

## CHAPTER EIGHT

### EPILOGUE

This section briefly examines the contemporary role of the Jesuits and Adventists in the evangelical, educational and agricultural fields in Southern Zambia. It is in the light of these aspects that the historical contributions of the two societies have been assessed. The assessment of the present status of Chikuni and Rusangu in the community concludes the study.

#### Evangelical Work

Initially, the evangelical work by the mission agency and the educational programme were inseparable because the attachment of religious activity to the school was the basis of evangelisation in the community. The central mission station was the nucleus of the religious activity whose success was symbolised by the number of outschools which were placed among the converts of the missionary society. This arrangement has since changed following the relinquishing of mission management of outschools.

It has already been established in the preceding chapter that the Roman Catholic Church operates an integrated religious programme. It is not possible therefore to examine the religious work of the Jesuits as a distinct congregation. However, the religious activities of the Catholic and Adventist agencies may be compared with profit.

The two societies have established a system of evangelisation which has many things in common. Each subdivided the plateau and the valley into segments for operational purposes, called

parish centres and mission districts respectively. Seventeen Catholic parish centres fall under the jurisdiction of the Bishop of the Monze diocese<sup>1</sup> and there are ten Adventist mission districts.<sup>2</sup> Catholic priests are in charge of the parishes<sup>3</sup> while the Adventist pastors and evangelists are responsible for the mission districts.<sup>4</sup>

Each Catholic parish centre has several churches or worship centres which are under the control of the priests who reside at the parish centre. Similarly, a mission district in the Adventist notion implies a collection of S.D.A. churches in a specified area. The regional headquarters at the South Zambia Field places one or two pastors or evangelists at each district. The clergy of each society have an itinerary for visits to local churches which fall under their jurisdictions at regular intervals. Their duties are to co-ordinate religious work and interpret the respective church policies among the church congregations.<sup>5</sup>

A striking<sup>ly</sup> similar aspect of religious organisation of the Catholics and the Adventists is the involvement of local communities in the management of church work at local level. Each society elects, on an annual basis, local church leaders upon whom the responsibility for weekly church services rests. They are also responsible for doctrinal instruction of baptism candidates. The Catholic priests and Adventist pastors baptise the converts of the respective society after the local church leaders have certified the candidates' readiness for baptism.

The parish priests at Chikuni Mission has suggested that this arrangement is more effective than the previous one when

the religious activities were attached to the village school, because efforts to develop the Christian faith are now initiated by the local church leaders.<sup>6</sup> The president of the South Zambia Field has also declared that the active involvement of local Adventists adherents in the leadership at local church level is fundamental for the success of the S.D.A. church among both the rural and urban communities.<sup>7</sup> Both societies occasionally invite local church leaders from Catholic parishes and Adventist mission districts to Chikuni and Rusangu respectively for spiritual inspiration, leadership instructions and acquaintance with new church policies.

#### Educational Work

The Jesuits and the Adventists have in recent years narrowed their involvement in educational work. Canisius Secondary School and Charles Lwanga Teacher Training College are the only two Jesuit institutions in Southern Zambia while Rusangu Secondary School is the sole educational institution for the Adventists. All three institutions are funded by government grants.

The practice of operating the mission agency schools on a full government grant has affected their autonomy. The two mission agencies have to adhere to government policy on administrative and academic matters. For example, the student enrolment and the school curriculum have to fall in line with government requirements. Canisius has 19 classes with a total number of 760 pupils and Rusangu has 16 classes with a total number of 640 pupils.<sup>8</sup> The two agencies are no longer able to pursue

their respective principles of accepting relatively lower student enrolment in order to maintain higher standards. At Canisius the student population increased from 260 in 1961 to 760 in 1972 and at Rusangu it increased from 70 in 1965 to 640 in 1972.<sup>9</sup> The general consensus among the Jesuits and the Adventists is that the increased student enrolments have had an adverse effect on their academic standards.

