

**MODERN INDUSTRY
AND THE AFRICAN**



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MAP OF
AFRICA
 SHOWING
 RELATIVE POSITION
 OF
NORTHERN RHODESIA

MODERN INDUSTRY AND THE AFRICAN

*An Enquiry into the Effect of the Copper Mines
of Central Africa upon Native Society and the Work
of Christian Missions made under the auspices of
the Department of Social and Industrial Research of
the International Missionary Council*

J. MERLE DAVIS

*Chairman of the Commission of Enquiry
and Editor of the Report*

Gokhale Institute of Politics
and Economics, Poona 4.

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by grants from the Carnegie Corporation of New York
and the Phelps Stokes Fund*

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FOREWORD

AN enquiry into the impact of the copper-mines of Central Africa upon Bantu society and the work of missions was undertaken in 1932 by the Department of Social and Industrial Research of the International Missionary Council. This bureau was opened at Geneva in 1930 to provide the means of studying those social and economic developments in various parts of the world that are affecting Christian missions with the desire to create an informed public opinion with regard to such developments and to assist the Church in making needful adjustments to them.

The investment of Western capital in African industries has made the Native dependent upon the demand of world markets for the products of his labour and the resources of his continent. Alien influences such as wage economy, European law and Christian teachings are shaking the foundations of Bantu life.

Missions are deeply concerned with the changes these influences are bringing. The fibre and form of the Christian community and the healthy growth of the Church are dependent upon the new social and economic values and standards that are appearing. In view of these changes, in which direction shall the Church lend its influence, where put the emphasis of its activities and toward what goal direct the life of the people?

The copper belt of Northern Rhodesia was chosen as the chief field of study because its mines are among the latest that have been opened in Africa, and have been developed with a vigour and on a scale that have attracted a large Native working population. Moreover, the position of these mines between those of the Belgian Congo and the Union of South Africa with their widely contrasted labour policies gives Northern Rhodesia an opportunity to profit from the older experience of its neighbours.

The enquiry envisages the impact of European civilisation upon the African Native as a whole and undertakes to analyse the position of Christian missions in this impact in all its relationships. With this in view the problem was approached from four angles, viz. Sociology, Economics, Government and Religion.

1. To understand the effect of new influences upon human society calls for a clear picture of that society; its background, environment, the natural forces and human contacts that have shaped it, its way of life, values, beliefs, controls and the institutions it has evolved.
2. Underlying the whole enquiry are the economic forces operating in the Territory. A forecast of the probable demand of the copper-mines for Native labour is attempted and the effect of the mines upon Native industries, agriculture, markets and future centres of population is described.
3. The administration of the Territory, its policies for the development of the country and its people is next studied, together with the programme of Indirect Rule and the political stabilisation of the Bantu tribes.
4. The concluding section deals with the position of missions in relation to the new order; the implications for the Church of the new economic forces in the Territory; the implications of the administrative system and the interplay of these factors and of Christian teachings upon Native social, cultural, political and economic institutions. It finally points out certain changes in mission policy and methods that these developments suggest to the Church for more effectively realising its aim in this part of Africa.

A preliminary visit to the copper belt of Central Africa was made by the director of the Geneva Department in

1931. The problem was examined in its local setting; sources of co-operation were discovered and the most effective lines on which an enquiry could be undertaken were determined. The generous financial assistance of the Carnegie Corporation made it possible to secure the services of an international Commission equipped to study the various aspects of the problem.

The Commission was led by Mr. J. Merle Davis, the Director of the Department of Social and Industrial Research of Geneva. Associated with him were Dr. Charles W. Coulter, Professor of Sociology of Ohio Wesleyan University; Mr. E. A. G. Robinson, Fellow of Sidney Sussex College and Lecturer in Economics in the University of Cambridge; Mr. L. Marquard, History Master at the Gæy College School, Bloemfontein; Miss Mabel Shaw, O.B.E., Principal of Livingstone Memorial Girls' Boarding School, of the London Missionary Society, Mbereshi, Northern Rhodesia; and Rev. Ray E. Phillips of the American Board of Commissioners for Foreign Missions and Social Worker under the Transvaal Chamber of Mines, Johannesburg.

The Commission spent from July until December 1932 in Africa. After consultation with advisers at the Cape and in the Transvaal the members proceeded to Livingstone, the capital of Northern Rhodesia, where Government officials supplied them with every possible facility for their work. Visits were made to the Rhodesian and Katanga copper-fields and to the Native labour recruitment areas, missions and administrative posts of the North-Eastern section of Northern Rhodesia. This was followed by a two-weeks tour of Southern Rhodesia and four weeks of study of the mining and recruitment areas in the Union of South Africa, including the Rand, Basutoland and the Transkeian and Ciskeian Native territories. The use of their own motor-cars enabled the Commission to visit many of the remote areas from which labour is drawn, thus supplementing their studies of conditions in the mines and settlements along the railway lines. The final two

weeks on the continent were devoted to the organising of the Commission's findings at Cape Town.

In a project of the scope of this enquiry it is impossible to mention the names of the large number of persons whose assistance has made possible its successful conclusion. The Commission wishes especially to record its deep appreciation of the kindness of the late Governor of Northern Rhodesia, His Excellency Sir James Maxwell, and the hospitality with which they were received in Livingstone. The courtesy of the Head of the Northern Rhodesian Government was reflected by every branch of the service in the Protectorate.

