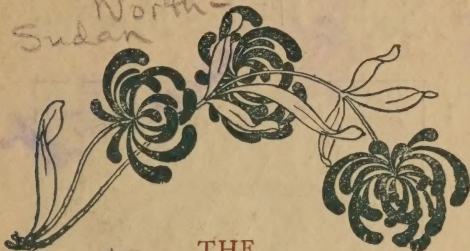


Pam. Lucy
Africa—
North—
Sudan

BOOKLET SERIES No. 6.

Vol



✓ THE
LUCY MEMORIAL
FREED SLAVES'
HOME

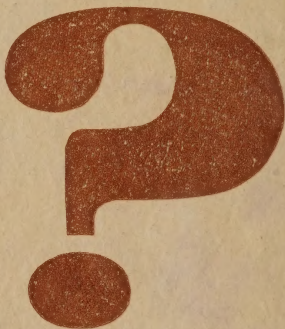
IN MEMORY OF THE LATE
MRS. KARL KUMM
(Née MISS LUCY GUINNESS)

SUDAN UNITED MISSION

PRICE ONE PENNY.

Sudan United Mission

CHRIST OR MOHAMMED ?



CROSS OR CRESCENT ?

Object :

TO win for Christ the heathen nations of the Sudan, numbering many millions, who are rapidly going over to Mohammedanism, for the lack of Christian workers



Mrs. Karl W. Kumm, with Helmy and "Little Karl," six and four years old,

The Lucy Memorial Freed Slaves Home.

To be founded in Northern Nigeria
in memory of the late Mrs. Karl
Kumm (*née* Miss Lucy Guinness).



THE formation of the Sudan United Mission will ever be associated with the burning missionary zeal and consecrated life of the late Mrs. Karl Kumm, the last years of whose life were devoted to the organization of an effort to carry the Gospel to the Sudan, the last great neglected country in the world. By voice and pen, both gifted in a marvellous degree, she endeavoured to make known the claims of this dark land. It was in her last effort that the Master she so lovingly served called her to higher service in His presence.

Her own final message with regard to the Sudan seems to have been summed up in the words:—

“What a privilege it is to be called to give oneself or one’s best to such service! What a privilege to be allowed, in any way, to share in bringing the Gospel of Christ for the first time to the tribes and peoples who are so eagerly asking for Christian teachers in the populous unevangelized lands committed to our trust.

“We must remember that it is not only by interceding in glory for the world that Jesus saved us.

“HE GAVE HIMSELF. Our prayers for the evangelization of the world are a bitter irony so long as we give of our superfluity and shrink from the sacrifice of ourselves.

“Yours in the love that kept nothing back,”

LUCY E. KUMM.

After careful and prayerful consideration it was unanimously decided to found a Freed Slaves Home as a lasting memorial of her life and work. Enquiries as to the usefulness of such an institution amply confirmed the need, but in order to provide for its continuation to the best advantage when the day, happily drawing rapidly nearer, of

the complete cessation of slavery arrives, Dr. Kumm suggested the following resolution, which was unanimously adopted by the Board of Directors of the S.U.M. :—

Resolved—“ That the decision of the last meeting of the Board of Directors *re* the ‘ Lucy Memorial Freed Slaves’ Home’ should be modified to the following extent :

“ Although the Mission has been encouraged in the highest quarters to establish a Freed Slaves’ Home in Northern Nigeria, conflicting reports as to the number of slaves being freed now in Northern Nigeria make it appear advisable that other branches of usefulness should be added to this Memorial Home, in the shape of an educational institution and an industrial home. These latter branches to take the place of the Freed Slaves’ Home, should the supply of Freed Slaves fail.”

The following official Confirmation from the highest and most recent Government authority speaks for itself :

**Extracts from Sir Frederick Lugard's
Report, 1905-6, published Jan., 1907:**

Par. 50—

“There is a very active slave trade through Bornu, hundreds of slaves being brought into the market of Dikwa and Mandara, and conveyed across British Bornu for sale at Kabi.