The Jesuits and the Adventists differ in the manner of recruitment of teachers. At Chikuni out of the 30 teachers of Canisius Secondary School, eight are indigenous lay Zambians, six are Jesuit Fathers of Irish origin (two of them are Zambian citizens), one Sister of Charity and fifteen are expatriates who were recruited by the government on contract/gratuity conditions. At Rusangu out of 31 teachers eighteen are lay Zambians, twelve are Adventist Missionaries and one lay expatriate. The Adventist agency strictly staffs the school with S.D.A. adherents while Canisius Secondary School is not necessarily staffed with Catholic adherents only. At Charles Lwanga out of 26 lecturers, five are Sisters of Charity and three are Jesuit Fathers all of Irish origin (two Jesuits are Zambian citizens), and eighteen are indigenous Zambians who need not necessarily be Catholics.<sup>11</sup>

The Jesuits seem to have moved more quickly toward placing the administration of their institutions in the hands of the Zambians. At Canisius Secondary School, the posts of Deputy Headmaster and Headmaster were Zambianised in 1975 and 1978 respectively,<sup>12</sup> while at Charles Lwanga College both the

posts of Principal and Vice Principal have also been Zambianised. In both cases, the Jesuits stepped down from active administration in favour of Zambian adherents of the Catholic Church. At Rusangu, it is only the post of Deputy Headmaster which was Zambianised in 1973.

Although the Jesuits are no longer involved in the daily administration of the institutions, they have established a Management Board whose role is to monitor the functioning of the two institutions. The composition of the Canisius Secondary School Management Board is as follows:

The Father Provincial who is the proprietor of the School and the Chairman.

The Education Secretary of the Catholic Schools.

The representative of the Bishop of Monze Diocese.

The Rector of Chikuni Mission.

The Headmaster of Canisius Secondary School.

The representative of the Jesuits on the teaching staff.

The representative of non Jesuit teaching staff.

The representative of the Sisters of Charity.

The representative of Parent - Teachers Association.

The nominee of the chairman.<sup>15</sup>

The Management Board of Charles Lwanga Teacher Training College follows an identical pattern of membership, except the Principal and a representative of the local community are members corresponding to the Headmaster and the P.T.A. representative respectively on the Canisius Board.

The Seventh-day Adventist Church has since independence also established Rusangu Secondary School Board which acts as an overseer of the functioning of the school, makes policies which govern the school and approves mission budgets for the school. Rusangu Secondary School Board is composed of the following:

The President of Zambia Union who is also the chairman.

The Education Secretary of Zambia Union.

The Secretary-Treasurer of Zambia Union.

The Administrative Secretary of Zambia Union.

The President of the South Zambia Field.

The President of the North Zambia Field.

The President of the West Zambia Field.

The Headmaster of Rusangu Secondary School who is the Secretary of the Board.

The Deputy Headmaster of Rusangu Secondary School.

The representative of the local community.<sup>17</sup>

#### Agricultural Work

In pre-independent Zambia, Chikuni and Rusangu Mission Schools engaged students in agricultural activity as a means of being self sufficient in food production.

In modern Zambia the two institutions have continued to practice agriculture in order to implement government policies. For example, soon after the attainment of independence, the government initiated the formation of voluntary Young Farmers Clubs in Zambian Schools. These were associations whose objective was to encourage the student population to engage in agricultural activity.<sup>18</sup> In 1975 a presidential directive

ordered the establishment of Production Units in all educational institutions. The directive was elaborated in the 1976 Draft Statement on Educational Reform, which specifically acknowledged the contributions to production made by mission schools in the past, and adapted as government policy in 1977.<sup>19</sup> The introduction of Production Units as compulsory activities was aimed at, among other things, reducing the costs to the government of running schools and also contributing to the local and national economy. Accordingly, the Young Farmers Clubs were phased out and replaced by Production Units.