Special acknowledgment is due to the officials of the Roan Antelope and Nkana mines for their hospitality and the invaluable co-operation of their staffs; to Col. A. Stephenson, Director of the Native Labour Association of Northern Rhodesia; and to Rev. H. C. Nutter, Welfare Director of the Nkana mine. Particular mention should be made of the courtesy extended to the Commission by His Excellency Governor E. Heenen of Katanga, and by Dr. L. Mottouille, Director of Welfare Activities of the Union Minière.

Among the many missionaries who assisted the Commission should be named Rev. A. J. Cross of Ndola and Rev. E. I. Everett of Elisabethville, who aided in the study of conditions in their districts. A lively sense of indebtedness is felt to Mr. J. D. Rheinallt Jones of the Institute of Race Relations of South Africa, to Bishop Karney and Mrs. F. B. Bridgman of Johannesburg, to Principal H. R. Raikes of the University of the Witwatersrand, and to Professors S. Herbert Frankel, C. M. Doke, (Mrs.) R. F. A. Hoernle and W. M. MacMillan for help and invaluable counsel.

Gratitude is due to Professors Eric Walker of Cape Town, Edgar H. Brookes of Pretoria, J. F. W. Grosskopf and R. W. Willcox of Stellenbosch, for assistance in counsel and in criticism of manuscript; to Lord Lugard, Mr. F. E. Melland, Rev. Edwin W. Smith of London,

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Dr. Otto Iserland, Rev. H. Junod and Dr. J. B. Condliffe of Geneva, and Dr. John Reisner and Dr. Thomas Jesse Jones of New York, for their criticism of the plan of the report and the manuscript.

Particularly does the editor wish to thank Mr. C. H. Weaver of the International Labour Office for valued counsel and help in assembling material, Monsieur Henri Anet of Brussels for assisting in contacts with the Belgian Colonial Office, Rev. Emory Ross of Leopoldville for guidance in Katanga, and Dr. J. H. Oldham of the International Missionary Council for the stimulus he gave to the inception of the enquiry and for assistance at many stages of its development. Finally, the editor voices his indebtedness to Dr. John R. Mott of New York and Mr. William Paton of London, who have worked untiringly for the creating of the department, and have given most generously of their counsel in this its first field project.

J. MERLE DAVIS

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APPENDIX A

NORTHERN RHODESIA MISSIONARY DIRECTORY

PARIS EVANGELICAL MISSION

Established¹ 1885

La Société des Missions Évangéliques de Paris,
102 Boulevard Arago, Paris, XIV.

Livingstone	Address P.O. Box 53, Livingstone
Sesheke	Address P.O. Sesheke
Lealui	Address P.O. Mongu
Lukona	Address P.O. Mongu
Mabumbu	Address P.O. Mongu
Sefula	Address P.O. Mongu

LONDON MISSIONARY SOCIETY

Established 1887

48 Broadway, Westminster, London, S.W.1.

Mbereshi	Address P.O. Kawambwa
Kafulwe	Address P.O. Kawambwa
Mpolokoso	Address P.O. Mpolokoso
Kambole	Address P.O. Abercorn
Kawimbe	Address P.O. Abercorn
Senga Hill	Address P.O. Abercorn

¹ This refers in each case to the date at which work was started in Northern Rhodesia.

METHODIST MISSION

(Union of Primitive and Wesleyan Methodist Missions)

Established 1893

24 Bishopsgate, London, E.C.2.

Broken Hill	Address P.O. Box 3, Broken Hill
Nanzhila	Address P.O. Namwala, via Livingstone
Kanchindu	Address P.O. Choma
Namantombwa and Nambala	Address P.O. Mumbwa
Kasenga	Address P.O. Namwala, via Livingstone
Kafue Native Training Institute	Address P.O. Kafue
Kafue Mission	Address P.O. Kafue
Chipembi	Address P.O. Chisamba

LIVINGSTONIA MISSION

Established 1895

Church of Scotland Foreign Mission, 121 George Street,
Edinburgh.

Mwenzu	Address P.O. Isoka
Lubwa	Address P.O. Chinsali
Chitambo	Address P.O. Serenji

WHITE FATHERS' MISSION

Established 1895

Vicariate of Bangweulu

Chilubula	Address P.O. Kasama
Kayambi	Address P.O. Kasama
Chilonga	Address P.O. Mpika
Chilubi	Address P.O. Luwingu
Ngumbo	Address P.O. Fort Rosebery

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Chibote	Address P.O. Kawambwa
Ipusukilo	Address P.O. Luwingu
Kapatu	Address P.O. Kasama
Malole	Address P.O. Kasama
Rosa	Address P.O. Kasama
Lubushi	Address P.O. Kasama
Lufubu	Address P.O. Kawambwa

CHRISTIAN MISSIONS IN MANY LANDS

Established 1897

1 Widcombe Crescent, Bath, England.

Kalene Hill	Address P.O. Mwinilunga
Kamapanda	Address P.O. Mwinilunga
Chavuma	Address P.O. Mongu
Chitokoloki	Address P.O. Mongu
Kalundu	Address P.O. Fort Rosebery
Johnston Falls	Address P.O. Fort Rosebery
Fort Rosebery	Address P.O. Fort Rosebery
Mubende	Address P.O. Kawambwa
Kawama	Address P.O. Kawambwa

DUTCH REFORMED CHURCH

Established 1898

Sending van die N.G. Kerk, O.V.S., Bus 399, Bloemfontein.

