and law-abiding Malagasy.

The last cause of hopefulness that I shall touch upon has to do with the younger generation of Malagasy: young men that we have brought up and educated with much care and prayer. That I am able to speak of these as one of the signs of hopefulness, may sound sanguine to some people. I am quite aware of the number of these young men who have sold their religion for a salary, of many who ape the Europeans and pretend to be agnostics or free-thinkers, because it is the fashion. Besides these there is a leaven of really good young men whose minds have not been turned, nor their hearts hardened, who are athirst for knowledge but who put the knowledge of God first.

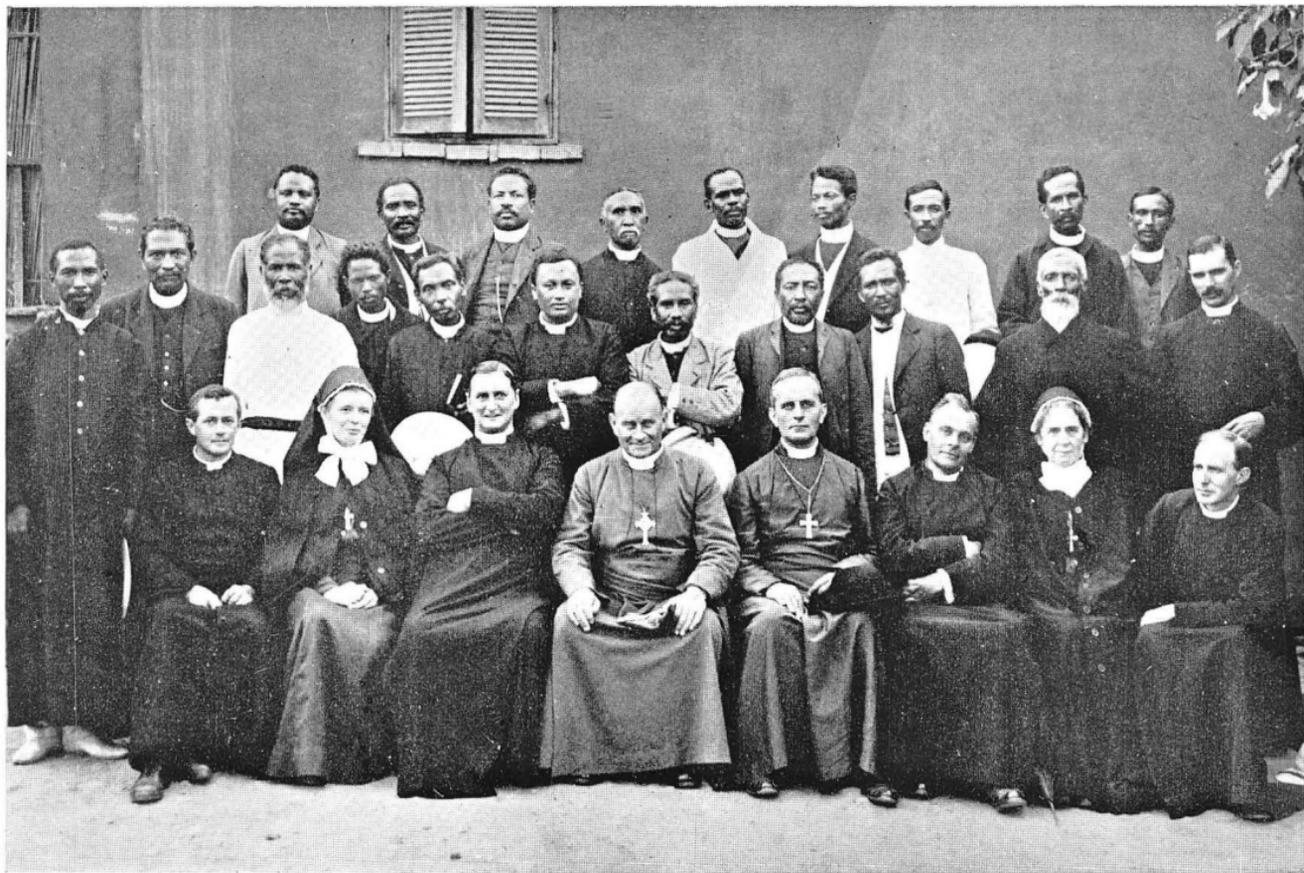
The future is with them ; they will have influence with their people and be remembered when the others are gone and no one wishes to recall their memory. It is for these that we write, and publish magazines and commentaries which are read by thousands. It is from such as these we gather out our clergy and teachers. These are the coming Churchmen of whom I venture to predict the Missions will be proud.