The Jesuits and the Adventists responded favourably to the successive government policies. However, the voluntary Young Farmers Clubs reduced the degree of student participation in agricultural activity, since only the small number of students who enlisted as members of the club were involved in productive work. In addition, the Young Farmers Clubs were not incorporated in the school curriculum. Students engaged in productive work during their own free time.<sup>20</sup>

However, since the introduction of Production Units the two institutions have expanded their agricultural activity. Each school has set aside three teaching periods per week for each class to engage in productive work which takes the form of farming, gardening, fruit growing, cattle rearing and poultry. Chikuni also has a piggery.<sup>21</sup> The availability of student labour has broadened the chances for each institution to accomplish its production plans.

The Jesuits have gone a step further from mere production to processing agricultural produce. They have established the

Chikuni Rural Industry with a locally made oil extracting machine. The industry obtains raw material from the school farm in form of sunflower seeds and soyabeans and the extracted oil is used for local consumption in the Chikuni community. Chikuni Rural Industry also makes chicken and stock feeds.<sup>22</sup>

The last two decades of colonial Zambia saw Chikuni and Rusangu rise to leading territorial institutions for the Jesuits and the Adventists respectively. However, the prominence of the two institutions has receded. This phenomenon can be attributed to the sudden increase of educational facilities, soon after independence, which broadened educational opportunities for youths, thus erasing the conspicuous status of the major mission schools which had stood like ivory towers in colonial Zambia. With the abolition of school fees by the government of independent Zambia the community no longer look at the mission agencies as the prime educators of the youths, but the government. Chikuni and Rusangu have become more like any other schools in the country where the educational agent, the government, sends pupils for secondary education. Consequently, the comparative status of the Jesuits and the Adventists as educational agencies has declined.

Nevertheless, the community's affinity for the Jesuits and the Adventists remains undimmed. It derives from their admiration and respect for the significant influence of Chikuni and Rusangu in transforming the economic, social and cultural patterns of the Tonga society.

REFERENCES

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4. L. Makeleta, President of South Zambia Field, Personal Communication (Monze, 10th March 1980).
5. Ibid.; Corboy, Personal Communication.
6. Barney Collins, S.J., Parish priest at Chikuni Mission, Personal Communication (Monze, 7th March 1980).
7. Makeleta, Personal Communication.
8. Information supplied by the offices of the Headmasters at Canisius and Rusangu Secondary Schools (7th February and 13th March respectively 1980).
9. Thirty Years of Canisius, 1949 to 1979 (Lusaka: Canisius Secondary School, 1979), pp. 10 - 11; Information supplied by the office of the Headmaster, Rusangu.
10. Ibid.
11. Thirty Years of Canisius, p. 13; B.M. Hambote, Principal of Charles Lwanga College, Personal Communication (Monze, 13th April 1979).
12. Thirty Years of Canisius, p. 13.
13. Hambote, Personal Communication.
14. Information supplied by the office of the Headmaster, Rusangu.

15. Information supplied by the office of the Headmaster, Canisius.
16. Information supplied by the office of the Principal, Charles Lwanga College, 13th April 1980.
17. Information supplied by the office of the Headmaster, Rusangu.
18. 'Leaders Manual for Zambia Young Farmers Club' (Typescript, 1966), pp. 3 - 4.
19. Education for Development, Draft Statement on Educational Reform (Lusaka: Ministry of Education, 1976), pp. 31 - 38; Educational Reform, Proposals and Recommendations (Lusaka: Ministry of Education, 1977), pp. 91 - 95.
20. Donal McKenna, S.J., Headmaster of Canisius Secondary School 1973-8, Personal Communication (Monze, 13th April 1979); Fred Zandonda, Farm Manager at Rusangu Secondary School, Personal Communication (Monze, 15th April 1979).
21. Ibid.
22. McKenna, Personal Communication.

APPENDIX AEnrolments at Chikuni and Rusangu

The two schools enrolment developed as follows between 1912 - 1923.