Madzimoyo	Address P.O. Fort Jameson
Fort Jameson	Address P.O. Fort Jameson
Nyanji	Address P.O. Fort Jameson
Tamanda	Address P.O. Fort Jameson
Magwero	Address P.O. Fort Jameson

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Derika	Address P.O. Fort Jameson
Kamoto	Address P.O. Fort Jameson
Nsadzu	Address P.O. Fort Jameson
Merwe	Address P.O. Petauke
Hofmeyr	Address P.O. Petauke
Broken Hill	Address P.O. Broken Hill

JESUIT FATHERS' MISSION

Established 1905

Apostolic Prefecture of Broken Hill

Broken Hill	Address P.O. Broken Hill
Chikuni	Address P.O. Mission Siding
Chingombe	Address P.O. Mkushi
Kasisi	Address P.O. Lusaka
Katondwe	Address P.O. Feira
Kapoche	Address P.O. Feira

FRANCISCAN FATHERS' MISSION

Bwana M'Kubwa	Address P.O. Bwana M'Kubwa
Luanshya	Address P.O. Luanshya

CAPUCHIN FATHERS' MISSION

Livingstone	Address P.O. Livingstone
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SOUTH AFRICAN BAPTIST MISSION

Established 1905

Rev. J. Edgar Ennals, D.D., Bompas Road, Dunkeld,
Johannesburg.

Ndola	Address P.O. Box 10, Ndola
Kafulafuta	Address P.O. Luanshya

SEVENTH DAY ADVENTIST MISSION

Established 1905

Choma	Address P.O. Choma
Rusangu	Address P.O. Mission Siding
Musofu	Address Private Bag, P.O. Ndola
Liumba Hill	Address P.O. Mongu
Chimpempe	Address P.O. Kawambwa
Mwami	Address P.O. Box 47, Fort Jameson

BRETHREN IN CHRIST MISSION

Established 1906

Rev. C. N. Hostetter, Washington Boro, Penna., U.S.A.

Macha	Address P.O. Choma
Sikalongo	Address P.O. Choma

UNIVERSITIES' MISSION TO CENTRAL AFRICA

Established 1910¹

Central Africa House, Wood Street, Westminster, London.

Livingstone	Address Church House, Livingstone
Mapanza	Address P.O. Choma
Msoro	Address P.O. Fort Jameson
Chipili	Address P.O. Fort Rosebery
Fiwila	Address P.O. Mkushi
Fort Jameson	Address P.O. Fort Jameson
Broken Hill	Address Church House, Broken Hill
Ndola	Address Church House, Ndola

¹ The Church work of the Universities' Mission at Livingstone, Broken Hill, Fort Jameson and Ndola is primarily for the European population of these centres, which for this reason are not listed among the stations of this mission upon the mission map.

SOUTH AFRICA GENERAL MISSION

Established 1911

P.O. Box 988, Cape Town.

Mukinge Hill	Address P.O. Kasempa
Mutanda Bridge	Address P.O. Kasempa
Luampa	Address P.O. Mongu
Kaba Hill	Address P.O. Mongu

CHURCH OF CHRIST MISSION

Established 1923

Sinde	Address P.O. Livingstone
Kabanga	Address P.O. Kalomo

THE SALVATION ARMY

Established 1927

P.O. Box 14, Salisbury, S. Rhodesia.

Ibwemunyama	Address P.O. Mazabuka
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SCANDINAVIAN BAPTIST MISSION

Established 1931

Mpongwe	Address P.O. Luanshya
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APPENDIX B

ITEMISED LIST OF ARTICLES IN THE KITS OF THREE TYPICAL WORKERS RETURNING FROM THE COPPER BELT¹

I. FIRST the kit of a married recruit from the Chinsali district of Northern Rhodesia. He had been working underground for twelve months at a wage of 30s. to 35s. a month and had on his person, in addition to his pack of goods, 30s. in cash. The fact should be mentioned that he had already paid taxes for last year, and this may account for the purse being small. Though married, his status wife had never left her Native kraal. On the mines he had lived in married quarters with a woman inherited from one of his kinsmen after the latter had returned to the Native village (and had passed her on to someone else by a *sub-rosa* arrangement as common as it is difficult of detection).

1 imitation leather suitcase	1 pr. puttees
8 women's dresses	1 sheet
3 women's head-cloths	1 towel
1 woman's slip	1 handkerchief
6 men's shirts	3 second-hand blankets
3 prs. men's shorts	1 steamer rug
5 prs. men's trousers (khaki, black, grey)	6 lengths of print (24 yds.)
3 singlets	1 umbrella
1 pr. new tennis shoes	6 bracelets
2 sweaters	1 enamel mug
1 cardigan	3 wash dishes
2 prs. men's socks	2 mirrors
3 men's ties	1 comb
1 sun helmet	1 Gillette safety razor
1 cap	1 shaving stick
	1 bottle toilet water

¹ The sampling method of selection has been used. We have listed the articles of the first kit examined, which belonged to a married man whose family had remained in his Native kraal; second, the kit of the first unmarried man; third, that of the first married man with a family. Variation between kits shows a wide range. There were two bicycles and a gramophones, but no sewing-machine in any of the baggage lists.