“Increasingly heavy sentences have been passed upon the slave traders who have been captured, and every possible effort has been made to put a stop to this traffic, and as many as 174 slaves were freed in the first quarter of 1906.

“The Freed Slaves' Home in Bornu is overcrowded with liberated children, and has been enlarged; and it has now been found necessary to start a Freed Slaves' Village for adults as well. The profits on the trade are so large that I fear it will continue in spite of our efforts and the risks now incurred, unless the Germans and French will co-operate by closing the slave markets. The caravans travel (through Bornu) only by night and along bush paths. The slaves freed are chiefly the very lowest type of cannibals.”

Par. 80. Muri Province—

“ The provincial court tried 115 cases. Fifty of these were slavery offences, most of the offenders being slave traders caught in the act of exporting slaves by canoes. . . . During this year 158 slaves were liberated by the provincial court. . . . The famine in the eastern districts gave a great impetus to the slave trade, children being sold to obtain food. The canoes travel by night and are concealed by day. One which was discovered in a backwater, with twenty-two children on board, was pushed out into mid-stream by the traders, and apparently purposely capsized. The slave traders swam to the bank, but one was held by his leg by a crocodile and captured. Twelve children were drowned.”

THE OPEN SORE OF AFRICA.

SLAVE RAIDING.

By DR. KARL W. KUMM.

“IF THY NEIGHBOUR WILL NOT BE CONVERTED, ENSLAVE HIM,” says the Koran. The result of this Mohammedan teaching is that wherever Mohammedanism has gone in Africa it has devastated the land. The horrors which Livingstone saw have not changed, and this very day slave-raiding expeditions are driven into certain parts of Central Sudan by the Mohammedan Arabs.

On the shores of Lake Tchad, a few years ago, stood a large city named Kuka, a prosperous commercial centre, forming the capital of the Bornu kingdom. Travellers like Denham and Clapperton, men like Barth and Nachtigall, on visiting this city, had been hospitably received by the King, and described the trade carried on here.

One night, as the city was asleep, war was carried to its gates by that Napoleon of the Central Sudan, Rabbah.

The city was stormed, the huts set on fire and the slave raiders poured in volley after volley, until the poor people all lay low. When morning dawned, Rabbah's troops marched through the streets up to the market place, gathering up as they passed the compounds all who were left alive. The men and older women were usually despatched. Babies were bundled into skips and bags, and thrown on donkeys' backs. Long strings of boys and girls, tied neck to neck, were marched away, and driven down towards Dikoa.

There was a little boy amongst their number, who had known a happy home life in Kuka. Now all those he loved had been killed, and he was tied with some other boys and began the long trying march. No kind word, little food, and much beating, mile after mile they struggled along. In the evening some village was reached, and tired out they lay down to sleep. Next morning the journey was continued, and thus, day after day, until Dikoa was reached.

Here the child was sold. He came into the hands of a well-to-do Arab,

who sent him with other boys into the field. But, as he was only a small boy, the heaviest work was put upon him, and when he felt unable to do it, his only encouragement was the whip. His health gave way and his master sold him, as he was of no more use in the fields. A Hausa trader bought him for next to nothing from the block in the market place of Dikoa. He was carried down the Benue river, and after many weeks' journeyings, reached a large town at the confluence of the Niger and Benue called Lokoja.

From here he followed the trader on different expeditions to the north, to Kano and Sokoto, those great cities in Northern Nigeria. He was not always treated kindly by his master, and one day, having been cruelly whipped, he ran away, burst through the grass mats which formed the hedge of the compound and fled. The little fugitive ran till at last he stumbled, and found himself at the feet of a white man.

"Hulloa," said the white man, "whom have we here?"

But the boy understood no English.