Year	<u>Chikuni Mission</u>		<u>Rusangu Mission</u>	
	Boys	Girls	Boys	Girls
1912	45	-	63	-
1913	45	-	-	-
1914	-	-	-	-
1915	-	-	63	-
1916	15	30	85	-
1917	70	-	64	-
1918	95	-	55	-
1919	70	50	74	7
1920	70	50	84	10
1921	65	40	85	9
1922	65	40	90	7
1923	65	40	97	5

Source: NAZ, KOB 6/6/1, Annual Reports .

During this period enrolment figures appear to be relatively high, but few pupils stayed in school long enough to master the art of reading and writing. However, the mission schools were sometimes closed down due to lack of students.

2. The figures below represent students' enrolment at Chikuni and Rusangu in Standards III and IV during the worst Depression years.

Year	<u>Chikuni Mission</u>		<u>Rusangu Mission</u>	
	Boys	Girls	Boys	Girls
1931	43	7	44	10
1932	40	9	46	15
1933	41	10	40	18
1934	31	11	42	25
1935	10	7	46	28

Source: NAZ, CI/8/7/2 for Chikuni and  
CI/8/14/3 for Rusangu.

3. In 1949 Canisius Secondary School was established with an intake of 20 boys and 3 girls.

Source: Interview with Fr. Prokoph, 28th April 1980.

4. In 1961 Enrolment at Canisius Secondary School was as follows:

Two Form 1 classes

Two Form 2 classes

Two Form 3 classes

Two Form 4 classes

One Form 5 class

No enrolment figures are available but student population stood at 260.

One Form 5 stream was introduced in August 1962.

Source: Thirty years of Canisius, 1949-1979 (Lusaka: Canisius Secondary School, 1979), pp. 10 - 11.

5. In 1959 Rusangu Secondary School was established and enrolment was as follows:

	1959/60		1960/61		1961/62		1962/63		1964		1965	
	B	G	B	G	B	G	B	G	B	G	B	G
Form 1	30	5	-	-	30	5	-	-	30	5	30	5
Form 2	-	-	30	5	-	-	30	5	30	5	30	5

B = Boys, G = Girls.

The policy of the Adventist agency was to enrol 35 students once in two years. In 1964, the school calendar in Zambia changed and the school year began in January instead of July. Thereafter, the intake was on annual basis.

Source: School Records at Rusangu Secondary School.

6. The present enrolment patterns (1980) at Chikuni and Rusangu are static.

Canisius Secondary School has a class pattern of five junior secondary streams and two senior secondary streams, with an optimum enrolment as follows:

	Boys	Girls
Form 1	160	40
Form 2	160	40
Form 3	160	40
Form 4	70	-
Form 5	<u>70</u>	<u>-</u>
Total	620	120

Occasionally, there is over enrolment in each form and in 1979 the total enrolment was 760.

Source: Thirty Years of Canisius, 1949 - 1979, pp. 11-12.

Rusangu Secondary School has a class pattern of four junior secondary streams and two senior secondary streams.

Form 1	160
Form 2	160
Form 3	160
Form 4	70
Form 5	<u>70</u>
Total	620

In 1979 the total enrolment stood at 650 due to over enrolment in all Form streams.

Source: Enrolment Record for 1979.

APPENDIX B1. Principals and Headmasters of Chikuni.