1 bottle perfume	1 pr. scissors
2 boxes blanco	1 box safety pins
1 toothbrush	8 bars soap
2 notebooks, 2 pencils, 2 pens	1 bottle salt

II. The second kit is that of an unmarried recruit—a keen-eyed, alert youngster of twenty or twenty-two years. He had been in a machine shop on the surface for fourteen months at a wage of 20s. a month and had in cash on his person £3:10s. He was apologetic about the paucity of articles as he compared his opened bundles with the more ambitious array in the kits of others, but justified himself by saying he had paid the taxes of his two kinsmen as well as his own.

1 composition suitcase	1 belt
3 blankets	1 singlet
2 coats, 1 vest	1 pr. women's knickers
1 hat, 1 cap	3 bars of soap
1 luggage strap	1 pencil
6 prs. of denim trousers	8 boxes of matches
5 shirts	

III. The third kit is that of an underground worker, his wife, a boy of three and a young baby carried on the back of the mother. Inquiry disclosed that a girl of six had been left with his wife's mother in the home kraal. His work-card showed that he had been an underground helper for twelve months, received 30s. to 35s. a month and had in cash on his person £7. It was his second year of service at the mines. The pack was divided, the wife carrying the smaller bundle.

Wife's bundle (tied in a large coloured table-cloth)

5 children's hats	1 cloth dress
1 child's jersey	2 sweaters
3 child's print dresses	1 cap
3 women's head-cloths (rayon)	8 two-yard lengths of blue print
1 sateen skirt	1 pr. silk stockings
5 women's blouses	

Husband's bundle (in a large dilapidated tin trunk to which bundles of kitchen-ware were tied)

3 blankets	3 saucepans
3 meal screens	2 large enamel dishes

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2 small enamel dishes	2 four-yard pieces of coloured print
3 enamel mugs	1 jar of vaseline
11 enamel deep plates	1 box of Native medicines
2 baskets	1 mirror
4 bracelets	10 bars of soap
1 pr. ladies' shoes	
10 boxes of matches	

APPENDIX C

QUESTIONNAIRE USED IN GATHERING LIFE-HISTORY MATERIAL

Topics to be kept in mind in writing Life-History

NAME, address, place born, tribal group, present job or position.

1. The earliest memories you have of childhood; treatment by, or relations with, your parents, sisters, brothers, etc.
Elements in your early education—prohibitions, taboos, ancient tales and tribal beliefs imparted by parents or old men or women.
Your relations to your father and mother. Do you remember having had a different, closer, more intimate, emotional attachment for one than for the other? Did this attachment become transferred later to another member of the family or an outside person?
2. When did you first realise that there were differences in sex as between male and female? What information was given you on sex matters by family or friends? What were your earliest sex experiences? (This information, as all other, will be treated with the strictest confidence.)
Your earliest wrong-doing. Was it punished or undetected? What was the effect on you of the knowledge of guilt, the shame of detection or the satisfaction from escape?
Give description of taboos or prohibitions which surrounded you and which limited your freedom before the age of puberty (say 12 years). Were you prohibited from eating certain foods?
The first trial or punishment of a member of your village for breaking tribal laws or taboos. Give the impression made upon you.
3. Attendance at heathen school for initiation into manhood. Give description of initiation ceremonies in detail. Did you anticipate them with pleasure or otherwise? How were you expected to behave after initiation? . . . toward your father, brothers, mother and sisters?

4. Your duties in the kraal. Daily tasks. What did you want most to do? What did you get most enjoyment from doing?
5. Any occasional or continuous bad feeling between members of your family or members of the village. How did you regard the authority of the headmen, the chief, the white Government and its officials?
6. Had you a totem or tribal mark? If so, what was the nature of the mark? After initiation did you take a new name? How was it chosen? Did your father on his marriage come to live in the village of your mother, or did your mother go to live in your father's village? Whose authority in your family was supreme—father's or mother's? What restrictions were placed upon your marriage? Could you marry your mother's sister, or her daughter, or your father's sister, or her daughter? If you are married, describe your courtship, marriage rites and payments, ceremonies attending the birth of first child.
7. Describe the medicine-man and his methods. In what connection did you first come into contact with him? How did you regard him? Incidents reported to you of his powers. Did you distrust him? If so, on what grounds?
8. Describe your first contact with white men and the impression made upon you by: trader, hunter, Government official, missionary. Which of these white men did you find most approachable and sympathetic?
 Traditions your group had with reference to the white man. Did your experience actually bear out these traditions? How did your group feel about the coming of the white man's civilisation?
 Inducements which brought you into fuller contact with the white man: economic, educational ambition, interest in his ways, glamour of the new life, interest in religion.
9. Points at which your education has been a disappointment to you. How far in your observation have the practices of the white man borne out his Christian teachings? By what incidents did you discover his weaknesses, faults, unfairness, impatience and lack of understanding? How far and in what direction have your sex concepts been changed by contact with the white man's civilisation?
10. Any work done in the mines; its advantages or disadvantages. How far did it change your attitudes toward your

tribal and kinship groups? Any overseas experience and the effect of the wider contacts upon your outlook on life.

11. Describe changes in your ambitions as you passed through periods of childhood, adolescence, young manhood into maturity. How far could these ambitions have been fulfilled without working directly for the white man? Would native traditions and usages have thwarted such ambitions had you remained in the native kraal? At what points do your relations with the white man interfere with your realisation of a perfectly free and well-rounded life?