An interpreter was called and the little fellow explained that his master had beaten him almost to death. The white man took compassion on him and said he might stay at his compound and he would send the boy to school later on.

The same boy, whom we have called Tom, is now at our Mission house. He is an intelligent, diligent, warm-hearted fellow, steady, quiet, anxious to learn, and has given his heart to the LORD. We trust some day he may go back to the newly re-built city of his forefathers, Kuka, in the kingdom of Bornu, to carry, perhaps, as the first minister of JESUS CHRIST, the gospel of the Saviour to his people, the Beri-Beri.

Some two years ago, when travelling in the south of Tripoli, I met a slave caravan. Three hundred camels, loaded with ostrich feathers, ivory and morocco skins, led the van, and the rear was brought up by some twenty or thirty little slave girls straggling behind. Most of them were nothing but skin and bones. Poor little creatures, struggling

along on sore feet, after that terrible journey of over fifteen hundred miles over the burning wastes of the great Sahara desert! Often for seven or eight days the caravan must travel without water, except what can be carried in skins on the backs of camels.

I said to the man who was with us, "Surely they cannot take these slave children into Tripoli?"

He smiled complacently.

I said: "The Consuls would not allow it?"

He smilingly rejoined, "What will the Consuls know about?"

"What will you do with these children?" said I.

"We take them through the gardens to the houses of rich Arabs. Then at night we put them on board Turkish vessels and send them to Asia Minor and to Constantinople, to the harems of the rich Turks."

To a life of misery in a far-off country. To be wronged and ruined, abused and ill-treated, as the lust of Moslem men may happen to dictate. How many of these little slaves must have dropped

on the long journey! Mothers, think of little girls, torn from home and family at eight, ten, and twelve years old, compelled to walk almost without clothing, and with very little food, often almost dying for want of water, without any one to love or cheer them, driven by the slaver's whip and blows, for 1,500 miles through the desert, along one of the great highways of slavery. Think of this continuing to-day, from the Sudan.

Is it not time that we, whose lives our Lord has made a very heaven on earth compared to the existence of these little tortured creatures, should do something to send their lands the divine Word which has transformed our own?

On the Upper Benue I saw again and again canoes full of slave children being transported down river. The government officials liberate quite a number of these and have suggested that our missionaries should start a Freed Slaves' Home to train these children into useful men and women, and to teach them the things of God.

At the government Headquarters in Northern Nigeria, there is quite a large Freed Slaves' Home. When I spoke to the resident doctor there, he told me that the children are usually in such a dreadful state of neglect that about fifty per cent. of them die within a short time of their arrival. If with all the care and skill that the white man can provide, fifty per cent. of these children die after they are liberated, how many of them must die in the hands of the cruel, selfish native traders?

Again and again one has had to exercise one's influence in Central Africa for the liberation of slaves, or to buy them free from the natives. A well-to-do man from Shemankar, one of the large towns of the Ankoi in Northern Nigeria, came to call on me one day. His only child, years ago, had been carried off in a slave raid by the King of Wase. Since the British had conquered the land, he had again and again tried to buy his daughter back, but the King of Wase would not sell her. He came to ask would I help him and get the King of

Wase to sell the child back to her father?

I sent for the King of Wase and a lengthy argument took place.

For love or money the King would not sell this child. No, she belonged to him and he was going to keep her.

After quite a long palaver and much persuasion, I finally succeeded in getting the King to consent to give back the stolen child. I have forgotten the price the father had to pay. But he was glad to pay it to get his only child back, and went away rejoicing.

Mohammedanism, with its avowed acceptance, practice, and teaching of slavery, is, on that account alone, one of the most wicked, if not *the* most wicked religion on the face of God's earth. Martin Luther was not far wrong when he called Mahomet "the first-born son of Satan."