<u>Name</u>	<u>Years</u>
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## Principals

- |                      |                            |
|----------------------|----------------------------|
| 1. J. Moreau, S.J.   | 1905 - 1939                |
| 2. M. Prokoph, S.J.  | 1940 - 31 Dec. 1950        |
| 3. M. Dowling, S.J.  | 1 Jan. 1951 - 27 Jun. 1951 |
| 4. B. MacMahon, S.J. | 27 Jun. 1951 - 30 May 1959 |
| 5. J. Counihan, S.J. | 30 May 1959 - 30 Jun. 1959 |
| 6. R. Cremins, S.J.  | 1 July 1959 - 6 Jan. 1964  |
| 7. M. Kelly, S.J.    | 6 Jan. 1964 - 30 Jun. 1970 |

## Headmasters

- |                       |                             |
|-----------------------|-----------------------------|
| 8. T. McGivern, S.J.  | 30 Jan. 1970 - 31 Dec. 1971 |
| 9. J. O'Connell, S.J. | 1 Jan. 1972 - 1 Sept. 1973  |
| 10. D. McKenna, S.J.  | 1 Sept. 1973 - 1 May 1978   |
| 11. C. M. Nyanga      | 1 May 1978 - 20 Sept. 1978  |
| 12. E. Sikaulu        | 20 Sept. 1978 -             |

The title of Principal was used up to 1970 when the title of Headmaster was adopted.

Source: NAZ, CI/8/7/2;

Thirty years of Canisius, 1949 - 1979, p. 13

Directors, Principals and Headmasters of Rusangu.

<u>Name</u>	<u>Years</u>
Directors	
1. W. H. Anderson	1905 - 1919
2. J. V. Wilson	1920 - 1921
3. W. W. Walker	1922 - 1924
4. F. M. Robbinson	1925 - 1928
5. J. G. Siepman	1929 - 1930
6. S. M. Konigmacher	1931 - 1935
7. R. M. Mote	1936 - 1939
8. A. W. Austen	1940 - 1941

Principals

9. A. Bristow	1942 - 1947
10. W. A. Hellow	1948 - 1955
11. B. Searl	1956
12. A. R. Burns	1957 - 1958
13. W. W. Zork	1959 - 1960
14. K. E. Thomas	1961 - 1965
15. C. F. Clark	1966 - 1969

Headmasters

16. R. G. Pearson	1970 - 1971
17. M. E. Robeson	1972 - 1975
18. J. E. Marter	1976 -

The titles changed at different stages as revealed in the table.

Source: Interviews with Samuel Sibanda, 28th January, 1980,

Z. Wamulume, 25th April, 1980 and R. G. Tshuma, 8th May, 1980;

NAZ, CI/8/14/3.

APPENDIX C1. List of Chikuni School Leavers who have since risen to positions of National Leaders.

<u>Name</u>	<u>Portfolio</u>
1. Mainza Chona	Cabinet Minister; Prime Minister; Secretary General of <del>the</del> UNIP.
2. Humphrey Mulemba	Cabinet Minister; Central Committee Member.
3. Luke Mwananshiku	Cabinet Minister; Governor of Bank of Zambia.
4. Clement Mwananshiku	Cabinet Minister.
5. Paul Lusaka	Cabinet Minister; Ambassador.
6. Mark Chona	Presidential Advisor.
7. Cyprian Milimo Punabantu	Presidential Advisor.
8. Dominic Mulaisho	Presidential Advisor.
9. Francis Nkhoma	Member of Parliament, Bank Chairman.
10. Leonard Supulwa	Member of Parliament.
11. Valerian Lavu	Secretary to the Cabinet.
12. Elias Chipimo	High Commissioner; Bank Chairman.
13. Basil Monze	Permanent Secretary.
14. Andrew Chitulangoma	Permanent Secretary.
15. Vincent Malauni	Permanent Secretary.
16. John Chikapela	District Governor.
17. Jarome Hambulo	District Governor.
18. John Nkhoma	City Mayor.
19. Moses Musonda	University Professor; Pro-Vice Chancellor.



APPENDIX D1. List of the Indigenous Zambians who have since become Jesuit Priests.

1. Fr. Felix Kalebwe
2. Fr. John Chuula
3. Fr. Paul Lungu
4. Br. John Shula

Source: Rector of Chikuni Mission, Fr. Tom McGivern, Personal Communication (Monze, 7th March 1980). All four are currently out of the country for studies at overseas Jesuit institutions.