APPENDIX D

ARTICLE XI., REVISED TREATY OF BERLIN, SIGNED SEPTEMBER 10, 1919

THE Signatory Powers exercising sovereign rights or authority in African territories will continue to watch over the preservation of the Native populations and to supervise the improvement of the conditions of their moral and material well-being. They will, in particular, endeavour to secure the complete suppression of slavery in all its forms and of the slave trade by land and sea.

They will protect and favour, without distinction of nationality or of religion, the religious, scientific or charitable institutions and undertakings created and organised by the nationals of the other Signatory Powers and of States, Members of the League of Nations, which may adhere to the present Convention, which aim at leading the Natives in the path of progress and civilisation. Scientific missions, their property and their collections, shall likewise be the objects of special solicitude.

Freedom of conscience and the free exercise of all forms of religion are expressly guaranteed to all nationals of the Signatory Powers and to those under the jurisdiction of States, Members of the League of Nations, which may become parties to the present Convention. Similarly, missionaries shall have the right to enter into, and to travel and reside in, African territory with a view to prosecuting their calling.

The application of the provisions of the two preceding paragraphs shall be subject only to such restrictions as may be necessary for the maintenance of public security and order, or as may result from the enforcement of the constitutional law of any of the Powers exercising authority in African territories.

(The Powers signatory to this Convention were:

The British Empire, including the Dominion of Canada, the Commonwealth of Australia, the Union of South Africa, the Dominion of New Zealand, and India; United States of America; Belgium; France; Italy; Japan; and Portugal.)

APPENDIX E

NATIVE SEPARATIST CHURCHES REGISTERED BY THE GOVERNMENT OF THE UNION OF SOUTH AFRICA

African Native Catholic Church.
African Faith Mission.
African Catholic Bantu Church.
African Methodist Episcopal Church.
African Methodist Church of South Africa.
African Baptist Sinoia Church.
African Zulu Methodist Church.
African Zion Baptist Church.
African Native Church.
African Lutheran Church.
African Mission Home Church.
African Holy Catholic Church.
African Holy Baptist Church of South Africa.
African Seventh Day Adventists.
African Christian Christ Church.
African Seventh Church of God.
African Pentecostal Baptist Church.
African Pentecostal Faith Mission.
African Catholic Church of South Africa.
African Christian Catholic Baptist.
African Reform Church.
African Christian Apostolic Church (2 churches).
African Mission Society.
African Seventh Church of God Laodicean Mission.
African Free Catholic Church.
African Free Bapedi Church.
African National Baptist Church Association.
African Orthodox Apostolic Church.
African Presbyterian Bafolisi Church.
African Evangelistic Band.
African Native Mission Church.
African Native Free Church.
African Christian Church.
African Empumulanga Mission.

African Congregational Church.
African Province Church.
African Independent Baptist Church.
African Independent Apostle Church.
African United Church.
African United Ethiopian Church.
African Ethiopian National Church.
African Bethel Mission.
African Congress Catholic Church.
African United Brethren Church of St. Moravian
Africa Church.
African United Zulu Congregational Church.
African Mission Catholic Church.
African Christian Apostolic Church in Zion.
African Christian Missionary Church.
African National (Bethel) Baptist Church.
African Baptist Mission Church.
African United Gaza Church.
African Pentecostal Mission.
African Catholic Episcopal Church.
African Sabbath Mission Church.
African Seventh Day Zulu Chaka Church of Christ.
African Mission Church.
African Native Methodist Church.
African Bakgatla National Church.
African Native Apostolic Church.
African Free Congregational Church.
African Independent Mission Church.
African Orthodox Church.
African Congregational Methodist Church.
African Catholic Church of Gaza.
African Catholic Mission.
African Holy Messenger Church in Zion.
African Cathedral Episcopal Church.
African Baptist Church in Zion.
African Baptist Sinoia Apostolic Church Beira.
African Pentecostal Church.
African Ethiopian Church.
African Province Ethiopian Catholic Church.
African Independent Ethiopian Church.
African Christian Baptist Church of South Africa.
African Bavenda Church.
Afrikaanse Natie Evangelie Kerk.
Allmount Mount of Olives Baptist Church.

American Ethiopian Church.
 American Christian Church.
 Ama Yoyopiya.
 Amakushe.
 Assemblies of God Church.
 Afro-Athlican Constructive Gaathly.
 Apostle Church of the Full Bible of South Africa.
 Apostle Church in Zion.
 Apostles and Christian Brethren Church.
 Abyssinian Baptist Church.
 Algemene Volks Kerk.
 Apostolic Church Messenger in Zion.
 Apostolic Faith Church.
 Apostolic Faith Assembly.
 Apostolic Heaven Church in Zion.
 Apostolic South African Zulu Church.
 Apostolic Baptist Church in Zion.
 Apostolic Zion Church.
 Apostolic Church in Zion.
 Apostolic Church of Zion in South Africa.
 Apostolic Association of South Africa.
 Apostoles Brethren Church.
 Apostolic Faith Assembly.
 Apostolic Holy Messenger Church in Zion.
 Apostolic Holy Zion Mission in South Africa.
 Apostolic Assembly Faith Church of South Africa.
 Apostolic Church in Zion of the New Jerusalem Mission in
 Basutoland.
 Apostolic Messenger Light World Church in Zion.
 Apostolic Jerusalem Church in Sabbath.
 Apostolic Church in Zion Amen.
 Apostolic United African Church of South Africa.
 Bethel Church.
 Brethren Mission Church.
 Bechuan Methodist Church.
 Bechuana Methodist Church in Zion.
 Bethel Apostolic Baptist Church.
 Bethesda Zion Apostolic Church of Africa.
 Basuto Redemption Episcopal.
 Berean Bible Readers' Society.
 Bantu Ngeqika-Wtsikana Church.
 Bantu Baptist Church.
 Bantu Presbyterian Church of South Africa.
 Baptist Church of the Seventh Day Adventists of Africa.