Perhaps the greatest difficulty before us just now is the insufficiency of the salaries of our native helpers, whether clergy, teachers, or country catechists. What funds the native churches have been able to find have gone to ease the Mission funds and so provide for new work. We shall have to face the fact that we cannot expect the better brains to work for salaries which provide a bare livelihood, while in other walks of life they can get much more. It speaks well for our work that so far we have been able to keep the best of our young men, but we must prepare for a considerable rise in salaries, which, of course, puts farther off the day when the native Church can hope to stand alone and support itself. Already some of the country churches have no one in charge, but have to trust to one or other of the communicants who can read, to take the service. And it is increasingly difficult to get the better boys to go willingly into the theological college in Imerina, while formerly the difficulty was to keep the numbers down. The reason of this is the opening up of the country and the increase in the cost of living. We pay our certificated teachers from a pound a month to

twenty-eight shillings, and the clergy from twenty-eight to forty-eight when they have the direction of a school. Boys who are not up to the level of our colleges can get twice as much as our finished college students, as government teachers, clerks, etc. This difficulty of procuring Mission workers will increase.

Mission work in a new country can be gauged by the younger generation; if they break through the cloud of heathen customs they know to be evil, and if they are progressive in knowledge and depth of character, there is a progress being made. With all their shortcomings and want of backing up from home, which we have all felt since the country has been under French rule, the Missions in Madagascar can rely on their young Christians with pride and hope.

The visit of the Archbishop of Capetown and the Jubilee Festivities.—As we have already said, this is the fiftieth year of the work of the S.P.G. in Madagascar; in 1918 the L.M.S. will keep its centenary. Our Mission was honoured by a visit from the Archbishop of Capetown and Mrs. Carter, who spent the month of June (1914) visiting the different parts of the Mission. The Archbishop came as the representative of the Archbishop of Canterbury and the Society for the Propagation of the Gospel. His visit was thoroughly appreciated both by the Bishop and the Mission staff, as well as by the Malagasy clergy and congregations. There was not time for him to see the whole of the coast work, but he visited Tamatave and Andevoranto and the three districts in Imerina, and met the delegates from all the churches. Every-



Photo]

[M. Razaka, Tananarive

S.P.G. MISSION AND NATIVE CLERGY. JUBILEE THANKSGIVING, JUNE, 1914

Front Row: Rev. J. U. Yonge, Deaconess Porter, Archdeacon Kestell-Cornish, Dr. Carter (Archbishop of Capetown),
Dr. King (Bishop in Madagascar), Archdeacon McMahon, Deaconess Byam, Rev. H. H. Blair

where the Archbishop had a great welcome, and his words of encouragement were listened to eagerly.

June 18 was observed as the day of thanksgiving for all the blessings during the past fifty years; the Cathedral was packed with a reverent congregation. The Archdeacon Kestell-Cornish was the celebrant, and the Archbishop preached at the choral Eucharist, which was beautifully rendered by the Cathedral choir, assisted by the choir of Holy Trinity.

The Jubilee offering from all the communicants in the island was set apart to raise the western tower of the Cathedral as a memorial of the Jubilee.

Fifty years hence, will those who keep the second Jubilee see a strong and self-supporting Church of Madagascar in communion with the Church of England? That is the problem as well as the sincere hope of us all; but if we are to turn this hope into a reality, we must work and pray as hard as those who have gone before us have done, never doubting that God's blessing will be on His Churches' labour in this land.

BIBLIOGRAPHY.

- "200 Years of S.P.G.," by C. F. Pascoe (S.P.G. 7s. 6d.).
"Madagascar of To-day," by W. E. Cousins (R.T.S. 2s.).
"Madagascar: its Missionaries and Martyrs (L.M.S.), by W. J. Townsend (R.T.S. 1s. 6d.).
"Among the Menabe," by G. H. Smith (S.P.C.K. 1s.).
"Thirty Years in Madagascar" (L.M.S.), by T. T. Matthews (R.T.S. 6s.).
"Among the Malagasy," by J. A. Houlder (J. Clarke & Co. 3s. 6d. net).
"Through Lands that were dark," by F. H. Hawkins (L.M.S. 6d. net).
"Madagascar for Christ." Impressions of nine missionary visitors to Madagascar, July to October, 1913 (L.M.S. 6d.).
"Faithful unto Death," by W. Ellis, 1876 (out of print).
"Children of Madagascar," by Herbert F. Standing (out of print).
"The Sign of the Cross in Madagascar," by J. J. Kilpin Fletcher (Oliphant, 3s. 6d.).
"The Martyr Church of Madagascar," by W. Ellis (out of print).
"Madagascar and its People," by J. Sibree, 1870 (out of print).
"Twelve months in Madagascar," by Joseph Mullens, D.D., 1875 (out of print).
"The Great African Island," by J. Sibree, 1880 (out of print).
"Madagascar and Mauritius," by Vincent W. Ryan, D.D., Bishop of Mauritius, 1864 (out of print).
"Martyrs of Blantyre," by W. Robertson, 1892 (Nisbet, 2s. 6d.).
"The Martyrs' Isle," by A. Sharman (L.M.S. 2s. 6d.).
"Madagascar," by J. Sibree (L.M.S. 6d.).
"Snapshots of Mothers' Union work in the Diocese of Madagascar (Mothers' Union, Church House, Westminster, 2d.).
"Madagascar Handbook" (S.P.G. 4d.).
"Historical Sketch of Madagascar" (S.P.G. 1d.).
"Work among Women and Girls in Madagascar" (S.P.G. 2d.).
"Picture Book of Madagascar" (S.P.G. 1d.).
"Madagascar Church Mission Association Quarterly Paper," to be obtained from Miss Druitt, Christchurch, Hants.