Few indigenous Zambians have joined the priesthood as Jesuits because for many years now the priority of the Roman Catholic Church has been to develop the Diocese Clergy. The indigenous Zambians<sup>s</sup> who aspire to join the Catholic priesthood have been encouraged to train as Parish priests. This has left the Jesuits, whose priority is to operate educational institutions, with little chance to absorb indigenous Zambians into the congregation of the Society of Jesus (Personal Communication with Fr. John Co<sup>u</sup>nhinan, Rector of Charles Lwanga College, Monze, 6th June 1980).

2. List of S.D.A. Pastors who attended school at Rusangu and subsequently trained at Solusi Missionary College in Rhodesia.

1. J. F. Muyeba
2. J. Habenzu
3. Job Mabuti

4. S. Natala
5. Samuel Sibanda
6. S. E. Monga
7. L. H. Makeleta
8. S. H. B. Siamaundu
9. J. B. Mukakanga
10. E. T. Mpola
11. S. B. Michelle
12. Wilfred Muwanga
13. Joel Lisaka
14. Jim Mainza
15. Paul Mulendema
16. A. Shamilimo
17. B. Lengalenga
18. D. Sinyokosa
19. Rabon Mulengela
20. D. Lufungulo
21. J. Sitwala
22. A. S. Muunyu
23. M. Katungu
24. A. C. Mpamba
25. S. B. Mumbuluma
26. Z. Wamulume
27. E. C. Mainza

Source: Information supplied by the South Zambia Field,  
Rusangu Mission, 10th March, 1980.

APPENDIX E1. Commercial Farmers in Southern Province of the Catholic Faith.

1. Joseph Sichonga of Monze District.
2. Gideon Simusa of Choma District.
3. Amos Walubita of Choma District.
4. Ellias Miyanda of Kalomo District.

2. Commercial Farmers in Southern Province of the S.D.A. Faith.  
Mazabuka District

1. Simon Chiimbwe
2. Daniel Bubala
3. Timothy Mwanampongwe
4. Gideon Chilokota
5. Joseph Mizinga
6. Lewis Chilala
7. Amon Natala
8. Joseph B. Mweemba
9. Aaron Namanje
10. D. K. Chicenga

Monze District

1. Jonah Nchimunya
2. Amon Munangandu
3. Jeremiah Munangandu
4. Maxon Munkombwe
5. Peter Malambo
6. John Hamasaka
7. Peter Hamachila

8. Charles Hatontola
9. Stephen Michele
10. Miles Muzumbwe
11. Jacob Chatembwa
12. Mason Habulembe

Choma District

1. Ansol Chilumbi
2. Simon Hamachila
3. Landson Hantuba
4. Gideon Matyola
5. Lazarus Chiyabi
6. Ben Mulomba
7. Josy Monga
8. J. B. Mukulumwa
9. Shadireck Mumba
10. Erison Hachenge

Kalomo District

1. Emmerson Hikhuna
2. Jameson Handahu

Livingstone District

1. Hamwende Kayumba

Source: These Zambian Commercial Farmers are regular contributors of exhibits of farm produce and livestock to Southern Province Agriculture show and their names are on record with the chairman of the Provincial Agricultural Show, Mr. Jeremiah Munangandu.

APPENDIX F

Biographical Sketches of some of the Missionaries Discussed  
in Text

Anderson, William Harrison (S.D.A.): 1870-1950. Born in U.S.A., and brought up in an Adventist family. He attended local schools for eleven years, American Normal and Commercial College (Logansport, Indiana) for three years and <sup>he obtained</sup> a B.Sc. degree in 1894. Upon graduation, he enlisted for the world mission service of the Seventh-day Adventist Church. In 1895 he sailed to Southern Africa and founded the first Adventist Mission station in the region (Solusi) in Rhodesia. Ten years later in 1905, he founded Rusangu Mission, the first Adventist Mission in Zambia. He maintained connection with Rusangu Mission until 1919 when he left permanently for the Botswana Mission Field and later served the church in South Africa.