Baptist of the Seventh Day Adventists.
Bible Standard Church of America.
Catholic African Union.
Christian Apostolic Heaven Church in Zion.
Christian Catholic Apostolic Church in Zion.
Christian Bavenda Church of South Africa.
Christian Brethren.
Christian Evangelical Mission Church.
Christian United Church.
Christian Catholic Church in Zion.
Christian Catholic Apostolic Holy Spirit Church in Zion.
Christian Congregational Baptist Mission.
Christian Apostolic Church of South Africa.
Christian Apostolic Church in Zion.
Christian Bethlehem Church.
Christian Church.
Christian Church Mission of South Africa.
Christian Church of South Africa.
Christian Apostolic Zulu Churches of Zion.
Chaka Zulu Church.
Church of God and Saints of Christ.
Church of Christ.
Church of the Holy Kingdom of Christ the Saviour.
Church of Africa Mission Homes.
Church of Christ for the Union of the Bantu.
Church of Christ South Africa.
Church of Israel.
Church of God.
Church of the Nazarenes.
Church of the Prophets.
Church of the Christian Evangelist.
Mission Church of Israel.
Church of the Holy Ghost.
Congregational Union African Church.
Congregational Church of Christ.
Congregational Gaza Church.
Die Namakwa Independent Kerk van Zuid Afrika.
Ethiopia Church Lamentation of South Africa.
Ethiopian Catholic Church in Zion.
Ethiopian African Church of Zion in South Africa.
Ethiopian Church.
Ethiopian Catholic Church of South Africa.
Ethiopian Baptist Church of South Africa.
Ethiopian Mission of South Africa.

Ethiopian Church of Basutoland.
 Ethiopian Methodist Church of Africa.
 Ethiopian Church of God the Society of Paradise.
 Ethiopian Orthodox Catholic Church.
 Ethiopian Messenger Catholic Church in South Africa.
 Epifania African Church.
 East African Gaza Church.
 Episcopal Egreja Luzo Africana Church.
 Ethiopia Church of Abyssinia.
 East Heathlon Church.
 Evangelist Catholic Church.
 East Star Baptist Church of Portuguese East Africa.
 Empumalanga Gospel Church.
 Free Methodist Episcopal Church.
 Full Gospel Church.
 Filadelfia Church of Africa.
 First Catholic Apostolic Church Jerusalem in Zion of South Africa.
 First Church of God Asia in Efese Church in South Africa.
 First Native Church of Christ.
 Gospel Messenger Church.
 Griqua Independent Church.
 Gazaland Zimbabwe Ethiopian Church.
 General Convention Church of New Jerusalem.
 Gaza Mission Church.
 Gaza Church.
 General Church of the New Jerusalem Mission of South Africa.
 Heaven Apostolic Jerusalem Church in Zion.
 Holy Catholic Episcopal Church.
 Heaven Twelfth Apostle Church in Zion.
 Holy National Church of South Africa.
 Home Natives Co-operative Society.
 Hephzibah Faith Mission Association.
 Holy Missionary Evangelist Church.
 Holy Apostolic Church.
 Holy Catholic Apostolic Church in Zion.
 Holy Trinity Church of God.
 Holy Apostolic Church in Zion.
 Holy Sabbath Church.
 International Missionary Alliance.
 International Holiness Church.
 International Baptist Church of God.
 International Foursquare Gospel.

Independent Church of South Africa.
 Independent Native Presbyterian Church.
 Independent and United National Church.
 Independent Methodist Church of Africa.
 Inter-Communion Church of South Africa.
 Independent Ethiopian Congress Mission.
 Independent Presbyterian Church.
 Independent or Congregational Church.
 Jerusalem Christian Church in Zion of South Africa.
 King of Salom Melchizedek Church.
 Kush Nineveh Church.
 Kush Apostolic Church.
 Lutheran Bapedi Church.
 Lott Carey Baptist Mission of South Africa.
 Magana National Church Association.
 Methodist Episcopal Church.
 Methodist African Church.
 Metropolitan Church Association.
 Mayen Church.
 Modern Mission.
 Mount Zion A.M.E. Church.
 New Apostolic Church.
 Nazarenes (or Shembites).
 Native African Christian Church.
 Native Congregational Church.
 Native Congress Catholic Church.
 Native Catholic Episcopalian Church.
 Native Denomination Church of South Africa.
 Native Modern Religious Society of East Africa.
 Native Nation Union Church.
 National Native Apostolic Church.
 National Protestant Church in Zion.
 National Swazi Native Apostolic Church of Africa.
 National Church of Ethiopia in South Africa.
 National Baptist Church of South Africa.
 National Convention Church of the New Jerusalem.
 National African Church of Salom.
 National Church of God Apostolic in Jerusalem Church.
 South African Gaza Mission.
 Seventh Day Baptist Church.
 Seventh Day Baptist Church of London.
 Seventh Church of God.
 St. Philip's Ethiopian Church of South Africa.
 St. Peter's Apostolic Church.