What more fitting memorial to the life work of the late Mrs. Kumm could be devised than a Home for those rescued from the awful fate of slavery—a home where Christian love would reign, and the gospel of redeeming grace

be taught. A home where lives shall be delivered from sin and suffering and be transformed into sanctified, consecrated service to Christ. God is able to do much more than this, but He calls us to the high honour of being co-workers with Him. Our part is TO PRAY, TO GIVE, and if He leads, TO GO. "Inasmuch as ye have done to one of the least of these My little ones, ye have done it unto Me," says Christ. All donations for this memorial fund will be gladly received by the Hon. Treasurer :—

"Lucy Memorial Freed Slaves'

Home,"

Mr. W. B. Redmayne,

10 Chatsworth Square,

Carlisle.

Considerations which have led to the decision to establish a Freed Slaves' Home in Northern Nigeria, as a Memorial to the late Mrs. Karl Kumm.

1. In August, 1904, MR. WILLIAM WALLACE, Deputy High Commissioner for Northern Nigeria, asked Dr. Kumm, when they were travelling up the Niger together, whether the Sudan United Mission proposed to establish a Freed Slaves' Home in Northern Nigeria

2. On the 9th of May, 1905, MR. R. POPHAM LOBB wrote to Dr. Kumm, asking whether the Sudan United Mission contemplated the establishment of a home or farm colony for adult slaves, intercepted and freed by Government.

3. On the 21st of October last, MR R. M. RANKIN, of Dalcairn, Pollokshields,

Glasgow, N.B., suggested the opening of a Freed Slaves' Home in Northern Nigeria, and promised a considerable subscription towards it.

4. CAPTAIN RUXTON, Resident of Muri province, suggested to the Deputation of the S.U.M. that waited upon him in London on the 24th of August last, that a new station of the S.U.M. should be opened in the district of DJEN on the borders of the Yola and Muri provinces. This suggestion was ratified by the High Commissioner SIR FREDERICK LUGARD.

The DJEN district is that part of Northern Nigeria, whence most of the slaves are drawn. The region is becoming sadly depopulated. If liberated slaves could be drafted into a Freed Slaves' Home in this district, and have a course of instruction in agriculture and in the use of European tools and implements, they might then be repatriated and they could impart to their own people the knowledge gained.

AS RELIGIOUS TEACHING would form one of the main features of the proposed Memorial Home, the liberated slaves on their return would become, we may hope, evangelists to their own people.

5. Friends in different parts of England have suggested a Memorial to the late MRS. KUMM.

6. MRS. KUMM'S last book "Our Slave State," though not directly written for the Sudan, contains many thoughts which show that the poor, dark, homeless, parentless little ones of Africa were continually in her mind.

7. The EARL OF ELGIN informs us in a letter, dated October 29th last, that he "would favour the opening of a Freed Slaves' Home by the Sudan United Mission, in the Muri province of Northern Nigeria."

8. The DEPUTY HIGH COMMISSIONER, who has been interviewed at Zungeru, Northern Nigeria, by our medical missionary DR. A. EMLYN, agrees to the opening of such a Home.

9. All friends, both of the family and of the Mission, and also perfect strangers have without a dissenting voice declared that the most suitable Memorial to the late Mrs. Karl Kumm would be a

“ LUCY MEMORIAL ”
FREED SLAVES’ HOME
IN
NORTHERN NIGERIA.



R. W. SIMPSON AND CO., LTD., PRINTERS,
RICHMOND AND LONDON.

SUDAN UNITED MISSION.

(Founded 1904).

Object:

To win for Christ the Heathen Nations of the Sudan, numbering many millions, who are rapidly going over to Mohammedanism, for the lack of Christian Workers.

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Young Men ready to preach Christ in the Sudan, and friends wishing to forward the work by arranging Meetings, or in any other way, are invited to write to the Secretary, Dr. KARL KUMM, Sudan United Mission, Mount View, Castleton, via Sheffield.

Donations to JAMES ANDREW, Esq., Chartered Accountant, 63 Norfolk Street, Sheffield.

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