Source: Robert I. Rotberg, Christian Missionaries and the Creation of Northern Rhodesia 1880 - 1924 (Princeton, New Jersey: Princeton University Press, 1965), p. 164; W.H. Anderson, On the Trail of Livingstone (Mountain View, California: Pacific Press Publishing Association, 1919), pp. 1 - 226.

Konigsmacher, Samuel Martin (SDA): 1877-1950. He worked in Zambia as an Adventist missionary from 1917-1935 and was Director of Rusangu Mission from 1931-35. He was responsible for opening several SDA outschools.

Source: Robert I. Rotbert, Christian Missionaries and the Creation of Northern Rhodesia 1880-1924 (Princeton, New Jersey: Princeton University Press, 1965). p. 178; NAZ, Cl/8/14/3, Rusangu, Correspondence, 1931-1939.

Moreau, Joseph (S.J): 1864-1949. He was educated by the Chanagnes Priests. He joined the Society of Jesus in September 1883 and came to the Zambesi mission three years later. In 1893 he was sent to North Wales for his theological studies and was ordained priest in 1896 and concluded his religious studies the following year.

On his return to Africa he taught at Chishawasha, a Jesuit mission station in Rhodesia. In 1902, he accompanied Fr Peter Prestage on the second Jesuit expedition to the North of the Zambezi river. On the return journey he took with him four Tonga boys entrusted to him by Chief Monze Hamanjanji. He stayed with them at Empadeni, another Jesuit mission station in Rhodesia.

In 1905, in company of Fr. Torrend and the four Tonga youths, he led an expedition which resulted in the founding of Chikuni Mission in July 1905. He was in charge of Chikuni until 1939 when he retired to Singon<sup>v</sup> Hill, six kilometres east of Chikuni Mission. In 1946 he returned to Chikuni where he died in 1949.

His notable contribution was in the field of agriculture. He pioneered the use of ox-drawn plough among the Plateau Tonga.

Source: John Coyne, S.J., 'The Beginning of Chikuni Mission' (Microfilm, 1965).

Prokoph, Max A. (S.J.): 10th March 1910- . He was born in the German part of Czechoslovakia. He joined the Society of Jesus in 1928 after his secondary education. Thereafter, he studied in Germany, Holland and Britain at London University.

He arrived in Zambia on 1st January 1940 to take up the principalship of Chikuni Mission. In March 1940 he re-opened the Teacher Training Course for T4 Primary School Teachers (Std VI plus 2 years training). In 1946 he initiated plans to open secondary school classes at Chikuni Mission but the idea met with some opposition from both the Department of African Education and the Protestant missionary societies. He eventually convinced the government when he urged that it was wrong morally for the government to prevent the Catholic Fathers agency to offer secondary school education when <sup>the</sup> agency had the buildings and the staff.

Permission for opening secondary school was granted in 1949 and it was named Canisius College. In 1950 he left Chikuni to take up a new post of Educational Secretary of Catholic agency in Lusaka. For 16 years he concentrated his efforts in developing Catholic Urban primary schools in Lusaka and Kabwe and secondary schools at Chikuni and Chivuna in Monze, at Roma and Matero in Lusaka and at St. Paul's Mulungushi in Kabwe.

In 1966 he was appointed Catholic Chaplain to the newly founded University of Zambia, the position he has occupied to date. He claims that he has enjoyed the co-operation of the University administration in his parish work and this has given him the freedom to proclaim the truth without fear, favour or

affection, an experience he has immensely enjoyed. Many of his Catholic university students are children of his former pupils and teachers whom he has earnestly advised against what he has called 'wasteful living'.

He reveals that there are striking differences between the present and the past in the sense that the climate in educational institutions has radically changed. At one time it required a strong will to embark on education and great sacrifice to continue. But since the introduction of free education and acceptance of education as a thing to be done, the personal involvement has declined.