Spade Reen Gemeentes van Suid Afrika.
 Star Baptist Church.
 Tembu Catholic Church of South Africa.
 Transvaal Basuto Church.
 Transvaal Basuto Lutheran Church.
 The Supreme Apostolic Church of South Africa.
 The True (Truth) Zion Church of God.
 United African Apostolic Church.
 United Bantu Lutheran Church.
 United Free Independent Church.
 United Ethiopian Catholic Church of Africa.
 United National Catholic Church of Zion.
 United National Congress Church.
 United National Church in Africa.
 United Church of the Brethren in Zion.
 United African Missionary Society.
 United Churches of Christ.
 United Independent National Church of God.
 Universal Church of Christ.
 Union Apostolic Church of South Africa.
 Uhlanga or Church of the Race.
 Ukukanye Mission.
 Universal National Christian Union.
 Unto the Church of God Apostolic Jerusalem in Zion.
 Volks Kerk van Zuid Afrika.
 Vula Zingene Yehova e-Zion.
 Watch Tower Movement.
 Zion Brethren Mission Apostolic Church in South Africa.
 Zion Gospel African Church.
 Zion Revelation Apostolic Church of South Africa.
 Zion Apostolic Faith Mission.
 Zion Apostolic Gaza Church of South Africa.
 Zion Apostolic in Jerusalem Church.
 Zion Apostolic New Jerusalem in South Africa Church.
 Zion Christian Church.
 Zion Mission African Apostolic Church.
 Zion City Apostolic Paulus Church in South Africa.
 Zion Holy Church Nation of South Africa.
 Zulu Congregational Church.
 Zulu or African Ethiopian Church.
 Zulu Ethiopian Church.

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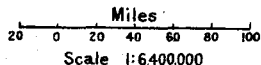
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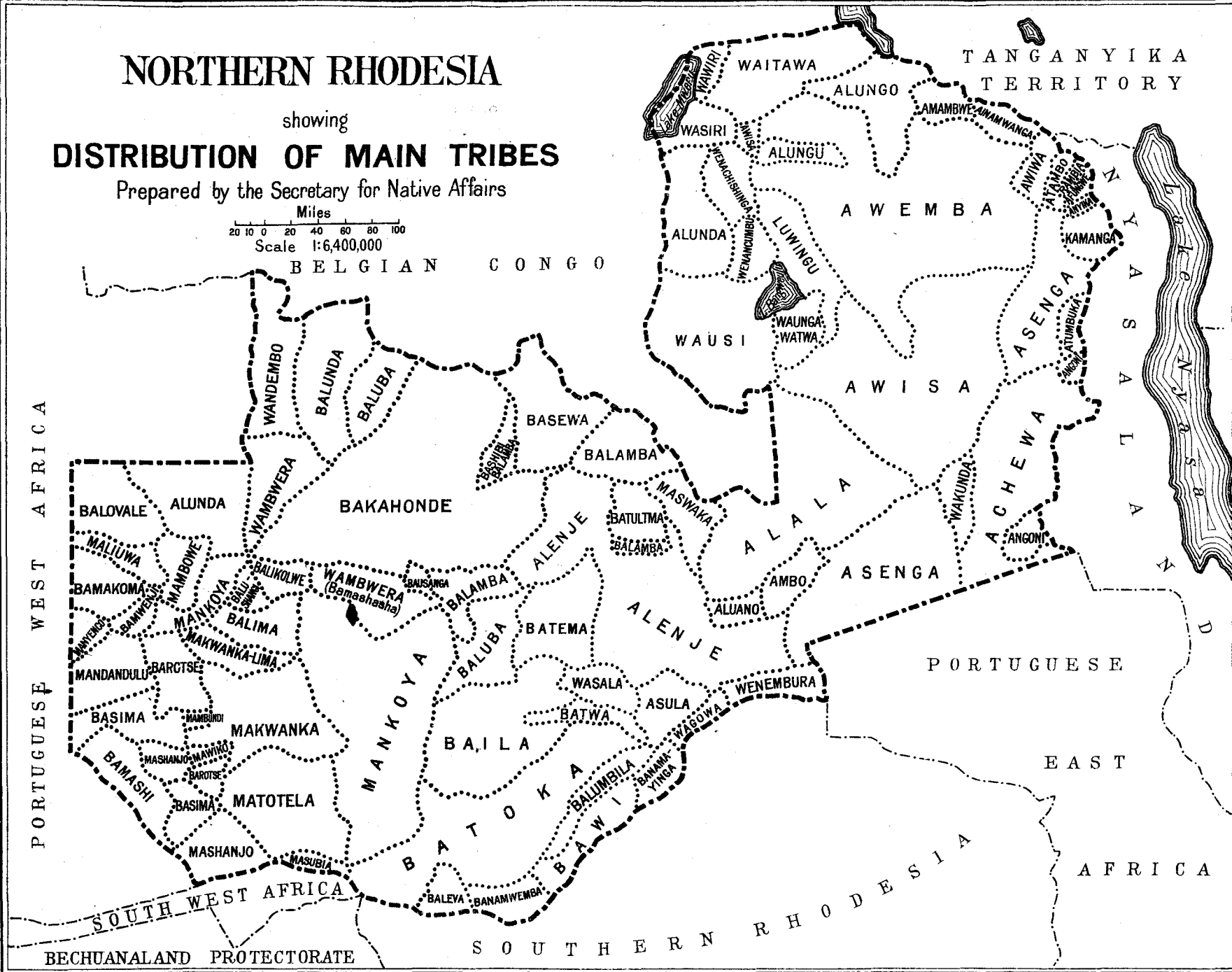
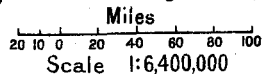
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 10. Wesleyan Methodists.
 11. South African Baptists (Nyasaland Industrial).
 12. Christian Missions in Many Lands (Plymouth Brethren).
 13. Church of Christ.
 14. South African General Mission.
 15. Brethren in Christ.
 16. Seventh Day Adventist.
 17. London Missionary Society.
 18. Salvation Army.