(Most of the above books may be borrowed from the Library in the S.P.G. House.)

INDEX.

- AGNOSTICISM**, 160, 172.
Alastra, Lake, 28.
Ambohimanga, 23.
American Lutheran Society, 163.
Ancestor worship, 48.
Andriamaitso, Rev. Jonah, 146.
Andrianado, Rev. J., 117.
Andrianampoinimerina, 23.
Ankaratra Mountains, 20, 51.
Anker, Mr., 123.
Antaifasy tribe, 27.
Antaimoro tribe, 26, 115.
Antaisaka tribe, 27.
Antambahoaka tribe, 27, 115.
Antandroy tribe, 27.
Antankarana tribe, 28, 144, 151.
Antanosy tribe, 27.
Arabs, 10.
Association for young Christians, 141.
Atkinson, Mr., 31.
- BAKER, E.**, 32.
Bara tribe, 26.
Batchelor, Rev. H., 37, 88.
Betsileo tribe, 24, 36, 51.
Betsimisaraka tribe, 25, 37, 106, 117, 120.
 — statistics, 111.
Betsioboka, 13.
Bevan, Rev. J., 29.
Bezanzano tribe, 28.
Bible, revision of, 80.
 — translation of, 31.
Birds, 16.
Bishop, consecration of first, 41.
Boto, Abel, 114.
Brooks, Mr., 30.
Butterflies, 16.
- CAMPBELL, Rev. T.**, 36.
Capetown, Archbishop of, 122, 174.
Catechists, 114, 120, 125, 141, 150.
Cathedral, building of the, 87, 122.
Characteristics, 154-60.
Charms, 53, 56, 115.
Chiswell, Rev. A., 37.
Christianity declared illegal, 32.
 — in contact with religious beliefs, 59.
Christians, persecution of, 31, 34.
Church Missionary Society, 5, 36, 41, 106, 144.
Circumcision, 65.
Coal fields, 20.
Comity of Missions, 37, 161-8.
Conference of the Seven Missions, 78, 103, 161.
 — at Betamboho, 151.
Cory, Rev. C. P., 132.
Cousins, Rev. W. E., 80.
Cowen, Rev. D., 88.
Custom, 155.
Cyclones, 135, 147.
- DANCING mania**, 51, 59.
Deacons, first native, 41.
Dead, care of the, 49, 62.
 — turning of the, 66.
Divination, 57, 61.
- EARTHQUAKES**, 21.
Education, 31, 41, 43, 75, 97, 108, 112, 123, 125, 147.
 — statistics, 97.
Escaude, Pastor B., 102.
Export, articles of, 12.