He has no regrets since he joined his priesthood and subsequently for coming to Zambia where he has found people responsive in the sense that if they see a good thing, they do it up to the best of their abilities.

Source: Personal Communication with Fr. Prokoph (Lusaka: 5th May 1980).

Thomas, Kenneth Edwin (SDA): 14th December 1932 - He was born of British Seventh-day Adventist missionary parents in Nairobi, Kenya. He attended Kilimani Elementary School, Nairobi Primary School and Prince of Wales School. In 1947, he briefly enrolled at the Stanborough Park Secondary School on brief visit to England. He moved with his parents to South Africa where he continued his education through to a B.Sc. degree from the University of South Africa and a Diploma in Science and Education from Helderberg College in 1954.

For three years, he taught mathematics at Sedaven High School in Transvaal, South Africa.

In 1958 he moved, with his wife and two children to Chimpempe Mission near Kawambwa in Northern Zambia where he was the Manager of Chimpempe Primary School and the Director of the SDA church missionary work in Luapula and Northern Provinces of Zambia. He obtained a fairly thorough working knowledge of the Bemba language.

In 1961, he was transferred to the newly established Rusangu Secondary School in the capacity of the principal as well as a manager of the Rusangu Mission Primary School. He also gained a good working knowledge of Tonga language and was able to preach to church congregations in it as he had done in Bemba.

In December 1965 he left for the United States of America where he obtained an M.A. (Mathematics) at Andrews University, Michigan in 1967 and a Ph.D. (Mathematics) at the University of Nebraska in 1972. In the same year he moved to the Adventist Helderberg College in South Africa where he became the chairman of the Faculty of Natural Science.

He has taught undergraduate mathematics, computer science and astronomy, both in the U.S.A. and in South Africa. He has also been associated with some fairly large building programmes at each of the denominational institutions where he has worked.

Through the years, he has been gratified to note the progress of several of his former students (the author of this dissertation being one) some of whom have advanced to masters and doctoral degrees.

He believes it can be safely said that a person's academic success is more dependent on self-discipline and motivation than on environment and parentage.

Source: Personal Correspondence with Dr. K.E. Thomas,  
4th April, 1980.

Torrend, Jules (S.J.): 1861-1936. He was born in central France on 4th October 1861. He was first educated by the Brothers of the Sacred Heart in his native village and he joined the Society of Jesus at Arlon in Belgium on 13th January 1879. Thereafter, he studied the Humanities at Tronchiennes where he showed remarkable talent for classical studies. He spent some months in 1882/3 in Dublin at the Jesuit house of higher studies attending classes in logic and anthropology but was suddenly called away by Fr. Depelchin in order to teach grammar at St. Aidan's College in Grahamstown where he learned the failure of the first Jesuits' attempt to open the Zambesi Mission in 1879-80.

In 1892/3 he was sent to Lisbon to complete his Jesuit training and thereafter he was sent to the Portuguese Province of the Society of Jesus in Mozambique where he worked for nine years. In 1905 he transferred to the English Province of the Society of Jesus. He travelled to Bulawayo, in Rhodesia where he joined Fr. Moreau. The two travelled to the North of the Zambezi river where they established the first Jesuit Mission in Zambia, at Chikuni in July 1905. At the end of September of the same year he left Fr. Moreau at Chikuni Mission and travelled to the north of Kafue river where he founded another Jesuit Mission at Kasisi, about 30 kilometres north-east of Lusaka. He returned to Chikuni in 1926 where he stayed until his death on 11th March 1936.

He concentrated his work on the study of African languages and he contributed to the development of Tonga literature.

Source: John Coyne, 'The Beginning of Chikuni Mission'  
(Microfilm, 1965).

Other biographical information for some of the missionaries  
discussed in this dissertation was not available.

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Selected Primary data obtained from interviews will be submitted to the University library in due course.