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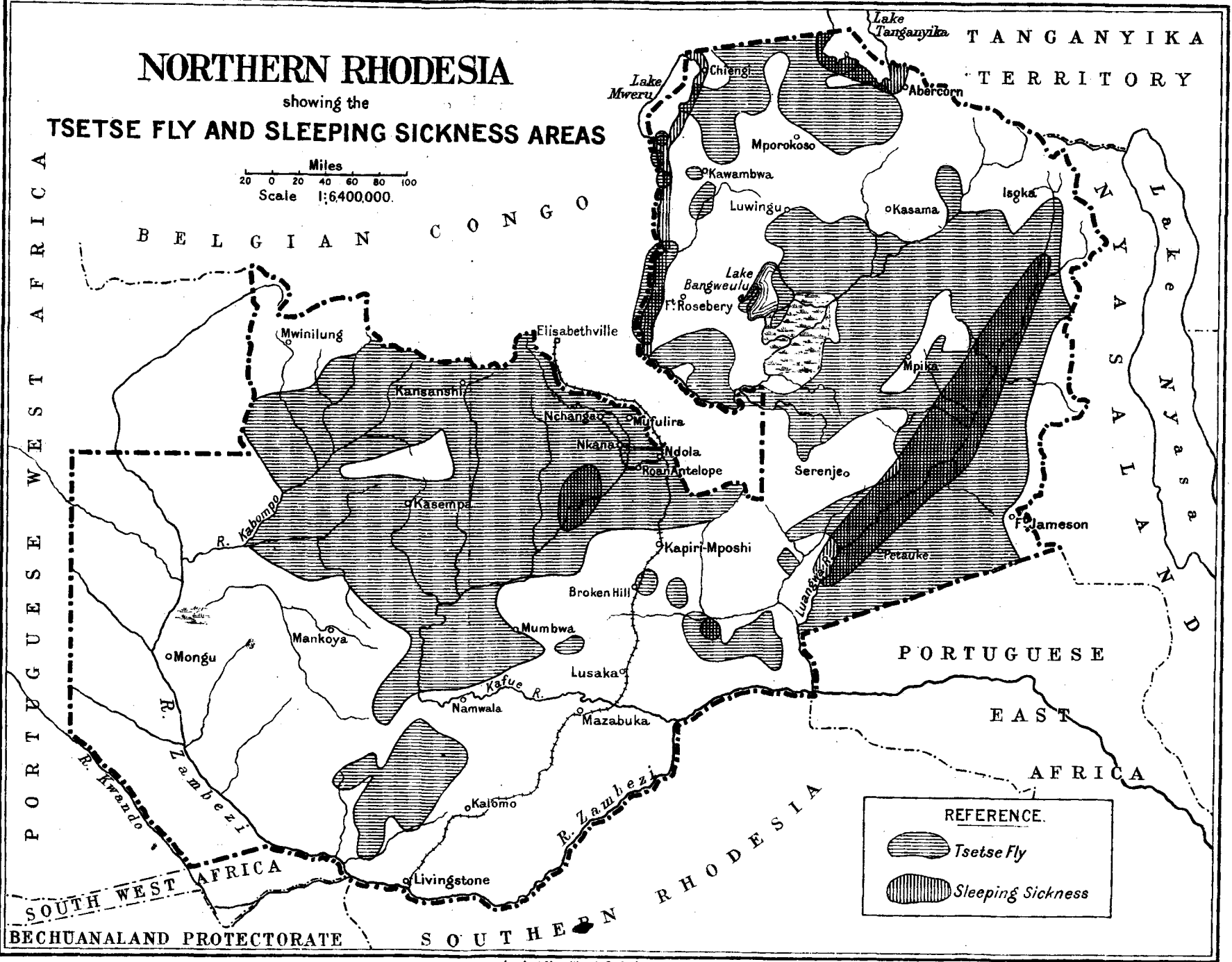
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NORTHERN RHODESIA

showing the
TSETSE FLY AND SLEEPING SICKNESS AREAS

Miles
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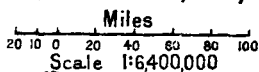
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showing

DENSITY OF POPULATION

according to Sub Districts.

Numbers indicate heads per square mile.



PORTUGUESE WEST AFRICA



BECHUANALAND PROTECTORATE

SOUTHERN RHODESIA