- FARQUHAR, Sir R., 29.
 Fauna, 15.
 Finaz, Père, 35.
 Flora, 19.
 "Fomba," *see* Custom.
 Fossils, 21.
 Franco-Malagasy war, 71, 86.
 French attitude towards Missions, 93-105.
 — Protestant Missions, 5, 101, 107, 124, 145, 162, 164, 169.
 Friends' Mission, 5, 45, 136, 169.
 Future life, 52.
- GEOLOGY, 19, 21.
 Gore-Jones, Admiral, 71.
 Grandidier, M., 16, 22.
 Greeks, 125.
 Gregory, Rev. F. A., 42, 126, 135.
 Gregory, Mrs., 127.
- HASTIE, Mr., 30.
 Hewlett, Rev. A. M., 123.
 Hey, Rev. W., 4, 36.
 Holding, Rev. J., 4, 36.
 Hova tribe, 9, 22, 24, 35, 71, 79, 82, 127.
 Hovendon, Mr., 30.
- IDOL worship, 53, 60.
 Idols publicly burnt, 38.
 Immorality, 166.
 Imports, 12.
 Industrial work, 30, 98, 129.
 Intemperance, 166.
 Itasy, Lake, 20.
- JESUITS, 5, 92, 102.
 Johns, Rev. D., 32.
 Jones, Mr. Adney, 43.
 Jones, Rev. D., 29.
- KESTELL - CORNISH, Archdeacon, 120, 175.
 Kestell-Cornish, Bishop, 41, 43, 72, 88, 114, 121, 122, 128, 134.
 King, Bishop G. L., 121, 148, 167.
 King, Miss G. M., 124.
- LACE making, 12.
 Lambert, M., 35.
- Language reduced to writing, 30.
 Lawrence, Miss, 42, 45.
 Lay readers, 120, 145, 146.
 London Missionary Society, 5, 29, 31, 35, 40, 45, 77, 80, 88, 95, 97, 101, 162, 169, 174.
- MADAGASCAR, French occupation, 10.
 — description of the country, 11.
 — population, 22.
 — native Missions, 78, 120, 167.
 — native clergy, 121, 126.
 Mahafaly tribe, 27.
 Mahavaly, idol, 38.
 Majunga, 13.
 Malagasy, origin of, 22.
 Mangroves, 14.
 Marriage, 63.
 Marriott Bequest, 112, 141.
 Martyrs, 34, 114.
 — churches, 87.
 McMahon, Archdeacon, 14.
 Medical missions, 36, 45, 76, 91, 98, 129.
 Medicine men, 115, 128.
 Middleton, Colonel, 35.
 Minault, Pastor P., 102.
 Missionaries in Madagascar, total, 164.
 Mohammedanism, 144, 148, 156.
 Monoliths, 67.
 Mothers' Union, 110, 124.
 Murder Bay, 14.
- NAPOLÉON III, 35.
 Nilsen-Lund, Mr., 87.
 Norwegian Lutheran Mission, 5, 44, 77, 79, 87, 97, 115, 138, 152, 162.
- ORCHIDS, 19.
 Ordeal, trial by, 55.
- PASTOR Sustentation Fund, 167.
 Pottery, Phœnician, 10.
 Printing, 30, 45.
- QUAKERS, *see* Friends.

- RADAMA I**, 23, 29, 31.
Radama II, 35, 37.
Radley, Rev. J. F., 125.
Rafilibera, Rev. J., 43.
Rainizanamanga, Bernard, 114.
Rakoto, Prince, 35.
Rakoto, Rev. J., 108.
Ramanankisana, Rev. J., 141.
Ranavalona I, 4, 31.
Ranavalona II, 41, 72.
Ranavalona III, 24.
Rasalama, 34.
Rasoaherina, Queen, 37.
Ratefy, Rev. H. B., 42.
Ratsizehena, John, 145.
Rebel rising, 136.
Religious beliefs, 46.
Rice-planting, 119.
Richardson, Rev. J., 88.
Romain-Desfossés, Admiral, 35.
Roman Catholic Missions, 5, 36.
 72, 87, 92, 94, 102, 142, 164.
Ryan, Bishop, 36.
- SACRAMENTS, belief in the**, 171.
Sacred places, 50.
Sacrifices, animal, 51.
 — children, 55.
St. Laurence's Cathedral, 87,
 122.
St. Laurence's Home, 124.
Sakalava tribe, 25, 35, 54, 88, 144,
 147.
Sedding, Mr., 128.
Self-help, 143.
Sihanaka tribe, 28.
Slavery, 29, 49, 84.
Smith, Rev. G. H., 14, 69, 90.
**Society for promoting Christian
 knowledge**, 113, 124.
**Society for the propagation of the
 Gospel**, 5, 36, 112, 122, 162,
 174.
Sorcery, 52.
Spiders, 18.
Spirits, 51, 115.
Standing, Dr., 15.
- Statistics**, 73, 97, 111, 116, 119,
 121, 125, 126, 128, 142.
Sunday School Union, 166.
- TAIT, Archbishop**, 40.
Tanala tribe, 28.
Tangena, ordeal of, 55.
Temperature, 21.
Tribes:—
 Antafasy, 27.
 Antaimoro, 26.
 Antaisaka, 27.
 Antambahoaka, 27.
 Antandroy, 27.
 Antankarana, 28.
 Antanosy, 27.
 Bara, 26.
 Betsileo, 24.
 Betsimisaraka, 25.
 Bezanozano, 28.
 Hova, 24.
 Mahafaly, 27.
 Sakalava, 25.
 Tanala, 28.
 Vakin'ankaratra, 135.
 Vorimo, 28.
 Zanak'antitra, 127.
- Tromba, see Dancing mania.**
Tsimilanja, Rev. Paul, 145.
Tular, port of, 20.
- VAKIN'ANKARATRA tribe**, 135.
Volcanic formations, 20.
Vorimo tribe, 28, 113.
- WESLEY, Mr.**, 30.
White, Mr. F.S.A., 123.
Worship, decree regulating public,
 172.
 — difficulties of public, 100.
Women's Missionary Association,
 42.
- YONGE, Rev. J. U.**, 125.
**Young Men's Christian Associa-
 tion**, 166.
- ZANAK'ANTITRA tribe**, 127.